

## THE MASS AS YOU KNOW IT IS ABOUT TO CHANGE

For the past two weeks, I have discussed the changes in the Creed, and once again this week, I will discuss the changes in the Creed. Last week, we saw the big word, *consubstantial*; this week, we see another uncommon word. In our current translation, we say, "By the power of the Holy Spirit, He [Jesus] was born of the Virgin Mary." In the new translation, we will say, "**By the Holy Spirit [He] was *incarnate* of the Virgin Mary.**" You are probably asking why the translators would make such a change, especially if both translations mean the same thing. However, the two translations do not mean the same thing. The current translation we now use could be misunderstood to state that the Word (the Second Person of the Trinity) became flesh when Jesus was born. *As Catholics, we do not believe this.* *Incarnate* means "to be given flesh." The new translation is meant to express our belief that the Word became flesh in the womb of the Blessed Virgin Mary, not at the time of Jesus' birth.

Some of the other changes in the Creed have been made in order to better translate the Latin version. When speaking of the Holy Spirit in the Creed, we will say in the new translation that the Holy Spirit is *adored*, instead of saying worshipped as we now say. At the end of the Creed, instead of saying "We look for the resurrection" as we now say, we will say, "**We look forward to the resurrection**" with the new translation. Because the Latin is not completely clear, we will say that Jesus "*suffered death*," replacing the current translation which states simply that He suffered and died. Also, instead of saying "in fulfillment of the Scriptures, we will say, "**In accordance with the Scriptures.**" All of these changes better express the original Latin.

Finally, "**I confess**" will replace "we acknowledge." Confess has many definitions, but one of its meanings is to profess a belief in something. In this context, confess means to profess a belief in something. Here in the Creed, using "*confess*" is a stronger word to use than acknowledge because it requires one to use both head and heart, whereas acknowledge only requires a person's head.

With that, we have finally gotten through the changes in the Creed. At first, these changes may be difficult, but they will become easier the more you pray them. The key is to have patience and to take time to become more acquainted with the changes.

Now that I have finished discussing the Creed, it is time to move on with the rest of Mass. The next changes come in the dialogue before the Preface. The priest will say, "The Lord be with you," and we will respond, "**And with your spirit.**" The priest will then say, "Lift up your hearts to the Lord." We will continue to say, "We lift them up to the Lord." Finally, after the priest says, "Let us give thanks to the Lord our God," we will respond simply with "**It is right and just.**" This is closer to the Latin, and it also creates a natural bridge into the preface. Typically, the preface, prayed aloud by the celebrant, typically begins with the phrase, "It is truly right and just." The preface expands upon and explains why it is right and just to give thanks to God; often, the preface addresses what we are celebrating in a specific liturgical season.

The next change comes at what is called the *Sanctus*, or "Holy, Holy, Holy," which comes after the preface. Here, there is only a slight change. Instead of singing (or saying) "Holy, Holy, Holy Lord, God of power and might," we will sing (or say), "**Holy, Holy, Holy Lord God of *hosts*.**" This translation is a better rendition of the Latin. Additionally, in this instance, hosts refers to the angelic hosts—the army of angels over which God has command. This new translation emphasizes the sublime power of God, who has all the forces of nature under His control, including the angels.

Even though we do not have to worry about saying the words of consecration, there will be changes to what is known as the Institution Narrative (I have made bold and italicized the changes): "Take this, all of you, and eat **of** it, **for** this is my Body, which will be given up for you... 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**. Do this in memory of me." Perhaps the most troubling change for some here is the change from saying that Jesus shed His Blood for all to saying that He poured out His Precious Blood for **many**. It is important to remember that Jesus came offering salvation to everyone; *however*, it is possible for a person to reject the salvation and redemption that Jesus offers us. Salvation cannot be forced upon us because we have free will; by our actions, we can choose to reject the gift of salvation Jesus Christ offers to us.

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