

Welcoming The New Roman Missal

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A message from Archbishop James Weisgerber



Dear brothers and sisters in Christ,

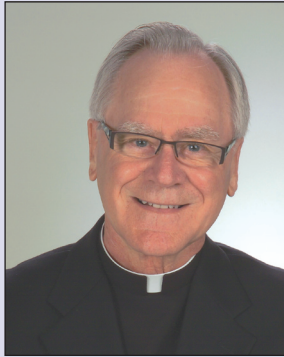
On the First Sunday of Advent, November 28, the Church throughout the world will receive a new Roman Missal for the celebration of the Eucharist. The new missal will call for some changes in the way we celebrate and change can become an irritant if we don't understand the reasons behind the changes.

A little history: The Second Vatican Council ushered in the most complete reform of the liturgy ever undertaken in the history of Western Christianity. Many of us will remember the pre-conciliar liturgy. The priest, with his back to the people, celebrated the liturgy silently in Latin. The Council retrieved the ancient teaching that the liturgy is the work of the whole Church, priest and people. Everyone was invited into full, conscious and active participation.

"The church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration" Constitution on Sacred Liturgy #33.

Immediately after the Council the church throughout the world made monumental efforts to implement the vision of the Council Fathers. Sanctuaries were reorganized, liturgical books were prepared, new music was composed. Those were heady days, bliss for some and agony for others, but renewal and reform have taken deep and good root in the Archdiocese of Winnipeg.

Fifty years later, with the introduction of the new Missal, the church is asking all of us to look again at the vision of the Council and at our celebrations of the Sacred Liturgy. What have we gained and what have we lost? Much good has come about: we worship in a language we understand, we express our worship in song, the baptized are actively involved as



readers, musicians, communion ministers, ushers and ministers of hospitality. There is much full, conscious and active participation. For this we are grateful to God. However the leadership of our church today is asking whether all this clearly desired activity and participation might lead us to think that liturgy is chiefly about what we, the people of God do for God, rather than what God is doing for us. The church's worship is always about both God's action and our action, but God's action is and must always be seen to be primary and paramount. Christ is the Head and we are the members.

The changes we will experience can provide all of us with an opportunity to deepen our awareness of our Lord's presence. The Missal prescribes more periods of silence, after the readings and homily, to remember that it is to the Word of God that we are listening. There is also to be a period of silence after the communion procession to remember that while the gathered community is transformed into the Body of Christ each one of us is invited into a personal encounter with Jesus, the Risen Lord.

Some of the liturgical language with which we have become familiar will be changed. The earlier translations had to be prepared quite rapidly and some of the richness and nuance of the original Latin texts was lost. The new translation wants to retrieve some of the theological depth of the original Latin, particularly phrases which are scriptural. Thus our prayer before the communion procession is "Lord, I am not worth to receive you". The new Missal will have us pray: "Lord, I am not worthy that you should come under my roof". The new text is a quotation from the Gospel of Matthew, chapter 8, verse 8.

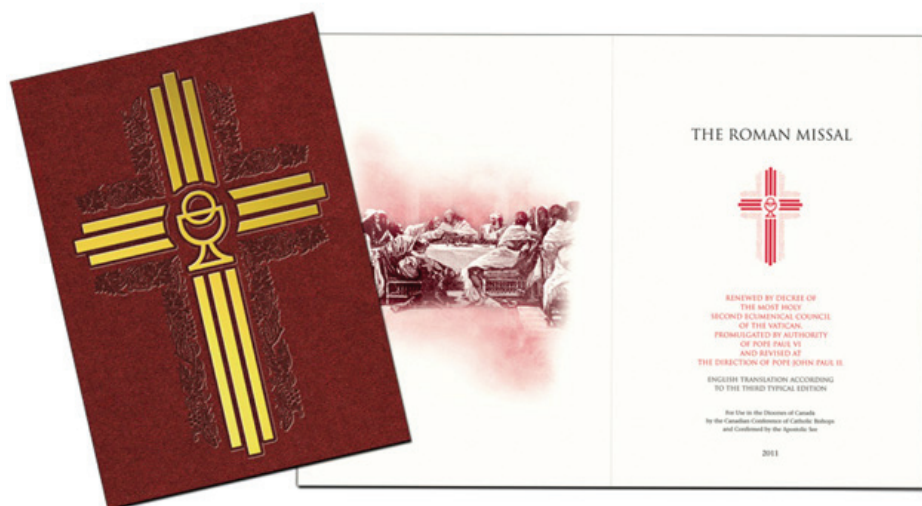
There will also be some changes in

communal posture –when we sit and stand and kneel. Many of the directives of the new Missal have already become standard practice in the Archdiocese since our liturgical renewal (2006-08). An important principle is "the way we pray together indicates what we believe". Our faith teaches us that through Jesus' gift of the Spirit we become His Body, the People of God, one! When we gather as his people we act as one; we stand as one, we kneel as one and we sit as one. (Obviously exceptions are made for those who cannot kneel or stand). Sometimes there is a desire to express one's personal piety or devotion through different gestures, i.e., genuflecting or kneeling for communion. Such gestures can be very beneficial when we are praying alone, but during the liturgy we are called to act as one. Our communal gestures and postures not only demonstrate the unity of Christ's Body, but also help visitors and newcomers know what to do and hence feel more comfortable.

Change is always challenging. I firmly believe that a generous reception of the new Roman Missal can help give us a deeper understanding of who we are and what we do when we gather each Sunday to celebrate the Eucharist. Study and information sessions will take place in various areas of the Archdiocese to give everyone an opportunity to better understand the new Missal. I encourage everyone to attend. Together we will move forward.

A handwritten signature of James Weisgerber in black ink.

**+V. James Weisgerber
Archbishop of Winnipeg**



Welcoming The New Roman Missal

An Evolution in Worship

On the First Sunday of Advent 2011, the Archdiocese of Winnipeg along with other English-speaking diocese throughout the world will implement the long anticipated New Roman Missal. This is the 3rd edition of the Missal since the Second Vatican Council called for a renewal of the liturgy and the use of the vernacular language. The first edition of the English translation appeared in 1974, the second in 1985 and now this edition in 2011.

Many have asked why is it now necessary for yet a third translation of the Missal? What was wrong with the previous two?

The Missal is entering into its third evolution for two primary reasons. Firstly, the content of the book has been expanded to include new Masses honouring the lives of the saints and the Blessed Mother as well as other liturgical prayers. In addition an updated instruction (The General Instruction of the Roman Missal) on the issues concerning the celebration of the Mass has also been completed.

Secondly, the Vatican has asked for a new method of translating from the Latin, (the language that all official liturgical books first appear), to the vernacular of the people. The method employed in the first and second editions allowed for a less formal, less literal translation from the Latin in a more casual or colloquial way. This method is referred to as a process of dynamic equivalence. In the 3rd edition of the Roman Missal, the Vatican is requiring a more literal translation from the original Latin. This process is referred to as a process of for-

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mal equivalence and will assist in ensuring a more accurate translation in the theology of the prayers as well a consistent universal interpretation.

In this example of the Opening Prayer for the First Sunday of Advent, we will hear:

New Roman Missal

Grant your faithful, we pray, almighty God, the resolve to run forth to meet your Christ with righteous deeds at his coming so that, gathered at his right hand, they may be worthy to possess the heavenly kingdom.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen

Current Roman Missal

All powerful God, increase our strength of will for doing good that Christ may find an eager welcome at his coming and call us to his side in the kingdom of heaven, where he lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Such changes in the texts of the Mass may mean listening with a new ear as well as additional work on the part of the priest/presider to effectively proclaim what is written, however the theological richness of the new texts will certainly have deeper meaning and splendour.

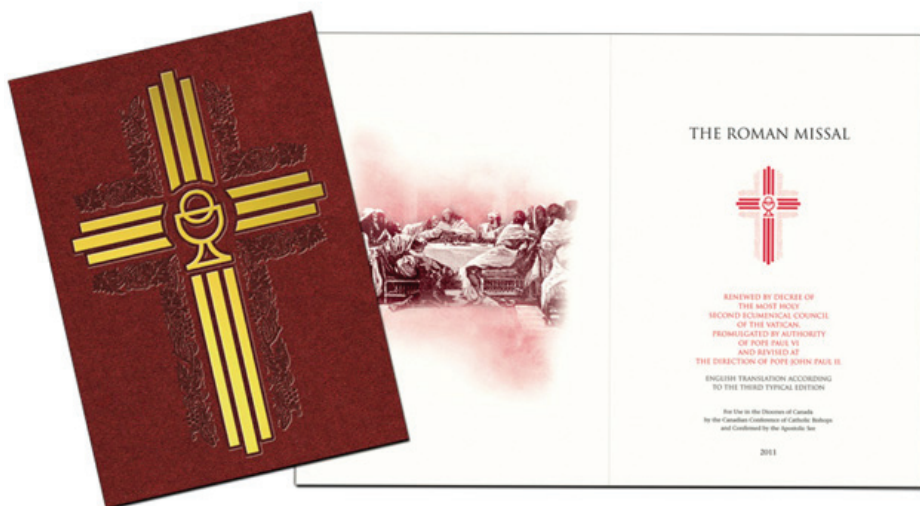
To the average worshipper, the most noticed changes in the Roman Missal will be to many of the current congregational responses. There are a few examples of this at the bottom of this page.

As you can see, in each of these examples the new response represents a more scripturally based connection.

There is no doubt that the celebration of the church's liturgy has witnessed significant changes since Vatican II. We literally moved from a pre-Vatican II liturgy that was filled with mystery and majesty, to a liturgy that has become very common and much less formal. The coming of the New Roman Missal should not be interpreted as a return to a pre-Vatican II liturgical expression but rather as an evolution to a fuller expression of our history, our theology and our great liturgical tradition that has united our Christian worship from one generation to the next.

Rev. Darrin J.G. Gurr
Director of Liturgy
Archdiocese of Winnipeg

Example	Current	New
To the priest's liturgical greeting "The Lord be with you."	"And also with you"	"And with your Spirit"
The first line of the Holy, Holy.	"Holy, Holy, Holy Lord, God of power and might"	"Holy, Holy, Holy Lord God of hosts"
The response to the priest's word at communion time: "This is the Lamb of God, who takes away the sins of the World"	"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"



Welcoming The New Roman Missal

Text and Music, a Suitable Fit

On the first Sunday of Advent parish assemblies across Canada will be officially “singing a new song” to inaugurate the new translation of the Roman Missal. Most of the prayers of the Mass, that we all know so well, will be different. The new translation will effect much of the repertoire that our music ministries have, namely the acclamations sung at Mass or what most of our musicians refer to as “Mass Parts”.

In preparation for this change, the Canadian Conference of Catholic Bishops commissioned three Canadian composers to set music for the new translation of the Mass texts. This effort was to ensure that, in the implementation process, there would be a level of unity among Canadian parishes during this time of transition in the Church. Also, a particular criterion was given to the composers reflecting principles that would aid in the teaching of a new text. All three compositions were then reviewed by the National Council for Liturgical Music and presented at the National Conference for Liturgy in November of 2008.

What is evident in the new translation is the primacy of the text and the layers of meaning that come from our Catholic Tradition. One of the challenges the new translation poses for music, however, is its structure. The lines of the new texts, for the most part, are irregular in length.

For example, look at the comparison between the current text and the new text at the bottom of this page.

What this comparison highlights is that

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the structure of the new text governs the musical structure. In many ways, this new direction in our ritual music allows the text we sing to reclaim its rightful place.

As is often the case, musical style has the tendency to overshadow text. As a consequence, the natural rhythm and inflection of the text becomes either stilted by an imposed musical rhythm or buried by musical style. This is not to say that liturgical music should not have rhythm or style, but rather, that the style and rhythm of the music needs to serve the text it supports.

Many have commented on the formal quality of the text. Some have described it as a more “sacred language”, others, “transcending”. These observations demand particular musical attention as not every genre of music will necessarily suit the text. In the same vein, music cannot sound so “sacred” that it doesn’t relate to God’s faithful people in the pews. The challenge

is in finding the delicate balance between the liturgical, musical and pastoral considerations for our music.

The privilege of composing a musical setting of the Mass for use in Canada is not without its many challenges. In view of the diverse style preferences and the varied parish communities across Canada, composing a mass setting that would meet the needs of most liturgical musicians as well as the worshiping assemblies was a daunting task.

In my own musical setting of the new Mass text, I have tried to meet the balance between the liturgical, musical and pastoral considerations by providing a simple and sing-able melody that reflects both the quality of the text and its natural speech rhythm. The melody is designed in such a way that it can either be accompanied by a four voice choir with instruments, or sung *a capella*. Ultimately, our hope is that the music we use will continue to sustain the prayer of the Church through unity of voice.

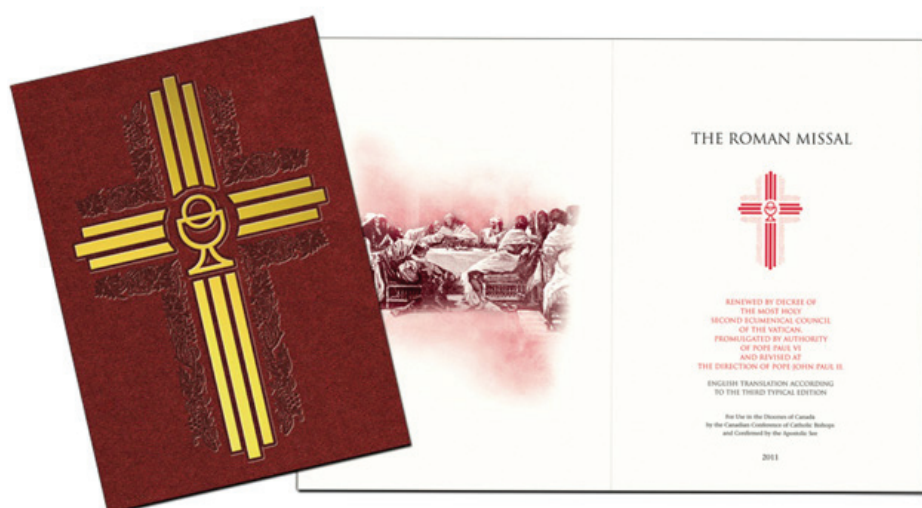
Rev. Geoffrey Angeles
Director of Sacred Music
Archdiocese of Winnipeg

Current Text

Lord God,
Heavenly King,
Almighty God and Father,
We worship you,
We give you thanks,
We praise you for your glory.

New Text

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.



Welcoming The New Roman Missal

An Introduction to the New Roman Missal

Archbishop James Weisgerber
and Fr. Darrin Gurr will
lead sessions introducing
the New Roman Missal.
These sessions are open
to all parishioners.

Thursday, November 3, 7:30 PM
Notre Dame Parish, Selkirk

Friday, November 4, 7:30 PM
St. Anthony of Padua Parish (WK)
Winnipeg

Tuesday, November 8, 7:00 PM
St. Viator's Parish, Dauphin

Wednesday, November 9 7:00 PM
St. Augustine's Parish, Brandon

Thursday, November 10, 7:30 PM
St. Paul the Apostle Parish
Winnipeg

Saturday, November 12, 10:00 AM
Our Lady of Perpetual Help Parish
Winnipeg

For further information call
the Catholic Centre at (204) 452-2227

An Introduction to the Music of the New Roman Missal

The Archdiocese of Winnipeg has
scheduled the following sessions
to introduce the Music of the
New Roman Missal.

These sessions will be led by
Fr. Geoffrey Angeles and are open to
all those involved in music ministry

Friday, October 21 7:30 PM
St. Vital Parish, Winnipeg

Saturday, October 22 10:00 AM
St. Michael's Parish, Gimli

Tuesday, October 25 7:30 PM
St. Joseph's Parish, Winnipeg

Saturday, October 29 10:00 AM
Blessed John XXIII, Winnipeg

Friday, November 4 7:00 PM
St. Viator's Parish, Dauphin

Tuesday, November 8 7:00 PM
St. Augustine's Parish, Brandon

For further information call
the Catholic Centre at (204) 452-2227