

The Mystery of Faith

Welcoming the Third Edition of the Roman Missal

Current Text:

Priest: **Let us proclaim the mystery of faith:**

People:

A – Christ has died, Christ is risen, Christ will come again.

or B – **Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.**

or C – When we eat this bread and drink this cup, we proclaim your death, **Lord Jesus**, until you come **in glory**.

or D – **Lord**, by your cross and resurrection, you have set us free. **You are the Savior of the World.**

Revised Text:

Priest: **The mystery of faith.**

People:

A – **We proclaim your death, O Lord, and profess your Resurrection until you come again.**

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

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

As part of the new Mass translation, after the consecration, rather than saying, “Let us proclaim the mystery of faith,” the Priest will simply announce, “The mystery of faith” (*“Mysterium fidei”*). It will be a declarative statement about the Eucharist now present. Blessed John Paul II reflected on these words in his encyclical, *Ecclesia de Eucharistia*, writing that the very thought of the mysterious gift of the Holy Eucharist should fill us with “profound amazement and gratitude” (no. 5).

In response, the people shall make one of three revised acclamations. All three are rooted in Scripture. Option A, and especially option B, are derived from 1 Corinthians 11:26 – “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” And Christ’s title in option C is found in John 4:42, when the woman who met Jesus at the well is told by her fellow Samaritans, “we know that this is truly the savior of the world.”

The three acclamations all incorporate familiar elements, although some of the phrases have been rearranged when compared to our present text. One acclamation that we use now – “Dying you destroyed our death...” – has been substantially amended to shift the emphasis more upon Christ’s own death and Resurrection.

What is conspicuously absent is the popular current acclamation, “Christ has died, Christ is risen, Christ will come again.” This line, although powerful, is not found in the Latin. In addition, unlike the other acclamations, it does not directly address Christ made present in the Blessed Sacrament, nor does it speak of our relationship with Him.