

Roman Missal, 3rd edition

Deanery Papers



Notes for Deans and Presenters

The four papers on the new translation of the Roman Missal follow the four-part catechesis that is recommended for use in parishes, based on the parts of the Mass:

1. Introductory Rites
2. Liturgy of the Word
3. Liturgy of the Eucharist
4. Communion & Concluding Rites

While these papers are primarily for the benefit of the clergy they have also been put together with a view to helping the clergy prepare for the catechesis they will be offering in their parishes.

The main components in each of the four papers highlight

- Significant developments in the 2002 *General Instruction of the Roman Missal* (GIRM)
- Notable changes in the translation of the Roman Missal.

The texts of the four papers are interspersed with questions for personal reflection and/or for discussion within the deanery meetings.

Each paper contains one or more texts in the new translation from the relevant parts of the Mass. It is suggested that the texts, which are highlighted in the papers, are proclaimed aloud by one person (if they are presidential texts) or recited aloud by all present (if they are texts belonging to the whole assembly) so that all present have an opportunity to experience the sound and feel of the revised texts in a manner similar to the way in which they will be used in the liturgy.

This would be a good time for participants to have close at hand two publications: *General Instruction of the Roman Missal* (GIRM) and *Celebrating the Mass* - pastoral notes on the Roman Missal provided by the Bishops of England and Wales. Both are published by the CTS or are available for download from the Liturgy Office website.

In addition, *Understanding the revised Mass Texts* by Fr Paul Turner (LTP/McCrimmons) provides a good introductory explanation of the translation which some will find helpful.



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Deanery Paper One: Introductory Rites



1. Gathering

“The purpose of the Introductory Rites is to ensure that the faithful, who come together as one, establish communion and dispose themselves to listen properly to God’s word and to celebrate the Eucharist worthily.”

(Celebrating the Mass 139 – see also GIRM27-28)

“After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.”

(GIRM 47)

- How does the celebration of the Introductory Rites in your community help the people participate in the Liturgy of the Word and the Eucharist?
- What aspects could you improve?

2. Greeting

The Lord be with you
And with your spirit

The first significant textual change is the people’s response “And with your spirit”. Fr. Paul Turner writes:

“Both the greeting and the reply come from the Bible. “The Lord be with you” appears as a greeting or encouragement in Judges 6:12, Ruth 2:4, 2 Chronicles 15:2, and Luke 1:28. In addition, Jesus promised that he would be with his followers until the end of the age (Matthew 28:20). In English, we use a variant of it when we say farewell. “Goodbye” comes from “God be with you.”

“And with your spirit” is inspired by passages that conclude four of the New Testament epistles: 2 Timothy 4:22, Galatians 6:18, Philippians 4:23, and Philemon 2:5. In almost every case, Paul addresses the words to the Christian community, not to one minister.

The two parts of this greeting express a desire that the Holy Spirit be present to the entire community. Based on evidence from Paul’s letters, the priest’s line could imply, “The Lord be with your spirit,” and the people’s line would then reciprocate: “and with your spirit.”

(Paul Turner, Understanding the Revised Mass Texts, 8)

- What do you appreciate in this explanation and how will it help you explain it to people?
- How appropriate are other less formal greetings at this point (e.g. “good morning everyone – good morning father”)?
- Where is the balance between an imminent and a transcendent act of worship?



3. Penitential Act

Recite the new translation of the “I Confess” together as a group:

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.

- What are your first reactions to the text?
- What do you like? What might be challenging?
- For what reasons will you choose the form of the Penitential Act at Mass? Will the new translation affect this?

In the second form of the Penitential Rite the changes are minimal. In the third form it will continue to be possible to write “other invocations” remembering that they are always expressions of the mercy of God and always addressed to Christ – they are never expressions of our sinfulness.

[The texts of the Ordinary are available at www.liturgyoffice.org.uk/Missal/Text/index.shtml.]

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Deanery Paper Two: Liturgy of the Word



Introduction

A new translation of the Lectionary is in preparation. It will be based on the New Revised Standard Version (NRSV) and the Grail Psalter though both of these texts will have to be reviewed in the light of the Instruction on translation *Liturgiam Authenticam*. The new edition is not imminent.

“In the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. By their silence and singing the people make God’s word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world.”

(GIRM 55)

1. Silence

The 2002 GIRM — in paragraph 56 — emphasises the importance of a spirit of recollection and meditation during the Liturgy of the Word and that, to aid this, brief periods of silence are to be encouraged...

“The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.”

(GIRM 56)

This call for silence after each reading and after the Homily is repeated several times in the revised GIRM and is one of the most notable developments in the 2002 edition.

- What is the difference between reading the scriptures on paper and hearing them proclaimed?
- What is the role of the one presiding during the proclamation of the readings?
- What can help and hinder the active listening of the whole assembly?
- In your experience how effective is the “silence and the singing of the people” in enabling them to make “God’s word their own”?
- How can we encourage readers and musicians to recognise that one of the primary tasks in their respective ministries is to foster an experience of reflection and meditation?

2. Concluding the Readings

A significant point to note in the new translation: the conclusion to the Readings and the Gospel are, respectively:

The Word of the Lord

The Gospel of the Lord

The “this is” has disappeared.



3. The Profession of Faith

Say together the Creed:

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;
through him all things were made.
For us men and for our salvation
he came down from heaven,

*At the words that follow up to and including and became man,
all bow.*

and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

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.
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.

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.

- How much do you notice is the same as our present translation?
- What are the significant changes for you?
- How easy is it to gauge people’s reactions to the new translation? Can one person’s problem be a welcome insight for another?

The first noticeable change in the Creed is that it begins “I believe” as opposed to “We believe”. The “We” form has helped people to recognise that this faith is common to us all and for some the change to “I”, though it is the “I” of the whole church may not be so obvious.

“You will notice right away that the Creed begins with “I” instead of “We.” The Creed is still the faith of the entire Church, but each of us proclaims it to assert our personal faith together with other believers. “I believe” is a literal translation of the Latin word “Credo,” and it is consistent with the translation that has been used in many other countries around the world since the Second Vatican Council.”

(Paul Turner, *Understanding the Revised Mass Texts*, 19-21)

“Consubstantial: This word is a mouthful. In the entire revised translation of Mass, this is probably the one word that will raise the most eyebrows. It replaces the expression “one in Being,” and it describes the relationship between Jesus and the Father. In the current translation, “one in Being” was thought to be more comprehensible and closer to the original Greek of the Creed. However, the revised translation chooses a word the lies closer to the Latin equivalent,

“consubstantialis.”

The question of how Jesus related to the Father has immense importance. Heresies have divided Christians over this very issue. The early Church councils forged a vocabulary that carefully articulates orthodox faith, and they chose this word to express the dogma of Jesus’ divinity. The Latin word means “having the same substance,” which is even more fundamental than “one in Being.” “Consubstantial” is a very unusual word. We don’t use it for anything else. But it is describing a very unusual thing – the nature of Jesus Christ. He is not like anything or anyone else.”



(Paul Turner, *Understanding the Revised Mass Texts*, 22)

- Specialist language or “jargon” is used in many areas of life, especially in the new technologies of everyday life. How do we apprehend meaning?
- Is liturgy/liturgical language something instantaneous of something which deepens and grows?

“The form customarily to be used is the Nicene Creed. The Apostles’ Creed, the baptismal creed of the Church of Rome, may replace the Nicene Creed at Masses with children and on the Sundays of Lent and the Easter Season as the Church celebrates the mystery of the Resurrection of Christ in the rites and Sacraments of Initiation. No other Creeds may be used.”

(*Celebrating the Mass*, 170)

- How often to you make use of the Apostles Creed as an alternative?

4. The Prayer of the Faithful

No change has been made to the form or composition of the Prayer of the Faithful. *Celebrating the Mass*, paragraphs 171-173, provides an excellent summary of the nature and form of this time of prayer.



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Deanery Paper Three: Liturgy of the Eucharist



Introduction

“Now the centre 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. 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 78)

1. Proclaiming the Eucharistic Prayers

- What is your experience of leading this great prayer?
- How do you help the people to “lift up their hearts” to the Lord in prayer and thanksgiving?
- How do you better “unite the congregation” with yourself in the prayer and that you address to God in their name?
- How can you better enable the congregation actively to engage in the Eucharistic Prayer “with reverence and in silence”?

For presiders particularly the most notable changes are going to be in the translation of the Eucharistic Prayers. The new translation of one of them will be used for the celebration of Mass at the “regional conferences” so, mindful of time constraints in the average deanery meeting, the present paper focuses on the preface for Eucharistic Prayer II. In the meantime, the proposed texts as presently translated can be viewed and downloaded from

www.liturgyoffice.org.uk/Missal/Text/index.shtml

2. Preface to Eucharistic Prayer II

Invite one member of the group to lead the whole group in the dialogue, preface and holy, Holy for Eucharistic Prayer II.



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

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks, Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Saviour and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

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.

- How did that sound? What did you like?
- What did it feel like to proclaim?
- How does the experience inform your responses to the previous questions on proclaiming the Eucharistic Prayer

3. The Words of Consecration

Common to all Eucharistic Prayers will be the words of institution over the “chalice”:

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.

One of the most significant of all textual changes is the translation of the words pro multis... as “for many”.

- What is your understanding of this change?
- In this time of formation how do you balance helping people appreciate the translation and inviting them into deeper participation?

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Deanery Paper Four: Communion Rite & Concluding Rites



Introduction

“After the Communion Rite, the Mass closes with a brief Concluding Rite. Its purpose is to send the people forth to put into effect in their daily lives the Paschal Mystery and the unity in Christ which they have celebrated. They are given a sense of abiding mission, which calls them to witness to Christ in the world and to bring the Gospel to the poor.”

(Celebrating the Mass, 217)

This pastoral note from *Celebrating the Mass* draws attention to the important link between Communion and Mission.

1. Preparing for Communion

One of the group leads the meeting in the invitation to the Communion with all responding...

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
that you should enter under my roof,
but only say the word
and my soul shall be healed.

Paul Turner’s comment on this text is:

“Instead of saying, “This is the Lamb of God,” the priest will say, “Behold the Lamb of God.” This is closer to the Latin, more majestic in sound, and a more direct allusion to John 1:29, where John the Baptist points out Jesus to his followers.

The word Happy is being changed to Blessed. You may be blessed even when you are experiencing sorrow. This change, together with the explicit reference to “supper of the Lamb,” makes clearer the allusion to Revelation 19:9. There, the angel in the vision has John write down the words that proclaim blessed all those called to the wedding banquet of the Lamb.

The reply makes two changes. First, “to receive you” becomes “that you should enter under my roof.” This makes a more direct connection with Matthew 8:8 and Luke 7:6, where a Gentile centurion has asked Jesus to heal his servant. Jesus intends to go to the house, but the centurion believes himself unworthy to have Jesus come to his home. Jesus admires the man’s faith and cures the servant from afar. In Matthew’s account of the Gospel, this conversation takes place between Jesus and the centurion. In Luke, the centurion contacts Jesus through delegates. The word enter is chosen for the new translation because it works for both

accounts of this episode. Whether the centurion spoke personally to Jesus (Matthew) or sent delegates to do it for him (Luke), he felt unworthy to have Jesus “enter” his home.

Some Catholics may confuse the word roof with the roof of one’s mouth, which may be why the current translation omits this word. By quoting the centurion, you’re telling Jesus of your sins and that you not worthy to have him enter the place where you live. Your words are about your sinfulness, not a part of your body.”



(Paul Turner, *Understanding the Revised Mass Texts*, 46)

- How important to you are the scriptural foundations of prayers which have been more clearly exposed in this translation?
- In what ways do they help with catechesis?
- How will the revised translation help us to explain to people that they are invited to a heavenly banquet?
- How are we going to help people to understand the rich meaning of their response?

2. The Dismissal

The words of dismissal from the revised translation are:

Go forth, the Mass is ended
Go and announce the Gospel of the Lord
Go in peace, glorifying the Lord by your life.
Go in peace.

- If communion is “food for mission” how can we help people to connect the two more closely?

3. Communion to the Sick and Housebound

The earliest account of the celebration of the Eucharist (outside of the New Testament) is that of Justin, Martyr written in about 150 A.D. It includes a full description of the dismissal of those entrusted with taking Communion to housebound members of the community. The Bishops’ Conference, in *Celebrating the Mass*, reminds us of this ancient practice...

“It is fitting for Holy Communion to be taken directly from Mass to the sick or those unable to leave their homes. Appropriate times for the deacons, acolytes, or commissioned ministers of Holy Communion to receive a pyx from the priest and be ‘sent’ to take Holy Communion and leave the assembly are either after the Communion of the people or immediately before the final blessing. The ministers may depart before the Prayer after Communion prayer, immediately after the Prayer after Communion or as part of the concluding procession of ministers. Local circumstances will determine which of these various options will be most fitting in any particular parish.

The Presider will normally speak words of dismissal or missioning over the ministers taking Holy Communion to the sick and housebound. These words may be based on the words of the Communion antiphon, on the readings of the day, or in a simple form such as:

Go now, to our sisters and brothers
unable to be with us for reasons of sickness and infirmity.
Take to them from our celebration
the word of God and Holy Communion,
that they might share with us
these signs of the Lord's goodness."

(*Celebrating the Mass*, 220-221)



- Do commissioned ministers of Holy Communion take communion to the sick and housebound in your community?
- What is your normal practice when they do?

These papers along with the regional conferences and other diocesan initiatives in preparation provide us with an opportunity to prepare ourselves and our people to receive the new Roman Missal, incorporate it into our worshiping communities and provide us with an opportunity for liturgical renewal

- What else would you find helpful in preparing to celebrate the revised texts and, also, to make this time an opportunity for liturgical renewal?