

Maria Regina Church

3945 Jerusalem Avenue, Seaford, New York 11783.

www.mariaregina.com

New Words, Deeper Meaning, Same Mass

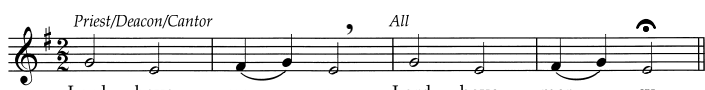
Changes in the words we pray at Mass begin with Masses for the first Sunday of Advent, starting on the evening of Saturday, November 26th. Blessed John Paul II announced a revised version of the *Missale Romanum* during the Jubilee Year 2000. Among other things, the revised edition of the *Missale Romanum* contain additional prefaces for the Eucharistic Prayers and some updated and revised rubrics (*i.e.* instructions) for the celebration of the Mass. The English translation of the *Roman Missal* also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people.

There are many different “Mass Settings” for the words we sing at Mass. At Maria Regina, we are using the “People’s Mass,” originally written by Jan M. Vermulst in 1970. Maestro Vermulst died in 1994, but another composer of sacred music, the late Richard Proulx adapted the new text to the “People’s Mass” music. Here is what we are singing:

Penitential Rites

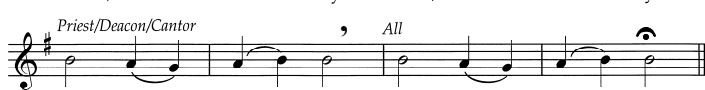
Kyrie

Priest/Deacon/Cantor *All*



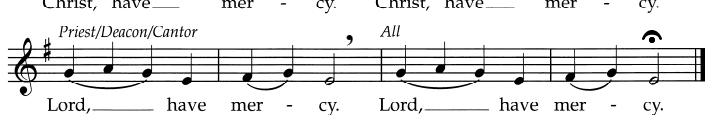
Lord, have mer - cy. Lord, have mer - cy.

Priest/Deacon/Cantor *All*



Christ, have mer - cy. Christ, have mer - cy.

Priest/Deacon/Cantor *All*



Lord, have mer - cy. Lord, have mer - cy.

Notes:

“*Kýrie Eléison*,” “*Κύριε Ἐλέησον*,” “Lord Have Mercy,” is a prayer that has its roots in worship before the birth of Christ. In the very early days of the Church, the language of worship changed from Koine Greek to the then-vernacular Latin. This prayer stayed in Greek until the whole Mass was translated during and immediately following the Second Vatican Council.

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Gloria



Glo - ry to God in the high - est, and on earth peace to peo - ple of good will. We praise you, we bless you, we a - dore you, we



glo - ri - fy you, we give you thanks for your great glo - ry,



Lord God, heav - en - ly King, O God, al - might - y Fa - ther.




Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God,




Lamb of God, Son of the Fa - ther, you take a - way the



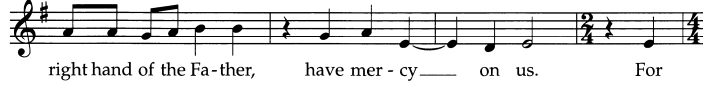
sins of the world, have mer - cy on us; you take a - way the



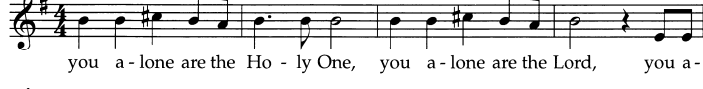
sins of the world, have mer - cy on us; you take a - way the



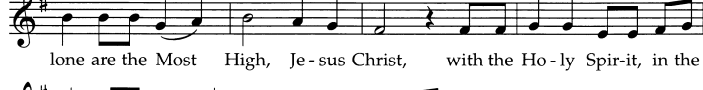
sins of the world, re - ceive our prayer; you are seat - ed at the



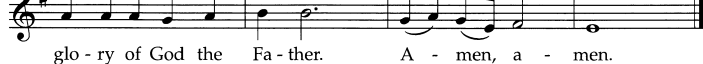
right hand of the Fa - ther, have mer - cy on us. For



you a - lone are the Ho - ly One, you a - lone are the Lord, you a -



lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it, in the



glo - ry of God the Fa - ther. A - men, a - men.

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Mystery of Faith

A

We pro-claim your Death, O Lord, and pro-fess your Res - ur -
rec - tion un - til you come a - gain.

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B

When we eat this Bread and drink this Cup, we pro-claim your
Death, O Lord, un - til you come a - gain.

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C

Save us, Sav - ior of the world, for by your
Cross and Res - ur - rec - tion you have set us free.

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Note:

The previous *Missal* referred to these prayers as “Memorial Acclamations.” The current edition simply refers to them as “*Mysterium Fidei*,” “Mystery of Faith.” One may notice that the familiar “Christ has died, Christ is risen, Christ will come again” is not here. While a powerful and succinct declaration of our faith, it is not a text found in either Greek or Latin liturgies and, therefore is not included in the revised *Missal*. It is important to note that the “Christ has died, Christ is risen, Christ will come again” neither mentions the Faithful responding to the Mystery expressed nor addresses anything to God.

Amen

Note:

In the “People’s Mass” setting, the cantor intones “Amen” three times before inviting the congregation to sing “Amen” three times.

A - men, a - men, a - men.

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“Amen,” “אָמֵן,” meaning “so be it,” is another word that comes to us from Hebrew. It is still in use today, as is “Āmīn,” “أَمِينَ,” the Arabic word used the same way in Islam. The “Amen” we sing, sometimes called the “Great Amen,” follows the Eucharistic Doxology, that is, in the revised text: “Through him, with him and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.”

A doxology is a prayer praising the glory of God; another doxology appears at the end of the Lord’s Prayer, just before the Sign of Peace.

Agnus Dei

Lamb of God, you take a-way the sins of the world, have
mer - cy on us. Lamb of God, you take a-way the

Note:

Saint John the Baptist called Jesus the “Lamb of God” (John 1:29). The *Agnus Dei*, Latin for “Lamb of God,” has been part

sins of the world, have mer - cy on us. Lamb of God, you
take a-way the sins of the world, grant us peace.

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of the Mass at least as far back as the seventh century.

These words remain the same from the previous translation.

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