



Leader's Guide

A Pastor's Take on the *Roman Missal, Third Edition*

With Fr. Greg Friedman, O.F.M.

WELCOME! This leader's guide has been prepared to help you best utilize the *Catholic Update Video Guide to Changes in the Mass* in your parish, diocesan office or faith formation program, or with a particular council or committee. You may have decided to purchase this to find out for yourself what the *Roman Missal* changes are all about.

In this DVD series, Fr. Greg Friedman, O.F.M., takes us on a journey through the history of the *Roman Missal*, illuminating the reasons for a common missal, the changes and transitions that have taken place with its use over time, and the basis for the current changes. From the experience and point of view of a pastor of a parish, he examines the language of the *Roman Missal* and remarks on its poetry, while emphasizing its grounding in Scripture.

The DVD contains 18 segments of 6-8 minutes each. Here are some suggestions for how to use the program.

1. Offer a one-day session, during which all 18 segments are shown. You might divide the program in this way:

Morning

Segments 1-5

Segments 6-9

Lunch

Afternoon

Segments 10-11

Segments 12-18

2. Two half-day or evening sessions:

Session One

Segments 1-5

Break

Segments 6-9

Session Two

Segments 10-11

Break

Segments 12-18

3. Three evening or daytime sessions:

Session One

Segments 1-9

Session Two

Segments 10-15

Session Three

Segments 16-18

4. Four daytime or evening sessions:

Session One

Segments 1-5

Session Two

Segments 6-9

Session Three

Segments 10-11

Session Four

Segments 12-18

Allow time for discussion after each segment. This leader's guide contains a summary of the content of each segment with bullet points and questions for reflection and discussion. Each segment runs 6-8 minutes, so plan your time for discussion according to the needs of your schedule—15-30 minutes per segment should be sufficient.

If you are using the series of six newsletters, the *Catholic Update Guide to Changes in the Mass*, along with this DVD, here is a way to correlate the material in the handouts with the video segments:

DVD segments 1-2 and “Liturgy: It’s How We Pray”	Newsletter 2
DVD segments 3-5 and “What’s a Missal, Anyway?”	Newsletter 1
DVD segment 10 and “The ‘Family Meal’: An Overview of the Mass”	Newsletter 4
DVD segment 16 and “‘I Believe’—The Creed(s)”	Newsletter 3
DVD segment 17 and “The Eucharistic Prayer”	Newsletter 5
DVD segment 18 and “‘Communion Rite’: A Faith Connection”	Newsletter 6

Correlation of DVD segments to newsletter sidebars

DVD segment 2 and sidebar from “The Eucharistic Prayer”	Newsletter 5 sidebar
DVD segment 11 and sidebar from “The ‘Family Meal’: An Overview of the Mass”	Newsletter 4 sidebar
DVD segment 12 and sidebar from “And With Your Spirit”	Newsletter 2 sidebar
DVD segment 14 and sidebar from “What’s a Missal, Anyway?”	Newsletter 1 sidebar
DVD segment 16 and sidebar from “‘I Believe’—The Creed(s)”	Newsletter 3 sidebar
DVD segment 18 and sidebar from “‘Communion Rite’: A Faith Connection”	Newsletter 6 sidebar

Finally, begin and end each session with prayer:

Opening Prayer (for all sessions)

Come Holy Spirit,
and enliven this time with heartfelt
enthusiasm.
Give to us a deeper understanding
of the ancient and ever new ritual of the
Holy Eucharist.
Fill our spirits with renewed love for our
Church as we open our minds and hearts
to these changes.
We make this prayer in Jesus’ name.
Amen.

Closing Prayer (for all sessions)

Our Father,
We are grateful for what we have just heard.
Allow the thoughts that disturb us
to lead us into new understanding.
Grace us with courage
as we welcome and embrace change.
Lead us into appreciation not so much
for the words spoken,
as for their graced meaning.
We make this prayer in Jesus’ name.
Amen.

Summary and Questions

for each segment in the

Catholic Update Video Guide to Changes in the Mass

1

How Do We Pray?

The time of transition as we learn about and adjust to the changes in the translation of the *Roman Missal* is an opportunity to learn more about how we pray and celebrate Mass.

- Prayer in church is different than our personal prayer.
- When we gather for Eucharist and other communal prayers, we're expressing our common faith in a way which helps us bring all those in attendance together in unity, not only with our parish, but also with the universal Church.
- The public prayer of the Church, the liturgy, needs to be structured and organized.

Questions for reflection and discussion

What does it mean to you to join with other parishioners for Mass each Sunday?

How do the prayers of the Mass help you to focus your own prayer?

2

What Is 'Liturgy'?

The last major changes to the Mass came in the 1970s, following the reforms ordered by Vatican II (1962-65). Prior to those changes, the Mass prayers hadn't changed since they were revised after the Council of Trent in the late 1500s.

- In religious terms, *liturgy* is public prayer or worship.
- The *Catechism of the Catholic Church* affirms that taking part in the liturgy is essential to being Catholic.
- The *CCC* says that, through liturgy, we participate in the "work" of God, our redemption in Christ; hear scriptural stories of how God's plan has unfolded throughout history; and participate in the life, death and resurrection of Jesus.
- The new translation of the *Roman Missal* brings us slightly different turns of phrase, new theological terms, richer poetry and more direct quotations from the Bible.

Questions for reflection and discussion

Why do you believe most Catholics attend Sunday liturgy?

What liturgical prayer or ritual action of the Mass has great meaning to you? Why?

3

Why Are There Texts and Rubrics?

All Catholics know something of the meaning of the Mass, and the words and gestures at Mass help bring us that meaning.

- The official teachers of the Church are responsible for providing the rules, the structured gestures and texts which make up the liturgy.
- Seminarians are taught the rules, called rubrics, needed to preside at Mass. Learning those rules helps priests to "pray the Mass" better.

■ These external elements help us pray together and grow in our Catholic identity as the Body of Christ.

Questions for reflection and discussion

Why is it important that Catholics understand and respect the directives for common worship?

What can we do to pray well as a community when we attend Mass?

4 Why a ‘Missal’?

In the earliest liturgies, some common phrases and expressions were used, particularly Jesus' words at the Last Supper. As the Church grew, common forms of prayers, gestures and the order of Mass took shape. These were eventually organized into “rites,” standardized ways to worship.

■ By the fourth and fifth centuries, the Roman Rite was becoming the norm for the Western or Latin Church. A missal—containing prayers said by the priest (Sacramentary), readings from Scripture (Lectionary), chants used at Mass (Antiphonary) and instructions for performing the rites (*Ordo*)—collected these elements into a single book in the 12th and 13th centuries.

■ In reaction to the Reformation, the Council of Trent (1545-1563) introduced a major revision of the liturgy. These changes were reflected in the new *Roman Missal* in 1570. This missal governed the way people in the Western Church celebrated Mass until the reforms called for by Vatican II (1962-1965).

■ The *Roman Missal, Third Edition* has been prepared and translated from Latin. It offers a more literal translation of the official Latin text, more clearly translates some Scripture passages used in prayers in the liturgy, is more poetic in places, uses more formal language and includes some translations that require explanation so that they can be prayed well.

Questions for reflection and discussion

What are some differences in the way we use language in our lives (e.g., formal speeches, slang expressions, etc.)? When are these types of language appropriate?

What do you consider one of the Church's most inspiring rites?

5 Why a Roman Missal?

Each Sunday at Mass, we follow an ancient ritual. Parts of it come from Jesus and the apostles; other parts come from early Christian communities.

■ Rome ruled the Mediterranean world. Roman culture, customs, government hierarchy and language (Latin) influenced the development of our liturgy.

■ Much of the order of the Mass, the vestments and the composition and format of many prayers, gestures and symbols are rooted in the Roman way of living, acting, speaking and governing.

■ Our Sunday liturgy is rooted in ancient gestures and words, translated anew for our time. The new translation of the *Roman Missal* gives us an opportunity to delve into our history, rediscover ancient treasures and allow the Holy Spirit to transform us at Eucharist into the Body of Christ.

Questions for reflection and discussion

What does the legacy of the Church's history mean to you?

What can we do to connect this historic Roman rite to our contemporary experience of prayer at Mass?

6 Who's in Charge of Change?

The Last Supper and the words of Jesus offer a model, along with Jewish synagogue prayer, of what to do as the Eucharist developed over time. Each “local church” had leaders who guided the liturgy and other practical details of Christian life.

- Throughout history, managing change in the liturgy has been the pope's business, sometimes with the help of Church councils.
- In recent years, Popes John Paul II and Benedict XVI have questioned the quality of the translations done in the mid-1970s. They asked:
 - Was it faithful to the original Latin?
 - Did it capture our Catholic faith?
 - Was it understandable as it was being proclaimed?

■ While no translation is perfect nor will it please everyone, Pope John Paul II called for a new translation to be made, one more faithful to the official Latin.

Questions for reflection and discussion

What role does divine inspiration have in the leadership of the Church?

Why should Catholics support, with charity and acceptance, the authority that directed the changes in the *Roman Missal*?

7 The Fine Art of Translating

Since the 20th century, the Mass in the Western Church has been prayed in many different languages, all translated from an official Latin text.

- The revised *Roman Missal* called for by Vatican II was promulgated by Pope Paul VI in 1969. This is the missal that most of us know. The Order of Mass was translated into English in 1970, and the rest of the missal, now called a “sacramentary,” was translated and promulgated in 1974.
- The translators followed rules set out in a document, *Comme le prevoit*. The key principle it gave for guiding translators was “dynamic equivalence.” This means that the translations done at that time were of thoughts and ideas rather than literal word-for-word content. These translations could reflect the culture and context behind the new language in use.
- As scholarship improves and we learn more about original biblical cultures, new translations of the Bible help us go deeper into the meaning of God's word. Also, new texts have been added to the Order of the Mass since the revision was made to the *Roman Missal* in 1969 (e.g., feasts for recently canonized saints).
- In 2001, *Liturgiam authenticam*, a new set of instructions for liturgical translators, came from the Vatican. It changed the rules for translation, stressing greater fidelity to the Latin texts so that original theological meaning isn't lost.

Questions for reflection and discussion

What change in language will come easily to you? What change will be more difficult?

How would you convince someone to embrace the new words that we will pray?

8 **Presider and People**

The *General Instruction of the Roman Missal* describes the roles of presider and people: “At Mass... the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice” (#27). The faithful give thanks to God and offer Christ “through the hands of the priest [and] together with him... so that they may learn to offer themselves” (#95).

- The priest stands at the head of the faithful, presides over their prayer, proclaims the message of salvation, associates the people with himself in the offering of sacrifice, gives his brothers and sisters the Bread of eternal life, and partakes of it with them.
- The faithful form one body by hearing the Word of God, joining in the prayers and the singing, participating in the common sacrifice, and partaking at the Lord’s table.

Questions for reflection and discussion

How do you see the role of the priest as a servant role?
What makes you a member of the royal priesthood?

9 **The Work of Participation**

Full participation at Mass is an act of faith in Jesus Christ. We believe Christ is present in the consecrated Bread and Wine, the Word proclaimed to us, the person of the presider and the gathered assembly. We express our belief not just in the creed, but also in the ways we take part.

- Our new translation of the *Roman Missal* reflects more closely the official Latin text and uses classical expressions and ways of speech, as well as quotations from Scripture and great Christian teachers. Learning the new translation will help us participate better.
- The gestures at Mass embody our participation.
- Keep in mind some basic principles. You will hear: a more literal translation of Latin, with its unique style of expression; a more poetic, more formal kind of English; phrases which more closely convey the Scripture passages behind the prayer and some complex theological terms.

Questions for reflection and discussion

Share a time when a particular celebration of the Mass moved you to deeper faith.
Why is it important that we have an attitude of togetherness as we celebrate Mass?

10 **The Structure of the Mass**

The structure of the Mass remains unchanged, but the altered prayers prompt us to take a new look at the familiar patterns. It’s an opportunity to renew our understanding and appreciation of the Eucharist.

- There are four main parts to the Mass. These can be likened to the pattern of a family gathering:
 - Entrance Rite—greeting of guests
 - Liturgy of the Word—sharing of stories
 - Liturgy of the Eucharist—preparing table, giving thanks and praise, sharing meal
 - Concluding Rite (Dismissal)—taking leave of each other with blessing and commissioning
- Changes in familiar Mass prayers will disrupt our Sunday routine for a time, but the new translation will sharpen our focus on its ritual pattern.

Questions for reflection and discussion for DVD segment 10

What is a ritual you experience outside of church?

How is the ritual pattern of the Mass like rhythmic dance?

11 Selected Reflections on the New Texts: An Introduction

The translators worked to use language suitable for prayer and proclamation, with a “music” of its own, which captures the Christian story. One might liken this language to poetry, which involves three things: invention, music and story.

- The prayers at Mass have these three qualities. They:
 - do not sound like everyday speech.
 - carry an elegance and rhythm when the texts are spoken.
 - tell the story of Jesus (found in the Bible), expressions of faith (coined by great teachers in the early Christian centuries) and words from liturgies celebrated in the Church in ancient times.
- As we begin to use these prayers, we will be reinvented as the People of God, the music which the Spirit sings, the story of the Body of Christ retold in the world.
- The real benefit of the new “features” of the liturgy will be a renewal of our understanding of the Eucharist.

Questions for reflection and discussion

How does your speech change when you are speaking in public?

What words of prayer seem to have poetic rhythm?

12 Selected Reflections on the New Texts: “And With Your Spirit”

The new response to the greeting “The Lord be with you” will be “And with your spirit.”

- The translation we’ve been using was not a literal translation.
- “And with your spirit” is equivalent to the response used in most other languages as well as in liturgies in the Eastern Rite Churches.
- The priest’s greeting and the people’s response is meant to “express right relationships”: The priest tells the assembly they have been called to be holy, a “priestly people.” The people’s response reminds the priest that he has been given a special role and special gifts from the Holy Spirit through his ordination.

Questions for reflection and discussion

What are some of the times when you use formal words to greet someone?

What does “and with your spirit” mean to you?

13 Selected Reflections on the New Texts: Penitential Act (*Confiteor*)

We begin each Mass with the Penitential Act. One option is the *Confiteor* which begins “I confess.”

- We are asked to present ourselves as sinners and to emphasize that fact.

“I have sinned through my own fault” changes to “I have greatly sinned.”

“Through my fault, through my fault, through my most grievous fault” with striking of breast is added.

A more reverential or deferential posture in our prayer brings home our dependence on God and places us in a humble attitude.

- We need God’s forgiveness, which is present to us in Jesus.

Questions for reflection and discussion

Why do the words that say “I’m sorry” carry such importance?

How do you see the focus on God’s mercy in this ritual?

14 Selected Reflections on the New Texts: Gloria

Another change in the new translation of the *Roman Missal* is in the words of the Gloria which we pray on Sundays (except during Advent and Lent).

- The new opening, more faithful to the Gospel text, comes from the song of the angels in Luke’s Christmas story: “Glory to God in the highest and on earth, peace to people of good will.”

- The Gloria breaks into five statements expressing our praises of God—a rhythmic litany which builds phrase upon phrase.

Questions for reflection and discussion

Do you praise God in your private prayer? How?

What are the images that come to mind as you pray the Gloria?

15 Selected Reflections on the New Texts: Collect

The Collect, also known as the Opening Prayer, “collects” the individual prayers of all and makes them the prayer of the assembly, to which all give their assent with “Amen.” These first words of the Mass set the stage for what follows. They are a series of small, prayerful gems to contemplate each Sunday as Mass begins.

- The Collect models how we pray in the rest of our lives:

We call upon God.

We express something about God or about the saving deeds of God.

We make a request (related to the Church season or feast being celebrated).

We conclude with “Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.”

- In the Collect, you will hear the liturgical theme.

- Priests are being asked to sing this opening prayer more than they have in the past.

Questions for reflection and discussion

Are you aware of what the Collect says each Sunday?

How can you begin to hear this prayer differently?

16 Selected Reflections on the New Texts: Profession of Faith (Nicene Creed)

Credo express precious truths and often exist because heretics denied some part of our Christian beliefs. To refute the heresy, a Church council produced a statement of beliefs. The credo we say most Sundays is the Nicene Creed (formally called the Niceno-Constantinopolitan Creed). Its name comes from two Church councils.

■ The most striking change we'll encounter in the credo is that *credo* (creed in Latin) has been more accurately translated to "I believe." This change can

serve as a reminder that we each bring a personal commitment to Mass
strengthen our personal commitment through hearing others' statements of faith

■ Other changes reflect a closer translation from the Latin text:

"consubstantial with the Father"

"all things visible and invisible"

"born of the Father before all ages"

"by the Holy Spirit was incarnate of the Virgin Mary"

■ The more formal language may make us think about the meaning and help us make our profession of faith more carefully.

Questions for reflection and discussion

What new text of the Credo seems good or even better to you?

What will help you as you adapt to these new prayers?

17 Selected Reflections on the New Texts: Eucharistic Prayer

The Eucharistic Prayer is the "heart" of the Mass.

■ The first Eucharistic Prayer is also known as the Roman Canon. It is the most formal of the Eucharistic Prayers and has special parts for Christmas and the Easter Triduum Masses.

■ Eucharistic Prayer II is adapted from an ancient text and is the shortest.

■ Eucharistic Prayer III was newly composed following Vatican II, using the themes of earlier prayers.

■ Eucharistic Prayer IV was a new composition following Vatican II.

■ The new translations have a different style: They are a bit more poetic, the language is more formal and they carry the tone of a humble petitioner.

■ Some familiar phrases and parts have changed in more dramatic ways.

■ The people's responses to the priest's proclamation, "The mystery of faith," have been changed.

Questions for reflection and discussion

How can we listen and pray the Eucharistic Prayer with the presider?

Why is the Eucharistic Prayer the heart of the Mass?

18 Selected Reflections on the New Texts: Communion Rite

The new translation helps enliven the prayers in the Communion Rite, which are drawn largely from Scripture.

- “Behold the Lamb of God” contains three different Scriptures for reflection.
- The assembly’s response is also rooted in Scripture. A wording change from “I am not worthy to receive you” to “I am not worthy that you should enter under my roof” relates to the centurion’s response to Jesus when he asks Jesus to cure his servant (Matthew 8:8).
- Liturgy helps us to connect our own story, to think of our unworthiness before God and the great grace given us at Eucharist. We are welcomed, forgiven and healed. The Communion Rite is an opportunity to link our stories with the stories of salvation.

Questions for reflection and discussion

How are we like the centurion in Matthew 8:8? How do his words have meaning for us?
What does it mean to you to receive the Eucharist?

Additional Resources

- *Catholic Update Guide to Changes in the Mass* by Father Greg Friedman, O.F.M., St. Anthony Messenger Press (I0098). Six two-page newsletters:
 - What’s a Missal, Anyway?
 - Liturgy: It’s How We Pray
 - ‘I Believe’—The Creed(s)
 - The ‘Family Meal’: An Overview of the Mass
 - The Eucharistic Prayer
 - ‘Communion Rite’: A Faith Connection
- *Catholic Update Guide to People’s Responses for the Mass* pew card (I0099)
- *Catholic Update Guide to the Mass*, edited by Mary Carol Kendzia, St. Anthony Messenger Press (B36004)
- “Changing How We Pray: A Guide to the New Translation of the *Roman Missal*,” Rev. Lawrence E. Mick, *Catholic Update*, St. Anthony Messenger Press (C0810)
- “Changes in the Mass: The New General Instruction” by Rev. Lawrence E. Mick, *Catholic Update*, St. Anthony Messenger Press (C0703)
- *The Genius of the Roman Rite: On the Reception and Implementation of the New Missal* by Keith F. Pecklers, S.J., A Pueblo Book from Liturgical Press, Collegeville, Minnesota, 2009
- www.usccb.org/romanmissal

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