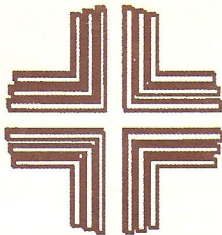


Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 28, No. 1, 2011

IMPLEMENTING THE THIRD TYPICAL EDITION OF THE *ROMAN MISSAL*

Rev. Thomas A. Dente, *Director*
Office of Divine Worship



Recently, Cardinal George, Archbishop of Chicago and Past President of the USCCB, announced that the English translation of the 3rd typical edition of the *Roman Missal* will be mandated for use in the United States on the first Sunday of Advent, 2011 (November 27, 2011).

The third typical edition of the *Roman Missal* was promulgated by Pope John Paul II in 2000 and was published in Latin in 2002. It has taken eight years for the text to be translated into English which indicates the complexity of translating liturgical texts into the vernacular.

The process of translation into English is initially handled by the International Commission on English in the Liturgy (ICEL). Drafts of the translation are then sent to all of the English speaking conferences of Bishops throughout the world. Over a period of years, the conferences examine, suggest changes to, and vote on the new translation. Ultimately, all translations require approval by the Holy See. To assist the Pope with this process, the Vox Clara commission, consisting largely of bishops from several English speaking countries, was created. The many layers through which a translation passes makes for a lengthy process, but it is meant to insure the best possible translation of the texts.

The content of the third typical edition of the *Roman Missal* will contain few changes from the current edition. It will have more prefaces and the latest saints added to the calendar will be included.¹ However, there will be a significant change in the style of translation of the texts, giving all of the prayers a remarkably different sound and feeling.

A NEW STYLE OF TRANSLATION

The Sacramentary currently used at Mass was translated according to the principle of “dynamic equivalence.” Essentially what this means is that the *meaning* of the texts took priority over the *wording* of the texts. As speakers of more than one language know, you cannot literally translate words from one language to another. Instead, a text is often considered in one language, the meaning is assessed, and then the meaning is translated into the second language. With this principle in effect, the translators of the current Sacramentary had more flexibility when translating from the Latin into English.

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In the years since the current translation of the Sacramentary, concern has been raised that dynamic equivalence caused the translation to drift too far from the original Latin wording. In 2001, the Holy See issued new guidelines² for the translation of liturgical texts, calling for the use of “formal equivalence” in translation. This method requires a more literal translation from the Latin into the vernacular. In the past, words could be omitted when translating from the Latin into English. Today, as many of the words as possible are to be translated from the original Latin into the vernacular. In Latin, the grammar and syntax are different than in English, but formal equivalence requires that the translation remain as close to the Latin style of grammar as possible.

To be clear, few if any of the original Latin texts have changed at all, but what has changed is the method of translation. Therefore, even though the prayers in the original Latin have not changed, the English rendering of these texts will sound noticeably different. See for example the Collect (Opening Prayer) for the First Sunday of Advent in the box. It is included in the original Latin, the current translation, and the proposed translation of the third typical edition.

Not only will the prayers sound different to listeners, but they will be especially different for the bishops and priests who pray them aloud. After over 35 years of use, the prayers in the current Sacramentary are well known to English speaking bishops and priests. Many have been committed to memory. It will take a conscious effort on their part to pray the texts according to the new translation.

Many of the parts spoken and sung by the people have changed as well, most notably the response to the greeting, “The Lord be with you.” Currently the response is “And also with you.” The original Latin is worded *Et cum spiritu tuo* and will now be rendered literally as “And with your spirit.” With careful catechesis, it should not take long for the assembly to adjust to their changes. It is critically important that none of these changes come as a surprise to the faithful on the first Sunday of Advent, 2011. They should be well informed and versed in these changes prior to the implementation date.

COLLECT FOR THE FIRST SUNDAY OF ADVENT

Original Text

Da, quaesumus, omnipotens Deus,
hanc tuis fidelibus voluntatem,
ut, Christo tuo venienti iustis operibus occurrentes,
eius dexteræ sociati, regnum mereantur possidere caeleste.
Per Dominum.

Current Sacramentary Translation

All-powerful God,
increase our strength of will for doing good
that Christ may find an eager welcome at his coming
and call us to his side in the kingdom of heaven,
where he lives and reigns with you
and the Holy Spirit, one God, for ever and ever.

Proposed Third Typical Edition Translation

Grant your faithful, we pray, almighty God,
the resolve to run forth to meet your Christ
with righteous deeds at his coming,
so that, gathered at his right hand,
they may be worthy to possess the heavenly kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Excerpt from the English translation of the *Roman Missal* © 2010, ICEL, Inc. All rights reserved.

THE TIME IS NOW

With less than one year until implementation, now is the time to start preparing for the use of the newly translated *Roman Missal*. One thing is certain: all Roman Catholic English speaking parishes and institutions must begin using the third typical edition of the *Roman Missal* on Sunday, November 27, 2011. It would be unfair to the people of the Archdiocese of Newark to have parishes and places which do not implement the *Roman Missal* or only partially implement it while the majority of the diocese moves forward.

A GOLDEN OPPORTUNITY

While there are some who see these changes as a burden, many others see the new translation as a golden opportunity to raise awareness of the central importance of the liturgy in the life of the Church. The implementation of the third typical

edition of the *Roman Missal* cannot be viewed as simply an issue of wording. Rather, it should be taken as an opportunity to evaluate all elements of the liturgy and how it is celebrated.

Many of the resources which are being made available to assist with the implementation are conscious of this opportunity. It would be wrong to simply tell people that they are going to “have to” say new words at Mass without giving them catechesis on the Mass itself. Handled enthusiastically and optimistically, the forthcoming changes could be a means for renewing the people’s participation in the liturgy.

The Office of Divine Worship of the Archdiocese of Newark is working hard to assist parishes and institutions with the implementation of the third typical edition

of the *Roman Missal*. The implementation of the *Roman Missal* will require special preparation for at least three distinct groups: clergy, musicians, and lay faithful. Each of these will be addressed in more detail in this issue of *Word on Worship*. The most up to date information on the *Roman Missal* for the Archdiocese can be found at the website www.RomanMissalNewark.org

Promulgated at Vatican II (1963), the *Constitution on the Sacred Liturgy*, with its call for the full, conscious and active participation of all present at liturgy, is as relevant and essential now as ever before. The desire for all to be imbued with the rites of the church in order to be immersed in the Paschal Mystery remains the focus of all liturgical texts, including the forthcoming third typical edition of the *Roman Missal*.

¹ Eucharistic Prayers 1 - 4, Reconciliation 1 & 2, and the 4 versions of the Eucharistic Prayer for Various Needs and Occasions will be included. The 3 Eucharistic Prayers for Children will not be included.

² *Liturgiam authenticam*.

The Office of Divine Worship Presents

www.RomanMissalNewark.org

A website to assist you
with all of your *Roman Missal* needs.

On November 27, 2011, the Roman Catholic Church in the USA will implement the third typical edition of the *Roman Missal* in English. Prepare yourself and your parish for this new translation by visiting RomanMissalNewark.org

RomanMissalNewark.org contains information for priests, musicians, parishioners and implementation teams about the *Roman Missal*.

A calendar for implementation with free resources are available.

Visit regularly for recent updates!

www.RomanMissalNewark.org

Staff

Editor: Kathy Skrupskis.

Design/Layout: Rev. Michael C. Santoro

Editorial Board: Joan Conroy, Rev. James Ferry, Rev. Peter K. Funesti, Rev. Msgr. Richard Groncki, Rev. Thomas B. Iwanowski, Patricia Krema, Susan Zaremba Malone, Mark Pacoe, Rev. Charles Pinyan, Rev. Michael C. Santoro, Kathy Skrupskis.

Contributors: Rev. Thomas A. Dente and the staff of the Office of Divine Worship

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THIRD
TYPICAL
EDITION
OF THE
ROMAN MISSAL:
EUCCHARISTIC
PRAYER II

99. Although it is provided with its own Preface, this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the Saints we declare your glory, as with one voice we acclaim:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

101. He joins his hands and, holding them extended over the offerings, says:

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,

*He joins his hands and
makes the Sign of the Cross once over the bread and the chalice together, saying:*

so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

At the time he was betrayed
and entered willingly into his Passion,

*He takes the bread
and, holding it slightly raised above the altar, continues:*

he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

*He shows the consecrated host to the people, places it again on the paten,
and genuflects in adoration.*

103. After this, he continues:

In a similar way, when supper was ended,

*He takes the chalice
and, holding it slightly raised above the altar, continues:*

he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

*He shows the chalice to the people, places it on the corporal, and genuflects in
adoration.*

104. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

105. Then the Priest, with hands extended, says:

Therefore, as we celebrate
the memorial of his Death and Resurrection,



we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop*
and all the clergy.



In Masses for the Dead, the following may be added:

Remember your servant N.,
whom you have called (today)
from this world to yourself.
Grant that he (she) who was united with your Son in a death like his,
may also be one with him in his Resurrection.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you

He joins his hands.

through your Son, Jesus Christ.

106. He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

The people acclaim:

Amen.

** Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the General Instruction of the Roman Missal, no. 149.*

A PROCESS FOR IMPLEMENTING THE THIRD TYPICAL EDITION OF THE ROMAN MISSAL

All parishes and institutions of the Archdiocese of Newark will need to begin using the English translation of the 3rd typical edition of the *Roman Missal* on the first Sunday of Advent, 2011. Parishes, institutions and clergy will need to be well prepared for its use prior to its implementation.

At the direction of Archbishop Myers, the Office of Divine Worship, in conjunction with the Liturgical Commission, has completed a process to prepare for this implementation. This process is flexible and designed to meet the needs of a variety of communities. Parishes and institutions need to consider carefully what will work best for their community and adapt as needed.

A THREE TIERED PROCESS

There are three levels at which preparation for the *Roman Missal* will need to take place. Each tier requires a different approach for preparation, although some may overlap.

1. Tier one: Clergy, Religious, Staff, Lay Leadership
2. Tier two: "Active" parishioners, regular Mass attendees
3. Tier three: Occasional Mass attendees

A calendar has been devised for the year prior to implementation based on the needs of these three tiers.

TIER 1: CLERGY, RELIGIOUS, STAFF, LAY LEADERSHIP

This tier would include: The pastor or administrator, all priests, all deacons, all religious. All lay staff members including music director, religious education coordinator, youth minister, pastoral associates, etc.

This tier may also include: Pastoral Council, Liturgy Committee, liturgical ministers, catechists, and any parish groups that meet regularly (e.g. men's or women's faith sharing groups, senior groups, adult faith formation groups, RCIA groups).

The first tier is extremely important. These are the key leadership people of the parish. They need to be well formed and knowledgeable of the changes and be able to answer questions from other

parishioners. The more people in the parish or institution who are aware of the changes and the reasons for the changes, the easier the transition will be when the *Roman Missal* is implemented.

RESOURCES FOR TIER 1:

There are a wide variety of materials becoming available from many sources to assist with this implementation. The Office of Divine Worship recommends each parish consider carefully what will work best for them.

One resource that has been reviewed by the Office of Divine Worship will be explored here. It is titled *Understanding the Revised Mass Texts*. It is published by Liturgical Training Publications, Archdiocese of Chicago, under the auspices of Cardinal George.

LTP has an excellent reputation for liturgical catechesis. They publish the popular Lector Workbook and *Sourcebook for Sundays, Seasons and Weekdays* used by many of the parishes and institutions of the Archdiocese of Newark.

Understanding the Revised Mass Texts is an eight session catechetical program designed to prepare users to implement the *Roman Missal*.

- It can be used by pastors with their parish staff and pastoral council
- It can be used by parish leaders with liturgy committees, liturgical ministers, adult faith formation
- It can be used by RCIA coordinators with RCIA groups
- It can be used by youth ministers with groups of young people
- It can be used by Religious Education Coordinators with catechists

The resource contains eight sessions covering different topics on the *Missal*. These sessions may be spread out over several weeks or months or they may be combined so that two or more sessions can be done in a single meeting. This resource is flexible enough to be used as a simple 10 – 15 minute introduction at the beginning of any meeting.

Understanding the Revised Mass Texts contains two booklets: a smaller booklet simply titled *Understanding the Revised*

Mass Texts and a larger *Leader's Edition*. They were written by Paul Turner, a pastor and theologian, and Kathy Coffey, author and liturgist from Denver, Colorado.

The small booklet is for participants. It contains eight brief essays covering:

- Why and how the Mass texts are being Revised
- Introductory Rites
- Gloria and Liturgy of the Word
- The Profession of Faith
- The Liturgy of the Eucharist
- The Eucharistic Prayer
- The Mystery of Faith
- Communion and Concluding Rites.

Each essay includes a text box showing the prayers and responses that will be changed for the people. The text box includes the current translation side by side with the new translation so that users can clearly see what will be different.

The *Leader's Edition* contains all of the information found in the smaller pamphlet plus:

- A Leader's introduction of the materials
- Outlines for a leader preparing for a session
- The entire content of the participant's booklet is found in the *Leader's Edition*.
- Each session includes additional materials such as:
 - Welcome information for participants
 - Opening Prayer
 - Icebreaker
 - Leader's hints
 - Discussion questions

Remember, all of this does not need to be used at every session, and sessions may be adapted or abbreviated according to the needs and nature of a particular group.

Understanding the Revised Texts is available for purchase through the Office of Divine Worship. Discounted pricing is available for bulk purchases (see www.RomanMissalNewark.org for more information).

This resource is recommended by the Office of Divine Worship but it is not

required of parishes to make use of it. Each parish or institution needs to assess what will work best for them, but it is imperative that some form of formation be done with the members of Tier 1 in every parish and institution. A well informed corps of leaders will ensure a smooth transition when the Roman Missal is implemented.

The recommended period during which such a resource should be used is between January 1, 2011, and June 30, 2011. This should give plenty of time for it to be discussed at special meetings on the topic or even at the beginning of regular staff meetings, pastoral council meetings, etc.

TIER TWO: "ACTIVE" PARISHIONERS, REGULAR MASS ATTENDEES

Tier 2 includes all of the people who come to Mass essentially every Sunday. Although a small percentage of this tier may respond to invitations to extra-Mass events like talks, small groups, etc., regarding the *Roman Missal*, most will receive their information primarily through:

- Bulletin blurbs and inserts
- Announcements at the end of Mass
- Homilies
- Parish Website
- Parish email

RESOURCES FOR TIER 2

A complete calendar with resources to assist with the preparation of Tier 2 members is provided at www.RomanMissalNewark.org.

Materials include:

- Bulletin inserts
- Brief bulletin blurbs
- Brief announcements at the end of Mass
- Homily notes for preaching in the final weeks before implementation

These items will be provided electronically on the website www.RomanMissalNewark.org for ease of printing. CD-ROMs containing this information were distributed at the November/December 2010 meetings for parish implementation teams.

These items may be posted on parish websites and/or sent to parishioners via

parish email in sync with the implementation calendar.

TIER 3: OCCASIONAL MASS ATTENDEES

This tier includes people who only attend Mass for holy days like Christmas and Easter or only come for special events like weddings and funerals. This tier will receive catechesis at the events themselves.

This may take the form of brief announcements before the liturgy begins; adding pertinent information about the changes to worship aids being used; cards or other assisting items in the pews.

Special resources will be provided for Ash Wednesday and Easter Sunday of 2011 since these liturgies usually attract non-regulars. This will give them an opportunity to hear about the forthcoming changes.

OPPORTUNITIES

Regardless of which resource a parish or institution chooses, there should be no group meeting in any parish or institution after January 1, 2011, without some mention of the forthcoming *Roman Missal*.

This could take the form of a brief discussion before the meeting begins or the distribution of a simple pamphlet on the subject. Opportunities should be taken to say a few words or distribute a simple flier at such events as parent meetings for infant baptism, first penance, first communion and/or confirmation.

ADDITIONAL OFFERINGS

Additional meetings and workshops will be provided in the months ahead for musicians and clergy to assist with the use and implementation of the third typical edition of the Roman Missal. Visit www.RomanMissalNewark.org for regular updates.

Upcoming *Roman Missal* Workshops

The third typical edition of the *Roman Missal* is expected to be in hand after October 1, 2011. Meetings with clergy and musicians are being scheduled for the period between publication (October 1, 2011) and promulgation (November 27, 2011).

See the dates below and mark your calendars now. Registration information will be available soon at www.RomanMissalNewark.org

Priest Presiders and the *Roman Missal*

Meetings with priests on the *Roman Missal* covering the topics: What's Different in the third edition of the *Roman Missal*? Using the *Roman Missal*: Presiding with Style and Grace.

Presenters: Rev. Thomas A. Dente, Director, Office of Divine Worship
Rev. Msgr. Gerard McCarren, Chair, Archdiocesan Liturgical Commission

Locations: Saint Peter the Apostle, River Edge Saint Helen, Westfield
Monday, October 24, 2011 Thursday, November 3, 2011
1:30 – 4:00 PM 1:30 – 4:00 PM
7:00 – 9:30 PM

Archdiocesan Center, Newark
Tuesday, November 8, 2011
1:30 – 4:00 PM
7:00 – 9:30 PM

The Deacon and the *Roman Missal*

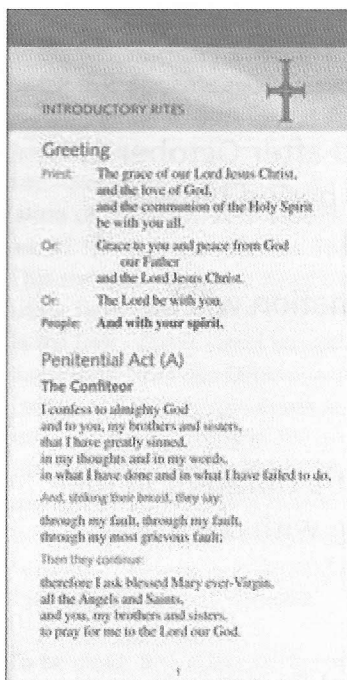
Location: Archdiocesan Center, Newark
Wednesday, November 9, 2011
7:00 - 9:30 PM

Liturgical Musicians and the *Roman Missal*

A special meeting for music directors, cantors, organists, and choir members on how the new translation will affect the ministry of music with specific application to the needs of parishes in the Archdiocese of Newark.

Presenter: John Miller, Director of Music Ministries
Cathedral Basilica of the Sacred Heart

Location: Archdiocesan Center, Newark
Saturday, September 24, 2011
9:00 AM – 12:00 PM



Pew Cards for the 3rd edition of the *Roman Missal* (pack of 50)

When the changes in the Mass texts are implemented on November 27, 2011, the First Sunday of Advent, the assembly will need worship aids in order to learn the revised prayers and responses and participate fully during Mass. Printed on durable card stock and with larger size type, this worship aid can be used by all members of the assembly. With its tri-fold design, it can be slipped easily into hymnals or placed in the pew racks and holders. The cards will contain the primary prayers and responses of the assembly. Sold in packs of 50.

Fax: 973.497.4314, 24 hours a Day, 7 Days a Week

Questions? Call 973.497.4361

Mail: Office of Divine Worship, Archdiocesan Center,
171 Clifton Ave., Newark, NJ 07104, 973.497.4361

Description	Quantity	Price	Total
Pew Cards 1-3 packs		\$15.00	
4-9 packs		\$12.50	
10+ packs		\$10.00	
<i>Shipping will be added to your order</i>			

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