

## Some Specific Examples of Changes in Wording in the Mass Texts

### Change in the Words of Institution over the chalice

*It will be shed for you and for all...* ↴

↪ *It will be shed for you and for many ...*

This change in wording of the new Mass translation came from a specific request made by our Holy Father, Benedict XVI. He asked that in all the vernacular translations of the Roman Missal the words the priest says over the chalice should be "it will be shed for you and for many" instead of "it will be shed for you and for all" (or the equivalent in other languages). The translation "for many" is a more direct translation of the Latin "*pro multis*" and more clearly echoes the wording found in the descriptions of the Last Supper in the Gospels. Unfortunately, when we hear "many" we tend to think it implies "not all". However, this is not the case with the scriptural usage, which goes originally back to Hebrew usage. The New American Bible comments that this use of "many", found in a several places in the Gospels, is a Semitic form of expression which does not imply that some are excluded, but which is the equivalent of "all".

### Changes in wording in some of the people's parts

*And also with you* ↴

↪ *And with your spirit*

The new wording of the response we make so often in the liturgy, "And with your spirit", more directly translates the original Latin "*Et cum spiritu tuo*". The new translation also serves to bring out more clearly that the Holy Spirit is at work in both priest and people (though in different ways) as we gather to celebrate Eucharist. Similar expressions recur with varying forms of words in St. Paul's letters: e.g. "The grace of our Lord Jesus Christ be with your spirit" Gal 6:18.

### Creed

*We believe in one God ...* ↴

↪ *I believe in one God ...*

The new wording of the beginning of the Creed, "I believe" is a more direct translation of the Latin "*credo*". "I believe" also brings out more clearly the personal commitment involved in faith. Saying "I believe in God" is not just stating an idea or accepting a doctrine, it is an act of personal commitment. The Latin word *credo* itself derives from an expression meaning "I give my heart to."

*One in being with the Father* ↴

↪ *Consubstantial with the Father*

Within the Creed, one of the changes is that we will say of the Lord Jesus that he is "consubstantial with the Father" instead of "one in being with the Father." The term "consubstantial" comes from the word used in the Latin text of the Creed. This change in terminology does not at all indicate a change in meaning, but rather a more precise identification that Christ is of the same substance, nature, and essence as the Father...As stated in the *Catechism of the Catholic Church*: "...in the Father and with the Father, the Son is one and the same God." #262 CCC

## Holy, Holy

*Holy, Holy, Holy Lord God of power and might,*

↳ *Holy, Holy, Holy Lord God of Hosts*

This change in wording goes to bringing out more clearly the allusions in the wording of our liturgy to the words of sacred scriptures. **The expression “Lord of Hosts” is found throughout the Old Testament,** referring to the heavenly angelic powers, as a way of indicating the majesty of God. The current translation, “**Lord God of power and might,**” is a paraphrase, attempting to express God’s transcendence in different words. But, remembering the line from the second verse of the Christmas carol, *Silent Night*, “**Heavenly hosts sing alleluia**”, the reference to “**heavenly hosts**” may not sound so strange after all.

## Invitation to Communion

*Happy are those who are called to his supper*

↳ *Blessed are those who are called to the supper of the Lamb*

As the angel told John to write: “**Blessed are those who are invited to the marriage supper of the Lamb**” (Revelation 19:9). It is a glorious celebration of all who are in Christ.

The supper of the lamb is an eschatological image (that is, relating to or dealing with or regarding the ultimate destiny of humankind and the world). It reminds us, that during the liturgy, we partake in the **Heavenly Liturgy**. It was John’s vision, in the Book of Revelation in which he saw the marriage supper of the lamb. It was here that **Christ; the bridegroom takes His bride, the Church, to His Father’s house,** for all eternity. We therefore, you and I, are invited and transported in time to the Supper of the Lamb.

## Response

*Lord I am not worthy to receive you but only say the word and I shall be healed)*

↳ *Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.*

The new wording makes a more obvious reference to the episode in the Gospel where this prayer originates. Luke 7:1-11 narrates the episode of Jesus’ healing of a Roman centurion’s slave. **While Jesus is on the way to the slave, the centurion sends friends to say to him “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof ... but say the word and let my servant be healed.”** Jesus marvels at the faith of one who is a pagan and not one of the chosen people. This is the faith we express as we prepare to receive the Lord in Holy Communion.