



*Welcoming the*  
**ROMAN MISSAL** THIRD EDITION  
*Deepen, Nurture, Celebrate*

7  
*days before  
 implementation on  
 November 27, 2011*

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**Changes in the Parts of the People in the Order of Mass  
 in the Roman Missal, Third Edition**

*(approved June 15, 2006 by the United States Conference of Catholic Bishops;  
 confirmed March 26, 2010 by the Holy See [Prot n. 1464/06/L])*

<http://www.usccb.org/romanmissal/samples-people.shtml>

PRESENT TEXT FOR PEOPLE	NEW TEXT FOR PEOPLE
<p style="text-align: center;"><u>MYSTERY OF FAITH</u></p> <p>Priest: Let us proclaim the mystery of faith:</p> <p>People:</p> <p>A – Christ has died, Christ is risen, Christ will come again.</p> <p>B – <b>Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</b></p> <p>C – When we eat this bread and drink this cup, we proclaim your death, <b>Lord Jesus, until you come in glory.</b></p> <p>D – <b>Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</b></p> <p style="text-align: center;"><u>SIGN OF PEACE</u></p> <p>Priest: The peace of the Lord be with you always.</p> <p>People: <b>And also with you.</b></p> <p style="text-align: center;"><u>INVITATION TO COMMUNION</u></p> <p>Priest: <b>This is</b> the Lamb of God who takes away the sins of the world. <b>Happy</b> are those <b>who are</b> called to <b>his supper.</b></p> <p>People: Lord, I am not worthy <b>to receive you</b>, but only say the word and <b>I</b> shall be healed.</p> <p style="text-align: center;"><u>CONCLUDING RITES</u></p> <p>Priest: The Lord be with you.</p> <p>People: <b>And also with you.</b></p>	<p style="text-align: center;"><u>MYSTERY OF FAITH</u></p> <p>Priest: The mystery of faith.</p> <p>People:</p> <p>A – <b>We proclaim your Death, O Lord, and profess your Resurrection until you come again.</b></p> <p>B – When we eat this Bread and drink this Cup, we proclaim your Death, <b>O Lord, until you come again.</b></p> <p>C – <b>Save us, Savior of the world, for</b> by your Cross and Resurrection, you have set us free.</p> <p style="text-align: center;"><u>SIGN OF PEACE</u></p> <p>Priest: The peace of the Lord be with you always.</p> <p>People: <b>And with your spirit.</b></p> <p style="text-align: center;"><u>INVITATION TO COMMUNION</u></p> <p>Priest: <b>Behold</b> the Lamb of God, <b>behold him</b> who takes away the sins of the world. <b>Blessed</b> are those called to <b>the supper of the Lamb.</b></p> <p>People: Lord, I am not worthy <b>that you should enter under my roof</b>, but only say the word and <b>my soul</b> shall be healed.</p> <p style="text-align: center;"><u>CONCLUDING RITES</u></p> <p>Priest: The Lord be with you.</p> <p>People: <b>And with your spirit.</b></p>

The priest will no longer tell us “to proclaim” the **Mystery of Faith**, he will just say “The mystery of faith.” First, we know we are proclaiming it! Also, it is a direct translation of the Latin “*mysterium fidei*.” It also matches the succinctness of other acclamations such as “The Body of Christ,” “The Blood of Christ,” “The word of the Lord,” etc... All three retranslations acclaim the Paschal Mystery - the fact that Jesus died for us, and because he is resurrected, we will have eternal life. Notice that the most familiar acclamation “Christ has died...” is not one of the options. You may be surprised to know that it was added some time ago by the English speaking bishops’ conferences, but it was never found in the Latin texts.

The **Invitation to Communion** calls us to “Behold the Lamb of God.” these are the same words spoken by John the Baptist when he first encountered Jesus. And the reference to the “supper of the Lamb” is a direct connection to the heavenly banquet in the Book of Revelation. Our response echoes that in Matthew, Chapter 8 and Luke, Chapter 7 where the Roman Centurion asks Jesus to heal his servant, but then says he is not even worthy that Jesus should come under his roof - enter into his life - but believes in faith that Jesus can heal him.

These retranslations will put these rich words of scripture and tradition on our lips. As we pray, so may we become more like Christ!