

~From the Administrator~

January 24, 2010

Dear Parish Family,

This weekend and next weekend we will be having a second collection for relief work in Haiti. In addition to our material support, we can pray for those who died in the earthquake, including the Archbishop of Port au Prince.



This last Thursday was the Mass of Christian Burial for Gladys Navarre. Gladys owned and operated the "Glamore Nook" for 60 years. She is survived by her 3 daughters, 9 grandchildren, 17 great-grandchildren, and 7 great-great-grandchildren.

Eternal rest grant unto her, O Lord. And let perpetual light shine upon her. May she rest in peace. Amen. May her soul, and the souls of all the faithful departed rest in peace. Amen.

Since Lent is a time for increased penance, I thought it might be a good time to work toward aligning our postures during the Mass with what the Church asks. This would mean standing when the priest says "Pray, my brothers and sisters ..." instead of afterwards; and kneeling after the Lamb of God instead of standing. This will also mean changes in the movements of the altar servers and extraordinary ministers of Holy Communion

Bishop Cistone will be offering Mass at 10:00 am this Tuesday with our students and teachers for Catholic Schools Week. If you are able, please stop by the church basement for refreshments with the bishop after that Mass.

Please continue praying for vocations, our seminarians, and each other. God bless you!

Fr. David

"Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's powers are undermined, and the destruction that he threatens is done away with in the unanimity of your faith."

— From a letter to the Ephesians by Saint Ignatius of Antioch, bishop and martyr

Adaptation of postures at St. Joseph the Worker to be implemented Ash Wednesday.

THE POSTURE OF THE PEOPLE AT MASS	
INTRODUCTORY RITES	
From the beginning of Mass until after the Opening Prayer	STAND
LITURGY OF THE WORD	
During the First Reading, Responsorial Psalm, Second Reading (and Sequence)	SIT
From the Gospel Acclamation until the end of the Gospel	STAND
During the Homily	SIT
From the Profession of Faith until the end of the General Intercessions	STAND
LITURGY OF THE EUCHARIST	
During the Preparation of the Altar and the Gifts (and the collection)	SIT
When the priest says "Pray my brothers and sisters..." until the completion of the Prayer Over the Gifts	STAND
Eucharistic Prayer: Opening Dialogue, Preface, and Holy, Holy, Holy	STAND
Eucharistic Prayer: After the Holy, Holy, Holy until after the Great Amen	KNEEL
From the beginning of the Lord's Prayer until the completion of the Lamb of God	STAND
After the Lamb of God until the beginning of the Communion Procession	KNEEL
After receiving Communion	KNEEL or SIT
Prayer after Communion	STAND
CONCLUDING RITE	
Greeting, Blessing, Dismissal	STAND

Lost in Translation?

A Missal is a book containing all instructions and texts necessary for the celebration of Mass throughout the year. In late mediaeval times, it became common for priests to use a "Mass book" (*missale* in Latin) which contained all the texts of the Mass. The Roman Missal published by Pope St. Pius V in 1570 eventually replaced the widespread use of different missals in different parts of the world.

The term "missal" is also used for books intended for use by others assisting at Mass. These books are sometimes referred to as "hand missals" or "missalettes", while the term "altar missal" is sometimes used to distinguish the missal for the priest's use.

The first edition of the Roman Missal in current use was promulgated by Pope Paul VI in 1970. The Latin text was translated into various languages for use around the world, and the English edition was published in the United States in 1973. The Holy See issued a revised text in 1975. Pope John Paul II promulgated the third edition as part of the Jubilee Year in 2000. The Congregation for Divine Worship and the Discipline of the Sacraments issued the Fifth Instruction on Vernacular Translation of the Roman Liturgy in 2001, which outlines the principles and rules for new translations. In 2007, the Congregation for Divine Worship issued the specific rules for translations into English.

The present English translation is based on an early 1970s theory of "dynamic equivalence." Recent developments have led to a desire to return to more authentic translations which more accurately reflect the original Latin text.

Some changes we will see coming down the pipeline are:

- Many biblical and poetic images, such as "Lord, I am not worthy that you should enter under my roof..." (Communion Rite) and "...from the rising of the sun to its setting" (Eucharistic Prayer III) have been restored.
- The translation of *pro multis* as "for many" in the formula for the consecration of the Precious Blood at Mass.
- The translation of *Credo* as of "I" instead of "We" in the opening phrase of the Creed in order to maintain the person and number indicated in the original text.
- Translation of particular expressions of faith such as *Unigenitus*, *consubstantialis*, and *incarnatus*. The theological terminology has been preserved in the translation as "Only Begotten," "consubstantial," and "incarnate."
- One of the more noticeable changes in the people's parts of the Mass is the response to the greeting, "The Lord be with you." The Latin response, *et cum spiritu tuo*, is rendered literally in English, "and with your spirit."

The bishop's conference in the United States recently approved the final sections of the new English translation of the Missal.