

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

## **INFORMAL TRAINING AND FORMATION EVENT FOR PRIESTS**

Federation of Diocesan Liturgical Commissions [FDLC], Region 7

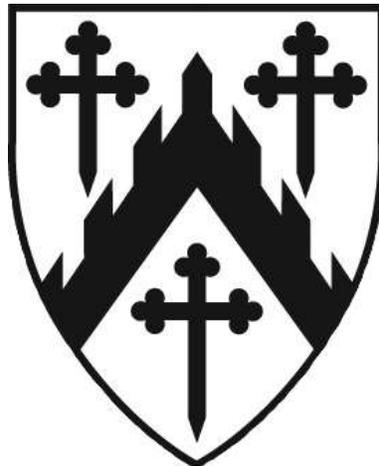
Participating Dioceses

in Illinois: Belleville, Chicago, Joliet in Illinois, Springfield in Illinois

in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

Lead author: Rev. Martin Dobrzynski, Diocese of Gary

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## INTRODUCTION

In order to help prepare for the new edition of the Roman Missal, priests may want to meet together in small groups (for example, as a deanery, as a group of parishes, or as an Emmaus/priest support group) to study and pray over the new texts. For this reason, Region VII of the FDLC developed a model for priests to use. The goals of such this approach are:

- To provide priests with an opportunity for small group sharing of hopes, fears, and expectations regarding the revision of the *Roman Missal*.
- To provide an opportunity for the priests to engage with oral renderings of the new text.
- To provide the priests with time for discussing means for an effective manner of praying these new texts.
- To provide the priests an opportunity for “brainstorming” ways to present these texts to the whole presbyterate and the parishes.

### Preparations

This gathering is intended to be informal and to take place in small groupings of priests. In this way priests can be more open in their discussion and comfortable in some joint study and practice with the actual translated texts that we will be using once the Missal is implemented for liturgical use.

The gathering would need a “host” priest who would be willing to invite other priests [probably no more than 12-14], to join them for a brief time of study, reflection and practicum with the new texts of the Mass. A sample invitation letter follows in Appendix 001.

It might also be helpful to have a priest or priest team who has done some discussion and study of the new texts with the Office of Liturgy so he/they can act as group leader(s).

The schedule is offered as one possibility and can certainly be adapted to the needs of the group.

## AGENDA CONTACT HOURS – 3.5-4.5 HOURS

TIME ALLOT	AGENDA ITEM
60-90 min.	<p><b>I. MEAL WITH INFORMAL DISCUSSION</b></p> <p>a. Priests discuss their hopes, fears, expectations, etc. about the new <i>Roman Missal</i>.</p> <p>b. Priests discuss their impressions and questions about any material they have already received concerning the new <i>Roman Missal</i>.</p>
15 min.	<p><b>II. REVIEW SELECT TEXTS</b></p> <p>a. After the meal, move to another setting and have several new texts available for evaluation.</p> <p style="padding-left: 40px;">i. Theological/Scriptural Character expressed in texts</p> <p style="padding-left: 40px;">ii. Eschatological aspects drawn out through the texts.</p> <p style="padding-left: 40px;">iii. Ecclesiological dimensions expressed in the texts.</p> <p style="padding-left: 40px;">iv. Poetic and prosaic character of the texts.</p>
45 min.	<p><b>III. SMALL GROUP DISCUSSION</b></p> <p>a. Break into small groups of 3 or 4 for discussion of these texts using the questions of Appendix 002</p> <p>b. Have each group report on their discussion.</p>
45 min.	<p><b>IV. ENGAGING IN PRAYING THE TEXTS</b></p> <p>a. Have several priests prepared to pray some of the new texts.</p> <p style="padding-left: 40px;">i. Have priests well-trained for this demonstration.</p> <p style="padding-left: 40px;">ii. Depending on the group, do this demonstration in large or small group.</p> <p style="padding-left: 40px;">iii. Give attention to the parlance, pace, language, dynamics, etc.</p> <p>b. Use the questions of Appendix 003 to elicit reaction to the text's language, dynamics, readability, and understandability.</p> <p>c. Leader or Host records insights.</p>
30-60 min.	<p><b>V. BRAINSTORMING SESSION</b></p> <p>a. Elicit what "how-to's" will facilitate a positive presenting of the new <i>Roman Missal</i> to the priests and the laity.</p> <p>b. Keep a record of the practical ways to make this a "fruitful" reception.</p>
15 min.	<p><b>VI. CONCLUDING PRAYER</b></p> <p>Use appropriate Hour from the <i>Liturgy of the Hours</i> (sung or recited.)</p>

## **Appendix 001: Resource for Presentation Team**

### **Sample Letter of Invitation to Pre-gathering for Priests**

My brother priests,

As you are aware we are nearing the completion of the translation of the new Roman Missal promulgated by Pope John Paul II. Following Vatican approval of the translation, which will come quickly, the Bishops will set a date for national implementation.

This is a reality for which we, as co-workers with our (arch)bishop, need to be prepared. To that end I would like to invite you to [parish] in [location] for an informal (afternoon) evening of priestly camaraderie, discussion and study around this new translation that we will be using in the near future. This is an informal gathering of about 8-10 priests that will take place in the rectory. We will begin with dinner at 5:00 PM and conclude around 9:00 PM.

Unlike some liturgical directives that can be adjusted to our personal theological sensitivities a new Roman Missal cannot be dismissed or “readjusted” without doing substantial harm to the unity of our common worship as Roman Catholics. Whether you are elated, perplexed or downright irritated about what is to be given to us for our common prayer we need to help our people to have a “fruitful” reception of this new Roman Missal. We cannot do this unless we ourselves open our hearts to the work of the Holy Spirit in this matter.

Our (afternoon) evening together is intended to help us, as God’s priestly ministers, to go beyond the rhetoric of conservative and liberal regarding this new Roman Missal. As I said, we will begin with a good meal and discussion regarding our hopes and fears with this important and unavoidable work. The gathering will also give us a chance as parish priests to see how this new translation can be a blessing even though it is a challenge. Finally, we will spend some time sharing ideas of how this can be best presented to our people so they do not get caught up in the culture wars that often fuel our liturgical perspectives. Please bring your Liturgy of the Hours so we can end our time together with prayer.

Do not hesitate to call or email me if you have any questions: [phone] or [email address]. I will be calling in a few days to see if you can join us.

In Christ,

## **Appendix 002: Handout**

### **Questions for Discussion at Pre-gathering Agenda Item III**

*Please keep some notes on each area for later use.*

Each translation has benefits and drawbacks. For the texts presented here what would be some benefits in the following areas?

The theological/scriptural character expressed in the texts

The eschatological aspects drawn out through the texts

The ecclesiological dimensions expressed in the texts

The poetic or prosaic character of these texts

What might be some drawbacks that we need to be attentive to as we prepare ourselves to receive these texts?

## **Appendix 003: Handout**

### **Questions for Discussion at Pre-gathering Agenda Item IV**

*Please keep some notes on each area for later use.*

Language can help to define attitudes or perceptions of the listeners. That is to say, the listener does not always “translate” what the speaker enunciates in a way that might seem obvious to the speaker.

How do these texts work with this dynamic?

What seems helpful for the listener?

What might be difficult for the listener?