

Examining the Missal's Contents



Paul Turner

ADDITIONS

Some sections are new to the third edition of *The Roman Missal*. The introductory material includes the pertinent decree from the Vatican authorizing the use of the book. The *General Instruction of the Roman Missal* for this edition, first published in English in 2003, reappears now in its proper context with a revised translation. The norms for Communion under both kinds, which were approved for the United States in 2002, are now included as well.

Immediately following the Order of Mass in the middle of the Missal, the Eucharistic Prayers for Use in Masses for Various Needs have been added for the first time. They were formerly published in a separate volume, and they appear here now in a new translation.

The Ritual Masses include prayers for the Institution of Lectors and Acolytes, which also had been published separately. Presidential prayers for two Masses discontinued after the Second Vatican Council (the Masses for Reconciliation and for Chastity) have been restored. In the United States, we now have a set of prayers For Giving Thanks to God for the Gift of Human Life, intended especially for the annual Day of Prayer for the Legal Protection of Unborn Children on January 22, the anniversary of the legalization of abortion in the United States. This national observance moves the optional memorial of Saint Vincent, Deacon and Martyr, back one day. However, when January 22 falls on a Sunday, the Day of Prayer is transferred to January 23.

Several new votive Masses have been added: The Mercy of God, which may be used on Ordinary Time during weekdays, but not on the Second Sunday of Easter (Divine Mercy Sunday); Our Lord Jesus Christ, the Eternal High Priest, which had been removed from the Missal after the Council; Our Lady, Queen of Apostles, which was in the Collection of Masses of the Blessed Virgin Mary; Saint John the Baptist; and Saints Peter and Paul, Apostles, each of whom already has a votive Mass, but who now share one together.

The first Appendix to the Missal now includes the Proclamation of the Date of Easter on Epiphany, a verbal calendar of movable feasts, which may be sung to enhance the first obligatory celebration on the universal calendar each year. Inserted into the English translation of the Missal is the proclamation of the Nativity of our Lord Jesus Christ. This may be sung from the ambo before the beginning of the Mass during the Night formerly known as Midnight Mass. This proclamation is located in the Roman Martyrology, which has been revised since the Second Vatican Council, but has still not appeared in English. The words have been set to music and added to this English edition, even though the proclamation does not appear in the Missal's Latin original.



Changes in placement will make some prayers easier to find in the Missal.

REMOVALS

Some pages you are accustomed to seeing in *The Sacramentary* are no longer in the revised translation of *The Roman Missal*. In the introductory material, a foreword appeared in the first English edition in the United States telling people about the book and how to use it. It has no equivalent in Latin, so it is no longer included. The Directory for Masses with Children, which was promulgated in 1973, was never part of the introductory material of the *Missale Romanum*. There is no change to this document, but it is one of many issued by various agencies that have never appeared in the Missal, even though they are of great interest.

A little-known and virtually unused page of optional anti-iphons for solemnities and feasts has been removed.

The Masses and Prayers for Various Needs and Occasions have been substantially reordered. Although none of the presidential prayers has been removed, the heading for one set of the prayers is gone: "For Various Public Needs." The material in this section of the Missal has been rearranged and should be easier to locate.

In the Appendices, several sections no longer appear. The Rites of Blessing of Oils and Consecrating the Chrism belong in the Roman Pontifical, not in *The Roman Missal*, because they apply to a ceremony over which only a Bishop presides. Formulas for celebrating Mass in Latin have been removed because this is the English translation of the Missal. The Eucharistic Prayers for Masses with Children are not here because they are not in the *Missale Romanum*. These prayers exist in Latin, but only for the purposes of study and translation into the vernacular. You would never have a situation in which the Priest would recite a Eucharistic Prayer for Masses with Children in Latin — that would completely defeat its purpose.

RELOCATIONS

Quite a few parts have been moved around. Some material from the Appendices in *The Sacramentary* has been integrated into a more proper place in the body of the Missal, and some material you have seen in the body of *The Sacramentary* has been moved to the Missal's Appendices. Most of it is still there, but you may find it in a new location and with a new title. Overall, the restructuring of the Missal is more logical.

NEW OBSERVANCES ON THE CALENDAR

The third edition of the Missal has expanded the general calendar to include Saints Josephina Bakhita (February 8), Christopher Magallanes and Companions (May 21), Rita of Cascia (May 22), Augustine Zhao Rong and Companions (July 9), Apollinaris (July 20), Sharbel Makhluf (July 24), Teresa Benedicta of the Cross (August 9), Pius of Pietrelcina (September 23), and Catherine of Alexandria (November 25).

Several other saints had been added to the Roman calendar after the publication of *The Sacramentary*. These now appear within the Missal: Saints Adalbert (April 23), Louis Grignon de Montfort (April 28), Peter Julian Eymard (August 2), Jane Frances de Chantal (August 12), Peter Claver (September 9), Lawrence Ruiz and Companions (September 28), and Andrew Dung-Lac and Companions (November 24).

All of these are optional memorials, with the exception of Pius of Pietrelcina, whose observance is obligatory when it does not fall on a Sunday.

Although Epiphany, the Ascension of the Lord, and Pentecost Sunday are well-established liturgical days, the presidential prayers for all three have been expanded. The first two have a new set of prayers for a Vigil Mass the evening before the date of observance. Pentecost already has a Vigil Mass, but it may now be expanded by reading four passages from the Old Testament during the Liturgy of the Word, each followed by silence, a psalm, and a prayer—the same formula used at the Easter Vigil. The texts for those prayers are now included in the Missal.

The presidential prayers for Lent now include a Prayer over the People. The blessing at the end of a typical Mass may be expanded either with a three-part Solemn Blessing or a single Prayer over the People. Although *The Sacramentary* included a Solemn Blessing for Lent, this no longer appears in the Missal. Instead, the Sunday Masses of Lent will conclude with a Prayer over the People. The weekday Masses of Lent also now have a Prayer over the People, but it is optional. This restores a practice from at least the Middle Ages, which had been discontinued after the Council.

PREFACES

All the Prefaces are still in the book. In fact, we now have an additional one for martyrs' days. But the location of the Prefaces is different. In *The Sacramentary*, all 82 prefaces could be found in one place within the Order of Mass, but this was not the custom in the *Missale Romanum* or in its translation in other vernacular languages. For the sake of uniformity, 49 Prefaces are within the Order of Mass, and the rest distributed elsewhere. The following observances have Prefaces within the Proper of Time:

The Baptism of the Lord; First and Second Sundays of Lent; the Third, Fourth, and Fifth Sundays of Lent when the Year A readings are proclaimed; Palm Sunday of the Passion of the Lord; the Chrism Mass and the Mass of the Lord's Supper; Pentecost; the solemnities of The Most Holy Trinity, The Most Holy Body and Blood of Christ (Corpus Christi), The Most Sacred Heart of Jesus, and Our Lord Jesus Christ, King of the Universe.

The following days have their Preface within the Proper of Saints: the feasts of The Presentation of the Lord, The Transfiguration of the Lord, the Exaltation of the Holy Cross, Saints Simon and Jude, Apostles, the Dedication of the Lateran Basilica, and Our Lady of Guadalupe; the solemnities of Saint Joseph, Spouse of the Blessed Virgin Mary, the Annunciation of the Lord, the Nativity of Saint John the Baptist, Saints Peter and Paul, Apostles, the Assumption of the Blessed Virgin Mary, All Saints Day, and the Immaculate Conception of the Blessed Virgin Mary; the memorials of the Passion of John the Baptist and the Holy Guardian Angels; and the U.S. observances of Independence Day and Thanksgiving Day.

TERMINOLOGY

A change in some terminology also will be noticed. The word "chant" replaces the word "song" in nearly all instances throughout the Missal and its General Instruction. You may still sing spiritual songs, but the word that identifies what you sing at the Entrance and Communion, for example, is now "chant."

"Collect" replaces "Opening Prayer." This reflects the traditional Latin title of the prayer said when the people have been gathered or collected together, and when the priest gathers or collects their intentions into one.

"Penitential Act" replaces "Penitential Rite." The whole complex of parts that open the liturgy is called the Introductory Rites, and the Penitential Act is more properly one part of the whole.

"Reader" replaces "lector" except in the places where the General Instruction speaks about a man whom a Bishop has formally installed as a lector. Normally, that person is a seminarian or a candidate for the permanent diaconate.

"Universal Prayer" is offered as another way of referring to the "Prayer of the Faithful." In fact, the General Instruction seems to prefer "Universal Prayer." Some countries call these the Bidding Prayers. They are "of the Faithful" because they are an exercise of the priestly ministry of the people of God. They are "bidding" because they make petitions of God. They are "universal" because their content is so sweeping.

"Time" replaces "Season." Instead of "the Christmas Season" and "the Easter Season," the revised translation refers to "Christmas Time" and "Easter Time." These more naturally fit with "Ordinary Time." The other seasons of the year are simply called "Advent" and "Lent." "Paschal candle" replaces "Easter candle."

Some other days have different titles. Christmas Time will begin with "The Nativity of the Lord," though nearly everyone will certainly still call it by its secondary title, "Christmas." The solemnity that falls on January 1 will be called "Mary, Holy Mother of God," instead of "Mary, Mother of God." The solemnity formerly called "Our Lord Jesus Christ the King" will be known as "Our Lord Jesus Christ, King of the Universe." The

Easter Triduum is now called “the Sacred Paschal Triduum.” Even though you may still refer to its first two days as “Holy Thursday” and “Good Friday,” the Missal first calls them by their more traditional titles, “Thursday of Holy Week” and “Friday of Holy Week.” Easter Sunday is now expanded to “Easter Sunday of the Resurrection of the Lord.” The principal liturgical services on these days are now “The Mass of the Lord’s Supper,” “The Celebration of the Passion of the Lord,” and “The Easter Vigil in the Holy Night,” whose first part is now called “The Solemn Beginning of the Vigil or Lucernarium.”

OTHER CHANGES

Quite a few minor changes have been made to the rubrics of Holy Week. For example, the role of the deacon has been clarified. Prayers the Priest used to say with his hands joined are now said with hands extended. Updates that had appeared in the 1988 Circular Letter Concerning the Preparation and Celebration of the Easter Feasts and in the 1989 Ceremonial of Bishops are integrated throughout. Some practices from the pre-conciliar liturgies have been restored. And many points have simply been clarified.

Finally, the Order of Mass concludes with a new set of alternative Dismissal formulas. In the papal exhortation, *Sacramentum Caritatis*, Pope Benedict XVI stated the need for new Dismissal texts. Noting that the word “dismissal” has come to mean “mission,” the Pope cited the benefit of texts that clearly link the Mass with the mission of the people of God in the world. The Deacon or Priest may choose from among the following four Dismissals.

- Go forth, the Mass is ended.
- Go and announce the Gospel of the Lord.
- Go in peace, glorifying the Lord by your life.
- Go in peace.

With the third edition of *The Roman Missal*, the placement of some of the prayers and rites have changed, while others prayers and rites have been added or removed. The tables on the following pages compare the contents of *The Roman Missal* © 2010 with that of *The Sacramentary* © 1985. Red indicates removal, purple, a change in placement, and green, an addition to the Missal.

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SACRAMENTARY (1985)	ROMAN MISSAL (2010)
[INTRODUCTORY MATERIAL]	[INTRODUCTORY MATERIAL]
Decree of the Congregation for Divine Worship for the typical edition	Decree of the Sacred Congregation for Divine Worship
Decree of the Congregation for Divine Worship for the Second Editio Typica	Decree of the Sacred Congregation Concerning Divine Worship for the Second Typical Edition
	Decree of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments Concerning the Third Typical Edition
Apostolic Constitution of Paul VI, promulgation of the Roman Missal, 1969	Apostolic Constitution of Paul VI, promulgation of the Roman Missal, 1969
Foreword	
General Instruction of the Roman Missal, 1975	General Instruction of the Roman Missal, 2003 [includes within the adaptations for the Dioceses of the United States of America]
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General Norms for the Liturgical Year and the Calendar	Universal Norms on the Liturgical Year and the General Roman Calendar
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PROPER OF SEASONS	PROPER OF TIME
Advent Season	Advent
Christmas Season	Christmas Time
Lenten Season	Lent
Holy Week	Holy Week
Easter Triduum	The Sacred Paschal Triduum
Easter Season	Easter Time
Ordinary Time	Ordinary Time
Solemnities of the Lord during the Ordinary Time	The Solemnities of the Lord during Ordinary Time

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Order of Mass with a Congregation [I] [Rite of Blessing and Sprinkling Holy Water] [Penitential Rite C, i-viii] [Prefaces] [Eucharistic Prayers I, II, III, IV] [Order of Mass II] Solemn Blessings Prayers over the People Order of Mass without a Congregation	The Order of Mass [I] [Penitential Act C, i] [Prefaces] The Eucharistic Prayers [I, II, III, IV] [Order of Mass II] Blessings at the End of Mass and Prayers over the People Chants for the Eucharistic Prayer The Order of Mass with the Participation of a Single Minister Appendix to the Order of Mass Eucharistic Prayers for Reconciliation Eucharistic Prayer for Use in Masses for Various Needs
PROPER OF SAINTS	PROPER OF SAINTS
January February March April May June July August September October November December	January February March April May June July August September October November December
COMMONS	COMMONS
Dedication of a Church Common of the Blessed Virgin Mary Common of Martyrs Common of Pastors Common of Doctors of the Church Common of Virgins Common of Holy Men and Women Optional Antiphons for Solemnities and Feasts	Common of the Dedication of a Church Common of the Blessed Virgin Mary Common of Martyrs Common of Pastors Common of Doctors of the Church Common of Virgins Common of Holy Men and Women

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14. For the Spread of the Gospel	19. For Persecuted Christians
15. For Persecuted Christians	20. For a Spiritual or Pastoral Gathering
16. For Pastoral or Spiritual Meetings	
II. For Civil Needs	II. For Civil Needs
17. For the Nation, (State,) or City	21. For the Nation or State
18. For Those Who Serve in Public Office	22. For Those in Public Office
19. For the Congress	23. For a Governing Assembly
20. For the President	24. For the Head of State or Ruler
21. For the Progress of Peoples	25. At the Beginning of the Civil Year
22. For Peace and Justice	26. For the Sanctification of Human Labor
23. In Time of War or Civil Disturbance	27. At Seedtime
	28. After the Harvest
	29. For the Progress of Peoples
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35. For Rain	
36. For Fine Weather	
37. To Avert Storms	
38. For Any Need	
39. In Thanksgiving	

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11. Apostles	The Most Holy Name of Mary
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13. Paul, Apostle	12. Saint John the Baptist
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Alphabetical Index of Celebrations

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Some of the presidential prayers in the Missal have been expanded.



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