



DIOCESE OF ALTOONA-JOHNSTOWN

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May 4, 2010

TO: Clergy
FROM: Monsignor Robert C. Mazur
CONCERNING: (1) May 20, Thursday - Anniversary of Bishop Joseph's Episcopal Ordination
(2) May 27, Thursday - Feast Day in Diocese
(3) June 20, Father's Day
(4) Summer Liturgical Inserts

(1) May 20, Thursday - Episcopal Ordination Anniversary of Bishop Joseph Adamec

Petition for General Intercessions - Sunday, May 16th
*For Bishop Joseph, celebrating his 23rd anniversary of Episcopal Ordination,
may God continue to bless Bishop with good health and grace, we pray.....*

(2) May 27, Thursday - Feast Day in Diocese

May 27th is the feast of **Mary, Mother of the Church**, principal patroness of the Diocese of Altoona-Johnstown (replacing the optional memorial of Saint Augustine of Canterbury, bishop). This is the anniversary day in 1901 when Pope Leo XIII established our Diocese. The Mass has a Glory to God and its proper Preface.

The Orations and Preface can be found in the Sacramentary (1985 ed.), Appendix X.4, pages 1152-1154 or in the collection of Masses of the Blessed Virgin Mary, Numbers 25, 26, and 27 under the title of *The Blessed Virgin Mary, Image and Mother of the Church*.

The Scripture readings may be found in the Lectionary for Weekday Mass, Volume II, Numbers 707 through 712, pages 1399 through 1416 or in the collection of Masses of the Blessed Virgin Mary, Volume II, Numbers 25, 26, 27, pages 98 through 105.

(3) Honoring Fathers on Father's Day - June 20

Sunday, June 20, 2010, is Father's Day. Presiders are encouraged to bless all fathers at the end of Mass before the general blessing and dismissal. The blessing may be found in the Book of Blessings, Chapter 56, Number 1733.

(4) Liturgical Inserts for Summer

Bulletin Inserts are enclosed for Summer Ordinary Time. The inserts continue to discuss the revisions of the third edition of the **Roman Missal**. Your placing these weekly inserts into your parish bulletin helps inform our people of the reasons and principles that have guided the new translations. Thank you for assisting in this liturgical catechesis.

ORDINARY TIME

May - June - July - August

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Liturgical Reflection...

This Thursday, May 27, is the anniversary of the Diocese of Altoona-Johnstown. On May 27, 1901, His Holiness Leo XIII established the new Diocese of Altoona, later (1957) named the Diocese of Altoona-Johnstown. The Local Church stands under the patronage of the Blessed Virgin Mary with the title of Mother of the Church. Mass on this day in all parishes of the Diocese is a FEAST; there will be a *Glory to God*, a special preface and orations at Mass seeking the intercession of Mary. May Mary, Mother of the Church, continue to watch over her sons and daughters here in these Allegheny Mountains.

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**Roman
Missal**

Liturgical Reflection...

Christians have invoked the name of God over the centuries as Father, Son and Holy Spirit. The Almighty is a trinity of persons yet one eternal God. The Creed that Americans usually pray at Mass is the Nicene Creed. In the revised *Roman Missal* the words we say to profess our faith will be changing, but our faith is staying the same. Catholics will probably notice more changes in this text than in any other words you say at Mass. The guiding principle for the revised translation is to make the English closer to the Latin original.

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Liturgical Reflection...

Today the Church celebrates the solemnity of the Most Holy Body and Blood of Christ. At the center of Catholic life is the Blessed Sacrament, the sacred nourishment we receive at Mass for the journey of life and as our hope for eternity. Sunday after Sunday we gather to receive the Body and Blood of Christ. This great Sacrament feeds our hungers and quenches our thirsts. The Cathedral Church of the Diocese bears the title of the Blessed Sacrament. May all members of the Local Church take time to express thanks and praise for the great Sacrament of the Lord's Body and Blood.

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ORDINARY TIME

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**Roman
Missal**

Liturgical Reflection...

The words we say at Mass are about to change. Mass will remain the same, but the sound will be different. Most of these words are English translations of texts first composed in Latin. This revised translation pertains to the book we now call the *Sacramentary*. The scripture readings, the Prayer of the Faithful, and your favorite hymns will not change. The new translation pertains to the words we speak or sing at every Mass, and to the prayers that the priest recites alone from the *Sacramentary*. The title of the *Sacramentary* will have a new translation; we will now refer to it as the *Roman Missal*.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 2.

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**Roman
Missal**

Liturgical Reflection...

The third edition of the *Roman Missal* in Latin was published in 2002. Our current translation dates to 1973, and some parts of the Mass first appeared in English as early as 1970. After a generation of usage, the translation we know well is being revised to reflect the current Latin edition. Translators now have a firmer grasp of the meaning of the original texts and of the demands of oral proclamation. The revised translations will have more depth. As people say and hear the new words, they should appreciate even more the value of the faith they hold so dear.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 2.

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**Roman
Missal**

Liturgical Reflection...

The words of the Mass frequently allude to passages from the Bible. The new translation of the *Roman Missal* will bring more of these allusions to light. There will be clearer connection between the *Roman Missal* and the *Lectionary*. Worshippers will grasp more clearly that the traditional words we use for prayer arise from expressions in the Word of God. A good example is the prayer prayed by all before receiving Holy Communion. The new translation reads: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, pages 3 and 45.

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**Roman
Missal**

Liturgical Reflection...

The new English translation of the *Roman Missal* employs a more formal style than we use in ordinary conversation. Many sentences will be longer. The vocabulary will be broader. Change always brings its own challenges. The adjustments will take some effort, but the results will be worth the effort. The Church of the United States will bring herself to the challenge. Within a period of time, the newness of the sounds will become our accustomed way to pray at Mass. Repeated usage of the new texts will make them familiar.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 3.

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**Roman
Missal**

Liturgical Reflection...

Longer sentences will appear in the English translation because the present translation breaks the sentences when they occur in Latin. Because the new translation stitches these phrases together again, it may be a little difficult to say and hear at first. But these longer sentences are producing prayers that express more nuances of meaning. They will hold up over repeated usage, and they will reward those who use them for meditation and reflection. The new texts will express more clearly why we pray, why we hope, and how we present ourselves before God.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 3.

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**Roman
Missal**

Liturgical Reflection...

The broader vocabulary of the new translation will reflect the extensive vocabulary of the Latin. Latin uses a number of different words for *pray*, *mercy*, and *love*, for example. The new translation searches for a variety of English words to match these occurrences. The result should add freshness to the sound of the *Roman Missal* while avoiding the needless repetition of some well-worn words. There will be new sounds to the ancient mystery of faith that we remember at every Mass.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 3.

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ORDINARY TIME

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**Roman
Missal**

Liturgical Reflection...

The revised translation of the *Roman Missal* is trying to achieve a greater adherence to the original Latin than did former translations in the *Sacramentary*. Our first English translations used a more dynamic principle of translation, one that took some freedom with the structure and content of the Latin sentences. While at times pleasant to the ear, these early translations sacrificed some of the nuances of the original Latin text. The new translation of the *Roman Missal* will reflect not only the original Latin but also be more clearly in tune with vernacular translations throughout the universal Church.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 3.

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**Roman
Missal**

Liturgical Reflection...

The guiding principle with the new *Roman Missal* is to achieve a translation that better evokes what the Latin says. Because this principle has been applied to the entire *Missal*, some changes are smaller than others. For example, the *Lamb of God* is not changing at all, but the first part of the *Glory to God* has been completely rewritten. The Church asks that the prayers at Mass reflect the official Latin text which is the fundamental text for the Church universal. New sounds will accompany our prayerful expression to the ancient mystery of faith.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 5.

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**Roman
Missal**

Liturgical Reflection...

The new translation of the *Roman Missal* will also bear a noted difference in attitude. Some of the prayers will sound humbler, a bit more modest in the presence of an awesome God. The prayers acknowledge the majesty of God and the boldness of this entire enterprise: human beings talking to the God who made us. The English translation will attempt to capture this awesome mystery of dialogue between the created and their Creator. We need to be attentive and listen not only with our ears but also with our souls.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 6.

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Liturgical Reflection...

Today the Church celebrates the solemnity of the Assumption of the Blessed Virgin Mary. As the Church formally prays, Mary was taken up into heaven and is “a sign of hope and comfort for your people on their pilgrim way. You would not allow decay to touch her body, for she had given birth to your Son, the Lord of all life, in the glory of the incarnation.” The first Catholic Cathedral in the United States in Baltimore bears the title of The Basilica of the Assumption of the Blessed Virgin Mary. May Our Lady of the Assumption watch over us and guide us on our pilgrim way to the Lord’s kingdom.

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**Roman
Missal**

Liturgical Reflection...

Many of the Latin prayers are quite lovely. They were crafted with a poetry of vocabulary, rhythm, structure, and sentiment. The English translation attempts to bring this beauty forward. Music and song are ancient in Christian liturgical practice. Many of the newly translated sentences are being drafted in a way that their rhythms and words can be sung well in English. Priests will need to study and pray the presiding prayers at Mass, and the Eucharistic Prayers, so as to bring forth the charm and elegance of the new translation.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, pages 4 and 6.

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**Roman
Missal**

Liturgical Reflection...

A large number of people have worked on the new translation of the *Roman Missal*. The bishops of the English speaking countries are responsible for the translation of all Latin texts. The bishops have worked closely throughout the entire process with the International Commission on English in the Liturgy, a body of scholars and linguists. The International Commission on English in the Liturgy represent the English speaking countries of the United States of America, Australia, Canada, England, Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, and South Africa.

Understanding the Revised Mass Texts, Liturgy Training Publications, 2010, page 6.

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