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NEW TRANSLATION OF THE ROMAN MISSAL

There is a **new translation** of the third edition of the *Roman Missal* of Pope Paul VI and it will be used throughout the English-speaking world **as of Nov. 27**, 2011, the First Sunday of Advent.

The first translation, the one we have been using, was published in 1970. Since 1975, experts in this field have suggested that there be a new English translation of the Mass prayers, but it was only in 2002 with the completion of the third edition of the *Roman Missal* that the project began in earnest. For the new English translation there were two main goals. The first was to have **ONE** translation of the new edition of the Missal **for the whole English-speaking Church** throughout the world. Secondly, the translation was to be **more literal** than the previous one.

The new translation of the *Missal* attempts to use language which is not only closer to the original prayers in form and structure, but also reflects a more formal or dignified way of addressing Almighty God. As the changes 'jar' our ears a bit, they will provide **an opportunity for all of us to re-encounter** the Roman Catholic Mass and pay new attention to its meaning. Some parts of the new translation will have noticeable changes, such as the *Gloria* and the *Creed*, but other parts have not changed, such as the *Our Father*. Many prayers at Mass will sound a little different than the words we have used for more than thirty years, but this will give us a new opportunity to listen carefully to what we are saying when we pray. **Our prayer shows and teaches what we believe;** this is why it took so much time and consultation with the English-speaking Bishops of the world to arrive at the new translation of the most important and official prayer of the Church.

The **people's response** in English to the priest's greeting "**The Lord be with you**" in the new translation **changes to** the literal translation from the Latin original: "**And with your spirit.**" One interesting fact is that the response in French, as in other languages too, has always been "And with your spirit". At four important times during Mass, the priest and the people share this dialogue back and forth where we recognize that we want and need God's presence with the priest who acts as Christ in the celebration of the sacraments.

Many people are used to making a gesture of reverence after they receive Communion, but the recommendation of the Church has been to do this immediately **before** receiving Communion. The instructions that come with the new translation of the Missal are more direct. We are to receive Communion standing, but **first making a common (same) 'gesture of reverence'**. In Canada, the Bishops have determined that this will be **a bow of the head**. In Canada, the posture from this point to the Prayer after Communion is determined by the **local Bishop**, taking into account various practical considerations.

The Canadian Bishops do not have a common policy, so be prepared to adapt when you are a visitor, following the practice of the church you are in, letting the common **posture be an expression of unity** in prayer.

In the Archdiocese Ottawa, the congregation is to **kneel** at the end of the 'Holy, Holy' and **stand** for the Memorial Acclamation (Those in our balcony would remain standing). From the Memorial Acclamation, everyone **remains standing** until they have received Communion, except for infirmity or other reasonable cause. This is to underline the fact that Communion is a **collective procession**, an act in which **we participate together**. Anyone not joining the procession for Communion may be seated after the Priest takes Communion.

The **changes in posture** may take a little more conscious effort on our part than the 'new words' in the translation of the prayers. **Standing BEFORE replying** to the priest at the preparation of the gifts and **standing** throughout **while waiting** for Communion will be the two most obvious for our parish. We will attempt to do all this as of Nov. 26/27.

Beyond that, the ideal, given as the universal rule of the Church, and encouraged by the Archbishop, is for all to remain standing, singing the Communion hymn, until everyone has received Communion. Then there would be a period of silence or meditative music. This may take some time for us to implement. **Later in the new year** we will talk about this, about the reason for it and what would have to happen for us to be able to do this. Of course, a key element is the **not-so-new** expectation that no one leaves the church during Communion.

There are more details on our parish website and more information on the diocesan website. The *2011-2012 Novalis Sunday Missal* includes all the changes. Also, we have cards in the pews to help everyone adjust.

To hear the **musical setting of the Mass parts**, go to cccpublications.ca, choose 'Roman Missal Resources', then 'Celebrate In Song pew edition' and find the 'listen' icons for the Mass by **John Dawson**. This is the Mass setting that will be used at all our weekend Masses for at least a year.

There are many, many materials available to help us understand the changes brought about by the new translation and to become more aware of our connection to the Eucharist. We propose to offer a series of talks about this during Lent.

As we launch the new liturgical year with this new translation of the *Roman Missal*, may we take any unavoidable confusion in stride and indeed prepare our hearts to welcome Christ Jesus with joyful celebration at Christmas.



Rev. Frank Brewer
pastor

Nov. 25, 2011