

February 10, 2021

Pastor's Corner



My Brothers and Sisters:

In one week, Lent begins. Wednesday the 17th is Ash Wednesday.

We will have six services, most of which are at different times than in the past, or different in structure. I ask you to get the word out.

8:15am is the School Mass. It is also the only Mass we have this year. It will be streamed on video using our normal means.

The rest of the services have the readings of the day, homily, prayers, and opportunity to receive ashes.

Noon is a School Ash Service for the half of the school that was not able to receive at 8:15.

1pm - Ash Service with Readings in English.

6pm - Ash Service with Readings in English.

7pm - Ash Service with Readings in Spanish.

8pm - Ash Service with Readings in Spanish.

Don't forget to decide what you will commit yourself to in prayer, fasting and almsgiving.

This year, the Church Universal is giving us a different procedure for receiving ashes than we are used to in the United States. When it is time for ashes, I will pronounce the, "Remember that you are dust..." once over everyone. Then, rather than touching everyone, those distributing ashes will take a pinch of ashes and hold them over the head of the person coming up, and open up their fingers ("sprinkling" is the term being used).

This past weekend in the criterion, there was an article that talked about this on page 10. It can be found online in English at: <http://www.archindy.org/criterion/local/2021/02-05/worship.html>

Beginning Ash Wednesday, there is a change in the translation of the ending of prayers which, at Mass, are mostly in the Collect (that prayer the Priest prays at the beginning of Mass before we sit down and listen to the Scripture Readings).

The Collect usually ends with, "Through our Lord Jesus Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, **one God** for ever and ever."

The new way it will end is with, "Through our Lord Jesus Christ, your son, who lives and reigns with you in the unity of the Holy Spirit, **God** for ever and ever."

Just one word, but it is important enough. It will probably be mentioned in the Criterion this week. I have not yet read any commentaries breaking down the various strengths and weaknesses of the different translations. I am sure some will be coming. The main reason given is that the Latin, from which our translation is made, does not have the word "one" in the prayer. Most other languages do not include the word. The Latin texts were developed and used for centuries with a precise reason for each word.

There is an old phrase in the Church, "Lex Orandi, Lex Credendi." It is translated, "The Law of Prayer is the Law of Belief." Or, "as we pray, so we believe." We want our prayers to be precise, because most of us develop our understanding of our faith from our prayers.

I don't expect most of us to notice this right away. Probably a year or so from now people will be asking why I am saying things differently. It is not because I am changing the prayers on my own. Though, after 31 years of praying it one way,

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I might end up slipping “one God” into the prayer for a long time. That will not be because I am disobedient, but because I forgot or was not focused at that moment.

As always, please know of my continued prayers.

In Christ,

Fr. Tom