**Introducing the New Translation of the Roman Missal**

**Diocese of Waterford and Lismore**

**Autumn – 2011**

**A Catechetical Resource for Parish Newsletters**

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We Begin!

Week I – 28th August – **What is the Roman Missal?**

On the 27th of November, the First Sunday of Advent, a new translation for the Mass willbe in place. The Mass remains the same; what will be new is the latest translation of the prayers and responses from Latin to English. For the next fourteen Sundays, short explanations will be published in the newsletters to assist people in understanding the upcoming changes. This will be the third time that the translation of the Missal has been updated since 1970. The new English translation of the third edition of this book carries the title*Roman Missal.* This is the book that carries all of the texts, prayers and responses for the celebration of the Mass, except the Scripture readings, which are found in a separate book entitled the *Lectionary for Mass.*

Week II – 4th September – **Development of the Roman Missal since Vatican II**

Following the 2nd Vatican Council in 1965, an interim translation of the Order of Mass was provided. It introduced many of the people’s parts in English, while retaining some Latin for the priests’ parts. In 1969, the New Order of Mass in Latin was promulgated by Pope Paul VI. The English translation of the new Order was done rather quickly and was published in 1970. In 1975, a second Latin edition of the Mass was published with further updates called for by Vatican II. This edition became available in English in 1985 and has remained until now. In 2002, the third Latin edition of the Mass was published in Rome. Again there was a need to update such things as the addition of new saints to the calendar. The process for translating this edition into English began under new guidelines and is now complete. This English edition is what will be introduced on the First Sunday of Advent, November 27th. More on the process of translation next week!

Week III – 11th September – **Issues of Translation I**

The process of translation from one language to another is difficult work. Accuracy and conveying the correct meaning intended in the original text can be challenging. In 1969, the translators of the first English edition of the *Missal* were guided by a Vatican document following the theory of “dynamic equivalence” which seeks to convey the overall meaning and sense of the original text into current, everyday English. In 2001, the Vatican issued new documentation concerning translation from Latin to the vernacular. This time the theory of translation called for “formal equivalence”. This calls for more exact and literal translation from the Latin to English. The new texts we will experience reflect this literal translation and will take adjustment on the part of many if not all.

Week IV – 18th September – **Issues of Translation II – The People’s Parts**

As was mentioned in last week’s instalment, the new texts we will experience will involve some adjustment. Latin sentence structure, for example, can differ from English sentence structure and this may sound awkward for a time. This is particularly true for the priests. Because the bulk of the texts and the prayers are for the priest presider, his is the greater challenge. The number of changes in the people’s parts or responses is not that great by comparison. Some familiar phrases or responses have been adjusted to reflect the Latin more closely – e.g. *“and also with you” will be “and with your spirit”*. In the next several weeks we will be looking at these changes in the people’s parts. Cards with the changes will be provided to the parishes by the diocese to assist people in their participation. To be continued!

Week V – 25th September – **The Opening Greeting and the Penitential Rite**

At each Mass we gather to celebrate the great Paschal Mystery of Christ’s living, dying and rising and our journey with him through life, death and resurrection. We gather so we may be sent as bearers of the mission entrusted to us to be the Body of Christ in the world today. And so we begin. As was noted last week, the greeting “***The Lord be with you”*** is now followed by the response “***And with your spirit****”*. This is a good example of a direct translation from the Latin, “***Et cum spiritutuo”.*** In the Penitential Rite, Form A (*Confiteor*) and Form B have changes. In the ***Confiteor****,* “***I have sinned through my own fault****”* will now be *“****that I havegreatly sinned”.***And following the line “***in what I have failed to do****”,* the following will be added: ***through my fault, through my fault, through my most grievous fault; therefore I ask…”***In Form B of the Rite, the exchange between the priest and the people is notable:

*Priest: Have mercy on us, O Lord*

People: For we have sinned against you.

*Priest: Show us, O Lord, your mercy.*

People: And grant us your salvation.

Next week – the Gloria!

Week VI – 2nd October – **The Gloria**

The adjustments to the text of the Gloria will take some deliberate attention. Since the ideal is that the Gloria is always sung, this is particularly pertinent to choirs, cantors and all involved in music ministry. Composers and publishers have been the process of developing new settings of the Gloria which are now available for preparation for Christmas, 2011. The new translation is a bit longer than the previous translation. For example: “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…”***This is a good example of an adjustment from something we know well to something new that may cause us to reflect more on what we are singing *(saying*) as we participate in this hymn of praise! The participation cards provided by the diocese will be helpful in recognizing the changes as we incorporate them into our renewed consciousness!

Week VII – 9th October – **The Word of the Lord**

A slight change during the Liturgy of the Word will occur by dropping the *“This is”* before the *Word of the Lord*.Many other English speaking countries have already made this adaptation in the early 1990’s. Again, it is a direct translation from the Latin, *Verbum Domini.* Technically this does not involve the *Roman Missal* since the readings are proclaimed from the *Lectionary* and the *Book of the Gospels*. However, this small change has significance as it parallels other faith statements during the liturgy, such as *“The Body of Christ”* or *“The Blood of Christ”* to which we respond in faith *“Amen”!* Once the Word is proclaimed, it is no longer pointed to or confined to a book. It is a living Word taken into the Assembly, the Body of Christ gathered around the Table of Word and Eucharist, and our faith filled response is “*Thanks be to God*” or *“Praise to you, O Christ”.*

Week VIII – 16th October – **The NiceneCreed**

The Nicene Creed is the longer of the two Creeds that we profess. The Nicene Creed is the usual Sunday Creed, and dates back to the fourth century Councils of the Church. However, while it was included in the liturgy of the Easter Churches from the sixth century, it was not part of the Roman liturgy until the eleventh century. Again, in order to conform more closely to the Latin as well as the language of those fourth century Councils, we will have some changes. Instead of *“We believe…”* the text will be ***“Ibelieve…” (Credo)*** and is repeated three times throughout the text. Another significant change is that “*one in Being with the Father”* is now *“****consubstantial with the Father”.*** Other word or phrase changes will be noted on the prayer cards that are provided. Again, it will take some deliberate study and practice to commit to memory this new edition as we did the previous translation.

Week IX – 23rd October – **The Apostles’ Creed**

Although it has been a part of the *Missal* since 1975, the Apostles’ Creed is rarely used during Mass. It is considered the more ancient edition of the Creed, and tradition holds that it may date back to the Apostles themselves. It is strongly associated with Baptism and the personal profession of faith, and the new addition of the *Missal* notes that it is “*the baptismal symbol of the Roman Church”.*  Because of this Baptismal tradition, its use is recommended at Mass during the seasons of Lent and Easter.

Week X – 30th October – **The Eucharistic Prayer – Preface Dialogue and Sanctus**

The great prayer of Thanksgiving, the Eucharistic Prayer, begins with an invitation to enter into the heart of the prayer with a dialogue between the presiding priest and the assembly, called the Preface Dialogue. Again the response “***And with your spirit****”* is found. In response to the invitation “*Let us give thanks to the Lord our God*”, we will now simply respond, “***It is right and just”.***The *Sanctus will now open with the simple line,* ***“Holy, Holy, Holy Lord God of hosts”,*** not “*God of power and might*”. Cantors and choirs need to be especially aware of this as liturgical composers are making the necessary adjustments to the texts. These will be the new texts for singing as well as speaking and that holds for all of the acclamations during the Eucharistic Prayer.

Week XI – 6th November -**The Eucharistic Prayer – “Mystery of Faith”**

The acclamation formerly known as the Memorial Acclamation will now be known simply as “*Mystery of Faith”.*And similar to the faith statements, *“The Word of the Lord”* and “*The Body of Christ*”, the priest will simply say, “***The mystery of faith***.” There are three options for response, all addressed to Christ, one of the few times that Christ is addressed directly in the liturgy. All other prayer in the liturgy is addressed to God the Father, through Christ in the power of the Spirit, a Trinitarian formula. The three responses, translated from the Latin for use in the Roman rite are as follows:

***A) We proclaim your death, O Lord, and profess your Resurrection until you come again. B) When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.***

***C) Save us, Saviour of the world, for by your Cross and Resurrection, you have set us free.***

The well-known *“Christ has died…”* does not follow the format (i.e. addressed **to** Christ), does not appear in the Latin edition and therefore has been omitted from the new English edition. The popular text, *“He is Lord…”* also does not follow the format and never appeared in any edition and does not appear in the new English edition.

Week XII – 13th November –**The Communion Rite – Sign of Peace and Agnus Dei**

The Communion Rite once again calls us to be a reconciled community who share in the Body and Blood of Christ, the banquet of the Lord. It is begun with the Lord’s Prayer and there are no text changes with the prayer! The greeting of peace of the Lord by the priest once again calls for the response, “***And with your spirit”.***The invitation to communion and response has some changes, again in conformity with the Latin as well as the biblical sources for the prayer. The priest says the following; “***Behold*** the Lamb of God, ***behold him*** who takes away the sins of the world. ***Blessed*** are those ***called to the supper of the Lamb.***And our response: “Lord, I am not worthy ***that you should enter under my roof***, but only say the word and ***my soul*** shall be healed.

Week XIII – 20th November, Christ the King–**Concluding Rites and Other Concerns**

The concluding rites have no major change in the people’s parts, except to respond, ***“And with your spirit”,*** where appropriate. We will hear different texts from the priest for dismissal, such as “***Go and announce the Gospel of the Lord”,*** or “***Go in peace, glorifying the Lord by your life”.*** These will help us to focus more clearly on our mission, our “*missa”,* as people being sent from this liturgy to proclaim Christ for the life of the world! That is why we gather, in order to be sent. Go in peace!

Week XIV – 27th November - **1st Sunday of Advent**

We begin! For these past thirteen weeks we have been engaging in a bit of catechesis on the new translation of the ***Roman Missal***, 3rd edition. While we have been concentrating on texts, particularly the people’s parts, today we begin with all the new texts, for priests, people, choirs, readers and all who serve the liturgy. But we must remember that liturgy is more than words, more than texts. The primary language of the liturgy is symbol and gesture, standing, sitting, kneeling, bowing, and texts that are sung and chanted. Perhaps this Advent we can reflect on all aspect of the liturgy, how we are attentive to the primary symbols of our Tradition: bread and wine, water and oil, light, darkness and fire. How are these used to their fullness to convey the Paschal Mystery that we celebrate? Like Christ and his Body, the Church, liturgy is not just a human enterprise, but it is also fully divine, God acting in and among God’s people. Liturgy is not just about rubrics, texts, correct words and minutia; rather it is about the spiritual life, about our being transformed into the Body and Blood of Christ for the life of the world so in need of that Life in Christ!

Blessed Advent to all!