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
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

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.

Addressing concerns

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

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).

The Duties of the People of God

- 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.
95. (cont.)

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.

Duties (cont.)

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.

The Eucharistic Prayer (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.
The Eucharistic Prayer (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.

Introductory rites

- Greeting
  - The Lord be with you. And with your spirit
    - English custom of 40 years
    - 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

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.

Second Form

<table>
<thead>
<tr>
<th>Current</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
</tbody>
</table>

Glory to God – current and revised

<table>
<thead>
<tr>
<th>Current</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
</tbody>
</table>
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.

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 are seated at the right hand of the Father,
receive our prayer.

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.

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.

Musical examples

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

The Liturgy of the Word

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.

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, 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;
### 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. |

**Dancers and Lay Leaders**  9 July 2010

| For our sake he was crucified under Pontius Pilate, he **suffered** death and was buried.  
| On the third day he rose again **in fulfillment** of the Scriptures; he 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. |

**Dancers and Lay Leaders**  9 July 2010

| 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.  
| 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 is adored and glorified, who has spoken through the prophets. |

**Dancers and Lay Leaders**  9 July 2010
Nicene Creed

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

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.

Suscipiat

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.  
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.
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.

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.

For 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.
In a similar way, 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.

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.

Mysterium Fidelis:
Matres tuae sanctiores, Domine, et tibi resurrectionem confians, donec venias.
Quaelquaeque manubias: parent hanc et salam liberas.
Matres tuae sanciones, Domine, donec venias.
Salvator mundi, salve rei,
qui per cruses et resurrectionem tare mortali ri.

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.
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.
Bibliography


Bibliography

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- http://www.usccb.org/romanmissal/
- http://paulturner.org/Roman%20Missal.htm