

The New Roman Missal—The Gloria

The Lord be with you.” “And with your spirit.”

In last week's bulletin we began a series of articles to introduce you to the New Roman Missal – the new text of the spoken and sung prayers by all of us – the presiding priest (Presider) and all gathered for our celebration of the Eucharist, i.e. Mass. This updated translation from the original Latin text will be implemented in all English-speaking countries, beginning at the start of the next liturgical year – the 1st Sunday of Advent, the weekend of November 27-28, 2011.

Here at St. John Vianney we will introduce the new music for the new texts with the Gloria (which follows the Penitential Rite during which we pray for God's mercy for our shortcomings and sin). We will start at all Masses on the first weekend after Easter, the 2nd Sunday of Easter. (Please note that there are already well over 50 new music arrangements of the Gloria – some are revised arrangements of the music and others entirely new, and many more to come!)

If the changes in the Mass texts will not begin until Advent 2011, why learn a new Gloria now? Well... as the Gloria is not sung in Advent (except on the Solemnity of the Immaculate Conception), but is sung at Christmas and throughout the Christmas season, we wish to introduce the new version of the Gloria now so that we can sing the liturgical hymn that echoes the birth of Jesus – gloriously and confidently!

The Gloria is a hymn that helps us put the Holy Trinity at the heart of our worship. Broadly speaking, the Gloria contains three sections: glorifying and acclaiming God, offering petitions to Christ, and honoring the Trinity (Father, Son, and Holy Spirit). Furthermore, the words of the Gloria remind us of the ongoing engagement of heaven and earth in our celebration of the liturgy. They recall that angels, God's intermediaries, gave the first line of this hymn to us, echoing our Christian belief that God's peace rests on people of good will. The gift of peace in our lives – and throughout creation – calls us to be involved, to be a certain kind of people who are giving glory to God not only through our prayerful words but also through our "right-living" as faith-filled people of compassion, mercy, and truth in all spheres of our daily lives. In addition, the words of the Gloria give voice to another important liturgical principle: blessing God, acknowledging that all we return to God has first been given to us by God. Blessing God is also part of our Jewish heritage of faith... and later in the Mass the Presider will pray: "Blessed are you, Lord God," which echoes a Jewish prayer pattern that Jesus used at the Passover meal, which we recall later in Mass during the Eucharistic Prayer.

Previous Translation - 1972

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 on 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 - Beginning Advent 2011

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.

