

# Bulletin Blurbs on the New Roman Missal

October 2011

*In preparation for the implementation of the new Roman Missal in November, we're encouraging parishes to include a short blurb in their bulletins each week. The Office of Worship will send suggested bulletin blurbs monthly. Since this 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 blurbs for October 2011:*

## **Sunday, October 2, 2011**

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

Soon we will be noticing some changes at Mass. On the First Sunday of Advent, November 27, newly translated prayers will be used at liturgy in the dioceses of the United States (and throughout the English-speaking world). The *Roman Missal*, the source of the prayers, is now in its third edition. The first and second editions of the Roman Missal in English (formerly called the *Sacramentary*), officially introduced in 1974 and 1985, respectively, were marked by a style of English that was accessible and easy to understand. The prayers themselves, though, were not always accurate translations of the original Latin texts. The *Roman Missal, Third Edition*, on the other hand, makes use of a more formal style of English. The prayers are intended to be more literal renderings of the original Latin texts so that the meaning contained in them is accurately expressed in English.

## **Sunday, October 9, 2011**

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

On November 27 of this year, the first Sunday of Advent, we will begin to use a new translation of the Mass we celebrate each day. Some of you may be wondering why the words we have used for almost 40 years have to change. The answer to this question dates back a few decades, to the early 1970s. Officially, the language of the Mass we celebrate is Latin, but the Second Vatican Council (which took place in the mid-1960s) gave permission for other languages to be used as well. The work of translating began almost immediately, and English was one of the first to be completed -- in 1974. The work of refining the English translation of the Mass began in earnest in 1989. In the meanwhile, there was also a revised version of the Latin text published in 2001 in order to incorporate the newly-named saints proclaimed by Blessed John Paul II. The English translation was finally approved last year, and is now being implemented throughout the world, in all English-speaking countries.

## **Sunday, October 16, 2011**

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

### **What are the biggest changes in the translation of the Roman Missal that will affect the congregation?**

Our response to “The Lord be with you” changes from “And also with you” to “And with your spirit.” There are small changes in some of the other responses, too. Returning to the word order of the Latin text has given us five more lines in the Glory to God. You will find many changes in the creeds. The Nicene Creed now reads “consubstantial with the Father” instead of “one in being with the Father.” The Apostles’ Creed speaks of Jesus who “descended into hell” instead of “descended to the dead.” The prayer, “Lord, I am not worthy to receive you” that we pray just before communion now reads, “Lord, I am not worthy that you should enter under my roof ...”. This is a good example of how a prayer now more closely reflects the biblical passage Matthew 8.8 that it echoes.

## **Sunday, October 23, 2011**

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

With the new translation of the Roman Missal, you’ll notice that, in many instances, the English translation of the Latin texts is more closely in line with the translations of other languages in the world. For example, in almost every other major language of the world, the response to “*The Lord be with you*” has always been “*And with your Spirit.*” This is how it is translated in Spanish, French, Italian, German, Polish . . . even in the African language of *isiZulu*. The translation of the Mass texts can serve as a beautiful reminder that, as the Scriptures tell us, we are all one in Christ Jesus.

## **Sunday, October 30, 2011**

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

When visiting an art museum, you’ve probably noticed how the tour guide provides insight into the major characteristics of each painting. A good guide will point out how artists intentionally use light, color, texture, shapes, and so on to express themselves. In a similar way, the words we use in worship can be compared to works of art. This is no ordinary language—it’s ritual language. With that in mind, the translators of the 3rd Edition of the Roman Missal intentionally sought to make certain characteristics obvious, thus bringing out the depth, beauty, and rich meaning of the words we pray at Mass. Just as we pause to take in the beauty and complexity of a work of art, we also need to stand back and look carefully at the words of the new Roman Missal translation, allowing them to speak to us at a deeper level than do ordinary words and phrases. Over time, as we continue to ponder and reflect on these words and images, they will reveal to us ever-deeper levels of meaning that we may miss at first glance. In doing so, they draw us deeper and deeper into the Paschal Mystery of Jesus Christ.