

Overview of the *Roman Missal* for Catechists, Teachers, and Youth Ministry Leaders

by Maura Thompson Hagarty

The implementation of the revised *Roman Missal* at the beginning of Advent 2011 will bring noticeable changes to the spoken language of the liturgy. It will also bring new opportunities to invite young people to explore the meaning and significance of the Eucharist for the Church and for their lives.

This resource is intended to assist you in preparing young people for the implementation of the new missal by providing information about the *Roman Missal*, including the following:

- an overview of key dates and events in the development of the *Roman Missal*
- a chart with publication dates
- a brief introduction to what's new in the English-language version
- definitions of key terms
- information about helpful resources

Roman Missal: Sometimes referred to as the *Sacramentary*, this is the book the priest uses at the altar and at his chair. It includes prayers and instructions for celebrating the Mass.

The Development of the Missal

The first liturgical book titled *Missale Romanum* appeared in 1474. Almost a century later, in 1570, Pope Pius V promulgated a missal. This missal is commonly referred to as *The Tridentine Missal* because the Council of Trent (1545–1563) had called for its publication. This missal remained in use with only minor changes as the ordinary or standard missal until the late 1960s. The Mass celebrated with this missal is called the Tridentine Mass or the Mass of Pope Pius V. It was celebrated in Latin almost everywhere, and today when people refer to celebrating the Latin Mass, they usually mean this Mass.

The Second Vatican Council's first document, *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)*, issued in December 1963, called for the renewal of the liturgy and the revision of liturgical books. It also opened up the possibility of celebrating the Mass in **vernacular** languages instead of Latin. Here is a brief timeline of the events that followed:

vernacular: The native or everyday language of a place or people.

January 1964 Pope Paul VI established a special task group called the Consilium for Implementing the *Constitution on the Sacred Liturgy*.

April 1964 The International Commission on English in the Liturgy (ICEL) is formally established and commissioned to prepare translations of liturgical texts for English-speaking countries.

January 1969 The Consilium issued *Comme le prévoit*, an instruction that set forth the principle of dynamic equivalence for translators of liturgical texts.



April 1969 Pope Paul VI promulgated *Missale Romanum*. This version of the missal is the **typical edition**, the authoritative Latin edition on which the translations into other languages are based. This missal replaced *The Tridentine Missal* promulgated in 1570 by Pope Pius V.

November 1969 Pope Paul VI announced that the vernacular is to replace Latin as the principle language of the Mass.

January 1970 The Holy See approved the English-language translation of the portion of the *Roman Missal* called the **Order of Mass**.

June 1972 The United States bishops published a provisional version of the Order of Mass.

February 1974 The English-language translation of the entire *Roman Missal* (also referred to as the *Sacramentary*) was approved by the Holy See, and the text was published in the United States.

March 1975 The Holy See issued a revised version of the *Missale Romanum*. This is the second typical edition.

March 1985 The revised version of the *Roman Missal* (or *Sacramentary*), based on the second typical edition, was published in the United States. Existing prayers from the first edition remained largely unchanged.

March 2001 The Congregation for Divine Worship and the Discipline of the Sacraments issued *Liturgiam authenticam*, an instruction intended to guide the translations of the third typical edition, which had been announced in April 2000.

March 2002 The Holy See published a revised version of the *Missale Romanum*. This is the third typical edition.

June 2008 The English-language translation of the Order of Mass from the third typical edition of the *Roman Missal* was approved by the Holy See.

March 2010 The English-language translation of the entire revised *Roman Missal* received approval by the Holy See. The Missal includes new translations of existing prayers based on the principle of formal equivalence set forth in *Liturgiam authenticam*.

November 2011 The third edition of the *Roman Missal* will be implemented in the United States on the first Sunday of Advent.

Note: See handout 1, “The Development of the Missal,” a reproduction of this timeline that can be used in a preparation session with catechists, teachers, or ministers.

typical edition: From the Latin *editio typica*, this refers the official, authoritative version of a liturgical text.

Order of Mass: This is one portion of the *Roman Missal*. It includes prayer texts and rubrics used in the Mass that generally do not change.



Publication Dates

The following table notes the publication dates of the three editions of the *Roman Missal* promulgated since the Second Vatican Council.

Typical Edition	Publication of Typical Edition (official Latin text)	Order of Mass published in English separate from the other parts of the Missal	<i>Roman Missal</i> published in English
First	1969	1972	1974
Second	1975	N.A.	1985
Third	2002	N.A.	2010

What's New in the Third Edition?

The third edition of the *Roman Missal* includes, among other things, additional **Prefaces** for Eucharistic Prayers, additional Votive Masses and Masses and Prayer for Various Needs and Occasions, prayers for recently canonized saints, and some revised **rubrics** for the celebration of Mass. Existing prayers remain largely unchanged in the official Latin text of the missal. Despite this, English-speaking Mass-goers will notice changes even in these prayers because the principles used to translate the missal have changed. (You can find a side-by-side comparison of portions of the current text and the new text on the U. S. bishops' Web site.)

The English-language versions of the *Roman Missal* are translations of official Latin texts. The earlier English-language editions were prepared using the principle of dynamic equivalence; the translation of the third edition was prepared using the principle of formal equivalence.

Preface: A prayer of thanks and praise prayed after the dialogue between the celebrant and the people. It begins the Eucharistic Prayer.

rubric: Instructions found in the texts of liturgical rites, usually printed in red. *Rubric* is derived from the Latin term for *red*.

The USCCB Committee on Divine Worship

The USCCB Committee on Divine Worship provides extensive information about the *Roman Missal* on the USCCB Web site, including the following:

- answers to frequently asked questions
- explanations of selected changes in prayer texts
- the text of *General Instruction of the Roman Missal*
- the Proper of Time for Advent-Christmas (The Proper includes variable parts of the Mass including the Collect or Opening Prayer, the Prayer over the Offerings, and the Prayer after Communion. The Web site includes commentary on the Proper prayers for Advent.)
- the Order of Mass
- the Order of Mass annotated with references to Scripture
- side-by-side comparisons of portions of the present text and the new text
- music for the *Roman Missal*
- numerous articles and video presentations on the *Roman Missal* and its implementation

Please note that selected materials on the *Roman Missal* available on the USCCB Web site can be downloaded and reproduced for free, provided none of the material is sold.



Dynamic Equivalence

Dynamic equivalence is a meaning-for-meaning translation that aims to faithfully capture the spirit and the thought of the original. *Comme le prévoit*, the instruction that guided the translation of the current missal, explains:

It is not sufficient that a liturgical translation merely reproduce the expressions and ideas of the original text. Rather it must faithfully communicate to a given people, and in their own language, that which the Church by means of this given text originally intended to communicate to another people in another time. A faithful translation, therefore, cannot be judged on the basis of individual words: the total context of this specific act of communication must be kept in mind, as well as the literary form proper to the respective language.

Thus, in the case of liturgical communication, it is necessary to take into account not only the message to be conveyed, but also the speaker, the audience, and the style. Translations, therefore, must be faithful to the art of communication in all its various aspects, but especially in regard to the message itself, in regard to the audience for which it is intended, and in regard to the manner of expression.

Even if in spoken communication the message cannot be separated from the manner of speaking, the translator should give first consideration to the meaning of the communication. (6–8)

Formal Equivalence

Formal equivalence is a literal or word-for-word translation that involves maintaining the grammatical structure of the original text. *Liturgiam authenticam*, the instruction that guided the translation of the third edition explains:

While it is permissible to arrange the wording, the syntax and the style in such a way as to prepare a flowing vernacular text suitable to the rhythm of popular prayer, the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses. Any adaptation to the characteristics or the nature of the various vernacular languages is to be sober and discreet. (20)

By way of example, consider the translation of the Latin response “*Et cum spiritu tuo.*” In the current missal, this response is translated as “And also with you.” In the new missal, this response is translated as “And with your spirit.” The latter translates *spiritu* literally, while the former does not. *Liturgiam authenticam*, the instruction guiding the new translation, explains:

Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible, as for example the words of the people’s response *Et cum spiritu tuo*, or the expression *mea culpa, mea culpa, mea maxima culpa* in the Act of Penance of the Order of Mass. (56)



Mea culpa, mea culpa, mea maxima culpa is translated in the second edition as “through my fault” and in the third edition as “through my fault, through my fault, through my most grievous fault.”

Grammatical Structure

Comparing the Penitential Act in the English-language version of the second and third edition illustrates another implication of moving from dynamic equivalence to formal equivalence. The new approach to translation calls for following the grammatical structure of the official Latin text. This leads to changes in the grammatical structure of some prayers, such as the Penitential Act. Notice where “through my own fault” appears in the second edition compared to where the translation of *mea culpa, mea culpa, mea maxima culpa* appears in the third edition (see bold text).

Second Edition

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned **through my own fault**
in my thoughts and in my words,
in what I have done,
and in what I have failed to do.

Third Edition

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,
through my fault, through my fault,
through my most grievous fault.

Note: These two excerpts from the missal are provided on handout 2, “Translation Comparisons.” You may want to use this resource as a handout if presenting background on the missal to catechists, teachers, or youth ministry leaders.

In the third edition, the terms in the Latin original are translated literally and the sentence structure follows the Latin original.



Characteristics

To continue exploring the prayers in the new missal, identify some characteristics of the prayers by comparing a portion of the first preface for Advent from the second edition of the missal with the same text from the third edition. Read both slowly and make note of any differences.

Second Edition

When he humbled himself to come among us
as man,

he fulfilled the plan you formed long ago

and opened for us the way to salvation.

Now we watch for the day,

hoping that the salvation promised us will be
ours

when Christ our Lord will come again in his
glory.

Third Edition

For he assumed at his first coming

the lowliness of human flesh,

and so fulfilled the design you formed long
ago,

and opened for us the way to eternal
salvation,

that, when he comes again in glory and
majesty

and all is at last made manifest,

we who watch for that day

may inherit the great promise

in which now we dare to hope.

Note: These two excerpts from the missal are provided on handout 3, “Advent I Prefaces.” You may want to use this if presenting background on the missal to catechists, teachers, or youth ministry leaders.

Though these excerpts are short, comparing them illustrates some of the characteristics of the new prayer texts in the third edition as compared to the second edition. Perhaps the differences you noted include the following:

- The sentences are longer.
- The language is more formal.
- The prayer is more poetic.
- The tone is more absolute and factual.
- There is more emphasis on the distance between humans and God.



When you have the opportunity for a more thorough comparison of prayer texts, you may notice the following additional characteristics of prayers in the third edition as compared to the second edition:

- When the typical (Latin) edition echoes Scripture or the Church Fathers, the English translation more often does the same.
- There are more affirmations of God’s mercy.
- *Father* is used to address God less frequently.
- There is more use of the phrase “we pray.”
- There are more expressions that denote our unworthiness.
- There is more emphasis on God’s power.
- The vocabulary is more extensive.
- The prayers texts are more singable.

(This list of characteristics is adapted from “Divining the Vernacular of Ritual Texts,” by Paul Turner, in *With One Voice: Translation and Implementation of the Third Edition of the Roman Missal* [Washington, DC: Federation of Diocesan Liturgical Commissions, 2010].)

Recommended Resources

The following DVD, book, and free online resource can be helpful as you prepare yourself and others for the implementation of the *Roman Missal*, third edition:

- The interactive DVD *Become One Body, One Spirit in Christ* (USCCB Publishing) explores the depth and meaning of the *Roman Missal* and the Eucharist. The DVD provides the following five pathways: (1) Exploring the Mass, (2) Receiving the English Translation, (3) Crafting the Art of Liturgy, (4) Celebrating the Eucharist, and (5) Living a Eucharistic Life. To obtain a copy of the DVD, visit the USCCB Web site.
- The book *With One Voice: Translation and Implementation of the Third Edition of the Roman Missal* (Washington, DC: Federation of Diocesan Liturgical Commissions, 2010) provides the following four articles: (1) “Liturgical Leadership in Time of Change,” by Gerald F. Kincanas; (2) “Liturgical Implementation of the Roman Missal,” by John J. M. Foster; (3) “Liturgical Participation of God’s People,” by Mark R. Francis; and (4) “Divining the Vernacular of Ritual Texts,” by Paul Turner.
- The free online resource “Activities for Preparing for the New *Roman Missal*” is available on the Saint Mary’s Press Web site (www.smp.org). This resource provides the following activities to help adults prepare young people for the implementation of the *Roman Missal*, third edition:
 - Activity 1: Practicing Prayers (all ages)
 - Activity 2: Mass Prayers: Fill-in-the-Blank Activity (lower elementary)
 - Activity 3: Mass Prayers: Matching Activity (upper elementary and middle school)
 - Activity 4: Roman Missal WebQuest (high school)
 - Activity 5: Scripture–Missal Matching Game (middle school and high school)
 - Activity 6: Exploring Changes to the Text (high school and adults)
 - Activity 7: **Mystagogical** Reflection (high school and adults)

mystagogical: Of or related to a period of catechesis following the reception of a Sacrament that aims to more fully initiate people into the mystery of Christ.



Handout 1

The Development of the Missal

January 1964 Pope Paul VI established a special task group called the Consilium for Implementing the *Constitution on the Sacred Liturgy*.

April 1964 The International Commission on English in the Liturgy (ICEL) is formally established and commissioned to prepare translations of liturgical texts for English-speaking countries.

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Handout 2

Translation Comparisons

Penitential Act

Second Edition

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault
in my thoughts and in my words,
in what I have done,
and in what I have failed to do.

Third Edition

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,
through my fault, through my fault,
through my most grievous fault.

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The second excerpt on this handout is from *The Roman Missal* © 2010, ICEL. All rights reserved.)



Handout 3

Advent I Prefaces

Second Edition

When he humbled himself to come among us
as man,

he fulfilled the plan you formed long ago

and opened for us the way to salvation.

Now we watch for the day,

hoping that the salvation promised us will be
ours

when Christ our Lord will come again in his
glory.

Third Edition

For he assumed at his first coming

the lowliness of human flesh,

and so fulfilled the design you formed long
ago,

and opened for us the way to eternal
salvation,

that, when he comes again in glory and
majesty

and all is at last made manifest,

we who watch for that day

may inherit the great promise

in which now we dare to hope.

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Acknowledgments

The first excerpt on page 4 is from “*Comme le prévoit—On the Translation of Liturgical Texts for the Celebrations with a Congregation*,” numbers 6–8, at www.ewtn.com/library/CURIA/CONSLEPR.HTM.

The second and third excerpts on page 4 are from *Liturgiam Authenticam: On the Use of Vernacular Languages* in the Publication of the Books of the Roman Liturgy, numbers 20 and 56, at www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_liturgiam-authenticam_en.html. Copyright © Libreria Editrice Vaticana.

The lists of characteristics of new prayer texts on pages 6–7 are adapted from “Divining the Vernacular of Ritual Texts,” by Paul Turner, in *With One Voice: Translation and Implementation of the Third Edition of the Roman Missal*, by the Federation of Diocesan Liturgical Commissions (Washington, DC: Federation of Diocesan Liturgical Commissions, 2010), pages 87–108. Copyright © 2010 by the Federation of Diocesan Liturgical Commissions.

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