

CHANGES IN THE MISSAL:

1) How Do We Pray?

On the First Sunday of Advent, the last weekend in November, English-speaking Catholics will begin to pray the Mass in new words. The time of transition, as we learn about and adjust to the changes in the translation of the *Roman Missal*, is an opportunity to learn more about how we pray and celebrate Mass.

- Prayer in church is different than our personal prayer.
- When we gather for Eucharist and other communal prayers, we are expressing our common faith in a way which helps us bring all those in attendance together in unity, not only with our Saint Leonard Community, but also with the universal Church.
- The public prayer of the Church, the liturgy, needs to be structured and organized.

How Do We Pray?

Questions for reflection and discussion

What does it mean to you to join with other community members for Mass each Sunday?

How do the prayers of the Mass help you to focus your own prayer?

text and questions adapted from Saint Anthony Messenger Press

part 1 of 10

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PRAYER AND STUDY SESSIONS

This fall a five-week series of one-hour sessions on the new translation will be offered to residents of the senior living community and to members of the faith community. We will look at the history, meaning, and structure of the Mass; we will learn about the new translation; and we will reflect on our own participation.

Sessions will be held in the Franciscan Center (the new wellness building) at 7:00 PM on Monday and will be repeated at 1:00 PM on Thursday.

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CHANGES IN THE MISSAL:

2) WHAT IS LITURGY?

The last major changes to the Mass came in the 1970s, following the reforms called for by the Second Vatican Council (Vatican II, 1962-65). Prior to those changes, the prayers of the Mass hadn't changed since they were revised after the Council of Trent in the late 1500s.

- In religious terms, *liturgy* is public prayer or worship.
- The *Catechism of the Catholic Church* affirms that taking part in the liturgy is essential to being Catholic.
- The *Catechism* says that, through liturgy, we:
 - participate in the "work" of God, our redemption in Christ;
 - hear scriptural stories of how God's plan has unfolded throughout history;
 - and participate in the life, death and resurrection of Jesus.
- The new translation of the *Roman Missal* brings us slightly different turns of phrase, new theological terms, richer poetry, and more direct quotations from the Bible.

WHAT IS LITURGY?

Questions for reflection and discussion

Why do you think most Catholics attend Sunday liturgy?

What liturgical prayer or ritual action of the Mass has great meaning to you? Why?

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part 2 of 10

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DEEPEN, NURTURE, CELEBRATE

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CHANGES IN THE MISSAL:

3) WHY ARE THERE TEXTS AND RUBRICS?

All Catholics know something of the meaning of the Mass, and the words and gestures at Mass help bring us that meaning.

- The bishops in union with the pope, as official teachers of the Church, are responsible for providing the rules, the structured gestures, and texts which make up the liturgy.
- Priests are taught the rules, called rubrics, needed to preside at Mass. Learning those rules helps priests to pray the Mass better.
- Deacons and lay ministers learn the rubrics pertaining to their specific roles in the Mass.
- These external elements help all of us pray together and grow in our Catholic identity as the Body of Christ.

WHY ARE THERE TEXTS AND RUBRICS?

Questions for reflection and discussion

Why is it important that Catholics understand and respect the directives for common worship?

What can we do to pray well as a community when we attend Mass?

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part 3 of 10

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CHANGES IN THE MISSAL:

4) WHY A MISSAL?

In the earliest liturgies, some common phrases and expressions were used, particularly Jesus' words at the Last Supper. As the Church grew, common forms of prayers, gestures, and the order of worship took shape. These were eventually organized into "rites," standardized ways to worship.

- By the fourth and fifth centuries, the Roman Rite was becoming the norm for the Western or Latin Church. In the twelfth and thirteenth centuries a missal collected into a single book prayers said by the priest, readings from Scripture, chants used at Mass, and instructions for performing the rites.

- In reaction to the Protestant Reformation, the Council of Trent (1545-1563) introduced major revisions in the liturgy. Those changes were reflected in the new *Roman Missal* in 1570. That missal governed the way Catholics in the Western Church celebrated Mass until the reforms called for by Vatican II (1962-1965).

- The *Roman Missal, Third Edition* has been prepared and translated from the official Latin text of 2002. It offers a more literal translation of the Latin, more clearly translates some Scripture passages used in prayers in the liturgy, is more poetic in places, uses more formal language, and includes some translations which may require explanation so that they can be prayed well.

WHY A MISSAL?

Questions for reflection and discussion

What are some differences in the way we use language in our lives (e.g., lectures, condolences, slang, etc.)? When are these types of language appropriate or inappropriate?

What do you consider one of the Church's most inspiring rites? How so?

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CHANGES IN THE MISSAL:

5) WHY A ROMAN MISSAL?

Each Sunday at Mass, we follow an ancient ritual. Parts of it come from Jesus and the apostles; other elements come from early Christian communities.

- In the time of the early Church, Rome governed the Mediterranean world. Roman culture, customs, government hierarchy, and language (Latin) influenced the development of our liturgy.

- Much of the order of the Mass, the vestments, and the composition and format of many prayers, gestures, and symbols are rooted in the Roman way of living, acting, speaking, and governing.

- Our Sunday liturgy is rooted in ancient gestures and words, translated anew for our time. The new translation of the *Roman Missal* gives us an opportunity to delve into our history, rediscover ancient treasures, and allow the Holy Spirit to transform us at Eucharist into the Body of Christ.

WHY A ROMAN MISSAL?

Questions for reflection and discussion

What does the legacy of the Church's history mean to you?

What can we do to connect this historic Roman rite to our contemporary experience of prayer at Mass?

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CHANGES IN THE MISSAL:

6) WHO'S IN CHARGE OF CHANGE?

The Last Supper and the words of Jesus offered a model, along with Jewish synagogue prayer, of what to do as the Eucharist developed over time. Each "local church" had leaders who guided the liturgy and other practical details of Christian life.

- In the last thousand years, managing change in the liturgy has been the pope's responsibility, sometimes with the help of Church councils.
- In recent years, Popes John Paul II and Benedict XVI have questioned the quality of the translations done in the mid-1970s. They asked: Was it faithful to the original Latin? Did it capture our Catholic faith? Was it understandable as it was being proclaimed?
- While no translation is perfect, and none will please everyone, Pope John Paul II called for a new translation to be made, one more faithful to the official Latin.
- Neither the structure nor the official Latin prayers of the Mass is being changed, but only the English translation of those prayers.

WHO'S IN CHARGE OF CHANGE?

Questions for reflection and discussion

What role does divine inspiration have in the leadership of the Church?

Why should Catholics support, with charity and acceptance, the authority that directed the changes in the *Roman Missal*?

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**CHANGES IN THE MISSAL:
7) THE FINE ART OF TRANSLATING**

Since the 20th century, the Mass in the Western Church has been prayed in many different languages, all translated from an official Latin text.

- The revised *Roman Missal* called for by Vatican II was promulgated by Pope Paul VI in 1969. This is the missal that most of us know. The Order of Mass was translated into English in 1970, and the rest of the missal, now called a “sacramentary,” was translated and promulgated in 1974.

- The translators followed rules set by the Vatican in a document called *Comme le prevoit*. Its key principle for guiding translators was “dynamic equivalence.” This means that the translations done at that time were of thoughts and ideas rather than literal word-for-word content. These translations could reflect the culture and context behind the new language in use.

- As scholarship improves and we learn more about original biblical cultures, new translations of the Bible help us go deeper into the meaning of God’s word. Also, new texts have been added to the Order of the Mass since the revision was made to the *Roman Missal* in 1969 (e.g., feasts for recently canonized saints).

- In 2001 the Vatican issued *Liturgiam authenticam*, a new set of instructions for liturgical translators. It changed the rules for translation, stressing greater fidelity to the Latin texts so that original theological meaning isn’t lost.

THE FINE ART OF TRANSLATING

Questions for reflection and discussion

What change in language will come easily to you?

What change will be more difficult?

How would you convince someone to embrace the new words that we will pray?

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PRAYER AND STUDY SESSIONS

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CHANGES IN THE MISSAL:

8) PRESIDER AND PEOPLE

The *General Instruction of the Roman Missal* describes the roles of presider and people: “At Mass. . . the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice” (#27). The faithful give thanks to God and offer Christ “through the hands of the priest [and] together with him . . . so that they may learn to offer themselves” (#95).

- The priest stands at the head of the faithful, presides over their prayer, proclaims the message of salvation, associates the people with himself in the offering of sacrifice, gives his brothers and sisters the Bread of eternal life, and partakes of it with them.

- The faithful form one body by hearing the Word of God, joining in the prayers and the singing, participating in the common sacrifice, and partaking at the Lord’s table.

PRESIDER AND PEOPLE

Questions for reflection and discussion

How do you see the role of the priest as a servant role?

What makes you a member of the royal priesthood?

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DEEPEN, NURTURE, CELEBRATE

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**CHANGES IN THE MISSAL:
9) THE WORK OF PARTICIPATION**

Full participation at Mass is an act of faith in Jesus Christ. We believe that Christ is present in the consecrated Bread and Wine, the Word proclaimed to us, the person of the presider, and the gathered assembly. We express our belief not just in the creed but also in the ways we take part.

- Our new translation of the *Roman Missal* reflects more closely the official Latin text and uses classical expressions and ways of speech, as well as quotations from Scripture and great Christian teachers. Learning the new translation will help us participate better.

- The gestures at Mass embody our participation.
- In the new translation we will hear:
 - a more literal translation of Latin, with its unique style of expression;
 - a more poetic, more formal kind of English;
 - phrases which more closely convey both the Scripture passages and some of the complex theological terms behind the prayer.

THE WORK OF PARTICIPATION

Questions for reflection and discussion

Describe a time when a particular celebration of the Mass moved you to deeper faith.

Why is it important that we have an attitude of togetherness as we celebrate Mass?

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**CHANGES IN THE MISSAL:
10) THE STRUCTURE OF THE MASS**

The structure of the Mass remains unchanged, but the altered prayers prompt us to take a new look at the familiar patterns. We have an opportunity to renew our understanding and appreciation of the Eucharist.

- There are four main parts to the Mass. These can be likened to the pattern of a family gathering:
 - Entrance Rite—greeting of guests
 - Liturgy of the Word—sharing of stories
 - Liturgy of the Eucharist—preparing table, giving thanks and praise, sharing meal
 - Concluding Rite (Dismissal)—taking leave of each other with blessing and commissioning
- Changes in familiar Mass prayers may disrupt our Sunday routine for a time, but the new translation will sharpen our focus on its ritual pattern.

THE STRUCTURE OF THE MASS

Questions for reflection and discussion

- What is a ritual which you experience outside of church?
- How is the ritual pattern of the Mass like rhythmic dance?

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part 10 of 10

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SELECTED REFLECTIONS ON THE NEW TEXTS:

1) AN INTRODUCTION

The translators worked to use language suitable for prayer and proclamation, with a “music” of its own, which captures the Christian story. One might liken this language to poetry, which involves three things: invention, music and story.

- The prayers at Mass do not sound like everyday speech. They carry an elegance and rhythm when the texts are spoken.
- They use expressions of faith developed by great teachers in the early Christian centuries. They use words from liturgies celebrated in the Church in ancient times.
- As we begin to use these prayers, we will be reinvented as the People of God, the music which the Spirit sings, the story of the Body of Christ retold in the world.
- The real benefit of the new “features” of the liturgy will be a renewal of our understanding of the Eucharist.

Questions for reflection and discussion

How does your speech change when you are speaking in public?

What words of prayer seem to have poetic rhythm?

text and questions adapted from Saint Anthony Messenger Press

part 1 of 7

SELECTED REFLECTIONS ON THE NEW TEXTS:

2) GREETING AND RESPONSE

The new response to the greeting “The Lord be with you” will be “And with your spirit.”

- The translation which we have been using (“And also with you”) was not a literal translation.
- “And with your spirit” is equivalent to the response used in most other languages as well as in liturgies in the Eastern Rite Churches.
- The presider’s greeting and the people’s response are meant to express right relationships. The presider tells the assembly they have been called to be holy, a priestly people. The people’s response reminds the presider that he has been given a special role and special gifts from the Holy Spirit through his ordination.

Questions for reflection and discussion

What are some of the times when you use formal words to greet someone?

What does “and with your spirit” mean to you?

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part 2 of 7

October 15/16

SELECTED REFLECTIONS ON THE NEW TEXTS:

3) THE PENITENTIAL ACT (*CONFITEOR*)

We begin each Mass with the Penitential Act. The Missal offers several options. Perhaps the most frequently used option is the litany, “Lord, have mercy.” Another option is the *Confiteor* which begins, “I confess.”

- In the *Confiteor* we present ourselves as sinners, and the words emphasize that fact. “I have sinned through my own fault” is changed to “I have greatly sinned through my fault, through my fault, through my most grievous fault.” While reciting those words, all in the assembly strike their breasts.
- A more reverential or deferential posture in our prayer brings home our dependence on God and places us in a humble attitude.
- We need God’s forgiveness, which is present to us in Jesus.

Questions for reflection and discussion

Why do the words that say, “I’m sorry,” carry such importance?

How do you see the focus on God’s mercy in this ritual?

text and questions adapted from Saint Anthony Messenger Press

part 3 of 7

October 22/23

SELECTED REFLECTIONS ON THE NEW TEXTS:

4) THE GLORIA

Another change in the new translation of the *Roman Missal* is in the words of the Gloria, which we pray every Sunday (except during Advent and Lent).

- The new opening, more faithful to the Gospel text, comes from the song of the angels in Luke’s Christmas story: “Glory to God in the highest and on earth, peace to people of good will.”
- The Gloria breaks into five statements expressing our praises of God—a rhythmic litany which builds phrase upon phrase.
- The Gloria then petitions Jesus our Priest in a three-fold litany, ending in praise of the Trinity.

Questions for reflection and discussion

Do you praise God in your private prayer? How?

What are the images which come to mind as you pray the Gloria?

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part 4 of 7

October 22/23

**SELECTED REFLECTIONS ON THE NEW TEXTS:
5) THE COLLECT**

The Collect, also known as the Opening Prayer, “collects” the individual prayers of all and makes them the prayer of the assembly, to which all give their assent with “Amen.” These first words of the Mass set the stage for what follows. They are a series of small, prayerful gems to contemplate each Sunday as Mass begins.

- The Collect models how we pray in the rest of our lives: we call upon God; we express something about God or about the saving deeds of God; we make a request (related to the liturgical season or feast being celebrated); and we conclude “Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.”
- In the Collect, we will hear the liturgical theme.
- Presiders are being asked to sing this opening prayer more than they have in the past.

Questions for reflection and discussion

Are you aware of what the Collect says each Sunday?

How can you begin to hear this prayer differently?

text and questions adapted from Saint Anthony Messenger Press

part 5 of 7

October 29/30

**SELECTED REFLECTIONS ON THE NEW TEXTS:
6) PROFESSION OF FAITH (NICENE CREED)**

Creeds express precious truths and often exist because heretics denied some part of our Christian beliefs. To refute the heresy, a Church council produced a statement of beliefs. The creed which we recite most Sundays is the Nicene Creed. Its name comes from two early Church councils.

- The first striking change which we’ll encounter in the creed is that *Credo* (creed in Latin) has been more accurately translated to “I believe.” This change can serve as a reminder that we each bring a personal commitment to Mass strengthen our personal commitment through hearing others’ statements of faith
- Other changes reflect a closer translation from the Latin text: “consubstantial with the Father;” “all things visible and invisible;” “born of the Father before all ages;” “by the Holy Spirit was incarnate of the Virgin Mary.”
- The more formal language may make us think about the meaning and help us make our profession of faith more carefully.

Questions for reflection and discussion

What new text of the Creed seems good or even better to you? How so?

What will help you as you adapt to these new prayers?

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October 29/30

**SELECTED REFLECTIONS ON THE NEW TEXTS:
7) EUCHARISTIC DIALOG AND ACCLAMATIONS**

The Preface introduces the Eucharistic Prayer. The Preface itself is preceded by an introductory dialog between presider and people. Three times during the Eucharistic Prayer the whole assembly shows its concurrence with the presider's words by reciting or singing an acclamation.

- The new translations have a different style. They are a bit more poetic, the language is more formal, and they carry the tone of a humble petitioner.
- The introductory dialog to the Preface has been slightly changed, as has the acclamation "Holy, holy, holy."
- The Memorial Acclamations in response to "The mystery of faith" have been changed significantly. The familiar "Christ has died, Christ is risen, . . ." is actually more of a creedal statement than an acclamation, and the new translation does not include it.
- The Great Amen at the end of the Eucharistic Prayer has not been changed, although the presider's words leading up to it have been.

Questions for reflection and discussion

How can you listen to, and pray, the Eucharistic Prayer with the presider?

What part of the Eucharistic Prayer touches you the most?

text and questions written by Loren Connell, OFM

part 1 of 3

November 5/6

**SELECTED REFLECTIONS ON THE NEW TEXTS:
8) THE EUCHARISTIC PRAYER**

The Eucharistic Prayer is the heart of the Mass. Ten Eucharistic Prayers are authorized for the Roman Rite.

- Eucharistic Prayer I, the Roman Canon, with ancient variants for special occasions, is the oldest and longest.
- Eucharistic Prayer II is closely modeled on an ancient text and is the shortest.
- Eucharistic Prayer III is an expanded adaptation of that same ancient text.
- Eucharistic Prayer IV, with its own proper preface, reflects elements from the Byzantine Rite.
- The two Eucharistic Prayers for Masses of Reconciliation both have their own proper preface, but the new missal allows for the use of other similar prefaces with either prayer.
- The Eucharistic Prayer for Masses for Various Needs and Occasions contains four interrelated variants, both in the preface and in the intercessions for the Church.
- The three Eucharistic Prayers for Masses with Children are fairly short and are more interactive than the others.

Questions for reflection and discussion

Why is the Eucharistic Prayer the heart of the Mass?

What is your favorite Eucharistic Prayer? Why?

text and questions written by Loren Connell, OFM

part 2 of 3

November 5/6

SELECTED REFLECTIONS ON THE NEW TEXTS:

9) THE INSTITUTION NARRATIVE

In the Eucharistic Prayer we recall Christ's words over the bread and wine which he gave to his disciples at his Last Supper. Those words, spoken by the presider at Mass, have been retranslated. The congregation may not notice the slight change in the words spoken over the bread, but they may wonder about the words spoken over the wine.

- Matthew, Mark, Luke, and Paul each give an account of the Last Supper. None use the exact same words.
- The words which we use at Mass blend all four scriptural accounts.
- In the new translation, Christ's blood "will be poured out for you and for many," a more accurate translation of the official Latin text.
- "Many" is an indefinite number, a multitude. It does not necessarily imply "all," but neither does it imply "fewer than all." We continue to believe that Christ died for all people, not merely a select few.

Questions for reflection and discussion

Do you consciously unite yourself with all people during the Eucharistic Prayer?

Do you let the Eucharist open your heart to the physical and spiritual needs of others?

text and questions written by Loren Connell, OFM

part 3 of 3

November 12/13

SELECTED REFLECTIONS ON THE NEW TEXTS:

10) THE COMMUNION RITE

The new translation helps enliven the prayers in the Communion Rite, which are drawn largely from Scripture.

- The invitation "Behold the Lamb of God" reflects two different Scriptures (John 1:29 and Revelation 19:9).
- The assembly's response is also rooted in Scripture. A wording change from "I am not worthy to receive you" to "I am not worthy that you should enter under my roof" relates to the centurion's response to Jesus when he asks Jesus to cure his servant (Matthew 8:8 and Luke 7:6-7).
- Liturgy helps us to connect our own story, to think of our unworthiness before God and the great grace given us at Eucharist. We are welcomed, forgiven and healed. The Communion Rite is an opportunity to link our stories with the stories of salvation.

Questions for reflection and discussion

How are you like the centurion in Matthew 8 or Luke 7?
How do his words have meaning for you?

What does it mean to you to receive the Eucharist?

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November 12/13