

Changes to the Mass



*Back to the Basics
St. Catherine of Siena Parish*

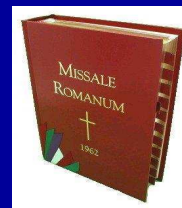
Opening Prayer

Dear Father, who answers our prayers, help us to be steadfast in our faith, fill our lives with thanksgiving to you. We pray for your servants everywhere to proclaim your Word, to declare Christ crucified, glorified, and coming as Savior and judge. In the name of Jesus we ask you to fill our lives with your grace and to claim all our motives and deeds as your own. Amen

Today's Goals

- Understand the background to the new liturgical translation
- Learn about the two primary methods of translation and their associated "risks"
- Review some approved texts to gain an appreciation for how the Mass will change

The Core Issue



- The Roman Missal is being re- translated from the original Latin
- Possibly available for use in worship by Advent 2011

A Little History

- Council fathers desired to have the liturgy "revised and simplified"
- Called for greater liturgical use of local (vernacular) languages



Second Vatican Council
1962-1965

"Comme le Prevoit"



- Issued by Holy See
- Directed translators to "...avoid a literal translation of the Latin originals"
- Recast the meaning in local languages

The Intent



- Make sacred things accessible to as many people as possible
- Translation should be suited " ...even to children and persons of small education"

The Risk?

- Oversimplification
- Documents that fail to reflect the "precision and majesty" of the Latin originals



Result: The Post-Vatican II Liturgy

- Translation dates to 1973
- Produced in a short amount of time
- Reflects translation philosophy of *Comme le Prevoit*



Gain Something and Lose Something

- **Gain:** Emphasis on the Paschal meal aspect of the Mass
- **Loss:** Emphasis on the sacrificial aspect of the Mass



"..after sufficient experiment and passage of time, all translations will need review..."

Three Decades Later...



“Liturgiam Authenticam” A.D. 2001

Translations will be done “...in the most exact manner, without omissions or additions in terms of their content, and without paraphrases”



“Ratio Translationis for the English Language”

- Issued in 2007 by the Congregation for Divine Worship
- Outlines specific rules for translating into English




International Commission on English in Liturgy (ICEL)


- Serves the 11 conferences of bishops of English-speaking countries
 - Where English is the main language
 - Where English has a prominent role in liturgy
- Handled the initial work of this translation
 - Drafts sent to world's bishops for input
 - Revised drafts sent to Holy See

Approval: March 25, 2010

- Vatican approval Known as “*recognitio*”
- Text released to the USCCB to be promulgated at their discretion

- The “ordinary” of the Mass
 - Introductory rites
 - The Creed
 - Eucharistic Prayers
 - Concluding rites



- The “proper” of the Mass, i.e. parts that change with liturgical seasons
 - Feast days
 - Saints days

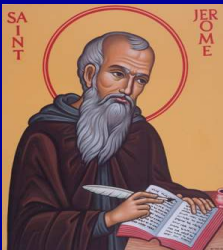
How will the new translation differ?

- 1970's Edition – based on philosophy known as “dynamic equivalence” or “free translation”
- 2011 Edition – based on philosophy known as “formal equivalence” or “literal translation”

In a nutshell...

- Dynamic equivalence: **thought-for-thought**
- Formal equivalence: **word-for-word**

A Note of Caution



“Every translator is a traitor”

Dynamic Equivalence



Translation done **without** carefully mirroring the vocabulary, word order or style of the original language

Attributes

- Does not try to capture too many elements of the foreign-language original
- Tends to be **easier to understand**
- Better for use by people without a strong grasp of English

Example: Matthew 16:18

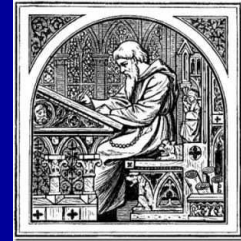
- “...upon this rock I will build my church and the gates of **Hades** will not prevail against it.”
- Potential confusion:
 - “Hades” is a Greek word for the land of the dead (both good and bad)
 - Not the same as hell, the place of the damned

Dynamic Equivalence

- Conveys the same thought without reflecting the actual wording of the original
- Substitute the phrase *"powers of death"* rather than "gates of Hades" (Revised Standard Version)

Formal Equivalence

Translation done while carefully mirroring the vocabulary, word order or style of the original language



Attributes

- Captures the nuances of the original
- More suited for serious study where details are important
- Appreciated by those with a strong grasp of English

Formal Equivalence

- Stay as close as possible to the original words
- Substitute the phrase *"...the gates of the netherworld."* (New American Bible)


Is One Better Than the Other?

- Depends on the purpose of the translation
- All translations use a mix of both methods
- Literal translations often include some dynamic elements
 - Original words have a different sense than their equivalents
 - No equivalent expression in the original
 - Literal translation may be misleading


So...why a new translation?

- Current translation uses casual, everyday language
- Does not reflect the sense of the sacred in the original
- Making the Mass sound contemporary leads to a desire to tinker with the texts

Everyday language changes rapidly in comparison with traditional, elevated language



- Many languages have a formal way of speaking used for worship
 - Underscores the sacredness of the Mass
 - Lifts mind and heart to God



Let's See Some Examples...



Introductory Rite

- "The Lord be with you"
- "...and with your spirit"

Introductory Rite

- "Lord, we have sinned against you; Lord have mercy"
- Priest: *"Have mercy on us, O Lord"*
- People: *"For we have sinned against you"*

Introductory Rite

- "I have sinned through my own fault, in my thoughts and in my words..."
- *"I have sinned through my fault, through my fault, through my most grievous fault, in my thoughts and in my words..."*

Introductory Rite

- “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.”
- *“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.”*

Liturgy of the Word *The Profession of Faith*

- “We believe...”
- *“I believe...”*
- “...all that is seen and unseen...”
- *“...all that is visible and invisible”*
- “...only Son of God, eternally begotten of the Father...”
- *“only begotten Son of God, born of the Father...”*
- “...the Holy Spirit is...worshipped and glorified...”
- *“...the Holy Spirit...is to be adored and glorified...”*

Liturgy of the Eucharist

- “...the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven.”
- *“...the blood of the new and eternal covenant; which will be poured out for you and for many for the forgiveness of sins.”*

Liturgy of the Eucharist

- “Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.”
- *“Through him, and with him, and in him, to you, O God, almighty Father, in the unity of the Holy Spirit, is all honor and glory, for ever and ever.”*

Liturgy of the Eucharist

- “Holy, Holy, Holy, Lord, God of power and might...”
- *“Holy, Holy, Holy is the Lord God of hosts...”*

Liturgy of the Eucharist

- Priest: “The peace of the Lord be with you always.”
- Priest: “The peace of the Lord be with you always.”
- People: “And also with you.”
- People: *“And with your spirit.”*

Liturgy of the Eucharist

- “This is the Lamb of God who takes away the sins of the world...Happy are those who are called to his supper”
- *“Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”*

Liturgy of the Eucharist

- “Lord, I am not worthy to receive you, but only say the word and I shall be healed”
- *“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”*

Concluding Rite

- “The Lord be with you”
- *“...and with your spirit”*

For More Information

- www.usccb.org/romanmissal



Did We Accomplish Our Goals?

- Understand the background to the new liturgical translation
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The End

