

The other Focal points during the celebration are related to the altar: the ambo for the celebration of the Liturgy of the word, and the priest's chair from where he leads the community in prayer in the moments before and after ascending the altar for the Liturgy of the Eucharist.

The tabernacle is not a center of attention during the Eucharistic celebration even though it should have a prominent and even central place in the church building for adoration outside of Mass. During Mass, if the tabernacle is located within the sanctuary, No. 274 of the General Instruction of the Roman Missal indicates, "The priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself."

The priest, although he acts in the person of Christ, is not really a focus of the celebration. He is indeed most effective when he manages to deflect attention from himself and guides the faithful toward Christ's mystery. The use of vestments, song and special location are meant to emphasize the priest's ministerial role rather than his person. The priest is a "pontifex," a bridge between God and man, and a bridge may be admired from a distance but is only useful when we trample over it.

## September Memorials

**Hosts** in memory of **Bro. Christopher Prior, O.Carm.** donated by the family

**Wine** in memory of **Joseph Gilhooley** donated by a friend

**Sanctuary lamp** in memory of **James T. Fleming** donated by his loving wife

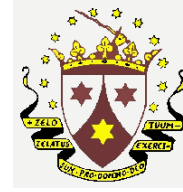
**Oil in the Altar Candles** in memory of **Mary Ann Unanue**

---

### FINANCES    Offertory Collection 8/27/11

4:00	5:30
\$920.00	\$528.00

Thank you for your generous support of the Chapel-in-the-Mall



# Carmelite Chapel

Northshore Mall

Peabody MA 01960

Fr. Herbert Jones, O.Carm. Director

Fr. Felix Prior, O.Carm.

Fr. Mario López, O.Carm.

Bro. Damien Chong, O.Carm.

[www.carmelitechapel.com](http://www.carmelitechapel.com)

978-532-6145

---

September 2011

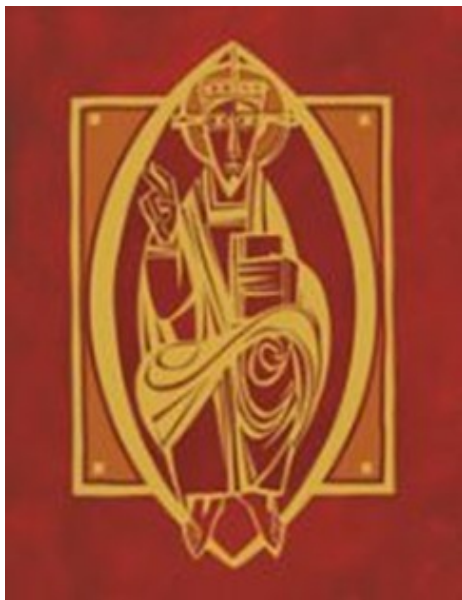
### FROM THE DIRECTOR'S STUDY

Beginning with the season of Advent, we will be introducing the use of the third edition of the Roman Missal. The English translation of this new edition was prepared by a committee of Bishops from the English speaking world and approved by Rome a few months ago. Among other things, the revised edition of the Missale Romanum contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional votive Masses and Masses and Prayers for Various Needs and Occasions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the Roman Missal also includes updated translation of existing prayers, including some of the well-known responses and acclamation of the people. The Committee has been working on this translation for the past 9 years and it has not been easy task. In Italian the verbs "to translate" and "to betray" sound very similar

and have given birth to the saying, “to translate is to betray.” And there is a lot of truth to this saying since the translator, even if involuntarily, can betray the text because it’s not easy to faithfully transmit a text in another language. On the one hand, it must be faithful to the original and to the author’s expressions; on the other, it must respect the genius of the language into which the text is being translated.

After the Second Vatican Council liturgical translation efforts in almost every language tended to focus on “preparing versions that would be beautiful” and adapted to the local language. As a result many translations lost some of their fidelity to the original Latin text of the Mass prayers, especially when the Latin text strongly echoed important writings of the early church fathers or of traditional theological expressions of the faith. To show the difficulty of the task, just consider all the countries that will use this English version of the new edition: the United States, Canada, England, Scotland, Wales, Ireland, Pakistan, India, Australia, South Africa, New Zealand, Bangladesh, Gambia, Liberia, Sierra Leone, Ghana, Kenya, Malaysia-Singapore, Malawi, Nigeria, Papua New Guinea, the Philippines, Antilles, Solomon Islands, the Episcopal Conference of the Pacific, Sri Lanka, Tanzania, Uganda, Zambia and Zimbabwe!

Once the work of putting the missal into English began, it became evident that previous English translations had not always preserved the beauty of the Church’s liturgy as



found in the Latin version. Numerous scholars and bishops worked during 9 years to recover much of the richness of the Latin prayers by preparing a revised English translation for all English Speaking people. That new edition will be introduced to all the parishes in the United States on the first Sunday of Advent . I have already ordered the two missals that we will need here in the Chapel, and one for the Chapel in the Priory. They should be delivered soon after October 1st. If anyone should wish to donate one of these missals in memory of a loved one (the name can be embossed in gold leaf on the back cover), please contact me on my return from Niagara Falls (Sept. 17th). The altar edition costs **\$175** and the Chapel edition costs **\$125**.

**CENTRAL FOCUS AT MASS** Someone asked me recently: What should be our focus at Mass? Is it the altar or the tabernacle or the celebrant? I immediately answered that there is only one true center of the Eucharistic celebration around which all the rest revolves, and that is Christ and his saving mystery. The more we think about it, the centrality of Christ is expressed in various ways during the celebration and in the structure of the church building. From the architectural viewpoint the altar should be the central focus. The U.S. bishops’ conference explains the centrality of the altar in its document “Built of Living Stones” In paragraph 56 they state that “at the Eucharist, the liturgical assembly celebrates the ritual sacrificial meal that recalls and makes present Christ’s life, death, and resurrection, proclaiming ‘the death of the Lord until he comes.’ The altar is ‘the center of thanksgiving that the Eucharist accomplishes’ and the point around which the other rites are in some manner connected. The Church teaches that ‘the altar is Christ’ and therefore, the materials from which it is made should reflect the nobility, beauty, strength, and simplicity of the One it represents.”

They continue in paragraph 57: “the altar is the natural focal point of the sanctuary and is to be ‘freestanding to allow the priest to walk around it easily and Mass to be celebrated facing the people.’”

In paragraph 58 they state: ....The shape and size should reflect the nature of the altar as the place of sacrifice and the table around which Christ gathers the community to nourish them. In considering the dimensions of the altar, parishes will also want to insure that the other major furnishings are in harmony and proportion to the altar. The mensa (table top) should be large enough to accommodate the priest celebrant, the deacon, and the acolytes who minister there and should be able to hold The Sacramentary (the Roman Missal) and the vessels with the bread and wine.

I have also been asked: “why are there no relics in the altar as in the past?” The answer is simple, and we also find this in paragraph 60 of the same document: The custom of placing small relics of martyrs or other saints in an altar stone and setting this in the mensa has changed since the second Vatican Council. Relics of martyrs or other saints may be placed beneath the altar, as long as the relics are of a size sufficient for them to be recognizable as parts of a human body and that they are of undoubted authenticity. Relics are no longer placed on the altar or set into the mensa in an altar stone.”