

2010 CATECHETICAL INSTRUCTION #14
A SERIES ON THE
PROPOSED CHANGES TO THE ROMAN MISSAL
(Order of the Mass)
 (Effective: First Sunday of Advent 2011)



THE COMMUNION RITES

The Communion Rite: The rituals surrounding the sharing of Holy Communion are not changing, but some of the words are and will be different when we begin using the new English translation of the Order of the Mass. 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.

There are some changes to the priest’s parts however. For example, the priest 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 the assembly’s acclamation, 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 be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.*”

Instead of asking protection “*from all anxiety*” as he currently does, the priest will pray that we be “*safe from all distress.*” The prayer directs concern to the circumstances that cause distress, not merely the human 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.*” These words echo the letter of St. 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: After the Lord’s Prayer, the priest prays to Jesus for peace and unity in the Church. With the revised English translation, his text is slightly different:

Sign of Peace	Priest: The peace of the Lord be with you always. People: And also with you. Priest: Let us offer each other the sign of peace.	Priest: The peace of the Lord be with you always. People: And with your spirit. Priest: Let us offer each other the sign of peace.
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Lamb of God: While the priest is breaking the consecrated bread, the assembly sings or says the Lamb of God. Those words are not changing either. However, the priest’s words of prayer that follow will have a new translation.

<p><i>Ecce Agnus Dei</i></p>	<p>Priest: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p>All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p>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.</p> <p>All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>
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Instead of saying, “*This is the Lamb of God,*” the priest will say, “*Behold the Lamb of God.*” This is closer to the original Latin text, more majestic in sound, and a more direct allusion to John 1:29, when John the Baptist pointed out Jesus to his followers.

The word “happy” is being 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 Revelation 19:9, where, the angel in the vision has John write down the words that proclaim blessed, all those called to the wedding banquet of the Lamb.

The reply makes two changes. First, “to receive you” becomes “that you should enter under my roof.” This makes a more direct connection with Matthew 8:8 and Luke 7:6, where the Gentile centurion asked Jesus to heal his servant. Jesus intends to go to and in the centurion’s house, but the centurion believes himself unworthy to have Jesus come to his home. Jesus admires the man’s humility and faith and cures the servant from afar.

The other change to the text is from *I* to *my soul*. The current translation uses other words for *soul* in many parts of the Sacramentary. *Soul* is being restored in the Sacramentary, wherever it originally appeared in Latin texts.

Holy Communion: When the assembly receives Holy Communion, there will be no change to the words used in the distribution of Communion (e.g., The Body of Christ, The Blood of Christ, or Amen).

Prayer After Communion: The Communion Rite concludes with the Prayer After Communion. The assembly hears the same invitation from the priest, “Let us pray.” The translation of the prayer will be new, so be sure to listen to the words. It will conclude in the same way, prompting the assembly to reply, “Amen.”

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