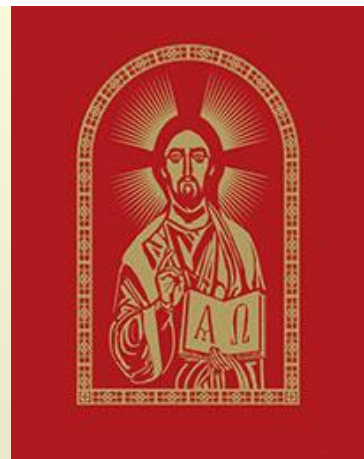




Third Edition of The Roman Missal

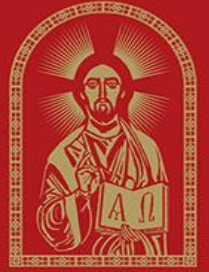


Worship Committee

St. Thomas of Villanova Parish



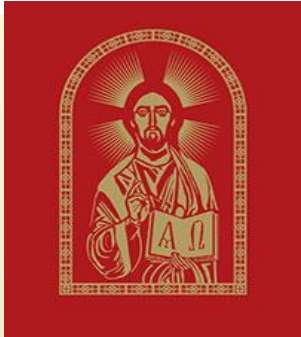
What is the Roman Missal?



- **The collection of prayers, chants, and directions for conducting the Sacrifice of the Mass**
- **Currently the Roman Missal is composed of the Sacramentary and the Lectionary**
 - **Sacramentary – prayers of the priest**
 - **Lectionary – Scriptural readings used during the Liturgy of the Word**



Development of the Roman Missal (30-400 AD)



- **At the Last Supper, Jesus said: “Do this in remembrance of me.”**
- **During the first century, following prayers and hymns at the synagogue, the “breaking of the bread” was conducted in homes by followers of Jesus.**
- **Over the first three centuries, this evolved into a relatively consistent service conducted initially in homes and then in larger spaces.**
- **Over this period, the prayers, hymns, and ritual actions were passed on orally. The language used was typically Greek especially in communities outside Jerusalem.**



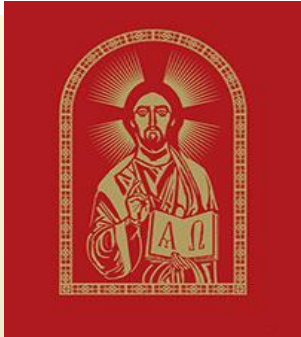
Development of the Roman Missal (30-400 AD)



- As followers of Jesus grew in number and in their geographic spread, the liturgy that had been generally uniform, became more diverse.
- This eventually led to a desire to define the liturgical words and ritual actions more consistently across communities.
- The earliest written Sacramentary is thought to have been developed by Pope Leo I around the year 450.



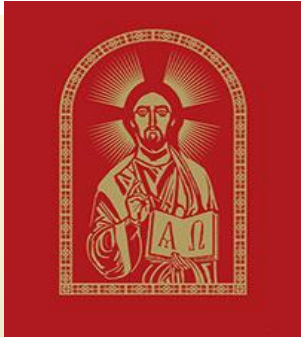
Development of the Roman Missal (400-1960 AD)



- By the time of Pope Gregory (c 600 AD), the Mass that we, in our time, would recognize, had developed.
- Latin became the language for liturgical use.
- In about 1150 AD, the first missals were developed.
- An interesting footnote is that the printing press was invented in 1440 AD. Up to that time, all books were handwritten copies of an original text.
- In 1474 AD, Pope Sixtus IV directed the preparation of the first Missale Romanum.



Development of the Roman Missal (400-1960 AD)



- Another cycle of uniformity drifting into diversity for the conduct of the Mass occurred.
- By a decree in 1570 AD, Pope Pius V abolished most of the diverse forms of the Mass that had sprung up during the Middle Ages.
- From this time until Vatican II, the Mass throughout the Universal Church was governed by the Missale Romanum, written in Latin.



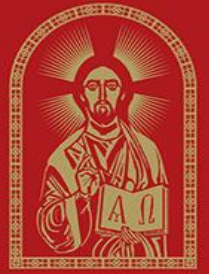
Effects of Vatican II



- The ritual of Mass changed in that the priest faced the people.
- In addition to the first lesson (taken from either the Old or New Testament) and the Gospel, a second reading and a responsorial psalm were added. A three year cycle of biblical texts was developed, resulting in a wider exposure to the Bible.
- In 1969, Pope Paul VI released the (first) Typical Edition of a revised missal, defined as the authoritative Latin text for celebrating Mass.



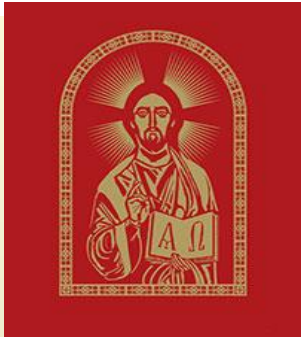
Effects of Vatican II



- A major result of Vatican II was the authorization for the Mass to be said in the vernacular language, resulting in the need to translate the Missale Romanum into English and the other national languages.
- In 1973 an English translation was completed. This translation used a principle called dynamic equivalence. It was anticipated that another translation would be performed later.



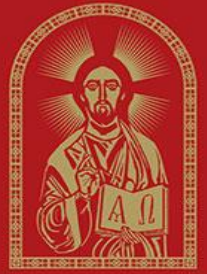
Effects of Vatican II



- **Dynamic Equivalence** is an approach that takes into account the historical and cultural settings of the Latin while maintaining the spiritual and doctrinal sense of that text. Rather than word-for-word translation, this technique sought to convey the meaning of a sentence or phrase in the language and culture of the faithful.
- In 1975, the 2nd Typical Edition of the Missale Romanum was introduced in Latin. This edition contained added prayers, modified some prayers, and modified some of the ritual actions.
- In 1985, an English translation of the corresponding Sacramentary was released.



Review and Response to the Then-Current Translations



- In 2001 Pope John Paul II established a new principle of translation, Formal Equivalence, in *Liturgiam Authenticam*.
- Formal Equivalence focuses on translating each Latin word or expression as closely as possible.
- The basic idea is that the Latin of the Roman Missal contains over a thousand years of tradition and theological reflection that must be retained.



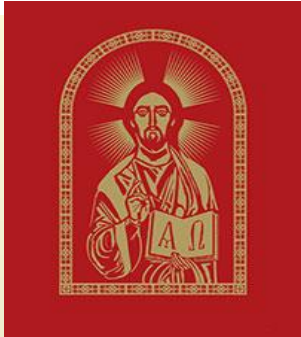
Third Edition of the Roman Missal



- In 2002, the Third Typical Edition of the Roman Missal was approved by Pope John Paul II.
- This edition added prayers for newly canonized saints and made a few other changes, necessitating a new translation.
- The new translation follows the method of Formal Equivalence.
- The new translation was approved by the US Conference of Catholic Bishops, the International Commission for English in the Liturgy, and finally by Pope Benedict in 2009.
- It will be introduced at Mass on the First Sunday of Advent, November 27, 2011.



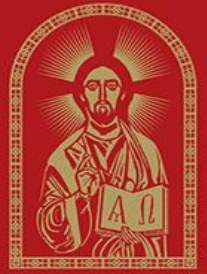
General Feeling of the New Translation



- The new translation will read and sound more formal, with a more elevated tone.
- The English addresses all the text of the Latin missal and tends to be a more literal translation.
- As a result, it follows Scripture more closely, feels somewhat different from our every-day English, but captures the elegance, poetry, and sacredness of the Latin.
- Also, it is closer in feeling to the translations in other languages.
- Given that there are many new words in the English text, musical accompaniments to the text will be rewritten.



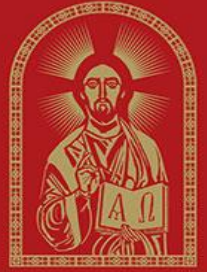
Examples of Specific Changes



- **The Confiteor**
 - In the Latin text, the words “mea culpa, mea culpa, mea maxima culpa” are not present in the current English translation.
 - Those words have been restored as “through my fault, through my fault, through my most grievous fault”.
- **Lord, I am not worthy**
 - This translation has gone back to its scriptural roots, the words of the centurion whose child was sick: “Lord, I am not worthy that you should come under my roof, ...” (Matthew 8:8)



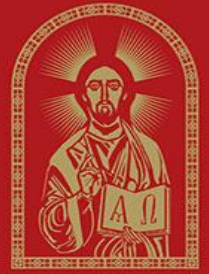
Examples of Specific Changes



- **The Lord be with you. And also with you**
 - This has been returned to “And with your spirit.” This reflects the teaching of St. Paul that a person’s spirit is that part of a person closest to God.
- **The Gloria**
 - This prayer will sound very similar to the current translation, but about 50 % of the words have changed in the new translation.



Examples of Specific Changes

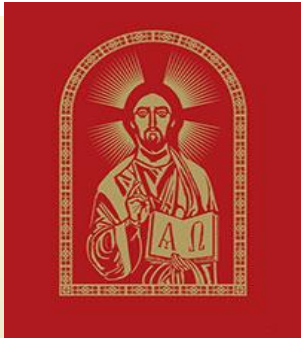


The Creed (a sampling of the changes)

- “We believe” → “I believe”
- “eternally begotten” → “born before all ages”
- “one in being” → “consubstantial”
- “he was born” → “was incarnate”



Summary



- **The order and actions of Mass have not changed.**
- **The specific words of some familiar prayers and the accompanying music will change, creating a period of learning.**
- **This is a major opportunity to refresh our understanding of the Mass and to enhance our participation in the foundational act of our worship.**