

Bulletin Blurbs on the New Roman Missal

September 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 September 2011:

Sunday, September 4, 2011

The New Translation – Biblical Influences

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.

As we use the new translation of the Roman Missal, we will perhaps notice more biblical connections than we have been used to. The texts of the Mass are precious to us, partly because they were inspired by the Bible. These words have come down to us over the centuries, and most of the words we speak at Mass are rooted in the Bible. When we gather for Mass, we are praying with words that have been given to us by our ancestors, who knew the Bible well and prayed it well. The revised translation tries to make the connections between the Bible and the Mass even clearer than it is now.

Sunday, September 11, 2011

The New Translation – “And with your spirit”

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. One of the first things we will notice with the new translation is that, when the priest says ‘The Lord be with you’, we now say ‘And with your spirit’. This is much closer to the original Latin. When the Mass was first translated into English we were one of only two languages that did not translate it as ‘your spirit’. It is a very biblical response: Paul concludes four of his letters with a very similar expression. For example, at the end of his Second Letter to Timothy, Paul ends by saying, ‘The Lord be with your spirit. Grace be with you’. If you think about it, for nearly 2000 years Christians have been greeting each other, ‘The Lord be with you’, ‘and with your spirit.’ So the new translation will bring unity to this response in all the languages of the world - and with all previous Christian generations.

Sunday, September 18, 2011

The New Translation – The Mystery of Faith

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. For Catholics, a ‘mystery’ is not a puzzle that cannot be solved. It is a truth that is so deep that we know we’ll never be able to get to the bottom of it; a truth we’ll never completely be able to understand. One example of this is our belief in the Real Presence of Christ in the Eucharist. We believe that Christ is truly present but we can’t wholly explain it. The priest shows us the host and then the chalice. Then he genuflects and says ‘The mystery of faith’. We continue with one of three responses. These are all different from the ones we have been used to and they come directly from the New Testament. So when the priest says ‘The mystery of faith’ he is inviting us to welcome this Real Presence of Christ. We then make our response, which we address to God.

Sunday, September 25, 2011

The New Translation – “Lord I Am Not Worthy”

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. As the priest invites us to receive Holy Communion, he will say ‘Behold’, rather than ‘This is’, ‘the Lamb of God’. ‘Behold’ means ‘to look at’ and is our invitation to adore Christ who we are about to receive in Holy Communion. We are used to saying ‘Lord I am not worthy to receive you’ ... This will change to: ‘Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed’. This is almost exactly what the Roman Centurion said when he came and begged Jesus to heal his servant. When Jesus says he will come to the Centurion’s house, the man knows that Jesus doesn’t need to do that, that just his word will be enough. The Centurion says: ‘Lord I am not worthy to have you come under my roof, but only say the word and my servant will be healed’. Our new reply changes only one word of the Centurion’s speech - my servant becomes my soul will be healed.