



# Welcoming the Roman Missal

Third  
Edition

Week 5/5

We are at a unique moment in the Church. The new translation of the Mass which comes into effect on Nov. 27<sup>th</sup>, the first Sunday of Advent, represents the most significant liturgical development for English speaking Catholics since Vatican II. The *Missale Romanum* (Roman Missal) is the book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church. The first book bearing the name *Missale Romanum* appeared in 1474 in Latin. Since then there have been eight new editions of *Missale Romanum*. In the Jubilee year 2000 Pope John Paul II approved the promulgation of the third edition (since Vat. II) of the *Missale Romanum*, the Latin text. This provided the English Roman Missal with an opportunity for a fresh translation from Latin and the upcoming changes are the direct result of that.

The new translation of the Roman Missal gives Catholics a better sense of the richness of the original Latin text “without omissions or additions in terms of their content, without paraphrases or glosses” (*Liturgiam Authenticam*, no. 20) and preserves more fully the theological tradition present in the liturgy for centuries. The structure of the Mass remains unchanged in the new edition of the *Roman Missal*. What is changing are the prayers of the Mass. To prepare for the changes our parish has provided CDs, booklets and a series of five weekend teachings with handouts on the new edition of the Roman Missal. Today we will focus on the changes in the Memorial Acclamation, Invitation to Communion and Concluding Rite and Dismissal.

PART OF MASS	PRESENT TEXT	NEW TEXT
<p><b>Mystery of Faith</b> (formerly the Memorial Acclamation)</p> <p>Commentary</p> <p>In the current translation we have four options but in the new we will have only three. What is conspicuously absent is the popular current acclamation, “Christ has died, Christ is risen, Christ will come again.” This line, although powerful, is not found in the Latin. In addition, unlike the other acclamations, it does not directly address Christ made present in the Blessed Sacrament, nor does it speak of our relationship with Him.</p> <p>As part of the new Mass translation, after the consecration, rather than saying, “Let us proclaim the mystery of faith,” the Priest will now simply announce, “The mystery of faith” (<i>“Mysterium fidei”</i>). In response, the people shall make one of three revised acclamations. The three acclamations all incorporate familiar elements, although some of the phrases have</p>	<p>Priest: <b>Let us proclaim the mystery of faith:</b></p> <p>People:</p> <p>A – Christ has died, Christ is risen, Christ will come again.</p> <p>or B – <b>Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</b></p> <p>or C – When we eat this bread and drink this cup, we proclaim your death, <b>Lord Jesus,</b> until you come <b>in glory.</b></p>	<p>Priest: <b>The mystery of faith.</b></p> <p>People:</p> <p>A – <b>We proclaim your death, O Lord, and profess your Resurrection until you come again.</b></p> <p>or B – When we eat this Bread and drink this Cup, we proclaim your death, <b>O Lord,</b> until you come again.</p> <p>or C – <b>Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</b></p>

<p>been rearranged when compared to our present text. One acclamation that we use now – “Dying you destroyed our death...” – has been substantially amended to shift the emphasis more upon Christ’s own death and Resurrection.</p> <p>All three are rooted in Scripture. Option A, and especially option B, are derived from 1 Corinthians 11:26 – “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” And Christ’s title in option C is found in John 4:42, when the woman who met Jesus at the well is told by her fellow Samaritans, “We know that this is truly the Savior of the world.”</p>	<p>or D – <b>Lord</b>, by your cross and resurrection, you have set us free. <b>You are the Savior of the World</b></p>	
<p>PART OF MASS</p>	<p>PRESENT TEXT</p>	<p>NEW TEXT</p>
<p><b>Sign of Peace</b></p>	<p>Priest: The peace of the Lord be with you always. People: <b>And also with you.</b></p>	<p>Priest: The peace of the Lord be with you always. People: <b>And with your spirit.</b></p>
<p><b>Invitation to Communion</b></p> <p>Commentary</p> <p>After the Lord’s Prayer when the priest says “The peace of the Lord be with you always”, your response again is “<b>And with your Spirit.</b>” After the Sign of Peace, which is optional in the revised version, we sing the <i>Agnus Dei</i> (“Lamb of God”) as the Priest breaks the sacred Host. The <i>Agnus Dei</i> text remains unchanged. Those are the words of John the Baptist, as he heralds Christ’s arrival at the River Jordan (Jn.1:29). After the <i>Agnus Dei</i> the priest invites everyone to Communion showing the Eucharist saying “Behold the Lamb of God...”</p> <p>The new translation recovers the word, “<b>behold,</b>” which also evokes the words of Pilate to the crowd in presenting the scourged Jesus: “Behold, the man” (“<i>Ecce homo</i>” – Jn. 19:5). The Holy Eucharist is a re-presentation of that same sacrificial Victim, and our</p>	<p>Priest: <b>This is</b> the Lamb of God who takes away the sins of the world. <b>Happy</b> are those <b>who are</b> called to <b>his</b> supper.</p> <p>All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p>Priest: <b>Behold</b> the Lamb of God, <b>behold him</b> who takes away the sins of the world. <b>Blessed</b> are those called to the supper of the <b>Lamb.</b></p> <p>All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>

<p>partaking in it is a foretaste of the heavenly wedding banquet of the Lamb (Rev 19:9). In this new translation, the priest at Mass more clearly echoes the angel's invitation to the heavenly wedding supper of the lamb. (Rev. 9:9)</p> <p>The people's response to the priest's invitation to Communion has some change. The replacement of our current, relatively terse, "not worthy to receive You" with "<b>I am not worthy that You should enter under my roof</b>" is a significant change. The new line comes directly from the Gospels, particularly Matthew 8:8, in which the faith-filled centurion begs Jesus to heal his paralyzed servant: "Lord, I am not worthy to have You enter under my roof; only say the word and my servant will be healed." It is therefore a Biblical text that conveys humanity's unworthiness on account of sin and our need for sincere humility before receiving the Holy Eucharist.</p> <p>Our body is a temple of the Holy Spirit (1 Cor. 6:19). Therefore, we are to make our bodies into fitting homes for God's grace to dwell within our souls. The Eucharist is true food that provides spiritual nourishment, which is why we will refer more specifically to "<b>my soul</b>" in the last line. With this sacramental strength for our soul we become suitable instruments of the Lord.</p>		
<p style="text-align: center;"><b>Concluding Rite and Dismissal</b></p> <p>Commentary</p> <p>When the priest greets you at the concluding rite saying "Lord be with you", your response again is "<b>And with your spirit.</b>" Following our response of "Amen" to the final blessing, Mass is concluded with the dismissal, said or sung by the Priest (or a Deacon, if one is present). With the new Missal, our three current dismissal formulas will be replaced by four options.</p> <p>The first corresponds to the actual Latin dismissal, which is familiar to many: "<i>Ite,</i></p>	<p>Priest: The Lord be with you.  <b>People: And also with you.</b></p> <p>Blessing</p> <p>Dismissal</p> <p>Priest:  Go in the peace of Christ</p> <p>Or</p>	<p>Priest: The Lord be with you.  <b>People: And with your spirit.</b></p> <p>Blessing</p> <p>Dismissal</p> <p>Priest:  "Go forth, the Mass is ended,"</p> <p>or</p>

<p><i>missa est.</i>” In fact, this is where the word “Mass” comes from - “<i>missa est</i>” - which at its most fundamental level means “to send forth”. More than a mere declaration that it is time to leave, this has the function of emphasizing our Christian call to “mission.” At the end of each Mass we are reminded of that mission and sent forth. Pope Benedict XVI spoke of this in <i>Sacramentum Caritatis</i>. He said our participation in the Eucharistic Liturgy should translate into a life in imitation of Christ, such that from the Sacred Liturgy should spring forth the “missionary nature of the Church.” He wrote that it would be helpful to “provide new texts” for the final blessing “in order to make this connection clear” (no. 51). Therefore, the Holy Father himself selected the three other dismissal formulas that we shall receive, and they were added to the Latin text of the <i>Missal</i>.</p> <p>Our response at the dismissal remains the same: “Thanks be to God.” What else can we do except give thanks to God? He has provided us with an inestimable gift in the Holy Mass, and a means by which He draws us and the entire world into closer communion with Him. As we are about to walk out of the Church we are reminded of the gift of Jesus we have received and of our mission to share that gift with others.</p>	<p>The Mass is ended, go in peace</p> <p>Or</p> <p>Go in peace to love and serve the Lord</p> <p>People:</p> <p>Thanks be to God</p>	<p>“Go and announce the Gospel of the Lord”</p> <p>or</p> <p>“Go in peace, glorifying the Lord with your life,”</p> <p>or</p> <p>“Go in peace.”</p> <p>People:</p> <p>Thanks be to God</p>
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