

Mass Parts 32/52: *Mystery of Faith*



After the Consecration, we declare together the Mystery of Faith. What exactly is this “mystery”? *Mysterion* is the Greek word that led to the Latin *sacramentum* and our English “sacrament.” It includes the whole sacramental nature of Jesus’ mission and the ongoing mission of the Church. The God that created the whole universe became human, lived among us, suffered and died for us, and then rose from the dead. The Eucharist was left as a gift for us to participate in this mystery. We can’t explain exactly how God became incarnate as a human, nor can we exactly explain the nature of the Eucharist. We can create theologies and explain it the best we can. But at its heart, it remains a mystery. Yet it is a mystery in which we are invited to participate. It is a mystery that leads to our own salvation.

When invited to declare the “Mystery of Faith”, our response includes all of these aspects: what Christ did as well as our own participation. There are three formulas to use:

*We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.*

*When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.*

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

Christ’s death and our participation are always included. Now we can see why one of the older formulas is no longer used. “Christ has died, Christ is risen, Christ will come again” is no longer an option. Why? Christ’s death and Resurrection are mentioned, but there is no language about humanity’s participation. Without this, it is not a declaration of the full mystery of faith.

-Fr. Kopp

Next Week: Memorial of Saints