

# **Bulletin Blurbs on the New Roman Missal**

June 2011

*In preparation for the implementation of the new Roman Missal in November, we're encouraging parishes to include a short blurb in their bulletins each week. The Office of Worship will send suggested bulletin blurbs monthly. Since this 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 blurbs for June 2011:*

## **Sunday, June 5, 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 Communion Rite of the Mass consists of the preparation for Communion, reception of Communion and the period after Communion. The time of preparation for Communion is meant to help unite us as one and to focus us on the importance of what we are doing in the celebration of the Eucharist. The rite begins with the Lord's Prayer. As we prepare ourselves to receive Communion, we offer the best prayer we know – the one that Jesus taught his disciples. When the disciples asked Jesus how they should pray, he responded by teaching them this prayer. The Our Father has been our constant companion for two thousand years. Because of its themes of daily bread and mutual forgiveness, the Lord's Prayer has been used in all liturgical traditions as a most appropriate preparation for Holy Communion. Neither the words of the Our Father nor its placement in the Eucharist will be changed with the new translation of the Roman Missal.

## **Sunday, June 12, 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.*

A sign of peace is mentioned in the oldest writings of the New Testament and is found in the Eucharistic liturgy from the earliest days of the Church (see Rom. 16:16). In earlier times, it took the form of a ritual kiss. The exchange of peace before the reception of Holy Communion acknowledges that Christ whom we receive in the sacrament is already present in our neighbor. In the exchange of peace, all present acknowledge that most important Gospel truth that we are most in communion with God when we are in communion with our brothers and sisters in Christ. The rite of peace is not just an expression of good will; it is an opening of ourselves to a challenge and a gift from beyond ourselves. It is a gesture expressing the belief that we are members, one with another, in the body of Christ.

### **Sunday, June 19, 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.*

Once the sign of peace has been extended, the priest begins to break the bread. With the activity of the sign of peace, it's easy to miss this action happening at the altar. It is, however, a key moment. So important was this action that in early Christianity the whole Eucharistic celebration was known as "the breaking of the bread." For those first Christians, surely the tearing bread must have recalled for them the suffering of Jesus, and sharing it must have recalled the Last Supper. The action served the practical purpose of letting many eat from one loaf, but it became imbued with this deeper meaning. The breaking of the bread (or fraction rite) is accompanied by the singing of the Lamb of God. The new translation of the Roman Missal will not bring with it any changes to the actions or words of the fraction rite.

### **Sunday, June 26, 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.*

After the breaking of the bread and the singing of the Lamb of God, the priest lifts up the host and the chalice and invites the members of the assembly to take part in the Eucharistic Banquet. Currently, the priest says: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper." With the new translation of the Roman Missal, he will begin saying: "Behold the Lamb of God; behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb." Our response will make the scriptural connection much more clear: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." These words come from the story of the healing of the centurion's servant – the centurion sending the message to Jesus that he is not worthy for Jesus to come to his home, but that he knows Jesus can heal his servant from afar. Every time we approach Communion we remember this story, and we quote a Gentile with a slave, a generous heart, a faith in Jesus, and an awareness that he is not worthy to have the master visit. Jesus still comes. So it is at Communion. By quoting the story more directly, the new translation invites us to step more deeply into the Bible.