

ROMAN MISSAL

THIRD EDITION

FOR THE MANY

One of the most notable changes in the words used during the Mass will be when the priest consecrates the wine as the Blood of Christ:

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.
(*The Order of Mass*, 90)

The newly translated text more clearly reflects the scriptural accounts of the Last Supper: “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’” (Mt 26:27-28). Much attention has focused on a single change in this text: from “for all” to “for many.” This more closely reflects Jesus’ words at the Last Supper. This new text does not mean that God’s love is limited or that only some may be saved. Rather, it reflects the fact that human beings may choose to accept the grace of salvation and live their lives in the light of this grace, or they may refuse it.

WELCOMING THE LORD

Immediately before coming forward to receive the Lord in Holy Communion, we welcome the Lord:

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

This prayer quotes the words of the centurion who asked Jesus to cure his servant. He would not presume to ask Jesus to come to his home. He trusted in the authority of Jesus’ healing word, saying:

Specific Changes in the Words at Mass, part 3

“Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed” (Mt 8:8, see Lk 7:6-7). This new phrasing reminds us that in receiving Holy Communion, we are to emulate the centurion’s humility and faith.

THE MYSTERY OF FAITH

The “Memorial Acclamation” will be known as the “Mystery of Faith.” The words “Christ has died, Christ is risen, Christ will come again” will no longer be used. These words are a definitive statement rather than the prayerful words that are called for during Mass. The first option will become: “We proclaim your Death, O Lord, and profess your Resurrection until you come again.” This reflects St. Paul’s words in First Corinthians teaching that when we receive Communion, we also proclaim the Death and Resurrection of Jesus until He returns in glory (1 Cor 11:26).

The other significant change is in the third option: “*Save us, Savior of the World, for* by your Cross and Resurrection you have set us free,” reflecting the Gospel of John (4:42) in which the Samaritan woman attested to Jesus’ salvific action and proclaimed this reality to others.

GO IN PEACE

While not a part that the assembly will need to memorize, there will be new dismissals utilized by the priest or deacon at the end of Mass. The first and fourth options will be simple dismissals: “Go forth, the Mass is ended,” or “Go in peace.” The second and third options remind the people to carry forward each day what they have experienced in Mass: “Go and announce the Gospel of the Lord,” or “Go in peace, glorifying the Lord by your life.”