

Federation of Diocesan Liturgical Commissions [FDLC], Region 7
Participating Dioceses – in Illinois: Belleville, Chicago, Joliet in Illinois, Springfield in Illinois
– in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

Training and Formation on the *Roman Missal*, third typical edition

TRAINING AND FORMATION MANUAL FOR DEACONS/DEACON CANDIDATES

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Also Needed:

- Appendix 004: History of Translation of the *Roman Missal* – handout
- Appendix 011: Participation Aid for Deacons – handout
- Appendix 012: Changes in the Deacon's Parts in the Order of the Mass - handout
- Appendix 013: Changes in the Deacon's Parts in the GIRM - handout
- Appendix 014: Changes in the People's Parts in the Order of the Mass - handout

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**TRAINING AND FORMATION MANUAL FOR
 DEACONS/DEACON CANDIDATES
 AGENDA – 6.3 CONTACT HOURS**

TIME ALLOT	AGENDA ITEM
30 min.	I. PRAYER
20 min.	II. CONTEXT AND OVERVIEW – goals, objectives, and agenda
50 min.	III. FROM WHERE ARE WE COMING? – History and Translation of the Roman Missal
60 min.	IV. LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI – Participation in the Celebration of the Liturgy
60 min.	V. WHERE ARE WE GOING? – A General Overview of the Changes in the 3 rd edition <i>Roman Missal</i>
60 min.	VI. HOW DOES IT AFFECT YOUR ROLE? – A Look at the Specific Changes for the Deacon in the <i>Roman Missal</i>
30 min.	VII. PRACTICALLY SPEAKING – A Practicum on Revised Deacon Texts in the <i>Roman Missal</i>
45 min.	VIII. MUSICALLY SPEAKING – A Practicum on Place of Musical Settings of the Texts of the Deacon
20 min.	IX. WHERE DO WE GO FROM HERE? – How the <i>Roman Missal</i> Will be Implemented in the Diocese
5 min.	X. CONCLUSION – wrap up and final prayer

Team Meeting

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**TRAINING AND FORMATION MANUAL
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 SAMPLE OVERNIGHT SCHEDULE – 23 HOURS TOTAL**

CLOCK	TIME ALLOT	AGENDA ITEM
12:00 PM		Lunch
1:00 PM	30 min.	I. PRAYER
1:30 PM	20 min.	II. CONTEXT AND OVERVIEW
1:50 PM	50 min.	III. <i>FROM WHERE ARE WE COMING?</i>
2:40 PM		Break
3:15 PM	60 min.	IV. <i>LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI</i>
4:15 PM		Break
5:00 PM		Evening Prayer
5:30 PM		Dinner
7:00 PM	60 min.	V. <i>WHERE ARE WE GOING?</i>
8:15 PM		Night Prayer
8:45 PM		Social
9:00 PM		<u>Team Meeting</u>
7:00 AM		Mass
7:30 AM		Breakfast
8:15 AM		Morning Prayer
9:00 AM	60 min.	VI. <i>HOW DOES IT AFFECT YOUR ROLE?</i>
10:00 AM		Break
10:20 AM	30 min.	VII. <i>PRACTICALLY SPEAKING</i>
10:50 AM	45 min.	VIII. <i>MUSICALLY SPEAKING</i>
11:35 AM	20 min.	IX. <i>WHERE DO WE GO FROM HERE?</i>
11:55 AM	5 min.	X. CONCLUSION
12:00 PM		Lunch

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**TRAINING AND FORMATION MANUAL
 FOR DEACONS/DEACON CANDIDATES**

ONE DAY SCHEDULE – 8.5 HOURS TOTAL

CLOCK	TIME ALLOT	AGENDA ITEM
8:30 AM		
Registration and Gathering		
9:00 AM	30 min.	I. PRAYER
9:30 AM	20 min.	II. CONTEXT AND OVERVIEW
9:50 AM	50 min.	III. FROM WHERE ARE WE COMING?
10:40 AM		
Break		
11:00 AM	60 min.	IV. LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI
12:00 PM		
Lunch		
1:00 PM	60 min.	V. WHERE ARE WE GOING?
2:00 PM	60 min.	VI. HOW DOES IT AFFECT YOUR ROLE?
3:00 PM		
Break		
3:15 PM	30 min.	VII. PRACTICALLY SPEAKING
3:45 PM	45 min.	VIII. MUSICALLY SPEAKING
4:30 PM	20 min.	IX. WHERE DO WE GO FROM HERE?
4:50 PM	5 min.	X. CONCLUSION

TRAINING AND FORMATION EVENT FOR DEACONS/DEACON CANDIDATES

– full and annotated agenda and manual –

TIME	AGENDA ITEM
30 min.	I. PRAYER a. Prayer should be taken from the <i>Liturgy of the Hours</i> , celebrating the respective Hour b. The full complement of ministers should be used, if at all possible

20 min.	<p>II. CONTEXT AND OVERVIEW</p> <ul style="list-style-type: none"> a. Introductions of presentation team b. Goals <ul style="list-style-type: none"> i. Reviewing the place of the deacon in the celebration of the Mass according to the 3rd edition of the <i>Roman Missal</i> ii. Reviewing the overall changes to the 3rd edition of the <i>Roman Missal</i> iii. Preparing deacons to celebrate/implement the 3rd edition of the <i>Roman Missal</i> c. Objectives <ul style="list-style-type: none"> i. Brief history of the current form of the <i>Roman Missal</i> ii. Practical/informed information on the impact on the role of the deacon <ul style="list-style-type: none"> 1. Spoken and sung texts iii. How deacon helps in the celebration <ul style="list-style-type: none"> 1. Not only with new texts but in general (e.g. GIRM) iv. Layout of overall diocesan plan d. Agenda <ul style="list-style-type: none"> i. TBD by format
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50 min.

III. **FROM WHERE ARE WE COMING? – HISTORY AND TRANSLATION OF THE ROMAN MISSAL**

Refer to Appendix 004: History of Translation of the Roman Missal (Handout) and Paul Turner, *Driving the Vernacular of Ritual Texts*, FDLC 2009

a. Groundwork

- i. The enterprise of translation into numerous modern languages is a new endeavor
- ii. In setting about translating, the Church faces several challenges
 1. faithful to the historicity of texts
 2. choosing right words/phrases
 3. texts that can be proclaimed effectively
 4. letting words of prayers help people pray

b. Evolution of the Roman Missal

- i. Sacramentary and Roman Missal
 1. *Missale Romanum* is official Latin title
 2. Sacramentary is more accurate (historically) title of contents
- ii. First book w/ title “Roman Missal” in 1474
- iii. Missal of 1570
 1. from the reforms of Trent
 2. varies little from 1474 missal
 3. varies little until Vatican II

c. The Roman Missal of the Second Vatican Council

- i. 1965 Missal
 1. introduces vernacular to people’s parts while retaining Latin for Canon and private prayers of priest
 2. some simplification of ritual
- ii. ICEL
 1. founded to help with translations
- iii. 1969 Missal – *novus ordo*
 1. 1st Latin edition in 1969
 2. Full Sacramentary in English in 1974
 3. 2nd Latin edition in 1975
 - a. addressed some liturgical developments since 1st edition
 4. 2nd edition in English in 1985
- iv. ICEL and the 2nd edition
 1. new translation of 2nd edition begins in 1983
 2. completed/approved/sent for *recognitio* in 1998
- v. *Liturgiam Authenticam*
 1. 2001 directives on translation
 2. necessitated reworking

- vi. 3rd edition of the Missal
 - 1. promulgated in Latin in 2000
 - 2. expanded and addressed many liturgical issues in the years since 2nd edition
 - a. revised CIC
 - b. calendar changes
 - 3. Interim English translation of *General Instruction* in 2002
- d. Translation Issues
 - i. Theory
 - 1. *Comme le prevoit* – 1969 directive guiding initial translation efforts
 - a. ‘dynamic equivalence’ in translation
 - b. as opposed to ‘formal equivalence’
 - 2. *Liturgicam Authenticam* – 2001 directive
 - a. *Ratio translationis* also guides here specifically for English
 - b. not “slavish word for word” translations but ones that retain the content and structure of Latin whenever possible
 - ii. Process
 - 1. Initial engagement of other Christian bodies in translations
 - a. ICEL – 1967
 - b. Consultation on Common Texts
 - i. common texts of Christianity
 - 2. Discontinued after LA
 - iii. Authority
 - 1. *Sacrosanctum concilium* view of authority
 - a. preserve Latin, but allow for wider use of vernacular
 - b. extent/translation of vernacular left to bishops’ conferences
 - 2. LA view of authority
 - a. Bishops’ conferences prepare translations but Holy See must approve (*recognitio*)
- e. The Translation of the 3rd Edition of the Roman Missal
 - i. ICEL’s plan
 - 1. Missal broken into related pieces
 - 2. Order of Mass first
 - 3. initial translations into “proposed texts”
 - 4. Roman Missal Editorial Committee reviews to unify style/vocabulary
 - 5. ICEL refines and sends to bishops’ conferences as “green books
 - 6. BCs review, make suggestions and send back to ICEL
 - 7. ICEL reviews again and approves “grey books”
 - 8. BCs may only vote “yes” or “no” on grey books

	<p style="text-align: center;">9. Approved texts then submitted to Holy See for <i>recognitio</i></p> <p style="text-align: center;">ii. Others involved</p> <ol style="list-style-type: none"> 1. CDWDS 2. <i>Vox clara</i> 3. Holy Father <p>Questions for Discussion – select a group member to take notes for the small table group. The opportunity to share with the large group will follow.</p> <ol style="list-style-type: none"> 1. Is there anything that was presented in the history that strikes you, that you did not realize before, seems significant, etc.? 2. Name 1-2 things we may need to keep in mind in a particular way in our ministry today.
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20 min.

Break

60 min.

**IV. LITURGICAL RENEWAL, CELEBRATION AND ARS
CELEBRANDI – PARTICIPATION IN THE CELEBRATION OF
THE LITURGY**

**Refer to Mark Francis, *Liturgical Participation of God's People*,
FDLC 2009**

a. What is meant by active participation?

- i. Pius X, *Tra le sollicitudini* (1903) – ‘The primary and indispensable source’ from which the faithful derive ‘the true Christian spirit [is] active participation in the sacred mysteries and in the public and solemn prayer of the Church.’
- ii. Pius XII, *Mediator Dei* (1947) – liturgy as the public worship rendered by the mystical Body of Christ in the entirety of its Head and members.’ (20)
- iii. see also *Mediator Dei*, 23-24
- iv. *Saerosanctum concilium*, 14 – “full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as a ‘chosen race, a royal priesthood, a holy nation, God’s own people (1 Peter 2:9) is their right and duty by reason of their baptism.” - “Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy.”
- v. *SC 22.3* – “Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.”
- vi. *SC 11* – “But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain [28] . Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.”
- vii. *SC 30* – ‘To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.’
 1. Not a mindless activism!

viii. *Sacramentum caritatis*, 52 – ‘the word "participation" does not refer to mere external activity during the celebration. In fact, the active participation called for by the Council must be understood in more substantial terms, on the basis of a greater awareness of the mystery being celebrated and its relationship to daily life.’

- ix. A total assimilation in the very action of Christ the High Priest.
1. There is only one action, which is at the same time His and ours
 2. everything we do should help us to achieve that and that alone is the true meaning of the “*participatio*”: a taking part in a bigger *action*

b. What is meant by *ars celebrandi*?

i. *Sacramentum Caritatis*, 38 - In the course of the Synod, there was frequent insistence on the need to avoid any antithesis between the *ars celebrandi*, the art of proper celebration, and the full, active and fruitful participation of all the faithful. The primary way to foster the participation of the People of God in the sacred rite is the proper celebration of the rite itself. The *ars celebrandi* is the best way to ensure their *actuosa participatio*. The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for two thousand years this way of celebrating has sustained the faith life of all believers, called to take part in the celebration as the People of God, a royal priesthood, a holy nation (cf. *1 Pet* 2:4-5, 9)

ii. the art of conforming to Christ, the High Priest, and His sacrificial and salvific *action*

iii. attitude of interiority

iv. devoutness

v. obedience to norms

1. Touch on rubrics in new GIRM
2. Rubrics in the Missal itself – some will be clearer now
3. How rubrics properly integrated with prayerful *ars celebrandi*

vi. Reverence, aesthetics, solemnity, transcendence

vii. Dignified Ritual Action

1. Posture/Gesture
2. Actions
3. (Demonstration?)

viii. ecclesial act – public prayer of the Church

1. Faithful have right to carefully prepared liturgy – *R.S.* 58

c. How do these two interact?

i. Participation and the priestly ministry

1. *SacCar*, 53 – The beauty and the harmony of the liturgy find eloquent expression in the order by which everyone is called to participate actively. This entails

an acknowledgment of the distinct hierarchical roles involved in the celebration.

ii. The eucharistic celebration and inculturation

1. *SacCar*, 54 – ‘A more effective participation of the faithful in the holy mysteries will thus benefit from the continued inculturation of the eucharistic celebration, with due regard for the possibilities for adaptation provided...’

iii. Personal conditions for an "active participation"

1. *SacCar*, 55 – ‘The faithful need to be reminded that there can be no *actuosa participatio* in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole, including a missionary commitment to bring Christ's love into the life of society.’

iv. Interior participation in the celebration

1. *SacCar*, 64 – ‘The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world.’

v. Facilitated by Reverence and the Mystery

1. GIRM 93. A priest also, who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ, stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ.

d. *Lex orandi, lex credendi, lex vivendi*

- i. The jump can be made from *lex credendi* to *lex vivendi* – how we believe affects how we live.

1. Theology and morality and liturgy are integrated: We cannot properly celebrate Christ's victory if we do not share it

- ii. Therefore, how we pray should and must affect how we live.

- iii. How do we pray, especially in the context of the Eucharist?

1. Offering worship oriented toward our God.

- iv. Primary purpose of our liturgy is celebration of Paschal Mystery

v. But all flows to the example and model of Christ

1. “For the celebration of the Eucharist is an action of the whole Church, and in it each one should carry out solely but completely that which pertains to him or her, in virtue of the rank of each within the People of God.” (GIRM, 5)

2. “The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually.” (GIRM, 16)

vi. If we pray united to the action of Christ, we live united to the action of Christ, united through our participation and our authentic celebration of the Church’s liturgy

vii. Liturgy is a drama: Christ is the actor

Questions for private reflection – write down your thoughts; not for the group.

1. How does this affect your ministry as a deacon?

Meal Break

60 min.

V. **WHERE ARE WE GOING? – A GENERAL OVERVIEW OF THE CHANGES IN THE 3RD EDITION OF THE ROMAN MISSAL**

Refer to Appendix 014: Changes in the People’s Parts in the Order of Mass (Handout)

- a. Styles of the Vernacular – notable changes
 - i. length of sentences
 - ii. higher linguistic register/formality
 - iii. broader vocabulary
 - iv. consistent vocabulary/style in rubrics
 - v. made to be sung
 - vi. no change to “these or similar words”
- b. Why a New Translation?
 - i. Church in good position to improve translations
 - ii. better insights to translation issues
 - iii. improve vernacular rendering of Church’s faith as expressed in Latin
 - iv. involvement by many groups
- c. Sections of the missal:
 - i. Table of Contents
 - ii. Proper of Seasons
 - a. Layout of texts for a typical Sunday
 - iii. Order of Mass
 - iv. Proper of Saints
 - a. Layout of texts for a typical feast or memorial
 - v. Commons
 - vi. Ritual Masses
 - vii. Masses for Various Needs and Occasions
 - viii. Masses for the Dead
 - ix. Appendices
- d. Specific changes – people’s parts
 - i. Greeting
 - ii. Penitential Act, Form A (*Confiteor*)
 - iii. Penitential Act, Form B
 - iv. *Gloria*
 - v. Nicene Creed
 - vi. Apostles’ Creed
 - vii. *Suscipiat Dominus* (“May the Lord...”)
 - viii. Preface Dialog
 - ix. *Sanctus*
 - x. Mystery of Faith (Memorial Acclamation)
 - xi. Sign of Peace
 - xii. *Ecce Agnus Dei*
 - xiii. Concluding Rite

60 min.	<p>VI. HOW DOES IT AFFECT YOUR ROLE? – A LOOK AT THE SPECIFIC CHANGES FOR THE DEACON IN THE ROMAN MISSAL (30 minute presentation and 30 minutes for reflection)</p> <p>Refer to Appendix 012: Changes in the Deacon’s Parts in the Order of Mass (Handout); and Appendix 013: Changes in the Deacon’s Part in the GIRM (Handout)</p> <ul style="list-style-type: none"> a. Review of changes/clarifications in <i>General Instruction</i> b. Act of Penitence Form “C” c. Prayers Before and After the Gospel d. Prayer at the Cleansing of the Vessels e. Dismissal <p>Questions for discussion</p> <ol style="list-style-type: none"> 1. In light of this information, what does my liturgical ministry look like? 2. What do I need to do and with whom do I need to talk to make happen what I heard?
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15 min.

Break

30 min.

VII. PRACTICALLY SPEAKING – A PRACTICUM ON THE REVISED DEACON TEXTS IN THE ROMAN MISSAL

Refer to Appendix 011: Participation Aid for Deacons (Handout)

OBJECTIVES:

- i. Experience by means of all senses the sound of the new missal.
- ii. Instill the need for preparation before use of the new missal.
- iii. Ministers in the demonstrations are prepared and rehearsed.
- iv. Attend to the music hierarchy noted in *Sing to the Lord*.

a. A demonstration

- i. A well prepared priest in vestments, at an altar and ambo, with a deacon, server, keyboard, cantor, text for priest-celebrant and deacon, and a participation aid (Appendix 011), prepared by local office of worship
- ii. Include these parts:
 1. Song (brief)
 2. Sign of the Cross (chanted) and Greeting (chanted)
 3. Penitential Act, Form C (chanted)
with suitable ministers; note rubric
 4. Collect Prayer (chanted)
 5. Gospel Acclamation (sung)
 6. Gospel Introduction and Conclusion (chanted)
 7. Rite of Peace (if needed)
 8. Concluding Rite with Dismissal (chanted)
- iii. Opportunity for feedback

30 min.	<p>VIII. <i>MUSICALLY SPEAKING</i> – A PRACTICUM ON THE PLACE OF MUSICAL SETTINGS OF THE TEXTS OF THE DEACON</p> <ul style="list-style-type: none">a. Basic pointers for preparing to sing/singing the parts of the Massb. Provide examples of texts sung wellc. Allow time for men to practice singing the texts in small group (if feasible)/large group settingd. Take resources received and practice singing at home, out loud, with a competent musician.
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SAMPLE ONLY

20 min.	<p>IX. WHERE DO WE GO FROM HERE? – HOW THE ROMAN MISSAL WILL BE IMPLEMENTED IN THE DIOCESE</p> <p>a. TBD by specific diocesan/regional planning and efforts</p>
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5 min.	<p>X. CONCLUSION</p> <p>a. Offer thanks to group for time spent in workshop</p> <p>b. Offer support and encouragement to group</p> <p>c. Offer prayer</p>
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