

# A NEW TRANSLATION FOR A NEW ROMAN MISSAL



## PRESENTER'S GUIDE

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# The Main Presentation at a Glance

The new English translation of the Roman Missal will help the celebrant and congregation better understand the relationship between the priest and Christ. The new translation will help clarify the nature of the Church and Christ's salvific actions through a more authentic presentation of the Church's official prayer. The style of the new translation is memorable and theological, and its content is rich.



## CHAPTER ONE

### Introduction to the New English Translation

Through the Sacrament of Holy Orders, the priest is ordained to act in the Person of Christ. In the Mass, he offers sacrifice and conveys the living presence of Christ to the faithful, performing the same actions that Christ performed on the Cross.

## CHAPTER TWO

### The Order of Mass

The rhetorical style of the Roman Missal, now reflected in the new English translation, is thick, memorable, and theological. The formal rhetoric of some of America's greatest statesmen is similar to that of the new translation, whose rhetoric is rich, memorable, and ripe with theological meaning. The collects and prefaces are a rich source for homiletic, catechetical, and theological reflection. It will take hard work, study, and prayer to receive the benefits of this new translation. These benefits will include the ability to celebrate the liturgy in its authentic form and to be so affected by these mysteries that we are transformed into the image of Christ from the inside out.

## CHAPTER THREE

### A New Way of Speaking

Because the prayer of the Church reveals what she professes to be, the Church's liturgical books best define her. In *Liturgiam authenticam* (an instruction from the Holy See, issued in 2001, giving guidelines on how translations are to be made from the Latin original), Pope John Paul II criticized liturgical translations carried out under theories incapable of conveying the true power of the Latin liturgical texts. He called for liturgical translations that are easily understandable yet which preserve the dignity, beauty, and doctrinal precision of the Latin texts. The International Commission on English in the Liturgy (ICEL), made up of members from the Catholic Bishops' Conferences from Europe, North America, Australia, and Asia, prepares English translations of the Latin liturgical books in accord with the directives of the Holy See. Vox Clara is an international committee of bishops and scholars that assists and advises the Congregation for Divine Worship and the Discipline of the Sacraments with regard to the English translations of liturgical texts. The presentation offers many examples of improved translations in the new English translation of the Roman Missal.

# Lesson Planning Guide

CHAPTER & UNIT	BASIC QUESTIONS	ACTIVITIES
<p>Chapter 1, Unit 1:</p> <p><b>The Role of a Priest</b></p> <p>(00:00 – 03:00)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> According to the teachings of the Church, what is the most important role of the priest?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Reflection on an ideal parish or community.</li> <li><input type="checkbox"/> Discussion on the identity of the priest.</li> </ul>
<p>Chapter 1, Unit 2:</p> <p><b>The Priest and Christ</b></p> <p>(03:00 – 07:04)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> What does the priest do at Mass?</li> <li><input type="checkbox"/> How does Christ's action on the Cross relate to the priest's action in the celebration of the Mass?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Preview basic questions of this unit.</li> <li><input type="checkbox"/> Written reflection on the relationship between Christ on the Cross and the priest presiding at Mass.</li> <li><input type="checkbox"/> Written reflection on the experience of "dignity and humility" in the liturgy.</li> </ul>
<p>Chapter 2, Unit 1:</p> <p><b>The Liturgy and the Church</b></p> <p>(07:04 – 11:37)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> What is the best way to find out what the Church is?</li> <li><input type="checkbox"/> In his instruction <i>Liturgiam authenticam</i>, what criticism did Pope John Paul II level against some liturgical translations?</li> <li><input type="checkbox"/> What kind of new translations did Pope John Paul II call for?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Preview basic questions of this unit.</li> <li><input type="checkbox"/> Work with a partner to answer one of the basic questions of this session.</li> </ul>
<p>Chapter 2, Unit 2:</p> <p><b>ICEL, Vox Clara, and the Confiteor</b></p> <p>(11:37 – 14:08)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Who translates the liturgical books into English?</li> <li><input type="checkbox"/> What is Vox Clara?</li> <li><input type="checkbox"/> How has the <i>Confiteor</i> been translated more accurately in the new translation?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Brief presentation of the worldwide scope of the English translation of the Missal.</li> <li><input type="checkbox"/> Discussion of provided focus questions.</li> <li><input type="checkbox"/> Comparison of and discussion on two versions of the <i>Gloria</i> based on usefulness, meaning, and beauty.</li> </ul>
<p>Chapter 2, Unit 3:</p> <p><b>Comparisons of Current and New Mass Translations</b></p> <p>(14:08 – 18:15)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> How have Mass texts like the <i>Suscipiat</i>, the <i>Agnus Dei</i>, and the <i>Gloria</i> been changed?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Brief presentation on how the new translation relates to the Roman Missal.</li> <li><input type="checkbox"/> Discussion of provided focus questions.</li> </ul>
<p>Chapter 2, Unit 4:</p> <p><b>"And With Your Spirit"</b></p> <p>(18:15 – 20:49)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> What is the significance of the dialogue between the congregation and priest beginning, "The Lord be with you"?</li> <li><input type="checkbox"/> Why has the phrase "your spirit" appeared in the new English translation of this repeated dialogue?</li> <li><input type="checkbox"/> What does "And with your spirit" mean?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Introduce the importance of the phrase "And with your spirit."</li> <li><input type="checkbox"/> Partner work to discuss and explain the phrase "And with your spirit."</li> </ul>

CHAPTER & UNIT	BASIC QUESTIONS	ACTIVITIES
<p>Chapter 3, Unit 1:</p> <p><b>The Rhetorical Style of the New Translation</b></p> <p>(20:49 – 24:05)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> What is the rhetorical style of the Latin Roman Missal and the new English translation?</li> <li><input type="checkbox"/> What in our shared experience is like the rhetorical style of the new translation?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Discuss the presenter’s statement that, for the first time, we will be exposed to “the voice, ever ancient and ever new, of Roman Catholic liturgical prayer.”</li> <li><input type="checkbox"/> Discuss provided focus questions.</li> </ul>
<p>Chapter 3, Unit 2:</p> <p><b>The First Eucharistic Prayer</b></p> <p>(24:05 – 27:19)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> How does the First Eucharistic prayer reflect the “thick, memorable and theological” approach of the Latin Mass?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Preview the key idea of the unit.</li> <li><input type="checkbox"/> Discuss one focus question.</li> <li><input type="checkbox"/> Have participants identify two examples of the kind of rhetoric faithful to the Latin model from the First Eucharistic prayer.</li> </ul>
<p>Chapter 3, Unit 3:</p> <p><b>Prefaces and Collects</b></p> <p>(27:19 – 31:35)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Besides their function within the Mass, what additional value do the collects and prefaces hold for the faithful?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Written reflection on one of the provided collects, exploring its homiletic, catechetical, theological, poetic, or intimate character.</li> </ul>
<p>Chapter 3, Unit 4:</p> <p><b>Implementing the New Translation</b></p> <p>(31:35 – end)</p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> What effort will it take to receive the benefits this reform promises?</li> <li><input type="checkbox"/> What benefits will we receive from this effort?</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Preview the key ideas of the unit.</li> <li><input type="checkbox"/> Discussion comparing two translations of a collect from the Mass of the Christmas Vigil on homiletic, catechetical, theological, poetic, and emotional grounds.</li> <li><input type="checkbox"/> Discuss two provided focus questions.</li> </ul>

# The Role of a Priest

(00:00 – 03:00)

## Basic Question

- ❑ According to the teachings of the Church, what is the most important role of the priest?

## Key Idea

- ❑ Through the Sacrament of Holy Orders, the priest is ordained to act in the Person of Christ to offer sacrifice.

## Beginning Reflection

Tell the participants that at the beginning of the DVD, they will see Monsignor Moroney relating a conversation he had with a group of enthusiastic seminarians to whom he asked the question, “What kind of a parish do you dream about when you’re ordained a priest?”

Ask each participant to turn to a person near to him or her and discuss the following question:

- ❑ Whether you are a priest, deacon, religious, or layperson, what kind of parish or Catholic community do you dream about?

Ask a few participants to share their ideas if they are comfortable doing so.

Then ask the participants to think about the following questions as they watch the first three minutes of the DVD:

- ❑ According to Msgr. Moroney, what are some of the roles that our secular culture tries to assign to the priesthood?
- ❑ Where is the real answer to the question of the role of the priest to be found?

**Show DVD (00:00 – 03:00)**

## Activity

### Group Discussion

Pause the DVD and ask the following question:

- ❑ According to Msgr. James Moroney, where do we best find the answer to the question of what the true role of the priest is?

*The best answer is found in the Sacred Liturgy. It tells us the true role of the priest.*

Point out that the Roman Missal tells us that

“the priest is the one presiding and acting in the person of Christ, possessing within the Church the power of Holy Orders, to offer sacrifice in the person of Christ.”

## Additional Resources

### *Code of Canon Law, 1008*

By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers through an indelible character which marks them. They are consecrated and designated, each according to his grade, to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.

### *Directory on the Ministry and Life of Priests, 7*

Acting *in persona Christi capitis*, the priest becomes the minister of the essential salvific actions, transmits the truths necessary for salvation and cares for the People of God, leading them towards sanctity.<sup>1</sup>

# The Priest and Christ

(03:00 – 07:04)

## Basic Questions

- ❑ What does the priest do at Mass?
- ❑ How does Christ's action on the Cross relate to the priest's action in the liturgy of the Mass?

## Key Ideas

- ❑ In the Mass, the priest conveys the living presence of Christ to the faithful.
- ❑ In the liturgy of the Mass, the priest performs the same actions that Christ performed on the Cross. This is seen throughout the verbs *preest/stands*, *precedet/presides*, *proclamat/proclaims*, *sociat/joins*, *dat/gives*, and *participat/partakes*.

## Beginning Reflection

Ask the two *Basic Questions* (above) and ask the participants to be attentive to them as they view the next portion of the DVD.

**Show DVD (03:00 – 07:04)**

## Activity

### Reflection in Writing

Msgr. James Moroney makes the point that Christ

*reigns from the wood of the Cross, presiding over a people gathered to himself, proclaiming the new covenant in his blood, drawing them to himself to join their sacrifices with his, [and] giving his own body and blood for the nourishment of this holy people.*

He also quotes the Roman Missal as follows:

*A priest also, who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ, stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. (#93)*

Based on these two statements, ask the participants to reflect in writing on how the priest in the celebration of the Eucharist performs the same actions as Christ on the Cross.

Possible answers may include:

- ❑ **preest / stands**  
Just as Christ reigns from the wood of the Cross, the priest stands at the head of the faithful people gathered in the Church.
- ❑ **precedet / presides**  
Just as Christ presides over a people gathered to himself, the priest presides over the prayer of those gathered for Mass.
- ❑ **proclamat / proclaims**  
Just as Christ proclaims the new covenant in his Blood, the priest proclaims the message of salvation to his congregation.
- ❑ **sociat / joins**  
Just as Christ draws all men to himself to join their sacrifices with his, the priest associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father.
- ❑ **dat / gives and participat / partakes**  
Just as Christ gives his own Body and Blood for the nourishment of this holy people, the priest gives his brothers and sisters the Bread of eternal life. The priest and the people also partake of this Bread.

Spend a few minutes sharing and discussing responses.

### Reflection in Writing

The *General Instructions of the Roman Missal* instructs priests to celebrate the Liturgy “with dignity and humility” (#93).

Have the participants write for a few minutes on the following question:

- ❑ To what extent do I now either communicate or experience “dignity and humility” in the Eucharistic liturgy?

### Additional Resources

#### *Catechism of the Catholic Church, 1323*

“At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet ‘in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.’”<sup>2</sup>

#### *Directory on the Ministry and life of Priests, 41*

“Be aware, then, of what you are doing, understand what is being fulfilled and why you are celebrating the mystery of the death and Resurrection of the Lord, bear the death of Christ in your body and walk in the newness of life.”

# The Liturgy and the Church

(07:04 – 11:37)

## Basic Questions

- ❑ What is the best way to find out what the Church is?
- ❑ In his instruction *Liturgiam authenticam*, what criticism did Pope John Paul II level against some liturgical translations?
- ❑ For what kind of new translations did Pope John Paul II call?

## Key Ideas

- ❑ Because the prayer of the Church reveals what she professes to be, the Church's liturgical books best define her.
- ❑ In *Liturgiam authenticam* (an instruction from the Holy See, issued in 2001, giving guidelines on how translations are to be made from the Latin original), Pope John Paul II criticized liturgical translations carried out under theories that were incapable of conveying the true power of the Latin liturgical texts.
- ❑ Pope John Paul II called for liturgical translations that are easily understandable yet which preserve the dignity, beauty, and doctrinal precision of the Latin texts.

## Beginning Reflection

Raise the *Basic Questions* (above) and ask the participants to keep these in mind as they watch the next section of the DVD.

**Show DVD (07:04 – 11:37)**

## Activity

### Partner Discussion

Ask the participants to partner with another person to discuss and answer one of the two *Basic Questions* (above). The *Key Ideas* provide possible responses.

## Additional Resources

### *Catechism of the Catholic Church, 1069*

The word “liturgy” originally meant a “public work” or a “service in the name of/on behalf of the people.” In Christian tradition it means the participation of the People of God in “the work of God.”<sup>3</sup> Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

### *Liturgiam Authenticam, 20*

The Latin liturgical texts of the Roman Rite, while drawing on centuries of ecclesial experience in transmitting the faith of the Church received from the Fathers, are themselves the fruit of the liturgical renewal, just recently brought forth. In order that such a rich patrimony may be preserved and passed on through the centuries, it is to be kept in mind from the beginning that the translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language. 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.<sup>4</sup>

# ICEL, Vox Clara, and the *Confiteor*

( 11:37 – 14:08 )

## Basic Questions

- ❑ Who translates the liturgical books into English?
- ❑ What is Vox Clara?
- ❑ How has the *Confiteor* been translated more accurately in the new translation?

## Key Ideas

- ❑ The International Commission on English in the Liturgy (ICEL), made up of members from the Catholic Bishops' Conferences from Europe, North America, Australia, and Asia, prepares English translations of the Latin liturgical books in accordance with the directives of the Holy See.
- ❑ Vox Clara is an international committee of bishops and scholars that assists and advises the Congregation for Divine Worship and the Discipline of the Sacraments with regard to the English translations of liturgical texts.
- ❑ The *Confiteor* is now translated more accurately by adding the previously untranslated word “greatly” in “I have sinned greatly” and by restoring the triple “through my fault.”

## Beginning Reflection

Point out that we tend to see the English-language liturgy in terms of our own country. Read the list of Catholic Bishops' Conferences that are members of ICEL to give an idea of the language's international scope.

- |                     |                   |                                |
|---------------------|-------------------|--------------------------------|
| ❑ Australia         | ❑ Ireland         | ❑ Scotland                     |
| ❑ Canada            | ❑ New Zealand     | ❑ South Africa                 |
| ❑ England and Wales | ❑ Pakistan        | ❑ The United States of America |
| ❑ India             | ❑ The Philippines |                                |

**Show DVD ( 11:37 – 14:08 )**

## Activity

### Group Discussion

Ask participants the following questions and discuss responses.

- ❑ How long has this new translation been in process?  
*The past fifteen years.*

- Who is the Vox Clara Committee, and what does it do?

*Vox Clara consists of bishops and scholars from throughout the English-speaking world, and its role is to advise the Holy See on the final editing of the texts.*

- What are some examples of changes in the *Confiteor* that make it more accurate?

*In the Confiteor, nimis [greatly], which was never translated, is now included. The triple mea culpa [through my fault] has been restored.*

## Additional Resources

### *Liturgiam Authenticam, 25*

So that the content of the original texts may be evident and comprehensible even to the faithful who lack any special intellectual formation, the translations should be characterized by a kind of language which is easily understandable, yet which at the same time preserves these texts' dignity, beauty, and doctrinal precision.<sup>5</sup> By means of words of praise and adoration that foster reverence and gratitude in the face of God's majesty, his power, his mercy and his transcendent nature, the translations will respond to the hunger and thirst for the living God that is experienced by the people of our own time, while contributing also to the dignity and beauty of the liturgical celebration itself.<sup>6</sup>

# Comparisons of Current and New Mass Translations

( 14:08 – 18:15)

## Basic Question

- ❑ How have Mass texts like the *Suscipiat*, the *Agnus Dei*, and the *Gloria* been changed, and why?

## Key Idea

- ❑ Texts like the *Suscipiat*, the *Agnus Dei*, and the *Gloria* are now translated in a way that better reflects the Latin original.

## Beginning Reflection

You might begin by raising these points:

- ❑ Some lay people may assume that the words of the Mass are being changed from an “original” text they have grown up with and heard all their lives to something more “old fashioned.” They can be reminded that the “original” words of the Mass are in Latin. The new English translation is largely a correction and improvement of an earlier English translation so that it is more faithful to the original.
- ❑ In addition, as Cardinal George points out in one of the interviews on this DVD, the Roman Missal (written in Latin) is now in its third edition. The second edition was never translated into English. Therefore, we are currently using a forty-year-old translation of a text that is no longer in use in the universal Church.

Show DVD ( 14:08 – 18:15)

## Activity

### Group Discussion

Ask participants the following questions and discuss responses.

- ❑ What is the primary change in the *Suscipiat*?

Presently, the priest prays that “our sacrifice may be acceptable to God.” In the new translation, he prays that “my sacrifice and yours may be acceptable.”

- ❑ What is the meaning of this change in the *Suscipiat*?

This change emphasizes that all the sacrifices of the faithful are gathered together into the one perfect sacrifice of Christ offered by the priest. *Extension:* The priest offers the sacrifice of Christ. We offer the sacrifice of our daily lives.

- ❑ What is the significance of the change in the *Agnus Dei* from “his supper” to “the supper of the Lamb”?

The Supper of the Lamb refers to the heavenly nuptial banquet presented in the Book of Revelation. This phrase restores the biblical allusion.

- ❑ In the prayer “Lord, I am not worthy,” why are the words “to receive you” changed to “that you should enter under my roof”?

*These words accurately translate the original Latin which quote the Roman centurion who says to Our Lord that he is not worthy for the Lord to enter under his roof. This change, again, restores a biblical allusion that was dropped in the original translation.*

### Group Discussion

Have the participants compare the two translations of the *Gloria* and discuss in what ways the new translation is more useful, meaningful, or beautiful.

Current Translation	New (restored) Translation
<p>Glory to God in the highest and peace to his people on earth. Lord God, heavenly King, Almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; You are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>	<p>Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>

### Additional Resources

#### *Liturgiam Authenticam, 27*

Even if expressions should be avoided which hinder comprehension because of their excessively unusual or awkward nature, the liturgical texts should be considered as the voice of the Church at prayer, rather than of only particular congregations or individuals; thus, they should be free of an overly servile adherence to prevailing modes of expression. If indeed, in the liturgical texts, words or expressions are sometimes employed which differ somewhat from usual and everyday speech, it is often enough by virtue of this very fact that the texts become truly memorable and capable of expressing heavenly realities. Indeed, it will be seen that the observance of the principles set forth in this Instruction will contribute to the gradual development, in each vernacular, of a sacred style that will come to be recognized as proper to liturgical language. Thus it may happen that a certain manner of speech which has come to be considered somewhat obsolete in daily usage may continue to be maintained in the liturgical context. In translating biblical passages where seemingly inelegant words or expressions are used, a hasty tendency to sanitize this characteristic is likewise to be avoided. These principles, in fact, should free the Liturgy from the necessity of frequent revisions when modes of expression may have passed out of popular usage.

# “And With Your Spirit”

( 18:15 – 20:49 )

## Basic Questions

- ❑ What is the significance of the dialogue between the priest and congregation beginning, “The Lord be with you”?
- ❑ Why has the phrase “And with your spirit” appeared in the new English translation of the Roman Missal?
- ❑ What does “And with your spirit” mean?

## Key Ideas

- ❑ “The Lord be with you” dialogue between the priest and people introduces every major liturgical action.
- ❑ The expression “And with your spirit” reflects the original Latin but was mistranslated in the current English translation.
- ❑ The expression “And with your spirit” is said only to the priest (and occasionally to the deacon) and refers to the charismatic grace the priest possesses through the Sacrament of Holy Orders.

## Beginning Reflection

Point out that the next section of the DVD will discuss what may be the simplest change in the new translation, as well as the one people will most notice, ask about, and perhaps be confused by. It is currently translated:

Priest: **The Lord be with you.**

People: **And also with you.**

The new translation is “And with your spirit.” Explain that our objective here will be to better understand and to be able to explain to others the meaning of this change.

**Show DVD ( 18:15 – 20:49 )**

## Activity

### Partner Discussion

Ask the participants to partner with another person to discuss and answer the following questions and discuss responses.

- ❑ Why has this dialogue been changed?

*The current “And also with you” is a clear mistranslation.*

*The words *Et cum spiritu tuo* are used only in response to a priest (and occasionally the deacon) when he is about to embark on an important liturgical action. *And with your spirit* refers to the charismatic gifts the priest received in his ordination.*

## Additional Resources

### *Catechism of the Catholic Church, 1542*

At the ordination of priests, the Church prays:

Lord, holy Father, . . .  
when you had appointed high priests to rule your people,  
you chose other men next to them in rank and dignity  
to be with them and to help them in their task. . . .  
you extended the spirit of Moses to seventy wise men. . . .  
You shared among the sons of Aaron  
the fullness of their father's power.<sup>7</sup>

### *Liturgiam Authenticam, 43*

Modes of speech by which heavenly realities and actions are depicted in human form, or designated by means of limited, concrete terminology—as happens quite frequently in biblical language (i.e., anthropomorphisms)—often maintain their full force only if translated somewhat literally, as in the case of words in the *Nova Vulgata Editio* such as *ambulare* [to walk], *brachium* [arm], *digitus* [finger], *manus* [hand], or *vultus* [face]. . . . Thus it is best that such terms not be explained or interpreted by more abstract or general vernacular expressions. . . . Therefore, one should avoid replacing these terms by a personal pronoun or a more abstract term, except when this is strictly necessary in a given case. It should be borne in mind that a literal translation of terms which may initially sound odd in a vernacular language may for this very reason provoke inquisitiveness in the hearer and provide an occasion for catechesis.

# The Rhetorical Style of the New Translation

(20:49 – 24:05)

## Basic Questions

- ❑ What is the rhetorical style of the Latin Roman Missal and the new English translation?
- ❑ What in our shared experience is like the rhetorical style of the new translation?

## Key Ideas

- ❑ The rhetorical style of the Roman Missal, now reflected in the new English translation, is thick, memorable, and theological.
- ❑ The formal rhetoric of some of America's greatest statesmen is similar to that of the new translation.

## Beginning Reflection

Remark to participants that in this third chapter of the DVD, Monsignor Moroney makes the statement that with the new translation, for the first time, we will be exposed to “the voice, ever ancient and ever new, of Roman Catholic liturgical prayer.”

As you watch, think about this statement and its importance in the life of the Church.

**Show DVD (20:49 – 24:05)**

## Activity

### Group Discussion

Ask participants the following questions and discuss responses.

- ❑ What is the rhetorical style of the Latin Roman Missal and the new English translation?  
*The rhetorical style of the Roman Missal, now reflected in the new translation, is thick, memorable, and theological.*
- ❑ What in our experience is like the rhetorical style of the new translation?  
*The formal rhetoric of some of America's greatest statesmen is similar to that of the new translation.*
- ❑ How do the examples from Lincoln, Kennedy, and Reagan relate to the new translation, according to Moroney?  
*Each are formal, yet profoundly intimate. In a similar manner, the collects, prefaces, and other prayers of the Roman Missal convey both the transcendence and the immanence of God's incarnate love.*

## Additional Resources

### *Liturgiam Authenticam, 59*

Since liturgical texts by their very nature are intended to be proclaimed orally and to be heard in the liturgical celebration, they are characterized by a certain manner of expression that differs from that found in everyday speech or in texts intended to be read silently. Examples of this include recurring and recognizable patterns of syntax and style, a solemn or exalted tone, alliteration and assonance, concrete and vivid images, repetition, parallelism and contrast, a certain rhythm, and at times, the lyric of poetic compositions. If it is sometimes not possible to employ in the translation the same stylistic elements as in the original text (as often happens, for example, in the case of alliteration or assonance), even so, the translator should seek to ascertain the intended effect of such elements in the mind of the hearer as regards thematic content, the expression of contrast between elements, emphasis, and so forth. Then he should employ the full possibilities of the vernacular language skillfully in order to achieve as integrally as possible the same effect as regards not only the conceptual content itself, but the other aspects as well. In poetic texts, greater flexibility will be needed in translation in order to provide for the role played by the literary form itself in expressing the content of the texts. Even so, expressions that have a particular doctrinal or spiritual importance or those that are more widely known are, insofar as possible, to be translated literally.

# The First Eucharistic Prayer

(24:05 – 27:19)

## Basic Question

- ❑ How does the new English translation of the First Eucharistic Prayer reflect the “thick, memorable, and theological” approach of the Latin Mass?

## Key Idea

- ❑ The new English translation of the First Eucharistic Prayer puts the focus on God rather than on us and uses a more formal rhetoric that has more theological meaning.

## Beginning Reflection

Explain that the next section of the DVD will discuss how the new English translation of the First Eucharistic Prayer reflects the style of the Latin original.

**Show DVD (24:05 – 27:19)**

## Activity

### Group Discussion

Ask participants the following question and discuss responses.

- ❑ According to the DVD, why does the new translation of the First Eucharistic Prayer begin with the seemingly awkward phrase “To you, therefore, most merciful Father,” instead of our current “We come to you, Father” ?

*The new translation is faithful to the original Latin, which puts the focus on God rather than on us.*

### Partner Discussion

Ask the participants to partner with another person to identify a few examples of thick, memorable, and theological language in the new translation of the First Eucharistic Prayer.

*Possible examples may include:*

*These gifts, these offerings, these holy and unblemished sacrifices.*

*Be pleased to grant her peace, to guard, unite, and govern her.*

## Additional Resources

### *Liturgiam Authenticam, 74*

A certain stability ought to be maintained whenever possible in successive editions prepared in modern languages. The parts that are to be committed to memory by the people, especially if they are sung, are to be changed only for a just and considerable reason. Nevertheless, if more significant changes are necessary for the purpose of bringing the text into conformity with the norms contained in this Instruction, it will be preferable to make such changes at one time, rather than prolonging them over the course of several editions. In such case, a suitable period of catechesis should accompany the publication of the new text.

### Lincoln's Gettysburg Address

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

# Prefaces and Collects

(27:19 – 31:35)

## Basic Question

- ❑ Besides their function within the Mass, what additional value do the new English translations of the collect and prefaces hold for the faithful?

## Key Idea

- ❑ The newly translated collect and preface texts are a rich source for our homiletic, catechetical, and theological reflection.

## Beginning Reflection

Remark to the participants that this section of the DVD takes an in-depth look at some of the collects and prefaces in the new translation, focusing on their homiletic, catechetical, theological, poetic, and intimate character.

**Show DVD (27:19 – 31:35)**

## Activity

### Reflection in Writing

Have the participants choose *one* of the collects below and ask them to write a reflection on it, exploring its homiletic, catechetical, theological, poetic, or intimate character.

*Collect for the Dedication of a Church:*

O God, who year by year  
renew for us the day  
when this your holy temple was consecrated,  
hear to the prayers of your people  
and grant that in this place  
for you there may always be pure worship  
and for us, fullness of redemption.  
Through our Lord.

*Common of the Blessed Virgin Mary:*

Grant, O merciful God,  
protection to us in our weakness,  
that we, who keep the Memorial of the holy  
Mother of God,  
may, with the help of her intercession,  
rise up from our iniquities.

*Or:*

Pardon the faults of your servants, we pray,  
O Lord,  
that we who cannot please you by our own deeds  
may be saved through the intercession  
of the Mother of your Son and our Lord.

*Or:*

O God,  
who willed that your Word, begotten from all  
eternity,  
should come forth from the womb of the  
Blessed Virgin Mary,  
grant, we pray, through her intercession  
that he may light up our darkness  
with the splendor of his presence,  
and from his fullness give us joy and peace.

## Additional Resources

### *Liturgiam Authenticam*, 80

The practice of seeking the *recognitio* from the Apostolic See for all translations of liturgical books<sup>8</sup> accords the necessary assurance of the authenticity of the translation and its correspondence with the original texts. . . . [I]t is not permissible to publish . . . any liturgical texts that have been translated or recently composed, as long as the *recognitio* is lacking. Since the *lex orandi* must always be in harmony with the *lex credendi* and must manifest and support the faith of the Christian people, the liturgical translations will not be capable of being worthy of God without faithfully transmitting the wealth of Catholic doctrine from the original text into the vernacular version, in such a way that the sacred language is adapted to the dogmatic reality that it contains.<sup>9</sup>

Furthermore, it is necessary to uphold the principle according to which each particular Church must be in accord with the universal Church not only as regards the doctrine of the Faith and the sacramental signs, but also as regards those practices universally received through Apostolic and continuous tradition.<sup>10</sup> For these reasons, the required *recognitio* of the Apostolic See is intended to ensure that the translations themselves, as well as any variations introduced into them, will not harm the unity of God's people, but will serve it instead.<sup>11</sup>

# Implementing the New Translation

(31:35 – end)

## Basic Questions

- ❑ What effort will it take to receive the benefits this new English translation promises?
- ❑ What benefits will we receive from this effort?

## Key Ideas

- ❑ It will take hard work, study, and prayer to receive the benefits of this new translation.
- ❑ The benefits of the effort to implement the new translation are to know the liturgy we celebrate in its authentic form and to be so affected by those mysteries that we are transformed into the image of Christ from the inside out.

## Beginning Reflection

Explain that we will look at some additional newly translated texts and then turn to the question of how to implement the new translation.

**Show DVD (31:35 – end)**

## Activity

### Group Discussion

Have the participants identify differences between the following translations of the collect for the Mass of the Christmas Vigil. Ask them to base their evaluation on homiletic, catechetical, theological, poetic, or emotional grounds.

<i>Old Translation</i>	<i>New Translation</i>
God our Father, every year we rejoice as we look forward to this feast of our salvation. May we welcome Christ as our redeemer, and meet him with confidence when he comes to be our judge.	O God, who gladden us year by year as we wait in hope for our redemption, grant that just as we joyfully welcome your Only Begotten Son as our Redeemer we may also merit to look upon him confidently when he comes again as our Judge.

### Group Discussion

Ask the two *Basic Questions* (above). The *Key Ideas* provide possible responses.

## Additional Resources

### *Catechism of the Catholic Church, 1100*

In the celebration of the liturgy, Sacred Scripture is extremely important. From it come the lessons that are read and explained in the homily and the psalms that are sung. It is from the Scriptures that the prayers, collects, and hymns draw their inspiration and their force, and that actions and signs derive their meaning.<sup>12</sup>

### *Liturgiam Authenticam, 120*

The books from which the liturgical texts are recited in the vernacular with or on behalf of the people should be marked by such a dignity that the exterior appearance of the book itself will lead the faithful to a greater reverence for the word of God and for sacred realities.<sup>13</sup> Thus it is necessary as soon as possible to move beyond the temporary phase characterized by leaflets or fascicles, wherever these exist. All books intended for the liturgical use of a priest or deacon celebrants are to be of a size sufficient to distinguish them from the books intended for the personal use of the faithful. To be avoided in them is any extravagance which would necessarily lead to costs that would be unaffordable for some. Pictures or images on the cover and in the pages of the book should be characterized by a certain noble simplicity and by the use of only those styles that have a universal and perennial appeal in the cultural context.

# Supplemental Materials

## Interviews with members of the Vox Clara Committee

- ❑ This new English translation has special importance because of the special importance the English language has in the world: English is the new Latin, or common tongue.
- ❑ The texts in the new translation are fuller and richer, true to the Second Vatican Council's wishes, and scripturally more accurate.
- ❑ The texts are faithful to their centuries-old material.
- ❑ In keeping with the intention of Vatican II, the new translation will be a vehicle of prayer for the faithful.
- ❑ The new translation does not talk down to people but respects their intelligence.
- ❑ The consultation that has gone into the new translation has been very wide.
- ❑ For the fifteen African countries that will be using it, the new English translation is not an imposition from outside, because it has been made in collaboration with the African churches.
- ❑ Some difficult theological terms like "consubstantial" are used in the new translation because they best express the mystery being conveyed.

## Other Interviews

### Cardinal Francis Arinze

- ❑ The text of the new translation is as near as possible to the original Latin.
- ❑ Priests and deacons should be open to this new translation to help the faithful benefit from it.

### Cardinal Antonio Canizares Llovera

- ❑ Faithfulness to the Latin text makes possible a faithful transmission of Sacred Tradition.

### Cardinal George Pell

- ❑ Vox Clara worked closely with the ICEL translators and the Congregation for Divine Worship.
- ❑ The texts are more faithful to the Latin, so they are theologically rich, not watered down.
- ❑ While not employing everyday language, the texts' style is powerful and suitable for divine worship.
- ❑ The texts are completely faithful to the Second Vatican Council, restoring the divine dimension of the Liturgy while preserving its communitarian nature.

### Cardinal Francis George

- ❑ The Roman Missal is now in its third edition. The second edition was never translated into English. Therefore, we are currently using a forty-year-old translation of a missal that is no longer in use in the universal Church.
- ❑ We also have a new method of translation. The "formal equivalence" method allows the various levels of meaning in the original texts to be preserved and to be made accessible.
- ❑ The new translation also provides an opportune moment for catechesis in the divine meaning of the liturgy.

## Archbishop Alfred Hughes

- ❑ The new translation is the fruit of forty years of experience.
- ❑ It is a faithful, but not literal or slavish, translation, which captures the levels of doctrinal meaning present in the original Latin. The allusions to the Scriptures and the Fathers of the Church are preserved.
- ❑ The liturgy re-presents the most important moment in human history: when Christ offers himself to the Father for our salvation. To the extent that we understand this, we will never want to walk away from it.

## Rev. Anthony Ward

- ❑ The first translations of the Roman Missal did not satisfy people.
- ❑ This new translation goes back to the texts of Scripture and the writings of the Church Fathers who created the first Christian liturgy.

## Eucharistic Prayers

Msgr. James Moroney “performs” Eucharistic Prayers I–IV, so we can both hear the new translation and see the actions performed according to the rubrics.

# Explanation of the Presenter's Guide

The Presenter's Guide is intended to assist you in presenting Msgr. James P. Moroney's DVD program, "A New Translation for a New Roman Missal."

The Presenter's Guide is divided into two parts: (1) the introduction and (2) ten units of study.

## The Introduction

The introduction first presents **The Main Presentation at a Glance**. This page outlines the specific concepts presented in the program.

This is followed by a **Lesson Planning Guide** which summarizes the curriculum presented in the Presenter's Guide. The columns of this graphic present the following:

- (1) The ten units that can be taught in one, three, or up to ten sessions. These are color coded, so you can easily see how they are broken down by chapter.
- (2) The basic question or questions each unit asks and answers.
- (3) One to three participant activities for each unit.
- (4) The DVD time stamp for each unit.

## The Units of Study

The second part of the Presenter's Guide is the detailed lesson plans for presenting the material of the DVD.

Each unit begins with a heading to identify the chapter, the unit, and a title representing the specific subject matter of that unit.

This is followed by the **Basic Question** or questions the unit presents and the **Key Idea** or ideas (which answer the basic question).

Next comes one to three activities per unit. These are intended to prepare the participants for or to give them the opportunity to react to the material of the DVD presentation.

At the end of each unit is **Additional Material**. This consists of some relevant original source material you can use to enrich your or your participants' understanding and experience. It could also be the basis of additional activities.

After the final unit, the section **Supplemental Materials** summarizes the "bonus" materials on the DVD. These are a series of interviews on the new translation and a dramatization of the four new Eucharistic prayers.

Lastly, you will find various materials to assist you in presenting this material.

\* *Warning: The timestamps noted for each of the units correspond to the DVD when played from "Main Presentation" on the DVD main menu (time counter begins at 0:00 for chapters accessed individually).*

# Three Methods for Presenting this Material

## In one, 60-90 minute session

- ❑ Introduce the material by presenting a summary of **The Main Presentation at a Glance**.
- ❑ Show the DVD in its entirety.
- ❑ Lead a discussion at the end using various discussion points and activities that can be selected from the Presenter's Guide.

## In three, 60 minute sessions

- ❑ Introduce each session with the summary provided in **The Main Presentation at a Glance**.
- ❑ Show each unit, pausing the DVD at the end of each to have the participants work on the provided activities you select.

## In ten, 30-45 minute sessions

- ❑ Introduce each session with the summary provided in **The Main Presentation at a Glance** for the chapter of that day's unit.
- ❑ Present one unit per session.
- ❑ Complete all of the activities, allowing ample time for each.
- ❑ Discuss the *Additional Resource* material, applying it to the content of the unit.

# Some Tips for Presenting this Video

## Organizing a Viewing

### Who can host a viewing?

You can! The 37-minute main presentation is ideal for learning more about the new English translation of the Roman Missal. The DVD is designed to aid both priests and the faithful to better understand the changes in the English translation of the Roman Missal and to help them explain these changes to others.

### What can I say?

Don't worry! The Presenter's Guide gives several suggestions!

### Concerned that you won't have answers to any questions?

Don't worry! The Presenter's Guide has given many questions and answers to frequently asked questions!

### What size group should I have?

Any size you want!

#### **Small groups (Parish groups, Family, Friends)**

A typical home entertainment system is ideal for showing "A New Translation for a New Roman Missal" to smaller audiences. All you need is the DVD and a TV with a DVD player. You can also use a laptop and project on to a large screen. Be sure to invite anyone you think may want to learn more about the new English translation of the Roman Missal.

#### **Medium groups**

Parishes (contact your pastor, parish council members, and parish groups) and schools (contact your religious education director, or school principal) are ideal places for larger screenings.

### Need help?

Call 630-739-9750, or email [info@mwtf.org](mailto:info@mwtf.org).

### How do I organize a viewing for a larger group?

Tips for how to organize a viewing for a larger group can be found on the next page.

## Organizing a Viewing for a Larger Group

### Advance preparation:

- Set event date and secure viewing facility.
- Order two copies of the DVD (visit [www.romanmissal.us](http://www.romanmissal.us), call 630-739-9750, or email [info@mwtf.org](mailto:info@mwtf.org)).
- Secure viewing equipment.
- Determine presentation lineup. We suggest having someone introduce the DVD.
- Depending on the event, you may also have a keynote speaker or a panel discussion.
- We suggest that speakers precede the screening and discussions follow it.
- Compile guest list and send out invitations and/or post flyers. Advertising in the parish bulletin is a good idea.
- Order refreshments and serving supplies (if applicable).
- Preview the entire DVD (bring two copies the day of the event!).

### Same day preparation

Arrive two hours prior to the start of the event to make sure the facility and equipment are ready!

### Equipment

- Plug-in TV monitor and DVD player to electric outlet.
- Bring two copies of the DVD.
- Check DVD for scratches or cracks.
- Load DVD into player and check to see that is if functioning properly.
- Prompt DVD to beginning of program.
- Check sound level.

### Facility

- Make sure there is sufficient seating with clear visibility to screen.
- Encourage people to sit near the front.
- Check that lighting can dim sufficiently to see screen clearly.
- Set-up tables for refreshments (if applicable).

### Other

- Set out any handouts for easy distribution.
- Have some pens and paper available.

### How did it go?

Let us know, call 630-739-9750, or email [info@mwtf.org](mailto:info@mwtf.org).

# Endnotes

## Chapter One

1. Cf. John Paul II, Post-Synodal Exhortation *Pastores dabo vobis*, 15: 1.c., 679–681.
2. *Sacrosanctum Concilium*, 47.

## Chapter Two

3. Cf. John 17:4.
4. Cf. THE CONSILIIUM “FOR THE IMPLEMENTATION OF THE CONSTITUTION ON THE SACRED LITURGY”, Letter to the Presidents of the Conferences of Bishops, 21 June 1967: *Notitiæ* 3 (1967) 296; CARD. SECR. OF STATE, Letter to the Pro-Prefect of the Congr. for Divine Worship and the Discipline of the Sacraments, 1 February 1997.
5. Cf. POPE PAUL VI, Address to translators of liturgical texts into vernacular languages, 10 November 1965: AAS 57 (1965) 968; CONGR. FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, Instr. *Varietates legitimæ*, n. 53: AAS 87 (1995) 308.
6. Cf. POPE JOHN PAUL II, Address to a group of Bishops from the United States of America on their *Ad limina* visit, 4 December 1993, n.2: AAS 86 (1994) 755–756.
7. *Roman Pontifical*, Ordination of Priests 22, Prayer of Consecration.

## Chapter Three

8. Cf. SECOND VATICAN COUNCIL, Const. *Sacrosanctum Concilium*, n.36; S. CONGR. OF RITES, Instr. *Inter Oecumenici*, nn.20–21, 31: AAS (1964) 882, 884; *Code of Canon Law*, can.838.
9. Cf. POPE PAUL VI, Address to the Members and Experts of the Consilium “for the implementation of the Constitution on the Sacred Liturgy”, 13 October 1966: AAS 58 (1966) 1146; Address to the Members and Experts of the Consilium “for the implementation of the Constitution on the Sacred Liturgy,” 14 October 1968: AAS 60 (1968) 734.
10. *MISSALE ROMANUM*, editio typica tertia, *Institutio Generalis*, n.397.
11. Cf. SECOND VATICAN COUNCIL, Dogm. Const. On the Church, *Lumen Gentium*, n. 13; cf. POPE JOHN PAUL II, Apost. Letter (Motu proprio) *Apostolos suos*, 21 May 1998, n.22: AAS 90 (1998) 655–656.
12. *Sacrosanctum Concilium*, 24.
13. Cf. SECOND VATICAN COUNCIL, Const. *Sacrosanctum Concilium*, n.122; S. CONGR. OF RITES, Instr. *Inter Oecumenici*, n.40 e: AAS 56 (1964) 886.