

Knights of the Southern Cross - Australia

“NEW WORDS – THE SAME MASS” **Formation Program for 2010**

**Reflecting on the Eucharist in light of
the new English translation of the Roman Missal**

NEW WORDS: A DEEPER MEANING, BUT THE SAME MASS

Early in 2011 a new version of the Roman Missal, the text used for the celebration of Mass, will be published for use by all the English speaking countries of the Roman Catholic Church.

2010 provides us with a time to reflect on the place of the Eucharist in our lives and to look at the changes which have taken place in regard to the Missal which is used for our celebration of the Mass.

May this program of reflection on the implementation of the revised *Roman Missal* be a time of **deepening, nurturing, and celebrating** our faith through our worship and the celebration of the Sacred Liturgy.

CONTENTS

Foreword – *Bishop Ronald Mulkearns*

Format of Segments

- 1 **The Roman Missal – an introduction**
In 2011 the English-speaking countries of the Catholic Church will receive a new translation of the Roman Missal

- 2 **Why are there changes?**
Looking at what has brought about the changes to the Prayers of the Mass

- 3 **Participating in the life of Christ**
Consideration of how we participate in the life of Christ through the celebration of the Mass.

- 4 **Understanding the way it is done**
Looking at the General Instruction of the Roman Missal

- 5 **The Mass – Introductory Rites**
The Introductory Rites seek to gather all who enter and form them into a praying community

- 6 **The Mass – Liturgy of the Word**
The readings lay the table of God's word for the faithful and open up the riches of the Bible to them.

- 7 **The Mass - Liturgy of the Eucharist**
"Take and drink, this is the cup of my blood. Do this in memory of me."

- 8 **The Mass – Concluding Rites**
Go therefore and make disciples of all nations

KNIGHTS OF THE SOUTHERN CROSS - AUSTRALIA

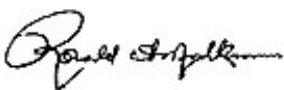
FORMATION PROGRAMME 2010

FOREWORD

A new English translation of the Roman Missal is soon to be published. How soon is a question that has been put for some time. There is still some discussion about the relevance of some of the English that has been proposed. There will never be complete agreement about the merits of the finished product, but we can at least be assured that the translators have done their best. It is hoped that their work will be approved and made available by 2011 and so it is appropriate that we include this event in our Formation Programme for 2010

The English translation of the Roman Missal is but one element in our understanding and appreciation of the Mass. The common saying amongst Catholics used to be, “It is the Mass that matters.” Pope John Paul II wrote, “The Eucharist, as Christ’s saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history” (Ecclesia de Eucharistia, par 9). It is therefore important that we try to renew our appreciation of what the Mass is all about when we come to terms with the forthcoming new English translation.

Once again, I am grateful to Sister Anne McMillan, Director of the Pastoral Ministry Office of the Ballarat Diocese, for her willingness to help us to address the above themes and to deepen our appreciation of and our love for “the Mass that matters”.

+ 

+ Ronald A Mulkeams
National Chaplain.

FORMAT OF PRAYER SEGMENTS

(20 MINS)

1. OPENING PRAYERS

- ❖ Opening Prayers from the Order Prayers for Meetings of the Order.

2. PRAYER FOCUS

- ❖ Each segment will address a theme taken from the Order Prayers and the Objects of the Order.

3. THE WORD

- ❖ The Word of God and related reading from Church documentation is proclaimed. This is read by the discussion leader or member/s nominated by him.

4. REFLECTION

- ❖ Silent reflection on the Word of God and other readings. (5 mins.)

5. THE SHARING

- ❖ Members share their reflection on the Word and responses to discussion points. (10 mins.)

6. CLOSING PRAYERS

- ❖ Closing Prayer as in the Order Prayers for Meetings of the Order.

Points for Successful Formation Programmes

1. Choose a formation leader for the year so that someone is responsible for the facilitation of the segment.
2. These formation segments require each participant to ideally have his own copy of the Readings, therefore a copy of the Session should be provided for each member at the each meeting.
3. Abide strictly to the allotted time; not less than twenty nor more than thirty minutes.

SESSION NO 1

THEME: *“THE ROMAN MISSAL” – an introduction*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *In 2011 the English-speaking countries of the Catholic Church will receive a new translation of the Roman Missal*

WORD OF REFLECTION

Changes to the Order of Mass

The Roman Missal contains the **Order of Mass**, which is the script we follow for every celebration of the Eucharist - the words and movements that are repeated at every Mass, from the sign of the cross to the dismissal. It does not include the readings nor any of the hymns. It is the parts of the Mass that stay the same.

The Roman Missal also contains the **Mass prayers** which are for the specific celebration and the **Lectionary** which consists of the Scripture texts or Readings for each celebration of Mass.

The **Order of Mass** is located in the middle of the Roman Missal – the big red book that rests on the altar or in the hands of a server. The Order of Mass also appears in many books and pamphlets that people use to participate at Mass. Most Catholics know their lines very well, though sometimes they consult the Order of Mass for long texts, such as the Glory to God and the Creed. Visitors find the Order of Mass helpful to figure out what is happening when, what words to say, and what postures to adopt.

In the year 2002 the Vatican issued a revised edition of the Latin Roman Missal. Although the Order of Mass did not change very much, the publication of this volume in Latin prompted a new English translation of the entire missal, a project which has taken many years.

The *Missale Romanum* (the *Roman Missal*), the ritual text for the celebration of the Mass, was first promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. A second edition followed in 1975 and the first English translation was received by the Church at this time.

Pope John Paul II issued a revised version of the Latin *Missale Romanum* during the Jubilee Year 2000. The revised English translation of this new revision has now been completed, and the Bishops of Australia approved the final sections of the text in November 2009. The new English translation of the *Roman Missal* will include updated translations of existing prayers, including some of the well-known responses and acclamations of the people and some updated and revised rubrics (instructions) for the celebration of the Mass.

Allow a few moments reflective silence, then proclaim the Word of God

WORD OF GOD



From the First Letter of St. Paul to the Corinthians 11: 23-27

The Word of God is now read aloud slowly and prayerfully

For I received from the Lord what I also handed on to you,
that the Lord Jesus on the night when he was betrayed took a loaf of bread,
and when he had given thanks, he broke it and said,
"This is my body that is for you. Do this in remembrance of me."
In the same way he took the cup also, after supper, saying,
"This cup is the new covenant in my blood. Do this, as often as you drink it,
in remembrance of me."
For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes.
Whoever, therefore, eats the bread or drinks the cup of the Lord
in an unworthy manner will be answerable for the body and blood of the Lord.

The Word of the Lord.



*For the next five minutes silently read and reflect on the readings.
Underline what you consider to be key words and/or phrases for you.*

THE SHARING



*Now bring your insights and reflection around the theme into discussion of the following:
(10 mins)*

- ❖ How do you feel about changes to the prayers and responses of the Mass?
- ❖ How can this be a good thing for the Church?
- ❖ Can you, as Knights of the Southern Cross, assist in this change which is to take place for the Church?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now and ever shall be,
world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 2

THEME: *WHY ARE THERE CHANGES?*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *What has brought about the changes to the Prayers of the Mass?*

WORDS FOR REFLECTION

Why is there a need for a new translation?

The *Missale Romanum* (*Roman Missal*), the ritual text for the celebration of the Mass, 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 and the English edition was published in 1973. The Holy See issued a revised Latin text, the *editio typica altera*, in 1975 and Pope John Paul II promulgated the third edition (*editio typica tertia*) of the Latin *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. An English translation of the Third Latin edition of the Missal was then needed.

To aid the process of translation of the Latin Edition, the Congregation for Divine Worship and the Discipline of the Sacraments issued *Liturgiam Authenticam*, in 2001, an Instruction on the vernacular translation of the Roman Liturgy which outlines the principles and rules for translation. Then in 2007, the Congregation for Divine Worship issued the *Ratio Translationis for the English Language*, which outlined the specific rules for translation in English.

What's new or particularly different about the revised translation?

The unique style of the Roman Rite should be maintained in translation. By “style” is meant here the distinctive way in which the prayers of the Roman Rite are expressed. The principal elements of such a style include a certain conciseness in addressing, praising and entreating God, as well as distinctive syntactical patterns, a noble tone, a variety of less complex rhetorical devices, concreteness of images, repetition, parallelism and rhythm as measured through the ancient standards for stressing syllables of Latin words in prose or poetry.

The texts of the revised translation of the *Roman Missal* are marked by a heightened style of English speech and a grammatical structure that closely follows the Latin text. In addition, many biblical and poetic images, such as “Lord, I am not worthy that you should enter under my roof...” (Communion Rite) and “...from the rising of the sun to its setting” (Eucharistic Prayer III) have been restored.

Allow a brief time for quiet reflection on the above words and then consider the changes in the translation of the Nicene Creed, said each Sunday at Mass.



The Nicene Creed

Present Translation

We believe in one God, the Father, the Almighty, maker of heaven and earth, **of all that is seen and unseen.**
We believe in one Lord, Jesus Christ, **the only** Son of God, **eternally begotten of the Father**, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: **by the power of the Holy Spirit he was born of the Virgin Mary**, and became man. For our sake he was crucified under Pontius Pilate; **he suffered, died, and was buried.** **On the third day he rose again in fulfilment of the Scriptures;** he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

NEW TRANSLATION

I believe in one God, the Father almighty, maker of heaven and earth, **of all things visible and invisible.**
And in one Lord Jesus Christ, **the Only Begotten** Son of God, **born of the Father before all ages.** God from God, Light from Light, true God from true God, begotten, not made, **consubstantial with the Father;** through him all things were made. For us men and for our salvation he came down from heaven, **and by the Holy Spirit was incarnate of the Virgin Mary**, and became man. For our sake he was crucified under Pontius Pilate, **he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.** He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, **who with the Father and the Son is adored** and glorified, **who** has spoken through the prophets. **And** one, holy, catholic and apostolic Church. **I confess** one baptism for the forgiveness of sins **and I look forward to** the resurrection of the dead and the life of the world to come. Amen.



For the next five minutes silently reflect on the texts, select significant points.

THE SHARING -*Now bring your insights and reflection into discussion of the following: (10 mins)*

- ❖ What questions do you have about the new translation?
- ❖ What is your feeling about the new translation of the Creed?
- ❖ What will the changes ask of each one of us?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 3

THEME: *PARTICIPATING IN THE LIFE OF CHRIST*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *Consideration of how we participate in the life of Christ through the celebration of the Mass.*

WORD OF REFLECTION

The Second Vatican Council - Constitution on the Sacred Liturgy

10. The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all the Church's power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's supper.

14. The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pet 2:9; see 2: 4–5) is their right and duty by reason of their baptism. In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else. For it is the primary and indispensable source from which the faithful are to derive the true Christian spirit and therefore pastors must zealously strive in all their pastoral work to achieve such participation by means of the necessary instruction.

Sacred Congregation of Rites - Instruction on Eucharistic Worship

The Different Modes of Christ's Presence

9. In order that they should achieve a deeper understanding of the mystery of the Eucharist, the faithful should be instructed in the principal ways in which the Lord is present to His Church in liturgical celebrations.

He is always present in a **body of the faithful** gathered in His name (cf. Matt. 18:20). He is present too in **His Word**, for it is He who speaks when the Scriptures are read in the Church. In the sacrifice of the Eucharist He is present both in the **person of the minister**, "the same now offering through the ministry of the priest who formerly offered himself on the Cross," and above all under the **species of the Eucharist**. For in this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and permanently. This presence of Christ under the species "is called 'real' not in an exclusive sense, as if the other kinds of presence were not real, but 'par excellence'."

Allow a few moments reflective silence and then proclaim the Word of God

WORD OF GOD



The Gospel according to Matthew 14: 13-21

The Word of God is now read aloud slowly and prayerfully

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns.

When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.

When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish."

And he said, "Bring them here to me."

Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full.

And those who ate were about five thousand men, besides women and children.



For the next five minutes silently read and reflect on the readings.

Underline what you consider to be key words and/or phrases for you.

THE SHARING



Now bring your insights and reflection around the theme and the Readings into discussion of the following: (10 mins)

- ❖ Why do I come to Sunday Mass?
- ❖ Describe a celebration of Mass that fully engaged you? What was different for you?
- ❖ Is there a difference between 'lots of people being involved' and 'my being involved'?
- ❖ What can we do to increase the participation of all in the Sunday Mass?

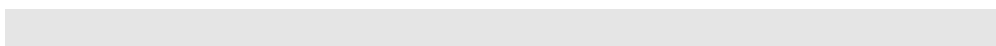
CONCLUSION

Leader: ***As we conclude this time of reflection, let us give praise to God as we say:***

All: ***Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.***

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.



SEGMENT NO 4

THEME: *UNDERSTANDING THE WAY IT IS DONE*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *Looking at the General Instruction of the Roman Missal (GIRM)*

WORDS OF REFLECTION - *Reflect on the reading of the following:*

What is the GIRM? It is the General Instruction of the Roman Missal and is the universal Church's official guide to the celebration of the Mass. It is found at the front of the Roman Missal. While this document provides all the details needed for an appropriate celebration of the Mass, it is much more than a collection of rubrics or instructions for the benefit of ministers. It seeks to enable the full, active and conscious participation of the whole assembly in the collective act that is the celebration of the Eucharist.

The first version of GIRM was published in 1969 as part of the Roman Missal revised after the 2nd Vatican Council. The latest revision was published in 2002 in the new 3rd edition of the (Latin) Roman Missal and this revision has now been translated into English to accompany the complete English translation of the Order of Mass. The official translation of the GIRM has been published in advance of the rest of the Missal, because of its importance as a teaching document for the Church.

The revised General Instruction amends the existing text in some details, but also adds new material often extracted from other Church documents published since 1969, for example in the Introduction to the Lectionary and in the Ceremonial of Bishops. The revision of GIRM was carried out by the Holy See following more than 30 years' experience of the Church's celebration of the revised Roman Rite of the Mass.

From the General Instruction of the Roman Missal:

95. In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should, moreover, endeavour to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration. Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

96. Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's Table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.

97. The faithful, moreover, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or role in the celebration.

Allow a few moments reflective silence, then proclaim the Word of God

WORD OF GOD



From the Acts of the Apostles 2: 42-47

The whole community devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.



***For the next five minutes silently read and reflect on the readings.
Underline what you consider to be key words and/or phrases for you.***

THE SHARING



Now bring your insights and reflection around the theme and the Readings into discussion of the following: (10 mins)

- ❖ What can we do to encourage and deepen the formation of those in liturgical ministry and therefore involved in the celebration of the Sunday Mass?
- ❖ In what ways can we obtain on-going formation for ourselves and also make it possible for other members of our parishes?
- ❖ What helps/hinders our parish communities in deepening the sense of communion with Christ and with each other?
- ❖ How can we help to change the declining Mass attendances and therefore declining appreciation of Mass?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now and ever shall be,
world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 5

THEME: *THE MASS – INTRODUCTORY RITES*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *The Rites which seek to gather all who enter and form them into a praying community*

The Mass is made up as it were of the liturgy of the word and the liturgy of the eucharist, two parts so closely connected that they form but one single act of worship. For in the Mass the table of God's word and of Christ's body is laid for the people of God to receive from it instruction and food. **There are also certain rites to open and conclude the celebration.** GIRM #8

WORD OF TRADITION *Read the following texts aloud slowly and prayerfully*



From the First Apology of Justin Martyr

"On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons." *Chapter 66*



From the Gospel of Matthew 18: 18-20

Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

Allow a few moments reflective silence.

CONSIDER:

Introductory Rites

The parts preceding the liturgy of the word, namely, the entrance song, greeting, penitential rite, Kyrie, Gloria, and opening prayer or collect, have the character of a beginning, introduction, and preparation. The purpose of these rites is that the faithful coming together take on the form of a community and prepare themselves to listen to God's word and celebrate the eucharist properly. GIRM #24

The Glory to God (Gloria)

The Gloria is an ancient hymn in which the Church, assembled in the Holy Spirit, praises and entreats the Father and the Lamb. It is sung by the congregation, or by the congregation alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or in alternation. The Gloria is sung or said on Sundays outside Advent and Lent, on solemnities and feasts, and in special, more solemn celebrations. GIRM #31

Some changes in the Introductory texts:

PRESENT TEXT	NEW TEXT
<p><i>Greeting</i> Priest: The Lord be with you. People: And also with you.</p>	<p><i>Greeting</i> Priest: The Lord be with you. People: And with your spirit.</p>
<p><i>Glory to God</i> in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>	<p><i>Glory to God</i> in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>



*For the next five minutes silently read and reflect on the readings.
 Underline what you consider to be key words and/or phrases for you.*

THE SHARING



Now bring your insights and reflections into discussion of the following: (10 mins)

- ❖ How does the Introductory section of the Mass assist in your participation?
- ❖ What is your response to the changes in the above texts?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit;
 as it was in the beginning, is now and ever shall be,
 world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 6

THEME: *THE MASS – LITURGY OF THE WORD*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *The readings lay the table of God's word for the faithful and open up the riches of the Bible to them.*

GIRM #34

WORD OF REFLECTION

Reflect on the reading of the following words:

Readings from Scripture and the chants between the readings form the main part of the liturgy of the word. The homily, profession of faith, and general intercessions or prayer of the faithful expand and complete this part of the Mass. In the readings, explained by the homily, God is speaking to his people, opening up the mystery of redemption and salvation, and nourishing their spirit; Christ is present to the faithful through his own word. Through the chants the people make God's word their own and through the profession of faith affirm their adherence to it. Finally, having been fed by this word, they make their petitions in the general intercessions for the needs of the Church and for the salvation of the whole world. GIRM #33

Comment:

The book which holds in order all the readings for the Mass is known as the **Lectionary**. The title comes from the Latin word for a reading '*lectio*'. This is a ritual book which gives prominence and dignity to the Word of God and which contains the approved translation of the Scriptures. As part of the revision of the Roman Missal, the translations used in the English-speaking Lectionary are also being revised.

Allow a few moments reflective silence, then proclaim the Word of God

WORD OF GOD

Read the following texts aloud slowly and prayerfully



The Word according to Isaiah 55:8-11

For my thoughts are not your thoughts, nor are your ways my ways, says the LORD.

For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.



The Word according to Paul to the Hebrews 4:12, 13

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.



The Gospel according to John 5: 24, 25

Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.
Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.



*For the next five minutes silently read and reflect on all the readings.
Underline what you consider to be key words and/or phrases for you.*

THE SHARING



Now bring your insights and reflection around the theme and the Readings into discussion of the following: (10 mins)

- ❖ Is the Word of God proclaimed well in our Sunday Liturgies?
- ❖ Does the proclamation of the Word influence your life during the week following the Sunday Mass?
- ❖ How can we contribute to proclamation of the Word in a new and vibrant way in our parishes?

CONCLUSION

Leader: As we conclude this time of reflection, let us give praise to God as we say:

*All: Glory be to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now and ever shall be,
world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 7

THEME: *THE MASS – LITURGY OF THE EUCHARIST*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *"Take and drink, this is the cup of my blood. Do this in memory of me."*

WORD OF INTRODUCTION

From the General Instruction of the Roman Missal #48

Liturgy of the Eucharist

At the last supper Christ instituted the sacrifice and paschal meal that make the sacrifice of the cross to be continuously present in the Church, when the priest, representing Christ the Lord, carries out what the Lord did and handed over to his disciples to do in his memory.

Christ took the bread and the cup and gave thanks; he broke the bread and gave it to his disciples, saying: "Take and eat, this is my body." Giving the cup, he said: "Take and drink, this is the cup of my blood. Do this in memory of me." Accordingly, the Church has planned the celebration of the Eucharistic liturgy around the parts corresponding to these words and actions of Christ:

1. In the preparation of the gifts, the bread and the wine with water are brought to the altar, that is, the same elements that Christ used.
2. In the Eucharistic prayer thanks is given to God for the whole work of salvation and the gifts of bread and wine become the body and blood of Christ.
3. Through the breaking of the one bread the unity of the faithful is expressed and through communion they receive the Lord's body and blood in the same way the apostles received them from Christ's own hands.

CHANGES IN THE NEW TRANSLATION

PRESENT TEXT	NEW TEXT
<p><u>Preface</u> Priest: The Lord be with you. People: And also with you. Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. People: It is right to give him thanks & praise.</p>	<p><u>Preface</u> Priest: The Lord be with you. People: And with your spirit. Priest: Lift up your hearts. People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God. People: It is right and just.</p>
<p><u>Memorial Acclamations</u> Priest: Let us proclaim the mystery of faith: People: A – Christ has died, Christ is risen, Christ will come again. or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory. or C – When we eat this bread and drink this cup,</p>	<p><u>Memorial Acclamations</u> Priest: The mystery of faith. People: A – We proclaim your death, O Lord, and profess your Resurrection until you come again. or B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again. or C – Save us, Savior of the world,</p>

<p>we proclaim your death, Lord Jesus, until you come in glory. or D – Lord, by your cross and resurrection, you have set us free. You are the Saviour of the World.</p>	<p>for by your Cross and Resurrection, you have set us free.</p>
<p><i>Lamb of God</i> Priest: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper. All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</p>	<p><i>Lamb of God</i> Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb. All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</p>

Allow a few moments reflective silence, then proclaim the Word of God

WORD OF GOD

The Word of God is now read aloud slowly and prayerfully



The Gospel according to Matthew 26: 26-29

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."



The Gospel according to Luke 22: 19-20

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."



For the next five minutes silently read and reflect on all the readings.

THE SHARING



Now bring your insights and reflection into discussion of the following: (10 mins)

- ❖ How do you feel about the changes in responses and prayers?
- ❖ How can we prepare for these changes in order to make our celebration of Mass more prayerful and meaningful?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.

SEGMENT NO 8

THEME: *THE MASS – CONCLUDING RITES*

CALL TO PRAYER & OPENING PRAYER: As for the Order Prayers

FOCUS: *Go therefore and make disciples of all nations...* Matthew 28:19

WORD OF INTRODUCTION *Read silently*

From the Introduction to the General Instruction of the Roman Missal #1

When Christ the Lord was about to celebrate the passover meal with his disciples and institute the sacrifice of his body and blood, he directed them to prepare a large room, arranged for the supper (Lk 22:12). The Church has always regarded this command of Christ as applying to itself when it gives directions about the preparation of the sentiments of the worshipers, the place, rites, and texts for the celebration of the Eucharist. The current norms, laid down on the basis of the intent of Vatican Council II, and the new Missal that will be used henceforth in the celebration of Mass by the Church of the Roman Rite, are fresh evidence of the great care, faith, and unchanged love that the Church shows toward the Eucharist.

From the General Instruction of the Roman Missal #57

Concluding Rite

The concluding rite consists of:

- a. the priest's greeting and blessing, which on certain days and occasions is expanded and expressed in the prayer over the people or another more solemn formulary;
- b. the dismissal of the assembly, which sends each member back to doing good works, while praising and blessing the Lord.

WORD OF REFLECTION

From “Why the Mass Matters” by Gerard Moore. [2004 St. Paul’s Publications] pg 67

The dismissal rites which conclude the Mass are simple and brief. (GIRM #90) ... The brevity of the dismissal rites should not be confused with their having nothing to say. The dismissal sends the members of the assembly – priest, deacon, baptised – out into the world to be what they have become in the Eucharist. Now we are called to transform the world as we have been transformed into Christ....The Eucharistic liturgy ends with our taking up our place in the world as Eucharistic people.

A CHANGE

PRESENT TEXT	NEW TEXT
<p style="text-align: center;"><i>The Greeting at the beginning and end of Mass and at the Preface</i></p> <p>Priest: The Lord be with you. People: And also with you.</p>	<p style="text-align: center;"><i>The Greeting at the beginning and end of Mass and at the Preface</i></p> <p>Priest: The Lord be with you. People: And with your spirit.</p>

Allow a few moments reflective silence and then proclaim the Word of God

WORD OF GOD



The Gospel according to Matthew 28: 16-20

The Word of God is now read aloud slowly and prayerfully

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."



The Word according to Paul to the Romans 10: 13-18

For, "Everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ. But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world."



For the next five minutes silently read and reflect on the readings.

Underline what you consider to be key words and/or phrases for you.

THE SHARING



Now bring your insights and reflection into discussion of the following: (10 mins)

- ❖ In what ways did the above readings suggest how we might live as Christ in the world.
- ❖ How can the Sunday Mass be carried into the working week?
- ❖ What can we, as KSC's, further do to assist in the reception of the new translation of the Roman Missal by the people, parishes and communities of the Australian Church?

CONCLUSION

Leader: *As we conclude this time of reflection, let us give praise to God as we say:*

All: *Glory be to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now and ever shall be,
world without end. Amen.*

THE MEETING PROCEEDS

CLOSING PRAYERS: As for the Order Prayers at the Closing of the Meeting.