



Perpetual Day of Remembrance

Shine the Light
of Christ

Resources for Parish
Communities

Sunday 15 September 2024



mn.catholic.org.au

Acknowledgement of Country

We acknowledge Aboriginal and Torres Strait Islander Peoples as Australia's First Peoples and the Traditional Owners and Custodians of the land on which we work to build a stronger, more equitable, kinder society that values children, young people, families and individuals.

We honour the wisdom of and pay respect to, Elders past, present and emerging. We acknowledge the spiritual culture of all Aboriginal and Torres Strait Islander peoples across Australia.

The Diocese of Maitland-Newcastle is located on the traditional lands of the Awabakal, Biripi, Darkinjung, Kamilaroi, Wiradjuri, Wonnarua and Worimi people.

This diocese acknowledges the important Aboriginal and Torres Strait Islander occupation and care of the land on which we live. We acknowledge our Traditional Custodians' continual spiritual and cultural connection to Country. We acknowledge all Aboriginal and Torres Strait Islander peoples as having been on this land for over 60,000 years.

This is the acknowledgement made in the Diocese of Maitland-Newcastle Reflect Reconciliation Action Plan launched on 18 August 2022.





Ode to the Light of Christ

Come, let us walk in the Light of the Lord.
Let us not fear the past
when our hearts were heavy. (Is. 2:5)
Let us Shine the Light of Christ.

Come, let us bring light from the darkness.
Let us make evil good
and find sweet in the bitter. (Is. 5:20)
Let us Shine the Light of Christ.

Come, let us weep together
when the light grew dark with the clouds,
from the darkness and distress. (Is. 5:30)
Let us Shine the Light of Christ.

Come, let us walk with our brothers and sisters,
those who have walked in darkness. (Is. 9:2)
Let them see the great Light of God
and let us Shine the Light of Christ.

Composed by **Fiona Duque** © 2019 Diocese of Maitland-Newcastle. All rights reserved.

Introduction

In order to keep this parish resource as simple as possible the background information tracing the history of the day is available in diagram form as a separate one-page resource. Click [here](#) to access it. It may be something that helps you communicate with the community ahead of Perpetual Day of Remembrance Sunday.

The focus of this document is the liturgy for Perpetual Day of Remembrance Sunday, supplemented only by the prayer 'In the light of your love' and information on the Mass of the day on 15 September. While many parish leaders, liturgy teams and presiders are by now familiar with this information, each year there are new people in each of these groups. The detailed information therefore remains important.

The responsibility of the faithful to pray is perpetual. Where one member of the Body of Christ suffers, we all suffer [1 Cor 12:26]. So let those of us who can pray, do so, fully, consciously and actively. Let us pray that we will be changed as we continue to engage in the daily process of conversion so that we live more truly in the light of God's love.

Healing and Support

The *Zimmerman Service Healing and Support Team* provides support and assistance to survivors and their relatives. To engage with this service please call 49230636 or email ZimmermanService@healingandsupport.org.au.

To commemorate Perpetual Day of Remembrance 2024, Zimmerman House at 5 Selma St, Newcastle West will be open to survivors and relatives from 2-4pm on the Thursday 12 September for those who wish to drop in. Please see the [flyer](#) for further details.

The Healing and Support Team are also available should our prayer response cause distress for any person. Please make contact as above.

Conclusion

This year we are not using the usual review of the prayer resources. Bishop Michael Kennedy has indicated his office will undertake a more comprehensive review of the Perpetual Day of Remembrance later in the year.

Thank you for your commitment to stand with our brothers and sisters who are suffering, including those who have died. Thank you too for your commitment to shine the light of Christ in our Church and neighbourhoods. Together we can be a sign of hope.

Louise Gannon rsj, Diocesan Manager Worship and Prayer

With the Diocesan Liturgy Council and the Standing Committee: Perpetual Day of Remembrance.
Allen Brierley, Monique Crick, Fiona Duque, Uta France, Louise Gannon, Daniel Lee, Petrina Massey, Magda Mycak, Cathy White, Ed Wright, [Andrew Slater].

Prayer Resources

This prayer is one of the permanent elements of the Perpetual Day of Remembrance.

In the Light of Your Love

God with us,
you have made us in your image,
and filled us with the breath of your divine life.
Through the life of Jesus
you show us the way to live in the light of your love.

Create a clean heart in us O God.

Where people are disempowered
may we shine the light of your justice.

Where there is privilege and prestige
may we shine the light of your humility.

Where there is dishonesty and denial
may we shine the light of your truth.

Where transparency is lacking, and agendas are hidden,
may we shine the light of your integrity.

Where there is fear
may we shine the light of your courage.

Where there is judgement
may we shine the light of your compassion.

Where there is disrespect
may we shine the light of your love.

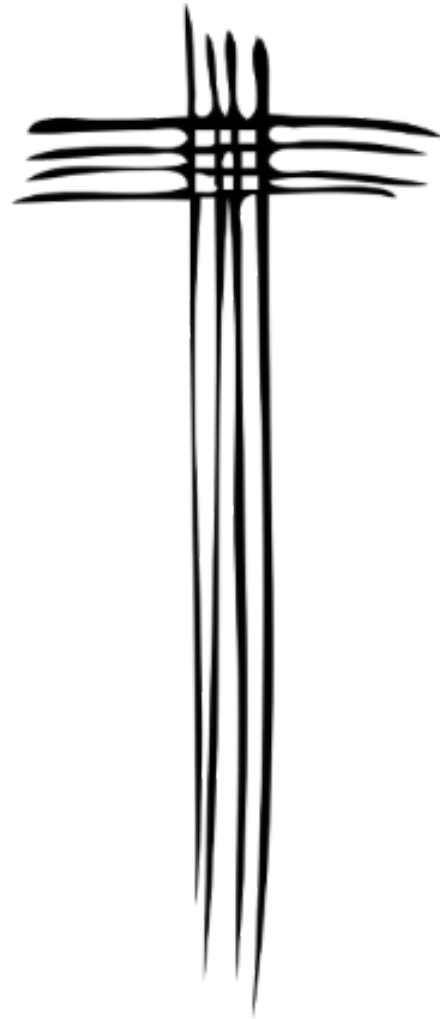
Where people feel silenced
may we shine the light of your word.

Where people feel excluded
may we shine the light of your acceptance.

Where there is sin
may we shine the light of your forgiveness.

Create a clean heart in us O God.

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Sunday Mass Overview

This year there is no clash with 'Safeguarding Sunday' which is marked in Australia on 8 September. (Refer to the Ordo) Given the late Bishop William Wright's [Decree](#) and accompanying [note](#), the celebration of the following liturgy at all Sunday Masses on the weekend of the 14-15th September is [mandatory](#). Bishop Michael Kennedy has indicated that our marking of *Perpetual Remembrance Sunday* in 2024 is to proceed in keeping with this. Please refer to his communication regarding this.

Introduction

Decreed as a special commemorative celebration in the diocese, the Mass for *Perpetual Day of Remembrance Sunday* is the centrepiece of the Church's prayer response to the *Perpetual Day of Remembrance*.

The Assembly who gathers at parish Masses on this weekend, likely unknown to you, will include some who have come to mark the *Perpetual Day of Remembrance*. It is the Parish Leader's responsibility to ensure that all those presiding at parish Sunday Masses over the weekend 14 - 15 September use the following template and that the liturgy embodies our remembrance meaningfully and does not feel like tokenism.

Considerable thought has gone into the choice of readings and the proper for this Mass, as well as the other elements. They are mandated as part of the decree (see link above). We hope the following notes and Master Template assist the parish community to prepare the liturgy in the way that is most appropriate to local circumstances. It has been developed in response to feedback.

Preparation

We have endeavoured to make things as easy as possible for communities to prepare this liturgy. This is our fourth year of celebrating *Perpetual Day of Remembrance Sunday*, so together we have a lot of experience to draw on.

Like all annual liturgical celebrations, the prayers and readings remain the same. The options hopefully help to accommodate the diversity across parish communities.

The resources seek to support the parish's normal practice of liturgical preparation. Where liturgy is prepared for several worshipping communities, choice remains as it normally does according to local custom, either at a parish/regional level or with individual presiders.

It is important that parish leaders ensure priests supplying on this day receive information well in advance.

Feedback and Response

We are grateful to those who have given thoughtful feedback over the past four years. It is very helpful, and it reflects our diversity.

Mass texts

An explanation of the readings, their internal relationship and meaning for the *Perpetual Day of Remembrance* is addressed in the following section on the [Homily](#).

There were many challenges in choosing readings and a proper for the *Perpetual Day of Remembrance*. Readings that seem appropriate, even beautiful, to you and me, are heard very differently by those who have experienced abuse, and by their families and friends. For example, each year someone suggests the Gospel of the Prodigal Son. A survivor of sexual abuse hears Gospels like this as the Church casting them in the role of the prodigal son and itself in the role of the forgiving father. Such Gospel stories unintentionally add further offence to those who have suffered abuse.

The same is true for some of the presidential prayers in the Missal. They are full of potholes and stumbling blocks that we don't see until they are pointed out.

Suggestions

Some parishes have found it helpful to read some extracts from the decree and accompanying note to the Assembly before the liturgy begins. Extrapolating from this experience, these documents could be used on the Sundays leading up to the *Perpetual Day of Remembrance*.

For those who wish to use the Missal rather than a Master Order of Service, please see the Missal references included in the template.

Liturgical Notes

The recommendations below summarise what is detailed in the rubrics in the following template.

- White vestments
- Use the Paschal Candle in its Easter position on the sanctuary.
- Some hymn suggestions are included on **p. 10-11**, including the commissioned instrumental piece, 'The Innocents'.
- The '[Ode to the Light of Christ](#)' accompanies the Entrance Procession.
It is recommended the Ode be read from the Ambo. It is essentially a scriptural text.
It is also recommended that it be read by one person in keeping with the traditional way we proclaim Odes, such as on Anzac Day.
- The Introduction is the place for any specific comments about our history of sexual abuse of children. See under the heading 'Preaching' below.
- The [Penitential Act](#): either
Option II (n. 5) as per the Missal.
OR
Option III (n. 6) drafted for this occasion as per the Master Template.
- A suggested [Universal Prayer](#) has been drafted that echoes the prayer 'In the Light of Your Love" p. 5.
- The [Eucharistic Prayer for Various Needs and Occasions IV](#) is consistent with this being a 'Mass for Various needs and Occasions'. In choosing this Eucharistic Prayer we were drawn by the section beginning 'Open our eyes to the needs of ... '
- **Green text indicates where the local community would insert hymns.**

Preaching

The homily presents challenges on this occasion, especially given it is likely there will be survivors and their families and friends in the Assembly.

The following information is provided in response to requests for more background on the choice of readings.

Essentially the focus is the gospel call to change through the power of God's love which raises up new life amid death and despair. We have endeavoured to focus our prayer on this **conversion or change of heart as the ground of our hope** for a different, and indeed safer future for everyone, adults included. The following detail expands on this.

Firstly, some background

As already indicated, it was a challenge to identify readings. Many possibilities were considered through a long process involving prayer, reflection and consultation, which included the Healing and Support Team and the Office of Safeguarding. Options for readings were sent to some clergy for comment and feedback. All affirmed the choice of texts currently found in the Master Template. These were then sent to Bishop Bill who approved them and indicated his preference that we all use the same readings. The decree specifies this.

Secondly, the Paschal Mystery is the context and focus

As is true every Sunday, these readings are heard in the context of the liturgy which is always a proclamation of the Paschal Mystery. The readings bring a particular lens to this dying-rising mystery of Christ, shining the light of this mystery onto our lives and circumstances. Preaching seeks to open connections between Christ's life and ours, to help us recognise and find meaning and direction in the paschal rhythm of our lives. This mystery is the impetus of our conversion and the source of our hope for new life. In this sense the readings for *Perpetual Day of Remembrance Sunday* are no different.

Thirdly, the Perpetual Day of Remembrance Readings

The readings seek to help us to focus on our experience of death, of loss, of dryness, of hopelessness in the face of impossible challenges – like a valley of lifeless, dry bones. In the face of such dryness and loss, God calls the prophet Ezekiel to speak a word that raises up new life. In response we proclaim in faith, 'My soul is thirsting for the living God'. In the Gospel we hear the faith and promise of a young woman who though she felt 'lowly', dared to say 'yes' to God who had 'done great things' for her, and would continue to do so into the future, routing from the human heart all that diminishes the life of others. And so, the dying-rising pattern of our lives has its influence on others.

It is fair to say that Ezekiel was not part of whatever created the valley of dry bones in which God placed him. There is no avoidance in this reading. God made him walk up and down among the bones.

Similarly, as many say, we are not responsible for creating the dry bones of our Church's history of sexual abuse of children. And still, like Ezekiel, the hand of the Lord has been laid on us. We – the members of the Body of Christ today – are asked by God to 'prophesy' through our lives and prayer, so that healing and life is brought to this valley of dry bones that we all experience in some way.

Our own experiences of such dry bones, our own thirst for the living God, our own remembering of 'the great things God has done for me', empowers us to offer our personal and communal 'yes' to God.

It is for us to ponder how our 'yes' can embody the mercy of God that reaches from age to age; how our 'yes' can help to rout from our own hearts and society those human qualities that continue to enable even subtle forms of abuse – disrespect, silence, judgment, privilege. (cf. The Light of your Love Prayer **p. 5**) What are the dry bones that in this age deal death rather than life?

The striking image of the dry bones and Mary's proclamation connected by our communal 'thirsting for the living God' includes us all, reaching beyond the dichotomies of perpetrator and victim/survivor, past and present, me/us and them.

It is hoped that these readings with their stark images will free the preacher from talking literally about the 'dreadful history ...' in the homily. Rather they invite us all to move beyond just looking at the dry bones of our history and crying out, 'Our bones are dried up, our hope has gone!' They are a word of Hope that invites us to action; to live lives that proclaim the greatness of the Lord here and now. They echo a call to conversion.

If the light of Christ is to shine, if the mercy of God is to reach into this time and place, if hope is to be found, then we need to follow the example of Ezekiel and Mary and say our 'yes' to God. This 'yes' has both a personal and communal dimension.

Fourthly, the liturgy

While the homily/reflection is critical it does not stand alone. All the other liturgical elements and ritual actions BOTH prepare the Assembly to hear the Word proclaimed and broken open in the homily AND embed it as the liturgy continues to unfold until we are missioned at the end to go and announce the Gospel of the Lord.

And the liturgy itself sits in the context of all the promotion and communication of the *Perpetual Day of Remembrance*. This will include decisions made in the parish about how to prepare the Assembly for this feast day.

Bishop Bill's decree on the *Perpetual Day of Remembrance* and the accompanying note recalls our 'dreadful history of sexual abuse of children ...' That story surrounds and informs the liturgy. If the presider wishes to refer to it specifically, this could be done in any Introductory Comments after the Greeting and before the Penitential Act.

Finally

We return to where we began in this section. This reflection is offered in response to requests for more information. It is but a sample of the rich reflections shared by the Standing Committee who proposed them, others who gave feedback and the many homilies and reflections that have been shared in previous years. Please use them as is helpful in your particular context. Both our remembering and our current context call us to bold preaching and prayer, so that God's kingdom will come.

Hymns

It is imagined you will choose hymns from your local repertoire. The following suggestions may be helpful.

Amazing Grace

A New Heart for a New World

Christ Be Our Light

Come As You Are

Do Not Be Afraid
Glory and Praise to Our God
Hosea – Come Back to Me
Like a Shepherd
Make Me a Channel of Your Peace
Open My Eyes Lord
Psalm 139: How Rich are the Depths of God
Shepherd Me O God
Strong and Constant
Table of Plenty
The Face of God

[A Rightful Place](#) by Steve Angrisano.

[10,000 Reasons \(Bless the Lord\)](#) by Steve Angrisano. This one is not as strongly connected but might work for you.

[The Commons: Christ our Light has Come](#) by Steve Angrisano and Curtis Stephan. The immediate context for this one is Christmas. It picks up the strong PDoR themes of light and darkness. It provides an opportunity to reflect on the deep truth that the cradle and the cross are all part of the one Paschal Mystery of Christ.

Richard Cootes music has a variety of possibilities including:

- *The Lord is my Light*
- *Breath of God*

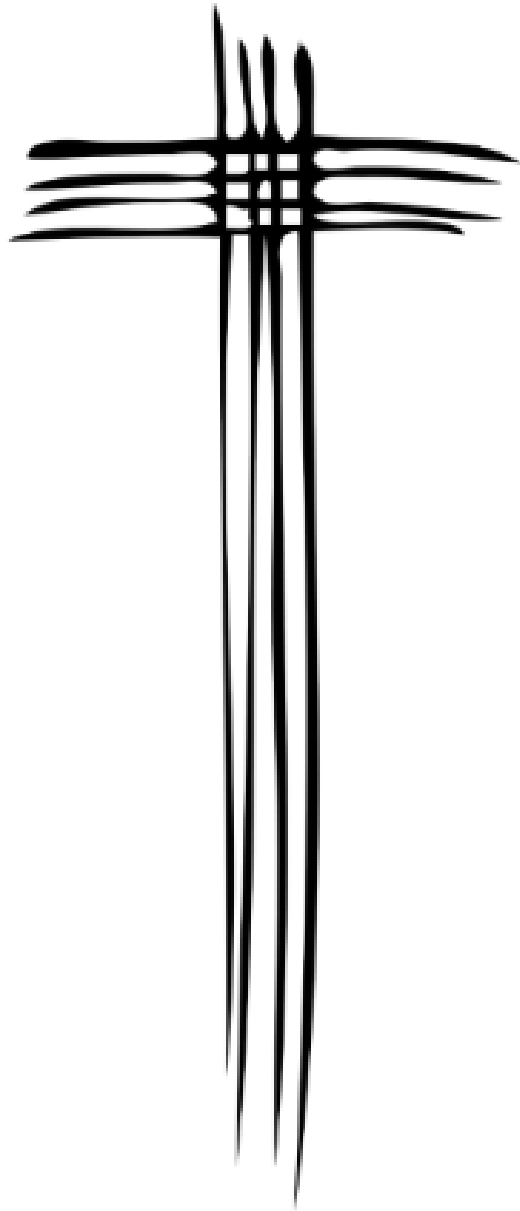
[We Turn To You](#) by Michael Mangan.

Other music suggestions include

'The Innocents' is a specially commissioned instrumental piece, developed in a collaboration between Elizabeth Seysener, a survivor from the Clergy Abused Network (CAN), and composer David Banney, with the support of Zimmerman Service Healing and Support. It is available on the diocesan website as an [audio file](#).

[If Not Now](#) by Carrie Newcomer. The song is about a change of heart. Over the years many communities have included this song. We have the permission of Carrie and her manager to use this song for the Perpetual Day of remembrance. If you play it from the link above or an audio file, you must make the following acknowledgement on screen or in your People's Booklet. **Music Audio: Complimentary Licence granted by PPCA within a Service of Worship.**

We Sing for Those Whose Song is Silent by John Bell. Thanks to Anne Millard, Cath Mahony and the Communications Team, this is available on the diocesan website in two forms: [video](#) and [audio file](#).



Master Template

The Introductory Rites

The usual preparations for Mass are made.

The Paschal Candle is moved into the sanctuary to stand where it does during the Easter Season. It is lit before the people gather.

The Church lights are left off. At evening Mass consider keeping the lighting as low as possible while ensuring people's safety.

Gathering

The person proclaiming the Ode goes to the ambo/lectern.

Option 1:

The Entrance Procession forms as usual and the person reading the Ode moves to the ambo (or lectern) from which it is to be read.

The reader of the Ode gestures for the Assembly to stand. Allow silence to fall before the Ode begins. The Entrance Procession takes place while the Ode is read.

OR

Option 2:

There is no Entrance Procession as such. Ministers, except for the presider, are in place before the liturgy begins. At the appointed time the presider moves from the sacristy to stand before the altar. He then kneels. The Assembly also kneels. The deacon/reader of the Ode could give an instruction - 'Please kneel' as needed.

When all is still the Ode is proclaimed.

When the Ode is complete the presider stands and moves in silence to the chair. The Assembly stands at the same time.

Ode to the Light of Christ

Come, let us walk in the Light of the Lord.

Let us not fear the past

when our hearts were heavy. (Is. 2:5)

Let us Shine the Light of Christ.

Come, let us bring light from the darkness.
Let us make evil good
and find sweet in the bitter. (Is. 5:20)
Let us Shine the Light of Christ.

Come, let us weep together
when the light grew dark with the clouds,
from the darkness and distress. (Is. 5:30)
Let us Shine the Light of Christ.

Come, let us walk with our brothers and sisters,
those who have walked in darkness.
Let them see the great Light of God. (Is. 9:2)
and let us Shine the Light of Christ.

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Once the presider is at his chair, the lights are turned on. The reader of the Ode returns to her/his place.

When all the lights are on and there is stillness and silence, the presider begins.

Greeting

Presider: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Then the priest, extending his hands, greets the people, saying:

Presider: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

All: And with your spirit.

Introduction

The presider introduces the occasion as appropriate.

Penitential Act

EITHER

Presider: Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

Presider: Have mercy on us, O Lord.

All: For we have sinned against you.

Presider: Show us, O Lord, your mercy.

All: And grant us your salvation.

Presider: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All: Amen.

OR

Presider: Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

Presider: Lord Jesus you are our hope:
Lord, have mercy.

All: Lord, have mercy.

Presider: Lord Jesus you rout the proud of heart and exalt the lowly:
Christ, have mercy.

All: Christ, have mercy.

Presider: Lord Jesus you send the rich away empty and fill the hungry
with good things:
Lord, have mercy.

All: Lord, have mercy.

Presider: May almighty God have mercy on us,
forgive us our sins,

and bring us to everlasting life.

All: Amen.

Gloria

The Assembly prays the Gloria according to local custom.

**Glory to God 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.**

Collect

EITHER

(24th Sunday in OT)

Presider: Let us pray.

Pause for silent prayer.

Look upon us, O God,
Creator and ruler of all things,

and, that we may feel the working of your mercy,
grant that we may serve you with all our heart.
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.

All: Amen.

OR

(MVNO Thanksgiving B p.1387)

Presider: Let us pray.

Pause for silent prayer.

O God, the Father of every gift,
we confess that all we have and are comes down from you;
teach us to recognize the effects of your boundless care
and to love you with a sincere heart and with all our strength.

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.

All: Amen.

Please be seated.

Liturgy of the Word

First Reading

A reading from the Prophet Ezekiel (37:1-14)

The hand of the Lord was laid on me, and he carried me away by the spirit of the Lord and set me down in the middle of a valley, a valley full of bones. He made me walk up and down among them. There were vast quantities of these bones on the ground the whole length of the valley; and they were quite dried up. He said to me, 'Son of man, can these bones live?' I said, 'You know, Lord.' He said, 'Prophecy over these bones. Say, "Dry bones, hear the word of the Lord. The Lord says this to

these bones: I am now going to make the breath enter you, and you will live. I shall put sinews on you, I shall make flesh grow on you, I shall cover you with skin and give you breath, and you will live; and you will learn that I am the Lord.”

I prophesied as I had been ordered. While I was prophesying, there was a noise, a sound of clattering; and the bones joined together. I looked, and saw that they were covered with sinews; flesh was growing on them and skin was covering them, but there was no breath in them. He said to me, ‘Prophecy to the breath; prophecy, son of man. Say to the breath, “The Lord says this: Come from the four winds, breath; breathe on these dead; let them live!”’ I prophesied as he had ordered me, and the breath entered them; they came to life again and stood up on their feet, a great, an immense army.

Then he said, ‘Son of man, these bones are the whole House of Israel. They keep saying, “Our bones are dried up, our hope has gone; we are as good as dead.” So prophecy. Say to them, “The Lord says this: I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this it is the Lord who speaks.”’

The Word of the Lord.

All: Thanks be to God.

Pause for quiet reflection.

Responsorial Psalm

Ps 41:2-3; 42:3-4. R. see Ps 41:3

(R.) My soul is thirsting for the living God.

1. Like the deer that yearns
for running streams,
so my soul is yearning
for you, my God. (R.)

2. My soul is thirsting for God,
the God of my life;
when can I enter and see
the face of God? (R.)
3. O send forth your light and your truth;
let these be my guide.
Let them bring me to your holy mountain
to the place where you dwell. (R.)
4. And I will come to the altar of God,
the God of my joy.
My redeemer, I will thank you on the harp,
O God, my God. (R.)

Pause for quiet reflection.

Second Reading

A reading from the letter of St Paul to the Romans (14:7 – 9)

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living.

The Word of the Lord.

All: Thanks be to God.

Pause for quiet reflection.

Gospel Acclamation *Please stand.*

All: Alleluia, alleluia!

Shine in the world like bright stars;
you are offering it the word of life. (Phil 2:15-16)

Alleluia!

Gospel

Minister: The Lord be with you.

All: And with your spirit.

Minister: A reading from the holy Gospel according to Luke. (1:46-56)

All: Glory to you, O Lord.

Mary said:

'My soul proclaims the greatness of the Lord
and my spirit exults in God my saviour;
because he has looked upon his lowly handmaid.
Yes, from this day forward all generations will call me blessed,
for the Almighty has done great things for me.
Holy is his name,
and his mercy reaches from age to age for those who fear him.
'He has shown the power of his arm,
he has routed the proud of heart.
He has pulled down princes from their thrones and exalted the lowly.
The hungry he has filled with good things, the rich sent empty away.
He has come to the help of Israel his servant, mindful of his mercy
– according to the promise he made to our ancestors –
of his mercy to Abraham and to his descendants for ever.'

Mary stayed with Elizabeth about three months and then went back home.

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

The Assembly is seated.

Homily

Profession of Faith *Please stand.*

The Assembly prays the Creed in keeping with local custom.

Universal Prayer

Presider: Sisters and brothers, let us pray to the God of light and truth for our needs and those of the world.

Reader: For the gift of wisdom and humility.
God of mercy ...

All: Hear our prayer.

Reader: For the gift of truth and integrity.
God of mercy ...

All: Hear our prayer.

Reader: For the gift of love and compassion.
God of mercy ...

All: Hear our prayer.

Reader: For the gift of courage and forgiveness.
God of mercy ...

All: Hear our prayer.

Reader: For the gift of acceptance and freedom.
God of mercy ...

All: Hear our prayer.

Reader: For those who have been affected by abuse.
God of mercy ...

All: Hear our prayer.

Reader: For those who are sick.
God of mercy ...

All: Hear our prayer.

Reader: For those who have died.
God of mercy ...

All: Hear our prayer.

Presider: God of the living and the dead, in Jesus you raise us up to shine your light in the dark places of our world. Hear these

prayers and help us to always remember how much we are loved. We ask this through your Son, Jesus Christ our Lord.

All: Amen.

The Liturgy of the Eucharist

Presentation and Preparation of the Gifts

Insert a hymn if one is being used.

Once the altar is prepared, the priest receives the gifts according to local custom and moves to the altar.

He takes the bread and holding it slightly above the altar, says inaudibly:

Presider: Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

All: Blessed be God forever.

Taking the chalice that had previously been prepared by the Deacon, and holding it slightly above the altar, the priest says inaudibly:

Presider: Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

All: Blessed be God forever.

The priest bows and says inaudibly:

Presider: With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

Then the priest washes his hands, saying inaudibly:

Presider: Wash me, O Lord, from my iniquity
and cleanse me from my sin.

*The priest stands at the altar and addresses the Assembly, extending
and then joining his hands.*

Presider: Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

**All: May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer over the Offerings

EITHER

(24th Sunday in OT)

With hands extended the priest prays:

Presider: Look with favour on our supplications, O Lord,
and in your kindness accept these, your servants' offerings,
that what each has offered to the honour of your name
may serve the salvation of all.
Through Christ our Lord.

All: Amen.

OR

(MVNO – Holy Church – A Spiritual Gathering p.1349)

With hands extended the priest prays:

Presider: Look with gracious favour, O Lord, we pray,
on the offerings of your servants,
that they may truly understand and proclaim with confidence
what is right and wholesome in your sight.
Through Christ our Lord.

All: Amen.

Eucharistic Prayer for Various Needs and Occasions IV: Jesus who went about doing good.

Presider: The Lord be with you.

All: And with your Spirit.

Presider: Lift up your hearts.

All: We lift them up to the Lord.

Presider: Let us give thanks to the Lord our God.

All: It is right and just.

Presider: It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbour
to the oppressed and the afflicted.

By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory,
as without end we acclaim:

**All: Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

With hands extended, says:

PC: You are indeed Holy and to be glorified, O God,
who loves the human race
and who always walks with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

He joins his hands and, holding them extended over the offerings, says:

CC: Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and + Blood
of our Lord Jesus Christ.

On the day before he was to suffer,
on the night of the Last Supper,
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

Take this, all of you, and eat of it,
for this is my Body,
which will be given up for you.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

In a similar way, when supper was ended,
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

Take this, all of you, and drink from it,
for this is the chalice of my Blood,
the Blood of the new and eternal covenant
which will be poured out for you and for many
for the forgiveness of sins.
Do this in memory of me.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Then he says:

The mystery of faith.

The people respond as per the local custom.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

or

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

or

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

Then the priest, with hands extended, says:

CC: Therefore, holy Father,
as we celebrate the memorial of Christ your Son,
our Saviour,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection,
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again

and we offer you the Bread of life
and the Chalice of blessing.

Look with favour on the oblation of your Church,
in which we show forth
the paschal Sacrifice of Christ
that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

C I: Bring your Church, O Lord,
to perfect faith and charity,
together with Francis our Pope, Michael our Bishop,
with all Bishops, Priests and Deacons,
and the entire people you have made your own.

Open our eyes
to the needs of our brothers and sisters;
inspire in us words and actions
to comfort those who labour and are burdened.
Make us serve them truly,
after the example of Christ and at his command.
And may your Church stand as a living witness
to truth and freedom,
to peace and justice,
that all people may be raised up to a new hope.

C II: Remember our brothers and sisters **(N. and N.)**,
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.
Grant also to us,
when our earthly pilgrimage is done,

that we may come to an eternal dwelling place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of
God,
with the Apostles and Martyrs,
(with Saint N.: *the Saint of the day or Patron*)
and with all the Saints,
we shall praise and exalt you
through Jesus Christ, your Son.

He takes the chalice and the paten with the host and, raising both, he says:

PC/ CC: Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

All: Amen.

Please stand.

The Communion Rite

The Assembly stands and the priest continues:

Presider: At the Saviour's command
and formed by divine teaching,
we dare to say:

The priest extends his hands and, together with the Assembly, continues:

**All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,**

**as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

With hands extended, the priest continues alone, saying:

Presider: Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

The priest joins his hands, and the people conclude the prayer, saying:

**All: For the kingdom,
the power and the glory are yours
now and for ever.**

The priest, with hands extended, says aloud:

Presider: Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

The priest joins his hands, and concludes the prayer:

Presider: Who live and reign for ever and ever.

All: Amen.

The priest extends and then joins his hands, and continues:

Presider: The peace of the Lord be with you always.

All: And with your spirit.

Presider: Let us offer each other the sign of peace.

The Assembly exchanges a sign of peace, according to local custom, that expresses peace, communion, and charity. The priest gives the Sign of Peace to the Deacons and other ministers.

The priest then takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

Presider: May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

Meanwhile the Assembly says.

**All: Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.**

Please kneel or sit.

The priest, with hands joined, says quietly:

Presider: Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

or

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgement and condemnation,
but through your loving mercy
be for me protection in mind and body

and a healing remedy.

The priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice while facing the Assembly, says aloud:

Presider: 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.**

Communion

Insert a communion hymn.

The hymn begins as the presider receives Communion and continues until the Communion procession finishes.

A period of silence follows.

Song After Communion

Options include: 'The Innocents' (p. 11), Carrie Newcomer's song, 'If Not Now' (p. 11) or 'We Sing for Those Whose Song is Silent' (p. 11),

Prayer after Communion

EITHER

(24th Sunday in OT)

The priest stands, and with hands joined, says:

Presider: Let us pray.

Pause for silent prayer.

May the working of this heavenly gift, O Lord, we pray,
take possession of our minds and bodies,
so that its effects, and not our own desires,
may always prevail in us.

Through Christ our Lord.

All: Amen.

OR

The priest stands, and with hands joined, says:

(MVNO – Church – Pastoral gathering p. 1349)

Presider: Let us pray.

Pause for silent prayer.

Grant us, O merciful God,
that the holy gifts we have received
may confirm us in our resolve to do your will
and make us everywhere witnesses to your truth.
Through Christ our Lord.

All: Amen.

The Concluding Rites

Greeting

The priest, with hands extended over the Assembly, says:

Presider: The Lord be with you.

All: And with your spirit.

Commission to Shine the Light of Christ

Presider: Let us walk in the Light of the Lord.
Let us not fear the past
when our hearts were heavy.

All: Let us Shine the Light of Christ. (Is. 2:5)

Presider: Let us bring light from the darkness.
Let us make evil good
and find sweet in the bitter.

All: Let us Shine the Light of Christ. (Is. 5:20)

Presider: Let us weep together
when the light grew dark with the clouds,
from the darkness and distress.

All: Let us Shine the Light of Christ. (Is. 5:30)

Presider: Let us walk with our brothers and sisters,
those who have walked in darkness.
Let them see the great Light of God.

All: And let us Shine the Light of Christ. (Is. 9:2)

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Blessing

Presider: May almighty God bless you,
the Father, and the Son, and ✠ the Holy Spirit.

All: Amen.

Dismissal

Presider: Go and announce the Gospel of the Lord.

All: Thanks be to God.

Recessional Procession

If a recessional hymn is accompanying the procession, it is inserted here.

Playing Carrie Newcomer's song 'If Not Now' is another option.

Acknowledgements

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Graphic Design: Communication team. Diocese of Maitland-Newcastle.

Shine the Light of Christ

Diocese of Maitland-Newcastle

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