



BECOME
ONE BODY
ONE SPIRIT
IN CHRIST

KIA KOTAHI Ā-TINANA Ā-WAIRUA I ROTO I A TE KARAITI

The Introduction of the Roman Missal to the Church in Aotearoa New Zealand

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Clergy Workshops 2010
NOTES

New Zealand 1

THE 3RD EDITION OF THE ROMAN MISSAL

June and July 2010 Priests of New Zealand

2 Preliminary Matters

Contents, Principles and Process of Translation

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Why are we doing this?

3

- Reasons
 - Revision of *Missale Romanum*
 - Theory of translation
 - From dynamic equivalence
 - To formal equivalence
- Results
 - More theological precision in vocabulary and syntax
 - More scriptural allusions
 - More consistency across language groups

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The three editions

4

- Editio typica: 26 March 1970
 - Sacramentary (1974)
- Editio typica altera: 27 March 1975
 - Sacramentary (1985)
 - [Sacramentary (1998)]
- Editio typica tertia: 20 April 2000 [2002]
 - [Liturgiam authenticam 2001]
 - Editio typica tertia emendata 2008
 - Roman Missal (2011)

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Update on timetable

5

- ICEL
 - Conferences of Bishops
- Congregation for Divine Worship and the Discipline of the Sacraments
 - Vox Clara
- Recognitio
- National recognitio
- Editing electronic files
- Correction of music
- Publication of books
- Catechesis
- Implementation

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What's new in the 3rd edition?

6

- Revised GIRM
- Calendar
 - Optional memorials
 - Vigils for Epiphany, Ascension and Pentecost
 - Prayers over the People for each day of Lent
 - Apostles' Creed especially during Lent and Easter
- Layout of Masses for Various Needs and Occasions
- Some new orations and prefaces
- Inclusion / exclusion of eucharistic prayers

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Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

7

Christ has died, Dying you destroyed our death,
Christ is risen, rising you restored our life.
Christ will come again. Lord Jesus, come in glory.

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

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Rite of Marriage, Preface III

Qui hominem pietatis tuae dono creatum
ad tantam voluisti dignitatem extolli,
ut in viri mulierisque consortio veram relinqueres tui amoris imaginem
quem enim ex caritate creasti eum ad caritatis legem vocare non desinis
ut aeternae tuae caritatis participem esse concedas.
Cuius connubii sancti mysterium dum tuae dilectionis signum existit,
amorem sacrat humanum: per Christum...

You created man in love to share your divine life.
We see his high destiny in the love of husband and wife,
Which bears the imprint of your own divine love.
Love is man's origin,
Love is his constant calling,
Love is his fulfillment in heaven.
The love of man and woman is made holy in the sacrament of marriage,
and becomes the mirror of your everlasting love.
Through Christ...

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Rite of Marriage, Preface III, cont'd

Qui hominem pietatis tuae dono creatum
ad tantam voluisti dignitatem extolli,
ut in viri mulierisque consortio veram relinqueres tui amoris imaginem
quem enim ex caritate creasti eum ad caritatis legem vocare non desinis
ut aeternae tuae caritatis participem esse concedas.
Cuius connubii sancti mysterium dum tuae dilectionis signum existit,
amorem sacrat humanum: per Christum...

For you will that the human race, created by the gift of your goodness, should be raised to such high dignity that in the union of husband and wife
you might bestow a true image of your love.
For those you created out of charity, you call to the law of charity without ceasing,
and grant them a share in your eternal charity.
And so the Sacrament of Holy Matrimony,
as the abiding sign of your own love, consecrates the love of man and woman,
through Christ our Lord.

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Avoiding possible misunderstandings of the texts

- Sts. Timothy and Titus:
 - “perfecting us in sincerity of heart”
 - “giving us sincerity of heart”
- Visitation of the Blessed Virgin Mary:
 - ~~“who inspired the Virgin Mary to visit Elizabeth while bearing your Son in her womb”~~
 - “who while the Blessed Virgin Mary was carrying your Son in her womb, inspired her to visit Elizabeth”

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Inclusive language

- Deus and “Father”
- Third Sunday in Ordinary Time
 - Sacramentary: “may bring mankind to unity and peace”
 - Missal: “we may abound in good works”

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Orations: structure

12

- Traditional four-part structure
 - Address
 - Anamnesis
 - Petition
 - Doxology
- Renato De Zan
 - Invocation
 - Amplification
 - Petition
 - Purpose
 - Motive
 - [Doxology]

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Fourteenth Sunday in Ordinary Time: *Deus, qui in Filii tui humilitate iacentem mundum erexisti, fidelibus tuis sanctam concede laetitiam, ut, quos eripuisti a servitute peccati, gaudiis facias perfrui sempiternis.*

Father,
through the obedience of Jesus,
your servant and your Son,
you raised a fallen world.
Free us from sin
and bring us the joy that lasts for ever.
We ask this through our Lord. . . .

Father,
in the rising of your Son
death gives birth to new life.
The sufferings he endured restored hope to a fallen
world.
Let sin never ensnare us
with empty promises of passing joy.
Make us one with you always,
so that our joy may be holy,
and our love may give life.
13
We ask this through Christ our Lord.

O God, who in the abasement of
your Son
raised up a fallen world,
grant your faithful people a holy
joy,
so that those you have snatched
from the slavery of sin
you will bring to enjoy eternal
happiness.

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Fifteenth Sunday in Ordinary Time: *Deus, qui errantibus, ut in viam possint redire, veritatis tuae lumen ostendis, da cunctis qui christiana professione censentur, et illa respuere, quae huic inimica sunt nomini, et ea quae sunt apta sectari.*

God our Father,
your light of truth
guides us to the way of Christ.
May all who follow him
reject what is contrary to the gospel.
We ask this through our Lord. . . .

Father,
let the light of your truth
guide us to your kingdom
through a world filled with lights contrary to
your own.
Christian is the name and the gospel we
glory in.
May your love make us what you have
called us to be.
14
We ask this through Christ our Lord.

O God, who show the light of
your truth to those who wander
that they may regain the way,
grant that all who are counted as
Christian for the faith they
profess
may reject whatever opposes this
name
and follow whatever accords with
it.

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Christmas Day

*Deus, qui humanae substantiae dignitatem
et mirabiliter condidisti, et mirabiliter reformasti,
da, quoesumus, nobis eius divinitatis esse consortes,
qui humanitatis nostrae fieri dignatus est particeps.
Qui tecum.*

Lord God,
we praise you for creating
man,
and still **more** for restoring
him in Christ.
Your Son shared our
weakness:
may we share his **glory**,
for he lives and reigns. . . .

O God,
who wonderfully created the **dignity** of
human nature
and still **more wonderfully** restored it,
grant, we pray,
that we may partake in the **divinity** of
him
who **humbled** himself to share in our
humanity.
Who lives and reigns. . . .

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Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

Thoughts on leading prayer

- Minimalism
- Be centered – spiritually and physically
 - ▣ Immersing oneself into projects
 - ▣ Keeping distractions at the edges
 - ▣ Role of the deacon
- Use technical aspects
 - ▣ Pace, diction, sense lines, punctuation, volume, resonance, microphone
- Get inside the prayer and its meaning

Vocal styles: GIRM 38

- In texts that are to be spoken in a loud and clear voice, whether by the priest or the deacon, or by the lector, or by all, the tone of voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, a commentary, an acclamation, or a sung text; the tone should also be suited to the form of celebration and to the solemnity of the gathering.

Circular Letter *Eucharistiae* *participationem* SCDW 27 April 1973

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17. In addition to the selection of its various elements, a truly living and communal celebration requires that the one presiding and the others who have some particular function to perform should give thought to the various forms of verbal communication with the congregation, namely, the readings, homily admonitions, introductions and the like.

In reciting prayers, especially the Eucharistic Prayer, the priest must avoid not only a dry, monotonous style of reading but an overly subjective and emotional manner of speaking and acting as well. As he presides over the function, he must be careful in reading, singing or acting to help the participants form a true community, celebrating and living the memorial of the Lord.

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Give meaning to the scripted words

20

- "Don't pray at mass, pray the mass"
 - "Let us begin with the sign of the cross."
 - Liturgical greeting v "Good morning"
 - Inflection that concludes oration
 - Improvising variations on the prayers
- Respect dialogues
 - "Amen" to conclude sing of the cross & orations
 - Memorial Acclamation and Amen of Eucharistic Prayer
 - Doxology to Lord's Prayer

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Related concerns

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- Starting the *Confiteor*, *Gloria*, *Creed*, *Lord's Prayer*, and *Lamb of God*
- Respect other ministers
 - Third form of penitential rite
 - Reader
 - Minimize inessential comments to other ministers

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Related concerns

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- Try scripting the unscripted remarks
 - Penitential rite
 - Opening and closing the prayer of the faithful
 - The Hail Mary
 - The announcements
 - Who makes them and when
- Participate in singing

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Eye contact

23

- Addressing God
- Addressing the assembly
- When someone else is reading
- When you are reading
- Where to set the book on the altar

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Extending hands

24

- Greeting
- Oration
- "Pray, brothers and sisters" and "The peace of the Lord"
- But hands joined introducing the Gospel and the Lord's Prayer

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Addressing concerns

- Losing vision of Vatican II
- A dense translation harder to understand
- Losing common Christian texts
- Inclusive language concerns
- Losing repertoire
- Expense of new books
- Aren't there more important matters?
- Gaining insight into its work
- Richer in biblical and theological depth
- Gaining common Catholic texts
- Many improvements
- Gaining new music
- Start budgeting
- Nothing more important than mass

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Constitution on the Sacred Liturgy

- *The liturgy is the summit toward which the activity of the church is directed; it is also the source from which all its power flows. For the goal of apostolic endeavor is that all who are made children of God by faith and Baptism should come together to praise God in the midst of his church, to take part in the sacrifice and to eat the Lord's Supper. (10)*

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27 **The Order of Mass**

Textual, Spiritual, and Presidential Concerns

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The post-conciliar Order of Mass

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- In the restoration and development of the sacred liturgy the **full and active participation** by all the people is the paramount concern, for it is the primary, indeed the indispensable source from which the faithful are to derive the true Christian spirit (Constitution on the Sacred Liturgy 14).
- The rite of the Mass is to be revised in such a way that the **intrinsic nature and purpose** of its several parts, as well as the connection between them, may be more clearly shown (CSL 50).

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Introductory rites

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- Greeting
 - The Lord be with you/And with your spirit
 - English custom of 40 years: ICET v other language groups
 - Biblical greeting in Judges 6:12, Ruth 2:4, 2 Chronicles 15:2, and Luke 1:28; also Jesus' promise in Matthew 28:20
 - Biblical response in 2 Timothy 4:22, Galatians 6:18, Philippians 4:23 and Philemon 25
 - Early usages of dialogue
 - Holy Saturday office of readings
 - Preface dialogue in early anaphoras
 - Ordained ministers in medieval sacramentaries

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Pauline similarities, dualism?

30

- Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus (Philippians 2:4-5).
- Let the peace of Christ rule in your hearts. . . . And be thankful. Let the word of Christ dwell in you richly. . . . And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him (Colossians 3:15-17).

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A pattern from biblical texts?

31

- Bless the LORD, O my soul!
- O LORD, my God, you are great indeed!
- How manifold are your works, O LORD!
- the earth is full of your creatures;
- May the glory of the LORD endure forever; may the LORD be glad in his works!
- Pleasing to him be my theme;
- I will be glad in the LORD.
- [from Psalm 104, Pentecost]

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Conclusions to 4 of Paul's Letters

32

- May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen. (Galatians)
- The grace of our Lord Jesus Christ be with your spirit. (Philippians and Philemon)
- The Lord be with your spirit. Grace be with you. (Second Letter to Timothy)

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Introductory rites

33

- The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. (2 Corinthians 12:13)
- Grace to you and peace from God our Father and the Lord Jesus Christ.
 - passim; e.g. Romans 1:7 and 1 Corinthians 1:3
 - but see also 1 Peter 1:2; 2 Peter 1:2
 - and 2 John 1:3; Revelation 1:4

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Confiteor – current and revised

34

I confess to almighty God,
and to you, my brothers and sisters,
that I have **sinned through my own
fault**,
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord, our God.

I confess to almighty God
and to you, my brothers and sisters,
that I have **greatly sinned**
in my thoughts and in my words,
in what I have done
and in what I have failed to do,
**through my fault, through my
fault,**
through my most grievous fault;
therefore I ask blessed Mary ever-
Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

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Second Form

35

Current

Priest: Lord, we have
sinned against you: Lord,
have mercy.

People: Lord, have mercy.

Priest: Lord, show us your
mercy and love.

People: And grant us your
salvation.

Revised

Priest: Have mercy on us,
O Lord.

People: For we have
sinned against you.

Priest: Show us, O Lord,
your mercy.

People: And grant us
your salvation.

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Glory to God – current and revised

36

Glory to God in the
highest,
and **peace to his people
on earth**.
Lord God, heavenly King,
almighty God and Father,
**we worship you, we give
you thanks,**
**we praise you for your
glory.**

Glory to God in the highest,
and **on earth peace to
people of good will**.
**We praise you, we bless
you,**
**we adore you, we glorify
you,**
**we give you thanks for your
great glory,**
Lord God, heavenly King,
O God, almighty Father.

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Glory to God

37

Lord Jesus Christ,
only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the
world:
have mercy on us;
you are seated at the right hand
of the Father:
receive our prayer.

Lord Jesus Christ, **Only Begotten
Son,**
Lord God, Lamb of God,
Son of the Father,
you take away the sins of the
world,
have mercy on us;
**you take away the sins of the
world,**
receive our prayer;
you are seated at the right hand
of the Father,
have mercy on us.

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Glory to God

38

For you alone are the
Holy One,
you alone are the Lord,
you alone are the Most
High, Jesus Christ,
with the Holy Spirit,
in the glory of God the
Father. Amen.

For you alone are the
Holy One,
you alone are the Lord,
you alone are the Most
High, Jesus Christ,
with the Holy Spirit,
in the glory of God the
Father. Amen.

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Liturgy of the Word (with deacon)

39

D: Father, give me your
blessing.
P: The Lord be in your
heart and on your lips
that you may worthily
proclaim his gospel. In
the name of the Father,
and of the Son, and of
the Holy Spirit.

D: Your blessing, Father.
P: May the Lord be in your
heart and on your lips
that you may proclaim his
Gospel worthily and well,
in the name of the Father and
of the Son and of the Holy
Spirit.

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The Liturgy of the Word

40

Without a deacon

Almighty God, cleanse my heart and my lips that I may worthily proclaim your gospel.

Without a deacon

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

After the gospel

May the words of the gospel wipe away our sins.

After the gospel

Through the words of the Gospel may our sins be wiped away.

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Nicene Creed

41

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is **seen and unseen**. We believe in one Lord, Jesus Christ, the only Son of God, **eternally begotten of the Father**, God from God, Light from Light, true God from true God, begotten, not made, **one in Being** with the Father.

I believe in one God, the Father almighty, maker of heaven and earth, of all things **visible and invisible**. I believe in one Lord Jesus Christ, the Only **Begotten** Son of God, **born** of the Father **before all ages**. God from God, Light from Light, true God from true God, begotten, not made, **consubstantial** with the Father;

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Nicene Creed

42

Through him all things were made.
For us men and for our salvation he came down from heaven: by the **power** of the Holy Spirit he was **born** of the Virgin Mary, and became man.

through him all things were made.
For us men and for our salvation he came down from heaven, **and** by the Holy Spirit was **incarnate** of the Virgin Mary, and became man.

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Nicene Creed

43

For our sake he was crucified under Pontius Pilate; he **suffered, died**, and was buried. On the third day he rose again in **fulfillment** of the Scriptures; he ascended into heaven and is seated at the right hand of the Father.

For our sake he was crucified under Pontius Pilate, he **suffered death** and was buried, **and** rose again on the third day in **accordance** with the Scriptures. He ascended into heaven and is seated at the right hand of the Father.

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Nicene Creed

44

He will come again in glory to judge the living and the dead, and his kingdom will have no end. **We believe** in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is **worshiped** and glorified. **He** has spoken through the Prophets.

He will come again in glory to judge the living and the dead and his kingdom will have no end. **I believe** in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, **who** with the Father and the Son is **adored** and glorified, **who** has spoken through the prophets.

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Nicene Creed

45

We believe in one holy catholic and apostolic Church. **We acknowledge** one baptism for the forgiveness of sins. **We look for** the resurrection of the dead, and the life of the world to come. Amen.

I believe in one, holy, catholic and apostolic Church. **I confess** one baptism for the forgiveness of sins **and I look forward to** the resurrection of the dead and the life of the world to come. Amen.

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Invitation to prayer

46

Pray, brethren (brothers and sisters), that **our sacrifice** may be acceptable to God, the almighty Father.

Pray, brethren (brothers and sisters), that **my sacrifice and yours** may be acceptable to God, the almighty Father.

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This is the Lamb of God

47

This is the Lamb of God **who** takes away the sins of the world.
Happy are those who are called to **his** supper.

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to **the supper of the Lamb**.

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Lord, I am not worthy

48

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.

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Dismissal

49

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

Thanks be to God.

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Eucharistic Prayer III

Textual, Spiritual, and Presidential Concerns

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GIRM 78

51

□ Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit.

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GIRM 78

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- Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and in silence.

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GIRM 79: Parts of the Prayer

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- Thanksgiving
- Acclamation
- Epiclesis
- Institution Narrative and Consecration
- Anamnesis
- Offering
- Intercessions
- Final Doxology

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Preface dialogue

54

Priest: The Lord be with you.
People: And also with you.
Priest: Lift up your hearts.
People: We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.

Priest: The Lord be with you.
People: **And with your spirit.**
Priest: Lift up your hearts.
People: We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God.
People: **It is right and just.**

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Creation

55

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God;
for you laid the foundations of the world
and ordered the changing of times and seasons;
you formed man and woman in your own image
setting them over the whole world in all its wonder,
to rule in your place over all you had made
and to praise you always for your mighty works
through Christ our Lord.
And so we cry out with joyful celebration
as with all the Angels we praise you.

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Sanctus

56

Holy, holy, holy Lord,
God of **power and
might**,
heaven and earth are
full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the
Lord.
Hosanna in the highest.

Holy, Holy, Holy Lord
God of **hosts**.
Heaven and earth are
full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the
Lord.
Hosanna in the highest.

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Vere Sanctus es, Domine,
et merito te laudat omnis a te condita creatura,
quia per Filium tuum,
Dominum nostrum Iesum Christum,
Spiritus Sancti operante virtute,
vivificas et sanctificas universa,
et populum tibi congregare non desinis,
ut a solis ortu usque ad occasum
oblatio munda offeratur nomini tuo.

Father, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to
yourself,
so that from east to west
a perfect offering may be made
to the glory of your name.

You are indeed **Holy, O Lord**,
and all **you have created**
rightly gives you praise,
for through your Son our Lord Jesus
Christ,
by the power and working of the
Holy Spirit,
you **give life** to all things and **make
them holy**,
and you **never cease** to gather a
people to yourself,
so that from the **rising** of the sun to
its **setting**
a **pure sacrifice** may be offered to
your **name**.

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57

Supplices ergo te, Domine, deprecamur,
ut haec munera, quae tibi sacranda detulimus,
eodem Spiritu sanctificare digneris,
ut Corpus et + Sanguis fiat
Filius tui Domini nostri Iesu Christi,
cuius mandato haec mysteria celebramus.

And so, Father, we bring you
these gifts.
We ask you to make them holy
by the power of your Spirit,
that they may become the
body + and blood
of your Son, our Lord Jesus
Christ,
at whose command we
celebrate this eucharist.

Therefore, O Lord, we
humbly implore you:
by the same **Spirit** graciously
make holy
these gifts **we have brought**
to you for **consecration**,
that they may become the
Body and + Blood
of your Son our Lord Jesus
Christ,
at whose **command** we
celebrate these **mysteria**.

58

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Ipsae enim in qua nocte tradebatur
accepit panem
et tibi gratias agens benedixit,
fregit, deditque discipulis suis, dicens:
ACCIPITE ET MANDUCATE EX HOC OMNES:
HOC EST ENIM CORPUS MEUM,
QUOD PRO VOBIS TRADATUR.

On the night he was betrayed,
he took bread and gave you
thanks and praise.
He broke the bread, gave it to
his disciples, and said:
Take this, all of you, and eat it:
this is my body which will be
given up for you.

For on the night he was betrayed
he **himself** took bread,
and **giving** you thanks he said the
blessing,
broke the bread and gave it to
his disciples, saying:
TAKE THIS, ALL OF YOU, AND
EAT **OF IT**,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR
YOU.

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Simili modo, postquam cenatum est,
accipiens calicem,
et tibi gratias agens benedixit,
deditque discipulis suis, dicens:
ACCIPITE ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUINIS MEI
NOVI ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO multis EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE IN MEAM COMMEMORATIONEM.

When supper was ended, he took the
cup.
Again he gave you thanks and praise,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting
covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

In a similar way, when supper was ended,
he took the **chalice**,
and **giving** you thanks he **said the blessing**,
and gave the **chalice** to his disciples, saying:
TAKE THIS, ALL OF YOU, AND DRINK FROM
IT,
FOR THIS IS THE **CHALICE** OF MY BLOOD,
THE BLOOD OF THE NEW AND **ETERNAL**
COVENANT,
WHICH WILL BE **POURED OUT** FOR YOU
AND FOR **MANY**
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

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Isaiah 53:11b-12 (NRSV)

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- The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.
- Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

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Holding and lifting the elements

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- OM 23: "The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar [*aliquantulum elevatam super altare tenet*] with both hands, saying in a low voice: 'Blessed are you, Lord God. . . .'"
- OM 89: "He shows the consecrated host to the people [*ostendit populo*], places it again on the paten, and genuflects in adoration."
- OM 98: "He takes the chalice and the paten with the host and, elevating both [*elevans pariter*], he says: 'Through him. . . .'"

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The institution narrative: 3 dynamics

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- Three dynamics
 - Structurally, it is part of the praise we give God while making our petition: one of God's great works is the institution of the eucharist; the command of Jesus explains why we call on the Spirit today
 - Dramatic features have been added, probably because of the consecratory function of the words: taking elements in hand, repeating words of Jesus, enunciating them, and lifting eyes in Eucharistic Prayer I
 - Devotional features have been added, probably because of the consecratory result of these words: bowing slightly, genuflections (now reduced in number), showing the elements, optional ringing of bells (not 3 times), optional incense, kneeling of the congregation
- Some priests look at faithful, or break the bread, adding to the drama
- Others extend the showing and genuflections, adding to the devotion
- Structure though is memorial and thanksgiving
 - Choices about eye contact, showing, bells, genuflection, incense

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Mysterium fidei
Mortem tuam annuntiamus, Domine,
et tuam resurrectionem confitemur, donec venias.
Quotiescumque manducamus panem hunc
et calicem bibimus,
mortem tuam annuntiamus, Domine, donec venias.
Salvator mundi, salva nos,
qui per crucem et resurrectionem tuam liberasti nos.

The mystery of faith.

**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.**

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Let us proclaim the mystery of faith:

[A]

**Christ has died,
Christ is risen,
Christ will come again.**

[B]

**Dying you destroyed our death,
rising you restored our life.**

Lord Jesus, come in glory.

[C]

**When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

[D]

**Lord, by your cross and resurrection
you have set us free.**

You are the Savior of the world.
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Memores igitur, Domine,
eiusdem Filii tui salutiferae passionis
neon mirabilis resurrectionis
et ascensionis in caelum,
sed et praestolantes alterum eius
adventum,
offerimus tibi, gratias referentes,
hoc sacrificium vivum et sanctum.

**Father, calling to mind the
death your Son endured
for our salvation,
his glorious resurrection and
ascension into heaven,
and ready to greet him when
he comes again,
we offer you in thanksgiving
this holy and living
sacrifice.**

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**Therefore, O Lord, as we
celebrate the memorial
of the saving Passion of your
Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to
his **second coming**,
we **offer** you in thanksgiving
this holy and living sacrifice.**

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Respice, quaesumus, in oblationem Ecclesiae tuae
et, agnoscens Hostiam,
cuius voluisti immolatione placari,
concede, ut qui Corpore et Sanguine Filii tui
reficimur,
Spiritu eius Sancto repleti,
unum corpus et unus spiritus inveniamur in Christo.

**Look with favor on your Church's
offering,
and see the Victim whose death
has reconciled us to yourself.
Grant that we, who are nourished
by his body and blood,
may be filled with his Holy Spirit,
and become one body, one spirit
in Christ.**

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**Look, we pray, upon the
oblation of your Church
and, recognizing the Victim
by whose death
you will to reconcile us to
yourself,
grant that we, who are
nourished
by the Body and Blood of
your Son
and filled with his Holy Spirit,
may become one body and
one spirit in Christ.**

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Ipsē nos tibi perficiat munus aeternum,
ut cum electis tuis hereditatem consequi valeamus,
in primis cum beatissima Virgine, Dei Genetrice, Maria,
cum beatis Apostolis tuis et gloriosis Martyribus
(cum Sancto N.: Sancto diei vel patrono)
et omnibus Sanctis,
quorum intercessione
perpetua apud te confidimus adiuvari.

May he make us an everlasting gift to you
and enable us to share in the inheritance of your saints,
with Mary, the virgin Mother of God,
with the apostles, the martyrs,
(Saint N. - [the saint of the day or the patron saint])
and all your saints,
on whose constant intercession we rely for help.

May he make of us
an **eternal** offering to you,
so that we may **obtain** an inheritance
with your elect,
especially with the **most blessed** Virgin
Mary, Mother of God,
with your **blessed** Apostles and
glorious Martyrs
[with Saint N.: *the Saint of the day or
Patron Saint*]
and with all the Saints,
on whose constant intercession in your
presence
we rely for **unfailing** help.

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Haec Hostia nostrae reconciliationis proficiat,
quaesumus, Domine,
ad totius mundi pacem atque salutem.
Ecclesiam tuam, peregrinantem in terra,
in fide et caritate firmare digneris
cum famulo tuo Papa nostro N. et Episcopo,
nostro N.,
cum episcopali ordine et universo clero
et omni populo acquisitionis tuae.

Lord, may this sacrifice,
which has made our peace with you,
advance the peace and salvation of
all the world.
Strengthen in faith and love your
pilgrim Church on earth;
your servant, Pope N., our bishop, N.
and all the bishops,
with the clergy and the entire
people your Son has gained for
you.

May this Sacrifice of our
reconciliation,
we pray, O Lord,
advance the peace and salvation
of all the world.
Be pleased to confirm in faith and
charity
your pilgrim Church on earth,
with your servant N. our Pope and
N. our Bishop,
the **Order** of Bishops, **all** the clergy,
and the entire people **you have
gained** for your own.

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Votis huius familiae, quam tibi **astare** voluisti,
adesto propitius.
Omnes filios tuos ubique dispersos
tibi, clemens Pater, miseratus coniunge.

Father, hear the prayers of
the family you have
gathered here before you.
In mercy and love unite all
your children wherever
they may be.

Listen graciously to the
prayers of **this** family,
whom you have **summoned**
before you:
in your compassion, O
merciful Father,
gather to yourself all your
children
scattered throughout the
world.

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Fratres nostros defunctos
et omnes qui, tibi placentes, ex hoc saeculo
transierunt,
in regnum tuum benignus admitte,
ubi fore speramus,
ut simul gloria tua perenniter satiemur,
per Christum Dominum nostrum,
per quem mundo bona cunctae largiris.

Welcome into your kingdom
our departed brothers and
sisters,
and all who have left this world
in your friendship.
We hope to enjoy for ever the
vision of your glory,
through Christ our Lord, from
whom all good things come.

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To our departed brothers and
sisters
and to all who were **pleasing
to you**
at their **passing** from this life,
give kind admittance to your
kingdom.
There we hope to enjoy for
ever the **fullness** of your
glory
through Christ our Lord,
through whom you **bestow** on
the **world all that is good.**

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Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipotenti,
in unitate Spiritus Sancti,
omnis honor et gloria
per omnia saecula saeculorum.
Amen.

Through him,
with him,
in him,
in the unity of the
Holy Spirit,
all glory and honor is
yours,
almighty Father,
for ever and ever.
Amen.

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Through him, **and** with
him, **and** in him
to **you, O God**, almighty
Father,
in the unity of the Holy
Spirit,
is all honor and glory,
for ever and ever.
Amen.

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To preside well

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- Integrate your role inside and outside the liturgy
 - Being a prayerful person
 - Using a gathering area
 - Being a source of communion and sacrifice
- At mass, say and do everything with intention
- And do one thing at a time
- Be prayerful priests
- Love the eucharist and love the Church

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Concelebration – a PS

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- Same suggestions apply: do **everything** with intention
- Some questionable practices among concelebrants
 - ▣ In procession, waving to people they know
 - ▣ When seated, chatting with other priests, joking, giving running commentary
- Do sing, pray, meditate, listen, and pay attention to everything

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