



For all those involved in

THE MINISTRY OF MUSIC

1. Will I have to change anything I do?

Musicians are one of the most important groups of people who can help to make this change in the way we celebrate Mass work smoothly. Because there will be a new translation of texts such as the Gloria and the “Holy, holy” there will be new music settings of the Mass, and revised versions of existing ones.

Singing the new texts is going to be a **great help for the people** in getting to know them quickly, so musicians will need to spend time learning new music and preparing it for the people. If you belong to a group that does not rehearse very often, or even at all, this is a good opportunity for you to get together with the other musicians to make sure that you all know what the music is and how it goes, so that you can help the people become familiar with it too.

If you do not know where to find the new material, there will be people in your parish and diocese who can help you. Don't be afraid to ask around.

In addition, publishers have been preparing new editions of hymnbooks that will include settings of the new texts, so it's worth having a look at what is in their catalogues and on their websites. Those hymnbooks will include both brand new settings and revisions of settings that you may already use, and there will also be Mass settings available separately. The National Centre for Liturgy has published *Sing the Mass*, a collection of new masses by Irish composers as well as revised settings of existing masses.

This isn't the first time this has happened. The last time we had a change of texts like this was in 1972-73, when the Gloria and Sanctus texts we currently use were introduced among others. And before that, there was a whole period from 1966 to 1970 when the Mass was changing into the vernacular and lots of new music and hymnbooks came along. So — we know we can do it, because we have done it before!

And if you belong to a group that sings ‘paraphrase’ settings, where the words of the Mass that you sing are not exactly like the version that are printed in the missalette, this is a great opportunity for you to move to other settings that more closely reflect what the Church has been asking us to do for quite a long time: ensure that we all sing the same texts, the Church's official texts, so that when different groups of people or congregations come together they have a common repertoire and can all sing together.

Lectionary texts like the Responsorial Psalm are not going to change for a number of years, and the Alleluia and Lamb of God will remain the same, so there will still be some familiar ground.

As well as changes to texts that we sing, there will also be changes to texts that we speak; so make sure you know what they are so that you can give a strong lead to the people!

2. Are there any texts in the Mass that speak especially to my ministry?

A number of the new Prefaces end with words similar to “...as we sing the hymn of your glory/praise, without end we acclaim” or “we sing to you with all our hearts, crying out as we acclaim”. This is a call to everyone to sing! Make sure that you are ready to come straight in with the “Holy, holy”. Try to avoid long introductions, as it should flow naturally from the priest’s invitation.

In Eucharistic Prayer I for Reconciliation: “...made fully into a new creation, we shall sing to you with gladness the thanksgiving of Christ, who lives for all eternity.”

3. What other aspects of my ministry could I look at?

Probably much of what has been said above will be sufficient. But you might consider joining the Irish Church Music Association, which hosts a Summer School in Church Music each July in Maynooth. This is a week where musicians from around the country meet and sing together, learning lots of practical resources and get lots of advice. Chat to other musicians about what they do – we practically never get to hear other musicians play and sing, as we’re involved in our own mass.

USEFUL RESOURCES

Our national Liturgy Office website:
www.liturgy-ireland.ie

The Irish Church Music Association:
www.irishchurchmusicassociation.com

Knockadoon Folk Liturgy Course:
www.knockadoon.net

The national Liturgy Office of England and Wales:
www.liturgyoffice.org.uk

Publishers’ websites:

GIA Music: www.giamusic.com/sacred_music

OCP Publications: www.ocp.org

Decani Music: www.decanimusic.co.uk

Veritas Publications: www.veritas.ie

WLP Publications: www.wlpmusic.com



SO... WHAT ARE THE CHANGES?

There are several changes that will affect musicians:

- Greetings
- Penitential Act
- Gloria
- Sanctus
- Memorial Acclamations
- Doxology and Amen

There are a couple of small changes to the Creed, but as this is not normally sung, we won't deal with that here. There are no changes to the Alleluia, Agnus Dei, or any of the hymns or psalms that we sing.

Let's dive straight in:

V. The Lord be with you. R. And with your spir-it.

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.

“The Lord be with you” greeting is said four times during the mass, so we’ve got to watch the response. That said, because we get to say “And with your spirit” four times each mass, this is one that will become automatic fairly quickly.

PENITENTIAL ACT

There are a number of ways to sing the Penitential Act (we used to call this section the Penitential Rite). We can still, of course, go for a simple “Lord have mercy/**Lord have mercy**” form, but the other forms have small changes:

<i>Current form:</i>	<i>New form:</i>
Lord, we have sinned against you: Lord have mercy. Lord have mercy.	Have mercy on us, O Lord. For we have sinned against you.
Lord, show us your mercy and love. And grant us your salvation.	Show us, O Lord, your mercy. And grant us your salvation.
~ or ~	
You were sent to heal the contrite: Lord have mercy. Lord have mercy.	You were sent to heal the contrite of heart: Lord have mercy. Lord have mercy.
You came to call sinners, Christ have mercy. Christ have mercy.	You came to call sinners: Christ have mercy. Christ have mercy.
You are seated at the right hand of the Father: Lord have mercy. Lord have mercy.	You are seated at the right hand of the Father to intercede for us: Lord have mercy. Lord have mercy.

GLORIA

Several changes were made to the Gloria. If you sing the Gloria responsorially, you'll see that the last verse remains exactly the same.

<i>Current form:</i>	<i>New form:</i>
Glory to God in the highest And peace to his people on earth.	Glory to God in the highest And on earth peace to people of good will.
Lord God, heavenly King, Almighty God and Father, We worship you, we give you thanks, We praise you for your glory.	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 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.	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.	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.

SANCTUS

There is one small change in the first line. The Latin word "Sabaoth" is best translated as "Hosts", and suggests that God is Lord of all creation, of all the choirs of angels (the heavenly host).

<i>Current form:</i>	<i>New form:</i>
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.	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.

MEMORIAL ACCLAMATIONS

The changes are really evident here, as the most commonly used acclamations, “Christ has died” and “Dying you destroyed our death” are gone completely, as they never existed in the Latin form of the mass.

<i>Current form:</i>	<i>New form:</i>
Christ has died, Christ is risen, Christ will come again.	We proclaim your death, O Lord And profess your resurrection Until you come again.
~ or ~	
Dying you destroyed our death, Rising you restored our life, Lord Jesus, come in glory.	
~ or ~	
When we eat this bread and drink this cup, We proclaim your death, Lord Jesus, Until you come in glory.	When we eat this bread and drink this cup, We proclaim your death, O Lord, Until you come again.
~ or ~	
Lord, by your cross and resurrection You have set us free. You are the Saviour of the world.	Save us, Saviour of the world, For by your cross and resurrection You have set us free.
~ or ~	
My Lord and my God. <i>(for Ireland only)</i>	My Lord and my God. <i>(for Ireland only)</i>

DOXOLOGY AND AMEN

For choirs and assembly, there is no change to the single word “Amen”. There are however changes to the part that the priest sings (or says) before it. This part is known as a “doxology” which means an “expression of praise”.

<i>Current form:</i>	<i>New form:</i>
Through him, with him, in him, In the unity of the Holy Spirit, All glory and honour is yours, Almighty Father, for ever and ever.	Through him, and with him, and in him, O God, almighty Father, In the unity of the Holy Spirit, All glory and honour is yours for ever and ever.
Amen	Amen.

A CLOSING NOTE

The main thing is, not to worry unnecessarily. It will take time for all of us to become used to this new style of language at Mass. Hopefully the new texts, if we speak and sing them clearly, will allow us to be drawn into the richness of their meaning. Preparation is the key, of course, so we do need to take time to rehearse thoroughly. This also gives us the opportunity to evaluate what we have been doing until now, and look forward to serving our communities effectively and prayerfully.