

Welcoming the
ROMAN
MISSAL
THIRD EDITION

Deepen, Nurture, Celebrate



THE RITE OF PEACE

We have another opportunity to prepare for the *New Roman Missal* that will be introduced in November. Since Jesus greets his disciples in today's Gospel with "Peace be with you," this is the perfect time to talk about the Rite of Peace in our Mass, which is first a Prayer for Peace, and then the Sign of Peace we exchange with each other.

It's important that we're all on the same page when we talk about "peace," because it's mentioned in the Bible over 350 times, and we pray for it in our Masses about 10 times. It's more than praying that we may be spared from conflicts in our personal lives or from persecution or from the experience of war on our soil.



Jesus's greeting is translated as "Peace be with you," but the actual word he spoke in Hebrew is "*Shalom*" –it's in Hebrew lettering on the screens now. It's the first word you learn when you study Hebrew. "Shalom" is the customary greeting among Jewish people, much like we say "Hello." As we honor Mary during the month of May, we can think about how she and Jesus would have greeted each other with it every day. But it's more than a greeting. It's like saying to someone: I wish you every happiness, I wish you an overflowing abundance of God's blessings in your life. I pray you enjoy good health, good friends, prosperity and security. I pray that you have peace of mind. And the person who extends this greeting recognizes that this *shalom*, this peace, all the gifts and blessings that we express we want for the person we're talking to, is a gift from God.



Shalom

Jesus certainly means all these things for his disciples when he appears to them for the first time after his Resurrection. They are holed up in the Upper Room because they're afraid they'll be the next ones to be killed since they were Jesus's closest followers. When Jesus appears out of nowhere to his disciples, they're startled – and now they have reason to be more frightened: because they all abandoned Jesus in the Garden of Gethsemane. They expect his wrath.



Instead, Jesus acts as if nothing ever happened. He reassures them with his *shalom* – not just once, but twice, and later again when Thomas joins them. Jesus’s *shalom* is his divine mercy.

Jesus now gives the fullness of meaning to *shalom*, to peace, by adding a final facet to it. At The Last Supper he said to his apostles, “Peace I leave with you, my peace I give to you.” With this *shalom* greeting after his resurrection, he declares: I, the Risen Jesus, bring you permanent peace. I give you the peace of salvation, the gift of reconciliation between God and humanity. I give you the gift of eternal life. I have won for you the ultimate peace.



This peace of salvation, the peace of eternal life he gives us – that's real peace. It marks the end of fear for his followers, both then and now. This peace gives us the strength to stand up for Jesus, to be his witnesses. It is peace that gives us confidence even in the midst of our sufferings and disappointments.



That's the whole *enchilada* of peace, of *shalom*.
That's what we mean when we pray for peace at
Mass, and when we greet each other with the sign of
peace. We acknowledge God is the source of all our
blessings and gifts, we pray that the person we greet
enjoys material blessings and a happy, wholesome
life to the fullest, and that they may be saved and
enjoy eternal life because of their belief in Jesus.



When we offer *shalom* to each other, for that moment, we let go of our envies and jealousies and angers and hatreds. Peace be with you, even though you're smarter than me, or a better athlete. Peace be with you, even though you look better than me, even though you're more popular than me. Peace be with you, even though you've got the wife (or husband) I want. Peace be with you, even though you make more money than me. Peace be with you, even though you try my patience. God's peace be with you, even though I really don't like you. Peace be with you, even though your retirement is better than mine.



The Sign of Peace has been in the Mass from the beginning and it has always been the litmus test for whether or not we can receive communion. If we can't extend our hope for the best of everything to someone in this life and in the next, we are not worthy to receive communion.

PRAYER FOR PEACE

Priest:

**“Lord Jesus Christ,
who said to your
Apostles, Peace I
leave you, my peace I
give you,**

The Prayer for Peace that the priest leads on your behalf came from Germany and was added to the Mass in the 11th century. It will have a few word changes in November, and they are underlined on the screens.

Lord Jesus Christ, who said to your Apostles, Peace I
leave you, my peace I give you,

**look not on our sins,
but on the faith of your
Church,**

look not on our sins, but on the faith of your Church,

**and graciously grant her
peace and unity in
accordance with your
will. Who live and reign
for ever and ever.”**

**ASSEMBLY:
“Amen.”**

and graciously grant her peace and unity in
accordance with your will. Who live and reign for ever
and ever.

And the Assembly makes this prayer its own by
saying: Amen.

The changes to this prayer are a more literal
translation of Jesus’s prayer for peace with his
apostles at The Last Supper, and the tone of the
prayer is humbler: it recognizes that peace is a gift
from God, and that he will give it however he wants to
– it may not be the way we want it or expect it, but he
will give us peace.

PRIEST:

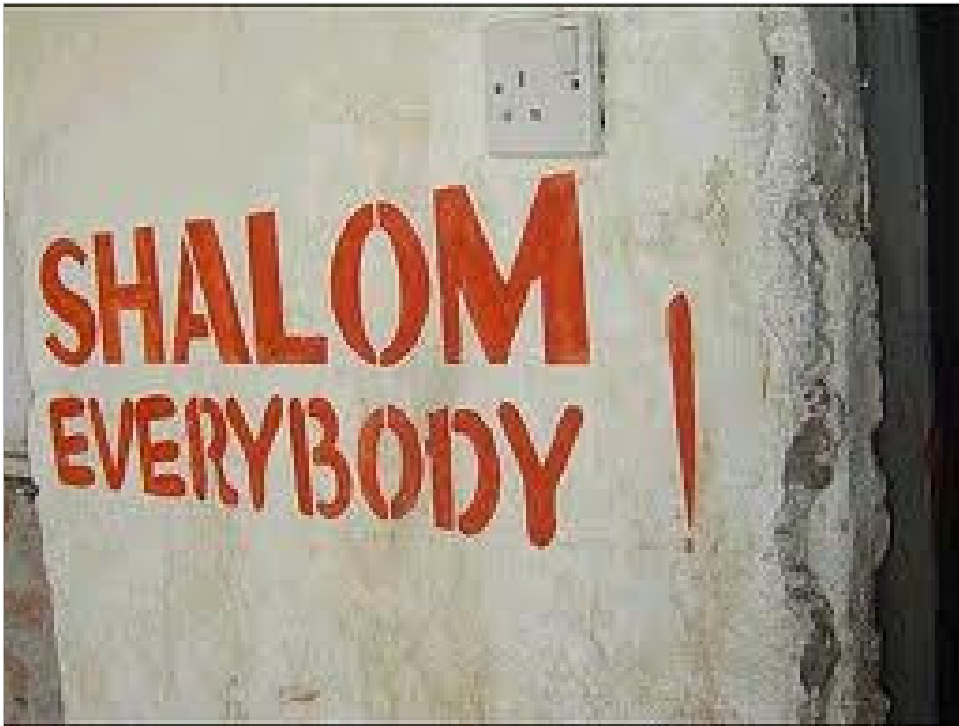
**“The peace of the Lord
be with you always.**

ASSEMBLY:

“And with your spirit.”

And then the priest says: The peace of the Lord be with you always.

And the Assembly will respond: And with your Spirit.



Shalom!