

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 SEMINARIANS

Mr. Brian MacMichael, Diocese of Fort Wayne-South Bend

**Draft of 15 October 2009**

© 2009, Federation of Diocesan Liturgical Commissions [FDLC], Region 7. All rights reserved.

### Contents:

Agenda – 6.0 contact hours .....	page 2
Overnight Schedule .....	page 3
One Day Schedule .....	page 4
Presenting Team Manual .....	pages 5 ff.

### Also Needed:

- Appendix 004: History of Translation of the *Roman Missal* – handout
- Appendix 005: Excerpts from the Order of Mass – handout, booklet
- Appendix 006: Participation Aid for a Sunday Mass for Priests – handout – or –
- Appendix 007: Participation Aid for a Weekday Mass for Priests – handout – or –
- Appendix 011: Participation Aid for Deacons – handout
- Appendix 009: *Roman Missal* Table of Contents – handout
- Appendix 014: Changes in the People’s Parts in the Order of Mass – handout
- Appendix 019: Excerpt from BCDW Newsletter, May/June 2009, page 23 on “Adaptations by the Priest in the Celebration of Mass” – handout

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 SEMINARIANS  
 AGENDA – 6.0 CONTACT HOURS**

<b>TIME ALLOT</b>	<b>AGENDA ITEM</b>
20 min.	<b>I. PRAYER, OTHER INTROS</b>
15 min.	<b>II. CONTEXT AND OVERVIEW</b> – goals, objectives, and agenda
30 min.	<b>III. FROM WHERE ARE WE COMING?</b> – History and Translation of the Roman Missal
45 min.	<b>IV. WHERE ARE WE GOING?</b> – A General Overview of the Changes in the 3 <sup>rd</sup> edition <i>Roman Missal</i> , and a Brief Walk Through the New Book
60 min.	<b>V. LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI</b> – Participation in the Liturgy, and Mystagogical Catechesis
45 min.	<b>VI. PRACTICALLY SPEAKING</b> – A Study & Practicum on the Text and Style in the New <i>Roman Missal</i>
60 min.	<b>VII. MUSICALLY SPEAKING</b> – A Study & Practicum on Musical Settings and Chanting of the Texts
45 min.	<b>VIII. FURTHER DEMONSTRATIONS, Q&amp;A</b>
30 min.	<b>IX. WHERE DO WE GO FROM HERE? Q&amp;A</b> – How the <i>Roman Missal</i> Will be Implemented in the Diocese and How Seminarians Can Assist Now
10 min.	<b>X. CONCLUSION</b> – wrap up and final prayer

**Team Meeting**

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 EVENT FOR SEMINARIANS**

**SAMPLE OVERNIGHT SCHEDULE: ~20.5 HOURS TOTAL**

CLOCK	TIME ALLOT	AGENDA ITEM
<b>3:30 PM</b>		
<b>Registration and Gathering</b>		
<b>4:00 PM</b>	20 min.	<b>I. PRAYER, OTHER INTRODUCTIONS</b>
<b>4:20 PM</b>	15 min.	<b>II. CONTEXT AND OVERVIEW</b>
<b>4:35 PM</b>	30 min.	<b>III. FROM WHERE ARE WE COMING?</b>
<b>5:05 PM</b>		
<b>Break</b>		
<b>5:15 PM</b>	45 min.	<b>IV. WHERE ARE WE GOING?</b>
<b>6:00 PM</b>		
<b>Evening Prayer/Break</b>		
<b>6:30 PM</b>		
<b>Dinner</b>		
<b>7:30 PM</b>	60 min. (+)	<b>V. LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI</b>
<b>8:30 PM</b>		
<b>Night Prayer</b>		
<b>8:45 pm</b>		
<b>Social</b>		
<b>9:00 pm</b>		
<b>Team Meeting</b>		
<b>7:30 am</b>		
<b>Morning Prayer / Mass</b>		
<b>8:20 am</b>		
<b>Breakfast</b>		
<b>9:00 AM</b>	45 min.	<b>VI. PRACTICALLY SPEAKING</b>
<b>9:45 AM</b>		
<b>Break</b>		
<b>10:00 AM</b>	60 min.	<b>VII. MUSICALLY SPEAKING</b>
<b>11:00 AM</b>		
<b>Break</b>		
<b>11:15 AM</b>	45 min.	<b>VIII. FURTHER DEMONSTRATIONS, Q&amp;A</b>
<b>12:00 AM</b>	30 min.	<b>IX. WHERE DO WE GO FROM HERE? Q&amp;A</b>
<b>12:30 AM</b>	10 min.	<b>X. CONCLUSION</b>
<b>12:45 PM</b>		
<b>Lunch</b>		

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 EVENT FOR SEMINARIANS**

**ONE DAY SCHEDULE – ~8 HOURS TOTAL**

<b>CLOCK</b>	<b>TIME ALLOT</b>	<b>AGENDA ITEM</b>
<b>8:30 AM</b>		<b>Registration and Gathering</b>
<b>9:00 AM</b>	20-30min	<b>I. PRAYER, OTHER INTRODUCTIONS</b>
<b>9:30 AM</b>	15 min.	<b>II. CONTEXT AND OVERVIEW</b>
<b>9:45 AM</b>	30 min.	<b>III. FROM WHERE ARE WE COMING?</b>
<b>10:15 AM</b>		<b>Break</b>
<b>10:25 AM</b>	30 min.	<b>IV. WHERE ARE WE GOING</b>
<b>10:55 AM</b>		<b>Break</b>
<b>11:00 PM</b>	60 min.	<b>V. LITURGICAL RENEWAL, CELEBRATION AND ARS CELEBRANDI</b>
<b>12:00 PM</b>		<b>Lunch</b>
<b>1:00 PM</b>	45 min.	<b>VI. PRACTICALLY SPEAKING</b>
<b>1:45 PM</b>		<b>Break</b>
<b>2:00 PM</b>	60 min.	<b>VII. MUSICALLY SPEAKING</b>
<b>3:00 PM</b>		<b>Break</b>
<b>3:15 PM</b>	45 min.	<b>VIII. FURTHER DEMONSTRATIONS, Q&amp;A</b>
<b>4:00 PM</b>	30 min.	<b>IX. WHERE DO WE GO FROM HERE? Q&amp;A</b>
<b>4:30 PM</b>	10 min.	<b>X. CONCLUSION</b>

**TRAINING AND FORMATION EVENT FOR SEMINARIANS**

– full and annotated agenda and manual –

Givens:

- Vocation directors are included in this event
- Communication has occurred with seminaries regarding the seminary’s plans for training

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

15 min.	<p><b>II. CONTEXT AND OVERVIEW</b></p> <ul style="list-style-type: none"> <li>a. Introductions of presentation team</li> <li>b. Goals <ul style="list-style-type: none"> <li>i. Reviewing the overall changes to the 3<sup>rd</sup> edition of the <i>Roman Missal</i></li> <li>ii. Reviewing how seminarians, as our future priests, will have the important task of not only perhaps explaining these changes to the faithful, but also explaining and demonstrating in the future how these changes are in continuity with an integrated understanding of the Council and other recent liturgical developments</li> <li>iii. Talk about what they have been reading, hearing about the changes to the Missal</li> </ul> </li> <li>c. Objectives <ul style="list-style-type: none"> <li>i. Brief history of the current form of the <i>Roman Missal</i></li> <li>ii. <i>Ars celebrandi</i></li> <li>iii. Practicum, including singing</li> <li>iv. Layout of overall diocesan plan</li> </ul> </li> <li>d. Agenda <ul style="list-style-type: none"> <li>i. TBD by format</li> </ul> </li> </ul>
---------	--

30 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)**

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

b. Evolution of the Roman Missal

i. Sacramentary and Roman Missal

1. *Missale Romanum* is official Latin title
2. Sacramentary is also an historical 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. 1<sup>st</sup> Latin edition in 1969
2. Full Sacramentary in English in 1974
3. 2<sup>nd</sup> Latin edition in 1975
  - a. addressed some liturgical developments since 1<sup>st</sup> edition

4. 2<sup>nd</sup> edition in English in 1985

iv. ICEL and the 2<sup>nd</sup> edition

1. new translation of 2<sup>nd</sup> 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 2<sup>nd</sup> edition
  - a. revised CIC
  - b. calendar changes
3. Interim English translation of *General Instruction* in 2002

d. Translation Issues

i. Theory

1. *Comme le prévoit* – 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

iii. Approach

1. *Sacrosanctum concilium*
  - a. preserve Latin, but allow for wider use of vernacular
  - b. extent/translation of vernacular left to bishops’ conferences
2. *Liturgiam Authenticam*
  - a. Bishops’ conferences prepare translations but Holy See must approve (*recognitio*)

e. The Translation of the 3<sup>rd</sup> 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. Bishops’ Conferences review, make suggestions and send back to ICEL
7. ICEL reviews again and approves “grey books”

	<ul style="list-style-type: none"><li>8. Bishops' Conferences may only vote "yes" or "no" on grey books</li><li>9. Approved texts then submitted to Holy See for <i>recognitio</i></li></ul> <p>ii. Others involved</p> <ul style="list-style-type: none"><li>1. CDWDS</li><li>2. <i>Vox clara</i></li><li>3. Holy Father</li></ul>
--	---

S

**Break**

SAMPLE ONLY

45 min.

**IV. WHERE ARE WE GOING? – A GENERAL OVERVIEW OF THE CHANGES IN THE 3<sup>RD</sup> EDITION OF THE ROMAN MISSAL**

**Refer to Appendix 014: Changes in the People’s Parts in the Order of Mass (Handout); Appendix 005: Excerpts from the Order of Mass (Handout); and Appendix 009: Roman Missal Table of Contents (Handout)**

- a. Utilize points in Bishop Serratelli’s FDLC talk, October 2008 (see bibliography)
- b. 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”
- c. Why a New Translation?
  - i. A real need – current translation never intended to be final
  - ii. improve vernacular rendering of Church’s faith as expressed in Latin (perhaps show some English-Latin comparison)
  - iii. recovery of more “pious” language that was the standard and so familiar
  - iv. richer – not colloquial language of the street
  - v. other countries use English translation – accuracy imperative
  - vi. more faithful to Scripture – examples
    1. annotated Scriptural version helpful (see bibliography)
- d. Specific changes – people’s parts
  - i. Greeting
  - ii. Penitential Act, Form A (*Confiteor* – show recovered words)
  - iii. Penitential Act, Form B
  - iv. *Gloria* (show recovered words)
  - v. Nicene Creed (e.g. “consubstantial”)
  - 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
- e. Compare specific prayers from old and new
  - i. E.g. Collect from First Sunday of Advent
  - ii. E.g. Prayer Over Offerings from Christmas Mass at Dawn
  - iii. E.g. Collect from Lord’s Supper Mass on Holy Thursday

	<ul style="list-style-type: none"><li>f. Structure<ul style="list-style-type: none"><li>i. Sections of the <i>Roman Missal</i></li><li>ii. Why Eucharistic Prayers with Children Omitted</li><li>iii. Additions (e.g. new dismissal formula)</li></ul></li></ul>
--	--

**Break**

SAMPLE ONLY

30 min.

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

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. *Sacrosanctum 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 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. 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.”

vi. *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!

vii. *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.’

viii. 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. SC22.3 – “Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.”

2. Touch on rubrics in new GIRM

3. Rubrics in the new translation of the *Roman Missal* itself – some will be clearer now

4. How rubrics properly integrated with prayerful *ars celebrandi*

vi. Reverence, aesthetics, solemnity, transcendence

vii. Dignified Ritual Action

1. Posture/Gesture

2. Actions

3. Avoid distracting from the liturgy

viii. ecclesial act – public prayer of the Church

1. Faithful have right to carefully prepared liturgy – *Redemptionis Sacramentum* 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.*”

30 min.

**V.b. MYSTAGOGICAL CATECHESIS – TEACHING ABOUT ARS  
CELEBRANDI, PARTICIPATION, AND THE LITURGICAL LIFE**

a. Mystagogical Catechesis – *Sac. Car.* 64:

i. Three elements:

1. “It interprets the rites in the light of the events of our salvation, in accordance with the Church's living tradition.”
2. “A mystagogical catechesis must also be concerned with presenting the meaning of the signs contained in the rites.”
3. “Finally, a mystagogical catechesis must be concerned with bringing out the significance of the rites for the Christian life in all its dimensions – work and responsibility, thoughts and emotions, activity and repose.”

ii. “The close relationship between the *ars celebrandi* and an *actuosa participatio*”

iii. Experiential – the new translation, like the liturgy itself, IS catechetical

iv. But also need to teach the faithful in the pews about both *ars celebrandi* and *actuosa participatio*

v. Sometimes, people of a parish are never taught about liturgical matters – changes they hear of seem to happen in a vacuum

b. Richness of New Prayers

i. More deliberate speaking and listening can convey more to all about the faith

ii. A need to rediscover the use of the Propers of the Mass

iii. Preaching can benefit – GIRM/65: Homily may draw from ordinary or proper of the Mass of the day

c. Profound theology of the rites and ritual action

d. Establishing continuity with the tradition of the Church

i. Must be able to competently show how everything from *S.C.* to *Redemptionis Sacramentum* to *Sac. Car.* to *Summorum Pontificum* to the new translation represent a unified Christ-centered approach

ii. e.g. use of Latin – how it's an integral component of the Roman Rite, but requires some discernment

1. How much Latin? (*Sac. Car.* 62)
2. When? (*Sac. Car.* 61)
3. Multicultural possibilities (*Sac. Car.* 54)
4. Hearken back to *S.C.* 36

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

i. Worship affects how we believe and how we live.

	<ul style="list-style-type: none"> <li>ii. Theology and morality and integrated; we can not properly celebrate Christ’s victory if we do not share it</li> <li>iii. Therefore, how we pray should and must affect how we live.</li> <li>iv. How do we pray, especially in the context of the Eucharist? <ul style="list-style-type: none"> <li>1. Offering worship oriented toward our God.</li> </ul> </li> <li>v. Primary purpose of our liturgy is celebration of Paschal Mystery</li> <li>vi. But all flows to the example and model of Christ <ul style="list-style-type: none"> <li>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)</li> <li>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)</li> </ul> </li> <li>vii. 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</li> <li>viii. Liturgy is a drama; Christ is the actor</li> </ul>
--	---

SAMPLE ONLY

**Meal Break**

45 min.	<p><b>VI. <i>PRACTICALLY SPEAKING – A STUDY &amp; PRACTICUM ON THE TEXT AND STYLE IN THE NEW ROMAN MISSAL</i></b></p> <p><b>Refer to Roman Missal (if available) or Appendix 005: Excerpts from the Order of Mass (Handout); and Appendix 019: Excerpts from BCDW Newsletters (Handout)</b></p> <ul style="list-style-type: none"> <li>a. Specific Pieces <ul style="list-style-type: none"> <li>i. Focus on the specific texts of the deacon/priest that will be different <ul style="list-style-type: none"> <li>1. But also provide the “before and after” of each text</li> </ul> </li> <li>ii. Provide examples of texts proclaimed well</li> <li>iii. Allow time/opportunity for men to practice with new texts both in small groups (if feasible)/large group</li> <li>iv. Cadence, pace, need for preparation, etc.</li> </ul> </li> <li>b. Which parts/wordings of prayers in the Missal are adaptable (BCDW Newsletter May/June 2009)</li> <li>c. Opportunity for feedback/questions</li> </ul>
---------	---

**Break**

60 min.	<p><b>VII. MUSICALLY SPEAKING – A PRACTICUM ON THE PLACE OF MUSICAL SETTINGS OF THE TEXTS OF THE DEACON/PRIEST</b></p> <ul style="list-style-type: none"> <li>a. The importance of chanting the texts (especially dialogs) <ul style="list-style-type: none"> <li>i. Progressive solemnity → <i>Musica Sacram, Sing to the Lord</i></li> <li>ii. Both clergy and laity → a sense that must be inculcated</li> <li>iii. Not unrelated to <i>ars celebrandi</i> and <i>actuosa participatio</i></li> <li>iv. New translation very good for chanting – chanting might actually make mastery easier</li> </ul> </li> <li>b. Basic pointers for preparing to chant the parts of the Mass <ul style="list-style-type: none"> <li>i. Have an expert in chant (preferably a priest) lead such a session</li> </ul> </li> <li>c. Provide examples of texts sung well</li> <li>d. Allow time for men to practice chanting the texts, even in context</li> <li>e. Familiarity with Latin chants</li> <li>f. How the new translation presents an opportunity for liturgical music at large – music and texts should complement the new translation and acknowledge both <i>ars celebrandi</i> and <i>actuosa participatio</i> in a strong sense</li> </ul>
---------	--

**Break**

45 min.

### VIII. FURTHER DEMONSTRATIONS, Q&A

**Refer to Appendix 006: Participation Aid for a Sunday Mass with Priests; or Appendix 007: Participation Aid for a Weekday Mass with Priests; or Appendix 011: Participation Aid for Deacons (Choose one handout)**

a. "Mass"

i. "Celebration" of a "Mass" (a "dry Mass" if there is not permission to use the new Missal yet)

1. Full compliment of ministers (have ordained priest assist)

b. Opportunity to hear the texts used in context

c. Emphasize that servers, lectors, all lay ministers and congregation must be trained to observe *ars celebrandi* and *actuosa participatio* in their own capacities

d. This could be a wellspring for many fruitful retreats, formation sessions, etc.

30  
min.

**IX. WHERE DO WE GO FROM HERE?**

- a. Diocesan-specific implementation plans
- b. Guiding Reflections
  - i. Pope Benedict XVI: “*Ars celebrandi*: here too I would say that there are different dimensions. The first dimension is that the *celebratio* is prayer and a conversation with God: God with us and us with God. Thus, the first requirement for a good celebration is that the priest truly enter this colloquy. In proclaiming the Word, he feels himself in conversation with God. He is a listener to the Word and a preacher of the Word, in the sense that he makes himself an instrument of the Lord and seeks to understand this Word of God which he must then transmit to the people. He is in a conversation with God because the texts of Holy Mass are not theatrical scripts or anything like them, but prayers, thanks to which, together with the assembly, I speak to God.”

“It is difficult for the faithful to follow a text as long as our Eucharistic Prayer. For this reason these new “inventions” are constantly cropping up. However, with constantly new Eucharistic Prayers one does not solve the problem. The problem is that this is a moment that also invites others to silence with God and to pray with God. Therefore, things can only go better if the Eucharistic Prayer is said well and with the correct pauses for silence, if it is said with interiority but also with the art of speaking.”

“Thus, the words must be pronounced properly. There must then be an adequate preparation. Altar servers must know what to do; lectors must be truly experienced speakers. Then the choir, the singing, should be rehearsed: and let the altar be properly decorated. All this, even if it is a matter of many practical things, is part of the *ars celebrandi*.”

“But to conclude, the fundamental element is this art of entering into communion with the Lord, which we prepare for as priests throughout our lives.”

– Questions and Answers with the priests of the Diocese of Albano at Castel Gandolfo August 31, 2006\*

([http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2006/august/documents/hf\\_ben-xvi\\_spe\\_20060831\\_sacerdoti-albano\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/august/documents/hf_ben-xvi_spe_20060831_sacerdoti-albano_en.html))

- ii. Pope John Paul II: “Indeed prayer for the needs of the Church and the individual faithful is so important that

	<p>serious thought should be given to reorganizing priestly and parish life to ensure that priests have time to devote to this essential task, individually and in common. Liturgical and personal prayer, not the tasks of management, must define the rhythms of a priest's life, even in the busiest of parishes.”</p> <p>– May 21, 1998 <i>ad limina</i> visit of the bishops of Michigan and Ohio  <a href="http://usccb.org/liturgy/innews/598.shtml">http://usccb.org/liturgy/innews/598.shtml</a>)</p> <p>e. Give the faithful encouragement and credit</p> <ul style="list-style-type: none"> <li>i. The average Catholic need not be a scholar to recognize the positives in the new translation</li> <li>ii. No need to “dumb down” either the immensity of the liturgy</li> <li>iii. We may be surprised by their ability and readiness to accept the changes if they understand the goals, the documents, and that this is in line with the Holy Father’s teaching on the liturgy</li> <li>iv. This is also nothing compared to previous changes made after the Council</li> <li>v. This is a “re-appropriation” of our treasured tradition, properly implemented within the context of the overarching liturgical reform and renewal</li> </ul>
--	---

10 min.	<b>X. CONCLUSION</b>
---------	----------------------