

## “Pray, brothers and sisters...”

*The Invitation to Prayer, Welcoming the Third Edition of the Roman Missal*

### Current Text:

*Priest:*

Pray, brethren,  
that **our** sacrifice  
may be acceptable to God,  
the almighty Father.

*People:*

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.

### Revised Text:

*Priest:*

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

*People:*

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.

---

After the Priest washes his hands, he extends an invitation to prayer. Whereas the current translation of the *Orate, fratres* (“Pray, brethren”) has “our sacrifice,” the new translation is changed to “my sacrifice and yours.” This seemingly slight distinction, found in the original Latin, in fact conveys the reality that those who are gathered offer the Holy Sacrifice of the Mass in different ways. The Priest offers it on our behalf in a special manner, *in persona Christi* (in the person of Christ), by virtue of his ordination.

But those of us in the pews are not idle spectators. The Second Vatican Council’s *Constitution on the Sacred Liturgy*, art. 48, says that the faithful should be “conscious” participants “by offering the Immaculate Victim, not only through the hands of the Priest, but also with him, they should learn also to offer themselves.”

This call to join ourselves to the action of the priest is then answered when the people stand and make their response, which is also referred to by the first words of the prayer in Latin, *Suscipiat Dominus*. There is only one change to this prayer by the people, though it is not insignificant. The addition of “holy” reminds us that the Church belongs to Christ, and is founded on His grace.

Afterwards comes the Priest’s “Prayer over the Offerings” – part of the proper prayers that change depending on the liturgical day. Just as with the Collects at the beginning of Mass, many of these will feature richer and fuller content.