



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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Fr Paul Turner
National Workshop for Liturgical Ministers 2010
NOTES

THE 3RD EDITION OF THE ROMAN MISSAL

9 July 2010

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Why are we doing this?

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- 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

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- 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

4

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

5

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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Addressing concerns

6

- 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

7

- *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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The post-conciliar Order of Mass

8

- 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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The Duties of the People of God

9

- 95. In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

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95. (cont.)

10

- Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

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Duties (cont.)

11

- 96. Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.
- 97. The faithful, moreover, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or function in the celebration.

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The Eucharistic Prayer (GIRM 78)

12

- 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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The Eucharistic Prayer (GIRM 78)

13

- 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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Introductory rites

14

- Greeting
 - ▣ The Lord be with you/And with your spirit
 - English custom of 40 years
 - 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?

15

- 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?

16

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

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Conclusions to 4 of Paul's Letters

17

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

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Introductory rites

18

- 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

19

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

20

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

21

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

22

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

23

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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Musical examples

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- Sign of the cross
- Greetings
- Penitential Act
- Other musical styles besides chant

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Liturgy of the Word (with deacon)

25

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

26

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

27

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

28

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

29

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

30

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

31

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

32

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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Suscipiat

33

May the Lord accept the sacrifice at your hands for the praise and glory of his name,

for our good, and the good of all his Church.

May the Lord accept the sacrifice at your hands for the praise and glory of his name,

for our good and the good of all his **holy** Church.

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Preface dialogue

34

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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Sanctus

35

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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*Ipse 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 TRADETUR.*

**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)

38

- 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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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.

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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39

This is the Lamb of God

40

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

41

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

42

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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