

**November 28, 2010**

**364 days until the implementation of the New Roman Missal**

*In the next weeks, we will include the “frequently asked questions” regarding the new Roman Missal*

**1. Why was there a need for a new translation?**

The *Missale Romanum* (*Roman Missal*), the ritual text for the celebration of the Mass, was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. That Latin text, the *editio typica* (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973. The Holy See issued a revised text, the *editio typica altera*, in 1975. Pope John Paul II promulgated the third edition (*editio typica tertia*) of the *Missale Romanum* during the Jubilee Year in 2000. Among other things, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. To aid the process of translation of the *Missale Romanum*, *editio typica tertia*, the Congregation for Divine Worship and the Discipline of the Sacraments issued [\*Liturgiam Authenticam\*](#), in 2001, an Instruction on the vernacular translation of the Roman Liturgy which outlines the principles and rules for translation. In 2007, the Congregation for Divine Worship issued the *Ratio Translationis for the English Language*, which outlined the specific rules for translation in English.

**December 5, 2010**

**357 days until the implementation of the New Roman Missal**

*In the next weeks, we will continue to provide one of the “frequently asked questions” regarding the new Roman Missal*

**2. Who completed the work of translation?**

The process of translation was a highly consultative work of several groups. The International Commission on English in the Liturgy (ICEL) is chartered to prepare English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. The USCCB and the other member Conferences of Bishops received draft translations of each text from ICEL (called “Green Books”) and had the opportunity to offer comments and suggestions to ICEL. A second draft (called the “Gray Book”) was then prepared by ICEL, which each Conference of Bishops approved (a Conference reserves the right to amend or modify a particular text) and submitted to the Vatican for final approval. At the level of the Vatican (the Holy See), the Congregation for Divine Worship and the Discipline of the Sacraments examined texts and offered authoritative approval (*recognitio*) of texts, granting permission for their use. The Congregation was aided by the recommendations of *Vox Clara*, a special committee of bishops and consultants from English-speaking countries convened to assist with the English translation of the *Missale Romanum*.

**December 12, 2010**

**350 days until the implementation of the New Roman Missal**

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**3. What’s new or particularly different about the revised translation?**

From the *Ratio Translationis* comes this explanation: The unique style of the Roman Rite should be maintained in translation. By “style” is meant here the distinctive way in which the prayers of the Roman Rite are expressed. The principal elements of such a style include a certain conciseness in addressing, praising and entreating God, as well as distinctive syntactical patterns, a noble tone, a variety of less complex rhetorical devices, concreteness of images, repetition, parallelism and rhythm as measured through the *cursus*, or ancient standards for stressing syllables of Latin words in prose or poetry. (no. 112) The texts of the revised translation of the *Roman Missal* are marked by a heightened style of English speech and a grammatical structure that closely follows the Latin text. In addition, many biblical and poetic images, such as “Lord, I am not worthy that you should enter under my roof...” (Communion Rite) and “...from the rising of the sun to its setting” (Eucharistic Prayer III) have been restored.

**December 19, 2010**

**343 days until the implementation of the New Roman Missal**

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**4. Now that the United States Conference of Catholic Bishops has received the text of the Roman Missal, what are the next steps?**

The USCCB website now contains the official text of the [Order of Mass](#) for catechetical purposes only. Several changes have been made to the text of the *Ordo Missae* which had been approved by the Congregation for Divine Worship in 2008, and the entire Missal reflects changes made by the Congregation upon the recommendations of the Vox Clara Committee, many in response to concerns expressed by our Conference of Bishops (as well as by other English-language Conference of Bishops) during deliberations and votes over the past several years. The Secretariat of Divine Worship is working with the text now to begin the process of assembling an electronic text for submission to the publishers who will be involved in the publication of the Missal. The International Commission on English in the Liturgy (ICEL), having been given the task of assisting Conferences of Bishops in bringing the Missal to publication, is also collaborating with the USCCB in its efforts. The Congregation has provided publication guidelines, which have to be analyzed and ultimately shared with the prospective publishers. A lengthy period of review of the entire text by the Secretariat and ICEL has to take place. Particular adaptations and texts that are proper to the United States approved by the Congregation will be integrated into the final text in the manner indicated by the Congregation of Divine Worship and the Discipline of the Sacraments. After publishers have assembled their texts, the Secretariat will review final proofs before printing can commence.

**December 25-26, 2010**

**336 days until the implementation of the New Roman Missal**

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**5. What should be taking place with our catechetical efforts?**

Dioceses should have a projected plan of what they intend to do to encourage preparation for implementation of the new translation in their dioceses. Parishes should, if they have not already done so, offer a basic catechesis about the text, especially about the changes in the people’s responses. The *Newsletter* of the Committee on Divine Worship has already highlighted various catechetical resources which will be valuable tools for the formation process. In September, 2010, the USCCB will offer the *Parish Guide to Implementing the Roman Missal*. This resource will offer a roadmap to implementing the new translation in the parish. Both the International Commission on English in the Liturgy and USCCB will offer a multi-media DVD resource entitled *Become One Body, One Spirit in Christ*, an excellent catechetical resource for examining the new translation in the broader context of the history and theology of liturgy. With the final text now available, other publishers will provide catechetical materials which, among other things, will begin to look at the historical and theological aspect of the text.

**January 1-2, 2011**

**329 days until implementation of the New Roman Missal**

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**6. What about music for the parts of the Mass in the new translation?**

Now that a final text is available, ICEL has prepared original chants that were adapted to the changes in the texts. These were prepared in a format for use by the publishers of the Missal. In addition, publishers of liturgical music are already prepared to offer musical settings for the new texts so that music directors in parishes will be ready to teach other new settings in addition to the chants contained in the Missal. These settings are not to be used for liturgical celebration until the date of implementation.

**January 9, 2011**

**322 days until the implementation of the New Roman Missal**

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**7. When will the text of the new translation be used for the first time in liturgical celebrations?**

The texts of the *Order of Mass* have been made available for catechetical purposes, but the full text of the Missal will not be available for use in the Liturgy until the first Sunday of Advent 2011 (November 27, 2011). The bishops have asked that all wait until that day to use the text in liturgical celebrations in order to avoid unnecessary confusion and to allow the maximum amount of catechetical time available. Cards and other participation aids containing the responses of the people will be available for use during the transition, but it is hoped that within a year’s time the people will become freed from the use of such cards.

**January 16, 2011**

**315 days until the implementation of the New Roman Missal**

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**8. What will happen after the texts are used in liturgical celebrations?**

The long-term goal of the new translation is to foster a deeper awareness and appreciation of the mysteries being celebrated in the Liturgy. The axiom *lex orandi, lex credendi*—“what we pray is what we believe”—suggests that there is a direct relationship between the content of our prayers and the substance of our faith. It is hoped that writers will start to provide materials reflecting on the rich content of the text. These contributions might encourage priests to use the content of the prayers as a basis for their homilies or to supplement their homilies on Sundays. Those giving retreats or days of recollection can use the new texts of the missal as a resource for their presentations. All can make use of the texts for deepening their prayer life.

**January 23, 2011**

**308 days until the implementation of the New Roman Missal**

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**9. What will the new Missal mean in my parish?**

In the month before the revised translation is implemented, parishes will have to replace liturgical books and participation aids. Priests will have to practice proclaiming the new texts and will prepare homilies helping the faithful to understand the new translation and to deepen their appreciation for the Liturgy. The music ministers and the people will learn new musical settings for the parts of the Mass (such as the *Gloria* and the *Sanctus*). Catechists and teachers will help parishioners learn the new prayers. Parishes may also use this opportunity to undertake a thorough reexamination of their liturgical practices.

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**January 30, 2011**

**301 days until the implementation of the New Roman Missal**

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**10. What opportunities does the new Missal offer the Church?**

Implementing the new *Missal* will give the Church an opportunity to take a fresh look at its liturgical practice and to renew its celebration of the Sacred Liturgy, which is the “source and summit” of Christian life (Second Vatican Council, *Dogmatic Constitution on the Church [Lumen Gentium]*, no. 11). The faithful, encountering the Liturgy anew in the new text, can deepen their sharing in Christ’s sacrifice, offering their lives to the Father as they worship “in Spirit and truth” (Jn 4: 23).

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**February 6, 2011**

**294 days until the implementation of the New Roman Missal**

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***11. What difference will these changes make in my parish?***

Some of the differences will be obvious immediately. We will have to learn new musical settings for the various parts of the Mass. We will learn new words for common prayers, such as the Creed. Those of us who began saying the Mass prayers by heart long ago will need to rely on printed texts again, at least for awhile. In the early months of the transition, we may find it more challenging to pray with one voice as people adjust to the new texts and gradually commit them to their hearts.

But these surface differences will give way to deeper more significant changes. If we use the time line of preparation well, we will make the changes with deeper understanding of the Liturgy and a renewed reverence for and appreciation of the Mass. We will hear the prayers with new ears and with new hearts. Our Liturgy will be filled with new life and new spirit as we celebrate the Paschal Mystery of Christ made present for us.

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**February 13, 2011**

**287 days until the implementation of the New Roman Missal**

*In the next weeks, we will include the “frequently asked questions” regarding the new Roman Missal.*

***12. What if I don't like the new translation?***

For most people, the unfamiliar is always uncomfortable, at least at first. The more familiar the old is, the more challenging it may be to accept and embrace the new. It is completely normal to feel uncomfortable as you begin studying the new texts. Taking steps to become familiar with the texts can help a great deal. At the same time, be open to the possibility that you will find new things to appreciate in the rich language of the new texts. The more you read them and study them and pray them, the more familiar and comfortable they will become and the more you will appreciate the theological depth they convey.

Taking time to learn more about your faith, including the Mass and Scripture, can help you appreciate the new texts more fully. Using the catechetical opportunities made available by your parish and diocese can help you overcome concerns about the changes.

Finally, you can take your concerns to God in prayer. Pray for a deeper understanding of the meaning of these texts and for an open heart to grow in communion with the Church.

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**February 20, 2011**

**280 days until the implementation of the New Roman Missal.** *In the weeks ahead, we will include information on Liturgical Participation.*

*Liturgical participation: Part I*

The celebration of the Mass is an act of the whole assembly gathered for worship. In the Mass, the Church is joined to the action of Christ. We are joined to this divine action through Baptism, which incorporates us into the risen Christ. This action, which lies “at the center of the whole Christian life” (*General Instruction of the Roman missal* [GIRM], no. 16), is initiated not by us but by God acting in and through the Church as the Body of the risen Christ. The Liturgy is designed to bring about in all those who make up the worshipping assembly a “participation of the faithful, namely in body and mind, a participation fervent with faith, hope and charity” (GIRM, no. 18). To the extent that we are able to participate in this way, the work of redemption becomes personally effective for each of us. By such participation we make the actions and prayers of the Liturgy our own; we enter more fully into our personal communion with Christ’s redeeming act and perfect worship.

“In the celebration of the Mass the faithful form a holy people, a people of God’s own possession and a royal priesthood, so that they may give thanks to God and offer the unblemished sacrificial Victim not only by means of the hands of the priest but also together with him, and so that they may learn to offer their very selves. They should, moreover, take care to show this by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration....Moreover, they are to form one body, whether in hearing the word of God, or in taking part in the singing, or above all by the common offering of the Sacrifice and by a participating together at the Lord’s table” (GIRM, nos. 95, 96). The participation of each person in the Liturgy is important. Each person needs to do his or her part.

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**February 27, 2011**

**273 days until the implementation of the New Roman Missal.**

*In the weeks ahead, we will include information on Liturgical Participation.*

*Liturgical participation: Part II*

The participation of each person in the Liturgy is important. Each person needs to do his or her part.

**Ordained Ministries in the Liturgy**

Bishops and priests are called to act in the Liturgy in the very person of Christ, on behalf of his people, pronouncing the most sacred prayers of our faith, presiding over the celebration of the sacred mysteries, explaining God’s Word and feeding God’s People on the Body and Blood of Christ. A bishop has the added responsibility of being the chief shepherd, the principal liturgist of his diocese in his role as the successor of the Apostles. By God’s grace others are ordained to the ministry of deacon. In celebration of the Mass deacons proclaim the Gospel, occasionally preach a homily and assist the bishop and priest in exercising their sacred duties

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**March 6, 2011**

**266 days until the implementation of the New Roman Missal.** *In the weeks ahead, we will include information on Liturgical Participation.*

***Liturgical participation: Part III***

The participation of each person in the Liturgy is important. Each person needs to do his or her part.

**Other Liturgical Ministries**

In addition to the ordained ministries, some roles in the Liturgy are exercised by lay people who place their time and talent at the service of the liturgical assembly as acolytes (altar servers), lectors, extraordinary minister of Holy Communion, cantors, choir members, instrumentalists, leaders of song, and ushers. Others contribute their time and talent to planning and organizing the Liturgy; to keeping the church and the vestments, vessels, and appointments clean and well ordered; or to providing decorations that reflect the spirit of the liturgical feast or season.

This variety of offices and roles is desirable and should be maintained. It is desirable that individuals function in roles of service at Mass. For example, if a deacon is present, the priest celebrant or concelebrant should not read the Gospel. The lector should not take on the role of a server or an extraordinary minister of Holy Communion. A wide variety of services needs to be performed, and it is preferable that different individuals exercise those services so that talents and gifts God has placed within Christian community are fully used and that these roles of service are not monopolized by a few.

Those engaged in liturgical roles need to be well prepared for those roles and to know how to carry them out with reverence, dignity, and understanding. Receiving the proper preparation requires a further gift of time on the part of the person being prepared as well as on the part of those in the parish responsible for the training of liturgical ministers. Finally, the practical task of assigning individuals to particular Masses and organizing the distribution of roles is another indispensable element in the fabric of well-ordered liturgical ministry in a parish. All the baptized need to understand that part of their duty regarding Liturgy is to accept some responsibility for the Liturgy, to place themselves and their God-given talents at the service of the liturgical community whenever possible. Whether one brings up the gifts at the Presentation; reads the Word of God; assists with the distribution of Communion and brings the Eucharist to those who are unable to be present at Mass; serves at the altar; provides music that augments the joy, solemnity, and festivity of the celebration; or serves the assembled community as an usher, he or she is contributing to the worship of the community and fulfilling the responsibility that comes with Baptism.

Not all members of the parish community will have the time, energy, strength or ability to serve in these roles. However, individuals must be careful not to excuse themselves too easily. What is important is that all understand that the celebration of Liturgy is not just the responsibility of the pastor, although he is delegated by the bishop to oversee the liturgical life of the parish. Pastors need the help of people who are serious about living out their baptismal right and responsibility to worship.

**March 13, 2011**

**259 days until the implementation of the New Roman Missal.**

*In the weeks ahead, we will include information on Liturgical Participation.*

***Liturgical participation: Part IV***

The participation of each person in the Liturgy is important. Each person needs to do his or her part.

**The Role of the Baptized**

This catalog of specialized roles might give the impression that those who are not exercising one of these roles are free to sit back passively and simply let the Liturgy happen around them. Nothing could be further from the truth. Those who come together for Liturgy do not have the luxury of acting as spectators, waiting for all to be done for them. “Full, conscious, and active participation” in the Liturgy (as recommended by the Second Vatican Council) is not only their right but also their duty and their responsibility. That responsibility includes full engagement throughout the liturgical celebration. The baptized faithful who form the congregation are called to join in praise and thanksgiving in song and spoken word, to listen attentively to God’s Word, and to exercise their baptismal priesthood in prayer for the Church, the world, and all in need during the General Intercessions.

In the Liturgy of the Eucharist the baptized faithful join their prayer to that of the priest celebrant, offering Christ the Victim, “not only by means of the hands of the priest but also together with him,” and offer themselves as well (GIRM, no. 95). Their participation in the reception of the Body and Blood of the Lord, the sacrament that unites them more fully with Christ their Head and with one another. We need to be aware, therefore, that “participation” does not refer primarily to external activity or function during the celebration of the Mass; rather, it refers to a deeply spiritual, interior participation of mind and heart, filled with devotion and penetrating the very depths of the mysteries we celebrate.

In their sincere efforts to participate, those present minister to the priest celebrant, to others who serve in liturgical roles, and to one another. Their attention and active engagement in the celebration can draw from the priest celebrant and the other ministers the best they have to offer. Their enthusiastic song and verbal responses made with conviction can encourage others to sing and respond; their very presence at the celebration of Mass when so many other enticing options might have been chosen instead supports and reinforces others who have made the same choice.

The Liturgy then, is about the action of God’s own people, each with different offices and roles. When we play our roles in Liturgy with our bodies, minds and hearts fully engaged, we make to God a perfect sacrifice of praise.

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**March 20, 2011**

**252 days until the implementation of the New Roman Missal.** *In the weeks ahead, we will include information on *Praying with Body, Mind and Voice*.*

***Praying with Body, Mind and Voice: Part I***

In the celebration of Mass we raise our hearts and minds to God. We are creatures of body as well as spirit, so our prayer is not confined to our minds and hearts. It is expressed by our bodies as well. When our bodies are engaged in our prayer, we pray with our whole person. Using our entire being in prayer helps us to pray with greater attentiveness.

**PROCESSION**

Every procession in the Liturgy is a sign of the pilgrim Church, the body of those who believe in Christ, on their way to the Heavenly Jerusalem. The Mass begins with the procession of priest and the ministers to the altar. The Book of Gospels is carried in procession to the ambo. The gifts of bread and wine are brought forward to the altar. Members of the assembly come forward in procession – eagerly, attentively, and devoutly – to receive Holy Communion. We who believe in Christ are moving in time toward that moment when we will leave this world and enter into the joy of the Lord in the Eternal Kingdom he has prepared for us.

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