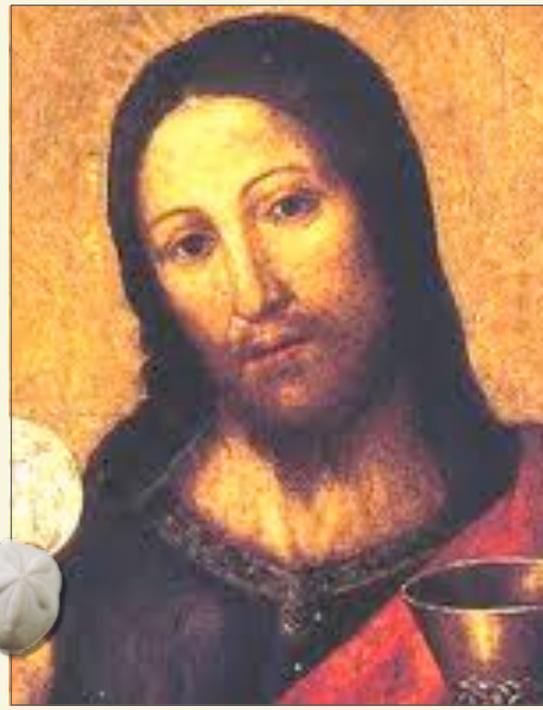




IS THIS REALLY NECESSARY?

There are two main reasons why a new English translation of the Missal was needed. Firstly, the English text we presently use is a 1973 translation of the first Latin edition produced after the second Vatican Council. The new edition contains a number of new elements including prayers for the feasts of recently canonised saints, more prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some revisions of the rubrics (instructions) for the celebration of the Mass. Secondly, the Missal and all the other liturgical books were very quickly translated from Latin into English after the Second Vatican Council. It was soon recognised that there would have to be a revision at some stage. The new translation is much more accurate and brings out the beauty of the language and the depth of meaning.



THIS IS A CHANCE FOR RENEWAL

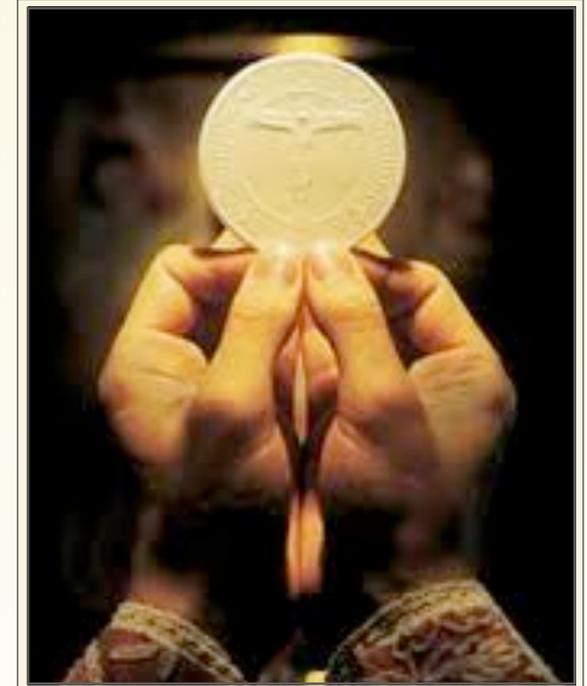
Change is always challenging. Over the past 37 years we have become very familiar with the words of the Mass – both priests and people alike. Come September, when the words change, we will all be scrabbling for sheets and guides again! It is inevitable that we will make mistakes – both priests and people will find themselves slipping into the “old words” every now and again. Let’s do our best to accept these changes as an invitation to stop and think about the words we use, and how they touch our minds and hearts.

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RENEWAL

PRAYING THE MASS



PART I - INTRODUCTORY RITES

For the next four Sundays, we will be looking at the coming changes to the prayers in the Holy Mass, so that all our Parishioners are acquainted with the new prayers and responses. **Today, we will look at the Introductory Rites - including the Penitential Rite and the Gloria of the Mass.**



SOME BACKGROUND INFORMATION

The change in the Holy Mass that will be most evident is in the language. The vocabulary, syntax and sentence structure will be markedly different from the current text. The aim is a "sacred style proper to liturgical language". The new rules for translation require that every word in the Latin original must be represented in the English translation and that the Latin sentence structure has to be maintained as far as possible. The people's response to the priest's greeting is a good example. The celebrant's greeting in Latin is 'Dominus vobiscum', translated as 'The Lord be with you'. The response of the people for the last 40 years has been 'And also with you'. In the new Missal this will change to 'And with your spirit'. The retranslation was necessary because it is a more correct rendering of the Latin 'et cum spiritu tuo'. English is the only major language which did not translate the word 'spiritu' in the 1970 Missal. Other versions did, for example 'E con il tuo spirito' (Italian), 'Et avec votre esprit' (French), 'Y con tu espíritu' (Spanish) and 'Und mit deinem Geiste' (German). The response 'And with your spirit' was used in the liturgy from the earliest days of the Church. One of the first instances of its use is found in the 'Apostolic Tradition' of Saint Hippolytus, composed in Greek around 215. The expression 'And with your Spirit' is addressed only to an ordained minister because the dialogue 'Dominus vobiscum' 'et cum spiritu tuo' is never used in the Roman Liturgy between a non-ordained person and the assembly. The usual explanation of the meaning of 'spiritu' is that it refers to the gift of the spirit which the priest received at ordination. The people's response is an acknowledgement of the Spirit of Christ present in the priest in a unique way in virtue of his ordination. This understanding is not something new. In the fourth century St. John Chrysostom explained: "If the Holy Spirit were not in our bishop when he gave the peace to all, you would not have replied to him all together, 'And with your spirit'. This is why you reply with this expression ... reminding yourselves by this reply that he who is here does nothing of his own power, nor are the offered gifts the work of human nature, but is it the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice."

The New Introductory Rites

PRESENT TEXT

Priest: The Lord be with you.

People: And also with you.

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.

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.

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.

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.

NEW TRANSLATION

Priest: The Lord be with you.

People: And with your spirit.

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,

And, striking their breast, they say:

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.

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.

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. 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.