

JESUS CHRIST,

PRINCE OF PEACE CATHOLIC CHURCH

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A Letter From Our Pastor

Thoughts on the New Roman Missal

Dear Parishioners,

In case you haven't heard, we'll begin using a new translation of the Mass on the First Sunday of Advent, which falls on the last Sunday of November this year. If you aren't already aware of this, probably I also need to tell you that there will be a presidential election next year.

Why are we making such a big point of trying to alert all American Catholics about this revised translation? Because the last time we made a big change in our worship, when we switched from Latin to English in the years following Vatican II, we didn't do a good job of preparing our parishioners ahead of time. Even though there had been a lot about it in the press, many people came to Mass that Sunday and were stunned to hear the service in English. While the liturgy was more understandable, it wasn't familiar. And to be honest, many priests weren't well prepared for the shift either. So we're trying to do a better and more thorough job this time.

Let's clarify a few points. There is not a "new Mass." It's the same Mass instituted by our Lord Jesus Christ. The liturgical expression of the Mass – the words we use – has changed and developed over the centuries, but the basic form and actions have remained the same.

What will change is the English translation. There are two reasons for a revised translation. First, there have been some modifications to the basic and authoritative Latin text of the Roman Missal since it was first revised after Vatican II. Our new text will conform better to this official version.

More importantly, the principles behind the English translation have changed. The dominant idea in the 1970s was to provide equivalent concepts of the original



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Understanding the New Roman Missal — Part 1

The Introductory Rites

Although the words that we say at Mass have undergone translation, the order of the Mass will not change. The Liturgy will be broken up into four parts: Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rites. This article will highlight some of the notable revisions to the Introductory Rites.

After the opening hymn or antiphon, the first words that we are used to hearing at Mass are the priest leading us in making the Sign of the Cross, to which we respond “Amen.” The priest then has several formulas from which he can choose to greet the people, the most familiar of which is “The Lord be with you.” These words will not change, but our response to them will. Instead of saying “And also with you,” as we have done in the past, we will now respond, “And with your spirit.”

This revised response more closely corresponds to the one that currently exists in many other languages, and is directly inspired by Sacred Scripture. Moreover, as Fr. Paul Turner points out in *Understanding the Revised Mass Texts*, it is a richer response that more fully places us in the presence of Christ. “The purpose of this greeting is not just to say, Hello or Good morning. It alerts participants that they are entering a sacramental realm and reminds them of their responsibilities during this time we will spend at prayer” (Turner 8).

Another small, but notable, change that may initially cause some confusion will be a new translation of the Confiteor during the Penitential Act. The Confiteor is the communal prayer that begins “I confess to almighty God, and to you my brothers and sisters...” Instead of



saying “that I have sinned through my own fault” as we did in the previous translation, we will now use the phrase “that I have greatly sinned.” Furthermore, a new stanza will be added between the words “in what I have done and in what I have failed to do” and “I ask blessed Mary, ever virgin.” The assembly will now pray the following, according to the official *Order of the Mass*:

*in what I have done and in what I
have failed to do,
(And, striking their breast, they
say:)
through my fault, through my
fault,
through my most grievous fault;
(Then they continue:)
therefore I ask blessed Mary
ever-Virgin,*

At first glance, this new translation of the Confiteor appears to encourage us to offer a much more heartfelt repentance for our sins, which must be a lot more serious than they were during past liturgical celebrations, right? Not necessarily. According to Fr. Turner, “The guiding principle of the translation is a closer adherence to the words in Latin—not a sharper critique of our virtue. The new translation does have us express more grandly the seriousness of our sin and the sincerity of our contrition. It offers a humbler way to collect ourselves before stepping any further into prayer” (Turner 11).

For more information and additional resources regarding the Third Edition of the *Missale Romanum*, please visit the United States Conference of Catholic Bishops’ Web site at www.usccb.org/romanmissal.

Understanding the New Roman Missal — Part 2 The Liturgy of the Word and Profession of Faith



The updated translation of the Liturgy of the Word is virtually identical to the previous translation that many of us are used to. Most of the changes to the new texts affect the priests and deacons who are celebrating Mass, and will barely be audible to the congregation. The two small exceptions will come during the exchange between the priest and the congregation prior to the Gospel reading.

When the priest or deacon addresses the congregation, he will still say, “The Lord be with you,” but those assembled will now respond, “And with your spirit,” as opposed to “And also with you,” to maintain the practice that was established during the Introductory Rites. Additionally, when the Gospel is announced, the congregation will now respond, “Glory to you, O Lord,” in place of “Glory to you, Lord.” As Fr. Paul Turner points out in *Understanding the Revised Mass Texts*, “The word ‘O’ has been added throughout the Missal before words such as ‘Lord’ and ‘God’ in sentences that are prayers. It slightly lengthens the one-syllable form of address to God, and intends to show respect” (Turner 17).

While the Liturgy of the Word will remain largely unchanged, the Profession of Faith is a different story. The Nicene Creed, which is the Creed that Americans usually proclaim at Sunday Mass (it’s not used at most weekday Masses), will contain the most noticeable shift in text of any part of the Mass said by the congregation. As with the rest of the Roman Missal, the goal behind these changes is to more closely adhere to the original Latin text, and to help Catholics throughout the world achieve a universal liturgical experience. As Fr. Turner says, “Catholics profess the Creed each Sunday in various languages all around the world. Especially for this part of the Mass, it is important that we all say the same words; there is one faith (see Ephesians 4:5)” (Turner 19).

For a side-by-side comparison of the previous translation and new translation of the Nicene Creed, please visit the United States Conference of Catholic Bishops’ Web site at www.usccb.org/romanmissal/samples-people.shtml#nicene.

Understanding the New Roman Missal — Part 3 The Liturgy of the Eucharist and Concluding Rites

Much of the Liturgy of the Eucharist is led by the celebrant, and primarily requires the congregation to listen and pray in silence. The majority of the changes to this part of the Mass will revolve around what we hear the priest say, rather than what we will say ourselves. However, there are a few small changes to some of the congregation's acclamations and responses during the Liturgy of the Eucharist to consider.

Perhaps the most significant and prevalently utilized change to what we say during the Liturgy of the Eucharist will take place just before the distribution of Holy Communion. Traditionally, when the priest has entered into the "Lamb of God" dialogue, we have responded by saying, "Lord, I am not worthy to receive you, but only say the word and I shall be healed." We will now respond to a revised introduction by the priest by saying, "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

The first part of this response will now more clearly correspond to the story in Matthew 8:8 and Luke 7:6, where a Gentile Centurion has asked Jesus to heal his servant. As Fr. Paul Turner points out in *Understanding the Revised Mass Texts*, because Jesus talks directly to the Centurion in Matthew's account, and talks to the Centurion's delegates in Luke's version of the story, the word "enter" was chosen because it works for both accounts of this event (Turner 45-46).

The change in text from the word "I" to "my soul" is meant to more specifically address the type of healing for which we are asking as part of this response. As Fr. Turner says, "In this context, it shows we are not asking for a generic healing or even a physical healing, which could be understood by the word 'I.' Instead, we are asking for the spiritual healing that alone can cure 'my soul'" (46).

In addition to these modifications, there will be changes in our response during one of the four versions of the Acclamation of Faith, as well as slight changes to



the Preparation of the Gifts, the beginning of the Eucharistic Prayer, and the "Holy, Holy, Holy."

To close things out, the Concluding Rites will begin with any brief announcements that need to be made, if necessary. Then, the priest will greet the congregation as he has always done: "The Lord be with you." Following the precedent set throughout the Mass to this point, those assembled will respond, "And with your spirit."

The biggest change in this portion of the Mass may occur during the priest or deacon's dismissal. This is because he now has four options of what to say when he is sending forth those assembled. The priest or deacon has the option of either saying, "Go forth, the Mass has ended," "Go and announce the Gospel of the Lord," "Go in peace, glorifying the Lord by your life," or just "Go in peace." The reason for these changes, is that "These new formulas were promoted by a recent synod of bishops in Rome. When Mass concludes, we do not just leave the building. We enter the world with a mission." (Turner)

Parishioner Finds Fulfillment In Service

When Odelia Schrunk retired in 1996, she was delighted to have more time to dedicate to ministries at the parish. Little did she know just how involved she would be 15 years later!

“It was a conscious effort on my part at retirement to do more at the parish since I hadn’t been able to do a whole lot while I was working,” Odelia recalls. “In my first year of retirement, they offered me the opportunity to go to the diocesan ministry formation program and I decided to go and learn more about the Catholic Church.



That spurred me on to starting the Card Ministry, which led to the Befrienders Ministry, which led to a number of other things. One thing leads to another thing, to another thing, etc. For me, like so many other people, it was just about taking that first step.”

Odelia originally came to Clinton from her home in Danbury, Iowa, to teach at Clinton High School. While most of her family still resides in western Iowa, after spending more than 50 years in Clinton, Odelia considers it home.

After her retirement from Clinton High School after 43 years of teaching, she decided to look into various activities and ministries at the parish.

Working closely with Annette Lyons, Odelia started the card ministry to reach out to those needing a word of encouragement. Then the duo started the Befriender Ministry, traveling to St. Paul, Minn., for training.

“As trained Befrienders coordinators, Annette and I can train other parishioners into the ministry,” Odelia says. “It’s a listening ministry for people that are going through an illness or crisis, so they can talk to someone confidentially, and we can give people support and show that the church is here to listen — not to solve their problems, but to caringly listen.”

Odelia also serves as a lector, an Extraordinary Minister of Holy Communion and a substitute minister of Holy Communion to the homebound; she distributes ashes and leads communion services at nursing homes, retirement homes and assisted living homes on Ash Wednesday; and she has been a member of the Stewardship Committee since its inception.

“I hadn’t been retired very long when I was asked to do something about stewardship, so I took the stewardship institute course through the diocese,” Odelia says. “When we first

started the program at the parish I was the first chairman, and I have continued on the committee ever since — I’ll probably be there for life! I think I’ve probably practiced stewardship most of my life, but not as much as I have since understanding it more clearly.

“For a long time we didn’t talk about stewardship in the Catholic Church. Many people think only of treasure; but it’s time, talent and treasure, all three together. We try to get that message across, and we’ve gotten a long way in that. We’ve received all these gifts from God and we have to show our appreciation by serving with all of our gifts: time, talent and treasure. The ministry fair is a great example of how important sharing our time and talent are, and all the different ways of doing that.”

As serving in one ministry has led to another, Odelia has found great satisfaction in serving God in different ways and would encourage all Catholics to pursue the same joy of service.

“If you have the energy, it is a very rewarding thing to actively serve through the church,” Odelia says. “In giving you receive — any time you give something of your time and talent to the Lord. That provides a strong internal, spiritual satisfaction and that in turn helps to spur us on to continue in our efforts.”

The Comfort of Prayer *Prayer Shawl Ministry*



Jo Anne Neubert wearing a Prayer Shawl.



Judy Krogman, Fran Buelow and Pam Ehlers making Prayer Shawls.



Mary Mussman knitting a Prayer Bear.

Do you know someone who needs prayers? Looking for a way to reach out to people in our community and show them that God loves them? That's what the Prayer Shawl Ministry is all about.

"We were trying to find any way we could reach out to those who need comfort," says Annette Lyons, who started the Prayer Shawl Ministry in our parish in 2005. "This was a way to take people's talents of knitting and crocheting and using those in a prayer ministry and helping those in need."

Members of this ministry make shawls and teddy bears, called "prayer bears," to give to people in need of prayers or comfort.

"The first thing you do is pray for whoever the recipient will be," Annette says. "Then, you pray while you're making it, and they're blessed before they even get it. They feel the warmth of the love of God and the prayers of the people of the parish."

Some of the members of the ministry meet on the second and fourth Mondays of each month in the Family Room in the church. Many others also make the shawls and bears at home. They generally do not know who will receive the shawls or bears that they make, but that doesn't make it any less personal for the recipient.

"We've had several people who said they were really at a position in life where they were kind of down at the time," Annette says. "They said it meant so much to be able to feel the love of God and the prayers of the people — they put that on and just felt the love and prayers that people put on them, they didn't feel like they could do it themselves — and just to know that someone cares about them."

A few years ago, a parishioner Eleanore Kilcoyne, was in need of some comfort, which she found in receiving a prayer shawl.

"I lost my husband and a dearly loved older sister within six months, and I was really kind of at the bottom," Eleanore says. "I had read about the prayer shawls in the bulletin, so I was familiar with them and I knew who made them and how they were made, but receiving one was very different. It touched me deeply to know that these women prayed for me and were willing to make these for other people."

The members of the ministry also benefit from their service.

"How do you know where Jesus is?" Annette asks. "It's in the way you give to others. You get much more out of it than you give. Meeting more people and seeing their spirituality and praying with them and visiting with them makes you feel much more a part of the body of Christ."

For more information about the Prayer Shawl Ministry or to get involved, call Annette Lyons at 563-242-3311.

The Gift of a Meal *Feeding the Homeless Ministry*



Thanksgiving is quickly approaching, but what are we thankful for? How are we expressing that gratitude? Sometimes a little perspective can go a long way, and a great way to gain that perspective while also showing our thanks to God is to help those who are less fortunate.

"You count your blessings," says Pam Deluhery, a coordinator for the Feeding the Homeless Ministry. "We all have a home, we have enough food to eat, and, hopefully, we have employment. The impact is very personal. You realize what you're doing by making a pot of goulash; you're giving someone a meal that maybe didn't have one. It makes you very grateful for what God has given us."

The Feeding the Homeless Ministry consists of three groups of volunteers that each take dinners once a month to the Victory Center Rescue Mission, a homeless shelter in Clinton. One group provides the meals on the second Wednesday of each month, another group on the third Wednesday, and the third group on the second Thursday.

Pam coordinates the third group along with Bev Schmerse. They are responsible for organizing the menus and contacting the volunteers by email and telephone. The food for these monthly dinners is donated and prepared by the members of the ministry.

"It can be anywhere from bringing a couple packages of buns to making a big crock-pot full of goulash, taking fruit, baking cookies, there's even people that donate paper supplies — the cups, plates and napkins that

we use," Pam says. "That way the staff there doesn't have much cleanup."

This small service goes a long way for those in need at the Victory Center, and it has not gone unnoticed.

"The people at the Victory Center — they're very appreciative, they're very grateful," Pam says. "They realize that we go out of our way to do this and they thank us every month. It's a nice way to show that Prince of Peace is reaching out beyond our church walls and helping out in the community."

Pam has also seen the benefits of her service hitting a little closer to home. She has been serving in the Feeding the Homeless Ministry for six years, and her 5-year-old son, Billy, has been accompanying her since he was three weeks of age.

"I think it's a good example for him to see that not everyone has what we have," Pam says. "You walk away and you know that you have fed someone who wouldn't have had the food otherwise."

The Feeding the Homeless Ministry is a great way to get involved in our community and give back some of what God has given us through serving those in need, as well as getting a little perspective of those gifts.

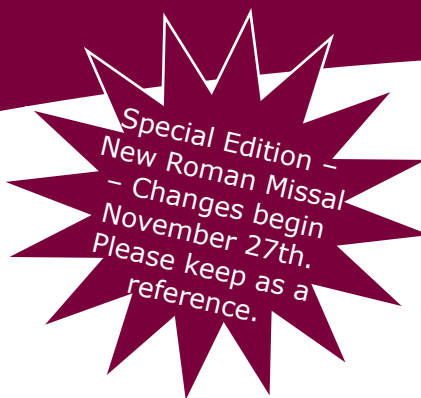
"It reminds you to be thankful everyday of the blessings that God has given us," Pam says.

For more information on the Feeding the Homeless Ministry or to get involved, contact Pam Deluhery at 563-243-8113.



Jesus Christ, Prince of Peace Catholic Church

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Mass Schedule

Saturday, 5:00 p.m.

Sunday, 8:00 a.m., 10:30 a.m., 6:00 p.m.

CHANGE SERVICE REQUESTED

Thoughts on the New Roman Missal *continued from front cover*

in what was viewed as a natural English vocabulary and phrasing. The result was a very free translation from the Latin. From the first, many felt that the English translation was not exact enough and lost too much of the solemnity of the Latin text.

The translation we will begin using is much closer to the Latin text, both in word choice and in sentence structure. The language will be more formal, reflecting the original, for God is the Lord of the universe as well as being our friend.

It will seem awkward at first until we've worshipped with it a few times. It will be a challenge for all of us. We'll have to pay closer attention to the text until we're familiar with it. And remember, please, that we clergy have a lot more changes to learn than you do! Please bear with us when we make mistakes.

So how will we all benefit from the new Mass translation? First, our language will better reflect the intent of the Universal Church as we offer our prayers. Then, I think we will find that our worship elevates our spirits, once we have become familiar with the new texts. And, ultimately, better worship can make us better disciples, once we've made it a part of our inner selves.

The new translation of the liturgy of the Mass – yes, a challenge at first, but a blessing in the end.

Father Ken Kuntz

Fr. Ken Kuntz
Pastor