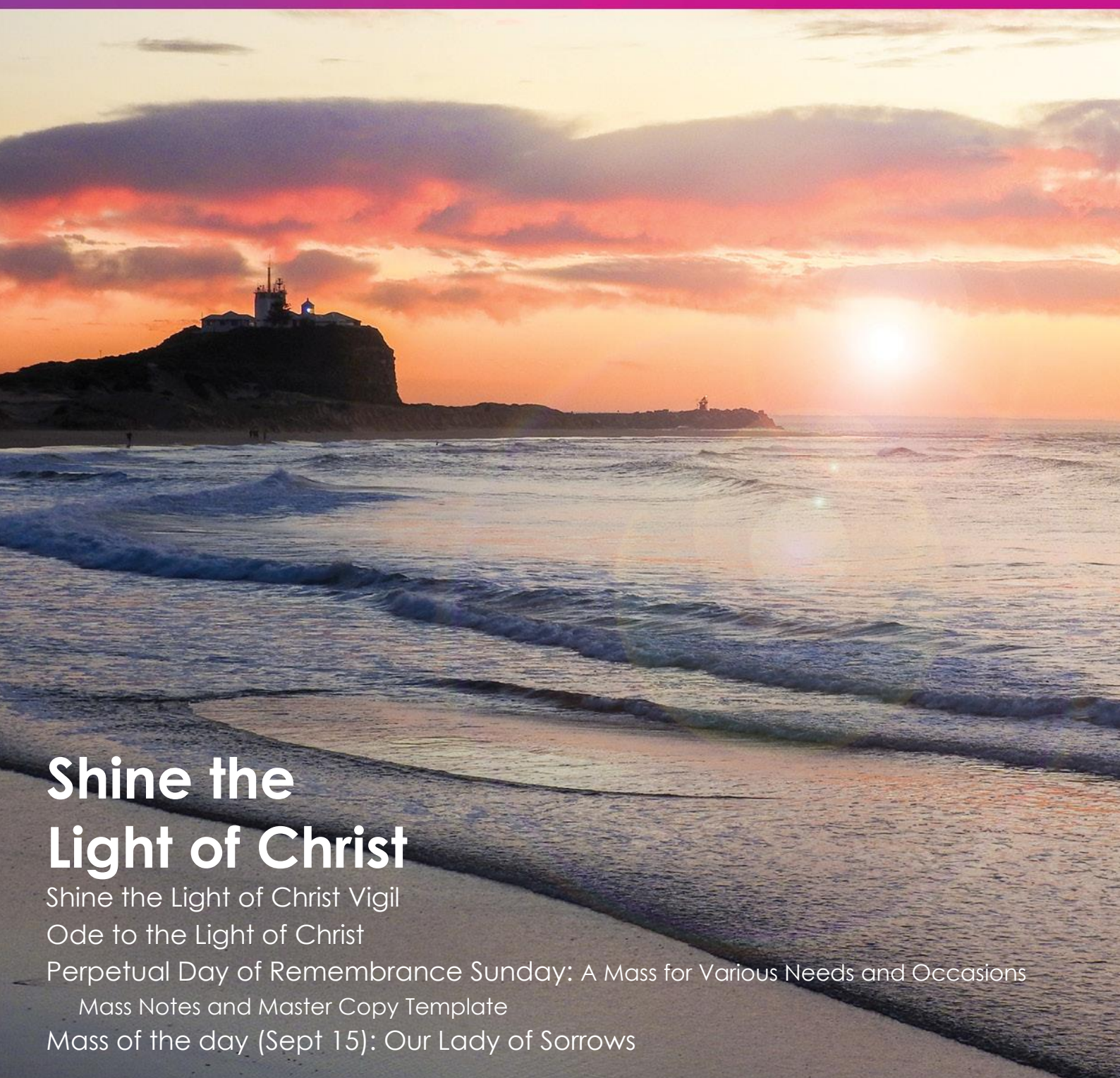


# Perpetual Day of Remembrance

## Resources for Parish Communities

Sunday September 12, 2021



## Shine the Light of Christ

Shine the Light of Christ Vigil

Ode to the Light of Christ

Perpetual Day of Remembrance Sunday: A Mass for Various Needs and Occasions

Mass Notes and Master Copy Template

Mass of the day (Sept 15): Our Lady of Sorrows



[www.mn.catholic.org.au](http://www.mn.catholic.org.au)



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

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

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

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

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

## Contents

Ode to the Light of Christ .....	2
Introduction.....	4
Background .....	4
National Child Protection Week.....	6
Prayer Resources .....	7
Shine the Light of Christ Vigil .....	7
Prayer for turning on 'the light of Christ' .....	7
For turning off the lights .....	8
'Ode to the Light of Christ' by Fiona Duque.....	8
'If Not Now' by Carrie Newcomer .....	9
Mass for September 15 – Our Lady of Sorrows (Memorial) .....	9
Prayer with the Scripture readings .....	10
Sunday Mass Overview .....	11
Introduction .....	11
Preparation .....	11
2020 Feedback and Response .....	11
Liturgical Notes .....	12
Preaching.....	13
Master Template .....	16
The Introductory Rites .....	16
Liturgy of the Word.....	20
The Liturgy of the Eucharist.....	24
The Concluding Rites .....	34

# Introduction

**2021** As we take another step into our experience of the Perpetual Day of Remembrance, we will begin with what is relevant to this year. The Background information below explains the rationale, intention and story of this day.

This year the survivor led aspect of our response is focused on promotion of the Bishop's Healing Fund and some symbolic public acknowledgements which are being finalised.

Once again COVID-19 is impacting our prayer and worship response.

Given the significant change last year with Bishop Bill decreeing *Perpetual Day of Remembrance Sunday* there has been little change to the parish resource this year. This provides parishes with an opportunity to deepen their appreciation of the meaning of the day and their familiarity with the prayer and worship options. Parishes liturgical choices are now informed by experience.

The most significant development of the resource is the 'Sunday Mass Overview' section beginning on p.10. This includes a response to the feedback received last year and more information on the readings for the day.

Information in the '2020' section of the background information on p. 5-6 remains important.

As always *National Child Protection Week* leads into our marking of the *Perpetual Day of Remembrance*. Further information is on p. 6. Please note, in this diocese *Perpetual Day of Remembrance Sunday* takes precedence over Child Protection Sunday.

*National Child Protection Week* highlights the positive changes that have been made over many years. These include changes to policies, processes and procedures. These external changes need to be accompanied by a deeper change of heart so they become more than a legislative requirement to tick boxes. When they express our deep-set attitudes and values these actions will be natural and instinctive. The *Perpetual Day of Remembrance* seeks to bring about this deeper change of heart in all of us.

## Background

**2017** As part of [Lina's Project](#), Bishop Bill Wright established September 15 as a *Perpetual Day of Remembrance* throughout the diocese. Such a day holds before us our history of child sexual abuse and the reality of its continual unfolding in the lives of those directly and indirectly affected.

The intention is that this day be marked in a variety of ways including survivor led events which will develop from year to year. It is hoped these events provide an opportunity for all of us to stand with survivors.

It is equally important that the Church mark this day with prayer, ritual and worship. As a people of faith, commissioned by Jesus to live in remembrance of him, we know the importance and power of remembering. Our remembering not only functions to ensure that such abuse never happens again. More than that, our liturgical remembering is permeated with the light of Christ's Paschal Mystery becoming the source of our ongoing conversion and hope. It is only with the power of this light that our eyes and hearts will be open to

discerning the cultural change necessary for the Church to be ever more truly a sign and instrument of God's reign right here and right now.

Our Church response is shaped by our liturgical wisdom and experience, and by the light of the Paschal Mystery. It too will grow and develop from year to year.

**2018** 2018 saw a small start in the way the Church community marked the day. Resources were provided to all parishes for the celebration of Mass on Sunday September 16. The focus was on Mass at the Sacred Heart Cathedral where Bishop Bill presided.

**2019** In 2019 the Diocesan Liturgy Council established a Perpetual Day of Remembrance Standing Committee. This committee worked in collaboration with Healing and Support Services, the Office of Safeguarding and Bishop Bill. The Church response was named **Shine the light of Christ**. This title captures the essence of the Church's mandate to repent, believe and proclaim the Good News, especially in the darkest places of our human experience. Three resources were developed to enable the participation of all people irrespective of their affiliation with a parish community: a resource for parishes, another for Church agencies, group and schools, and another for individuals and households.

September 15 fell on a Sunday and the parish resource focused on Sunday Mass. The Standing Committee finalised its work by undertaking an evaluation by all members of the community. The feedback though small, was collated to inform the future development of the Church's response to the *Perpetual Day of Remembrance*.

**2020** The Diocesan Liturgy Council's Standing Committee established in 2019 gathered again to prepare resources for 2020. A development this year has been the establishment of the 'Perpetual Day of Remembrance and *National* Child Protection Week Coordinating Committee'. This has enhanced consultation with Healing and Support Services, the Office of Safeguarding and provided a platform for further consultation with Bishop Bill and Fr Andrew Doohan, the Vicar General.

2020 has also presented its own challenge – the COVID-19 pandemic – which continues to impact all aspects of life across the nation. Schools, parishes and households are experiencing uncertainty, grief, change and restrictions. The primary concern remains the safety and wellbeing of communities and individuals. In the midst of these circumstances it is important that our commitment to the *Perpetual Day of Remembrance* remains strong.

Because of COVID-19 it has not been possible to facilitate a survivor led event this year. Without the opportunity to gather, survivors and their families will acknowledge the day as is most appropriate for them.

The significant development in the Church response for 2020 is Bishop Bill's decision to [decree](#) *Perpetual Day of Remembrance Sunday* as a feast day to be inscribed in the diocesan liturgical calendar. This is explained in the [letter](#) accompanying the decree. It will be celebrated on the Sunday of or prior to September 15 replacing the Mass for the Twenty-Fourth Sunday in Ordinary Time. This has enabled us to determine the readings and prayers used for the celebration of Mass on this Sunday.

This decree will assist parishes in resolving clashes with other events as experienced last year. Parishes will be able to ensure that sacraments of initiation, first reconciliation, altar server graduations and other events are scheduled for other weekends.

True to the nature of Catholic prayer and liturgy, some aspects of our Church response will remain the same every year, other things will change, and new things will be included as we continue to change and grow.

The *Perpetual Day of Remembrance* continues to push us to think deeply about what it means to be and live Catholic. 'Catholic' is a big word. Our unity is marked by enormous diversity. As noted in some of the evaluations received last year, this diversity requires great sensitivity in discerning our communal faith response. No matter what we do, some will appreciate it and some will find it challenging and even offensive. Some want us to keep remembering our history of child sexual abuse and some find the constant reminders harmful.

The following resources seek to respect this diversity by giving communities and individuals a range of choices, from Sunday Mass to something as simple and powerful as turning on a light.

As a faith community it is important for all of us to recognise that this day responds to a deep need in some of our brothers and sisters. As members of the community of Jesus' disciples – irrespective of our affiliation with the worshipping community – we stand together, with survivors, against all forms of abuse and for cultural change that will promote fullness of life for all. As the saying goes, 'It takes a village ...' We need every glimmer of light if together we hope to **Shine the light of Christ** into this dark space: a light of solidarity, a light of prayer, a light of courage and commitment to change, a light of healing and hope.

We continue to learn from experience and find our way forward in this space. We are grateful to those who gave feedback last year. It was very helpful. There will be an opportunity to provide feedback again this year.

We hope these resources support your community in honouring the commitment Bishop Bill made to survivors to remember our history of sexual abuse so that it will never happen again. Let us pray that the light of Christ will shine in our Church and neighbourhoods. Let us pray for the grace to continue to change and grow from death into life.

## National Child Protection Week

*National Child Protection Week* is not part of the diocesan *Perpetual Day of Remembrance*. However, as an annual national event it stands as an important prelude which helps prepare us for the *Perpetual Day of Remembrance*. This year *National Child Protection Week* runs from Sunday September 5 to Saturday September 11. The 2021 theme is **Every child in every community needs a fair go.**

Our diocesan community is committed to support *National Child Protection Week*. This is a wonderful opportunity to celebrate and promote the great work that has been done and continues to be done in this space. Parishes and schools have been sent an array of resources by Connie Peate and Sophie Dougherty from the Office of Safeguarding. Please click on this [link](#) for more information.

Louise Gannon rsj, Diocesan Manager of 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, Petrina Massey, Cathy White, Ed Wright, Daniel Lee Chun Wei, Andrew Slater,

# Prayer Resources

There is an option here for everyone!

## Shine the Light of Christ Vigil

**Churches, Schools, Diocesan Agencies and associated groups, individuals, house mates, families and communities.**

To draw a line of continuity with *National Child Protection Week*, we invite you to begin our *Perpetual Day of Remembrance* with a Shine the Light of Christ Vigil.

All communities and individuals listed above are invited to turn/leave on a light on Saturday night September 11, the last day of *National Child Protection Week* and the Vigil Mass for *Perpetual Day of Remembrance Sunday*.

This is a simple and public way to show we stand with survivors, their families and friends, and that we are committed to **Shine the Light of Christ** on this issue and in our world. Please see immediately below the *Prayer for Turning on the Light of Christ*.

This will be easy for parishes to do after their Vigil Mass.

## Prayer for turning on 'the light of Christ'

*If there is more than one person, the introductory dialogue will work as indicated below. If you are alone, you might also say the response and omit 'Let us pray.'*

Person 1: The light of Christ shines in the darkness

**Response: and the darkness shall never overcome it.**

Let us pray

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 proclaim the greatness of your love in our lives.

As darkness falls may these lights remind us  
of our mission to shine the light of your love  
on the darkness of our Church and world.

Create a clean heart in us O God.

Where people are disempowered  
May we shine the light of your paschal wisdom.  
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.

### **For turning off the lights**

Day has dawned.  
As we turn off our lights  
we commit to shining the light of Christ in all we do  
throughout our day.

### **'Ode to the Light of Christ' by Fiona Duque**

Fiona Duque from St Bede's Catholic College Chisholm has written a beautiful *Ode to the Light of Christ*. In keeping with the traditional way we proclaim an Ode, for example on Anzac Day, we recommend that it be proclaimed by one person and listened to by the community. See **p. 2**.

This Ode will remain one of the permanent features of the Church response to the *Perpetual Day of Remembrance*.





## 'If Not Now' by Carrie Newcomer

Carrie Newcomer and her manager have given us permission again to use her beautiful song 'If Not Now' **in prayer and worship associated with the 2021 Day of Perpetual Remembrance**. We have clarified that this permission extends to any live streamed Masses.

The song is not about abuse. It is about a change of heart. Those who used it last year thought it worked very well.

We recommend the following options

- Permission includes the use of the video available [here](#). If there is no internet access in your church someone might provide it via their portable modem. If you use the video, please take care that no ads come up on the screen during Mass.
- The song can be played or purchased from various music platforms. You might like to consider purchasing in return for Carrie's generous response to our request to use her work.

There will be no need for words as the COVID advice is that communities do not sing. It is preferable to let people listen or watch the YouTube clip.



## Mass for September 15 – Our Lady of Sorrows (Memorial)

September 15 falls on Wednesday this year. The twenty-Fourth Week of Ordinary Time and the memorial for Our Lady of Sorrows.

The options for Mass this day are identified in the ordo and on LiturgyHelp. Whatever choices made the readings and proper provide a rich feast for prayer and reflection on this day. It might be appropriate to make an explicit link to the Sunday liturgy by using one of its special elements. For example: the [Universal Prayer](#), 'If Not Now' by Carrie Newcomer, the [Ode to the Light of Christ](#), the '[Commission to Shine the Light of Christ](#)'.

Some people who come to Mass on this day may be conscious that this is the actual day of remembrance.

## Prayer with the Scripture readings

God speaks to us in the Word proclaimed. Prayer with the scripture readings both personally and in groups is a great source of nourishment. The Word of God always calls us to a change of heart and to action for the sake of the coming of God's Kingdom here and now.

You are invited to take time to pray with the scripture readings for *Perpetual Day of Remembrance Sunday*. These are found in the Mass Template on p. 20-22.

There are many forms of praying with the scripture. The following two ancient forms of prayer are offered for those who would like to follow a pattern.

### Lectio Divina

1. The scripture is read.  
Reflect: What phrase grabs your attention?  
Share if you are in a group.
2. The scripture is read a second time.  
Reflect: What is the Holy Spirit saying to you?  
Share if you are in a group.
3. The scripture is read a third time.  
Prayer: What word does the scripture move me to say to God?  
Share your prayer if you are in a group.
4. The scripture is read a fourth time.  
Rest in the presence of God.

### Mystagogical Reflection

1. Experience of encounter with Christ in the Word proclaimed ...
2. What happened? (Recollection)
3. What did you notice and/or experience/feel? What moved your heart? What does it mean for you? (Reflection)  
*This is an invitation to be attentive to Christ in the encounter.  
What is the Holy Spirit revealing to you about the dying – rising mystery of God's saving love?  
How does this relate to your life experience? How does it help you find meaning in your experience?*
4. What does it mean? What are you learning? (Catechesis)  
*This is an invitation to connect your experience and the meaning you have found in it, with our Catholic faith.  
How do the insights of our Catholic faith help us deepen our understanding of our experience, and vice versa?*
5. Why does it matter to you/us? (Connection)  
*What has this revelation/learning to do with our life here and now? How is it inviting us to participate in the Paschal Mystery?*
6. How will you live differently as a result of what you heard? (Conversion)  
*What is dying? What is being raised up?*

Contemplate – rest in the presence of God.

# Sunday Mass Overview

As noted earlier, in this diocese *Perpetual Day of Remembrance Sunday* takes precedence over *Child Protection Sunday* which falls on the same day this year.

## Introduction

With Bishop Bill's decree, the Mass for *Perpetual Day of Remembrance Sunday* is the centrepiece of the Church 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 important that our remembrance is embodied in the liturgy in some meaningful way that 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. We hope these notes and Master Template assist the parish community to prepare the liturgy in the way that is most appropriate to your circumstances, particularly in these COVID-19 times.

The following information seeks to provide you with information that will assist you in preparing this liturgy. The increased detail this year is in response to requests for 'more information'.

## Preparation

We have endeavoured to make things as easy as possible for communities to prepare this liturgy, especially given the continuing stress and anxiety with COVID-19. This is our second year of celebrating *Perpetual Day of Remembrance Sunday*. We have made little change to the template. We hope this continuity helps those preparing the liturgy to immerse themselves more deeply in the meaning of this day and use the options available to shape the liturgy to reveal meaning through an encounter with Christ that moves us to conversion and strengthens our hope.

Consequently, there is the same set of readings and the same options in the proper.

The resources seek to support the parish's normal practice of liturgical preparation, including parishes and regions who prepare liturgy for several worshipping communities. The choice of liturgical texts where options occur would remain where it normally does, either at a parish/regional level or with individual presiders.

## 2020 Feedback and Response

We are grateful to those who took the time to give thoughtful feedback on their 2020 experience. It was very helpful. It also reflected our diversity.

Most significantly, the choice of readings and Mass texts and the Master template were affirmed as meaningful and helpful respectively. There was a request for an expanded explanation of why the readings were chosen, their internal relationship and meaning for the *Perpetual Day of Remembrance*. You will find this in the following section headed 'Homily'.

There was a suggestion to retain the readings of the day – 24<sup>th</sup> Sunday in Ordinary Time – and apply them to the *Perpetual Day of Remembrance*. We had already tried to do this. We discovered the cycle the readings for this particular Sunday all present problems and Bishop Bill would need to mandate a change for pastoral reasons every year. One of the significant challenges in celebrating this day is that 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. The same is true for some of the presidential prayers. They are full of potholes and stumbling blocks that we don't see. This experience led to Bishop Bill's decision to establish *Perpetual Day of Remembrance Sunday* as a feast day in the diocese with its own readings and proper. This is explained in detail in the decree and its accompanying note.

One parish shared its experience of reading some extracts from Bishop Bill's decree and accompanying note to the Assembly before the liturgy began. This helped the Assembly to settle into the space and pray with one heart and mind. Extrapolating from this experience, these documents could be used to promote information and formation about the *Perpetual Day of Remembrance* on the Sundays leading up to the actual feast.

While feedback indicates people appreciate the Master Template for the Mass, there was one comment indicating it wasn't needed if people were provided with the Missal references. These references are provided in the template for those presiders who prefer to use the Missal. This is one of the ways the resources provide options to accommodate the variety of needs.

One response shared at length a concern that most people seem to be unaware of the breadth and depth of the diocesan response to our history of child sexual abuse perpetrated by Church personnel and more specifically the nature of our engagement with survivors and their families and friends. A response to this concern is beyond the scope of the diocese's prayer response to the *Perpetual Day of Remembrance*. It is recommended that parish communities who wish to promote such understanding contact the Office of Safeguarding or Healing and Support Team – Zimmerman Service on 49230636

The importance of parish leaders ensuring that relieving presiders receive information well in advance, particularly relating to local decision making, was again noted.

Everyone who responded gave high praise to the 'Ode to the Light of Christ' which was written by Fiona Duque. There was a request from some schools that we have this printed; perhaps next year.

## Liturgical Notes

The following recommendations are spelt out in more detail in the following Master Template.

- White vestments
- Use the Paschal Candle in its Easter position on the sanctuary
- Given the expected continuation of the COVID-19 restriction on communal singing, we have not included music in the following template. If that restriction is lifted parishes can add music as appropriate.
- The '[Ode to the Light of Christ](#)' accompanies the Entrance Procession.

We have recommended that this be read from the ambo. It is essentially a scriptural text.

- The Introduction is the recommended 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. This option is seldom used,  
OR  
Option III (n. 6) drafted for this occasion as per the Master Template.
- We have drafted a [Universal Prayer](#) which echoes the '[Prayer for Turning on the Light of Christ](#)' (p. 7-8)
- The [Eucharistic Prayer for Various Needs and Occasions IV](#): *Jesus went around doing good* 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 ... '
- Use Carrie Newcomer's song 'If Not Now' after communion or during the recessional procession. See [p. 9](#) for details.
- We have included a '[Commission](#)' in the Concluding Rite which is a slightly amended version of the Ode. Bracketing the liturgy with the Ode was thought to be meaningful in this context.

## Preaching

**The homily** presents challenges on this occasion, particularly given it is likely there will be survivors and their families and friends sitting in the Assembly. The extra level of stress on preachers was clear last year when there was so much live steaming which created an indelible record of what anyone said.

Previously, the resource sought to give only a brief indication of the focus of the readings, as per the text below, leaving preachers free to respond to the movement of the Holy Spirit as they prepared a homily for their community.

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

However, feedback has indicated some are wanting more background information and direction. The following information is offered in response to this request.

### **Firstly, some background**

It was a challenge to identify readings. There was a long process of considering possibilities, prayer and reflection, and consultation, including with the Healing and Support team from the Office of Safeguarding. The chosen readings, with a few other options, 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.

### **Secondly, the Paschal Mystery is the context and focus:**

As 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 not 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. No avoidance. 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. Prayer for turning on the light of Christ p. 7) 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 ...'. 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 invite 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.

### **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**

To return to where we began in this section. The information above is offered in response to a request for more information. The reflection on the readings and their application to the *Perpetual Day of Remembrance* 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 were shared with them last year. Please use them as are helpful in your particular context.

### **Gatherings for Preachers**

In 2019 and 2020 Fr Paul O'Neill extended an invitation to all those preaching on this day to gather to reflect on the readings. About eight people took up this invitation in 2019 and only one person did so in 2020. Interestingly, evaluations in both years suggested that such a gathering take place. Obviously, some people did not see the invitation.

This year, any preacher who would like to gather with others might take the initiative and issue an invitation.

There are many ways of praying with the scriptures and sharing reflections and insights. If any gathering would like to try a process of Mystagogical Reflection, there is an outline of this process on p.10.

# Master Template

## The Introductory Rites

*The usual preparations for Mass are made. In addition, 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 Masses consider keeping the lighting as low as possible while ensuring people's safety.*

### Gathering

*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.*

*We recommend using a single voice in keeping with the traditional way we proclaim Odes, such as on Anzac Day.*

### **Ode to the Light of Christ**    Fiona Duque

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

Let us not fear the past  
when our hearts were heavy.

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

Come, let us bring light from the darkness.

Let us make evil good  
and find sweet in the bitter.

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

Come, let us weep together  
when the light grew dark with the clouds,  
from the darkness and distress.

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

Come, let us walk with our brothers and sisters,  
those who have walked in darkness.

Let them see the great Light of God  
and let us Shine the Light of Christ. (Is. 9:2)

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



*Once the presider is at his chair we recommend turning on the lights of the Church.*

*When all the lights are on 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 as is the 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*

(24<sup>th</sup> 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,  
one 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,

one 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.*

Phil 2:15-16

**All: Alleluia, alleluia!**

Shine in the world like bright stars;  
you are offering it the word of life.

**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

*Once the altar is prepared the Priest moves to the altar and where 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*

(24<sup>th</sup> 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 and William 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**

*Silence or instrumental music accompanies communion. Instrumental music begins as the presider receives communion and continues until the communion procession finishes.*

*A period of silence follows.*

## **Song After Communion**

*If you would like to use Carrie Newcomer's song, 'If Not Now', it could be played here.*

## **Prayer after Communion**

*EITHER*

(24<sup>th</sup> 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)**

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

## 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

*The recessional procession takes place in silence or it may be accompanied by Carrie Newcomer's song 'If Not Now'.*

## Acknowledgements

Information © Diocese of Maitland-Newcastle. All rights reserved.

'Ode to the Light of Christ' by Fiona Duque. © 2019 Diocese of Maitland-Newcastle. All rights reserved.

© The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc. and used by permission of the publishers.

The English translation of the Psalm Responses, the Alleluia and Gospel Verses, Acclamations, and the Titles, Summaries, and Conclusion of the Readings, from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved.

Universal Prayer Introduction and Concluding Prayer: © Creative Ministry Resources Pty Ltd

Images: Cover photo: Margaret O'Sullivan rsj. All rights reserved. Used with permission  
p. 2: © Diocese of Maitland-Newcastle. All rights reserved.  
p. 8: S. Hermann & F. Richter from Pixabay  
p. 9: mcredifine from Pixabay. All rights reserved.

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

Shine the Light of Christ