

New and Corrected Translation of the Mass – Part 20

The Mystery of Faith

Immediately after the consecration of the Blessed Sacrament, the priest introduces an acclamation with the words, 'The Mystery of Faith'. This does not mean something hidden to us, but made manifest: that the same sacrifice of Christ on the Cross is made accessible to us. In other words, this is only for the baptized, with faith animated by charity (i.e. in a state of grace), in communion with the whole Catholic Church.

The people respond with one of three alternatives.

We proclaim your death, O Lord, *1 Cor 11.26*
and profess your Resurrection *Acts 2.32*
until you come again.

This is a borrowing from certain Eastern rites, such as the Syrian Anaphora of St James. It is the sacrifice of the Holy Mass which proclaims His death; and the fact that the Sacred Species are the Risen Body and Blood which proclaims His Resurrection. Every Mass looks forward to Christ's second coming – because here we receive Him 'veiled' by the appearances of bread and wine; we look forward in hope to see Him in His glory, with unveiled faces (cf. 2 Cor 3.18).

When we eat this Bread and drink this Cup, *1 Cor 11.26*
we proclaim your death, O Lord,
until you come again.

This is taken almost verbatim from St Paul. This 'Bread' and 'Cup' are no longer ordinary bread, but Christ Himself, the Bread of Life. Again, the Eucharist proclaims Christ's sacrifice, and looks forward to His coming in glory as Judge.

Save us, Saviour of the world, *Jn 4.42; 2 Tim 4.18; Heb 9.28*
for by your Cross *Wis 14.7; 1 Cor 1.18; Gal 6.14*
and Resurrection you have set us free. *Jn 8.32; Rm 4.25; Gal 5.1; Col 1.20*

Here, yet again, we acknowledge that we have been set free by the Cross of Christ, by the sacrifice He achieved on it. Likewise, the Resurrection destroys death, and gives us hope, as we expect Christ's coming again in glory, to judge the living and the dead, and the world by fire. Unlike the other two acclamations, this is a direct plea for salvation.