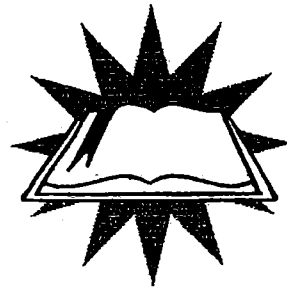


About the New Roman Missal....



This is the first in a series of articles about the New Roman Missal.

What is the Roman Missal? The Roman Missal refers to the book we currently call the Sacramentary. The word missal comes from the Latin word, *missalis*, which means “pertaining to the Mass.” The Roman missal is the book used by the priest/presider. It’s the large red book that contains all the prayers, chants, and rubrics or *directions* used at Mass. Sometimes you will see the altar server holding this book when the priest recites or sings the prayers and at other times this book rests on the altar while the presider sings or recites the various Mass prayers. This book includes the Opening Prayer and Prayer after Communion for Sundays, weekdays and Saints days, the order of the mass, offertory prayers, the Eucharistic prayers, and more. The Sacramentary does not contain the scripture readings for a given Mass. The books containing the scripture readings are called the Lectionary and the Book of the Gospels.

Our current Sacramentary was published in 1973 and after 40 years of use, the translation we know well is being revised. “The words we say and hear at every Mass are about to change. The Mass will remain the same, but the sound will be different.”[Turner p.2] The title of the Sacramentary will also change. We will now refer to this liturgical book as the Roman Missal.

The **implementation date** for the new Roman Missal is scheduled for **November 27, 2011**. As we celebrate a new Liturgical Year in Advent of 2011, we will also begin using the new Roman Missal. Over the next 15 months we will make preparations for the new missal through bulletin and Parish Newsletter articles, homilies and other methods.

The implementation of the new Roman Missal will be both challenging and an opportunity for renewal in the Church. We pray for the guidance of the Holy Spirit as we embark on this endeavor.

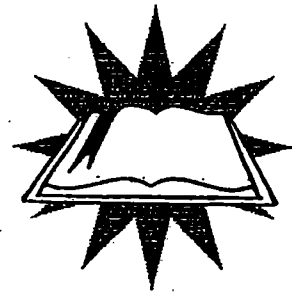
.....More to follow in next week’s bulletin!

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About the New Roman Missal.....



This is the second in a series of articles about the New Roman Missal.

What is the historical background of the Roman Missal? In the earliest centuries of the Church, there were no books containing prescribed liturgical prayers, texts, or other instructions for the Mass. Collections of prayers developed gradually for use in a particular community, monastery, and for the Pope. Eventually these prayers were combined with other collections of prayers. Liturgical books grew as they passed from one community to another, often with prayers being added in the margins or in blank spaces.

As the Church continued to grow it became evident that a need for consistency and authenticity in the words used in the celebration of the Mass was necessary. It was not until after the Council of Trent that Pope Pius V, in 1570, promulgated an edition of the *Roman Missal* that was to be used throughout the Latin Church. Coincidentally, the invention of the printing press made this mandate possible. This marked the first official attempt at ***uniformity*** in the celebration of the Mass in the history of the Church. This is one of the unique qualities of the Roman Catholic Church, that wherever the Mass is celebrated throughout the world, we are all using the *same* prayers and texts as a result of the Roman Missal.

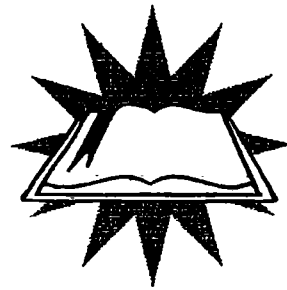
Since that time, to accommodate the ongoing evolution and development of the Liturgy, several new editions of the *Roman Missal* were promulgated or announced by Popes from the 1600's to the present. In 2002, Pope John II introduced the third edition of the Roman Missal since Vatican II. For the last several years bishops and teams of experts have gone about the business of translating the Mass texts from Latin into English. All the texts have finally been approved by the Vatican and implementation of the New Roman Missal is scheduled for Advent of 2011.

....More about the new translation to follow in next week's bulletin!

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About the New Roman Missal....



This is the third in a series of articles about the New Roman Missal.

Why is there a need for a new translation?

The current Roman Missal [1975] has been in use for 40 years. Many of us have become very comfortable and “at home” with the words of the Mass that we hear, sing, say, and pray week after week. The present translation of the Roman Missal has served us well. It helped make the transition from praying the Mass in Latin to praying it in English. It enhanced our worship and gave us a better understanding of our faith. It has also laid the foundation on which the Church is now building anew. The primary reason for the new translation is to *update* and *improve* the celebration of the Mass. The Church is striving to make the prayers we use at Mass the best that they can be in order to enhance and assist us in our praise of God.

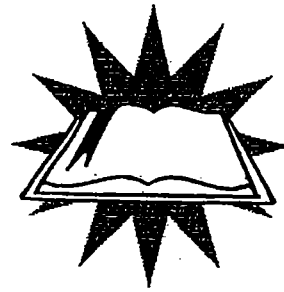
Updates: The third edition of the Roman Missal will include prayers for the recently canonized saints [ex. Juan Diego & Padre Pio], additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions [ex. Mass in Thanksgiving for the Gift of Human Life], and some updated and revised instructions for the celebration of the Mass.

Improvements: In our current translation there was more freedom taken with the structure and content of the Latin sentences. As a result, some of the original meaning, tone and expression of the words were sacrificed. The new translation will match the word arrangement and vocabulary of the original Latin version more closely. Every effort has been made for a translation that is more accurate and very rich theologically and biblically. The revised translation will have more depth of meaning, more allusions to the scriptures, a broader vocabulary, and a heightened style. All these improvements will offer us a fresh new perspective in the way we worship.

...More about the new translation to follow in next week's bulletin!

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About the New Roman Missal....



This is the fourth in a series of articles about the New Roman Missal.

What is new or different about the revised translation?

The texts of the revised translation of the new *Roman Missal* will employ a more formal style than we use in ordinary conversation. Many sentences will be longer and the vocabulary will be broader. Some of the prayers will sound more humble in tone. They will portray an attitude of humility in the presence of our awesome God. In addition, many *biblical and poetic images* have been restored from the original Latin.

Faithfulness to the Latin: The revised translation of the Roman Missal makes a greater effort to adhere to the original Latin than the former sacramentary did. This is not to say that our current translation is bad. It has served us well and has laid the foundation upon which the Church can offer us an even better and enriched translation of the original Latin texts. What was lost in the 1973 translation will be restored in the New Missal. The new English translation will unite us with the other vernacular languages used throughout the world. It will bring us into uniformity with the rest of the Roman Catholic Church.

Biblical images: The words of the Mass frequently allude to passages from the Bible. The new translation will bring more of these allusions to light. It will better connect the Missal to the Lectionary [Book of scripture readings]. Parishioners should be able to see more clearly how the prayers we use at Mass come from the sacred scriptures.

Poetic images: Many of the Latin prayers are beautiful. They were crafted with a poetic vocabulary, rhythm, structure, and sentiment. The new translation has restored many of these poetic images, so the words of the Mass will sound more beautiful and pleasing to the ear.

One example in the new translation that brings to light biblical and poetic images is our response just before the reception of Holy Communion. We will now say, "Lord, I am not worthy **that you should enter under my roof**, but only say the word and **my soul** shall be healed." This text refers to the Gospel passages of Matthew 8:8 and Luke 7:6, where a Gentile centurion asks Jesus to heal his servant. When Jesus plans to enter his home the centurion believes he is unworthy. Because of the man's great faith, Jesus cures the servant. In receiving the Eucharist we are imitating that same humility and despite our sinfulness, Jesus will come to us in Holy Communion – he will enter our house [under our roof] and nourish us with his body and blood.

....More about the new translation to follow in next week's bulletin!

Material adopted from:

Rev. Paul Turner - *Understanding the Revised Mass Texts*, Liturgy Training Publications.
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About the New Roman Missal....



This is the fifth in a series of articles about the New Roman Missal.

Who will be affected by the New Roman Missal?

The new translation will affect **all those who celebrate the Mass in English**. It will affect not only the Church in the United States, but also Roman Catholics in about a dozen other English-speaking countries as well. All English-speaking countries will now use the same translation.

The new translation will significantly affect our **priests** who are responsible for voicing the Eucharistic Prayers and the other presidential prayers of the Mass. Even many of the Mass prayers that the priest prays in silence have been retranslated. This will be quite an adjustment for priests who have prayed these texts for the last 40 years. It will take some time on their part to get used to the new words, the flow of the longer sentences, and the more formal style of the new translation.

The new translation of the Roman Missal will also affect the **assembly**. Some of the changes will seem rather small, while others are considerably larger. The "Lamb of God," for example, will remain exactly the same. There is one word changed in the "Holy, Holy." The first part of the "Gloria" has been completely rewritten. The "Creed" has also undergone significant changes. Some of our responses will change too. For example, when the presider greets us with, "The Lord be with you," we will now answer, "And with your spirit."

What this means is the assembly will need to have the new texts in front of them for a while until they have mastered them. There is a possibility that we will purchase new hymnals containing the newly revised Mass texts. Some of the Mass settings we currently sing are being revised and we will have to say goodbye to other parts because their texts will no longer be approved for liturgical use. [Example: "Christ has died, Christ is risen, Christ will come again"] Many composers are already writing completely new Mass settings to be used when we implement the New Roman Missal next Advent in 2011. Fortunately the hymns we know and love will not be affected by the new translation.

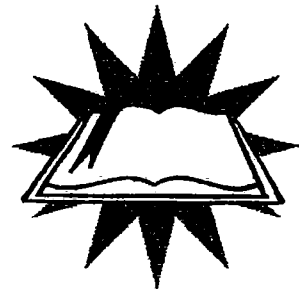
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About the New Roman Missal...



The Challenge: Most people do not like change and find change difficult. This is no less true of the new translation of the Roman Missal which will be implemented in Advent of 2011. The People of God have become comfortable with the current translation of the Roman Missal after 40 years of use. Soon, however, those prayer texts that we know and pray well are going to change and this is a concern for many Catholics across our nation.

It is understandable that we might be a little upset about the new translation. We are creatures of “habit” and it will be a challenge to learn the new words of our prayers and responses. It will be difficult at first and we will likely stumble on some of the new words until we get used to them. Despite the challenge that lies before us, we need to have an open mind and heart about the new translation, embrace it, and pray that the Holy Spirit will guide us through this time of change.

Opportunity for Renewal: We should look at the new translation as an opportunity for renewal. After praying these texts for 40 years do you ever find yourself reciting the words without really thinking about what you are saying? We know these prayers and responses so well that maybe sometimes we are rattling through them without much thought. This reminds me of the story of a priest who got up to give his homily and tapped on the microphone and said, “Is this thing on?” and the assembly promptly responded, “And also with You.” Yes, our worship at times can be a little dry, stale, routine and predictable. Rather than just going through the motions of our ritual, maybe it’s time for something new and different.

The new translation of the Roman Missal can provide us with the opportunity to slow down, think about the words we are praying, and breathe new life into our experience of the Mass. I would invite you to **keep yourself informed** as preparations are made for the new missal. **Read** articles, **attend programs** that are offered, and **listen** to homilies and reflections that address the new translation. If we are all well prepared, the transition from the old to the new revised texts will be relatively smooth and it can be a time of grace and renewal in the Church.

Mark Niese

Director of Liturgy and Music