

2010 CATECHETICAL INSTRUCTION #13
A SERIES ON THE
PROPOSED CHANGES TO THE ROMAN MISSAL
(Order of the Mass)
 (Effective: First Sunday of Advent 2011)



THE EUCHARISTIC PRAYER

An Acclamation of Faith

The priest then announces “the mystery of faith.” We are accustomed to hearing him say, “*Let us proclaim the mystery of faith.*” But this is more than what appears in Latin. The words are similar in structure to those we hear in other parts of the Mass: “The Word of the Lord.” “The Gospel of the Lord.” “The Body of Christ.” “The Blood of Christ.” They are simple, faith-filled statements that prompt a listener’s response.

Furthermore, 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 the gathered assembly. Then he has to turn his attention back to the Father. By omitting the words “*Let us*”, the new translation should help the priest remain more focused.

<p>Mystery of Faith (formerly the Memorial Acclamation)</p>	<p>Priest: Let us proclaim the mystery of faith: People: A – Christ has died, Christ is risen, Christ will come again.</p> <p>or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</p> <p>or C – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</p>	<p>Priest: The mystery of faith. [People: <i>Christ has died...</i> this U.S. adaptation has yet to be approved by the Holy See for use]</p> <p>A – We proclaim your death, O Lord, and profess your Resurrection until you come again.</p> <p>or B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.</p> <p>or C – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</p>
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	or D – Lord , by your cross and resurrection, you have set us free. You are the Savior of the World.	
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Additionally, “*Let us*” implies that the priest will also be making the acclamation, which the current translation has encouraged him to do. But the acclamation is the assembly’s to make. The priest is not supposed to join the assembly in it, anymore than he should make the response to “The Body of Christ.” He has made an announcement, and the assembly makes an acclamation.

Afterward, the priest continues his prayer to the Father again, and he begins with the theme the assembly just acclaimed: the memorial of the death and Resurrection of Christ.

In the current English translations, the assembly has 4 acclamations from which to choose. These were based on 3 different ones in the original Latin. In the new English translation, it appears that there will be only 3 acclamations, that will resemble the ones we know well, but their deeper meaning will be revealed.

(SR: Understanding the Revised Mass Texts, Fr. Paul Turner, @2010, Liturgy Training Publications).