

The New Roman Missal: The Rest of the Story

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I. My history with the new Roman missal

2005: invited to chair ICEL music committee.

2005-2010: increasing skepticism about the product and process.

January 2009: pointed orations for singing.

January 2010: began *Pray Tell* blog (of St. John's School of Theology and Liturgical Press).

Spring/Summer /Fall 2010: sex abuse crisis erupts in Europe

June 2010: learned of 10,000+ in the final version, asked to revise music over summer.

July 2010: saw Msgr. Moroney of *Vox Clara*, who praised final text.

Fall 2010: increasingly critical of final text at *Pray Tell*, reported on leaks elsewhere.

Fall 2010: secret internal report leaked on internet, *Pray Tell* reported on it.

November 2010: removed from ICEL.

January 2011: discerned that I didn't support missal and needed to withdraw from presentations on it.

February 2011: formulated my withdrawal in an open letter to the US bishops – in *America* magazine.

Summer 2011: agreed to speak for Call to Action. (I speak only in my own name, not for anyone else.)

Advent 2011: New Roman Missal implemented in US.

I. Two Roman Documents on Translation

1969 MS – *Comme le prevoit* – Instruction of Consilium (Rome)

[I]n the case of liturgical communication, it is necessary to take into account not only the message to be conveyed, but also the speaker, the audience, and the style. (7)

The translator must always keep in mind that the “unit of meaning” is not the individual word but the whole passage. The translator must therefore be careful that the translation is not so analytical that it exaggerates the importance of particular phrases while it obscures or weakens the meaning of the whole. (12)

The prayers (Opening Prayer, Prayer over the Gifts, Prayer after Communion, and Prayer over the People) from the ancient Roman tradition are succinct and abstract. In translation they may need to be rendered somewhat more freely while conserving the original ideas. This can be done by moderately amplifying them, or, if necessary, paraphrasing expressions in order to concretize them for the celebration and the needs of today. In every case pompous and superfluous language should be avoided. (34)

2001 *Liturgiam authenticam* – Instruction of Congregation for Divine Worship (Rome)

[T]he translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language. While it is permissible to arrange the wording, the syntax and the style in such a way as to prepare a flowing vernacular text suitable to the rhythm of popular prayer, the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses. (20)

If indeed, in the liturgical texts, words or expressions are sometimes employed which differ somewhat from usual and everyday speech, it is often enough by virtue of this very fact that the texts become truly memorable and capable of expressing heavenly realities. ... Thus it may happen that a certain manner of speech which has come to be considered somewhat obsolete in daily usage may continue to be maintained in the liturgical context. (27)

The connection between various expressions, manifested by subordinate and relative clauses, the ordering of words, and various forms of parallelism, is to be maintained as completely as possible in a manner appropriate to the vernacular language. (57a)

III. The Process

Vatican II liturgy constitution: bishops approve translations, Rome only *certifies*.
 Gradually since Vatican II: more Roman involvement. 2001: Roman can *impose* texts.
 Original texts: permitted and allowed in 1969; permitted in 2001 document but not done.

Holy See issues official edition in Latin.

ICEL prepares translation [with experts, consultants, committees]

Bishops' conferences receive 2 drafts for input and (possibly w/amendments) final vote

Pre-2001: ICEL publishes progress reports, shares texts upon request, drafts original texts.

Post-2001: Everything in secret, all players anonymous, new *Vox Clara* committee,
 all drafts receive comments from Rome, Rome can impose translations.

Bishops' conferences submit texts to Rome for final approval.

Rome gives *recognitio* (approval).

President of bishops' conferences announces implementation date.

IV. Four Translations of the Sacramentary/Missal

1. The **1974** Sacramentary

Quite free, sometimes loose paraphrase (as called for by Roman document!)
 Theological "improvements" upon the Latin (e.g., "Father," sacrifice, human effort)
 Syntax: short phrases, short sentences; Latin complexity is broken down
 Vocabulary and Style: simple, accessible, rather inelegant

2. The **1998** Sacramentary (approved by bishops, rejected by Rome)

Closer to Latin; somewhat more complex syntax
 Language more elevated and poetic, yet accessible
 Inclusive language
 Alternate texts (not based on Latin); e.g. alternate Opening Rites of Mass

3. The **2008** translation approved by the bishops AND

4. The **2011** Missal text after the Vatican changed what the bishops submitted

Quite literal in Latin vocabulary and syntax; long sentences; occasionally difficult vocabulary. 2011: some mistranslations and odd word order.

Latin	1974 Sacramentary	2011 Missal
Dominus vobiscum. Et cum <i>spiritu</i> tuo.	The Lord be with you. And also with you.	The Lord be with you. And with your <i>spirit</i> .
genitum, non factum, <i>consubstantialem</i> Patri:	begotten, not made, one in being with the Father.	begotten, not made, <i>consubstantial</i> with the Father;
propter <i>nos homines</i> et propter nostrum slutem descendit de caelis.	For us men and for our salvation he came down from heaven:	For <i>us men</i> and for our salvation he came down from heaven:
Qui pro vobis et <i>pro multis</i> effundetur in remissionem peccatorum.	It will be shed for you and for all so that sins may be forgiven.	It will be shed for you and <i>for many</i> so that sins may be forgiven.
Domine, non sum dignus, ut intres sub <i>tectum meum</i> , sed tantum dic verbo et sanabitur <i>anima mea</i> .	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 <i>my roof</i> , but only say the word and <i>my soul</i> shall be healed.

Previous Eucharistic Prayer II	New Eucharistic Prayer II
Lord, you are holy indeed, the fountain of all holiness. Let your spirit come up these gifts to make them holy that they may become for us the Body and Blood of our Lord Jesus Christ.	You are indeed Holy, O Lord, the fount of all holiness. Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord Jesus Christ.

January 1, Solemnity of Mary, Mother of God: Prayer over the Gifts/Offerings			
1974	1998	2008	2010
God our Father, may we always profit by the prayers of the Virgin Mother Mary, for you bring us life and salvation through Jesus Christ her Son, who lives and reigns...	You, O God, are the beginning of every good and bring all things to perfection. On this feast of Mary, the Mother of God, grant that, as we delight in your first gifts of grace, we may rejoice one day in their glorious fulfillment.	O God, who in your loving- kindness begin all good things and complete them, grant to us who rejoice on the Solemnity of the holy Mother of God, that as we glory in the dawning of your grace, we may find joy in its completion.	O God, who in your kindness begin all good things and bring them to fulfillment, grant to us, who find joy in the Solemnity of the holy Mother of God, that, just as we glory in the beginnings of your grace, so one day we may rejoice in its completion.
<i>Deus, qui bona cuncta inchoas benignus et perficis, / da nobis, de sollemnitate sanctae Dei Genetricis laetantibus, / sicut de initiis tuae gratiae gloriamur, / ita de perfectione gaudere.</i>			

V. Issues Raised by the Imposition of the Revised Missal Translation

1. Ecclesiology: monarchy, centralism, collegiality.
2. Transparency.
3. Relationship between magisterium and scholars/liturgists/theologians; competence.
4. Inculturation; the cultural-shaded meaning of any text.
5. Inclusive language.
6. Ecumenism: unilateral Roman withdrawal from common language project.
7. Honesty; claims of accuracy, beauty, consultation, scholarly support, successful implementation.
8. Polarization: breakdown of trust, unfair judgment of others.

VI. What comes next? What do we do?

1. Acquiescence? "You can't fight city hall."
2. Acceptance? "Look on the bright side."
3. Hopeful engagement? "Change only comes from the inside."
4. Constructive resistance? "We shall overcome."
5. Withdrawal from Roman Catholic Church? "I've had enough."

My own response is 2 and 3, but I respect those responding in other ways.

Misguided Missal: misguidedmissal.com

FAQ; several articles and links – e.g. entire 1998 translation

Pray Tell: www.praytellig.com

Missal Translation Directory:

www.praytellig.com/index.php/2010/11/06/translation-directory-watch-this-space/

"No, Msgr. Moroney, I Don't Think So":

www.praytellig.com/index.php/2011/05/15/no-msgr-moroney-i-don%e2%80%99t-think-so/