

# Preparing the Way for the Roman Missal

Where the New Translation meets the New Evangelization™

## Liturgy of the Eucharist

We will now turn our attention to the changes in the People's parts of Holy Mass in the Liturgy of the Eucharist, addressing each as they occur.

### ***Suscipiat Dominus***

Shortly after the beginning of the Liturgy of the Eucharist, the priest encourages all to pray that "***my sacrifice and yours may be acceptable to God, the Almighty Father,***" to which we 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.*

The adjective **holy** is added to our response, but more noteworthy still are the priest's new words affirming the common priesthood as *all* are called to offer the sacrifice of their lives with Christ!

After once more responding to the Priestly blessing, *The Lord be with you, with, **And with your spirit,*** we are implored, *Lift up your hearts.*

We reply in the new translation as always, *We lift them up to the Lord,* but to the exhortation, *Let us give thanks to the Lord our God,* we will now respond, ***It is right and just.***

Not only is it *right* to *give thanks*; i.e. to offer *Eucharist* which means "thanksgiving" as we have always said, it is also ***just.***

It is *right* because this is exactly what the Lord has asked of His Church, "Do this in memory of me." When we say it is ***just,*** however, we do so because the Eucharist is the *justice* of the New Law; it is the Sacrifice through which sinners are *justified*; it is the Sacrifice that unites us with the Father, in the Son, by an action of the Holy Spirit. It is, therefore, both ***right and just.***

### ***Sanctus***

Where once we sang, *Holy, Holy, Holy Lord, God of power and might,* we will now sing, ***Holy, Holy, Holy Lord God of hosts.***

Did you know that the title "Lord of hosts" appears in the Old Testament more than 230 times?

Yes, our God is indeed a God of power and might, but think specifically about what we are doing when we sing the *Sanctus*; we are joining with *all the choirs of angels*, (i.e., all the heavenly **hosts**) *singing the Lord's unending hymn of praise.*

### **Mystery of Faith - Form A**

At the Mystery of Faith, our most typical response here in the U.S. has been: *Christ has died, Christ is risen, Christ will come again.* (The former Form A) This, however, was specifically requested for use in the United States as an adaptation, and it has not (as of this writing) been approved by the Holy See for use in the new translation.

A faithful translation of the Latin Form A renders:

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

This reflects our Baptismal calling in a particular way, calling to mind that we have *personally* taken on the mission of the Church according to our vocation as members of His Body.

As such, we not only state the fact that *Christ has died* – we ***proclaim*** it! And not only do we state the fact that *He is risen* - we ***profess*** it! And we will not cease to ***proclaim*** and ***profess*** our Lord ***until He comes again!***

### **Mystery of Faith - Form B**

Form B: ***When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again,*** speaks for itself as it is taken almost exactly from 1 Cor. 11:26.

### **Mystery of Faith - Form C**

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

This form has us crying out *Hosanna! Save us!* It serves as a fitting affirmation that we are ever in need of the Lord's saving grace.

## ***Ecce Agnus Dei***

After once again receiving the Lord's blessing, *The peace of the Lord be with you always*, and responding, ***And with your spirit***, the next change that we encounter takes place at the *Ecce Agnus Dei*, when the priest elevates the Eucharist and says:

***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.***

The new translation for the priest refers to *the Lamb's supper* - language found in the Book of Revelation. One will also notice that ***blessed*** replaces the adjective *happy* - a noteworthy upgrade with regard to sacred significance indeed.

Our response will also change:

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

This response calls to mind the words spoken by the Roman centurion to Jesus when he begged the Lord to heal his sick servant.

And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it. (Mt. 8:7-9)

In this instance we are asking the Lord to heal not our servant, but our very soul. We are acknowledging that we're about to receive Him under the "roof of our mouths" so to speak, thus welcoming Him into the abode that is our body, the dwelling place of the soul.

We are asking that our souls be healed so that the Lord may indeed ***enter*** us in spite of our unworthiness, so that He may abide in us and we in Him. This imagery should naturally lead our thoughts to the Bread of Life discourse found in John 6: "He who eats my flesh and drinks my blood abides in me, and I in him."

Our response is rather formal, and it is meant to orient our thoughts in such way as to help us embrace the breathtaking reality of what is about to take place: We are preparing to receive the Lord of all creation! *The Lord!*

It is absolutely right that we should be awed at the very thought, with a sense that we are utterly unprepared for such a privileged encounter: The interior of our abode - our bodies - are not quite clean enough, our holiness is not yet refined enough, in the words of the centurion, we simply are not worthy.

The centurion, however, didn't stop there and neither do we. We recognize that because Jesus is Lord, all that it takes is His word and our souls - dwelling within our bodies, our inmost being - can be healed of unworthiness such that He can, and indeed He will, enter. *But only say the word...*

'Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me,' says the Lord (Revelation 3:20).

In our response at Holy Mass, we are proclaiming before God and one another that we truly are unworthy of the Holy Communion that is about to come (and who is?) but we then accept in faith that Jesus will respond to us just as He did to the centurion, "As thou hast believed, so be it done to thee."

At this, we accept in faith that our souls are thus healed and we are prepared by grace to "open the door" so that the Lord who knocks may enter into our bodies, receiving Him in a way the centurion couldn't even begin to imagine!

## **The Concluding Rite**

We return once again in the Concluding Rite to those familiar words spoken at the start of Holy Mass:

*The Lord be with you / **And with your spirit.***

In this way, all are reminded that we go forth from the sacred liturgy, newly fortified indeed, yet also just as we entered; *in Christ* who dwells within us.

All glory, praise and honor to Almighty God!