

**INTRODUCING  
THE  
REVISED MASS TEXTS**

SEPTEMBER 2011 - NOVEMBER 2011



**BRENTWOOD DIOCESAN LITURGY COMMISSION**

**JULY 2011**

# INTRODUCING THE REVISED TRANSLATION of THE PEOPLE'S TEXTS AT MASS

- Weekend 3<sup>rd</sup>/4<sup>th</sup> September

## INTRODUCING THE NEW ENGLISH MISSAL

In accordance with our Bishops' desire that preparation for the introduction of the Revised English Missal be started at the beginning of September, the Liturgy Commission has been considering how best to be of help to the parishes. We know that some parishes have already started this process, but we hope that those who haven't will find these bulletins useful.

We propose e-mailing every parish with a weekly bulletin that will present two or three of the choices, briefly explaining them in the order in which they occur in the revised text.

We suggest that these bulletins could be an item in the parish's Newsletter, or they could be expanded as an addendum to the newsletter, the parish priest adding local comments appropriate for his own parish.

Please find attached, a copy of the material we are sending out to all Parishes with this e-mail which will have all the bulletin-texts for the four Sundays of September. Further, we propose sending them out again individually in four separate sections during September, each one dated for the particular Sunday for which it is appropriate.

## THE INTRODUCTORY RITES

### Greeting

The revised texts of the Mass are rooted in scripture.

- Greeting by the Presider.

'The Lord be with you' remains unchanged.

People's response: **And with your spirit.**

This response occurs at various parts through the Mass.

The greeting reminds us that we are gathering to celebrate a sacred event, that through our Baptism we each have a unique calling as followers of Christ.

The response of the people: '*And with your Spirit*' we find in the writings of St. Paul. (2 Tim. 4:22)

The two parts of this greeting emphasise the presence of the Holy Spirit both in the entire community and in our lives.

Greetings similar to this are found in the Bible. One in the New Testament, with which we are familiar, is in Luke's Gospel – the greeting of the angel to Mary at the Annunciation (Luke 1:28)

## Music

In the Introductory Rites, the Missal tones make provision for and serve as an opportune reminder of the importance of singing the dialogues and responses when possible. These dialogues are as important in their own way as are the acclamations, the Ordinary of the Mass and other music. They also represent an ancient practice, and our further singing of these, continues that tradition of the Church. The dialogues particularly establish a sense of unity and prayerfulness as expressed so eloquently in The Constitution on the Sacred Liturgy (1963):

*“Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds or confers greater solemnity upon the sacred rites”. (112)*

## Penitential Act

At Mass we are invited to reflect on our relationship with God and with one another; how by thought, word or action we may have weakened the bond of love within the community. As we consider our personal failings we become aware that through our baptism we have a responsibility to build up the community in faith, hope and love.

To prepare ourselves to enter into the fulness of Christ’s presence, we do so with hearts open to God’s never-ending love and full of confidence in his mercy and forgiveness.

The Penitential Act has three options. The simplest and most commonly- used is the second option, which has fewer changes.

Presider:	Have mercy on us, O Lord.
People:	For we have sinned against you.
Presider:	Show us, O Lord, your mercy.
People:	And grant us your salvation

Followed by the responsory - Lord, have mercy, etc...

See Baruch 3:2      *“Listen and have pity, Lord,  
for we have sinned in your sight”*

and  
Psalm 85: 7      *“Lord, show us your love,  
grant us your saving help”*

## Music

The Missal tones include settings of the Kyrie (Lord, have mercy) for the first and third forms or options of the Penitential Act and the Gloria (Song of Praise), with English and Greek/Latin options. The new and revised Mass settings of course also provide alternative settings for all three options of the Penitential Act.

## Concerning the other two options

### I Confess...

"I confess to Almighty God" (the Confiteor) is a general confession of sin. Originally the Confiteor was the Pope's private preparation for Mass and appears to have been said in silence as he travelled to the place of celebration. Later it became part of the priest's preparation and took place at the steps of the altar. The Confiteor and Psalm 42 became his preparation. This was done in dialogue with the Altar Server.

We have some minor changes here which at first, may strike us as over emphasising sin. For example: **I have greatly sinned...through my fault, through my most grievous fault...** But we are being invited to take more seriously the effects of our sin (before we continue our celebration of the Mass) and we seek with sincerity to forgive and to be forgiven.

- Refer to the Mass card, for the complete text.

The third option with which we are familiar, also stresses Christ's power to forgive. It is also a prayer of praise for Christ who heals and forgives us. The priest makes an acclamation before saying: **Lord, have mercy, Christ, have mercy, Lord, have mercy .**

Later in the Mass we will pray the Our Father, when once again we will express our need to forgive as God has forgiven us our trespasses. We find forgiveness at the heart of Jesus' teaching.

- **Weekend 10<sup>th</sup>/11<sup>th</sup> September**

### The Gloria

The text of the Gloria has many changes – see Mass card.

The Gloria is an ancient song of praise The opening words were sung by the angels as they brought the good news of Christ's birth to the shepherds. (Luke 2:14).

It was first included in the Pope's Christmas Mass in the early sixth century and it was later incorporated into Masses on Sundays and feasts at which a bishop presided. The Gloria was used by priests only at the Easter Vigil. Since the eleventh century it has been included on Sunday (except in Lent and Advent) in keeping with the spirit of the season. This is a hymn which seeks to give praise to God for the great things he has done for us. It also reflects the forgiveness given to us by Jesus. It is a hymn of joy and celebration and is better sung than said.

### Music

The Missal tones include an English text version of the traditional plainchant Gloria XV. Concerning the new or revised sheet music settings available from the publishers, you may find with the Gloria especially, in view of its many text changes, its length, together with the fact that it is ideally sung, that it may be some time before you can familiarise yourselves with any one new setting. You may find it reasonably easy to begin with a responsorial setting where the response is simple, familiar or indeed unchanged (ie: a Latin response) and the verses with new texts are sung (or indeed spoken over the music) by a

cantor. If you are using the Latin Gregorian plainchant Gloria, there is no difficulty as you can continue with singing this. Or you could continue with any Gloria with which you are familiar until such time as the new music version is usable by your community.

- **Weekend 17<sup>th</sup>/18<sup>th</sup> September**

## **THE LITURGY OF THE WORD**

**“The Word of God is something alive and active – it cuts more finely than a double-edged sword ....(Hebrews 4: 12)”**

The Liturgical documents speak of the two Tables – the Table of the Word (the Ambo) and the Table of the Eucharist (the Altar). They go on to say that Christ becomes truly present at each of these two tables – i.e., through the proclamation of the Sacred Scriptures and through the offering of the Eucharistic Prayer and the calling down of the Holy Spirit upon the offerings of bread and wine.

Through listening to and receiving in our hearts and minds the Word of the Lord we share in that Word as it becomes a living and active part of our lives. We respond to it in the liturgy in the Responsorial Psalm, the Gospel Acclamation, the Profession of Faith (Creed or other form) and the Prayer of the Faithful.

As Jesus celebrated the Passover meal with his disciples on the night before he offered his life on the Cross he followed the ancient tradition when, recalling the liberation of the Jewish people from slavery in Egypt, he broke the matzoh (the Bread) and shared it with his disciples saying, “This is my body.” Bread cannot be shared unless it is broken – Jesus could not share his life unless he died on the cross – “This is my body, broken for you”. Similarly the Word has to be “**broken**” in order for it to be shared. It has to be proclaimed and unfolded in such a way that those who hear it can understand it and absorb it.

Those who are ministers of the Word do not merely **read** the Word – they are called, trained and commissioned to open up the meaning of the Scriptures so that those who hear it understand what the Lord is saying to us. The homily continues this action of breaking open the Word.

Thus those who carry out this very important and fundamental liturgical ministry need in-depth preparation, by prayerful study of the Sacred Scriptures, so that through prayer and reflection they have some deeper understanding of the words they are proclaiming.

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The Word proclaimed at each celebration of the Mass is not simply a written text but the living Word of God – the presence of the Lord with us. ‘*The Word became*

*flesh and lives amongst us* (John 1: 14). For us, the Word is the presence of Jesus in our midst.

In the Old Testament we read, *'The word of God came to Abram'* (Genesis 66:5) and Ezekiel 37:15, *'The word of the Lord came to me'* and in the letter of Peter we have *'the word of the Lord abides for ever'* (1 Peter 1:25)

At the end of the first and second readings, the reader (lector) acclaims:

**'The Word of the Lord'**, to which the people respond:

**'Thanks be to God'**.

Our response is one of reverence to the Word of God which we have received in faith and with gratitude.

### **The Gospel Response**

**Priest/Deacon:** The Lord be with you.

**People:** **And with your spirit.**

**Priest/Deacon:** A reading from the holy Gospel according to -----

**People:** **Glory to you, O Lord** This response expresses reverence to the Lord.

At the conclusion of the Gospel, the Priest/Deacon pauses for a moment and then acclaims, **'The Gospel of the Lord'** and the people respond:

**'Praise to you, Lord Jesus Christ'**

### **Music**

We have already looked at the importance of singing the simple dialogues and responses in the Mass. Similarly therefore, the responses, especially before and after the Gospel are ideally sung and heighten the importance of the Liturgy of the Word. The Responsorial Psalm should preferably be sung as the psalms were written to be sung. The text for the psalms (The Grail translation) remains unchanged and the usage therefore continues. The Gospel Acclamation is also a most important acclamation and should be sung. If the Gospel Acclamation is not sung it may be omitted. However, there are plenty of settings and chants available for the Responsorial Psalm and Gospel Acclamation.

#### **• Weekend 24<sup>th</sup>/25<sup>th</sup> September**

### **The Profession of Faith**

The revised text of the Nicene Creed which we profess each Sunday has many changes. This Creed gets its name from Nicea where a council took place at the request of Emperor Constantine in 325. The purpose of the Council was to deal with the debate about the nature of Christ – his humanity and divinity. It was not until another Council at Chalcedon in 451 that Christ was declared to be: **'The Only begotten Son of God, born of the Father...'**

These words are now included in the new translation which we also find in the Gloria. This Creed was first introduced into the Eastern Christian liturgy in the

sixth century, and in the ninth century it was adopted in the Western Church. In 1014, it was included in the Roman Mass by Pope Benedict VIII. This continued to be the only Creed used at Mass until the Apostle's Creed was included in the 1975 Missal with permission for its use.

The first change we will notice is the change from –

- **'We believe' to 'I believe'**. Although we are professing our faith as a community, we are also professing our personal faith along with those who share that faith - *'There is one Lord, one faith, one baptism...'* (Eph 4:5)

Many countries have been using these words since the Second Vatican Council.

The next change is:

- **'Of all things visible and invisible'**. We find reference to these words in the Bible *'...for in Him all things in heaven and on earth were created, things visible and invisible'* (Col. 1:16) –indicating that God, though invisible, is shown by his presence visibly in the world he creates.

Other noticeable changes:

- **Consubstantial with the Father** – the word 'consubstantial' means 'of one being with' which is a direct translation from the original Greek.
- **Adored** – this replaces the word 'worshipped'.
- **I Confess** – the words not implying sorrow for sin but a stronger expression of our profession of faith as a response of the heart.
- **And I look forward** – expresses our confidence in God's promise of the resurrection of the body and life everlasting.

## Music

The Missal tones include English text versions of the traditional plainchant Credo I & III for singing. Although Credo III is relatively well known, Credo I is in some ways a simpler alternative, being more psalm-tone based.

## Prayer of the Faithful

After the Creed, we remain standing for the Prayer of the Faithful. We pray not only for the needs of the Church but also for all creation.

- Our prayers are made to the Father, through the Son, in the power of the Holy Spirit.
- As a general rule the sequence is (a) intentions for the Church; (b) for civil authorities; (c) for those oppressed by any needs; and (d) for the local community.
- For particular celebrations the intentions composed may be more closely related to that special occasion. These short intentions are not, in

themselves, prayers but statements of intention for which we are invited to pray.

- The Presider invites all to pray and then the Bidder announces each intention. After a short period of silent prayer and following the invitation of the Presider with these or other words -***Lord hear us***, all respond with the following words; ***Lord graciously hear us***". (Other suitable forms may be used.)
- The Hail Mary should not normally be included in the Prayer of the Faithful, since in the liturgy all prayer is addressed to the Father, through Jesus his Son and by the power and inspiration of the Holy Spirit. Our Lady joins us in the liturgy in offering worship to God.
- We may, however, express our devotion to the Blessed Virgin at this time of prayer by adding a final intention in these, or similar, words: *"We join our prayers to those of Our Lady as we ask the Heavenly Father to bless and protect us."* ...Lord, hear us...

### **Music**

The Missal tones provide tones for the Prayer of the Faithful for when this can be sung.