DIOCESE OF HARRISBURG

PARISH RESOURCE MATERIALS
ADULT CATECHESIS

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION
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## Adult Catechesis

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Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available.

Opening Prayer (Refer to Diocesan Prayer Card 1)

Introduction

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular the particular response addressed in this session.

2. Provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures. Make them aware of the fact that the English translation that has been in use is the only major European language that doesn’t mention “spirit” in the response that is being addressed in this session.

3. Ask participants if they bring any questions to the session. Address any questions raised.

Passage From Sacred Scripture

1. “The Lord be with you” a scriptural greeting or encouragement

   Judges 6:12          Ruth 2:4
   Chronicles 15:2      Luke 1:28
   Matthew 28:20

2. “And with your spirit” the desire for the Lord’s presence as well as an acknowledgement of the Holy Spirit's activity.

   2 Timothy 4:22       Galatians 6:18
   Philippians 4:23     Philemon 25

The translation presently being used is not wrong but the revised translation better reminds us that we are entering ‘a sacramental realm’ in which we are not only present but expected to be active participants.
**Discussion**

Possible questions to be raised:
- What was new to you?
- How would you explain this change of response to a friend?
- What are your insights?
- Are there any other questions or concerns?

**Conclusion**

Summary statement such as “Our time has been spent addressing the change in the people’s response to the priest’s ‘The Lord be with you’. We have reflected on Sacred Scripture and come to a deeper understanding of our response, ‘And with your spirit’.”

Note time/place and topic of the next session.

**Suitable Closing Prayer**

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**References**

Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available. Have copies of the previous and new translations of the Confiteor and Glory to God available for participants or use a projection of the prayers (e.g. PowerPoint or using an overhead projector)

**Opening Prayer (Refer to Diocesan Prayer Card 1 or 2)**

**Introduction**

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular changes in the Confiteor and the Gloria.

2. As needed provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures.

3. Ask participants if they bring any questions to the session. Address any questions raised.

**“I confess…”**

One of the three options for the Penitential Act in the Mass is the Confiteor. The new translation more closely translates the prayer from the Latin. It provides the persons praying the prayer the opportunity to express the seriousness of their sinfulness so as to better prepare themselves to celebrate the Mass.

You could spend some time familiarizing the participants with the other options for the Penitential Act. It also provides an opportunity to address the notion of sin and personal culpability for choosing against God rather than for God.

**Passage From Sacred Scripture**

1. Confessing our sins

Matthew 3: 6  
James 5: 16  
1 John 1: 9
2. About Sinning

Matthew 6: 25-34  Romans 1: 30  2 Corinthians 12: 20
Galatians 5: 19-21  Colossians 3: 12-15

The Gloria

Passage From Sacred Scripture

“Glory to God…” Luke 2:15
“Only Begotten Son” John 1: 14-15, 3: 16
“Lamb of God…” Isaiah 53: 7-12, John 1: 29
“You are seated…” Mark 16: 19

Discussion

What was new to you? What are your insights?

Are there any other questions or concerns?

Conclusion

Summary statement such as “We have observed that the revised translation of the Confiteor and the Gloria more closely follow the Latin versions of the prayers and are faithful to the references in Holy Scripture.”

A statement could also be made regarding the reality of sin in the world and in our lives and our need to repent individually and communally.

Note time/place and topic of the next session.

Suitable Closing Prayer

References

Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available. Have copies of the previous and new translations of the *Creed* available for participants or use a projection of the prayers (e.g. using PowerPoint or an overhead projector).

**Opening Prayer** *(Refer to Diocesan Prayer Card 3)*

**Introduction**

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular changes in the Creed.

2. As needed provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures.

3. Ask participants if they bring any questions to the session. Address any questions raised.

**“I believe…”**

“I believe” more closely translates the Latin word *credo* and is the translation that has been used in many other countries since the Second Vatican Council. Each of us proclaims our personal faith along with others at Mass.

**Passage From Sacred Scripture**

Ephesians 4:5  
John 1: 1-2

**Catechism of the Catholic Church**

CCC # 167

**“Consubstantial with the Father”**

This wording more precisely describes the relationship between God the Father and Jesus, His Son. The Council of Nicea (A.D. 325) used language to make it clear that Jesus is equal to God the Father. The council fathers described Jesus as being of the same substance of God the Father (homoousios in the Greek; consubstantialem in the Latin).
Passage From Sacred Scripture

John 1:14

Catechism of the Catholic Church

CCC# 461, CCC# 465

Discussion

What was new to you? What are your insights?

Are there any other questions or concerns?

Conclusion

Summary statement such as “We have observed that the revised translation of the Creed more closely follow the Latin versions of the prayers, more precisely reflecting the language of the Council of Nicea.”

Note time/place and topic of the next session.

Suitable Closing Prayer

References

Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available. Have copies of the previous and new translations of the Dialogue between the Priest and People and the Sanctus available for participants or use a projection of the prayers (e.g. using PowerPoint or an overhead projector)

Opening Prayer (Refer to Diocesan Prayer Card 4)

Introduction

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular changes in the Preface Dialogue and Sanctus.

2. As needed provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures.

3. Ask participants if they bring any questions to the session. Address any questions raised.

“It is right and just…”

Remember that Eucharist means thanksgiving. “It is right and just” more closely translates the Latin. It is a declarative statement; the Preface explains why it is right and just to give thanks to God.

Passage From Sacred Scripture

Psalm 136: 1-3

Colossians 2: 7

Ephesians 5: 19-20

“Holy, holy, holy, Lord God of Hosts”

This wording more closely translates the Latin. A Hebrew word, Sabaoth, appears in the Latin unchanged. Sabaoth refers to God’s power, His command over an army of angels. The word ‘hosts’ in the revised translation refers to the angelic hosts
Passage From Sacred Scripture

Isaiah 6: 1-4  Matthew 21:9

Psalm 118: 26  Revelation 4: 8

Discussion

What was new to you? What are your insights?

Are there any other questions or concerns?

Conclusion

Summary statement such as “We have observed that the revised translation of the dialogue beginning the Eucharistic Prayer ends with a declarative statement on which the Preface expands and the Sanctus more closely follow the Latin versions of the prayer.”

Note time/place and topic of the next session.

Suitable Closing Prayer

References

Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available. Have copies of the previous and new translations of the Institution Narrative available for participants or use a projection of the prayers (e.g. using PowerPoint or an overhead projector).

Opening Prayer (Refer to Diocesan Prayer Card 5)

Introduction

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular changes in the Institution Narrative.

2. As needed provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures.

3. Ask participants if they bring any questions to the session. Address any questions raised.

“For you and for many…”

You may want to note the insertion of the words ‘of’ and ‘for’. Those receiving Holy Communion partake of the one bread and share in the Body of Christ. Also, the use of ‘chalice’ instead of cup; chalice is the word we use to refer to the vessel holding the Precious Blood and is also a word found frequently in Scripture. Another change is the use of the word ‘eternal’ instead of ‘everlasting’; ‘eternal’ indicates an immeasurable amount of time whereas ‘everlasting’ could mean long lasting. The use of ‘poured out’ instead of ‘shed’; the revised translation can remind us that Jesus freely chose to undergo His Passion.

“For you and for many” more closely follows the words of Jesus at the Last Supper. Jesus came for the salvation of all as stated in the New Testament but the Latin word used in Scripture means ‘many’.

Passage From Sacred Scripture

Matthew 26: 28  
Mark 14: 24
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Adult Catechesis - Session Five - Eucharistic Prayers – “For you and for many”.

Discussion

What was new to you? What are your insights?

Are there any other questions or concerns?

Conclusion

Summary statement such as “We have had the opportunity to review the changes to the Institution Narrative, noting the richness of the revised translation and how it more closely translates of the Latin.

Note time/place and topic of the next session.

Suitable Closing Prayer

References

THE ROMAN MISSAL 3RD EDITION
Adult Catechesis - Session Six - Communion Rite – “Behold the Lamb of God” and “Lord I am not worthy”.

Suggestions for each session:

Provide refreshments; have Bibles, the diocesan bibliography and other resources available. Have copies of the previous and new translations of the Communion Rite available for participants or use a projection of the prayers (e.g. using PowerPoint or an overhead projector).

Opening Prayer *(Refer to Diocesan Prayer Card 6)*

Introduction

1. State the reason for this session: to assist the participants in understanding the revised translation and in particular changes in the Communion Rite.

2. As needed provide participants with background information about the revised translation of the Roman Missal. Be sure to note that the revised translation more closely translates the Latin text and roots us more deeply in the Scriptures.

3. Ask participants if they bring any questions to the session. Address any questions raised.

“Behold the Lamb of God…”

The prayer more closely translates the Latin. It reminds us of John the Baptist identifying Jesus for his disciples. It also recalls the words of the angel in the vision of John the apostle as written in the Book of Revelation.

Passage From Sacred Scripture

- John 1: 29
- Revelation 19: 6-9
- Matthew 8: 8
- Luke 7:6

“Lord, I am not worthy…”

The revised translation relates to the account of the centurion who asked Jesus to heal his servant. The centurion acknowledges himself unworthy to have Jesus enter his home but has faith that Jesus can heal his servant from afar. When we pray this pray we express our unworthiness, our sinfulness and trust that Jesus will come to us.
Instead of ‘I’ the revised translation uses ‘soul’ which is the translation from the Latin. The word ‘soul’ has been restored wherever it appears in the Latin. Our prayer is asking Jesus to cure ‘my soul’.

**Passage From Sacred Scripture**

Matthew 8: 5-10  
Luke 7: 6

**Catechism of the Catholic Church**

CCC# 1385, CCC #1386

**Discussion**

What was new to you? What are your insights?

Are there any other questions or concerns?

**Conclusion**

Summary statement such as “We have had the opportunity to observe the changes to the Communion Rite, noting how it more closely translates of the Latin and connects the rite with texts of Scripture.”

Note time/place and topic of the next session.

**Suitable Closing Prayer**

**References**
