

Perpetual Day of Remembrance

Resources for Parish Communities

Sunday September 11, 2022



Shine the Light of Christ

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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.

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Introduction

2022 marks five years since Lina's Project and Bishop Bill Wright establishing 15 September as a *Perpetual day of Remembrance* throughout the diocese.

A lot has happened in these five years, and particularly in the last twelve months or more. Our context is different, and context informs our feelings and understandings, our priorities and choices, our prayer and liturgy.

Two-and-a-half years of living with COVID-19 has opened our eyes, and the eyes of Australian society, to the broad spectrum of abuse including:

- The increasing incidence of domestic violence and abuse
- Ongoing child abuse in families: physical, sexual, emotional
- Lack of care and resources, and the abuse of the elderly both in aged care homes and our neighbourhoods
- Lack of care and resources, and the abuse of people with a disability, including our brothers and sisters who live with a mental health illness in care facilities and our neighbourhoods
- The sexual abuse and intimidation of women in society and some institutions structured around power, including our parliament
- Abuse of power in government institutions that disrespects all of us and our democratic principles including those of equity and justice
- Rampant abuse of creation, particularly of the earth which is our common home.

Our 2022 context also includes war in the Ukraine, and political and military power struggles and posturing in Asia and the Pacific.

Violence in all its forms, and abuse in particular, exist on a very broad spectrum. The examples listed above are on the extreme end. At the other end are the tiny seeds of abuse which, if not challenged, grow into and enable the extremes. Our long standing 'Prayer for Turning on Light'(p.10-11) names some of these seeds: dishonesty, disrespect, hidden agendas, silence, exclusion. Such behaviours continue in our society, communities and workplaces.

What are we – the Catholic community – learning from our experience of abuse within the Church? How are we changing? What are we noticing and speaking up about now our eyes are wide open? What are we doing differently? How can our story and experience of the historical sexual abuse of children break us open to be a force for good and a source of wisdom in our ever-changing context? We know this landscape inside out. We know it because of the courage of survivors who have spoken up, and the media who amplified their voices and told their stories.

The resources that follow support the Church's prayer response to the *Perpetual Day of Remembrance*. Prayer is not our only response. It is, however, our unique response. The social workers, counsellors, police, media, doctors, lawyers, government and the many other support networks, including our own church networks, continue to respond to survivors and their families with their human presence and particular professional expertise.

The community of faith prays with its eyes and hearts wide open. The community of faith prays that it will be changed – 'it' being the church. The community of faith prays: for those who cannot pray, for those who have lost all hope and faith, for those who see no possibility of healing, no hope for a new day. The community of faith prays for the survivors of sexual abuse perpetuated by members of the Catholic Church.

The community of faith prays for those in our society who are standing up and speaking out and demanding change: those who speak up for the environment; those who speak up for women: people like Rosie Batty, Grace Tame and Brittany Higgins who name our unpalatable truths; family members who speak out about elder abuse and abuse of those living with a mental illness; people who are part of unjust systems and who name a truth and demand change.

The community of faith holds hope for those who are no longer able to hope. As the People of God whose life is grounded in Christ's Paschal Mystery we know and seek to proclaim a truth far deeper than human wisdom and logic. It is the truth that in the very worst, the very darkest, the most devastating and hope-less moments of life, God is there with us, suffering with us, waiting with us, and acting to bring new and unimagined life out of death.

In 2022 our context has sharpened the imperative to remember and reflect on the story of historic child sexual abuse in the church of Maitland-Newcastle. The need for prayer is even more urgent. As always, the point of our remembering and praying is that we will be changed so we will help to shine the light of Christ in all the dark places of our Church and our world. We pray as Jesus taught the disciples

that God's Kingdom will come and God's will be done.

In 2021 we were in lockdown for the *Perpetual Day of Remembrance*. That limited what parishes, schools and agencies could do. There has been little change to the three main resources this year. We listened to feedback from last year and have tweaked and added a few things.

In keeping with the wisdom of our Catholic liturgy, we know it is not about doing things differently, but rather doing things ever more intentionally, ever more deeply, so our prayer moves us to surrender to and to become so at one with God that, with Christ, we continue to pour ourselves out in love for the life of the world.

The main development this year is the inclusion of a version of the 'Stations of the Cross' prepared specifically for the *Perpetual Day of Remembrance*. It is available on the [diocesan website](#) as a separate document.

The background information tracing the year-by-year development of the day and our prayer response is retained in an edited form. Feedback indicates that people find it helpful to revisit the background, rationale, intention and story.

The diverse and strong feeling about this day remains. Diverse and strong feeling exists about all abuse. 'Catholic' implies diversity and appreciates that it strengthens unity. The range of resources seeks to respect our diversity.

Let's be 'catholic'. Let us pray well using strong symbols. Our context calls for renewed boldness. Let's get on with it.

This year the survivor aspect of the *Perpetual Day of Remembrance* focuses on the Bishop's Healing Fund and commissioning a piece of music by a well-respected local Australian composer.

It is also important to note that the imperative to pray is further strengthened by the recently released Australian Catholic Bishops' Social Justice Statement 2022-2023, [Respect: Confronting Violence and Abuse](#).

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 by both survivor-led events and 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. Most significantly our liturgical remembering immerses us in Christ's Paschal Mystery which is the source of our ongoing conversion and hope. It is only with the light of this Mystery 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 by the light of the Paschal Mystery. Some aspects will remain the same every year, other things will change, and new things will be included as we continue to change and grow.

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 The Diocesan Liturgy Council established a 'Perpetual Day of Remembrance Standing Committee' which worked in collaboration with Healing and Support Services, the Office of Safeguarding and Bishop Bill. The Church's prayer 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.

2020 saw the establishment of the 'Perpetual Day of Remembrance and National Child Protection Week Coordinating Committee'. This 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.

The significant development in the Church response for 2020 was Bishop Bill's decision to [decree](#) *Perpetual Day of Remembrance Sunday* as a feast day to be inscribed in the diocesan liturgical calendar. This was explained in the [letter](#) accompanying the decree. It

is celebrated on the Sunday of or prior to September 15 replacing the Mass for the Twenty-Fourth Sunday in Ordinary Time. This enabled us to determine the readings and prayers used for the celebration of Mass on this Sunday. The decree assisted parishes in resolving clashes with other events, especially those related to Sacraments of Initiation.

2021 The survivor-led aspect of our response was focused on promotion of the Bishop's Healing Fund.

COVID-19 impacted our prayer and worship response.

The most significant development of the Parish Resource was the 'Sunday Mass Overview' in response to 2020.

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*. *National Child Protection Week* highlights the positive changes that have been made over many years. These include changes to policies, processes and procedures.

In 2022 *National Child Protection Week* runs from Sunday September 4 to Saturday September 10 continuing the 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. An array of resources has been sent to St. Nicholas Early Education, to CatholicCare, to parishes and schools by Connie Peate and Sophie Dougherty from the Office of Safeguarding. Please click on this [link](#) for more information.

Conclusion

The Healing & Support Team – Zimmerman Service is available should any of this cause distress for any person. Please ring 49230636.

There will be a review of prayer resources for people to complete after the day.

Thank you for your commitment to stand with our brothers and sisters who are suffering and 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,
Cathy White, Ed Wright, 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 10, 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, and 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 live in the light of your love.

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 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.

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. 5**.

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

Our Father

Within our rich tradition of Christian prayer, the *Our Father* is a centre piece. It is often recommended as the starting place for people wanting to learn to pray 'The Prayer of the Church' particularly its hinge pieces of Morning Prayer and Evening Prayer.

Some who find The Our Father deeply meaningful might commit to praying it at a specific time every day during Child Protection Week, up to and including the Perpetual Day of Remembrance on 15 September.

Use the version and language with which you are most familiar and comfortable. The Inclusive Bible uses the phrase 'Abba God'.

'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 2022 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 people to have the words. It is preferable to let people listen or watch the YouTube clip.

Interestingly, in referring to his recent call for a referendum on altering the Constitution to give Aboriginal and Torres Strait Islanders a voice, Prime Minister Albanese used the phrase 'if not now'. Once again, our context is informing the imperatives enshrined in our Perpetual Day of Remembrance.



'We Sing for those whose Song is Silent' by John Bell

This hymn was written as part of a collection of 'Hymns for Healing' by GIA. It was used at the dedication of the *Memorial to the Victims and Survivors of Historical Child Sexual Abuse at the former Marist Brothers High School Hamilton*.

Thanks to Anne Millard, Cath Mahony and the Communications Team it is available on the [diocesan website](#) in two forms:

- [A video:](#)
- [An audio file.](#)

The song may be used on *Perpetual Day of Remembrance Sunday*. See the liturgical notes on **p.17** for this day. It may also be used for personal or small group prayer and reflection.

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. 25-28**.

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. **Encounter** with Christ in the Word proclaimed ... listen
2. **Recollection:** What happened?
This is an invitation to recall what happened in the text. No interpretation, Just what happened.
3. **Reflection:** What word or phrase captures your attention? What did you experience/feel? What is God revealing to you?
This is an invitation to be attentive to Christ present in the encounter.
4. **Catechesis:** What does it mean? What are you learning about God, Christ, the Church and Christian life?
This is an invitation to connect your experience and the meaning Christ reveals in the living tradition of our Catholic faith?
5. **Connection:** Why does what Christ is revealing matter to us now and to what's happening in the world and our neighbourhood?
This is an invitation to explore the essential connection between liturgy, faith and life.
6. **Conversion:** How is your encounter with Christ inviting you to change – to become more Christ like?
What is dying? What is being raised up?

Contemplate – rest in the presence of God.

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

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

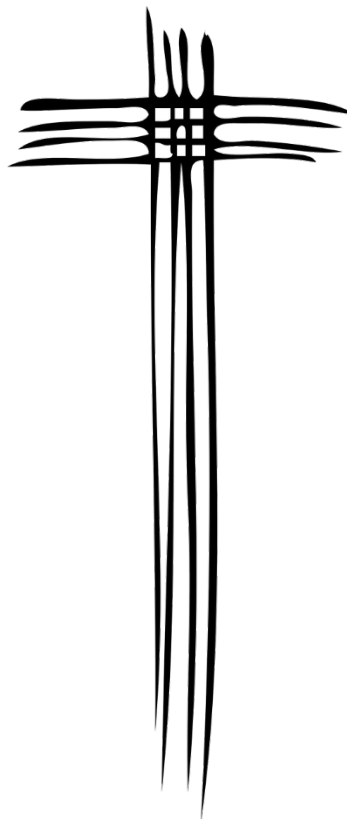
The options for Mass this day are identified in the ordo and on LiturgyHelp. Whatever choices are made the readings and proper provide a rich feast for prayer and reflection on this day. It might be appropriate to make an explicit link to the Sunday liturgy by using one of its special elements. For example: 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.

Stations of the Cross – We Lament and We Hope

This is a new resource prepared for the diocese and is available on the [diocesan website](#) as a separate document.

Some people and/or communities may wish to use the traditional form of Catholic prayer to mark the day.



Sunday Mass Overview

In this diocese *Perpetual Day of Remembrance Sunday* takes precedence over Child Protection Sunday which falls on the same day.

Introduction

With Bishop Bill's decree, 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 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 local circumstances.

The following information seeks to assist you in preparing this liturgy. The detail is in response to feedback.

Preparation

We have endeavoured to make things as easy as possible for communities to prepare this liturgy. This is our third year of celebrating *Perpetual Day of Remembrance Sunday* though the first year without COVID restrictions. 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 draw people into an encounter with Christ that moves us to conversion and strengthens our hope.

The readings and the proper remain the same. They are part of what Bishop Bill decreed.

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

Feedback and Response

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

Mass texts

Most significantly, the choice of readings and Mass texts and the Master template were affirmed as meaningful and helpful respectively. The request for an expanded explanation of why the readings were chosen, their internal relationship and meaning for the *Perpetual Day of Remembrance* is addressed in the following section on the [homily](#).

There was one suggestion to retain the readings of the day – 24th Sunday in Ordinary Time – and apply them to the *Perpetual Day of Remembrance*. This is what we were doing prior to Bishop Bill's Decree. The cycle of the readings for this particular Sunday all present problems and every year Bishop Bill was mandating a change for pastoral reasons.

This experience led to Bishop Bill 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.

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, again last year the Gospel of the Prodigal Son was suggested. 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. Stories like these, though well intentioned, add further offence to those who have suffered abuse. It took us a long time to grow in our appreciation and understanding of this.

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

One parish shared its experience of reading some extracts from Bishop Bill's decree and accompanying note to the Assembly before the liturgy began. They found 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 on the Sundays leading up to the *Perpetual Day of Remembrance*. Another community mentioned using the background information and editing it for inclusion in the weekly newsletter/bulletin over a series of weeks.

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 resource provides options to accommodate the variety of needs.

One parish suggested that the presider kneel at the foot of the altar and the people kneel in their place during the Ode. The rubrics have been tweaked to include this option.

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. This has been raised with the Healing and Support Team who are in the process of updating all communication resources.

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

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

- White vestments
- Use the Paschal Candle in its Easter position on the sanctuary
- Some hymn suggestions are included on **p. 20**.
- The '[Ode to the Light of Christ](#)' accompanies the Entrance Procession OR Penitential Act kneeling as suggested above and noted in the rubrics.
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.
Even though we are now able to sing, using the Ode instead of an entrance hymn marks the special nature of this liturgy from the beginning.
- 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. 10**
- 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. 12** for details.
- The diocesan recording of *We Sing for those whose Song is Silent* is another recorded song that could be used after communion. It could also be used before Mass begins to help focus people. **See p. 12**.
- 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.

Initially, the resource sought to give only a brief indication of the focus of the readings, (pink 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 indicated a desire for more background information and direction. The following information is offered in response to this request.

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, including with 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. 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 ...' 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.

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. 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. And as noted in the Introduction to 2022 on p.5, our context this year is very different. It strengthens the imperative for remembering our story of historic sexual abuse of children, and it calls us to bold preaching and prayer, so that God's kingdom will come.

Gatherings for Preachers

In 2019 and 2020 Fr Paul O'Neill extended an invitation to those preaching on this day to gather to reflect on the readings. About eight people took up this invitation in 2019 and only one 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.

Hymns

It is imagined you will choose hymns from your local repertoire.

A possibility you may like to consider if you are a community used to singing the Mass/parts is that you don't use hymns at all for this Mass. It might be an opportunity for the parish to experience only singing the Mass parts: Kyrie, (depending on your choice of Penitential Act), Sanctus, Memorial Acclamations, Amen, Lamb of God and the Gloria if possible.

For those parishes who wish to include the usual hymns, 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

We Come to Your Feast

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 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, with the exception of 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 Fiona Duque

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, turn on the lights of the Church. The reader of the Ode returns to her/his place.

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 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, ‘Prophesy to the breath; prophesy, 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 prophesy. 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 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

(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,
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 if one is being used. The hymn begins as the presider receives communion and continues until the communion procession finishes.

A period of silence follows.

Song After Communion

Carrie Newcomer's song, 'If Not Now' (p. 12) or 'We Sing for those whose song is silent' (p. 12) could be used at this time.

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.*

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Shine the Light of Christ