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DORSET DEANERY PASTORAL FORUM

Notes of the meeting held in Dorchester on Wednesday 30 June 2010

Present: Nigel Waite, Chairman, St Joseph's, Poole

David McIlvenna - Our Lady Star of the Sea, Weymouth

Judith Boichot - Our Lady Star of the Sea, Weymouth

Helen Scally - St Catherine's Wimborne

Paul Andrew - St Josephs, Poole

Andrew Houseley – Sacred Heart & St Aldhelm, Sherborne

Father Martin Budge VF – Dean of Dorset - Our Lady's, Marnhull

Pat Haddon – St Mary and St Catherine, Bridport

Father Ciaran McGuinness – Our Lady of Lourdes & St Cecelia, Blandford Forum

Nancy Brook – Our Lady Star of the Sea, Weymouth

Father Stephen Geddes – Our Lady Star of the Sea, Weymouth

Derek Russell – Holy Family, Bournemouth

Deacon James Mackain-Bremner – Our Lady's, Marnhull

Carmelita Davey – Our Lady of Fatima, Parkstone, Poole

Bill Davey – Our Lady of Fatima, Parkstone, Poole

Vernon Welch – Our Lady Queen of Martyrs & St Joseph's, Wool

Helen Barnes - St Anthony of Padua, Broadstone

Judith Williams – (Admin Secretary) - St Mary's, Poole

Dorothy Brant – (Minutes Secretary) - St Anthony of Padua, Broadstone

Apologies: Geoffrey Carey, Canon Peter Webb, Father Barry Hallett, Michelle Hooper, Reg Grimston

Father Budge opened the meeting with a prayer.

1. Welcome

1.1 Sister Maria Cooke has resigned from the Forum as she has gone back to her community. Nancy and Nigel are also resigning, see later minutes.

1.2 We are pleased to welcome David McIlvenna, Judith Boichot, Helen Scully and Paul Andrew to their first meeting of the Forum and we would encourage other Parishes to send representatives to join us in the Forum.

2. Minutes of Prior Meeting and Matters Arising - There were no amendments or matters arising.

3. New Translation of Mass Liturgy

3.1 Father Budge gave us a very interesting and thought provoking talk on the new translation of the order of mass.

3.2 It has been appreciated for many years that the translation of the mass resulting from Vatican II was in need of correction, but in the past, each time this was done it was rejected by Rome. Eventually Rome issued rules and regulations on how the translation should be done and the latest translation has been approved by Rome. It was originally thought that we would be using this new translation at Advent this year but it is thought now it will be Easter 2011 at the earliest before it is introduced. It is believed the new translation will be implemented before a new missal is produced, so everyone will use Mass Cards.

3.3 Father Budge reminded us that the present translation is a result of the Second Vatican Council when we were allowed to say mass in the vernacular language. The current version, which is common to all English speaking countries, was completed 'in a rush' and in some instances the translation is approximated or simplified, bits are left out or put in. The new translation, is not a revised translation, it is a NEW translation from the Latin version of the mass and is strictly accurate. Lots of words are different to the current version.

3.3 Because many of the words have changed in the new translation, initially the mass may not seem to flow, but it is expected that this will result in both the priests and people saying the mass slower, and because it is now doctrinally correct it is hoped that it will give us the opportunity to reflect and learn a lot more about the mass.

3.4 Father Dylan James of Shaftesbury is preparing some handouts on the New translation, which focus on different parts of the mass. These are very useful and give a good insight into the new version. Father James is happy for us to use the material in these handouts and the first three are included in the Appendix to these minutes. (They can also be found on the website www.shaftesburycatholics.co.uk).

3.5 Mention was also made that the words of the new translation will be set to music and we will be encouraged to sing the whole of the mass.

3.6 Deacon James reported that he had recently been on a Retreat where they had discussed the new translation and then actually celebrated mass using the new translation. In the discussion before mass they found themselves caught up discussing individual words. When they actually celebrated mass they discovered it did flow, it enabled prayer and the raising of hearts and minds to God. He was very encouraged by the celebration of mass.

3.7 It was felt that we are very privileged to get this advance insight into the new translation and it was suggested we should take it 'gently' communicating why and how it will benefit our spiritual lives with a more accurate translation to enrich our lives. (We should shy away from being very enthusiastic or very negative about the new translation.)

4. Deanery/Parish reorganisation & plans

4.1 The Poole Unit Steering Group (PUSG) is continuing to work on the Development Plan which they will be presenting to the Bishop on the 16th October whilst he is visiting Poole. Seven working groups have been formed (Sacramental preparation, administration, financial resources, asset management, governance, organisations and youth ministry). It is expected that the deliberations of these working groups will provide input to the Development Plan.

4.2 North Dorset are struggling to know the best way forward as geographically it is a very difficult area. As an example Deacon James lives 9 miles from his Parish church and only 1

½ miles from a church in the Clifton diocese. They have asked Plymouth for guidance on how to proceed.

4.3 Weymouth/Portland amalgamation taken place and they are moving forward slowly on the building project. It is anticipated that they will be in one church within 12 -18 months. (One church will be extended, one church retained but closed. The church in Portland is for sale.)

5. Dorset Youth Forum

5.1 Nancy reminded us that Lewiston is happening this weekend, 4th July. She asked if everyone had received the publicity. Every church represented said they had.

6. Diocesan Pastoral Council Feedback

6.1 Deacon James reported that at the recent DPC meeting on the 12th June it was noted that the rural Deanery Forums (ie Dorset and Cornwall) are working better than the urban Deanery Forums.

6.2 In future the Diocesan Pastoral Council will focus more on Consulting on such things as ethical matters, end of life issues, vocations etc. The consultations will be implemented by small steering groups. Initially they are going to focus on vocations and are planning on producing a Parish questionnaire which will ask relevant questions of parishioners. There will also be another questionnaire which can be answered anonymously which is aimed at people who have considered a vocation and then rejected it.

6.3 Nancy reported that she is resigning from the Forum and the Diocesan Pastoral Council. We are very grateful for all the valuable contributions that Nancy has made over the years both to our Forum and the Diocesan Pastoral Council. We need another representative on the DPC, and Nancy strongly encouraged us to fill this place. She said it is a rare opportunity to talk to the Bishop and one we should support. There are three meetings a year at Buckfast, on a Saturday between 10am – 4pm.

7. Parish Pump

7.1 Vernon said he is absolutely delighted to report that Father Keiran is going to join the Wool/Wareham Parish on 17th July. He also said they are very grateful to have had the services of Father Veal and he will be missed by the Parishioners. (The Deacon will now be the Pastor of Blandford.)

8. Chair of Deanery Pastoral Forum

8.1 Nigel said he will be standing down as Chair. He is taking a sabbatical in 2011 and being Chair demands more time than he will be able to give. He believes that communication is vital and would encourage more parishes to be represented on the Forum. He thanked Judith and Dorothy for their help in ensuring the meetings ran smoothly. Nigel was thanked for all his efforts during the last three years in particular for giving a much clearer sense of purpose to the Forum.

9. AOB

9.1 Father Geddes reported that there are four students from the Diocese starting at the Seminary in September.

9.2 Three deacons will finish their training at the beginning of November.

9.3 As a result of the church in Portland being put up for sale there is a Portland stone altar and tabernacle available for relocation. If any church is interested please contact Father Geddes.

9.4 Nigel has written a number of songs which have resulted in a professional CD being produced which is on sale for £10, £5 of which goes to charity. If you are interested in purchasing a copy please contact Nigel nigwaite@aol.com

8. Date of Next Meeting

Wednesday 22 September 2010 at 7.30 p.m. It is hoped to have a presentation by Margaret Gibson the Inter Faith representative in Plymouth at this meeting.

APPENDIX

New Translation of the Mass

In early 2011 the English translation we use in the Roman Missal will be replaced by a new more accurate translation of the Latin. The translation we use at present in the Mass was issued in the 1970s in something of a rush after Vatican II and has long been acknowledged as being in need of improvement.

Each of these newsletter handouts will focus on a different part of the Mass.

The Latin	Old Translation	New Translation
<i>et cum spiritu tuo</i>	And also with you	And with your spirit

Possibly the most startling of the changes in the new translation will be at the very beginning of the Mass: when the priest says, “The Lord be with you” the new translation of the response is: “And with your spirit”. For many of us (priests included) the new translation may point out to us that the meaning of this response is much deeper than we thought: it is not just a friendly greeting. We say these words a number of times in the Mass and so it’s important that we understand what it’s supposed to mean. A few observations:

(1) “And with your spirit” is more accurate.

English is the only major European language which did not translate the Latin *spiritu* as ‘spirit’; c.f. the 1970 translations into: Italian (*spirito*), French (*esprit*), Spanish (*espíritu*) and German (*Geiste*).¹

(2) Our reply to the priest’s “the Lord be with you” is not just a “hello”

As Cardinal George of Chicago recently said about this: “Our current translation might seem more personal and friendly, but that’s the problem. The spirit referred to in the Latin is the spirit of Christ that comes to a priest when he is ordained, as St. Paul explained to St. Timothy. In other words, the people are saying in their response that Christ as head of the Church is the head of the liturgical assembly, no matter who the particular priest celebrant might be. That is a statement of faith, a statement distorted by transforming it into an exchange of personal greetings.”²

(3) The words call down the presence of God

The priest says to the people, “The Lord **be** with you”, and this is a prayer that God will be with them.³ In reply, the congregation also pray, “And with your spirit” to call down the Holy Spirit on the priest that he may perform the liturgy worthily for our benefit.

(4) The ‘spirit’ referred to is the *priestly* spirit, acting liturgically for us

Our response prays that the Lord will be with the ‘spirit’ of the priest. A further interpretation says that: in praying this we are not merely asking that God will be with the priest in a general way, rather, we are praying that the Lord will fill the **priestly** spirit and attitude of the priest so that he will act **as priest** for us. In this sense we are praying that the Lord will be with the priest in a way *different* to the

¹ http://www.usccb.org/romanmissal/translating_notes.shtml

² <http://www.archden.org/dcr/news.php?e=373&s=3&a=7846>

³ Jeffrey Pinyan, *Praying the Mass* (2009), pp.29-30.

way he is in the congregation and that is why the response is *more* than just 'and also with you'. We are not praying that the priest will be God-filled as an individual for his own sake but that the liturgical spirit that animates his liturgical activity will have the Lord fill it. This is why this response 'and with your spirit' is only ever used as a response to an ordained minister, i.e. a priest, bishop, or deacon, and it is used when we are referring to his acting for us *in persona Christi capitis*,⁴ i.e. in the person of Christ the head of the Church. "The people are addressing the 'spirit' of the priest; that is, that deepest interior part of his being where he has been ordained precisely to lead the people in this sacred action."⁵

Fr Dylan James, Shaftesbury, 31st Jan 2010

- (5) "Spirit" reminds us that the liturgy is a work of God, not just what we humans do**
As St John Chrysostom said in the 4th century referring to this phrase that was already used in the liturgy: "*And with your spirit*, 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."⁶

this quotation from St John Chrysostom:

If the Holy Spirit were not in our Bishop [referring to Bishop Flavian of Antioch] when he gave the peace to all shortly before ascending to his holy sanctuary, 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. (*Homily on the Holy Pentecost*)

<http://catholicexchange.com/2010/05/22/130549/>

<http://blog.adw.org/2010/05/and-with-your-spirit-its-not-what-you-think/>

⁴ http://www.usccb.org/romanmissal/translating_notes.shtml

⁵ Jeremy Driscoll, OSB, *What happens at Mass* (Gracewing Publishing, Leominster 2005), p.25.

⁶ <http://alanhipps.blogspot.com/2009/08/what-does-and-with-your-spirit-mean.html>

New Translation of the Mass: 2

In early 2011 the English translation we use in the Roman Missal will be replaced by a new more accurate translation of the Latin. The translation we use at present in the Mass was issued in the 1970s in something of a rush after Vatican II and has long been acknowledged as being in need of improvement. Each of these newsletter handouts will focus on a different part of the Mass.

The Latin	Old Translation	New Translation
Fratres, agnoscāmus peccāta nostra, ut apti simus ad sacra mystēria celebrānda.	My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.	Brethren (brothers and sisters), let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries.
Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere, et omissiōne: <i>[All strike their breast]</i> mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.	I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, <i>[All strike their breast]</i> 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.	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, <i>[All strike their breast]</i> 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.
Misereatur nostri omnipotens Deus et, dimissis peccātis nostris, perducāt nos ad vitam aeternam.	May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.	May almighty God have mercy on us and lead us, with our sins forgiven, into eternal life.

The practice of confessing our guilt at the start of the liturgy is something that is very alien to the modern mentality, and yet, it is practice that is very deeply rooted in our Christian thought and practice.

(1) Modernity's loss of the "sense of sin"

It is often remarked that many people today have little "sense of sin" and this is because they often have little explicit faith in God. As Pope Benedict recently noted, when there is no longer a clear faith in God then "the sense of offense against God - the true sense of sin – dissipates". This is a trend that was noted by popes throughout the 20th century and still today. By starting the Mass with this prayer we are seeking to re-connect with the Christian awareness that sin is not just a failing and not just a sin against our neighbour but is fundamentally an offence against God.

(2) Confessing our guilt frees us from guilt

One of the tragic consequences of modernity's loss of the sense of sin is that although "the 'sense of sin' has been lost ... 'guilt complexes' have increased", as Pope Benedict has noted. Facing our guilt and seeking forgiveness frees us from guilt, a

freedom that is both spiritual and psychological.

(3) Striking the chest

One of the ancient practices that is a part of this prayer is the striking of the chest. While this gesture is to be done by **both** the people and the priest in many places this seems to have dropped out of fashion: the new translation provides us with a reminder that this is something that everyone should be doing.

(4) The new translation: “greatly” sinned “through my fault, through my fault, through my most grievous fault”

As the above indicates, the new translation is simply a more faithful and accurate translation of the Latin and should help us to better recover the “sense of sin” and better prepare ourselves for Mass.

Fr Dylan James, Shaftesbury, 14th February 2010

New Translation of the Mass: 3 : The Gloria

Sometime around Easter 2011 the English translation we use in the Roman Missal will be replaced by a new more accurate translation of the Latin. The translation we use at present in the Mass was issued in the 1970s in something of a rush after Vatican II and has long been acknowledged as being in need of improvement. Each of these newsletter handouts will focus on a different part of the Mass.

The Latin	Old Translation	New Translation
<p>Glória in excélsis Deo et in terra pax homínibus bonae voluntátis. laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili Unigénite, Iesu Christe, Dómine Deus, Agnus Dei, Fílius Patris, qui tollis peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe deprecatiónem nostram. Qui sedes ad délixteram Patris, miserére nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus, Iesu Christe, cum Sancto</p>	<p>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,</p>	<p>Glory to God in the highest, and on earth peace to people of good will. [c.f. Lk 2:14] 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,</p>

Spíritu: in glória Dei Patris. Amen	in the glory of God the Father. Amen	Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.
<p>The Gloria has its origin in the hymn of praise sung by the angels at Jesus' birth when they appeared to the shepherds in the field at night. The angels sang, "Glory to God on the highest, and on earth peace to people of good will" (Lk 2:14).</p> <p>The angels' hymn was elaborated by early Christians and its present Latin form, as above, is first recorded in the 4th Century though most of it can be traced to the 3rd, 2nd, or even 1st Century.⁷ As such, this is one of the oldest prayers of the Mass and by saying it we are uniting ourselves with almost the entire history of Christianity. It is therefore hardly surprising that the new translation should seek to have us return to the rhythm and structure of this ancient prayer.</p> <p>The words in bold print indicate the parts of the text that are changed in the new translation. As can be seen above, while the changes are slight they are nonetheless continual through almost the entire text. The overall change, however, is in the structure and rhythm of the text which will enable us to re-connect with the format that has been used by the Church for almost our entire history.</p>		

Fr Dylan James, Shaftesbury, 16th April 2010

⁷ <http://www.newadvent.org/cathen/06583a.htm>