



KNOW THE WORDS,
KNOW THE MEANING,
KNOW THE MYSTERY

WHAT'S 'OLD' & WHAT'S 'NEW'?

Look for a different example of the new translation of the Roman Missal in our bulletin each week!

DURING THE INTRODUCTORY RITES:

We are used to hearing:

*The grace of our Lord Jesus Christ and the love of God
and the fellowship of the Holy Spirit be with you all!*

We are used to responding:

And also with you!

With the new translation, we will soon hear:

*The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all!*

With the new translation, we will soon respond:

And with your spirit!



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DURING THE INTRODUCTORY RITES:

We are used to hearing:

The grace and peace of God our Father and the Lord Jesus Christ be with you!

We are used to responding:

And also with you!

With the new translation, we will soon hear:

*Grace to you and peace from God our Father
and the Lord Jesus Christ!*

With the new translation, we will soon respond:

And with your spirit!



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DURING THE INTRODUCTORY RITES:

We are used to hearing:

The Lord be with you!

We are used to responding:

And also with you!

With the new translation, we will hear:

The Lord be with you!

With the new translation, we will soon respond:

And with your spirit!



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DURING THE PENITENTIAL ACT:

We are used to hearing:

As we prepare to celebrate the mystery of Christ's love, let us acknowledge our failures and ask the Lord for pardon and strength.

-OR-

Coming together as God's family, with confidence let us ask the Father's forgiveness, for He is full of gentleness and compassion.

-OR-

My brothers and sisters, to prepare ourselves to celebrate these sacred mysteries, let us call to mind our sins.

With the new translation, we will soon hear:

Brethren (-OR- brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.



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DURING THE PENITENTIAL ACT:

We are used to praying:

I confess to Almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray to the Lord our God.

With the new translation, we will soon pray:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask, blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.



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DURING THE PENITENTIAL ACT:

We are used to hearing:

You were sent to heal the contrite:

We are used to responding:

Lord, have mercy.

We are used to hearing:

You came to call sinners:

We are used to responding:

Christ, have mercy.

We are used to hearing:

You plead for us at the right hand of the Father:

We are used to responding:

Lord, have mercy.

With the new translation, we will soon hear:

You were sent to heal the contrite of heart:

With the new translation, we will respond:

Lord, have mercy. -OR- Kyrie, eleison.

With the new translation, we will soon hear:

You came to call sinners:

With the new translation, we will respond:

Christ, have mercy. -OR- Christe, eleison.

With the new translation, we will soon hear:

*You are seated at the right hand of the Father to
intercede for us:*

With the new translation, we will respond:

Lord, have mercy. -OR- Kyrie, eleison.



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DURING THE INTRODUCTORY RITES:

We are used to praying:

*Glory to God in the highest, and peace to His people on earth. Lord, God, heavenly king, almighty God and Father, we worship You, we give You thanks, we praise You for Your glory.
Lord, Jesus Christ, only Son of the Father, Lord God, Lamb of God, You take always the sins of the world: have mercy on us; You are seated at the right hand of the Father: receive our prayer.
For You alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus, Christ, with the Holy Spirit, in the glory of God the Father. Amen.*

With the new translation, we will soon pray:

*Glory to God in the highest, and on earth peace to people of good will.
We praise You, we bless You, we adore You, we glorify You, we give You thanks for Your great glory,
Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father,
You take away the sins of the world, have mercy on us;
You take away the sins of the world, receive our prayer;
You are seated at the right hand of the Father, have mercy on us.
For You alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.*



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DURING THE LITURGY OF THE WORD, AS THE GOSPEL IS INTRODUCED:

We are used to hearing:

The Lord be with you!

We are used to responding:

And also with you!

With the new translation, the priest (or deacon) will announce:

The Lord be with you!

With the new translation, we will soon respond:

And with your spirit!



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DURING THE LITURGY OF THE WORD, AS WE PROFESS OUR FAITH:

We are used to praying:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of Life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in One, Holy Catholic and Apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

With the new translation, we will soon pray:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate, He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.



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DURING THE LITURGY OF THE EUCHARIST:

We are used to hearing the priest pray:

Blessed are You, Lord God of all creation, through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life!

We are used to responding:

Blessed be God for ever.

With the new translation, the priest will soon pray:

Blessed are You, Lord God of all creation, for through Your goodness we have received the bread we offer You: fruit of the earth and work of human hands, it will become for us the bread of life.

With the new translation, we will respond:

Blessed be God for ever.

We are used to hearing the priest pray:

Blessed are You, Lord God of all creation, through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink,

We are used to responding:

Blessed be God for ever.

With the new translation, the priest will soon pray:

Blessed are You, Lord God of all creation, for through Your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink,

With the new translation, we will respond:

Blessed be God for ever.



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DURING THE LITURGY OF THE EUCHARIST:

We are used to hearing the priest invite the congregation:

Pray, my brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

We are used to responding:

*May the Lord accept the sacrifice at your hands for the praise and glory of His name,
for our good, and the good of all His Church.*

With the new translation, the priest will soon invite the congregation:

*Pray, brethren (-OR- my brothers and sisters), that my sacrifice and yours
may be acceptable to God, the almighty Father.*

With the new translation, we will respond:

*May the Lord accept the sacrifice at your hands for the praise and glory of His name,
for our good and the good of all His Holy Church.*



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DURING THE LITURGY OF THE EUCHARIST:

We are used to hearing the priest announce:

The Lord be with you.

We are used to responding:

And also with you.

We are used to hearing the priest announce:

Lift up your hearts.

We are used to responding:

We lift them up to the Lord

We are used to hearing the priest announce:

Let us give thanks to the Lord our God.

We are used to responding:

It is right to Him thanks and praise.

With the new translation, the priest will soon announce:

The Lord be with you.

With the new translation, we will soon respond:

And with your spirit.

With the new translation, the priest will soon announce:

Lift up your hearts.

With the new translation, we will soon respond:

We lift them up to the Lord.

With the new translation, the priest will soon announce:

Let us give thanks to the Lord our God.

With the new translation, we will soon respond:

It is right and just.



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DURING THE LITURGY OF THE EUCHARIST:

We are used to praying:

Holy, Holy, Holy Lord, God of power and might.

Heaven and earth are full of Your glory. Hosanna in the highest.

Blessed is He who comes in the name of the Lord. Hosanna in the highest.

With the new translation, we will soon pray:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of Your glory. Hosanna in the highest.

Blessed is He who comes in the name of the Lord. Hosanna in the highest.



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER I: (The Body of Eucharistic Prayer I will be shared over several weeks.)

(After the "Holy, Holy, Holy", the priest continues)

*To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.*

*Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,
and all those who, holding to the truth,*

hand on the catholic and apostolic faith.

*Remember, Lord, your servants N. and N.
and all gathered here,
whose faith and devotion are known to
you.*

*For them, we offer you this sacrifice of
praise*

*or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER I: (The first part of Eucharistic Prayer I was included in last week's bulletin.)

*In communion with those whose memory we
venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,*

*John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal
damnation
and counted among the flock of those you have
chosen.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER I:
(The first part of Eucharistic Prayer I was shared over the last two weeks.)

*Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.*

*On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:*
**TAKE THIS, ALL OF YOU, AND EAT OF
IT,
FOR THIS IS MY BODY,**

WHICH WILL BE GIVEN UP FOR YOU.

*In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the
blessing
and gave the chalice to his disciples, saying:*
**TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY
BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR
YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER I: (The first part of Eucharistic Prayer I was shared over the last three weeks.)

*Therefore, O Lord,
as we celebrate the memorial of the blessed
Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.*

*Be pleased to look upon these offerings
with a serene and kindly countenance,*

*and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.*

*In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at
the altar
receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly
blessing.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER I: (The first part of Eucharistic Prayer I was shared over the last four weeks.)

*Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.*

*Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.*

*To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and
Martyrs:*

*with John the Baptist, Stephen, Matthias,
Barnabas, (Ignatius, Alexander, Marcellinus,
Peter, Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia) and all your Saints;*

*admit us, we beseech you, into their company,
not weighing our merits, but granting us your
pardon,
through Christ our Lord.*

*Through whom
you continue to make all these good things, O
Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.*

*Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER II:
(The second half of Eucharistic Prayer II will be included in next week's bulletin.)

(After the "Holy, Holy, Holy", the priest continues)

*You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the
dewfall,
so that they may become for us
the Body and Blood of our Lord Jesus Christ.
At the time he was betrayed
and entered willingly into his Passion,
He takes the bread
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:
He bows slightly.*
**TAKE THIS, ALL OF YOU, AND EAT OF
IT,
FOR THIS IS MY BODY,**

WHICH WILL BE GIVEN UP FOR YOU.

*In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:*
**TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY
BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR
YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER II:

(The first half of Eucharistic Prayer II was included in last week's bulletin.)

*Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.
Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.
Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop
and all the clergy.*

*Remember also our brothers and sisters
who have fallen asleep in the hope of the
resurrection,*

*and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of
God,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.*

*Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER III:
(The second third of Eucharistic Prayer III will be included in next week's bulletin.)

(After the "Holy, Holy, Holy", the priest continues)

*You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.*

*Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy*

*these gifts we have brought to you for
consecration,
that they may become the Body and Blood
of your Son our Lord Jesus Christ,
at whose command we celebrate these mysteries.*

*For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:*

**TAKE THIS, ALL OF YOU, AND EAT OF
IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER III: (The first third of Eucharistic Prayer III was included in last week's bulletin.)

*In a similar way, when supper was ended,
he took the chalice,
and, giving you thanks, he said the blessing,
and gave the chalice to his disciples, saying:*
**TAKE THIS, ALL OF YOU, AND DRINK
FROM IT,
FOR THIS IS THE CHALICE OF MY
BLOOD,
THE BLOOD OF THE NEW AND
ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR
YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.**

Therefore, O Lord, as we celebrate the memorial

*of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.
Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose
death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.*



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THE NEW TRANSLATION OF EUCHARISTIC PRAYER III: (The first two parts of Eucharistic Prayer III was included in the last two bulletins.)

*May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your
elect,
especially with the most Blessed Virgin Mary,
Mother of God,
with your blessed Apostles and glorious Martyrs
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.*

*May this Sacrifice of our reconciliation,
we pray, O Lord,*

*To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your
glory
through Christ our Lord,*

*advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your
own.*

*Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.
through whom you bestow on the world all that is
good.*

*Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.*



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DURING THE LITURGY OF THE EUCHARIST:

We are used to hearing:

Let us proclaim the mystery of faith:

With the new translation, we will soon hear:

The mystery of faith.

We are used to praying:

Christ has died, Christ is risen, Christ will come again.

-OR-

Dying You destroyed our death, rising You restored our life, Lord Jesus come in glory.

-OR-

When we eat this bread and drink this cup, we proclaim Your death, Lord Jesus, until You come in glory.

-OR-

Lord, by Your cross and resurrection You have set us free, You are the savior of the world.

With the new translation, we will soon pray:

We proclaim Your Death, O Lord, and profess Your Resurrection until You come again.

-OR-

When we eat this Bread and drink this Cup, we proclaim Your Death, O Lord, until you come again.

-OR-

Save us, Savior of the world, for by Your Cross and Resurrection You have set us free.



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**DURING THE COMMUNION RITE,
FOR THE INTRODUCTION TO THE OUR FATHER:**

We are used to hearing:

Let us pray with confidence to the Father in the words our Savior gave us:

-OR-

Jesus taught us to call God our Father, and so we have the courage to say:

-OR-

Let us ask our Father to forgive our sins and to bring us to forgive those who sin against us:

-OR-

Let us pray for the coming of the kingdom as Jesus taught us:

With the new translation, we will soon hear:

At the Savior's command, and formed by divine teaching, we dare to say:



KNOW THE WORDS,
KNOW THE MEANING,
KNOW THE MYSTERY

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IN PREPARATION FOR RECEIVING HOLY COMMUNION:

We are used to hearing:

This is the Lamb of God who takes away the sins of the world. Happy are those who are called to His supper.

We are used to praying:

Lord, I am not worthy to receive You, but only say the word and I shall be healed.

With the new translation, we will soon hear:

Behold the Lamb of God, behold Him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb.

With the new translation, we will soon hear:

*Lord, I am not worthy that You should enter under my roof,
but only say the word and my soul shall be healed*



KNOW THE WORDS,
KNOW THE MEANING,
KNOW THE MYSTERY

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AFTER THE FINAL BLESSING:

We are used to hearing:

Go in the peace of Christ.

-OR-

The Mass is ended, go in peace.

-OR-

Go in peace to love and serve the Lord.

With the new translation, we will hear:

Go forth, the Mass is ended.

-OR-

Go and announce the Gospel of the Lord.

-OR-

Go in peace, glorifying the Lord by your life.

-OR-

Go in peace.

We are used to responding:

Thanks be to God

With the new translation, we will respond:

Thanks be to God.