



# National Council of Priests of Australia

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## **Press Release – 23 February 2011** **National Council of Priests of Australia**

The NCP committee currently meeting in Belmont, Victoria, acknowledges that the introduction of the new missal translation will introduce significant liturgical change. As with all change, this will be received by priests across Australia with mixed reactions.

At our Parramatta convention in July 2010 considerable time was given to discuss the content and implementation of the new missal with liturgical experts. Various diocesan presentations initiated by the hierarchy have also been attended by priests. At our convention, the response from the majority of members present was disappointment at the lack of consultation amongst priests and faithful to the text presented.

A detailed examination of the translation evokes different responses. Some members have called for a moratorium or boycott of the translations; others have expressed the view that there should be a trial period of usage; and some are content with the new texts and think it is an improvement on the previous translation.

The NCP recognises that our union with Jesus in the Eucharist is at the heart of our life as priests and more than anything else expresses the unity of our Church. It should not be a source of contention or disunity.

The Eucharist is much more than a particular translation of the rite by which it is celebrated but language can exclude people, particularly women. The Church has generously extended an indult to accommodate people who are uncomfortable with the vernacular and prefer the Tridentine style. This includes younger people who were not born when this rite was common place. Similarly there will need to be some tolerance of people who find this new translation unacceptable.

As in the past, individual priests will adapt and adopt styles to suit individual circumstances whilst being faithful to the key elements of the Eucharistic tradition in the Church.

We would not like to see the Eucharist be a source of division or an exercise in control and power by a particular ideological position within the Church.