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THE MASS EXPLAINED

History of the Mass Part 1 (July 10, 2011)

The Mass has its beginnings rooted to the Jewish celebration of Passover. In the book of Exodus (ch. 12), God instructed the Israelites to mark their door posts with the blood of a slaughtered lamb. This mark would prevent Israelites from suffering the fate of the tenth and worst plague inflicted upon the Egyptians, the death of the first born. Upon seeing the mark on their doorposts, the Angel of Death would pass over their homes and spare their children's lives. To commemorate the event and thank God for His compassion, Jews celebrate with a meal called a Seder.

Even before Passover unfolded, God commands Abraham to sacrifice his only son, Isaac. Upon reaching the place of sacrifice Isaac asks,

"Here are the fire and the wood, but where is the sheep for the holocaust?" (Gen. 22:7)

Abraham replies,

"God himself will provide the sheep for the holocaust." (Gen. 22:8)

This prophesies the eventual sacrifice of His only son, Jesus. Satisfied with Abraham's efforts, God stops him from killing Isaac and provides him with a ram for sacrifice. These events paint a picture of God's great love for us. In a conversation between Isaac and Abraham we can hear the prophetic statement, "God will provide the lamb". Combined with the Jewish Passover Seder, the foundation is set for the Mass.

The very first Mass begins at the Last Supper. Jesus and his apostles, according to Jewish tradition, were participating in the Seder meal. Jesus says to his apostles,

"I have eagerly desired to eat this Passover with you before I suffer..." (Lk 22:15).

The Seder now changes from a traditional Jewish celebration to an intimate new tradition called the Mass. Here God, through His son Jesus, greatly desires to be with us and wants us to be with Him. In Luke 22:19-20, Jesus continues to lay the foundation for the Liturgy of the Eucharist which becomes the Eucharistic Prayer.

The term Eucharist is derived from the Greek word *eucharistia* which means "thanksgiving". Jesus asks us to accept a new tradition in which He becomes the Lamb of sacrifice delivered by God as described by Abraham to Issac. Jesus gives us a command, "Do this in memory of me." By participating in the Mass we are carrying out Jesus' command and remembering God's sacrifice of His Son. After Jesus' death and resurrection the first thing he does is say Mass! In Luke ch. 24: 13-32, two disciples were walking to a village called Emmaus. As they discussed all the things that occurred to Jesus, He appeared and walked with them. The two disciples did not recognize Jesus until the evening at dinner.

"And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight."
(Lk 24: 30-31)

Like the early disciples, we participate in the Mass to remember Jesus' sacrifice. In the rituals of the Eucharistic Rite we recognize Jesus' presence with us. In that sacrifice we understand how God truly loves us. The Mass cost Jesus His life. Every time we participate in the Mass, we go to "die" (to sin) along with Jesus and rise again. (Galatians 2:19, "I have been Crucified with Christ".)

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## **THE MASS EXPLAINED**

### ***History of the Mass Part 2 (July 17, 2011)***

The Mass we celebrate today is somewhat different from the Mass celebrated in the church's early days. After Christ's ascension the disciples were commissioned to continue the tradition of the Mass and development of the church. Since early Christians were mostly Jews they celebrated the Liturgy of the Word in the Temple and the Liturgy of the Eucharist at home.

"Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved." (Acts 2: 46-47)

When Gentiles (Non-Jews) started to enter into the church, Christians gradually separated from the Jews and formed their own church.

Paul in his first letter to the church of Corinth gives us insight into the early church and the need to focus on the Mass and the importance of the Eucharist.

"When you meet in one place, then, it is not to eat the Lord's supper,.."  
(1 Cor. 11: 20)

"A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying." (1 Cor. 11: 27-30)

In 1 Cor. 11: 23-26 Paul is reminding the church at Corinth of the Eucharistic Narrative to emphasize the importance of the Eucharist as the central reason that they meet.

In chapters 27 to 30, he is reminding them of the importance of entering into the Eucharist with a clean and humble heart. This is why we participate in the Penitential Rite in the beginning of Mass. With the penitential rite, all venial

sins are forgiven so we can better prepare to receive Jesus in the Eucharist. Mortal sins still need to be addressed with the help of a priest during Reconciliation (The Sacrament of Confession). Coming to the Eucharist with a clean and humble heart declares that we know Whom we are receiving and that we want to accept God's love for us through the Eucharist.

The Mass is the central part of our faith as Catholics. Nothing is more important than celebrating the Mass. Steeped in tradition as far back as Abraham, the Mass represents God's unfailing love for us. God saved us from the persecution of the Egyptians and led us to freedom. He sent his only son to die on a cross for us so He could show just how much he truly loves us and free us from bondage to sin. All God asks of us is to remember Jesus' sacrifice and to enter into a relationship with Him with a humble clean heart.



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## CHANGES TO THE ROMAN MISSAL

*(No article published July 24, 2011)*

### **Introduction** *(July 31, 2011)*

*[This is the next part of our continuing series regarding “changes to the Roman Missal” and the history and structure of the Mass. Weekly we will be talking about the changes, both the “what” and the “why.” We hope that these articles help all parishioners prepare for, understand, and take spiritual advantage of our central worship focus – the Mass and the Eucharist.]*

In prior articles, we have explored the rich 2000 year history of the Mass and the Eucharist and how today’s Mass is structured. In the most general sense, what will change is **some** of the Mass language; most of the words of the priest and the responses of the faithful will not change. The structure will not change nor will the liturgical content or meaning of the Mass change.

So, if that’s what won’t change, what will, and why? Let’s look at the answers in reverse order; first, why change language that has been in place for over 40 years? To answer that, we need to back up to what is the purpose of the words of our Mass liturgy? A useful way to keep the changes in context is this:

**Our liturgical “words” in the Mass are to help us better understand and become closer to “The Word” (Logos in the original Greek), which is our Lord and Savior, Jesus Christ. So, as always, our words should lead us to the Word Incarnate, Jesus.**

Keep in mind that the current and new languages are both based on the original Latin text that has been in place for centuries. Over time (decades) Church leaders and groups have reviewed, prayed about, and considered the original English translation done after Vatican II in the mid 1960s. Translation is a very difficult art and science! But, put simply, the new wording changes try to get closer to the Latin text’s original meaning.

The changes, because they are different, should cause us to think about and reflect on their meanings to us individually and as church, the body of Christ on earth. While this may initially be awkward, the new language should “point” us towards Christ and renew our spiritual development and deepen our participation in the mystery of the Mass and Eucharist.

In our future articles, we will look at the specific changes and reasons for them in each section of the Mass and their scriptural basis. Sections are: Introductory Rite, The Gloria and Liturgy of the Word, Profession of Faith (i.e., the Creed), Liturgy of the Eucharist, Eucharistic Prayer, Mystery of Faith, and Communion and Concluding Rites.

*[Each week's article will be posted on the parish website ([www.stpaulhingham.net](http://www.stpaulhingham.net)) and maintained until the changes are implemented the First Sunday of Advent 2011. We will also be providing internet links to additional resources.]*

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CHANGES TO THE ROMAN MISSAL

Introductory Rite (August 7, 2011)

[This is the next part of our continuing series regarding “changes to the Roman Missal” and the history and structure of the Mass. Weekly we will be talking about the changes, both the “what” and the “why.” (See www.stpaulhingham.net for complete series) We hope that these articles will help all parishioners prepare for, understand, and take spiritual advantage of our central worship focus – the Mass and the Eucharist.. We will have separate information on changes to music, use of chant, etc. and will be introducing some of the music changes before Advent.]

In our last article we reviewed “what and why” of liturgical language changes in the Mass. This week we will look at the **specific** changes for the **Introductory Rite**. Remember, our liturgical “words” are to help us better understand and become closer to “The Word” (*Logos* in original Greek), which is our Lord and Savior, Jesus Christ. So, as always, our words should lead us to *the* Word Incarnate, Jesus.

- The priest will make the Sign of Cross and will (typically) say, “*The Lord be with you.*” * No change! However, the assembly’s response *will* differ slightly.
- We will respond “***And with your spirit***” (instead of today’s “*And also with you*”). This response is more faithful to the original Latin (“*Et cum spiritu tuo*”) and is identical to the current Spanish, French, Italian and German responses.

Why the change? Aside from accuracy, the new words are richer, reminding us that we are entering a sacramental realm and of our responsibilities during this time of communal prayer and worship. The priest’s greeting (i.e., “*The Lord be with you.*”) occurs as a greeting or encouragement in Judges 6:12, Ruth 2:4, 2nd Chronicles 15:2, and Luke 1:28. Our response (i.e., *And with your spirit.*) is inspired by the ending passages of four New Testament epistles: 2nd Timothy 4:22, Galatians 6:18, Philippians 4:23, and Philomen 25. So our greeting and answer in the Introductory Rite have a deep Scriptural basis.

Next week, we will learn about changes to the Penitential Rite.

* The priest does have two other greeting options, almost identical to current ones. “*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.*” (2nd Corinthians 13:13) or “*Grace to you and peace from God our Father and the Lord Jesus Christ*” (Romans 1:7 and 1st Corinthians 1:3).

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## CHANGES TO THE ROMAN MISSAL

### ***Penitential Rite*** (August 14, 2011)

*[This is the next part of our continuing series regarding “Changes to the Roman Missal” and the history and structure of the Mass. Weekly we will be talking about the changes, both the “what” and the “why.” We hope that these articles help all parishioners prepare for, understand, and take spiritual advantage of our central worship focus – the Mass and the Eucharist.]*

In our last article we reviewed the specific changes for the **Introductory Rites**. This week we will look at the changes for the **Penitential Rite**. Remember, our liturgical “words” are to help us better understand and become closer to “The Word” (*Logos* in original Greek), which is our Lord and Savior, Jesus Christ. So, as always, our words should lead us to *the* Word Incarnate, Jesus.

There are three options for **Penitential Rite**. The most common is the priest or deacon makes three “acclamations” with the endings “**Lord have mercy,**” “**Christ have mercy,**” and “**Lord have mercy**” which the congregation repeats. These responses will not change but the acclamations will have new translations (and other acclamations may be substituted as appropriate to the liturgy). There is the option for the priest/deacon to say the endings (as we used to “back in the day”) in the original Greek (i.e., “**Kyrie, eleison,**” “**Christe, eleison,**” “**Kyrie, eleison**”) and we respond similarly.

Another popular Penitential Rite form is the prayer known by its Latin title, the “**Confiteor**” (, i.e., “I confess....”). This *does* have a new translation. Below is listed the new translation with changed portions underlined.

*“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.”*

As noted before, the focus is on closer adherence to the Latin original but the new translation does have us more fully express the seriousness of our sin and sincerity of our contrition before our Creator. The traditional practice of touching our breast with our hand three times is also renewed. The Confiteor still concludes with the “*Lord, have mercy/Kyrie.*”

The third option (and least commonly used) is almost entirely changed. **Priest:** *"Have mercy on us, O Lord."* **People:** *"For we have sinned against you."* **Priest:** *"Show us, O Lord, your mercy."* (Phrases from Baruch 3:2 and Psalm 85:8).

The Penitential Rite still concludes with the priest proclaiming an absolution; no change.

The Collect or Opening Prayers (read by the priest) have all been translated anew. Hopefully these new translations will stimulate us to renewed attention and reflection. For the people, we still conclude with our traditional response, a fervent *"Amen."*

*[Next week we will look at changes to the "Gloria."]*

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CHANGES TO THE ROMAN MISSAL

Gloria (August 21, 2011)

[This is the next part of our continuing series regarding “Changes to the Roman Missal” and the history and structure of the Mass. Weekly we will be talking about the changes, both the “what” and the “why.” We hope that these articles help all parishioners prepare for, understand, and take spiritual advantage of our central worship focus – the Mass and the Eucharist.]

In our last article we reviewed the specific changes for the **Penitential Rite**. This week we will look at the changes for the **Gloria**. Remember, our liturgical “words” are to help us better understand and become closer to “The Word” (*Logos* in original Greek), which is our Lord and Savior, Jesus Christ. So, as always, our words should lead us to *the* Word Incarnate, Jesus.

Changes to the “Gloria” are pretty significant! We will still say or sing this hymn at all Masses except during Advent and Lent. Because of the changes, we will all need to become accustomed to the new musical settings that will accompany it. Here it is. Words in **bold** are changed or new.

*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.

In the first line, in addition to being closer to the original Latin, the phrase connects with Luke 2:14, an echo of the angels announcing peace at the birth of Jesus. In the second verse, the praises of God, eliminated in the current prayer, have been *restored*. They emphasize the overwhelming experience of meeting

God in prayer. In the third verse, “only Begotten Son” and “Son of the Father” are a better translation of “*Fili Unigenite.*” In the “*You take away...etc.*” the phrases occur in a different order (as in original) and “*sin*”(currently singular) becomes plural, as in Latin text. This also emphasizes that Jesus takes away not only generic sin of the world, but *all of our individual sins.*

[Next week we will look at changes to the Liturgy of the Word]

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## CHANGES TO THE ROMAN MISSAL

### Liturgy of the Word and The Creed/Profession of Faith (August 28, 2011)

*[This is the next part of our continuing series regarding “Changes to the Roman Missal” and the history and structure of the Mass. Weekly we will be talking about the changes, both the “what” and the “why.” We hope that these articles help all parishioners prepare for, understand, and take spiritual advantage of our central worship focus – the Mass and the Eucharist.]*

In our last article we reviewed the specific changes for the **Gloria**. This week we will look at the changes for the **Liturgy of the Word** and **The Creed/Profession of Faith**. Remember, our liturgical “words” are to help us better understand and become closer to “The Word” (*Logos* in original Greek), which is our Lord and Savior, Jesus Christ. So, as always, our words should lead us to *the Word Incarnate*, Jesus.

While the prayers, usually said silently, said by priest will change slightly, the noticeable change for the Gospel will be when the priest says (as now), “*The Lord be with you.*” The congregation responds (as in Introductory Rites), “*And with your spirit.*” Translations of readings will **not** change. However, the **Profession of Faith** prayer will have a new translation. Here it is in full. The **bolded** words are new, but more faithful to the original Latin text.

***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 forwards to** the resurrection of the dead and the life of the world to come. Amen.***

*[Next week, an explanation of the meaning and reasons for the new Creed language.]*

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CHANGES TO THE ROMAN MISSAL

Changes to the Creed: Reasons & Background (September 4, 2011)

[This is the next part of our continuing series regarding “Changes to the Roman Missal.” Weekly we will be talking about the changes, both the “what” and the “why” of our central worship focus – the Mass and the Eucharist.]

In our last article we reviewed the specific word/translation changes for the **Creed/Profession of Faith**. This week we will look at the **reasons for/background to the Creed’s changes**. Remember, our liturgical “words” are to help us better understand and become closer to “The Word” (*Logos* in original Greek), our Lord and Savior, Jesus Christ. So, as always, our words should lead us to *the* Word Incarnate, Jesus.

“**Consubstantial**” replaces “**one in Being**.” “Consubstantial” describes the relationship between Jesus and the Father. Many heresies (e.g., Aryanism) have arisen over a misunderstanding of this relationship. The original Latin text word means *having the same substance*, the fundamental understanding.

“**Incarnate**” replaces “**born**.” The Latin original means “*given flesh*.” The new translation professes our belief that the Word became flesh in the Virgin Mary’s womb. In both versions, this phrase is followed by “*and became man*.” This makes clear and reinforces our belief that Jesus was incarnate in the womb and there became man, not later when he was born.

“**Suffered death**.” replaces “**suffered, died**.” One verb replaces two. “*Died*” is not in the Latin original; the original literally says, “*he suffered and was buried*” (clearly implying death). The new translation seems a better way to describe what happened to Jesus; the point being that he really died which is what gives the Resurrection its full meaning.

“**In accordance with the Scriptures**” replaces “**in fulfillment of the Scriptures**.” As before, the new wording more closely translates the Latin. The current version states that Jesus fulfilled the Old Testament scriptures (which he did) and the new translation proclaims that the New Testament also proclaims the Resurrection.

“Adored” replaces **“worshipped.”** Again, a more accurate translation.

“I confess” replaces **“We acknowledge.”** Here **“confess”** is stronger and means to *“profess belief”* not, *“express sorrow for sins.”*

“I look forward to the resurrection” replaces **“look for the resurrection.”** Not only is the new translation more accurate to the original, it resounds with more confidence and heightened anticipation.

[Next week we will begin a review of changes in the liturgy of the Eucharist.]

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## CHANGES TO THE ROMAN MISSAL

### Liturgy of the Eucharist (September 11, 2011)

*[This is the next part of our continuing series regarding “Changes to the Roman Missal” and the history and structure of the Mass. In our last article we reviewed the **background to changes for the Creed/Profession of Faith**. This week we will begin to look at the **Liturgy of the Eucharist**.]*

**Preparation of the Gifts:** Our responses (“Blessed be God forever.”) will not change but the priest’s words will change slightly. 1) While holding the bread, he will say, “*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.*” 2) While holding the chalice, he will say, “*Blessed are you Lord God of all creation, for through your goodness we have received **the wine we offer you**, fruit of the earth and work of human hands, it will become for us the bread of life.*”

After he washes his hands, the priest will invite us to pray, “*Pray, brothers and sisters, **that my sacrifice and yours**, may be acceptable to God, the almighty Father.* The change from “*our sacrifice*” to “*my sacrifice and yours*” (in addition to being truer to Latin text) implies more than one sacrifice. On one hand, the Mass is a single sacrifice offered by all present and on the other hand, each individual member is offering his/her sacrifice as a member of the holy priesthood we are all called to (1 Peter 2:5).

Our response is changed by just a single word. “*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.*”

**Eucharistic Prayer:** *All of the Eucharistic Prayers (I through IV) have revised translations. As you listen to them, the changes may sound strange at first but are a wonderful opportunity to really pay attention to the words and absorb their meaning at this central prayer of the Mass. All of the Eucharistic Prayers have common parts. Knowing these common elements can help us better appreciate each different prayer. They are: **Opening Dialogue** (lifting up our hearts) , **Thanksgiving** (the Preface), **Acclamation** (Holy, Holy, Holy), **Epiclesis** (the priest asks the Holy Spirit to come down upon the bread and wine and change them into the Body and Blood of Christ), **Institution Narrative and Consecration** (from Jesus’ words at the Last Supper, “This is my Body” and*

“This is...my Blood”), **Anamnesis** (we proclaim the death and Resurrection of Jesus), **Offering** (the priest offers to God the perfect self-offering of Jesus Christ), **Intercessions** (we pray for the Holy Spirit to come upon us and also pray for the living and the dead, all Christians, and for all people), and **Final Doxology** (prayer of praise).

[Next week we will review specific translation changes within the elements of the Eucharistic prayer.]

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CHANGES TO THE ROMAN MISSAL

Liturgy of the Eucharist – Specific Changes (September 18, 2011)

*[This is the next part of our continuing series regarding “Changes to the Roman Missal” and the history and structure of the Mass. In our last article we reviewed the **Liturgy of the Eucharist**. This week we will look at the specific changes in this liturgy.]*

Eucharistic Prayer dialogue (**changes in bold**). 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. / People: **It is right and just.*****

The “Holy, Holy, Holy” has just one small change in the first line. “Holy, Holy, Holy Lord God of **hosts**. *Heaven and earth are full of your glory. Hosanna in the highest. Blessed in he who comes in the name of the Lord. Hosanna in the highest”*

Institution Narrative. The priest holds up the consecrated bread and says, “*Take this, all of you, and eat **of it, for this is my Body which will be given up for you.***” Then, the priest with the chalice, “*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.”*

[Next week we will review the remaining changes within the elements of the Eucharistic prayer.]

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## CHANGES TO THE ROMAN MISSAL

### Acclamation of Faith (September 25, 2011)

*[In our last article we reviewed the changes to the **Eucharist Prayers**. This week we will look at the changes to the "**Acclamation of Faith**.]*

Beginning the first Sunday of Advent, our responses (there are three possible ones) to the priest's invitation, "*Let us proclaim the mystery of Faith*" will change somewhat. Below are the current responses followed by the **new translations in bold type**.

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

***"We proclaim your death, O Lord, and profess your Resurrection until you come again."***

*"When we eat this Bread and drink this Cup, we proclaim your death, Lord Jesus, until you come in glory."*

***"When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again."***

*"Lord, by your Cross and Resurrection, you have set us free. You are the Savior of the world."*

***Save us, Savior of the world, for by your Cross and Resurrection, you have set us free."***

The current 4<sup>th</sup> acclamation ("*Christ has died, Christ is risen, Christ will come again.*") will not have a counterpart in the new translations. While it is a strong statement of faith **about** Christ, it was felt that it was not, as the others are and will be, a prayer **to** Him.

*[Next week we will review the **Communion Rites**.]*

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CHANGES TO THE ROMAN MISSAL

Communion Rites (October 2, 2011)

*[In our last article we reviewed the changes to the Acclamation of Faith. This week we will look at the changes to the **Communion Rites**.]*

No changes to the “*Our Father!*” However, the **priest’s** introduction will change slightly. “*At the Savior’s command / and formed by divine teaching, / we dare to say... Our Father, etc.*”

Between the Lord’s Prayer and the acclamation (i.e., “*For the kingdom, the power, etc.*”), the **priest** will say, “*Deliver us, Lord, we pray, from every evil, / graciously grant peace in our days, / that, by the help of your mercy, / we may always be free from sin / and safe from all distress, / as we await the blessed hope / and the coming of our Savior, Jesus Christ.*” Note that “...safe from distress...” replaces “...from all anxiety...” as the prayer concerns the circumstances that cause distress, not the interior feeling of anxiety.

At the *Sign of Peace* the **priest’s** words are slightly different. “*Lord Jesus Christ, / who said to your Apostles, / Peace I leave you, my peace I give you, / look not on our sins, / but on the faith of your Church, /and graciously grant her peace and unity / in accordance with your will. / Who live and reign for ever and ever.*” The congregation will respond, “Amen.”

When the **priest** then says, “*The peace of the Lord be with you always*” (no change), we reply, “***And with your spirit.***”

[Next week we will review the changes to the “Lamb of God”.]

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## CHANGES TO THE ROMAN MISSAL

### Lamb of God (or “Agnus Dei”) (October 9, 2011)

*[In our last article we reviewed the changes to the **Communion Rites**. This week we will look at the changes to the “Lamb of God” (or “Agnus Dei”).]*

Current translation: **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.*

New translation: **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** will be healed.*

*“Behold the Lamb of God” is closer to the Latin and a more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers. “Happy” becomes “Blessed” since we can be blessed in happy times or sorrowful ones. This change and the explicit reference to the “Supper of the Lamb” makes clear the allusion to Revelation 19:9. The change from “not worthy to receive you” to “not worthy that you should enter under my roof” makes clearer and more meaningful the Roman centurion’s humble message to Jesus (Matthew 8:8 and Luke 7:6). Finally “my soul” replaces “I” to be more faithful to the Latin and the spiritual impact of receiving Jesus.*

*[Next week we will review the changes to the **Holy Communion and Concluding Rites**.]*

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CHANGES TO THE ROMAN MISSAL

Concluding Rights (October 16, 2011)

*[In our last article we reviewed the changes to the "Lamb of God" (or "Agnus Dei. "). This week we will look at the changes to the **Concluding Rites.**]*

At the end of the Mass the **priest** will say, "The Lord be with you" and the **people** will respond, "**And with your spirit.**"

There will be new translations for the **blessings after Mass** but, as before, the **people** will respond, "Amen."

For the **Dismissal** there are new options for the **priest** or **deacon**. He may say, "**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 simply, "**Go in peace.**" The people will respond as we do now, "Thanks be to God."

*[This is the last article on the Mass changes which will begin the First Sunday of Advent. Next week we will begin a series on the **History of the Mass** which we hope you will find interesting.]*

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