

Bulletin Inserts on the New Roman Missal

January 2011

In preparation for the implementation of the new Roman Missal in November, 2011, we're encouraging parishes to include a short blurb in their bulletins each week. The Office of Worship will send suggested bulletin inserts monthly. Since this year is an excellent opportunity for catechesis on the liturgy, some blurbs will focus specifically on the upcoming changes; others will focus on our celebration of the Eucharist in general.

Below are the bulletin inserts for January 2011:

Sunday, January 2, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

Our celebration of the liturgy is a communal event. When a person comes through the church doors and enters the sacred space, they leave the individual self outside and join the gathering as members of the body of Christ, becoming "we" instead of "I". In the Introductory Rites of the Mass, we prepare ourselves not as numerous individuals who happen to gather to recite our private prayers with others in the same building. Rather, we gather and prepare ourselves as a people joined together in Christ through baptism and called together by the Father. From the very beginning of the celebration, we are called upon to give heed to others, to be attentive to their presence, to make room for them in our lives. This is our privilege and our joy. This we are called to do because we are a Church, the believing people of God.

Sunday, January 9, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

In the Penitential Act of the Mass, the Roman Rite gives three options: the Confiteor, a short dialogue between priest and people, and the invocations followed by *Kyrie eleison* and *Christe eleison*. In general, what is the purpose of the Penitential Act? Taken together, the Introductory Rites have as their purpose that "the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily" (GIRM, 46). Our preparation to receive the word of God and to offer ourselves in the Eucharist includes the readying of our ears and our hearts. When we celebrate the Penitential Act, in any of its three forms, let the truth of the matter be the purification and preparation of ears and hearts: ears that we might hear the Word, and hearts that we might respond to him with humility and love.

Sunday, January 16, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

How is a Roman Missal different from a Sacramentary?

In the early years of the Church, several different books were used for the celebration of the Mass--a Sacramentary that included the priest's prayers, a Lectionary that included the readings, an Evangelary or Book of the Gospels containing just the readings of the

Gospel. Later on, books began to be prepared that were complete in themselves. This kind of book was known as a “Missale Plenum,” that is, “complete missal”. From the time of the Council of Trent, there was one book that contained both the readings and the prayers for the Mass, called the Missale Romanum.

Following the Second Vatican Council, with the vast expansion of the readings used at the liturgy, one-volume editions became impractical, and the tradition of separate Sacramentaries and Lectionaries was restored. However, the term “Missale Romanum” is still used to describe the Latin edition of what we had been calling the Sacramentary. With the revised translation, the name of the book, Missale Romanum, is translated as Roman Missal.

Sunday, January 23, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

The relationship between the Mass and everyday life is a reciprocal relationship, an active experience. At every Mass Catholics bring the offering of what’s going on in their lives—and offer that in union with Jesus. It is that union, culminating in Holy Communion, that strengthens us for everyday life. We do liturgy in order to try to do Christian life right. What we do at Mass is a summation or a ‘microcosm,’ of the way we are supposed to be living the Christian life. In Holy Communion, Christ comes to us to nourish us; to be food for our souls as we struggle to fulfill our Baptismal call to be like Christ, to be His presence in our world.

Sunday, January 30, 2011

On Sunday, November 27 of this year, Catholics in the United States will begin worshiping with the newly-translated texts of the third edition of the Roman Missal.

Distractions can make participation and appreciation of the Mass discouraging. Our thoughts stray; we find ourselves trying to solve problems of home, of office, of life in general. The people around us distract us: a crying child; someone with an annoying habit sharing ‘my’ pew; the choir is off-key; the readings can’t be heard—and on and on. There are strategies to reduce the impact of these distractions: 1) Prepare for Mass. Read over that day’s Scriptures. In this way you will have done the ‘ground work,’ tilling the soil so that the seed of God’s Word may find ready soil in you. 2) Participate in Mass. Sing the hymns, pray the responses, listen to the readings and to the prayers. Work at doing this well, and there will be less time for distractions. 3) Take daily time to be silent and to listen. The self-discipline of a regular period of quiet reflection teaches us to empty our minds of the cares, ideas, and distracting thoughts that press on us—and to concentrate on God, on His incredible love for me [personally], and His presence to me. 4) Don’t get discouraged. It is the effort that counts. The results are in the hands of God.