

Liturgy of the Eucharist

The Mystery of Faith Institution Narrative

Current Translation

Take this, all of you,
and eat it:
this is my body
which will be given
up for you.

New Translation

Take this, all of you,
and eat **of** it,
for this is my Body,
which will be given
up for you.

- The meaning is basically the same, but the new translation expresses that we all share some “of” the same bread. By partaking of one bread, we become one body in Christ.
- The reason we share this food is because it is the Body of Christ, given up for us. The word *for* draws out this purpose.

Current Translation

Take this all of you,
and drink from it:
this is the
cup of my blood,
the blood of the new
and **everlasting** covenant.
It will be **shed**
for you
and for **all**
so **that the sins**
may be forgiven.

New Translation

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.

Jesus invited the disciples to drink. He explained the contents of the chalice, and he proclaimed the purpose of this action. By making this one sentence, the new translation expresses the interdependence of the invitation, the contents, and the purpose.

- ***Chalice*** matches our common way of referring to the vessel on the altar; it highlights the ceremonial use of the vessel even at the Last Supper; and it matches the frequent appearance of the word *chalice* in the Bible.
- The covenant is called “***eternal***” instead of “everlasting.”

Everlasting means something like “long-lasting.” It refers to something within the confines of time.

Eternal is beyond any possible measurement of time. The duration of God’s covenant with us cannot be measured.

- ***Poured out*** – Either a cup or blood may be “poured out.” The sentence may mean either one. However, only blood can be “shed”; the current translation misses this ambiguity in the text. The new verb also has a more active quality to it. Jesus did not merely shed blood at the infliction of his wounds; he poured out his blood for us. The Passion is not just something that happened to Jesus, but something he freely chose to undergo.

- Current translation says that Jesus shed his blood for *all* whereas the new translation says he poured out his blood for *many*.
- It is clear from several places in the New Testament that Jesus came for the salvation of all (John 11:52, 2Cor. 5:14-15, Titus 2:11, and 1John 2:2).
- Nevertheless, the word in Latin literally means “many,” and this is the word that Jesus himself used at the Last Supper, according to Matthew 26:28 and Mark 14:24.

- ***“for the forgiveness of sins”*** There is no significant difference in meaning, but the new translation is a more direct translation of the Latin and a stronger affirmation of the reconciling ministry of Christ. He came not that sins “may” be forgiven, but “for the forgiveness of sins.”

An Acclamation of Faith

- The priest announces “**the mystery of faith.**”

You are accustomed to hearing him say, “Let us proclaim the mystery of faith.”

The priest is in the midst of a lengthy prayer; his words are all being directed to God the Father. In the current translation, when he says, “Let us,” he suddenly shifts his focus and addresses you.

Then he turns his attention back to the Father. By omitting the words *Let us*, the new translation should help the priest keep centered on his role.

- “Let us” implies that the priest will also be making the acclamation, but the acclamation is yours to make. The priest is not supposed to join you in it, any more than he should make the response to “The Body of Christ.”
- Even though the priest has been inviting you to “proclaim” the mystery of faith, your response is more acclamation than proclamation.

An acclamation is addressed to someone; a proclamation is made about someone.

- In the current translation we have four acclamations from which to choose. These were based on three different ones in the original Latin.
- The acclamation “Christ has died, Christ is risen, Christ will come again,” is a strong acclamation, but its weakness in this context is that it makes a statement of faith about Christ, rather than a prayer to him. It also fails to express your role as the one who shares Eucharist and awaits its fulfillment. The new acclamations will make this function clear.

Current Translation

Dying you destroyed
our death,
Rising you restored.
our life
Lord Jesus, come in glory.

New Translation

We proclaim your death,
O Lord,
And profess
your Resurrection
Until you come again.

- The new translation is a more faithful rendering of the original. Instead of 3 brief statements that build in intensity, this translation shows the connection between the dying and rising of Christ, and the way we proclaim it in anticipation of his coming.

Current Translation

When we eat this bread
and drink this cup,
we proclaim your death,
Lord Jesus, until you come
In glory.

New Translation

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

- The change reflects the Latin original, which does not explicitly include the name “Jesus.” The word *O* is inserted merely for the sake of rhythm. The word *again* is inserted at the end for the sake of clarity and rhythm.

Current Translation

Lord,
by your cross
and resurrection
you have set us free.
You are the
Savior of the world.

New Translation

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

- You will sing your praise to Christ in a fresh and confident way, as you eat his Body, drink his Blood, and – nourished on these heavenly gifts – await his coming.

- The text now offers an explicit prayer to Jesus: “Save us.” His two titles in the current translation (“Lord” and “Savior”) are combined into one. And the connections between the component parts of the acclamation are clarified. Jesus has set us free by his Cross and Resurrection, and for this reason we ask him to save us.
- The doxology of the priest will be slightly different.

Doxology

Current Translation

Through him,
with him,
in him,
in the unity of
the Holy Spirit,
all glory and honor
is yours,
almighty Father,
for ever and ever.

New Translation

“Through him,
and with him,
and in him,
to you, O God
almighty Father
in the unity of the
Holy Spirit,
is all honor and glory,
for ever and ever.”

- The word order more nearly imitates the flow of the Latin. An additional benefit is that it names the three Persons of the Trinity in succession, so it is easier to tell that the prayer is offered to God the Father, through Jesus Christ, and in the Holy Spirit.

Great Amen

- The closing of the Eucharistic Prayer is another dialogue between the priest and you. The complete Eucharistic Prayer follows the same structure as the Collect, the prayer over the Offerings, and the Prayer after Communion.
- The priest recites the text, and you answer, **“Amen.”**

The priest, who has recited most of the words of the Eucharistic Prayer, also proclaims the doxology. Then you reply.

- Just as you do not sing the doxology with the priest, so he should not sing the “Amen” with you. He proclaims the honor and glory of God, and you answer, “Amen” to his words.
- You make this a great “Amen” because it concludes the greatest prayer of all.

The Communion Rite

- The Communion is what keeps us returning for worship.
- The rituals surrounding the sharing of Holy Communion are not changing, but some of the words are and will be different. The Communion Rite begins with the Lord's Prayer and continues through the Prayer after Communion.

The Lord's Prayer

- The Lord's Prayer itself is not changing. You will continue to use the same words you have prayed all through your Christian life.
- This is the only text of Mass that retains the old English pronoun. The Lord's Prayer we know has achieved a level of holiness that cannot be replaced.

- The same applies to the acclamation that concludes the Lord's Prayer.

After the priest says his prayer, you will still state,
“For the kingdom, the power and the glory are yours now and for ever.”

- There are some changes to the priest's parts.

He will introduce the prayer with these words:

“At the Savior's command and formed by divine teaching, we dare to say.”

- Between the Lord's Prayer and your acclamation he will say:

Current Translation

Deliver us, Lord,
from every evil,
and grant us
peace in our day.
In your mercy
keep us free from sin
and protect us from
all anxiety.

New Translation

Deliver us, Lord, we pray,
from every evil,
graciously grant
peace in our days,
that, by the help
of your mercy,
we may be always
free from sin
and **safe from all distress**

Current Translation

**as we wait in
joyful hope
for the coming of our
Savior, Jesus Christ.**

New Translation

**as we await the
blessed hope
and the coming of our
Savior, Jesus Christ.**

- Instead of asking protection “from all anxiety,” he will pray that we be “**safe from all distress.**” The prayer concerns the circumstances that cause distress, not the interior feeling of anxiety.

- Instead of saying, “we wait in joyful hope for the coming of our Savior, Jesus Christ,” the priest will say, **“we await the blessed hope and the coming of our Savior, Jesus Christ.”**

His words echo the letter of Saint Paul to Titus 2:13, which affirms that Christ has come and that we await the blessed hope of his return. Christ is our hope. We await his coming – even when we do not feel so joyful.

Sign of Peace

Current Translation

Lord Jesus Christ,
You said to your apostles
I leave you peace,
my peace I give you.
Look not on our sins,
but on the faith
of your Church,
and grant us the peace
and unity of your kingdom
where you live
for ever and ever.

New Translation

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.

- Your response is the same: “**Amen.**”
- The sign of peace is optional, but it is exchanged in almost every Mass. The priest will invite you to share in the same words you hear now: “Let us offer each other the sign of peace.”

Lamb of God

- During the breaking of the bread, the priest recites quietly a short prayer as he places a small piece of the consecrated bread into the chalice. Those words do not change.
- You sing or say the Lamb of God. Those words are not changing either.
- Just before the distribution of Holy Communion, the priest makes an announcement, and then he joins you in the response.

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.

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.

- “***Behold the Lamb of God,***” is closer to the Latin, more majestic in sound, and a more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers.

- Happy is changed to ***Blessed***. You may be blessed even when you are experiencing sorrow.

This change together with the explicit reference to “**the supper of the Lamb,**” makes clearer the allusion to Rev. 19:9.

There the angel in the vision has John write down the words that proclaim blessed to all those called to the wedding banquet of the Lamb.

All: Lord, I am
not worthy
to receive you,

but only say the word
and I
shall be healed.

All: Lord, I am
not worthy
that you should

enter under my roof,
but only say the word
and **my soul**
shall be healed.

• ***“To receive you”*** becomes **“that you should enter under my roof.”** This makes a more direct connection with Matt. 8:8 and Luke 8:6 where a Gentile centurion has asked Jesus to heal his servant.

- Jesus intends to go to the house, but the centurion believes himself unworthy to have Jesus come to his home.
- **Enter** – is chosen for the new translation because it works for both accounts of this episode.
- **Roof** – by quoting the centurion, you're telling Jesus of your sins and that you are not worthy to have him enter the place where you live. Your words are about your sinfulness.

We are imitating the centurion's humility, so that Jesus will not avoid us because of our sins, but will come to us on the strength of our virtue.

- ***Soul*** – is being restored wherever it appears in Latin. In this context, it shows that we are not asking for a generic healing or even a physical healing, which could be understood with the word I. Instead, we are asking for the spiritual healing that alone can cure “my soul.”

Holy Communion

- When you receive Holy Communion, there will be no change to the words. You will hear, “**The Body of Christ**” and “**The Blood of Christ,**” and you will answer “**Amen**” to each.
- After Holy Communion, the priest has a text to say whenever he purifies the vessels.

Prayer after Communion

- The Communion Rite concludes with this prayer. You will hear the same invitation, “**Let us pray.**” It will conclude in the same way, prompting you to reply, “**Amen.**”

The Concluding Rites

Priest: The Lord be with you”

All: “And with your spirit.”

He may say, **“Go forth, the Mass is ended,” “Go and announce the Gospel of the Lord,” “Go in peace, glorifying the Lord by your life,”** or just **“Go in peace.”**

All: “Thanks be to God.”

- The dismissal commissions us to spread the message of the kingdom and the meaning of the Eucharist into our homes, relationships, and work (Matt. 10).
- When Mass concludes, we do not just leave the building. We enter the world with a mission.