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***Ordinarium missae & Ordo missae –***  
**Notable differences to be maintained in translation?**

***Ordo missae i Ordinarium missae –***  
**znaczące różnice do zachowania w tłumaczeniu?**

Abstract

Two Latin expressions, *Ordo missae* and *Ordinarium missae*, are employed in precise, technical ways in liturgical books and documents of the Roman rite but they are sometimes confused with each other. One has been commonly used when referring to musical compositions of the longer sung texts of the Roman Mass and was used thus in the new chapter of the *Institutio Generalis Missali Romani* which treats of matters within the competence of Episcopal Conferences. Recent translations of the two Latin expressions in liturgical books for local churches have taken different and even inconsistent routes. Less than ideal translation has affected the rendering of an important new text in the General Instruction regarding the composition of liturgical music and Episcopal Conferences. The author seeks to clarify the usage of the two Latin expressions and how they have been translated differently and inconsistently in major Western languages. He concludes by suggesting there be a consistent approach in the translation of technical terms from Latin into spoken languages.

**Keywords:** *Ordo missae*, *Ordinarium missae*, Order of Mass, Ordinary of the Mass, Liturgical Music.

## Abstrakt

Dwa wyrażenia łacińskie, *Ordo missae* i *Ordinarium missae*, są stosowane w precyzyjny, techniczny sposób w księgach liturgicznych i dokumentach obrządku rzymskiego, ale czasem są ze sobą mylone. Jedno było powszechnie używane w odniesieniu do kompozycji muzycznych dłużej śpiewanych tekstów Mszy rzymskiej i zostało wykorzystane w nowym rozdziale *Institutio Generalis Missalis Romani*, który zajmuje się sprawami podlegającym kompetencjom konferencji episkopatu. Niedawne tłumaczenia tych dwóch wyrażen łacińskich w księgach liturgicznych dla lokalnych Kościołów obrały różne, a nawet niekonsekwentne drogi. Tłumaczenie mniej niż idealne wpłynęło na interpretację nowego ważnego tekstu w „Instrukcji ogólnej”, dotyczącej kompozycji muzyki liturgicznej i konferencji episkopatów. Autor stara się wyjaśnić użycie obu wyrażen łacińskich oraz sposób, w jaki zostały przetłumaczone w różny i niespójny sposób, w głównych językach zachodnich. Na zakończenie sugeruje jednolite podejście w tłumaczeniu terminów technicznych z łaciny na języki współczesne.

**Słowa kluczowe:** *Ordo missae*, *Ordinarium missae*, obrzędy Mszy, stałe części Mszy, muzyka liturgiczna.

The third edition of the General Instruction of the Roman Missal in its new chapter on matters within the competence of Episcopal Conferences referred to preparation of music for the *Ordinarium missae*, as well as for the acclamations and responses of the people<sup>1</sup>. Some translations into modern languages interpret the Latin expression *Ordinarium missae* using the same words that they employ for translating *Ordo missae*, while other translations use one expression for *Ordinarium missae* in the new chapter and a different expression to translate the Latin expression earlier in the General Instruction. The variety in translations raises the question whether there is a real distinction between *Ordo missae* and *Ordinarium missae*. The text of article n. 393 in the third *Institutio Generalis Missalis Romani*

<sup>1</sup> Cf. *Institutio generalis missalis romani 2000* [= *IGMR2000*], n. 393, in 2000. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum. Institutio Generalis. Ex editione typica tertia cura et studio Congregationis de Cultu Divino et Disciplina Sacramentorum excerpta*. Città del Vaticano: Libreria Editrice Vaticana [= *IGexMR2000*], 104. See also *Institutio generalis missalis romani 2002* [= *IGMR2002*], n. 393, in 2002. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum, Editio typica tertia*. Città del Vaticano: Typis Vaticanis [= *MR2002*], 84; *Institutio generalis missalis romani 2008* [= *IGMR2008*], n. 393, in 2008. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum, Editio typica tertia*. Città del Vaticano: Typis Vaticanis [= *MR2008*], 84.

gives the distinct impression that the parts of the *Ordinarium missae* do not include the acclamations and the responses of the Mass while the expression *Ordo missae*, “Order of Mass”, certainly does include the acclamations and responses of the Mass. What are we to conclude from the use of the expression *Ordinarium missae* and how are translations into modern languages to be affected?

## 1. Brief historical review of *Ordinarium missae*

A review of the use of the expression *Ordinarium missae* in documentation from the Holy See over the last 150 years does not give an entirely clear view of its precise meaning. Looking further back in time, a glance at the first edition of the *Missale Romanum* following the Council of Trent, the so-called “Tridentine Missal”, shows *Ordinarium missae* as the top margin header on odd-numbered pages for part of what we more frequently call today the *Ordo missae*<sup>2</sup>. For that part of the Order of Mass containing the prefaces another heading was employed, and for the Roman Canon until the conclusion of Mass *Canon missae* was employed as the header. Later editions of the Roman Missal maintained this use of a distinct header on odd-numbered pages for the Order of Mass before the prefaces, but they used *Ordo missae* instead. *Ordo missae* also appeared as a kind of chapter heading at the beginning of the Order of Mass<sup>3</sup>. *Ordinarium missae* fell out of use in the typical editions of the Roman Missal for indicating both the rubrics and the unchanging texts of the Mass, being replaced by *Ordo missae*.

The two-volume *Graduale Romanum* of 1614–1615 did not call its section for the sung Ordinary (*Kyrie, Gloria, etc.*) anything in particular, simply indicating the uses of the settings for different liturgical celebrations or seasons<sup>4</sup>. The Vatican edition of the Gradual from 1908 did indeed use the expression *Ordinarium missae* as the title for the section including text and music for not only the *Kyrie, Gloria,*

<sup>2</sup> Cf. Manlio Sodi, Achille-Maria Triacca. Edd. 2012. *Missale Romanum. Editio Princeps 1570* (Monumenta Liturgica Concilii Tridentini, 2). Città del Vaticano: Libreria Editrice Vaticana, 233–239 [293–299].

<sup>3</sup> Cf. 1944. *Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum S. Pii V Pontificis Maximi jussi editum aliorum pontificum cura recognitum a Pio X reformatum et Benedicti XV auctoritate vulgatum, Editio Juxta typicam Vaticanam*. Mediolani: Daverio, 199–201.198.

<sup>4</sup> Cf. Giacomo Baroffio, Manlio Sodi Edd. 2001. *Graduale de tempore iuxta ritum sacrosanctae romanae ecclesiae. Editio Princeps (1614)* (Monumenta Studia Instrumenta Liturgica, 10). Città del Vaticano: Libreria Editrice Vaticana, 269–310 [544–625]; Giacomo Baroffio, Eun Ju Kim Edd. 2001. *Graduale de sanctis iuxta ritum sacrosanctae romanae ecclesiae. Editio Princeps (1614–1615)*. (Monumenta Studia Instrumenta Liturgica, 11). Città del Vaticano: Libreria Editrice Vaticana, 299–340 [607–688].

*Credo, Sanctus, Agnus Dei*, and *Dismissal formula*, but also the *Asperges* and *Vidi aquam* for the sprinkling with Holy Water on Sundays<sup>5</sup>. In 1903 Pope Pius X, in his famous *Motu Proprio Tra le sollecitudini*, had indicated in a rather indirect manner that the five texts *Kyrie, Gloria, Credo, Sanctus* and *Agnus Dei*, constituted a kind of unit by asking new musical compositions to express that very fact. He did not use the expression *Ordinarium missae* in the document, however<sup>6</sup>.

The significant documents from the Holy See treating liturgical music in the decades following *Tra le sollecitudini* pass over either the idea or the expression *Ordinarium missae*<sup>7</sup> and so we must wait until 1958 when an instruction from the Sacred Congregation for Rites was issued containing the expression<sup>8</sup>. The document is of peculiar interest for its suggestion of three stages in bringing the faithful to sing the various kinds of texts of the Mass, naturally in a context in which all the texts involved were sung by ministers and choir. The first stage involved the people coming to sing the liturgical responses (*Amen, Et cum spiritu tuo*, etc.) while the second involved what it called *partes quoque ex Ordinario Missae* which it listed as *Kyrie, eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei*<sup>9</sup>. The third degree of participation it put forward involved singing the parts of the Proper<sup>10</sup>. The same indication of the parts of the Ordinary was maintained in the description of how a Dialogue Mass might be carried out<sup>11</sup>. The Lord's Prayer is mentioned explicitly in the section on Dialogue

<sup>5</sup> Cf. 1908. *Graduale Sacrosanctae Romanae Ecclesiae de tempore et de sanctis SS. D.N. Pii X Pontificis Maximi jussu restitutum et editum, cui addita sunt festa novissima*. Romae: Typis Vaticanis, 1\*-66\*.

<sup>6</sup> "The *Kyrie, Gloria, Credo*, etc. of the Mass should maintain a unity of composition proper to their text. Thus it is not lawful to set them to music as separate compositions in such a way that each one should be a complete musical composition capable of being detached from the rest and substituted by another" (*Il Kyrie, Gloria, Credo ecc. della messa devono mantenere l'unità di composizione, propria del loro testo. Non è dunque lecito di comporli a pezzi separati, così che ciascuno di tali pezzi formi una composizione musicale compiuta e tale che possa staccarsi dal rimanente e sostituirsi con altra*), Pius X. 1903-1904. "Motu proprio de restauratione musicae sacrae *Tra le sollecitudini* 22 novembris 1903. n. 11a". *Acta Sanctae Sedis* 36: 335. The translation into English is ours.

<sup>7</sup> Cf. Pius XI. 1929. "Constitutio Apostolica de liturgia deque cantu gregoriano et musica sacra cotidie magis provehendis *Divini cultus sanctitatem* 20 decembris 1928". *Acta Apostolicae Sedis* 21: 33-41; Pius XII. 1947. "Litterae encyclicae de sacra liturgia *Mediator Dei et hominum* 20 novembris 1947". *Acta Apostolicae Sedis* 39: 521-595; Pius XII. 1956. "Litterae encyclicae de musica sacra *Musicae Sacrae Disciplina* 25 decembris 1955". *Acta Apostolicae Sedis* 48: 5-25.

<sup>8</sup> Cf. Sacra Congregatio Rituum. 1958. "Instructio De musica sacra et sacra liturgia ad mentem litterarum encyclicarum Pii Papae XII *Musicae sacrae disciplina et Mediator Dei De Musica sacra* 3 septembris 1958". *Acta Apostolicae Sedis* 50: 630-663 [= "De Musica sacra"].

<sup>9</sup> Cf. "De Musica sacra", n. 25.

<sup>10</sup> Cf. "De Musica sacra", n. 25c.

<sup>11</sup> Cf. "De Musica sacra", n. 31c.

Mass opening up the possibility of the people joining with the priest in reciting it, but considering the dominical prayer entirely separately from the aforementioned responses, Ordinary and Proper<sup>12</sup>. In permitting customs to continue consisting in the singing of paraphrases of the parts of the Ordinary after the Latin text had been sung, and in forbidding the people reciting all the parts of the Proper, Ordinary and the Roman Canon in unison with the priest, the document maintained the expression *Ordinary of the Mass* and its significance<sup>13</sup>. Finally, the document listed the books of chant for the Roman liturgy and indicated the Roman Gradual along with the *Ordinarium missae* which maintained the latter part as a distinct section<sup>14</sup>. As we have seen in the Vatican edition of the Roman Gradual, the section at the conclusion of the Gradual called the *Ordinarium missae* consisted in the five chants along with the formula of dismissal *Ite, missa est*, as well as the chants for the sprinkling although the latter was not in any way considered part of the celebration of Mass.

The Second Vatican Council's decree on the sacred liturgy, *Sacrosanctum Concilium*, continues the use of the expression *Ordinarium missae* where discussing the use of the vernacular. The Council Fathers expressed their desire that the faithful should know how to sing or recite together the parts of the Ordinary of the Mass: *Provideatur tamen ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare*<sup>15</sup>. Nothing more is said in the conciliar document regarding this classification of different kinds of texts of the Mass, although it had recommended the faithful participate in singing the variety of sung texts in the different liturgical celebrations: *Ad actuosam participationem promovendam, populi acclamationes, responsiones, psalmodia, antiphonae, cantica, necnon actiones seu gestus et corporis habitus foveantur*<sup>16</sup>.

Less than twelve months after the promulgation of *Sacrosanctum Concilium* appeared the first major document for the application of the reform requested by the Council Fathers. *Inter Oecumenici* maintained the terminology for distinguishing different kinds of texts in the Mass. The priest was not to recite privately those parts of the Proper of the Mass (*Proprium missae*) which the choir or people sang, but he could sing or recite with them the parts of the Ordinary of the Mass (*Ordinarium*

<sup>12</sup> Cf. "De Musica sacra", n. 32.

<sup>13</sup> Cf. "De Musica sacra", n. 14a.c.

<sup>14</sup> Cf. "De Musica sacra", n. 56.

<sup>15</sup> Sacrosanctum Concilium Oecumenicum Vaticanum Secundum. 1964. "Constitutio de sacra liturgia *Sacrosanctum Concilium* 4 decembris 1963. n. 54". Acta Apostolicae Sedis 56: 115 [= "Sacrosanctum Concilium"].

<sup>16</sup> "Sacrosanctum Concilium", n. 30.

*missae*) they were singing or reciting<sup>17</sup>. Regarding the use of the vernacular in the celebration of Mass, the document treated the parts of the Ordinary of the Mass (*Ordinarium missae*) as a distinct body of texts, listing all five parts<sup>18</sup>.

In early 1965 a selection of Gregorian chant for Mass was published under the title *Kyrie simplex* as a first response to the desire of the Council Fathers expressed in *Sacrosanctum Concilium* n. 117 for a simpler repertoire of chant<sup>19</sup>. The words *Ordinarium missae* appeared as a heading over the chants for the sprinkling rite, the *Kyriale* (which included only the *Kyrie*, *Gloria*, *Sanctus* and *Agnus Dei*), the *Monitiones in fine missae*, and settings of the *Credo*<sup>20</sup>. Finally, an Appendix gave two notated versions of the *Pater noster* along with the priest's introduction<sup>21</sup>. In this way, the *Kyriale simplex* suggested the expression *Ordinarium missae* consisted in the traditional five chants, the dismissal formula continuing as a musical mirror of the *Kyrie*, while the sprinkling rite that could precede a Sunday Mass was included. This presentation was rather like in the Vatican edition of the Roman Gradual from 1908.

Later in 1965, participation in the daily celebration of Mass during the fourth and final period of the council at the Vatican was facilitated with a booklet of chants. The booklet also served as a means of the Council Fathers experiencing the use of a simpler repertoire of Gregorian chant<sup>22</sup>. A section towards the end of the little book was entitled *Ordinarium missae* and while including the five chants it also added the Lord's Prayer and the Dismissal (which it called the *Monitio in fine missae*). This seems to be the first time the Lord's Prayer was included within the *Ordinarium missae*. Its inclusion might be explained by the change wrought by *Inter Oecumenici* in making possible in every celebration for the entire liturgical assembly singing or reciting the Lord's Prayer with the priest<sup>23</sup>.

<sup>17</sup> Cf. Sacra Congregatio Rituum. 1964. "Instructio ad executionem constitutionis de sacra liturgia recte ordinandam *Inter Oecumenici* 26 septembris 1964", n. 48a–b. *Acta Apostolicae Sedis* 56: 888 [= "Inter Oecumenici"].

<sup>18</sup> Cf. "Inter Oecumenici", n. 57b.

<sup>19</sup> Cf. 1965. *Kyriale simplex. Editio typica*. Città del Vaticano: Typis Polyglottis Vaticanis [= *Kyriale simplex 1965*].

<sup>20</sup> Cf. *Kyriale simplex 1965*, 7.

<sup>21</sup> Cf. *Kyriale simplex 1965*, 45–47.

<sup>22</sup> Cf. Sacrosanctum Oecumenicum Concilium Vaticanum Secundum. 1965. *Missae in quarta periodo Concilii Oecumenici Vaticani II celebrandae*. Città del Vaticano: Typis Polyglottis Vaticanis.

<sup>23</sup> *Pater noster, in Missis lectis, a populo una eum celebrante recitari potest lingua vernacula; in Missis autem in cantu a populo una cum celebrante cani potest lingua latina, et, si auctoritas ecclesiastica territorialis id decreverit, etiam lingua vernacula, melodiis ab eadem auctoritate approbatis*, „Inter Oecumenici", n. 48g.

As the liturgical reform continued following the conclusion of the Council, queries arose regarding music in the liturgy and so a document was issued by the dicastery to clarify musical matters during the period of transition<sup>24</sup>. This document, called *Musicam sacram*, continued to employ the expressions Ordinary of the Mass and Proper of the Mass<sup>25</sup>, while the Lord's Prayer was treated separately<sup>26</sup>. In the chapter on singing the Mass, the expressions "chants of the Proper of the Mass" or "chants of the Ordinary of the Mass" were used, rather than simply "Proper of the Mass" and "Ordinary of the Mass"<sup>27</sup>. When considering the use of the vernacular, the document recalls the desirability of the faithful being capable or saying or singing together in Latin those parts of the Ordinary of the Mass belong to them<sup>28</sup>.

In the same year as the dicasterial instruction *Musicam sacram* the preparation of new Eucharistic Prayers was in progress. A document from the group carrying out that work mentions the new acclamation of the people after the consecration, saying it would become a new element in the "Ordinary of the Mass": *Haec ergo acclamatio pro futuro esset novum quasi elementum, ut ita dicam, Ordinarii Missae*<sup>29</sup>. This detail seems to muddy the waters as we could interpret *Ordinarium missae* in two ways: narrowly (consisting in a short list of chants) and broadly.

Following the lead of the instruction *De musica sacra* from 1958, *Musicam sacram* proposed degrees of sung participation of the faithful in partially sung celebrations. Unlike the instruction from 1958, *Musicam sacram* was proposing partially sung celebrations, and not just gradual inclusion of the faithful in the liturgical singing. The intention was for partially sung celebrations to be possible with the priest singing his parts and the people singing the corresponding responses and acclamations, yet without being obliged to sing the parts largely independent of the priest's singing nor the parts of the Proper, nor Scripture readings. The division of the sung texts into three degrees was largely identical to the 1958 document. All parts of the traditional Ordinary of the Mass were placed in the second degree, while the *Sanctus*

<sup>24</sup> Cf. Sacra Congregatio Rituum. 1967. "Instructio de musica sacra in sacra liturgia *Musicam sacram* 5 martii 1967". Acta Apostolicae Sedis 59: 300–320 [= *Musicam sacram*].

<sup>25</sup> Cf. "Musicam sacram", nn. 16c, 33–34, 47.

<sup>26</sup> Cf. "Musicam sacram", n. 35.

<sup>27</sup> Cf. "Musicam sacram", nn. 33–34.

<sup>28</sup> Cf. "Musicam sacram", n. 47.

<sup>29</sup> Cf. Coetus X, Introductio generalis in novas 'anaphoras' seu 'preces eucharisticas', n. 22. 2008. In *La riforma conciliare dell'Ordo Missae. Il percorso storico-redazionale dei riti d'ingresso, di offertorio e di comunione* (Bibliotheca 'Ephemerides Liturgicae' 'Subsidia', 120). Ed. Maurizio Barba, 520. Roma: CLV-Edizioni Liturgiche.

was placed in the first degree<sup>30</sup>. It seems evident that the placing of the *Sanctus* in the first degree was that it is musically part of the preface and dialogue sung by the priest. In *Musicam sacram*, then, we continue to see the distinctions between the traditional parts of the Ordinary and the Proper maintained.

The final version of the revised Roman Missal was published in parts beginning in the year 1969 with the *Ordo missae* and the General Instruction of the Roman Missal<sup>31</sup>. The latter document, like the documents before it referred to the desirability of the faithful knowing how to sing the parts of the Ordinary of the Mass in Latin<sup>32</sup>. This time, however, and in spite of giving references to *Sacrosanctum Concilium*, *Inter Oecumenici* and *Musicam sacram* in a footnote, the General Instruction emphasised the symbol of faith (the *Credo*) and the Lord's Prayer as elements of the Ordinary of the Mass of particular importance for the faithful to know to sing in Latin. Here, the *Pater noster* is considered part of the Ordinary of the Mass.

When treating of the homily during Mass, the General Instruction opened up the possibility of preaching on a text other than the scripture readings: parts of the Ordinary or of the Proper of the Mass<sup>33</sup>. Here, we might imagine the *Ordinarium missae* to include the entire selection of unchanging texts of the Mass and not only the five chants.

The General Instruction discussed the texts of the Mass according to their kind, indicating them as acclamations and responses (both dependent upon the singing or recitation of the priest) which we may say are part of the Order of Mass, parts which both manifest and encourage the active participation of the faithful (the Penitential Act, the Profession of Faith, the Prayer of the Faithful, the Lord's Prayer), texts which constituted an act in themselves (the *Gloria*, the responsorial psalm, the *Sanctus*, the Memorial Acclamation, etc.) and those which accompany another action (the various processional chants, the *Agnus Dei*)<sup>34</sup>. Finally, the General Instruction discussed briefly the question of choosing what was to be sung, recommending those which were more important, especially that parts of the ministers (with the people responding) and those parts sung by priest and people together<sup>35</sup>. In a footnote the General Instruction referred to the articles in *Musicam sacram*

<sup>30</sup> Cf. "Musicam sacram", nn. 29–30.

<sup>31</sup> Cf. 1969. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum. Ordo Missae, Editio typica*. Città del Vaticano: Typis Polyglottis Vaticanis [= *Ordo Missae*1969].

<sup>32</sup> Cf. *Institutio generalis missalis romani 1969* [= *IGMR*1969], n. 19.

<sup>33</sup> Cf. *IGMR*1969, n. 41.

<sup>34</sup> Cf. *IGMR*1969, nn. 15–17.

<sup>35</sup> Cf. *IGMR*1969, n. 19.



which recommended the same things: favouring the singing of dialogue forms and of texts sung by priest and people together<sup>36</sup>.

The subsequent editions of the General Instruction maintained these same directions on singing and the role of the Latin language. However, in the edition of the General Instruction for the third edition of the Roman Missal a new chapter was added treating of matters within the competence of Episcopal Conferences. It required Episcopal Conferences to approve melodies for the texts of liturgical celebrations which it divided into three groups: the Ordinary of the Mass (*Ordinarium missae*), the responses and acclamations of the people, those for rites occurring during the liturgical year<sup>37</sup>. It seems clear that the responses and acclamations of the people are the same as those towards the beginning of the document which belong to the various forms of dialogues with the ministers which form part of the Order of Mass (*Ordo missae*)<sup>38</sup>. The Ordinary of the Mass in this article n. 393 thus appears to refer to the customary five chants, perhaps with the addition of the Lord's Prayer. The question of choosing which parts were to be sung was presented in the same fashion as in previous editions of General Instruction, and the Ordinary of the Mass was also mentioned in the same way as previously, although the precise wording changed slightly<sup>39</sup>.

A question arises, however, as to whether the precise meaning of the expression "Ordinary of the Mass" (*Ordinarium missae*) as it is found in the twentieth century documentation from the Holy See does indeed refer to only the five chants, with the possible inclusion of the formula of dismissal, and the Lord's Prayer with the new Order of Mass from 1969. Recognition of translations of the Order of Mass into vernacular languages by the Holy See most frequently used the expression "Ordinary of the Mass" to mean *Ordo missae*. Although the translations receiving the recognition were not published along with notice of those recognitions, it is highly unlikely the recognitions referred to only the five chants of the Ordinary, or even simply the unchanging prayers and dialogues of the Mass, but surely also included the rubrics contained within the Order of Mass.

One of the earliest examples of what might seem an inconsistent use of the expression "Ordinary of the Mass" is found in the first year of publication of the periodical of the *Consilium ad exsequendam constitutionem de sacra liturgia*. The

<sup>36</sup> Cf. "Musicam sacram", nn. 7.16.

<sup>37</sup> Cf. *IGMR2000*, n. 393. See also *IGMR2002*, n. 393; *IGMR2008*, n. 393.

<sup>38</sup> Cf. *IGMR2000*, n. 35. See also *IGMR2002*, n. 35; *IGMR2008*, n. 35.

<sup>39</sup> Cf. *IGMR2000*, nn. 39–41. See also *IGMR2002*, nn. 39–41; *IGMR2008*, n. 39–41; *IGMR1969*, n. 19.

confirmation of a translation of the *Ordinarium Missae* of the Order of Preachers, which had an Order of Mass slightly different to that of the typical Roman Rite of Mass<sup>40</sup>. A couple of pages previously a sample decree for the permitting the use of the vernacular in parts of the Mass lists texts for which permission might be sought, including the chants of the Ordinary of the Mass (*in cantibus Ordinarii Missae, nempe: Kyrie, Gloria, Credo, Sanctus-Benedictus et Agnus Dei*) and the acclamations, responses and dialogical formulae (*in acclamationibus, salutationibus et formulis dialogi*)<sup>41</sup>. Throughout the announcement of permissions and recognitions granted one finds the expression “*Ordinarium missae*” rather than “*Ordo missae*” when it is a question of the translation into vernacular languages<sup>42</sup>. Is this an indication of inconsistency in the use of the expression “*Ordinarium missae*” or rather an indication that it refers to the spoken texts of the Mass which do not change, to the exclusion of the rubrics?

Reviewing the new liturgical music books following the Council provides little clarity on the matter at hand. The *Graduale simplex* in its first edition made no mention of the expression *Ordinarium missae* but this can be explained by the objective of the book which was to provide a simpler repertoire for the sung Propers of the Roman Mass<sup>43</sup>. In its second edition, however, the expanded *Praenotanda* mention both Ordinary and Proper of the Mass, and in treating of its own *Kyriale simplex*, which had been a stand-alone book published two years before the publication of the *Graduale simplex* and which we have already mentioned, uses the expression *Ordinarium missae*, also referring to *Sacrosanctum Concilium* n. 54<sup>44</sup>. In the discussion of the *Kyriale simplex* it is clear the expression *Ordinarium missae* refers only to the five customary chants and not the entire unchanging text of the Order of Mass.

The two editions of the *Ordo Cantus Missae* make no reference to the *Ordinarium missae*<sup>45</sup>.

<sup>40</sup> Cf. Consilium ad exsequendam constitutionem de sacra liturgia [= Consilium]. 1965. „Acta Consilii”. Notitiae 1: 11.

<sup>41</sup> Consilium. 1965. „Acta Consilii”. Notitiae 1: 9.

<sup>42</sup> Cf. Consilium. 1965. „Acta Consilii”, Notitiae 1: 10–96.

<sup>43</sup> Cf. 1967. *Graduale simplex in usum minorum ecclesiarum*. Città del Vaticano: Typis Polyglottis Vaticanis.

<sup>44</sup> Cf. „*Praenotanda*”, nn. 1.10–12, in *Graduale simplex, Editio typica altera*. 1975. Città del Vaticano: Libreria Editrice Vaticana, vii.ix.

<sup>45</sup> Cf. 1972. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Ordo Cantus Missae*. Città del Vaticano: Libreria Editrice Vaticana; 1987. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instaura-*

From this review of the use of *Ordo missae* and *Ordinarium missae* in documentation from the Holy See it seems that *Ordinarium missae* has been used both to refer to the unchanging texts of the Mass, to the exclusion of the rubrics, and to refer to the major chants of the Mass whose texts do not change, namely the *Kyrie eleison*, *Gloria in excelsis Deo*, *Credo in unum Deum*, *Sanctus*, *Agnus Dei*. However, the meaning of the expression *Ordinarium missae* has been clear in each instance from the context in which it has been used. *Ordo missae* consists in both the *Ordinarium missae* (in the large sense) and the rubrics, with the precise arrangement of each element contained within the meaning of the expression *Ordo missae* also. With the change in the Order of Mass following the Second Vatican Council, it is unclear whether the Lord's Prayer is referred to by *Ordinarium missae* in the narrow meaning of the expression. In the Roman Missal, however, especially in the General Instruction, it is clear that the narrow meaning of *Ordinarium missae* is intended in the articles on singing or reciting in Latin, and in the article on episcopal conferences taking care to arrange for musical settings of the parts of the Ordinary. The intention of the Holy See appears to be that the parts of the *Ordinarium missae* deserve special treatment musically, and liturgically, speaking next to the other texts of the Mass. For that reason alone, translations of the expressions *Ordinarium missae* and *Ordo missae* should be done accurately, making a clear distinction between them. As we shall see presently, the major Western languages do not translate the expressions consistently.

## **2. *Ordinarium missae* and *Ordo missae* in modern languages**

We have seen a certain overlap in meaning of the Latin expressions *Ordinarium missae* and *Ordo missae*. This overlap has continued in the translation into modern languages of the liturgical books and documents since the Second Vatican Council. A review of translations into the six working languages of the Apostolic See and into two minority languages is worth doing for two reasons. First, in order to see how the expressions have been understood by the various translators. Second, to consider whether the translations are helpful to musicians and pastors in liturgical music matters.

## 2.1. Italian

In 1969, the interim translation of the Order of Mass was published in Italian by Edizioni Paoline with the new Prefaces and Eucharistic Prayers, and was described consistently as *Ordinario della messa*<sup>46</sup>. Another publication containing the Order of Mass employed the term *Rito della messa* for its title<sup>47</sup>. In the latter, the translation of *Ordinarium missae* in the General Instruction was *Ordinario della messa*<sup>48</sup> while it translated *Ordo missae* by *Rito della messa*<sup>49</sup>. The 1973 edition of the Missal in Italian used *Rito della messa* for *Ordo missae*<sup>50</sup> and in the General Instruction it used *Ordinario della Messa* for *Ordinarium missae*<sup>51</sup>. The edition published in 1983 used the same expressions in the same fashion as in 1973<sup>52</sup>. The General Instruction in the third edition of the Roman Missal continued the same translation approach, *Rito della messa* for all but one instance of *Ordo missae*<sup>53</sup> and *Ordinario della messa* for every instance of *Ordinarium missae*<sup>54</sup>.

To summarise the Italian approach we may say that the Italian translations have maintained a consistent approach in rendering the technical expressions in these official documents until present.

<sup>46</sup> Cf. 1969. *Ordinario della messa. Preghiere eucharistiche e prefazi*. Roma: Edizioni Paoline.

<sup>47</sup> Cf. 1969. *Rito della messa*. Roma: Edizioni Pastorali Italiane [= *Rito della messa 1969*], 79.153.

<sup>48</sup> Cf. *Ordinamento generale del messale romano 1969*, nn. 19.41, in *Rito della messa 1969*, 22.27.

<sup>49</sup> Cf. *Ordinamento generale del messale romano 1969*, nn. 21.222, in *Rito della messa 1969*, 22.55.

<sup>50</sup> Cf. 1973. *Messale romano riformato a norma dei decreti del Concilio Ecumenico Vaticano II e promulgato da Papa Paolo VI*. Roma: Edizioni Pastorali Italiane [= *Messale romano 1973*], 292ff.; *Ordinamento generale del messale romano 1973*, Proemio n. 6, in *Messale romano 1973*, xii; *Ordinamento generale del messale romano 1973*, nn. 21.222, in *Messale romano 1973*, xvi.xxx.

<sup>51</sup> Cf. *Ordinamento generale del messale romano 1973*, nn. 19.41, in *Messale romano 1973*, xvi.xviii.

<sup>52</sup> Cf. “Rito della messa” for *Ordo missae*: 1983. *Messale romano riformato a norma dei decreti del Concilio Ecumenico Vaticano II e promulgato da Papa Paolo VI*. Città del Vaticano: Libreria Editrice Vaticana [= *Messale romano 1983*], 230.451; *Ordinamento generale del messale romano 1983*, Proemio n. 6, in *Messale romano 1983*, xviii; *Ordinamento generale del messale romano 1983*, nn. 21.222, in *Messale romano 1983*, xxii.xxxvii. “Ordinario della messa” for *Ordinarium missae*: *Ordinamento generale del messale romano 1983*, nn. 19.41, in *Messale romano 1983*, xxiv.

<sup>53</sup> Cf. *Ordinamento generale del Messale Romano 2011*, Proemio n. 6. nn. 23.43.365.386.390.392, in Rinaldo Falsini, Angelo Lameri. Edd. 2011. *Ordinamento generale del Messale Romano. Commento e testo*. Padova: Edizioni Messaggero [= *Ordinamento generale 2011. Commento*], 110.119.126.212.218.219.220; the exception is found in article n. 366 where the text speaks of the chants in *Ordo missae* and the latter is translated as *Ordinario della messa*; Cf. *Ordinamento generale 2011. Commento*, 213.

<sup>54</sup> Cf. *Ordinamento generale del Messale Romano 2011*, nn. 41.65.393, in *Ordinamento generale 2011. Commento*, 125.134.221.

## 2.2. French

In French we find a very similar interpretation of *Ordo missae* and *Ordinarium missae* to the Italian approach. However, the translation of the finalised Order of Mass in 1969 was termed on the frontespiece *La liturgie de la messe* translating *Ordo missae*<sup>55</sup> and the complete Missal published in 1974 followed suit<sup>56</sup>. The General Instruction in the same French Missal of 1974 translated *Ordo missae* employing two very similar expressions: *rite de la messe*<sup>57</sup> and *rituel de la messe*<sup>58</sup>. The difference in translation might be explained by the fact that the *Préambule* was added to the General Instruction a year after the original text was promulgated. Meanwhile, the Latin expression *Ordinarium missae* in the General Instruction was translated *l'Ordinaire de la messe*<sup>59</sup>. The translation of the General Instruction from the third edition of the Missal in large part maintained this approach to translation<sup>60</sup>. *Ordinarium missae* was translated consistently as *ordinaire de la messe* within the General Instruction<sup>61</sup>. However, *Ordo missae* was translated with three distinct French expressions: *rite de la messe* which had been used previously within the *Préambule*<sup>62</sup>, *Ordinaire de la messe* for an entirely new article and an article previously translated as *rituel de la messe*<sup>63</sup>, and by *liturgie de la messe* which is an entirely new expression within the document and is used within articles new to the General Instruction<sup>64</sup>.

To summarise the French approach we may say that while the early translation of the technical expressions were coherent, the new translation appears inconsistent when translating *Ordo missae*, in two instances using the inaccurate *Ordinaire de la messe*. The use of *Ordinaire de la messe* to interpret two distinct Latin expressions makes the differences between them unclear.

<sup>55</sup> Cf. 1969. *La liturgie de la messe*. Paris: Desclée-Mame.

<sup>56</sup> Cf. 1974. *Missel romain*. Paris: Desclée-Mame [= *Missel romain 1974*], [1]. The expression was used as a header throughout the central section of the Missal containing the Order of Mass, i.e. from page [2] to page [131].

<sup>57</sup> Cf. *Présentation générale du missel romain 1974* [= *Pgmr1974*], *Préambule* n. 6, in *Missel romain 1974*, xv.

<sup>58</sup> Cf. *Pgmr1974*, nn. 21.222, in *Missel romain 1974*, xxi.xl.

<sup>59</sup> Cf. *Pgmr1974*, nn. 19.41, in *Missel romain 1974*, xxii.xxiv.

<sup>60</sup> Cf. 2008. *L'art de célébrer la messe. Présentation générale du Missel Romain. 3<sup>e</sup> édition typique 2002*. Paris: Desclée-Mame [= *L'art de célébrer la messe*].

<sup>61</sup> Cf. *Présentation générale du missel romain 2008* [= *Pgmr2008*], nn. 41.65.393, in *L'art de célébrer la messe*, 39.50.148.

<sup>62</sup> Cf. *Pgmr2008*, *Préambule* n. 6, in *L'art de célébrer la messe*, 24.

<sup>63</sup> Cf. *Pgmr2008*, nn. 23.43, in *L'art de célébrer la messe*, 33.40.

<sup>64</sup> Cf. *Pgmr2008*, nn. 365.366.386.390.392, in *L'art de célébrer la messe*, 138.139.145.146.148.

### 2.3. Polish

The bilingual Polish-Latin Missal published in 1968 used the Latin expression *Ordo missae* rather than a translation both at the beginning of the central portion of the Missal and as a header throughout that portion<sup>65</sup>. A translation of the 1970 version of the General Instruction was provided in the periodical “Ruch Biblijny i Liturgiczny” in 1971<sup>66</sup>. There was a consistent approach to the translation of the two Latin expressions. *Ordo missae* was translated as *Obrzędy mszy* which means *Rites of [the] Mass*<sup>67</sup>, while *Ordinarium missae* it translated as the stable parts of the Mass: *stałe części Mszy*<sup>68</sup>, and *z części stałych [...] Mszy*<sup>69</sup>.

The first edition of the Polish Missal was published in 1986 and interpreted *Ordo missae* as *Obrzędy mszy* which means “Rites of [the] Mass”<sup>70</sup>. The same term for “rites” was employed in that Missal for the Communion Rites (*Obrzędy Komunii*)<sup>71</sup>. For *Ordinarium missae* in that part of the General Instruction which recommended the faithful be able to sing together in Latin parts of the Ordinary of the Mass, the Polish was *stałe części Mszy*, meaning the stable parts of the Mass<sup>72</sup>, and the same manner of interpreting the Latin was employed in the article treating of the homily: *z części stałych [...] Mszy*<sup>73</sup>. The Polish translation of the third edition of the General Instruction, which received Vatican recognition in late 2003, in that part of the document requesting the faithful know to sing together texts in Latin, it had translated *Partes Ordinarii missae*, as the “stable parts of Holy Mass”, as the 1986 translation had done: *stałe części Mszy świętej*<sup>74</sup>,

<sup>65</sup> Cf. 1968. *Mszal rzymski laciński-polski*. Paris: Éditions du Dialogue, 385–474.

<sup>66</sup> 1971. “Ogólne wprowadzenie do Mszału rzymskiego” (Missale Romanum – editio typica – 1970) (Przekład Komisji Episkopatu do spraw Liturgii) [= *OwMr1970*]. *Ruch Biblijny i Liturgiczny* 24 (1): 1–80. DOI: <https://doi.org/10.21906/rbl.3167>.

<sup>67</sup> 1971. *OwMr1970*, Wstęp n. 6. nn. 21.222”. *Ruch Biblijny i Liturgiczny* 24 (1): 3.14.48.

<sup>68</sup> 1971. *OwMr1970*, n. 19. *Ruch Biblijny i Liturgiczny* 24 (1): 13.

<sup>69</sup> 1971. *OwMr1970*, n. 41. *Ruch Biblijny i Liturgiczny* 24 (1): 18–19.

<sup>70</sup> Cf. *Ogólne wprowadzenie do Mszału rzymskiego 1986* [= *OwMr1986*], Wstęp n. 6. nn. 21.22, in 1986. *Mszal rzymski dla diecezji polskich*. Poznań: Pallottinum [= *Mszal rzymski 1986*], [15].[22].[46]; and also in the body of the Missal containing the Order of Mass: *Mszal rzymski 1986*, 2\*.

<sup>71</sup> Cf. *Mszal rzymski 1986*, 368\*.

<sup>72</sup> Cf. *OwMr1986*, n. 19, in *Mszal rzymski 1986*, [22].

<sup>73</sup> Cf. *OwMr1986*, n. 41, in *Mszal rzymski 1986*, [26].

<sup>74</sup> *Ogólne wprowadzenie do Mszału rzymskiego 2004* [= *OwMr2004*], n. 41, in 2004. *Ogólne wprowadzenie do Mszału rzymskiego oraz wskazania episkopatu polski*. Poznań: Pallottinum [= *OwMrwep2004*], 24. The third edition of the General Instruction was also published in an updated version

following the same interpretative approach for the article on the homily: *stałych części [...] Mszy*<sup>75</sup>. However, it interpreted *Ordinarii missae* in the chapter on matters concerning Episcopal Conferences as “of the Rites of Holy Mass” – *Obzędę Mszy świętej*<sup>76</sup> – the same words it employed for all the instances in which it translated *Ordo missae*<sup>77</sup>. Curiously, *Ordo missae* was simply omitted in one case<sup>78</sup>. Thus, we have two different expressions, *Ordo missae* and *Ordinarium missae*, translated with the same Polish words in chapter eight of the General Instruction, but earlier in the General Instruction when considering singing in Latin and the homily, *Ordinarium missae* is translated quite differently.

To summarise we may say that Polish has an inconsistent translation of *Ordinarium missae*, although only in the General Instruction from the third edition of the Missal. The expression which we might consider accurate – unchanging texts of the Mass – does not indicate explicitly or otherwise that the document is referring to the five chants of the Ordinary while the Latin expression *Ordinarium missae*, by long-standing association, does.

## 2.4. English

A complete English translation of the Roman Missal in English was published for Britain, Ireland, Australia and New Zealand in 1974<sup>79</sup>. The General Instruction interpreted *Ordinarium missae* as “Ordinary of the Mass”<sup>80</sup> and *Ordo missae* as “The Order of Mass”<sup>81</sup>. An edition for the United States of America published in 1985 translated within the General Instruction the expression *Ordi-*

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of the 1986 Roman Missal for Poland, while the Missal itself was still the second edition: 2013. *Mszal rzymski dla diecezji polskich. Wydanie drugie, poszerzone i uzupełnione*. Poznań: Pallottinum [= *Mszal rzymski 2013*], [23].

<sup>75</sup> Cf. *OwMr2004*, n. 65, in *OwMrwep2004*, 32. Also in *Mszal rzymski 2013*, [27].

<sup>76</sup> Cf. *OwMr2004*, n. 393, in *OwMrwep2004*, 109. Also in *Mszal rzymski 2013*, [72].

<sup>77</sup> Cf. *OwMr2004*, Wstęp n.6. nn. 23.43.366.386.390.392, in *OwMrwep2004*, 11.19.25.102.107–109. Also in *Mszal rzymski 2013*, [16].[20].[24].[68].[71].[72].

<sup>78</sup> Cf. *OwMr2004*, n. 365, in *OwMrwep2004*, 101. Also in *Mszal rzymski 2013*, [68].

<sup>79</sup> Cf. 1974. *The Roman Missal revised by decree of the Second Vatican Council and published by authority of Pope Paul VI. Official English Texts*, Dublin: Liturgical Books [= *The Roman Missal 1974*].

<sup>80</sup> Cf. *General Instruction of the Roman Missal 1974*, nn. 19.41, in *The Roman Missal 1974*, xxiii.xxix.

<sup>81</sup> Cf. *The Roman Missal 1974*, 385ff.; *General Instruction of the Roman Missal 1974*, Introduction n. 6. nn. 21.222, in *The Roman Missal 1974*, xv.xxiv.lvii.

*narium missae* as “Ordinary of the Mass”<sup>82</sup>, *Ordo missae* as “Order of Mass”<sup>83</sup>, within the body of the Missal *Ordo missae* was again termed “Order of Mass”<sup>84</sup>. The first translation of the General Instruction from the third edition of the Missal into English by the translating body International Commission on English in the Liturgy (ICEL) translated *Ordo missae* (as “Order of Mass”)<sup>85</sup> and *Ordinarium missae* (as “Ordinary of the Mass”)<sup>86</sup> coherently within the General Instruction with one exception. *Ordinarium missae* in the article on music within the competence of the episcopal conference was termed “Order of Mass”<sup>87</sup>. In the final version, published in the various English language Missals from 2011, interpreted the Latin expression *Ordinarium missae* was translated as as “Ordinary of the Mass” and *Ordo missae* as “The Order of Mass”<sup>88</sup>.

<sup>82</sup> Cf. *General Instruction of the Roman Missal 1985*, nn. 19.41 in 1985. *The Roman Missal. Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI. The Sacramentary. Approved for Use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See. English Translation Prepared by the International Committee on English in the Liturgy*. Collegeville (MN): The Liturgical Press, 23.25 [= *The Sacramentary 1985*].

<sup>83</sup> Cf. *General Instruction of the Roman Missal 1985*, Introduction n. 6. nn. 21.222, in *The Sacramentary 1985*, 20.21.222.

<sup>84</sup> Cf. *The Sacramentary 1985*, 401.

<sup>85</sup> Cf. *General Instruction of the Roman Missal 2005*, Preamble n. 6. nn. 23.43.365.366.386.390.392, in 2005. *General Instruction of the Roman Missal*. Dublin: Veritas, 8.18.26.124.125.130.131.133 [= *General Instruction Ireland 2005*]. See also 2003. *General Instruction of the Roman Missal*. (Liturgy Documentary Series, 2). Washington (DC): United States Conference of Catholic Bishops, 8.18.121.122.128.129.131. Article n. 43 was adapted in the text of the USCCB and that resulted in dropping explicit mention to the Order of Mass; *General Instruction of the Roman Missal 2005*, Preamble n. 6. nn. 23.43.365.366.386.390.392, in 2005. *Roman Missal as renewed by decree of the Second Vatican Ecumenical Council. Published by Authority of Pope Paul VI and further revised at the direction of Pope John Paul II. General Instruction of the Roman Missal. Institutio Generalis Missalis Romani*. London: Catholic Truth Society, 3.9.15.82.83.89.90.91 [= *General Instruction England 2005*]; *General Instruction of the Roman Missal 2007*, Preamble n. 6. nn. 23.43.365.366.386.390.392, in 2007. *The Roman Missal as renewed by decree of the Second Vatican Ecumenical Council. Published by Authority of Pope Paul VI and further revised at the direction of Pope John Paul II. The General Instruction of the Roman Missal. Institutio Generalis Missalis Romani*. Canberra: Australian Catholic Bishops’ Conference, 3.7.11.59.62.63 [= *General Instruction Australia 2007*].

<sup>86</sup> Cf. *General Instruction of the Roman Missal 2005*, nn. 41.65, in *General Instruction Ireland 2005*, 25.35. See also in *General Instruction USCCB 2003*, 25.35; in *General Instruction England 2005*, 14.21; in *General Instruction Australia 2007*, 10.15.

<sup>87</sup> Cf. *General Instruction of the Roman Missal 2005*, n. 393, in *General Instruction Dublin 2005*, 133. See also in *General Instruction USCCB 2003*, 131; in *General Instruction London 2005*, 91. Article n. 393 was incomplete in the Australian text of 2007 and omitted reference to the Ordinary of the Mass. The translation of the Latin was more inaccurate than interpreting *Ordinarium missae* as if it were *Ordo missae* and merged two distinct texts: “people’s responses and acclamations in the Order of Mass” whereas the text indicates the Ordinary and the responses and acclamations are different texts.

<sup>88</sup> Cf. *General Instruction of the Roman Missal 2011*, Preamble n. 6. nn. 23.41.43.65.365.366.386.390.392.393, in 2011. *The Roman Missal. Renewed by decree of the Most Holy Second Ecu-*



To summarise the anglophone approach we may say that English has maintained a consistent and accurate translation of the Latin expressions, apart from the temporary translation of the General Instruction published in anticipation of the third edition of the Missal.

## 2.5. Gaeilge (Irish)

A translation into the Irish language of a major part of the Roman Missal was published in 1973, without the General Instruction. It translated *Ordo Missae* as “Ord an Aifrinn”, meaning simply “Order of Mass”<sup>89</sup>. The temporary (*ad triennium*) translation of the Order of Mass in anticipation of a translation of the third typical edition of the Missal maintained the translation of *Ordo missae*<sup>90</sup>. A later, and complete, translation of the third typical edition of the Roman Missal interpreted *Ordo missae* again as “Ord an Aifrinn” in the body of the Missal<sup>91</sup> and in the General Instruction<sup>92</sup>. *Ordinarium missae* it translated also with the same Irish expression “Ord an Aifrinn” in the articles of the General Instruction which considered musical matters<sup>93</sup>, but as “coitiantacht Aifrinn an lae” (ordinary of the Mass of the day) in the article treating of the homily<sup>94</sup>.

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*menical Council of the Vatican promulgated by authority of Pope Paul VI and revised at the direction of Pope John Paul II. English translation according to the third typical edition. Approved for Use in the Dioceses of Ireland by the Bishops' Conference of Ireland and Confirmed by the Apostolic See. Dublin: Veritas, xxiv.xxix.xxxiii.xxxviii.lxxxvi.lxxxvii.xc.xci.375 ff. See also General Instruction of the Roman Missal 2011, Preamble n.6. nn. 41.43.65.365.366.386.390.392.393, in 2010. The Roman Missal. Renewed by decree of the Most Holy Second Ecumenical Council of the Vatican, promulgated by authority of Pope Paul VI and revised at the direction of Pope John Paul II. English translation according to the third typical edition. Approved for use in the Dioceses of Australia, England and Wales, and Scotland by the Bishops' Conferences of Australia, England and Wales, and Scotland and Confirmed by the Apostolic See. London: Catholic Truth Society, 25.32.37.38.45.113.117–119.547 ff.; General Instruction of the Roman Missal 2011, Preamble n. 6. nn. 23.41.43.65.365.366.386.390.392.393, in 2011. The Roman Missal renewed by decree of the Most Holy Second Ecumenical Council of the Vatican promulgated by authority of Pope Paul VI and revised at the direction of Pope John Paul II. English translation according to the third typical edition. For Use in the Dioceses of the United States of America. Approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See. Collegeville (MN): Liturgical Press, 20.25.28.29.33.79.80.84.85.511 ff.*

<sup>89</sup> Cf. 1973. *An Leabhar Aifrinn Rómhánach arna leasú de réir shoraithne dara comhairle na Vatacáine agus arna fhoilsíú ag an bPápa Pól VI. Leagan Gaeilge in oiriúnt d'Eirinn uile agus do Ghaeil ar fud an Domhain. Má Nuad: An Sagart, 149ff.*

<sup>90</sup> Cf. 2011. *An Leabhar Aifrinn Rómhánach. Ord an Aifrinn*. Baile Átha Cliath: Veritas.

<sup>91</sup> Cf. 2017. *An Leabhar Aifrinn Rómhánach*. Dublin: Veritas, 467ff [= *Leabhar Aifrinn 2017*].

<sup>92</sup> Cf. *Teagasc Ginearálta don Leabhar Aifrinn Rómhánach 2017* [= *TGLAR2017*], Réamhrá n. 6. nn. 23.43.365.366.386.390.392, in *Leabhar Aifrinn 2017*, xxv.xxxii.xxxvii.ci.cii.cvi.cvii.

<sup>93</sup> Cf. *TGLAR2017*, nn. 41.393, in *Leabhar Aifrinn 2017*, xxxvi.cviii.

<sup>94</sup> Cf. *TGLAR2017*, n. 65, in *Leabhar Aifrinn 2017*, xliii.

To summarise the Irish approach we may say that the Irish language exhibits the same inconsistent approach to translating *Ordinarium missae* as English did in the temporary translation of the General Instruction.

## 2.6. German

A German translation of the General Instruction of 1969 was prepared by the liturgical institutes in Salzburg, Trier and Zürich and published the following year<sup>95</sup>. In the articles of the General Instruction employing the expression *Ordinarium missae* this latter was translated as *Meßordinarium* while treating of musical questions<sup>96</sup> and was, curiously, omitted entirely in the translation of the article considering the homily at Mass<sup>97</sup>. In the same 1970 translation of the General Instruction *Meßordnung* was used in all three instances of *Ordo missae*<sup>98</sup>. The first complete Missal in German published in the mid-1970s included the General Instruction in which it translated *Ordinarii missae* in two ways: *Meßordinariums*<sup>99</sup> while considering musical questions and *der Tagesmesse* (*Ordinarium* [...]) when treating of the homily<sup>100</sup>. In the General Instruction *Ordo missae* was translated in all instances by *Meßordnung*<sup>101</sup>, while *Ordo missae cum populo* in the body of the Missal was translated as *Die Feier der Gemeindemesse* meaning approximately “the celebration of the community Mass”<sup>102</sup>. The General Instruction of the third edition of the Roman Missal was issued in German translation by the Episcopal Conference of Germany<sup>103</sup>. The expression *Ordinarium missae* was translated in three ways,

<sup>95</sup> Cf. 1970. *Allgemeine Einführung in das Römische Meßbuch. Herausgegeben und übersetzt von den Liturgischen Instituten in Salzburg, Trier und Zürich* [= *AERM1970*] Trier: Paulinus [= *Allgemeine Einführung-Liturgischen Instituten 1970*].

<sup>96</sup> Cf. *AERM1970*, n. 19, in *Allgemeine Einführung-Liturgischen Instituten 1970*, 15.

<sup>97</sup> Cf. *AERM1970*, n. 41, in *Allgemeine Einführung-Liturgischen Instituten 1970*, 22. The reference to the *Proprium missae* was also omitted in article n. 41, which simply referred to the text of the Mass of the day without making any distinction between the *Ordinary* and the *Proper*.

<sup>98</sup> Cf. *AERM1970*, nn. 21.222, in *Allgemeine Einführung-Liturgischen Instituten 1970*, 16.61.

<sup>99</sup> Cf. *Römisches Messbuch. Allgemeine Einführung 1976* [= *AERM1976*], n. 19, in 1976. *Messbuch für die Bistümer des deutschen Sprachgebietes: Authentische Ausgabe für den Liturgischen Gebrauch: das Messbuch deutsch für alle Tage des Jahres*. Einsiedeln: Herder, 31\* [= *Messbuch 1976*].

<sup>100</sup> Cf. *AERM1976*, n. 41, in *Messbuch 1976*, 35\*.

<sup>101</sup> Cf. *AERM1976*, Vorwort n. 6. nn. 21.22, in *Messbuch 1976*, 24\*.31\*.56\*.

<sup>102</sup> Cf. *Messbuch 1976*, 321ff.

<sup>103</sup> Cf. 2007. *Grundordnung des Römischen Messbuchs. Vorabpublikation zum Deutschen Messbuch (3. Auflage)*. Bonn: Deutsche Bischofskonferenz [= *GRM. Vorabpublikation 2007*]. The translation of *Institutio generalis missalis romani* changed from *Allgemeine Einführung* in the 1970s to *Grundordnung des Römischen Messbuchs* in recent years.

as *Messordinarium*<sup>104</sup>, as *Ordinarium [...]* messe<sup>105</sup>, and, surprisingly in the chapter on episcopal conferences, as *Ordo missae*<sup>106</sup>; the Latin *Ordo missae* was simply transcribed without translation in all eight instances of the expression<sup>107</sup>.

To summarise the Germanophone approach we may say that the German translation is also inconsistent in its treatment of the latest version of the General Instruction and is unusual in employing a Latin expression to interpret a different Latin expression, doing so inaccurately.

## 2.7. Spanish

In the Spanish translation of the two expressions in Latin we find the same Spanish expression employed since 1969. The Spanish translation of the new Order of Mass was printed in 1969 with just the Latin text of the General Instruction and one can see *Ordo missae* was translated as *Ordinario de la Misa* (Ordinary of the Mass)<sup>108</sup>. The complete Roman Missal for Spain printed in 1980 translated *Ordo missae* in two ways: *la celebración de la Misa*<sup>109</sup> and *Ordinario de la Misa*<sup>110</sup> as well as using the Latin expression without translating it<sup>111</sup>, while *Ordinarium missae* was translated simply as *Ordinario de la Misa*<sup>112</sup>. A reprint of the Missal for Spain printed in 1983 maintained the same translation<sup>113</sup>.

<sup>104</sup> Cf. *Grundordnung des Römischen Messbuchs 2007* [= GRM2007], n. 41, in *GRM. Vorabpublikation 2007*, 35.

<sup>105</sup> Cf. *GRM2007*, n. 65, in *GRM. Vorabpublikation 2007*, 48.

<sup>106</sup> Cf. *GRM2007*, n. 393, in *GRM. Vorabpublikation 2007*, 167.

<sup>107</sup> Cf. *GRM 2007*, Vorwort n. 6. nn. 23.43.365.366.386.390.392, in *GRM. Vorabpublikation 2007*, 17.27.37.157.158.164.165.167.

<sup>108</sup> Cf. 1969. *Misal Romano Latino-Castellano. Reformado según los decretos del Concilio Vaticano II y promulgado por S. S. el Papa Pablo VI. Ordinario de la Misa*. Madrid: Editorial Alfredo Ortells-Editorial Cocusa-Ediciones y Publicaciones Españolas, S.A.-Editorial Litúrgica Española-Ediciones Marova-Propaganda Popular Católica-Editorial Regina-Editorial Vallés.

<sup>109</sup> Cf. *Ordenación general del Misal Romano 1980* [= OGMRI980], n. 21, in 1980. *Misal Romano reformado por mandato del Concilio Vaticano II y promulgado por su santidad el Papa Pablo VI. Edición típica aprobada por la Conferencia Episcopal Española y confirmada por la Sagrada Congregación para los Sacramentos y el Culto Divino*. Madrid: Coeditores Litúrgicos, 36 [= *Misal Romano 1980*].

<sup>110</sup> Cf. *Misal Romano 1980*, 403ff. within the Order of Mass; OGMRI980, n. 222, in *Misal Romano 1980*, 70.

<sup>111</sup> Cf. OGMRI980, Proemio n. 6, in *Misal Romano 1980*, 27.

<sup>112</sup> Cf. OGMRI980, nn. 19.41, in *Misal Romano 1980*, 36.41.

<sup>113</sup> Cf. 1983. *Misal Romano reformado por mandato del Concilio Vaticano II y promulgado por su santidad el Papa Pablo VI. Edición típica aprobada por la Conferencia Episcopal Española y confirmada por la Sagrada Congregación para los Sacramentos y el Culto Divino*. Madrid: Coeditores

The unified Spanish translation in the late 1980s also translated *Ordo missae* as *Ordinario de la Misa*<sup>114</sup>; it did not include the General Instruction. A 1989 edition of the Missal in Spanish for countries in the Caribbean maintained the same translation of the two technical terms within the General Instruction as the previous editions in 1980 and 1983<sup>115</sup>.

The latest Spanish translation of the Roman Missal for Spain translates both *Ordo missae* and *Ordinarium missae* in all instances within the General Instruction with the same Spanish expression, *Ordinario de la misa*, discontinuing the use of *celebración de la Misa* and the Latin expression<sup>116</sup>, and also the Order of Mass in the middle of the book is also entitled *Ordinario de la misa*<sup>117</sup>.

We are aware of the publication of other editions of the Roman Missal in Spanish for other territories, namely Mexico (2013), Colombia (2016), Argentina (2017), USA (2018). It seems adequate for our purposes to analyse only the most recent edition for Spain.

To summarise the Spanish approach, we may say that two quite distinct expressions in Latin have been translated in every instance in the Missal with a single Spanish expression.

## 2.8. Portuguese

The use of Portuguese as a liturgical language is managed in two principal regions: in the first place Portugal and former dependencies on the continent of Africa and in the Caribbean, secondly in Brazil. In examining the liturgical texts and

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Litúrgicos. The page numbers of the General Instruction (*Ordenación general*) and the Order of Mass remained the same for the material under consideration here.

<sup>114</sup> Cf. 1988. *Ordinario de la misa. Texto unificado en lengua española*. Barcelona: Coeditores Litúrgicos.

<sup>115</sup> Cf. 1989. *Misal Romano reformado por mandato del concilio Vaticano II y promulgado por su Santidad el papa Pablo VI. Edición típica aprobada por la Conferencia Episcopal Española. Adoptada posteriormente por las Conferencias Episcopales de Cuba, Ecuador, Perú y Puerto Rico, y confirmada por la Congregación para el Culto Divino. Texto unificado en lengua española del Ordinario de la Misa*. Madrid: Coeditores Litúrgicos. The page numbers for each article correspond exactly with the 1980 and 1983 books; for the Order of Mass *Ordinario de la Misa* was maintained for *Ordo missae* on pages 403 and 405, and in page headers on pages 406 forward.

<sup>116</sup> Cf. *Ordenación general del Misal Romano 2017*, Proemio n. 6. nn. 23.41.43.65.365.366.386.390.392.393, in 2017. *Misal Romano reformado pro mandato del concilio Vaticano II promulgado por la autoridad del papa Pablo VI revisado por el papa Juan Pablo II. Misal Romano. Edición típica según la tercera edición típica latina, aprobada por la Conferencia Episcopal Española y confirmado por la Congregación para el Culto Divino y la Disciplina de los Sacramentos. Texto unificado en lengua española del Ordinario de la Misa*. Madrid: Libros Litúrgicos, 32.36.39.40.44.85.86.89.90 [= *Misal Romano 2017*].

<sup>117</sup> Cf. *Misal Romano 2017*, 427ff.

books we consider first those published for Portugal and former dependencies and then those published in Brazil.

In Portugal, in the absence of an official translation, an unofficial translation of the General Instruction was published in 1969 in a periodical of the Benedictine monastery of Singeverga<sup>118</sup>. The translator chose to interpret *Ordinarium missae* with the expression *Ordinário da Missa*<sup>119</sup> employing quotation marks, while *Ordo missae* he translated first with the same words *Ordinário da Missa*<sup>120</sup> but without quotation marks and a second time he simply used the Latin words within quotation marks<sup>121</sup>. The introduction (*Prooemium*) which was added to the General Instruction in 1970 was offered in Portuguese translation, by the same translator, in 1971<sup>122</sup>. He chose to use the Latin expression *Ordo missae* where it occurred in the new introduction<sup>123</sup>. When the Order of Mass was published in official Portuguese translation also in 1969, the General Instruction was included only in the Latin original<sup>124</sup>. We may observe, however, that *Ordo missae*, the title of the book, was interpreted as *Ordinário da Missa*. In the unofficial translation we observe a lack of consistency in presenting *Ordo missae* and choosing to translate *Ordinarium missae* as *Ordinário da Missa*. An official translation of the second edition of the General Instruction was produced by the Portuguese National Secretariat for Liturgy in 1979 and it followed the approach of Tomás Gonçalves in translating *Ordinarium missae* as *Ordinário da Missa*<sup>125</sup> and *Ordo Missae* just once as *Ordinário da Missa*<sup>126</sup> and twice the Latin term was maintained instead of translating into Portuguese<sup>127</sup>.

<sup>118</sup> Cf. Tomás Gonçalves. 1969. “Instrução geral do Missal Romano” (= *IgMR1969*). *Ora et labora* 16 (3–6): 261–382.

<sup>119</sup> Cf. Gonçalves, 1969. *IgMR1969*, nn. 19.41. *Ora et labora* 16 (3–6): 271.282. The former with quotation marks around the three words, the latter around only *Ordinário*.

<sup>120</sup> Cf. Gonçalves. 1969. *IgMR1969*, n. 21. *Ora et labora* 16 (3–6): 272.

<sup>121</sup> Cf. Gonçalves. 1969. *IgMR1969*, n. 222. *Ora et labora* 16 (3–6): 360.

<sup>122</sup> Cf. Tomás Gonçalves. 1971. „Proémio”. *Ora et labora* 17 (1): 56–63. The periodical was not published in 1970, and so while 1969 was the sixteenth year of publication, 1971 was the seventeenth.

<sup>123</sup> Cf. Gonçalves. 1971. „Proémio, n. 6”. *Ora et labora* 17 (1): 59.

<sup>124</sup> Cf. 1969. *Missal Romano reformado por decreto do Concílio Ecuménico Vaticano II e promulgado por autoridade de S.S. o Papa Paulo VI. Ordinário da missa. Texto oficial Portugues. Texto Latino*. Fátima: Comissão Episcopal de Liturgia.

<sup>125</sup> Cf. *Instrução geral do missal romano 1979* [= *Igmr1979*], nn. 19.41, in 1979. *Instrução geral do missal romano*. Fátima: Secretariado Nacional de Liturgia, 31.39.

<sup>126</sup> Cf. *Igmr1979*, n. 21, in *Instrução geral do missal romano 1979*, 32.

<sup>127</sup> Cf. *Igmr1979*, Proémio n. 6. n. 222, in *Instrução geral do missal romano 1979*, 16.74.

The second typical edition of the *Missale Romanum* (1975) was received in Portugal in 1992, in which *Ordinário da Missa* was used to translate the two instances of *Ordinarium missae*<sup>128</sup> and two of the three occurrences of *Ordo missae*<sup>129</sup>. The same Portuguese translation of the General Instruction was published in a single volume with General Norms of the Liturgical Year and the Calendar in 1997<sup>130</sup>. The 1992 translation was also made available in an *Enchiridion* of documentation on the liturgy translated into Portuguese<sup>131</sup>. The Portuguese National Secretariat for Liturgy published a Portuguese translation of the General Instruction from the third typical edition of the Roman Missal in which all but one of the instances of *Ordo missae*<sup>132</sup> and all instances of *Ordinarium missae*<sup>133</sup> were translated with the same expression: *Ordinário da Missa*. The singular instance of *Ordo missae* not translated as *Ordinário da Missa* was identical to that in the 1992 edition of the Missal for Portugal, i.e. the Latin expression was kept rather than translated<sup>134</sup>.

In 1969, the translation of the new Order of Mass promulgated by Pope Paul VI was issued in Portuguese translation for Brazil with the expression *Ordinário da Missa* for *Ordo missae*<sup>135</sup>. Complete editions of the Roman Missal for Brazil were published in 1973 with the decree of promulgation from the president of the

<sup>128</sup> Cf. *Instrução geral sobre o Missal Romano 1992*, nn. 19.41, in 1992. *Missal Romano reformado por decreto do Concílio ecuménico Vaticano II e promulgado por autoridade de S.S. o Papa Paulo VI. Com os próprios de Angola, Cabo Verde, Guiné-Bissau, Moçambique, Portugal, S. Tomé e Príncipe*. Coimbra: Gráfica de Coimbra, 26.29 [= *Missal Romano 1992*].

<sup>129</sup> Cf. *Instrução geral sobre o Missal Romano 1992*, Proémio n. 6. nn. 21.222, in *Missal Romano 1992*, 18.21.49, and also within the Order of Mass: *Missal Romano 1992*, 437ff. The exception was in the Introduction to the General Instruction (Proémio n. 6) where the Latin expression was not translated but inserted into the Portuguese text.

<sup>130</sup> Cf. *Instrução geral do missal romano*, Proémio n. 6. nn. 19.21.41.222, in 1997. *Instrução geral ao missal romano*. Fátima: Secretariado Nacional de Liturgia, 16.28.29.35.74.

<sup>131</sup> Cf. *Instrução geral do missal romano*, Proémio n. 6, nn. 19.21.41.22, in 1998. *Enchiridion do documentos da reforma litúrgica*. Fátima: Secretariado Nacional de Liturgia, 76.82.83.86.108. The articles are numbered within the book was 274.302.304.324.505. Curiously, the 1992 *Enchiridion*, while indicating the translation done by Tomás Gonçalves (published in three parts in “Ora et labora”) and the official 1992 translation published with the second edition of the Missal in Portuguese, failed to mention the first official translation of 1979 which differed from both Gonçalves and the 1992 translation in several details.

<sup>132</sup> Cf. *Instrução geral do Missal Romano* [= *IgMR2018*], nn. 23.43.365.366.386.390.392.392, in 2018. *Instrução geral do Missal Romano. Terceira edição típica*. Fátima: Secretariado Nacional de Liturgia [= *IgMRTet*], 23.53.113.114.119–121.

<sup>133</sup> Cf. *IgMR2018*, nn. 41.65.393, in *IgMRTet*, 29.38–39.121.

<sup>134</sup> Cf. *IgMR2018*, Proémio n. 6, in *IgMRTet*, 16.

<sup>135</sup> Cf. 1969. *Ordinário da missa. De acôrdo com edição típica do Ordo Missae aprovado pelo Santo Padre Paulo VI no dia 3 de abril de 1969. Organizado pelo Secretariado Nacional de Liturgia da CNBB*. Petrópolis: Vozes.

episcopal conference of the country dated 1<sup>st</sup> February of that year<sup>136</sup>. In those editions of the Missal for Brazil, the Latin expression *Ordinarium missae* was translated within the General Instruction as *Ordinário da Missa*<sup>137</sup>, while the expression *Ordo missae* was translated in two ways: *Ordinário da Missa*<sup>138</sup> in both the General Instruction and the body of the Order of Mass and *Ritual da Missa* as the second expression within the Order of Mass<sup>139</sup>. A later edition of the Missal for Brazil, published in 1993, employed the same Portuguese expressions previously used in 1973, maintaining the variety of interpretations for *Ordo missae* within the sections containing the Order of Mass (*Ordinário da Missa* and *Rito da Missa*)<sup>140</sup>. The General Instruction from the third edition of the Roman Missal in editions published in Brazil used a single Portuguese expression *Ordinário da Missa* for *Ordinarium missae* and *Ordo missae* throughout the text<sup>141</sup>.

We may summarise the Portuguese approach as translating *Ordinarium missae* and most instances of *Ordo missae* with a single Portuguese expression *Ordinário*

<sup>136</sup> Cf. 1973. *Missal Romano*. São Paulo: Edições Paulinas [= Misal Romano. Paulinas. 1973]; 1973. *Missal Romano restaurado por decreto do sagrado Concilio Ecumenico Vaticano segundo e promulgado pela autoridade do Papa Paulo VI tradução Portuguesa da Edição Tipica para o Brasil, realizada e publicada pela Conferência Nacional dos Bispos do Brasil*. Petrópolis: Vozes [= Misal Romano. Vozes. 1973].

<sup>137</sup> Cf. *Instrução geral sobre o Missal Romano 1973*, nn. 19.41, in *Misal Romano*. Paulinas. 1973, 30.36; *Instrução geral sobre o Missal Romano 1973*, nn. 19.41, in *Misal Romano*. Vozes. 1973, 26.31.

<sup>138</sup> Cf. *Instrução geral sobre o Missal Romano 1973*, Proêmio n. 6. nn. 21.222, in *Misal Romano*. Paulinas. 1973, 19.31.68; and within the Order of Mass p. 415. The expression was used in the page headers for the Order of Mass with the people (*Ordinário da Missa com o povo*) and without the people (*Ordinário da Missa sem povo*). *Instrução geral sobre o Missal Romano 1973*, Proêmio n. 6. nn. 21.222, in *Misal Romano*. Vozes. 1973, 18.27.54; and within the Order of Mass p. 341.

<sup>139</sup> Cf. *Misal Romano*. Paulinas. 1973, 417.519. *Misal Romano*. Vozes. 1973, 343.441.

<sup>140</sup> Cf. *Ordinário da Missa* to translate *Ordinarium missae* within the General Instruction: *Instrução geral sobre o Missal Romano 1993*, nn. 19.41, in 1993. *Misal Romano restaurado por decreto do sagrado Concilio Ecumenico Vaticano segundo e promulgado pe la autoridade do Papa Paulo VI tradução Portuguesa da 2a Edição Típica para o Brasil realizada e publicada pela Conferência Nacional dos Bispos do Brasil com acrescimos aprovados pela se apostolica*. São Paulo-Petrópolis: Vozes-Paulinas, 32.36 [= *Misal Romano*. Vozes-Paulinas. 1993]. *Ordinário da Missa* to translate *Ordo missae* within the General Instruction: *Instrução geral sobre o Missal Romano 1993*, Proêmio n. 6. nn. 21.222, in *Misal Romano*. Vozes-Paulinas. 1993, 23.32.64; and on the frontispiece of the Order of Mass: *Misal Romano*. Vozes-Paulinas. 1993, 377. *Rito da Missa* throughout the body of the Order of Mass celebrated with the people: *Misal Romano*. Vozes-Paulinas. 1993, 379; *Rito da missa* throughout the Order of Mass celebrated without the people: *Misal Romano*. Vozes-Paulinas. 1993, 499f.

<sup>141</sup> Cf. *Instrução geral sobre o Missal Romano 2005*, Proêmio n. 6. nn. 23.41.43.65.365.366.386.390.392.393, in Congregação do Culto Divino e a Disciplina do Sacramento. 2005. *Instrução geral sobre o Missal Romano*. Petrópolis: Vozes, 19.28.36.37.47.146.147.153.154.156. See also the following editions for the same translation of the aforementioned articles of General Instruction: 2007. *Instrução geral sobre o Missal Romano. Terceira Edição. Comentários de J. Aldazábal*. São Paulo: Paulinas, 39.49.63.66.82.210.211.220.221.223; Conferência Nacional do Bispos do Brasil. 2008. *Instrução geral sobre o Missal Romano e Introdução ao Lecionário. Texto Oficial*. Brasília: Edições CNBB, 30.39.46.47.56.142.143.149.150.151.152.

*da Missa* which is accurate only for the first Latin expression. The Portuguese translations are peculiar in that they have moved towards greater simplification in translating the technical terms of interest here between 1969 and the present day. This is unlike the English translations which have tended toward accuracy in presenting the two expressions differently.

## Conclusion

Having reviewed the ways in which six major Western languages, and two minor ones, have translated two Latin expressions in the Roman Missal we can say that the distinction between the two expressions has been respected in most cases. English, French and Italian have interpreted them consistently and accurately, apart from the digression of the temporary English translation. Spanish and Portuguese interpreted the Latin expressions as if they meant the same thing, although earlier editions in Portuguese also used a second expression for *Ordo missae* and in one instance the Latin expression was employed without translating it at all. Polish, German and Gaelge have been inconsistent in their treatment of *Ordinarium missae* between the early, and older, part of the General Instruction, and the new chapter in the third edition of the Roman Missal on matters within the competence of episcopal conferences.

While a historical review of the Latin expression *Ordinarium missae* reveals a lack of consistency in its meaning, its usage in the twentieth century is more clear. *Ordinarium missae* refers to, on the one hand, all the unchanging texts in the Order of Mass, and, secondly, to the longer chants of the Order of Mass: *Kyrie, Gloria, Credo, Sanctus, Agnus* with the possible addition of the Lord's Prayer. Which meaning is intended by authoritative documents from the Holy See is always clear from the context in which the expression appears.

The translation of the two Latin expressions into modern languages has been shown here to be inconsistent to greater or lesser degrees, according to the language in question. This is unfortunate as the use of the expression *Ordinarium missae* in article n. 393 of the new chapter nine in the General Instruction of the Roman Missal invites Episcopal Conferences to take responsibility for ensuring suitable musical compositions are prepared for the people. While such music is typically absent from modern Missals, the invitation to prepare music for the longer such texts is nonetheless an important pastoral challenge. The task cannot be grasped unless those with oversight grasp the significance of what is being asked for, through a correct understanding of the Holy See's usage of the Latin expression *Ordinarium missae*.



Future translation work should take into account the distinctions between *Ordo missae* and *Ordinarium missae* explored in this article, perhaps even by the sharing of translation experiences among different language groups revealing common pitfalls and tips for avoid them.

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