

St. Mary

PARISH
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Charity and Stewardship

A Look Behind the Knights of Columbus

Just about every Catholic in America knows something about the Knights of Columbus – even if it is only pancakes and fish fries – but very few people stop to ask why these men are so dedicated to serving their parishes and communities. Here is a brief look behind the scenes at the foundation of this organization's dedication to charity.

Knights of Columbus was founded in 1882 by Fr. Michael J. McGivney as a group of men joined together to take care of widows and orphans, and to be a general source of support for the parish. In other words, Fr. McGivney sought a body of men to work for charity.

When a Catholic man decides to join the Knights, his entire period of formation for attaining first-degree knighthood is based on charity.

"Whether it's through service or raising money to make donations to our parish CYO, to the seminarians or to the Birthright groups, charity is the foundation," says Larry Stoss, Grand Knight of St. Mary's Knights of Columbus council. "We always insist that charity begins at home, and we try to help our members strive for that."

This foundation meshes perfectly with the theology of stewardship.



"One of the things that we strive for is being there to support our priests and our parish," Larry says. "Taking ownership of our parish churches, stewarding the projects and helping them to thrive however we can by giving back to the parishes what God has given us are big parts of what we do."

By providing an outlet for the men of the parish to come together and serve, the Knights form a bond that transcends service by strengthening each member's sense of belonging at the parish, and by building each Knight up in the Faith.

"I'm a perfect example," Larry says. "Men sometimes feel like being involved is for women, since the ladies are so great at helping out most of the

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Preparing for the Third Edition of the Roman Missal

As you may have heard, Catholic parishes throughout the United States will be implementing a new English translation of the *Missale Romanum* (Roman Missal) on the First Sunday of Advent, Nov. 27, 2011. The Roman Missal is the ritual text that contains prayers and instructions for the celebration of the Mass. It outlines the acclamations and responses that we proclaim each week during the Liturgy, the Eucharistic prayers that the celebrant says when consecrating the bread and wine into the Body and Blood of Christ, and some of the music and chants that we sing during our liturgical celebrations. The forthcoming implementation of the new translations represents the first major changes to the English text in over 35 years.

But how did the text that we currently use come about in the first place? What is the need for a new translation of the Roman Missal now and, most importantly, how will this affect how we celebrate Mass on a daily and weekly basis?

The United States Conference of Catholic Bishops (USCCB) has set up a Web site at www.usccb.org/romanmissal that outlines the history of the Roman Missal and gives answers to some frequently asked questions. According to the bishops, the Roman Missal “was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. That Latin text, the *editio typica* (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973. The Holy See issued a revised text, the *editio typica altera*, in 1975. Pope John Paul II promulgated the third edition (*editio typica tertia*) of the *Missale Romanum* during the Jubilee Year in 2000.”

“Among other things, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass.”

In 2007, the Congregation for Divine Worship outlined specific rules for the translation of the third edition of the Ro-



man Missal into English. And after the hard work and consultative dialogue of many authoritative groups including the International Commission on English in the Liturgy and the USCCB, and approval by the Vatican, the official English translation is now ready for implementation on the parish level.

In coming issues of this newsletter, we will outline in further detail some of the changes to things we will be hearing and proclaiming during Mass each week starting in November, what they mean, and why they are taking place. While change can sometimes be uncomfortable, please know that these efforts are being made to more closely reflect the original Latin texts of the Roman Missal. As you reflect on these changes, please remain open to the possibility that you will find things to appreciate in the rich language of the new texts. The more you read, study, and pray them, the more familiar and comfortable they will become, and the more you will appreciate the theological depth they convey.

In the meantime, please continue to pray for priests throughout the country as they prepare to implement the new translation of the Roman Missal. And if you'd like to further study the new texts and learn more about the changes, please visit the USCCB's Web site listed in the first column.



More on the Pillar of Service

Dear Parishioners,

I mentioned last month that our focus of stewardship this year is service. I also mentioned that we as Catholic Christians can take a strong cue for service from Jesus' description of the Last Judgment (Mt 25:36-46). This is the passage that speaks about clothing the naked, visiting the sick and those in prison, etc.

These are often called the Corporal Works of Mercy. The word "corporal" refers to our human body, and the acts of mercy that Jesus lists all deal with taking care of the bodies of our neighbors. Last month, I focused on feeding the hungry. This month, I will focus on the different ways many members of our parish offer service in helping assist those who are ill or infirm in some way.

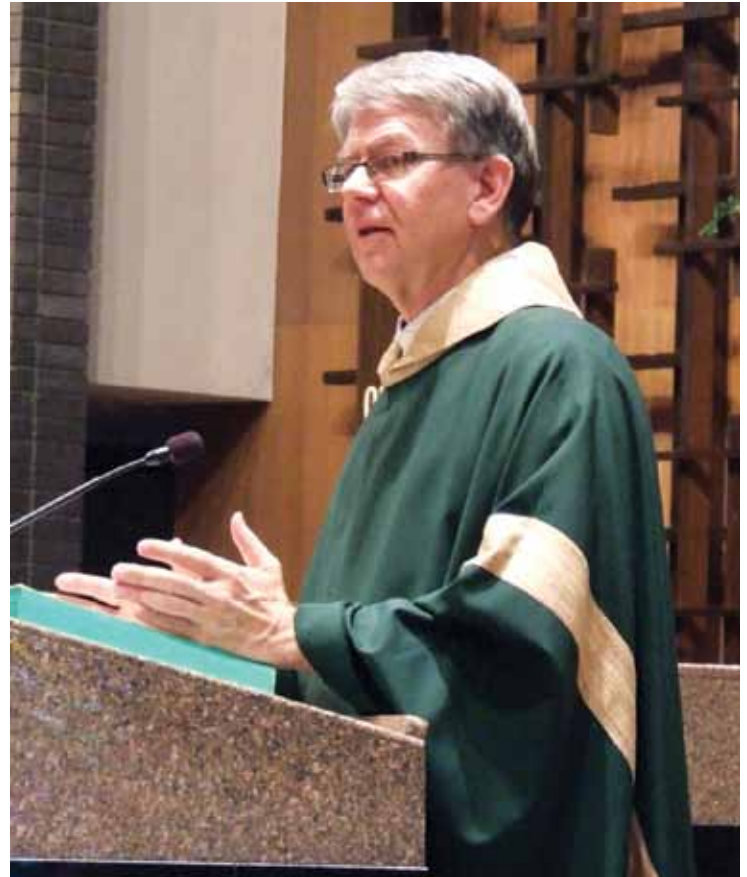
We have many parishioners involved in this ministry. Each Sunday, some parishioners take Communion from our tabernacle to Catholics in the hospital. This is an ancient practice in the Church, and we find references from as early as the year 200 A.D. of persons taking Holy Communion from a Sunday Mass to those who are ill at home.

Other parishioners offer Communion services each week to those in a nursing home. Others participate in a food preparation activity, so that people who come home from the hospital either from an illness or with a new baby do not have to prepare food right away. Still others offer rides for people to the doctor or to church. Recently, we had a group build a ramp so that people could get a wheelchair in and out of their home. Others become helping hands doing odd jobs for people who need assistance around their home.

I am very sure that there are many other ways that people are "visiting the sick" that I am not aware of. One other way that people achieve this is by simply visiting their family members in a nursing home. All of these ways are very, very important, and are ways that we as the Body of Christ today are extending His ministry. We remember Jesus saying in the parable I mentioned above: "When you did this to the least of my brothers or sisters, you did it to me."

Sincerely yours in Christ,

Fr. Kerry Ninemire





Learning a Thing or Two - Sponsor



This spring, many parishioners received what are commonly called the Sacraments of Initiation: Reconciliation, the Eucharist, and Confirmation. But they didn't do it alone: each had the help of a sponsor or catechist to show them the way. And along the way, those sponsors and catechists learned a thing or two themselves.

"It was a wonderful experience for me," says Mary Haines, who served as a Confirmation sponsor for her mother-in-law and convert to Catholicism, Joan Haines. "I felt so full of pride for her; it was a beautiful service, and I'm so proud that I could be her sponsor."

Mary got to teach Joan some of the basics, like how to pray the Rosary, or how to find a Bible study at St. Mary's.

And along the way, Mary also relearned quite a few of the basics herself. Just as she did for her husband seven years ago, Mary went through the RCIA process with Joan.

"It reaffirmed a lot of the stuff that I had forgotten, since going through RCIA with her was such a great refresher course," Mary says. "I really feel that every single Catholic should go through some kind of RCIA every five years: we need that, since we can lose touch with what is essential about the Catholic Church."

Now that Mary has been a sponsor twice at St. Mary's, the parish has come to feel like a home to her.

"This has been a way for me to get involved in my church: it's become like

"You're called to spread your Faith, but not all of us have the opportunity to go overseas to do that. So when I was asked to help many years ago, I realized that this a way I can do that in my own community; that you don't have to go to South America to share your Faith." - Patty Robben



Teachers and Catechists at St. Mary's

a second home to me," she says. "Now, I would do anything for my church, and it's hard to describe the joy that I've had from getting to do this."

While Mary was serving as a friend, sounding board, and confidante to an adult, Patty Robben was working at a much younger level. Since 1981, Patty has helped second-graders at St. Mary's journey toward their first sacraments: First Reconciliation and First Communion.

"You're called to spread your Faith, but not all of us have the opportunity to go overseas to do that," Patty says. "So when I was asked to help many years ago, I realized that this is a way I can do that in my own community; that you don't have to go to South America to share your Faith."

Whatever the topic, Patty always tries to remind the children that the Faith is not simply something that their parents make them do.

"I teach them to be active in their Faith, and I encourage them to pray every day, to come to church every week, and to have their Faith be their own," she says. "You try to encourage them that now that they are second-graders, they should understand more of their Faith."

While Patty has helped guide young people toward First Communion for 30 years now, she is still inspired and motivated by teaching those who are growing so quickly in their knowledge and practice of their Faith.

"When you see that the children are doing it, you see that, 'Yes, anyone can do it,'" Patty says. "So when you teach them to pray the Rosary, you think, 'Yes, I should be praying the Rosary, too.' You make an extra effort to do all those things that you try to teach them, and it uplifts you to be a better person."

"This has been a way for me to get involved in my church: it's become like a second home to me."

- Mary Haines





The Precepts of the Church: Third Precept

You shall receive the Sacrament of the Eucharist at least once during the Easter season.

Many contemporary Catholics are amazed to learn that the Church has a rule that they must receive Holy Communion at least once a year. Most American Catholics troop down the aisle to receive the sacrament every time they attend Mass, with the idea of not receiving never entering their minds.

This is a dramatic contrast to the prevalent practice for much of the Church's history, and one common even until the mid-twentieth century. Then, you'd find many Sunday Masses packed with worshipers, but when it was time for Communion, only the priest who was celebrant would receive, plus maybe a handful of religious or a few especially devout members of the laity.

New attitudes and the Church's revised disciplinary rules are responsible for the difference. A century ago, most Catholics would not receive Communion unless they had been to confession earlier that day or the day before. They were very aware of the danger of being in a state of mortal sin and didn't want to take any chances. We had been very effective in inculcating the well-known attitude of "Catholic guilt."

In addition, the Church's law required that anyone receiving Holy Communion had to be fasting, which meant no food or drink, not even water, could be received from midnight on until after Communion. The only recognized exception was the Viati-



cum for the dying and sometimes the Communion of the sick. That explains why most of those intending to receive Communion attended early morning celebrations, and many Catholics made their Communion only once a year (their "Easter duty").

Modern views emphasize God's love and forgiveness, and we have relaxed rules for the Eucharistic fast, which is reduced now to one hour before Communion, with water allowed at any time. As a result, almost everyone at Mass comes forward every time except for a few people who have problematic marital situations or children who have not yet made their First Communion.

While few would want to go back to the days of rigid Communion fasts and an approach to God in which a sense of His wrath predominates, it may be healthy for our souls to remember that it is possible to fall into mortal sin, and if we do, we need to go to confession

before we receive Holy Communion. Being in a state of grace is still a requirement to partake of the Eucharistic Banquet. Worshipping without receiving is sometimes a spiritually wholesome practice, and it can make us appreciate the sacrament even more. As the *Catechism of the Catholic Church* (1385) teaches, "Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion."

So why is it required that we receive Holy Communion at least once a year? Because the fruits of the Eucharist are rich, and provide essential nourishment for our souls. Indeed, frequent Communion is strongly encouraged for those who are spiritually prepared.

And what are these fruits we receive when we partake of the Body and Blood of Christ? "Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ" (*Catechism*, 1416).

Communion, then, at least once a year, is necessary to maintain the life of the soul. The Church provides for at least this minimal nourishment with the precept that we all receive Holy Communion at Easter.



Finding Community Through Service

Deb and Eric Kohn

Although Deb and Eric Kohn have only been parishioners at St. Mary's for three years, they've quickly found a home here, and have become quite involved in parish life. Perhaps you've seen Deb accompanying the choir on piano, or caught Eric working with the Knights of Columbus. A career move originally brought them to Salina, and they've since found familiarity and comfort by immersing themselves in parish life at St. Mary's.

"Church is a good way to get involved in a community and meet people," Deb says. "Being involved with the parish gives us a community within a community. It's hard to go anywhere in Salina without running into someone [from St. Mary's]."

Deb had served as a parish musician for 20 years before the move, but she had planned on "retiring" from the ministry. The Liturgy Commission of the Pastoral Council suggested forming a choir, and Deb realized she missed having the opportunity to play.

"A parish of our size should be able to get a choir together," she remembers thinking. "Music has always been important to me. It adds to a worship service, and I'm able to bring that spirituality of the Mass to the people by accompanying the choir."

For Eric, it was with the Knights of Columbus that he found a way to serve. He's been with the organization for over 20 years and was eager to become involved with St. Mary's council.

"A friend of mine invited me to join when I was 25 or 30 years old, but I didn't know much about them," he says. "I enjoyed the camaraderie and the things that they do. It's made



"Music has always been important to me. It adds to a worship service, and I'm able to bring that spirituality of the Mass to the people by accompanying the choir." - Deb Kohn

me more committed to doing good for other people."

Eric grew up active in the Faith, but it wasn't really until after having children that he decided to step up his involvement. Despite the responsibilities of family life, he says that with diligent time management, it's always possible to find opportunities to serve.

"Deciding to get involved came from knowing that I needed a direction to go to support my daughters," he says. "The Knights of Columbus aren't as big a time commitment as people think. We meet once a month, and you can always work around your schedule during events."

While Deb agrees on the importance of getting involved, for her it's also about setting aside time for rest. She says serving with the choir especially has become a time of rejuvenation during an otherwise hectic week.

"It comes back to the idea that the more you give, the more you receive," she says. "I'm blessed so many times over."

Deb and Eric quickly found a home at St. Mary's, which they attribute in part to their active involvement in parish life. Deb laughs as she comments that she had only

been a parishioner for a year when Fr. Kerry asked her to serve on the Pastoral Council.

"We have many wonderful opportunities in the parish, and I'd encourage people to take advantage of them," she says.

Whether you're looking for an opportunity to serve or a community to be a part of, consider sharing your talents by joining a ministry here at St. Mary's.

As Deb says, "There are areas in which to serve that people aren't aware of. I'd think there's something for everyone."



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Knights of Columbus

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time. So the guys just come and sit in the pew but don't feel connected. That was my experience exactly. I've been going to this parish for over 20 years, and for many years was one of the guys that sat in the pew but didn't do much. It really wasn't until I got into the Knights of Columbus that I really even felt like a member of the parish and part of the community."

The main focus of the Knights may be service, but the spiritual benefits are enormous, as well.

"As a 'cradle Catholic,' I've always had a fairly strong faith, but being with the Knights, my faith has definitely been strengthened a good deal," Larry says. "Through our bonding with other Catholic men and singing hymns, praying rosaries and going to special Masses together, it solidifies your faith. You have it inside you, but seeing other Catholic men practicing it and projecting it helps you really gain confidence."

The Knights of Columbus are always looking for new members to strengthen their ranks. If you are a Catholic man that wants to grow in your faith and in Christian brotherhood, all while serving the Church, please inquire about membership by talking to any active Knight in the parish.



Daily Mass: 8:05 a.m. and 5:15 p.m. Monday through Friday Saturday: 5:00 p.m. and 6:30 p.m.
Sunday: 7:00 a.m., 8:30 a.m., 10:00 a.m., 11:30 a.m. Confessions: Saturday 4:00 p.m. until done