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Classified Timelines of Vernacular Liturgy: Responsibility Timelines & Vernacular Liturgy
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Abstract

These timelines focus attention on the use of the vernacular in the Roman Rite, especially developed in the Renewal and Reform of the Second Vatican Council. The extensive timelines have been broken into ten stages, drawing attention to a number of periods and reasons in the history of those eras for the unique experience of vernacular liturgy and the issues connected with it in the Western Catholic Church of our time.

The role and function of International Committee of English in the Liturgy (ICEL) over its forty year existence still has a major impact on the way we worship in English. This article deals with the restructuring of ICEL which had been the centre of much controversy in recent years and now operates under different protocols.

List of Abbreviations

ACBC

Australian Catholic Bishops Conference

CDF

Congregation for the Doctrine of the Faith

CDW

Congregation for Divine Worship

CDWDS

Congregation for Divine Worship and Discipline of Sacraments

CSL

Constitution on the Sacred Liturgy

CCC

Catechism of the Catholic Church

DOL

Documents on the Liturgy

GIRM

General Instruction of the Roman Missal

ICEL

International Commission for English in the Liturgy

NCCB

National Conference of Catholic Bishops

NEC

National Episcopal Conference

PLC

Preparatory Liturgical Commission for Vatican II

RMEC

Roman Missal Editorial Committee within the Executive of ICEL

SCDW

Sacred Congregation for Divine Worship

SCR

Sacred Congregation of Rites

USA NCCB
USA National Conference of Catholic Bishops
USCCB
United States Conference of Catholic Bishops

Stage One Bridging the centuries

16th C

From the time of the Council of Trent (1545-1563) it was the responsibility of the bishops of a particular country to determine vernacular texts of the Bible.

1882

The Benedictine Abbey of Maredsous published a *French Missal* for the people.

1884

The Benedictine Abbey of Beuron in Germany published a *German Missal* for the people that became known for its editor as the *Schott buch*.

1898

The Holy Office removed the censure of the *Index of Forbidden Books* on translations of the *Roman Missal*.

1940

The first Liturgical Week was held in the United States beginning a systematic sequence of liturgical education for many levels of participants.

1942

Distribution to American troops of a camouflage coloured canvas edition of Father Hoever's Sunday Missal, *I Pray the Mass*, a vernacular edition with parallel Latin and English texts of the Mass and popular prayers.

1943

The Centre for Pastoral Liturgy was established at the *Institut Catholique* in Paris.

Approval from Rome of the German *Singmesse*, after being used for over a hundred years. This was a form of sung Mass where Latin texts such as the Gloria or Creed were replaced by German hymns of that theme.

1947

Pope Pius XII and the Sacred Congregation of Rites (SCR) approved substantial use of the vernacular in various sacraments, so that the *Roman Ritual* was published in bilingual editions.

The *Notre Dame University* began the School of Liturgical Studies which became the first Liturgical Institute in the English speaking world.

Pius XII issued the encyclical *Mediator Dei*, which was the first encyclical to deal specifically with the Liturgy and which helped bring the Liturgical Movement to the mainstream life of the Church.

The German Bishops set up the *Liturgische Institut* in the city of Trier on the Mosel River.

1950s

Popularisation of the use of *Sunday* and *Daily Missals* for praying the Mass with the priest using parallel columns in Latin and the vernacular. Most Missals were adaptations of the original French, German or Belgian editions and commentary prepared by the Benedictine monasteries.

1951

Pope Pius XII proclaimed the *Restored Order of the Easter Vigil*.

1953

Pope Pius XII changed the eucharistic fast from midnight to three hours before communion, to encourage more frequent communion.

1955

Pope Pius XII proclaimed the *Restored Rites of Holy Week* to be used by the universal Latin rite.

Pope Pius XII published a simplification of the rubrics of the *Roman Missal* and *Roman Breviary*.

1956

In Assisi was held the first International Congress of Pastoral Liturgy which included an audience with Pope Pius XII in Rome where the Pope called the Liturgical Movement a 'sign of the movement of the Holy Spirit'.

1957

Publication of the Instruction of the Sacred Congregation of Rites, *Musica Sacram*, which confirmed Pope Pius X's guidelines for the use of Gregorian Chant and also for the introduction of the Dialogue Mass, in which the congregation could make the responses of the Common of the Mass and recite the antiphons of the Proper using Missals simultaneously with the priest.

1960

Pope John XXIII published a simplification of the rubrics of the *Roman Breviary* and a new Typical Edition of the *Roman Missal* was published in 1962, [this is the *Roman Missal* Pope Benedict XVI has approved for the extraordinary use of the Latin Mass].

Stage Two

The Second Vatican Council

1.2.1962

Submission of the draft *Liturgy Constitution* by Cardinal Gaetano Cicognani as President of the Preparatory Liturgical Commission (PLC) to the General Secretariat of the Second Vatican Council. Cicognani died five days later.

22.2.1961

Cardinal Larraona was appointed Cardinal Prefect of the SCR and the President of the PLC. The Apostolic Constitution, *Veterum Sapientia*, of Pope John XXIII encouraged the study of Latin in the Liturgy.

4.12.1963

The Constitution on the Sacred Liturgy (CSL) *Sacrosanctum Concilium*, was promulgated at the Concluding Session of the Second Session of Vatican II. The key principles, affirming the use of the vernacular as the prime medium of active participation were expressed in §14, §36, §36.1, §36.2, §54, §63a [On the floor of the Council the presenter noted there was no intent to exclude any part of the Mass; parts such as the Roman Canon would require further permission from Rome].

Stage Three

The Consilium to implement the Constitution on the Sacred Liturgy

3.1.1964

Father Annibale Bugnini was called by Cardinal Amleto Cicognani, the Secretary of State, who informed him that the Holy Father had nominated him as Secretary of a Commission to actuate the CSL.

13.1.1964

The letter from the Secretariat of State to institute the *Consilium* to implement the CSL with Cardinal Giacomo Lercaro, Archbishop of Bologna as President and Bugnini as Secretary.

25.1.1964

Pope Paul VI published a *Motu Proprio*, *Sacram Liturgiam* establishing the Congregation for Divine Worship (CDW) with three internal divisions to replace the SCR, formed in 1588, to work in collaboration with the *Consilium* to implement the changes flowing from the principles of the Vatican Council's Constitution.

22.4.1964

A resolution of the juridical problems in publishing liturgical documents between the relative authorities of the *Consilium* and the CDW was achieved by an arrangement whereby the signature of the President of the *Consilium* was printed on the left side of the page but without a signature of the Secretary, while on the right was printed the President and Secretary of the CDW.

16.10.1964

Letter of Cardinal Lercaro of the *Consilium* to Presidents of Episcopal Conferences of countries that share the same language, (namely English, French, German, Spanish, Italian, Portuguese, Dutch) that the will of the *Consilium* was that a single text in each language be set up and used for the vernacular in each country.

April 1965

First issue of the journal *NOTITIAE*, being the official journal of the *Consilium* to publish the decrees and decisions of the *Consilium* and to publish feedback and observations from Bishops' Conferences about the introduction of the vernacular in the liturgy and the formation of the people of their country.

Stage Four

National initiatives with vernacular liturgy

4.3.1964

Imprimatur granted by Cardinal Gilroy of Sydney to affirm a selection of Propers of Masses for St Francis Xavier, St Brigid, St Ignatius, St Patrick, St Peter Aloysius Mary Chanel, Our Lady Help of Christians, St Columba, St Oliver Plunkett, St Therese of the Child Jesus to be inserted in a joint publication of an English language *Roman Missal* for use at the altar in several countries eg including Proper Masses for Canada.

15.4.1964

Approval of Mass Texts by Canadian Episcopal Conference (English Section) to be inserted in joint Altar Missal in English publication.

15.6.1964

Confirmation by the Holy See of the Canadian English texts for the joint publication.

21.11.1964

Imprimatur granted by Archbishop George Flahiff csb of Winnipeg for Canadian texts.

27.11.1964

Approval of the Holy See with special adaptations for Australian calendar of feasts.

December 1964

Release of the *Roman Missal* in English, a publication by Benziger Brothers of New York, with special supplements for Canada, Australia, South Africa. The fully bound altar edition had over 1100 pages, complete with ribbons and thumb tabs. It had with parallel columns on each page and had all the rubrics in Latin but the texts in English, using the content of the 1960 revision of the *Roman Missal* of Pope John XXIII. The texts of the Presidential Prayers were copyrighted by Benziger Brothers © 1962.

20.1.1965

Imprimatur by NT Cardinal Gilroy of Sydney to publish *ENGLISH TEXT FOR THE USE OF PEOPLE AT MASS*. Sydney: E J Dwyer (12pp).

1.3.1965

Imprimatur for *WE OFFER THE MASS*. Sydney: E J Dwyer (32pp). This was an English Mass Book compiled by Bishop Thomas Cahill of Cairns and with approval of the Bishops' Commission for Sacred Liturgy.

May 1965

First meeting – in Detroit – of a Music Advisory Board formed to assist the Bishops' Committee for the Liturgy. Chairman was Archabbot Rembert Weakland, with Fr Richard Schuler, secretary, and Fr Frederick McManus was official liaison with the bishops. This group produced *Music in Catholic Worship*.

10.11.1965

Allocutio of Pope Paul VI to participants in Rome at a Conference on vernacular translations of liturgical texts. Pope Paul emphasised that liturgical centres and liturgical journals should be in close relationship with the National Episcopal Conference (NEC) so that liturgical formation should be one and the same with the direction of the hierarchy.

14.11.1965

Imprimatur of Archbishop Guilford Young of Hobart for *People's Mass Book for the Archdiocese of Hobart*, published for the Liturgical Commission of Tasmania by Geoffrey Chapman, London and Dublin (128pp).

2.5.1966

Imprimatur of J D Simonds of Melbourne for a Mass Book and Missal without readings as *Sunday Mass Book*, published by ACTS Publications, Melbourne (80pp).

1.2.1968

Imprimatur of Cardinal Gilroy of Sydney for the © 1967 ICEL text of *Canon of Mass in English*, published by E J Dwyer.

1968

Australian Episcopal Conference published the International Commission for English in the Liturgy (ICEL) texts of laminated Altar Charts of English Text for *Novus Ordo Missae*. Sydney: E J Dwyer.

1.2.1968

Imprimatur of Cardinal Gilroy of the ICEL text of the *Roman Canon for use in Australia* (8pp).

1969

Australian Episcopal Conference published a 32pp booklet of ICEL's translation of texts of the IV Eucharistic Prayers and Prefaces. Sydney: E J Dwyer.

The Order of Mass, Sydney: E J Dwyer was published for use in Australia as a formal Altar Book, red bound and with ribbons, containing texts of the ICEL Advisory Committee on English in the Liturgy.

30.11.1969

On the First Sunday of Advent the *General Instruction of the Roman Missal (GIRM)* and *The Order of Mass* came into effect.

11.11.1969

Approval from Rome for the ICEL English version of the *Novus Ordo Missae* adapted for Australia using the Ecumenical Translations of *Gloria, Credo, Sanctus, Pater Noster*.

16.7.1970

Imprimatur of L M Clarke, Vicar General of Melbourne for *The Child's Mass Book* arranged by Rev. Paul Ryan. Melbourne: The Hawthorn Press (64pp).

First Sunday of Advent 1970

Introduction of Lectionary for Mass (© 1969) texts by ICEL with adaptations for Australia.

1973

ICEL Excerpts from the *Lectionary for Mass* (© 1969).

Stage Five

Rome's proposing of Mixed Commissions for major languages and extending the use of the vernacular

7.3.1965

Sunday Angelus Talk by Pope Paul VI on the day the Italian Mass text was introduced (DOL 26).

27.4.1965

Letter of Cardinal Cicognani of Secretariat of State to Cardinal Lercaro of the *Consilium* advising of Pope Paul VI's concession of the use of the vernacular for most of the Mass, including the Preface (DOL 110). Each Episcopal Conference was allowed to choose to use the vernacular in the Preface and Eucharistic Prayer.

June 1965

The permission was widely granted to use the vernacular for the Preface.

20.9.1965

Gathered in Rome for Session IV of Vatican II, a meeting of bishops from ten English speaking countries, at the English College in Rome, nominated Archbishop Gordon Gray of St Andrew's and Edinburgh as President of ICEL, an International Bishops' Committee to prepare a single English text for future translation into the vernacular.

1967

Admission of the NEC of the Philippines to ICEL brought the number of Episcopal Conference Members to eleven.

Publication by ICEL of the English translation of the Roman Canon [Eucharistic Prayer 1].

31.1.1967

Concession of Pope Paul VI allowing an *ad experimentum* use translating all the Eucharistic Prayers into the vernacular and for ordinations.

April 1967

Working groups set up for all major languages by the *Consilium* prepared a draft document on the translation of liturgical books and sent the French draft, *Comme le Prevoit*, to the Mixed Commissions.

1.2.1968

Publication under the *imprimatur* of Cardinal Gilroy of Sydney of the ICEL English text of the *Roman Canon* for use in Australia.

1969

The full results of the renewal of the liturgy envisaged by Vatican II and the *Consilium*, along with the CDW now started to become available through the gradual publication of all of the Rites and Sacraments eg;

- Instruction of the *Consilium*, *Comme le Prévoit* on the translation of liturgical texts (DOL 123).
- *General Norms for the Liturgical Year and the Calendar* (DOL 440).
- *Rite of Marriage* (DOL 348, 349).
- *New Order of Mass* (DOL 203).
- *General Instruction of the Roman Missal* (DOL 203).
- Instruction of CDW, *Actio Pastoralis* for Masses with Special Groups (DOL 275).
- *Rite of Baptism for Children* (DOL 292).
- *Order of Readings for Mass*, and *Lectionary for Mass: Introduction* (DOL 231-232).
- *Order of Christian Funerals*, and *Rite of Funerals: Introduction* (DOL 415-416).
- *Constitutio Apostolica* on the gradual carrying out of the Apostolic Constitution *Missale Romanum* (DOL 209).

25.1.1969

The *Consilium* issued *The Instruction on the Translation of Liturgical Texts for Celebrations with a Congregation*, published in six languages. It is most often cited by the name '*Comme le Prevoit*' from the French version (DOL #123).

10.11.1969

Letter from the CDW *Cum Nonnullae Conferentiae*, advising presidents of Bishops' Conferences in issuing guidelines on how Latin texts are to be incorporated into vernacular editions of the *Roman Missal* (DOL 210).

1970

ICEL translation of the *editio typica* of the *Ordo Missae* (1969) and the *Roman Missal*¹ (1970 reprinted 1971).

18.10.1970

Comments of the CDW, *Praesens Missale Parvum*, publishing the edition of the new small missal to provide an *editio typica* of Latin Masses that must be printed as an appendix in vernacular editions of the *Roman Missal* (DOL 214).

1973

Issue of the ICEL White Book stage of a number of newly composed alternative Opening Prayers that were commissioned by ICEL to provide a fuller, more expansive type of collect. Based on the Latin text, they open up the content of the originals to a wider range of biblical images and ideas.

ICEL texts of the *Roman Missal* published in final form.

August 1975

Policy established by ICEL at its annual meeting to consciously and intentionally implement principles of inclusive language.

June 1980

An *Investigatio* (survey) for Ordinaries world-wide, was conducted by the CDW on the use of Latin in the liturgy and the frequency of requests for the Tridentine Mass. **The response rate was 75%** and the main observation was that Latin had generally fallen from use in the replacement by the vernacular. As regards the Tridentine Mass, **98% of the responding bishops said it was a non-existent problem and the bishops objected to the concession of the old rite alongside the restored rites of Vatican II** (*NOTITIAE* 185 [Dec 1981] pp589-611).

In spite of this response, a letter of the CDW, *Quattuor Abhinc Annos* (3.10.1984) approved the limited use in Latin of the pre-conciliar Mass, mistakenly called the Tridentine Mass. The proponents were not to dispute the lawfulness and the doctrinal validity of the Missal of Pope Paul VI and the Missal of 1962 must be used where the Latin Mass was celebrated in venues approved by the bishop but not in parish churches. The final provision was that the bishop must inform Rome each year on the outcome of the use of Latin Masses.

2.2.1984

Publication of the *Nuovo Messale Quotidiano* (Marietti) the second edition of the Missal in Italian. This included the approved insertions granted by Rome to the Italian Episcopal Conference to include in the *Messale Romano*:

- Three new cycles of Collects and of antiphons at Communion prepared to correlate with the respective Gospel texts of cycles A, B, C for all Sundays of the year.
- New formulas for the initial Greeting, Penitential Rite, *Orate Fratres*, Our Father, Peace Ceremony, Final Dismissal.
- The Italian texts for the *Eucharistic Prayers for Various Occasions*.

Stage Six

ICEL's projects of Second Editions and Revision of Presidential Prayers of the *Roman Missal*

1981

Release by ICEL of a workbook on the revision on the *Rite of Funerals*. This triggered a staged sequence of study, proposals, revision in light of comments originating with the Episcopal Liturgical Commissions of each national Episcopal member or associate member Conferences of Bishops. Each conference would submit its voting pattern and agreed text to Rome for review and *recognitio*.

1982

ICEL led a consultation with member and associate Episcopal Conferences about the Revision of Presidential Prayers of the *Roman Missal*² (1975).

4.10.1982

Publication and distribution by ICEL of a workbook that began the consultation process on the revision of the Presidential Prayers of the *Roman Missal*. The workbook consisted of a selection, amongst the 1600 and more

texts in the Missal, chosen from the various parts of the Missal by the Advisory Committee of ICEL to provide guidance on the revision of all the Presidential Prayers. Thirteen months was given for this consultation and response.

Fall 1983

Publication of the findings of the Notre Dame Study of Catholic Parish Life, observing and recording two weekend Masses in each of 36 USA parishes.

1986

ICEL continued the consultation with Member Episcopal Conferences seeking response to the draft texts put forward.

1988

ICEL's [First] Progress Report on the Revision of the *Roman Missal*.

September 1990

ICEL's Second Progress Report on the Revision of the *Roman Missal*.

1992

ICEL's Third Progress Report on the Revision of the Presidential Prayers of the *Roman Missal* was submitted to the Episcopal Board and, through them, back to the NEC on the project of new translations of the *Sacramentary*.

November 1993

At their plenary meeting the USA Bishops' Conference rejected the first segment of the proposed ICEL *Sacramentary*. This held up the progression of the project for some years. In 1998 the ICEL *Sacramentary* texts were sent to Rome for the *recognitio*, which was not forthcoming. The preparation of the new *editio typica* of the *Roman Missal* has meant the revision of the Presidential Prayers has yet to see the light of day.

25.1.1994

The CDWDS promulgated the *Fourth Instruction of for the Right Application of the Constitution on the Liturgy, Varietates Legitimae*. This was basically a listing of all areas in liturgical books where the NEC had the competency and could set policies for the liturgy and liturgical aids.

1998

ICEL translation crowning the Revision of the *Roman Missal* Project.

November 1998

At the fall meeting of United States Conference of Catholic Bishops (USCCB) the ICEL Revision of the Presidential Prayers of the *Roman Missal*, begun in 1993, struck a compromise, even though unsatisfactory to many. This was forwarded for the *recognitio* from Rome in January 1999. The *recognitio* was not granted in light of the forthcoming third typical edition of the *Roman Missal* in preparation and was expected to be ready for release in the Year of Great Jubilee, 2000.

14.12.1998

The tensions with the pastoral responsibilities of Ordinaries of dioceses and differing expectations on bishops' judgement on pastoral matters were strikingly expressed at the Synod of Oceania and the *Statement of Conclusions* thrust on the Australian Bishops during their *ad limina* visit. Pope John Paul II challenged the Australian Church about "...the intention to use the media as a kind of stratagem to force the Church into changes she cannot make".

1999

ICEL's new translations of the Presidential Prayers in the *Roman Missal* submitted to Rome for *recognitio*. CDWDS issued 'Observations' critical of ICEL's work.

16.3.2002

Official notification of Cardinal Estévez rejecting the decade long ICEL led Revision of the Presidential Prayers of the *Roman Missal*. The "Observations" made as reasons highlighted the lack of progress of new Statutes for

ICEL, which was expected to result in a new category of expert translators and collaborators to work with the Holy See in light of *Liturgiam Authenticam*.

CDWDS formally rejects ICEL's project on Revision of the Presidential Prayers in the *Roman Missal* (submitted in 1999).

Stage Seven *Catechism of the Catholic Church*

25.1.1985

Convocation by Pope John Paul II of an Extraordinary Assembly of the Synod of Bishops for the 20th anniversary of the closing of Vatican II. The purpose was to celebrate the grace and spiritual fruits of Vatican II and to study its teaching in greater depth. One of the goals of the Final Report was the desire for a catechism or compendium that might be a reference point for the catechisms or compendia that are prepared in various regions. The presentation of doctrine must be biblical and liturgical... sound doctrine suited to the present life of Christians... fully responding to a real need of the universal Church and of the particular Churches, ...a "reference text" for a catechesis renewed at the living sources of the faith.

11.10.1992

Apostolic Constitution, *Fidei Depositum*, on the publication of the *Catechism of the Catholic Church (CCC)* prepared following the Second Vatican Ecumenical Council, signed by Pope John Paul II on the 30th anniversary of the opening of Vatican II.

1993

Publication and simultaneous world wide release of the CCC in six languages. The lack of an *editio typica* in Latin proved problematic over various principles and issues of translation when no text could be claimed as standard or official.

1994

An *editio typica* of the CCC in Latin was published which resulted in all translations having to be reviewed in light of the typical edition.

June 1995

Pocket edition of the CCC published in English for Australia and New Zealand.

1997

Second Edition of the CCC released. This contains several corrections and clarifications of parts of the First Edition.

2005

Publication in Rome of the *Compendium of the CCC*, a simpler and more compact edition of the original, and published in English in 2006.

Stage Eight

Tensions regarding translations of biblical texts for liturgical use and the role of the Neo-Vulgate Latin texts

25.4.1979

Apostolic Constitution of Pope John Paul II, *Scripturarum Thesaurus*, declaring the new edition of the Vulgate translation of the Latin text of the bible (Neo-Vulgate) is to be the *editio typica* of all Latin texts in the Missal.

1990

Acceptance by the USA National Conference of Catholic Bishops (USA NCCB) of *criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts Proposed for Liturgical Use* introduced by the USA Bishops' Committee on the Liturgy in connection with the preparation of a new *Lectionary* for Mass.

Publication of *Ex Corde Ecclesiae* about protocols to ensure authenticity of professors in theological faculties in Catholic Universities.

November 1992

Approval by the USA NCCB of the prepared text on the principles of inclusive language for new Lectionary texts based on the *Revised New American Bible*. This was submitted to Rome for the *recognitio* but no answer was given for ten years, so the *Lectionary* texts after the 1981 Second *Editio Typica* of the *Ordo Lectionum Missae* (*Lectionary*) have continued in common use.

14.12.1993

Ad limina address by Pope John Paul II to Bishops of California, Nevada, and Hawaii which urged USA Bishops to make available exact and appropriate translations of the official liturgical books...for the required review and confirmation by the Holy See... *Osservatore Romano* English Edition 15.12.1993.

January 1995

Decree of the USA NCCB granting to ICEL an *imprimatur* for ICEL's publication through Liturgy Training Publications of Chicago *The Liturgical Psalter* which would be represented as approval of the text.

1995

The Congregation for the Doctrine of the Faith (CDF) issued *Norms for the Translation of Biblical Texts for Liturgical use*, especially concerning Christological readings of the psalms and acceptance of principles of inclusive language. Though used in Rome, these were not made public until 1997, thus preventing any discussion re *recognitio* for the *Lectionary*.

Decree of CDWDS demanding withdrawal of the 'imprimatur' of the book of Psalms, *The Liturgical Psalter* prepared by ICEL and published by LTP Chicago.

25.1.1996

Instruction re *editio typica* of the new Latin Vulgate going back to the Apostolic Constitution of Pope John Paul II affirming the *editio typica* status of the Neo-Vulgate Bible for translating Latin texts.

December 1996

Meeting between Cardinal Ratzinger (CDF) and Archbishop Estévez (CDWDS) and seven US cardinals from the USCCB to discuss how to solve problems with *Lectionary* translations.

1997

Meeting in Rome of the seven US Archbishops/Cardinals with Vatican dicasteries to work through the translation norms of the CDF to see ways to correct translations.

4.7.1997

Publication by the *Congregation for the Doctrine of the Faith* of the *Norms for the translation of Biblical Texts for use in the Liturgy*. These norms focused on correcting texts for the vernacular the *Lectionary*.

Declaration by the Vatican that the *New Revised Standard Version of the Bible* and the *Revised New American Bible* and its Book of Psalms were unsuitable for liturgical use.

6.8.1998

Letter of Bishop Anthony Pilla, President of the USA NCCB communicating the revoking of the *imprimatur* of NCCB for the publication of *The Liturgical Psalter* (LTP) prepared by ICEL. (*Origins* [3.9.1998] p215).

19.5.2002

Date for the mandatory use of the USA revised *Lectionary Mass Readings*.

Stage Nine
The translation of the
Third Editio Typica of the
Roman Missal

11.1.2000

Approval by Pope John Paul II of the *Third Editio Typica* of the *Roman Missal*.

27.7.2000

Publication by *Libreria Vaticana* of excerpts of *GIRM*⁵ in Latin but without the Apostolic Constitution of Pope John Paul II nor the Decree of the CDWDS proclaiming its authority.

June 2001

At annual meeting of USCCB voting referred the proposed adaptations to *GIRM* and the document on Communion under both kinds and roles for extraordinary ministers, published as *This Holy and Living Sacrifice* be adopted and sent to Rome for *recognitio*.

November 2001

The fall meeting of USCCB voted to return to ICEL its translation of the *GIRM* for correction in translation.

7.4.2002

CDWDS approves of the USA publication *Norms for the Celebration and Reception of Holy Communion Under Both Kinds* in the dioceses of the United States. This confirmed the US adaptations re Eucharistic Ministers and communion postures and practice.

20.4.2002

On Holy Thursday, Cardinal Medina Estévez of CDWDS signed the formal decree of Promulgation of the *Third Editio Typica* of the *Roman Missal*, keeping up a tradition. This began in 1970 when Cardinal Benno Gut signed the Decree promulgating the First Edition of the Missal authorised by Vatican II. Likewise it continued by Cardinal James Knox in 1975 in promulgating the Second Edition all connecting the launch of the Missal with the day of the institution of the Eucharist celebrated in the beginning of the Easter Triduum.

25.4.2002

Decree of USCCB under President Bishop Wilton Gregory declaring the American Adaptations received the *recognitio* of the Holy See and now are to be integrated into their text of *GIRM*.

Early 2004

Executive Committee of ICEL established Roman Missal Editorial Committee (RMEC).

2004-5

ICEL's preoccupation with the work of translation of the new *GIRM* and *Order of Mass* in *Roman Missal*³.

May 2006

Submission by Australian Catholic Bishops Conference (ACBC) to Rome for the *recognitio* of the translation of *GIRM* prepared by England and Wales and Ireland and containing adaptations for Australia.

2006-7

ICEL's priority work is to proceed on Green Book texts of the Proper of Seasons, the Commons, the Ritual Masses, and the Masses for Various Needs.

Jan 2007

Confirmatio from Rome of *recognitio* of the Australian translation of *GIRM* and adaptations.

January 15-19th 2007

The meeting of ICEL Bishops' Commission confirms the Grey Book final text stage of the Order of Mass. This is now approved by Australia, Canada, England and Wales, Ireland, New Zealand, Scotland, South Africa, USA, Antilles, Zimbabwe. Each individual Episcopal Conference now awaits *recognitio* from Rome.

24.4.2007

Notification by letter from the Cardinal Prefect of the CDWDS to Adelaide Archbishop Phillip Wilson, the President of the Australian Episcopal Conference. This confers approval (*recognitio*) of the text of the *GIRM* (2002), submitted to Rome in June 2006, along with the adaptations sought by the Bishops for Australia.

31.8.2007

Commissioning by Bishop Roche, Chairman of ICEL to distribute to Episcopal Conferences, Bishops' Liturgical Commissions and their Liturgical Councils and Consultors, copies of the Green Book texts for the Proper of Saints (Part II) and Votive Masses and Masses for the Dead.

2009

Projected availability of new liturgical books and translations.

2010

Projected printing of new liturgical books and translations.

Establishment of the *Vacatio Legis* so that the formal beginning of the use of the *Roman Missal*³ is proclaimed as the starting point.

Stage Ten

The restructuring of ICEL's protocols

4.12.1988

Apostolic Letter of Pope John Paul II, *Vicesimus Quintus Annus*, on the twenty fifth anniversary of the *Constitution on the Sacred Liturgy*. While reaffirming the principles of the Constitution as the re-enactment of the Paschal Mystery he also drew attention to the mixed reception of the liturgical translations. He requested a re-evaluation of the role of the bishops in the Mixed Commissions (like ICEL) for the translation of official Latin texts into vernacular.

1994

Appointment by Rome of a new English language committee to redraft the ICEL English text avoiding the inclusive languages principles employed by ICEL.

June 1996

Archbishop Daniel Pilarczyk, head of ICEL's Episcopal Board and its members met with Archbishop Geraldo Agnelo, Secretary of CDWDS, to discuss the problems with gaining recognition for translations of texts for any English speaking country. The observation was made that ICEL worked on the principles in the 1969 Instruction on translations, *Comme le Prevoit*, and Bishops' Conferences need to focus on their right and duty: translating liturgical books and texts. Agnelo also drew attention to Pope John Paul II's Apostolic Letter, *Vicesimus Quintus Annus*, for the 25th Anniversary of Vatican II in which the Pope stressed the work of Bishops' Conferences and ICEL in the mutual responsibilities of preparing translations.

July 1996

Archbishop Jorge Medina Estévez was made Prefect of CDWDS.

June 1997

Cardinal George of Chicago was elected by the USCCB to represent them on the ICEL Episcopal Board replacing Archbishop Daniel Pilarczyk after eleven years, though the latter was then chair of the ICEL Episcopal Board.

20.9.1997

Letter from Cardinal Medina Estévez to Bishop Anthony Pilla, President of the USA NCCB stating that the texts for the Rites of Ordination submitted for *recognitio* in March 1996 cannot be approved for liturgical use and the total text needs re-translation.

1997

Submission by ICEL to participating Member and Associate Member National Conferences of Catholic Bishops of the *Pastoral Introduction to the Order of Mass* to be voted on for national adaptation in each country so as to go to Rome for *recognitio* of these national adaptations. Rome never replied to these applications other than to say they would have to be re-submitted in light of a proposed new edition of the 1975 *GIRM*.

June 1998

Cardinal Francis George, the USA NCCB representative on the ICEL Board told the ICEL Bishops on the board, and the executive staff, that the text of ICEL's translations were encountering significant opposition not only in Rome but also with the USCCB.

This communication of the 1998 ICEL meeting was published in the *National Catholic Reporter* under the headline "George tells ICEL Rome wants changes" (NCR 16.6.1998).

26.10.1998

Letter of Cardinal Prefect of the CDWDS (Cardinal Jorge Medina Estévez) to Bishop Maurice Taylor of Scotland, President of the Mixed Commission, ICEL. This was the culmination of a decade-long debate over

proposed re-translations and/or revisions of scriptural translations and prayer texts in the *Roman Missal* and other liturgical books of the Roman Rite. It demanded a thorough revision of the ICEL Statutes in consultation with CDWDS and the Episcopal directors from each ICEL country (*Adoremus Bulletin* V,10 (Feb 2000) 4:5).

Seven Considerations were listed as pertaining to the Revisions of the Statutes of ICEL:

- The prime role of ICEL is defined as the translation in English of the *editiones typicae* of the Roman Rite's liturgical books and texts in their integrity. Adaptations are the competency of the NECs. Likewise ecumenical relations with other ecclesial communities are not ICEL's competency.
- The office of "executive secretary" is different from the competency of the Bishop Members of ICEL, who perhaps should elect their secretary.
- Employees of ICEL should have fixed terms of appointment, subject to period renewal, with the CDWDS holding the right to grant dispensations as necessary.
- All members of Advisory Committees shall require a *nihil obstat* from CDWDS issued on presentation of documentation and references from Ordinaries of members.
- All work published by ICEL is anonymous and confidential, published in the name of ICEL and not attributed to individuals.
- All ICEL publications of texts cannot be published without the *recognitio* of the Holy See permitting their use in that country.
- The redrafting of the Statutes is to be done directly by bishop-members of ICEL, rather than by its secretarial staff or advisory committees, to be submitted by Easter of 2000 for examination by the eleven Member Episcopal Conferences and CDWDS.

April 2000

Meeting in Washington DC of the ICEL Episcopal Board with presidents of the eleven English speaking Bishops' Conferences. The major objective was to review and devise proposed new Statutes to govern ICEL's working processes for translating liturgical books and their texts into the vernacular for the English usage.

November 2000

Annual meeting of the NCCB releases the new document on Church Architecture and renovation of churches, *Built of Living Stones*, replacing *Art and Environment in Catholic Worship*.

25.4.2001

Proclamation of *Liturgiam Authenticam*, the *Fifth Instruction for the Right Application of the Constitution on the Liturgy*. This had the effect of totally reversing the guidelines for translations in the 1969 Instruction, *Comme le Prévoit*, and providing a new *Ratio Translationis* (Rationale and Principles of translation) which insisted on literal translation of Latin texts. This was a new philosophy of literal translation of Latin texts, adhering to the original grammar, the punctuation and clauses, with all words to be translated and none inserted, conscious of the heritage of the Roman Rite with its sacral language.

19.7.2001

CDWDS announces the formation of *Vox Clara*, a new level of consultation in the processes of translation of the liturgical books of the Roman Rite. This is an international committee of pastoral bishops from English speaking countries, to be chaired by Cardinal George Pell of Sydney, Australia. Its role is to give advice to CDWDS regarding matters of liturgical translations of Latin texts into English and to strengthen cooperation with Conferences of Bishops in this area.

1.8.2002

Meeting in Ottawa, Canada, the bishops from the eleven member Bishops' Conferences, at their first gathering, elected a new executive structure according to the new Statutes for ICEL prepared under the direction of Rome. Bishop Arthur Roche (52) of Leeds, England was elected Chairman of the Episcopal Board of ICEL. Father Bruce Harbert (59) of Birmingham was elected executive secretary. They were followed by the resignation of Bishop Maurice Taylor on August 6th and John Page on August 15th.

2.10.2002

Appointment of Francis Cardinal Arinze as Prefect of CDWDS. Nigerian born, so a speaker of English, his appointment is seen as an underscoring of the place and significance of English translation of scriptural and liturgical texts.

June 2003

Spring meeting of USCCB approved the final drafts of ICEL's new Statutes and sent them to Rome.

8.10.2003

Keynote address “Some Highlights of the Liturgical Renewal Initiated by *Sacrosanctum Concilium*” delivered by Cardinal Francis Arinze to participants at the National Convention of the Federation of Diocesan Liturgy Commissions developing the theme of the 40th Anniversary of the Liturgy Constitution of Vatican II.

17.10.2003

New Statutes to direct the translation role of ICEL were approved by the Holy See and sent to the Bishops’ Conferences of the constituent members and associate members NCCB in the English speaking countries.

2004

With ICEL’s new Statutes in place, the new Executive Committee of ICEL established the RMEC to chaperone the staged sequence of translations of segments of the Roman Missal³ to be submitted to NCCB to review and vote on the new English texts translated according to the provisions of *Liturgiam Authenticam*.

2004-5

Distribution to the Bishops’ Conferences of the proposed new translation of the *Order of Mass*, following the guidelines of literal translations, yet avoiding unnecessary changes to the parts of the Common of the Mass used by the lay faithful. Similarly, the translation of the *GIRM* followed the same guidelines.

May 2006

Submission by ACBC to Rome for the *recognitio* for the translation prepared by England and Wales, Ireland, along with proposed adaptations for Australia.

2006-7

Continuation of work of translation to proceed with the Green Book stage of the Proper of Seasons, Common Mass texts, Ritual Masses, Masses for Various Needs.

24.4.2007

Notification by letter from the Cardinal Prefect of the CDWDS to Adelaide Archbishop Phillip Wilson, President of the Australian Episcopal Conference. This confers approval (*recognitio*) of the text of the *GIRM* (2002) submitted to Rome in June 2006, along with the adaptations sought by the Bishops for Australia.

23-27.7.2007

Meeting of ICEL in Newry, Northern Ireland approving the Green Book texts for the Sanctoral Cycle from July to December, Votive Masses and Masses for the Dead which will go for comment by the Bishops later in 2007. The full Missal in Green Book phase will go to Bishops for comment later in 2007. The Grey Book (final version) of Eucharistic Prayers, Prefaces, Solemn Blessings and Prayers Over the People will go to the Bishops by Christmas 2007.

15.9.2007

The Grey Book (final text) of the *Order of Mass* was approved at the ICEL Bishops’ Commission by Australia, Canada, England and Wales, Ireland, New Zealand, Scotland, South Africa, USA, Antilles, Zimbabwe. Each individual Episcopal Conference still needs *recognitio* from Rome.

January 2008

Meeting of ICEL in Bangalore, India to review Commons, Ritual Masses, Masses for Various Needs, hoping to produce the Grey Book phase for the whole Missal in 2008.

September 2008

Meeting to review comments of Bishops on the Grey Book texts.

January 2009

Meeting of ICEL to confirm all texts before sending final version to Conferences by 2009. Thus 2010 will be the projected timeframe for the printing of the full translation of the *Roman Missal*³.

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