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

Contents, Principles and Process of Translation

Introductory Rites

The Liturgy of the Word

The Liturgy of the Eucharist

Eucharistic Prayer III

To Preside Well

Concelebration

Bibliography

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Clergy Workshops 2010
NOTES
THE 3RD EDITION OF THE ROMAN MISSAL

June and July 2010
Priests of New Zealand

2 Preliminary Matters
Contents, Principles and Process of Translation

Why are we doing this?

- 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
The three editions

- 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)

Update on timetable

- 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

What’s new in the 3rd edition?

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

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 extollis, 
Ut in viri mulierisque consortio 
Veram reliqueris tui amoris imaginem, 
Quem enim ex caritate creasti eum ad caritate legem vocare non desinis, 
Ut aeternae tuae caritatis participem esse concedas. 
Cuius connubii sancti mysterium 
Dum tuae delectationis signum existis, 
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 extollis, 
Ut in viri mulierisque consortio 
Veram reliqueris tui amoris imaginem, 
Quem enim ex caritate creasti eum ad caritate legem vocare non desinis, 
Ut aeternae tuae caritatis participem esse concedas. 
Cuius connubii sancti mysterium 
Dum tuae delectationis signum existis, 
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 beastow 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”

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”

Orations: structure

- Traditional four-part structure
  - Address
  - Anamnesis
  - Petition
  - Doxology
- Renato De Zan
  - Invocation
  - Amplification
  - Petition
  - Purpose
  - Motive
  - [Doxology]
Fourteenth Sunday in Ordinary Time. Deus, qui in Filium humilitate incendisti mundum
exercit, filiobus tuis sanctum concedi hostiam, ut, quaesumus, a servitute pecunii,
qua tuam filiam perisse amplius.

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 suffering he endured restored hope to a fallen
world.
Let us never remember
with empty promises of passing joy.
Make us one with you always,
so that our joy may be holy,
and our love may give rise.
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 eranobis, ut in vivam passionem, veritatis
lumen ademitis, ut, cum quis qui Christos professione censeritis, et illa requiris, quae
huc inimico sunt nonis, et ea quae sunt opta 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.
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 humanarum substantias dignitatem
et natalitiam candidi, et mirabilis reformati,
alius, apostolus, nabis, clarius divinitatis esse parcere,
quae humanitatis nostrae fieri dignae est partibus.
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. . . .

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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. . . .
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

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.

Give meaning to the scripted words

- "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

Related concerns

- 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
Related concerns

- 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

Eye contact

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

Extending hands

- Greeting
- Oration
- “Pray, brothers and sisters” and “The peace of the Lord”
- But hands joined introducing the Gospel and the Lord’s Prayer
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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The Order of Mass

Textual, Spiritual, and Presidential Concerns

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The post-conciliar Order of Mass

- 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).

Introductory rites

- Greeting
  - The Lord be with you/And with your spirit
    - English custom of 40 years: ICEL v other language groups
    - 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 antiphons
      - Ordained ministers in medieval sacramentaries

Pauline similarities, dualism?

- 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).
A pattern from biblical texts?

- 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]

Conclusions to 4 of Paul’s Letters

- 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)

Introductory rites

- 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
Confiteor – current and revised

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.

Revised

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 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.

Second Form

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.

Glory to God – current and revised

Current

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.

Revised

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.
Glory to God

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

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Glory to God

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)

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

Without a deacon
Almighty God, cleanse my heart and my lips that I may worthily proclaim your Gospel.

After the gospel
May the words of the Gospel wipe away our sins.

Nicene Creed

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, begotten of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;

Nicene Creed

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.

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.
Nicene Creed

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. New Zealand June and July 2010

Nicene Creed

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. New Zealand June and July 2010

Nicene Creed

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. New Zealand June and July 2010
Invitation to prayer

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.

This is the Lamb of God

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.

Lord, I am not worthy

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.
Dismissal

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

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

- 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.

GIRM 79: Parts of the Prayer

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

Preface dialogue

- 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.
Creation

It is truly right and just,
our duty and our salvation,
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 say out with joyful celebration
as with all the Angels we praise you.

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Sanctus

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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Verse Sanctus ex Daniele,
en exsitu te laudant annis saevo condita creaturae,
quia per Filium tuum,
Deiernominem Jesum Christum,
Sanctis sanctissimis viris,
vd veterum regum conspecto saeclorum,
ae mollis artes suae et oceano
aliae mundi aequorum

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 and 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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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 mysteries.

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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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In a similar way, when supper was ended, he took the chalice, and giving you thanks he said the blessing, 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 REMISSION OF SINS. DO THIS IN MEMORY OF ME.

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Ipsae emin in qua nocte tradebatur accepti panem et tibi gratias agentis beneficium, frugitemque discipulis suis, dicere: ACCIPITE ET MANEDE ET HOC ONNIS: HOC EST INIUM EXOM NOSUM, QUOD PRO VOBIS TRADITUR.

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.

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Simul modo, postquam cenam est, accipiens calicem, et tibi gratias agentis beneficium, discipulis suis, dicere: ACCIPITE ET MANEDE ET HOC ONNIS: HOC EST INIUM EXOM NOSUM, QUI PRO VOBIS ET PRO MULTIS SPERRITIVIUM IN RISEONIAI PECATAEAM.

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.

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Isaiah 53:11b-12 (NRSV)

- 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.

Holding and lifting the elements

- 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 pannum), he says: 'Through him...’”

The institution narrative: 3 dynamics

- 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, emaciating them, and lifting eyes in Eucharistic Prayer II
  - 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, breathing 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
  - Chalices about eye contact, showing, bells, genuflection, incense
Let us proclaim the mystery of faith:

(A) Christ has died.
(B) Christ is risen.
(C) Christ will come again.

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.

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.

Look, we pray, upon the oblation of your Church and, recognizing the Victim by whose death you willed to reconcile 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.

Memores Igis, Domine, exaudam Filii tui sublitterae passiones neosan mirabilis resurrectionis et ascensionis in coelum, sed et praestantiam aliam et alium adventum, offerentes Tibi, gratias referentes, hoc sacrificium vivum et sanum.

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.

Respiro quae semus, in oblationem Ecclesiae tuae et egnificantis sanctitatem, vale inquam immaculatam placenti, conceda, ut qui Corporae et Sanguinis Filii tui intercessit, Spiritu et Sano Sancto repletum, unum corpus et unum spiritus inveniatur in Christo.
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.

Hanc hosti nostrae reconciliacionis proficiat,
quos consulat Dominus,
ad totum mundi pascentque solutum. 
Ecclésiam tuam, peregrinationem in terris,
In fide et caritate firmissime dignam
cum familia tua Papa nostro N. et Episcopo,
nostra N.,
cum episcopis et ordine et universa clerò
et omni populo quassationis 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.

Vota suis familiare, quam thè eisè valuit,
adèste praeptius.
Omnes filios tuos utique dispersos
tibi, clemente Pater, misericors caritatis.

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.

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.

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.
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.

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.

To preside well

- 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
Concelebration – a PS

- Some 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

Bibliography


Bibliography

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