

Q: What is all the hubbub about for the newest missal? Who do you think will have the hardest time with the changes? ☒-Steve

A: The “hubbub” is that change is taking place to our ritual and ritual, by its very nature, is typically unchanging. Likewise, this is our prayer and prayer is very personal so it will be difficult for some people to adjust. I think it will be hardest for those who have been using the current words the longest...those of us who saw the current translation come into reality after the Second Vatican Council.

Q: When is the New Roman Missal be implemented? ☒-Alexander

A: Beginning with Advent, 2011 (Sunday, November 27, 2011)

Q: Do we have already the final copy of the missal, or there are still going to be some changes? -Alexander

A: Yes, we now have the final version...you can view it at <http://www.usccb.org/romanmissal/annotated-mass.pdf>

Q: Are the texts of the prayers available at the USCCB now?☒-Barb

A: Yes...visit <http://www.usccb.org/romanmissal/annotated-mass.pdf>

Q: How can you still be meaningful with very stiff and impersonal language (e.g. through my fault 3x, descended to hell)?☒-Cindy

A: Cindy, I understand your frustration. I do think however, that if you give it some time, the words will start to feel less stiff. Actually, I don't think the words are more impersonal...in many cases they are more lavish. It is a matter of taste, however, and that's hard to argue!

Q: Wouldn't it make more sense to gradually implement the prayers than do it all at once? I can see children and senior citizens getting lost in the new words.☒-cindy

A: What we're going to need to do is to gradually introduce people to the new prayers through bulletin inserts, at parish meetings, and many other opportunities over the late summer and early autumn months so that we can get ready for the implementation on the First Sunday of Advent. That way, it won't be “cold turkey” so to speak.

Q: What was the new method of translation called, in "opposition to" dynamic equivalence? - Michael

A: The method used this time around is formal equivalence.

Q: I understand that there is one part where the priest says "MANY" instead of "ALL."☒-Luis

A: Yes, in the Eucharistic Prayer, as the priest consecrates the wine, he will say, “...the Blood of the new and eternal covenant, which will be poured out for you and for many.” This echoes what Jesus said in Mt 26:27-28 and Mark 14:24 and is not to suggest that he poured his blood for fewer people. “Many” is a word that is expansive, not limiting. The fact remains that not all embrace this salvation that Jesus offers.

Q: Does thicker language create more authoritative separation between clergy and the body of church participants? -LORETTA

A: I think that would be true if only the priest's parts were using that thicker type of language, but the translation is across the board: the people's parts will also be using the same thicker language.

Q: are changes going to be for all languages or just English? -Tessie

A: The 3rd Edition of the Roman Missal is written in Latin meaning that it must be translated into ALL vernacular languages. These translations are all on different timelines...some are already in effect, others, not yet. For most languages, the translations are not as dramatic as are the English changes because of the new translating style being used for English. One of the reasons the changes are less dramatic in some languages is because of their closeness to Latin (Spanish, Italian, etc.) whereas English is very different.

Q: We don't speak/communicate in a stiff and formal language, so why are we going to a formal pattern language?

A: True, however, worship is a different kind of language than is everyday conversation. The more profound the moment, the loftier the language tends to be. Plus, *formal* does not necessarily mean *stiff*. Yes, in some cases, it may sound stiff, but in many, it will sound quite lovely.

Q: How would the songs be affected by the changes? -Catalina P

A: If you mean hymns, those are not affected. If you mean Mass parts that are sung, there will be new settings for many of these.

Q: Are there changes to the mass in Spanish, or is does this translation just affect the mass in English? -Will i am

A: Spanish is affected too but much less dramatically since Spanish is so close to Latin already.

Q: Many adults do not recite the mass parts aloud now, I worry that they will not even try to memorize the prayers. I guess to change this gradually really wouldn't help participation so will each diocese will change at the same time? -Barb

A: Yes, we're all set to change on the First Sunday of Advent. You may be right that some people will not even try. However, I'm confident that with good catechesis and the right attitude, we can help people feel at home with this.

Q: Do you think this more formal language will be difficult for the children to understand? -lori

A: This could very well be, so we will need to watch this closely and do all we can to help children understand the prayers of the Mass.

Q: Why use images of priest for priest and images of dogs for types of people and how they react to change? -LORETTA

A: Now, now, let's not read too much into that! 😊 I was just trying to add some whimsy to the presentation. Recall that what I said was, "some people are not going to be happy about these changes" while others will be. I didn't say, "some *lay people* in the assembly are not going to be happy..." The phrase "some people" refers to all of us...priests and people alike. Finally, you may recall that I did indeed later show a picture of people when referring to the assembly. Bottom line is that a little humor can help us take ourselves a little less seriously.

Q: The full text and all the changes are supposed to happen at Advent, I was with a group of men last night discussing this and it was mentioned that a priest was already including some of the verbiage along with the teaching as to why it has changed is this OK? ☒-Luis

A: Many parishes are beginning to publish the new texts in their parish bulletins with explanations and teachings to help people begin to embrace the changes. It is proper that we wait until Advent to implement the changes because that is a sign of our unity...we strive to pray using the same words to worship God.

Q: why didn't they go with the more literal translation right after Vatican II?☒-Jackie

A: I think the English-speaking bishops at the time wanted to find words that people were more familiar with...a more common language. Perhaps that is what we needed for that time – the 60s and 70s were indeed very turbulent times and the Holy Spirit guided us through. I have no doubt that the same Spirit is guiding us through this transition as well.

Q: are they working on changing the music for the Gloria and other prayers that are sung?☒--Mary

A: Yes, new musical settings are being prepared. I urge you to visit the Web sites of music publishers such as GIA, Oregon Press, and World Library Publications.

Q: Will there be any changes to the Lectionary?☒-Will i am

A: Actually, the Lectionary underwent changes a few years back so we will not be seeing any changes happening with the Lectionary at this time.

Q: This is a question for answering after the presentation, but did the Latin mass pre-Vatican 2 recite all the 'new' translations that we are learning tonight..in other words, were these the mass texts that were spoken in Latin pre-Vatican 2? -Wendy

A: While some prayers remained unchanged in Latin (i.e. before and after Vatican II), the prayers that we use today are from the new order of the Mass that came about as a result of the Second Vatican Council. This is not a restoration of the Pre-Vatican II Mass.

Q: Are there anymore movements being added for the people, and if so will we go over them in this seminar?☒-Tiffany

A: By movements, I presume you mean gestures such as striking the breast 3 times during the Confiteor. No, there are no other "new" gestures being added at this time.

Q: Language is important. Is the change here more about being mindful of the sinful creatures we are and less as creatures made in his image?☒-LORETTA

A: Language and words are indeed very important which is why it is so good that we are taking this time to explore these changes. I wouldn't say that the words shift emphasis onto our sinfulness and away from the notion of being creatures made in God's image. If anything, I think they simply raise our awareness of how blessed we are to have the gift of God's mercy which restores us to that divine image.

Q: Will this English translation be the same in England, Scotland, Wales, Australia, Canada, and other English speaking Catholic countries or will the mass be different in every country? -Barb

A: This will be for all English-speaking countries.

Q: Will all of the choir's various sung Glorias be standardized with this new language? ☒-J Craig

A: Yes, new musical settings are being prepared. Please visit the Web sites of music publishers such as GIA, World Library, and Oregon Catholic Press for examples.

Q: due to the changes, will the Gather/Ritual and other music books be changed as well? Especially with the Gloria? Should it be safe to just sing in Latin?☒-Mary Ann

A: Changes to hymnals will be made to reflect new settings for Mass parts such as the Gloria, Holy Holy, Memorial Acclamations, Lamb of God, etc. There is no need to sing everything in Latin...the English settings will be quite fitting.

Q: I seem to remember as a small child my mother striking her breast at Mass & saying these words ("through my fault, through my fault, through my most grievous fault"). Was this part of this Mass many yrs ago, like in the 60's? Or was this just Mom?☒-Carolann

A: You remember correctly. I recall these prayers as well from my First Communion Missal from 1966. Until the official English translation was ready in the early 70s, we used a "straight" translation from the Latin for a while, so we did say, "through my fault, through my fault, through my most grievous fault" in English as well as "Holy, holy, holy, Lord God of hosts," and "Lord I am not worthy that you should enter under my roof."

Q: Going back to pre Vatican II seems the effort thus far -Amy

A: I think it is much more complex than that, Amy. It's too simplistic to say that this is going back to pre-Vatican II although that sentiment is understandable. I think we are moving forward with the very best of the Vatican II Mass while at the same time, holding fast to our ancient prayers.

Q: Do you think that many priest will just resort to the Latin prayers? Many parishes are using the Latin prayers now. ☒-Barb

A: I don't see a need for that and nowhere does this new translation suggest that we should just use the Latin. By the same token, we have been encouraged for quite some time now to consider including some Latin prayers from time to time such as the Agnus Dei as a way of holding on to our ancient prayers.