



ROMAN MISSAL
THIRD EDITION

CHANGES TO THE MASS – A FEW OVERALL THOUGHTS

On the first weekend of Advent, 2011 (Nov. 26-27), there will be some changes in the mass. These changes are based on trying to have the most similar wording in the liturgy, from language to language around the world.

The English-language version of the mass, which was officially approved in 1970, had some translations from the original Latin that were more paraphrases. And were significantly different from almost all other translations around the world.

For instance, the opening greeting of the mass, which has been, for over forty years:

Priest: The Lord be with you. *People:* And also with you. → This was actually translated from the original Latin:

Priest: Dominus vobiscum. *People:* Et cum spiritu tuo.

→ The new words in English we will use, then, starting in Advent, 2011, will be an exact translation of the original Latin:

Priest: The Lord be with you. *People:* ***And with your Spirit.***

This new wording doesn't surprise me: I had been saying the mass in Spanish at my last parish for a number of years, and their greeting has always been: "Priest: El Señor este con ustedes. People: Y con tu espíritu." In fact, again, the changes that we are now making in the English-language mass are now making our wording similar to the other language groups around the world, and more accurate in our translation from the Latin.

One reason that this was important for the Church worldwide, was that English as become the most internationally understood language in the world, so that many obscure language groups may have scholars that understand English to help in translating the rites of the Church into these other languages, but none who are well-versed in Latin. So that if the English-language texts were very faithful to the Latin, they could be used as a source to help translations of rites, etc. into smaller language groups.

Here are three examples of how the new translation of the English will be in sync with the other world languages.

*EXAMPLE #1:**THE NEW ENGLISH*

Priest: The Lord be with you. People: And with your spirit.

IS THE SAME AS THE CURRENT SPANISH,

Priest: El Señor esté con vosotros. People: Y con tu espíritu.

WHICH IS THE SAME AS THE LATIN.

Priest: Dominus vobiscum. People: Et cum spiritu tuo.

*EXAMPLE #2:**THE NEW ENGLISH*

Priest: The Lord be with you. People: And with your spirit.

Priest: Lift up your hearts. People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God. People: It is right and just.

IS THE SAME AS THE CURRENT SPANISH,

Priest: El Señor esté con vosotros. People: Y con tu espíritu.

Priest: Levantemos el corazón. People: Lo tenemos levantado hacia el Señor.

Priest: Demos gracias al Señor, nuestro Dios. People: Es justo y necesario.

WHICH IS THE SAME AS THE LATIN.

Priest: Dominus vobiscum. People: Et cum spiritu tuo.

Priest: Sursum corda. People: Habemus ad Dominum.

Priest: Gratias agamus Domino Deo nostro. People: Dignum et iustum est.

AND EXAMPLE #3: THE NEW ENGLISH

Priest: "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."

Priest & People: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

IS THE SAME AS THE CURRENT SPANISH

*Priest and People: "Senor, no soy digno
palabra y eso bastara."*

que entras en mi casa, pero dime una

WHICH IS THE SAME AS THE LATIN

*Priest and People: "Domine, non sum dignus ut inters sub tectum meum, sed tantum dic
verbo et sanabitur anima mea."*



WELCOMING THE NEW ROMAN MISSAL, INSERT #1, "WHY WE ARE USING A NEW TRANSLATION OF THE MASS"



Again, on the first weekend of Advent, 2011, there will be some changes in the mass.

These changes are because the Church is trying to have similar wording in the liturgy, from language to language around the world.

One reason that this was important for the Church worldwide, was that English has become the most internationally understood language in the world, so that many obscure language groups may have scholars that understand English to help in translating the rites of the Church into these languages, but none who are well-versed in Latin. So that if the English-language texts were very faithful to the Latin, they could be used as a source to

help translations of rites, etc. into smaller language groups.

The English-language version of the mass, which was officially approved in 1970, had some translations from the original Latin that were more like paraphrases from the Latin.

For instance, the opening greeting of the mass, which had been, in the Latin mass,

Priest: Dominus vobiscum, People: Et cum spiritu tuo

which means

Priest: The Lord be with you, People: And with your spirit

was actually translated, forty years ago as: *Priest:* The Lord be with you. *People:* And also with you.

→ The new words in English we will use, then, starting in Advent, 2011, will be an exact translation of the original Latin.

→ *This new wording doesn't surprise me: I had been saying the mass in Spanish at my last parish for a number of years, and their greeting has always been: "Priest: El Señor este con ustedes. People: Y con tu espíritu."*

In fact, again, the changes that we are now making in the English-language mass are now making our wording similar to the other language groups around the world, and more accurate in our translation from the Latin.

There are several other examples of how the new translation of the English will be closer to the Latin and is also closer to what the translations already were in Spanish and other languages on the front page of our parish website.

CHANGES TO THE MASS – AN OVERALL DISCUSSION OF THE CHANGES IN THE LANGUAGE THE PRESIDER WILL USE IN THE EUCHARISTIC PRAYER

Liturgy will be more formal, theologically deeper -- By Jerry Filteau

When a new English translation of the Mass is introduced in the United States – at the start of Advent in late 2011 – the style of worship will be more formal. But it will also be deeper theologically and more evocative emotionally and intellectually.

The Vatican's intention was not so much to make the liturgy more formal as to make the English version conform more closely to the original Latin, says Father Paul Turner, a Missouri priest who is former head of the North American Academy of Liturgy and

frequently writes and lectures on liturgical questions.

“I think what’s intentional is getting to a closer interpretation of the Latin” from which all

modern liturgy translations in the Roman Catholic Church emanate, Father Turner says. He said the result may sound more formal than in the past 40 years because the new translation rules inevitably lead in that direction.

The original translation of the Roman Missal into English was carried out under 1969 Vatican rules that stressed simplicity, modernity and other factors that would make the language of the liturgy more comprehensible and participatory.

Newer rules, set out by the Vatican in 2002, emphasize greater fidelity to the original Latin.

Msgr. John H. Burton, vicar general of the Diocese of Camden, N.J., and board chairman of the Federation of Diocesan Liturgical Coordinators, says there was concern “that the language has been too laid back” and failed to convey the rich liturgical heritage of the Roman rite.

The new translation shows an effort “to heighten the language a bit” and capture “the transcendence as well as the imminence of God,” he says.

Father Andrew R. Wadsworth, executive director of the International Commission on English in the Liturgy, says a more formal language in the new translation “is clearly identifiable as one of its characteristics.” The commission translates Latin liturgy texts into English for the world’s English-speaking bishops’ conferences.

He says the vocabulary of the Mass prayers “is necessarily rich as it reflects the various mysteries of salvation, conveying concepts which do not always occur in everyday conversation. To radically simplify the language is often to dilute the concept.”

An excerpt from Eucharistic Prayer I illustrates the difference in style: The version currently in use reads: *“Look with favor on these offerings. Accept them as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchizedek. Almighty God, we pray that your Angel may take this sacrifice to your altar in heaven. As we receive from this altar the sacred Body and Blood of your Son, let us be filled with every grace and blessing.”*

The new translation says: **“Be pleased to look upon these offerings with serene and kindly countenance, and to accept them, as 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.”**

In working to reflect features of the original Latin texts more clearly, the translators sought to develop “a translation which is clearly sacral in character and yet not archaic in style,” Father Wadsworth says.

Father Turner says that one of the principles the first translators (back in the 1960’s) used was “compression,” eliminating repetitive phrasing. “That lent a vigor to the first translation, but it did eliminate some of the style and content of the original prayers.”

He acknowledges criticisms of some of the long, complex sentences in the new translation, especially in the collects, the prayers at the beginning of Mass.

“It’s a logical fear that people will raise, but I think they’ll be pleasantly surprised at how easy it is to understand.” He says the collects follow a pattern, with many of the same components repeated from one day to the next. If you look at just one collect in the new translation, “it sounds complicated,” he says. “But when you hear that style Sunday after Sunday, I think your ears open up to the style,” and it becomes familiar.

Jerry Filteau has covered liturgical issues in the Catholic press since 1973, first for Catholic News Service and, since his retirement there in 2007, for National Catholic Reporter.

WELCOMING THE NEW ROMAN MISSAL, INSERT #2,



“WHY HAS THE MASS BEEN THE CENTER OF THE PRAYER OF THE CHRISTIAN FAITH FOR 2,000 YEARS?”



THE IMPORTANCE OF THE LITURGY (THE MASS) for CHRISTIANS:

One foundational thought to ponder, as we look to the changes in the mass this fall is: Why is the mass important to us? The answer might be: Because it was important to Jesus and the apostles and all the Christians who followed them.

It's not too complicated: In the New Testament, the one thing that Jesus asked his disciples to do, in terms of praying as a group, was to gather for a meal like they had at the Last Supper. Jesus, in the accounts we have from Matthew, Mark and Luke, in each account, tells his disciples to: "Do this in memory of me." Then in Acts 2 we see that the early Christians even had mass EVERY DAY. We have a tremendous amount of data, from the Bible, and early Church accounts that all totally support the idea that, among the early Christians, the mass was the center of the faith for local Christian communities.

So the mass/the Liturgy/the Eucharist was central to them.

We can even see the importance of the mass in many New Testament books and letters through how all use the same language when describing the Body and Blood of Christ. This is unusual and significant:

For, 1 Corinthians 11 from Paul uses the same language as John 6 does about the Eucharist:

For I received from the Lord and I also handed onto you....that (at the Last Supper), Jesus broke the loaf and said, "This is my body..." and he took the cup and said, "This is the new covenant in my blood." (1 Cor. 11: 23-27)

Paul doesn't say Jesus said the loaf is LIKE my body... Paul doesn't say this is a representation or symbol of my body, it says this IS my body and this cup IS my blood.

Indeed, the language about the Eucharist (the body and blood of Christ) all through the New Testament is totally similar. In Matthew 26:26-29, Mark 14:22-25, Luke 22:19-20, and 1 Corinthians 11, as well as John 6, we see the exact same wording when the Eucharist is described.

Why does this matter? Remember that the apostle Paul did not have the Gospels and the Gospel writers did not have Paul. The Gospel writers may not even have had each other's words to compare, and the Apostle Paul almost never makes references to the words of Jesus in his letters. However, when it comes to the Eucharist, the Apostle Paul uses nearly identical language with Matthew, Mark, Luke and John. As Dr. Allen Hunt wrote in his book, Confessions of a Megapastor: "THIS SIMILARITY SIMPLY DOES NOT OCCUR ON ANY OTHER TOPIC, EVER." (p. 22)

In terms of our modern mass in the Catholic Church and the "breaking of the bread" among the earliest Christians, we know that there are strong similarities:

First, they believed, completely, that the bread and wine at the mass were, truly, the Body and Blood of Christ. Please see our parish website ("Catholic Teachings") for much back-up on this point.

Secondly, early Christian worship soon developed a set order, which is very similar to the mass today. Indeed, we hear in "The First Apology of St. Justin, Martyr" from 150 AD about typical Sunday worship:

...On the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the presider in a discourse urges and invites us to the imitation of these nobler things. Then we all stand up together and offer prayers. And, as said before, when we have finished the prayer, bread is brought, and wine and water, and the presider similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen; the distribution, and reception of the consecrated elements by each one, takes place and they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as much as he chooses to. What is collected is deposited with the presider, and he takes care of orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourners among us, and briefly, he is the protector of all in need. We all hold this common gathering on Sunday....

So the structure of the mass, in 150 AD, was already set as being very similar to the mass of today.

So, as we Catholics prepare to welcome the new wording and music of the mass, this would be a good week to ponder the importance of the mass to our faith: And how it has always been important to Christians from all generations. And how the modern Catholic mass follows the beliefs about the Eucharist and the format of the earliest worship of the ancient Christians. Let's let that bolster our commitment to attend this meal, instituted by

the Lord and faithfully followed for 2,000 years by Christians from many generations.

Indeed, in the Vatican II document “Sacrosanctum Concilium” (#10), we hear that the liturgy is the source and summit of the life of the Church. If so, how do we try to make Sunday Mass THE CENTER of our personal faith life, of the faith journey we have with our family? Of the life of our parish?

- Could we, as individuals, and as families, PRAY BEFORE COMING TO MASS?
- Could musicians pray together right before mass?
- Or the presider and the other ministers of the mass?
- Could the ushers? Could the greeters?

Here is a prayer that you might use to do this:

Dear Lord, help us today to recognize you in the Breaking of the Bread: That you are in the bread and wine that become your Body and Blood. That you are present in the Word of God that is proclaimed, and that you are present in all my brothers and sisters present at the mass. Help us, then, also to see you in all we meet this day, especially those who are poor, lonely, or hurting in some way. Amen.

WELCOMING THE NEW ROMAN MISSAL, INSERT #3,



“THE OPENING GREETING AND PENITENTIAL RITE”



Before we begin talking about the parts of the mass, one point to make is that, at a Catholic mass, we say a lot of things, **TOGETHER**, as a community. Rote responses, etc. that we say together. What is the significance of that? In the mindset of churches that celebrate the ancient mass, the idea is that the people at the mass are united as **ONE FAMILY** (St. Paul said, “One Body in Christ.”) At mass we aren’t just a collection of individuals all trying to make sure that they, individually, get into heaven. But we are remembering we are a family, together. At least for one hour on a weekend. And we say that the mass is what heaven will be like (minus the collections!), that everyone: Rich, poor, people of every nation, will sit together as one family. And join to praise God together. So the mass is a taste of heaven.

CHANGES TO THE MASS – The OPENING GREETING of the MASS will change FROM:

Celebrant: The Lord be with you. People: And also with you.

TO:

Celebrant: The Lord be with you. People: And with your Spirit.

But with the opening greeting, we go back to the original Latin translation in a more exact way. And the exactness captures one element of the interchange between the priest and the people in the opening greeting that was missing before: That the people are not, in greeting the priest, just greeting him as a person, but they are greeting Christ who is working through him. For the priest is to represent Christ in the mass.

Of course, God works through all of us: And Jesus, according to the Second Vatican Council, in its 1963 *Constitution on the Sacred Liturgy*, reminded us that:

Christ is present in the Eucharist, then, 1) in the assembly that gathers in Christ's name, 2) in the priest or bishop who presides, 3) in the word proclaimed in our midst, and 4) in the eucharistic elements of bread and wine. Though they differ from each other, each of these presences is real, and each offers us a unique opportunity to recognize Christ with us.

But the new translation of this greeting reminds us, in a concrete way, that it is CHRIST who is working among us at the mass. That it is HIS WORK.

CHANGES TO THE MASS – The CONFITEOR, of the PENITENTIAL RITE will change

FROM:

I confess to almighty God, and 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 Virgin Mary, all the angels and saints, and you my brothers and sisters, to pray for me to the Lord our God.

TO:

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.

In the penitential rite, we have a tradition that goes back to the very earliest days of the Christian community. Indeed, there is a document of the ancient Christian community called “The Didiche” from 70 AD in which it is written: “Every Lord’s day (Sunday) you must gather and first confess your sins so that your sacrifice may be pure, and then break bread, and give thanks.”) Also, in a document from 150 AD called “The Apologia of St. Justin” we hear: “On Sundays all are to gather and first confess their sins so that they will make a pure sacrifice.”

So Christians have always started the mass with a sense of wanting to prepare themselves to be close to God in the Eucharist through asking God for his healing and forgiveness at the beginning of the service.

The wording of the penitential rite that we are adopting, which has us talk about our “faults” in triplicate: “My fault, my fault, my most grievous fault” is not meant to make us feel bad or that we need to kick ourselves around, but that I am trying to be really

conscious of being humble before the Lord and that I know that I am a sinner, even as I trust in the Lord's mercy and forgiveness. Indeed, we are meant to focus on the great love and mercy of God at this moment, like someone who has won the lottery! Liturgy is not meant to make us feel miserable.

WELCOMING THE NEW ROMAN MISSAL, INSERT #4



“THE GLORIA AND THE OPENING PRAYER”



After the penitential rite, most of the year, except for Advent and Lent, we sing the Gloria. It is based on the song of the angels at the birth of Jesus in Luke 2:13-14. We'll hear another song of the angels in the Sanctus, or HOLY, HOLY, that is based on a song of the angels in Isaiah 6:3.

So, when looking at the Gloria, an overall theme of the mass is to remember that one day we will BE with the angels and saints and God in a clearer way...So at mass we sing along with the angels in their endless song of beauty and love in anticipation of that new life to come. As with the thought we had that joining together as one people (rich, poor from every nation in the pews together, singing and speaking in unison – united as one family, united as one Body in Christ) in the mass was a “taste” of what heaven would be

like, so also, these “songs of the angels” also are “nods” at that reality as well: That somehow, in a way we don’t fully experience now, one day we shall join the angels and saints in their “song” of joy.

So as we sing the Gloria today, let us remember that we are joining the angels, at this moment, in their eternal song of praise.

CHANGES TO THE MASS – The GLORIA will change

FROM:

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.

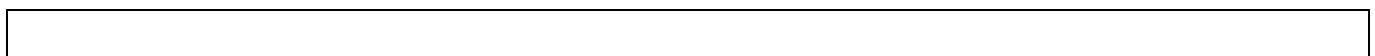
Lord Jesus Christ,
only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father: receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

TO:

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.



THE OPENING PRAYER

Just a quick thought on this: Technically, when the priest says, “Let us pray” before the opening prayer and also the prayer after communion in the mass, there is to be a period of SILENCE when we pray to God. It is a time to ask God to bless that mass and to bless our participation in it. After communion it might also be a good time to ask God to help us to see Christ in the Eucharist, but also in our brothers and sisters whom we will see that day.

WELCOMING THE NEW ROMAN MISSAL, INSERT #5



“THE PROFESSION OF FAITH, THE CREED”



On the first weekend of Advent, 2011 (Nov. 26-27, 2011), there will be some changes in the mass. This weekend we will look at the Creed.

THE NICENE CREED: *Which we say after the homily at every Sunday and Holy Day mass, and which we use at baptisms and confirmations, goes back to a gathering of all the bishops and other leaders of the Church in a town called Nicea in what is now Turkey in 325AD. They had all got together after Christianity was legalized in 313AD.*

It was used at baptisms and confirmations at that time. It was used at all Sunday and Holy Day masses by the 700's.

SOME POINTS:

1. In the new translation we say, "I believe" at the beginning of the Creed, not "We believe." This is the ancient way for the Creed to be said, and it makes sense that only I can speak for myself: That I believe.
2. In both the old and the new Creeds, we say that Jesus is "begotten" of the father – that he's not an "child" of the father, in the sense that a human child is separate from a parent, but that he is of the substance of the Father. This is what using the word "begotten," which we don't often use, is trying to get at. Of course, in the end, the Trinity is a mystery!
3. This is a word brought back into the Creed in the new translation. Another word one doesn't hear too often: Cosubstantial! But this word, while not familiar to us, is one that is part of the history of our faith and was fought over, passionately, for decades by the Church. So it is not inconsequential, even if it is unfamiliar. "Liturgicum Authenticum," a 2001 Church document, asked that the texts used at mass be really

close translations of the original words used in the Latin. This is why this word is being brought back. It means “Of the same substance” like wine bottles whose wine from the same barrel.

CHANGES TO THE MASS – THE CREED will change

FROM:

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 worshipped 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.

TO:

I believe in one God, the Father almighty, maker of heaven and earth,
of all things visible and invisible.

And 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.

And 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.

And one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins

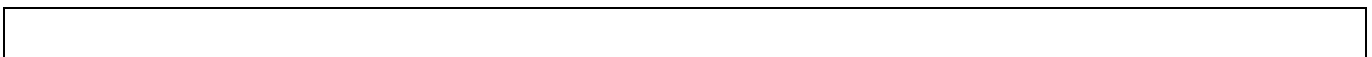
and I look forward to the resurrection of the dead

and the life of the world to come.

WELCOMING THE NEW ROMAN MISSAL, INSERT #6



“THE PREFACE DIALOGUE AND THE SANCTUS”



CHANGES TO THE MASS – THE***PREFACE DIALOGUE will change***

FROM:

Priest: The Lord be with you.

People: And also with you.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right to give Him thanks and praise.

TO:

P: The Lord be with you.

A: And with your spirit.

P: Lift up your hearts.

A: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

A: It is right and just.

CHANGES TO THE MASS – THE HOLY, HOLY or SANCTUS will change

FROM:

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.

TO:

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.

WELCOMING THE NEW ROMAN MISSAL, INSERT #7



“THE MEMORIAL ACCLAIMATION, THE LAMB OF GOD and RECEIVING COMMUNION”



CHANGES TO THE MASS – THE MEMORIAL ACCLAIMATIONS will change

FROM:

Priest: Let us proclaim the mystery of faith.

A. *People:* Christ has died, Christ is risen, Christ will come again.

Or

B. *People:* Dying you destroyed our death, rising you restored our life, Lord Jesus come in glory.

Or

C. *People:* When we eat this bread and drink this cup, we proclaim the death of the Lord until he comes again in glory.

TO:

Priest: The mystery of faith.

- A. *People:* Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

Or

- B. *People:* We proclaim your death, O Lord, and profess your Resurrection until you come again.

Or

- C. *People:* When we eat this Bread and drink this Cup, we proclaim our death, O Lord, until you come again.

CHANGES TO THE MASS – WORDS OF PRIEST AND PEOPLE AFTER THE LAMB OF GOD will change

FROM:

Priest: This is the Lamb of God who takes away the sins of the world.

Happy are those who are called to his supper.

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

TO:

Priest: 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.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

(The “new” text, which actually is a more literal translation of the old Latin text, recalls the story of the Roman centurion from Matthew 8 and Luke 7, where he approaches Jesus about helping someone with a miracle, but humbles himself when meeting Jesus by saying that he is not worthy to have Jesus enter into his home.)

WELCOMING THE NEW ROMAN MISSAL, INSERT

#8



“SOME OF THE CHANGES IN THE PARTS OF THE PRIEST”



CHANGES TO THE MASS – A Discussion of a few of the changes said by the priest.

A. During the Eucharistic Prayer, the priest will say:

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

The word “of” was added here. It helps us to see the larger picture: That the Eucharist is always happening around the world, and that Christ is not contained, now, in one mass at one Church. Christ is all through the cosmos.

B. During the Eucharistic Prayer, the priest will also say:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE **CHALICE** OF MY BLOOD,

The word “cup” in the old version was replaced by “chalice” here. To put “chalice” here doesn’t mean that we are trying to connote images of a fancy, jewel-encrusted cup. It is just part of a general tendency in the new version of the Missal to not use ordinary language that we would use in the office at work, etc. We could have just said “cup,” but the idea is to be in a special, elevated place when at mass – not using the same language as we would use when at the Outlet Mall or a football game. Nothing against football games or the outlets, but the idea is that maybe when we gather to do something as important as to

TALK TO GOD together, we might want to have a language that seems to say we know we are doing something SPECIAL.

C. During the Eucharistic Prayer, the priest will also say:

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.

The old version of the mass says “...for you and for all...”

But the intention of the change was not to say that we are now limiting who will be saved by the love of Christ offered to his people.

It is, first of all, what scholars feel was an allusion, by Christ, at the Last Supper, to an Old Testament quote, from Isaiah 53:11:

My servant, the just one, shall justify **the many**, their iniquity he shall bear.

Jesus often alluded to fulfilling Old Testament prophecy in what he said. And this is also the wording used in the Biblical narrative account of the Last Supper found in the Gospels of Matthew and Mark:

Then he took a cup, gave thanks, and gave it to them, saying, Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf **of many** for the forgiveness of sins (Matthew 26:28).

Then he took a cup, gave thanks, and gave it to them, and they all drank from

it. He said to them, This is my blood²³ of the covenant, which will be shed **for many** (Mark 14:24).

And in Matthew 20:28 and Mark 10:45, Jesus, referring to himself, says:

....the Son of Man did not come to be served but to serve and to give his life as a ransom **for many**.

Interestingly enough, the wording of the Eucharistic prayers of the Anglican and Orthodox Churches already reflect this.

“For many” (or “Pro multos” in Latin) ...then means, “for you and for many besides -- not just for you.” It’s not meant to sound LIMITING but that MANY ARE INVITED.

But, on the other hand, while it is a dogmatic teaching of the Church that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1

John 2:2). So, the expression “for many,” while remaining open to idea that God wants to save every person, also perhaps may help us to also reflect, in our prayer, that God’s love offered to save us does not automatically save us in some mechanical way, without ones own response.

Keep praying! -- Fr. Andy, Feast of the Exaltation of the Cross, Sept. 14, 2011

