

Bulletin Inserts on the New Roman Missal

December 2010

In preparation for the implementation of the new Roman Missal in November, 2011, we're encouraging parishes to include a short blurb in their bulletins each week. The Office of Worship will send suggested bulletin inserts monthly. Since this coming year is an excellent opportunity for catechesis on the liturgy, some blurbs will focus specifically on the upcoming changes; others will focus on our celebration of the Eucharist in general.

Below are the bulletin inserts for December, 2010:

Sunday, December 5, 2010

On Sunday, November 27, 2011, Catholics in the United States will begin worshipping with the newly-translated texts of the third edition of the Roman Missal.

Why was there a need for a new translation of the Roman Missal?

The *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 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 in 1975. Pope John Paul II promulgated the third edition 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 third edition of the *Roman Missal* 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 some new principles and rules for translation.

Sunday, December 12, 2010

On Sunday, November 27, 2011, Catholics in the United States will begin worshipping with the newly-translated texts of the third edition of the Roman Missal.

Who completed the work of translating the Roman Missal?

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 U.S. Conference of Catholic Bishops and the other member Conferences of Bishops received draft translations of each text from ICEL and had the opportunity to offer comments and suggestions to ICEL. A second draft was then prepared by ICEL, which each Conference of Bishops approved 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 *Roman Missal*.

Sunday, December 19, 2010

On Sunday, November 27, 2011, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

In the earliest centuries of the Church, there were no books containing prescribed liturgical prayers, texts, or other instructions. Because the faith of the Church was (and still is) articulated in liturgical prayer, there was a need for consistency and authenticity in the words used in the celebration of the Liturgy. Collections of prayers developed gradually for use in particular locations and situations such as for a particular monastery, for the Pope, or for other local churches. Such collections were contained in booklets which over centuries were drawn together into larger collections of prayers. The process of sharing text was by copying by hand. This was a laborious task which at times led to inconsistencies and errors.

The first true liturgical books which could be called “missals” were found in monasteries beginning around the 12th and 13th Centuries. The first book bearing the name *Missale Romanum* appeared in 1474, in the same century as the invention of the printing press. But it was not until after the Council of Trent that Pope Pius V, in 1570, promulgated an edition of the *Missale Romanum* that was to be in obligatory use throughout the Latin Church. This marked the first official attempt at uniformity in the celebration of the Mass in the history of the Church.

Sunday, December 26, 2010

On Sunday, November 27, 2011, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

Catholic Churches around the world are filled today with the sound of the Gloria. Prior to yesterday’s celebration of Christmas, we had not heard the Gloria for several Sundays during our observance of Advent. The Gloria is one of our treasures. It is sung on Sundays outside the seasons of Advent and Lent and on solemnities and feasts and other special celebrations. It is an ancient Greek hymn dating back to the 2nd or 3rd century. It is also known as the “Angelic Hymn” or the “Greater Doxology” (the “Lesser Doxology” appears at the end of the Eucharistic Prayer). The Gloria is primarily a hymn of praise, acknowledging God’s greatness and goodness. Some describe it as a “burst of joy”. The new translation of the Missal will bring some minor changes to the text of the Gloria. The second stanza, for instance, will be as follows: *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.*