# MASS OF LIGHT

### DAVID HAAS

#### REVISED ORDER OF MASS 2010

For SATB Voices, Assembly, Cantor, Presider, Keyboard and Guitar with Optional Brass Quartet, Timpani and Two C Instruments

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#### **Notes**

When I composed *Mass of Light* in 1988, it was during a time when composers and publishers were breaking new ground developing musical settings for the singing assembly to pray at Eucharist. At that time, I referred to Marty Haugen's *Mass of Creation* as both inspiration and guide for what I wanted to accomplish in what was my first musical setting of the Mass. When I look back at the challenge of composing my setting, I still give credit to Marty for paving a way for composers of sung liturgy. I never dreamed that *Mass of Light* (especially the Glory to God) would find such popularity over the past twenty-two years—and for that I am grateful.

Now we find ourselves at another crossroads in creating Mass settings for the praying Church, as we are given the challenge and the opportunity to re-present some of these settings, incorporating the 2010 Revised Order of Mass. Since the beginning of liturgical prayer in Christianity, there has always been a tension between our historical tradition and our pilgrim journey. Today is no different, as we strive to provide catechesis and implementation strategies to help our people accept and pray these new translations. Some of the text revisions are minor, while others are more significant and may take time to be embraced in our praying of the liturgy.

The process of "retro-fitting" texts to a musical setting of an earlier translation was difficult (to say the least) for some of the ritual moments found in these pages. As a composer the question was, "How can I make these new texts sound fresh and vital while not having to sacrifice certain rhythmic and melodic devices that made the original version appealing?" This process often goes against basic principles of liturgical composition: one usually begins with the text, and then the melody and harmonization are a response to the text. With each part of *Mass of Light*, I had to make a conscious decision: Try to stay as close as possible to the original and familiar melodic writing (possibly confusing people who have closely linked the melody and text). Or, start over with some new melodic material (possibly frustrating people who want to hang on to the original). As is the case with Marty's *Mass of Creation*, I, together with the editorial staff at GIA, chose to keep *Mass of Light* as close as possible to the original melodies, recognizing that minor changes would be necessary to support some of the new images found in the revised text.

Hopefully, confusion and frustration will be minimal. It is important for pastoral musicians to know that this new version has been tested and "piloted" with parish musicians at workshops and other gatherings, often resulting in improvements made along the way based on their welcome feedback. It is also important to remember that the assembly's initial experience with this new version of *Mass of Light* (as with all "re-worked" Mass settings) will begin a period of adjustment to the revisions, especially if the community is familiar with the earlier version. For example, the Memorial Acclamation "Dying you destroyed our death" is not found here, as this text is not part of the new translation, but there are new texts offered for use at this acclamation moment. Some changes will be welcomed; others will be met with some consternation. In response, all I can say is that I did my best with the parameters that we have been given as composers.

As with the original *Mass of Light*, this revised setting is equally successful whether employing more "traditional" forces (such as organ and brass) or with more "contemporary" ensembles (such as guitar, piano, woodwinds and percussion, as is demonstrated on the new recording)—or a combination of both!

Mass of Light was commissioned originally by Ken Mervine and composed for the people of St. Ann's Church in Raritan, New Jersey. I want to thank Brian Streem and Kelly Dobbs Mickus at GIA for their generous assistance in helping me "problem-solve" as I re-worked the older setting to find harmony with the new texts. Thanks also to those colleagues who have always supported my efforts, and who have done so again during this process: Fr. Michael Joncas, Lori True, Paul Tate, Bonnie Faber, Marty Haugen, Rob Glover, Christopher Walker, Eileen Bird, and Stephen Petrunak.

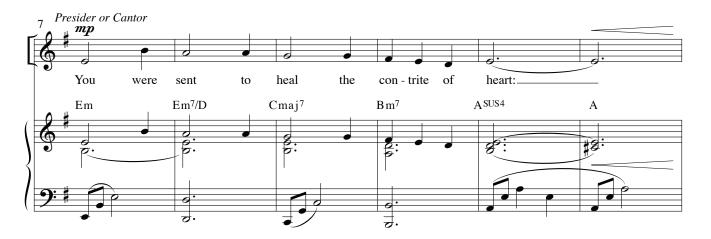
I have been humbled by the fact that *Mass of Light* has become a staple of the repertoire for many parishes and communities of faith throughout the English-speaking world. It is always fun to have adults (who were young children at the time of the original version) come up to me and share how the Glory to God has been an important part of their faith life, or how the Memorial Acclamations are normative for them. I also recognize that many have been critical of this setting over the years. However, I hope and pray that this revised version—even with the bumps and turns that are likely to occur—will continue to serve well those faith communities offering their great prayer of thanks and praise to God.

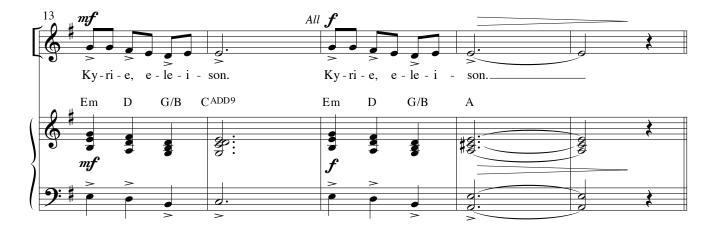
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David Haas

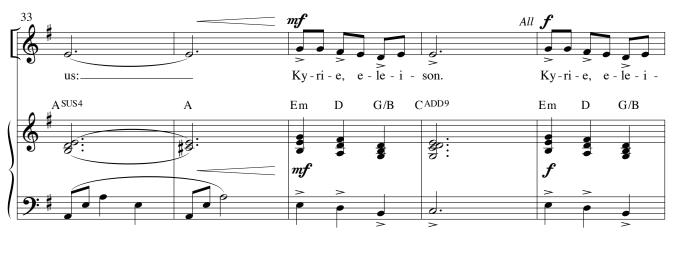
### Penitential Act

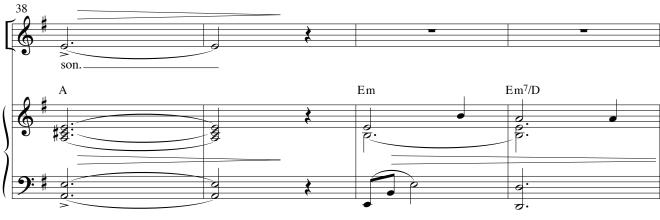


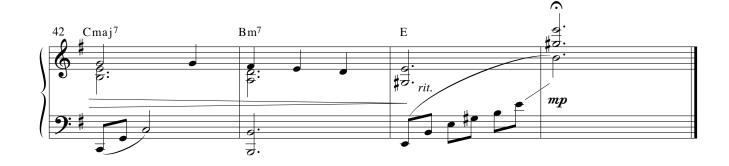








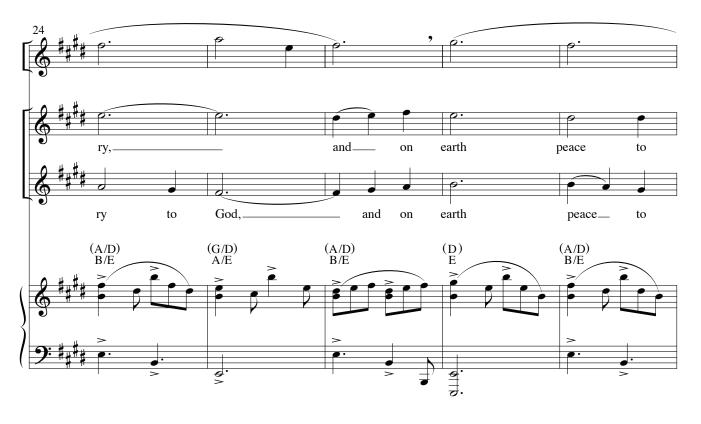


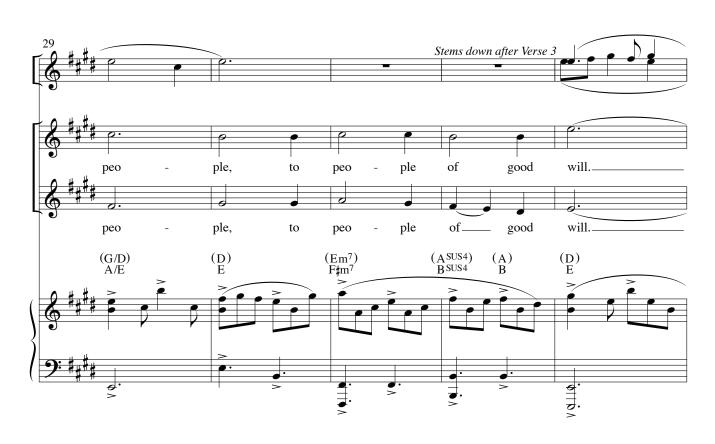


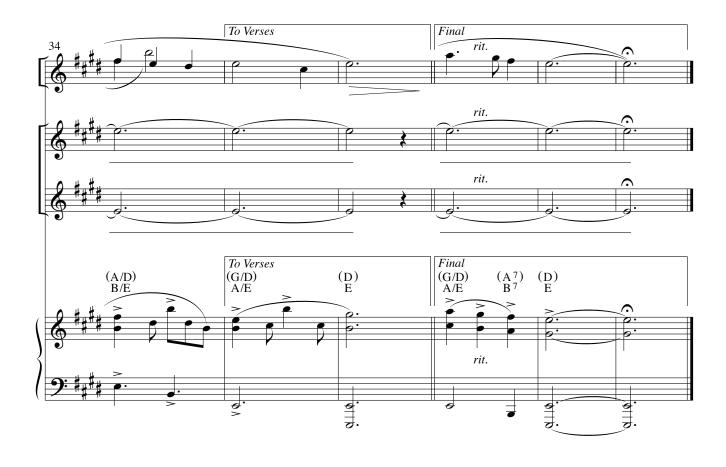
# Glory to God

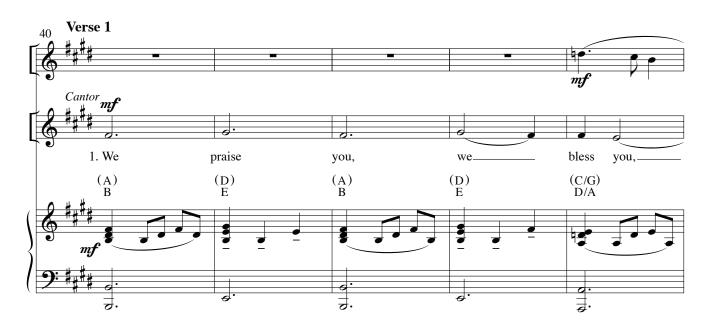
**Brightly, with excitement!** J = 176









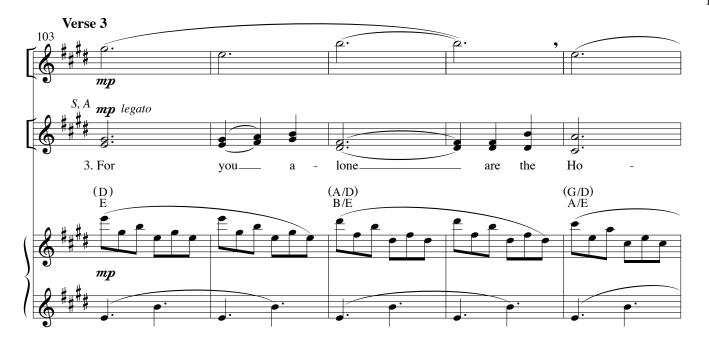


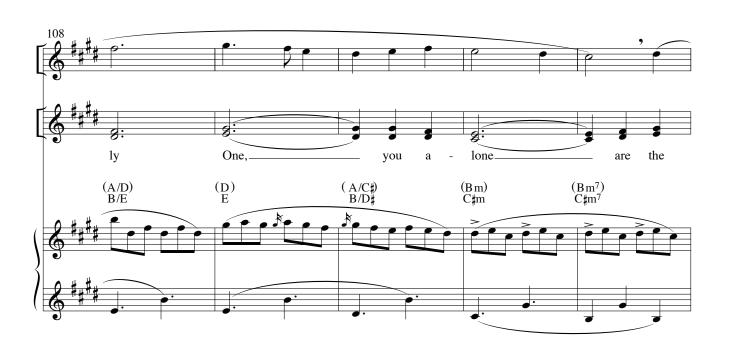










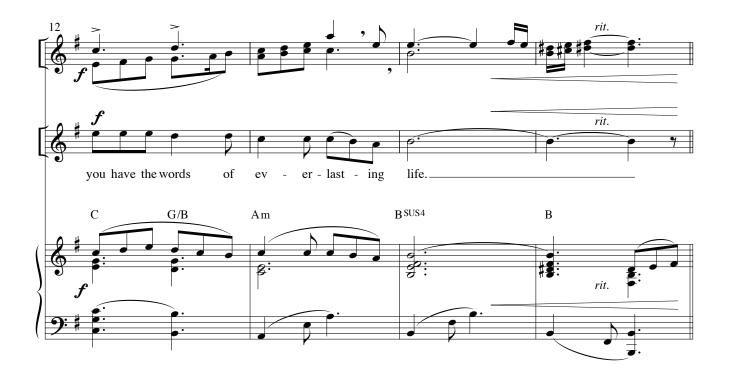






# Gospel Acclamation









Pentecost: Come, Ho - ly

kin - dle in them

Spir - it,

fire

fill

the hearts of the

love.

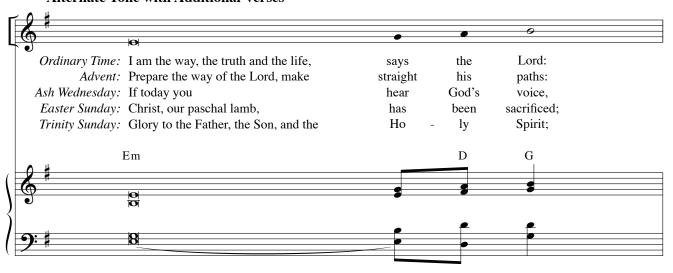
of\_\_\_\_ your

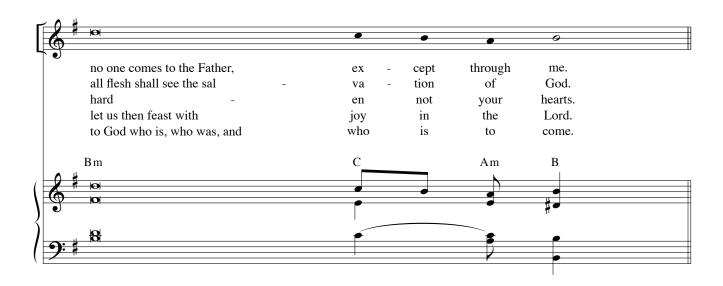
faith - ful\_

and

### **Additional Verses** are Spir - it and Ordinary Time: Your words,\_\_ Lord, life; life. you have the words er - last - ing pro - claim\_ you good news of great day a Sav-ior is born for us, Christ the Lord.. Lent: I am the light of the world,\_\_\_\_ \_\_\_\_ says the Lord; ev - er fol - lows me will have\_ the light\_ life. Eastertide: I am the good shep - herd, \_\_\_\_ says the I know my sheep, and mine\_ know me.

#### **Alternate Tone with Additional Verses**





# Preface Dialogue



# Holy, Holy, Holy













## We Proclaim Your Death







## When We Eat This Bread







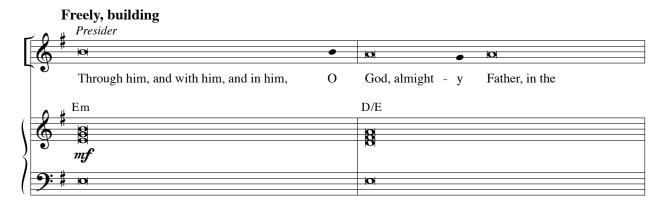
# Save Us, Savior of the World

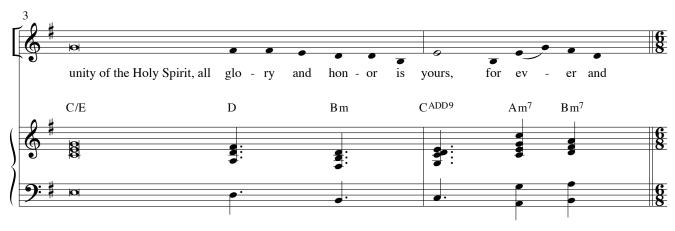






## Doxology / Amen









## Lamb of God



\*Other possibilities: Bread of Life; Life of the World; Son of God; Saving Cup; Hope for the World; Tree of Life; Prince of Peace; God of Love

