

**IMPLEMENTING THE NEW TRANSLATION
OF
THE ROMAN MISSAL**

**HOMILY NOTES on the 'ORDER OF THE MASS'
EASTERTIME 2011**

**Overview of the Word in Eastertime 2011
Preaching the Order of the Mass**

The Eastertime readings remind us of the overwhelming love God has for us – Jesus is sent to earth to bring us all to eternity, to heaven. We are a community who live in memory of this and in hope of its fulfilment.

The Gospel readings are all resurrection narratives. All are from John except the Emmaus story from Luke – a good opportunity to speak of the shape of the Mass as Gathering to walk with Jesus on the Journey, Listening to God's Word with Burning Hearts, Breaking Bread, and Going Forth:

The First Testament Readings tell the story of the early Christian communities, the seed of faith planted in the listening group – the fourth Sunday might be good for the Word homily as the first reading tells of the response of the people to hearing the Word of Christ's death and resurrection.

The Epistles describe the blessings enjoyed by Christians because of the dying and rising of Jesus, the Paschal Mystery – they offer opportunities for opening out aspects of the Order of the Mass; we have been saved through the precious blood of Christ, through Christ we are made a chosen race, a royal priesthood, Christ is the head of the body of the Church.

These notes seek to direct us to preach about the **Order of the Mass** and point us to some of the meaning we get from this new translation.

<p style="text-align: center;">Second Sunday of Eastertime</p> <p style="text-align: center;">I May 2011</p> <p>Acts 2:42-47 Ps 118 1 Pt 1:3-9 Jn 20:19-31</p> <p style="text-align: center;">“WE HAVE SEEN THE LORD”</p> <p style="text-align: center;">A Community of Faith in the Risen Wounded One</p>	<ul style="list-style-type: none"> • How do we ‘see’ the Lord? We are all involved with this question with the neophytes, the newly planted ones in our community incorporated into the resurrection through the mysteries of initiation. • Despite closed doors Jesus appears in the midst of the disciples on two occasions on the ‘first day of the week’ pointing to a future; both times he greets them with Peace and draws their attention to his wounds. • Despite the closed doors of our lives we are greeted with peace <ul style="list-style-type: none"> - in the LITURGICAL GREETING at the beginning of Mass, - with the Absolution of the PENTIENTIAL ACT, - with the SIGN OF PEACE in the words of Jesus each time he appears after the Resurrection • Tangible proof of ‘seeing the Lord’ is found in PROCLAMATION OF FAITH, the ‘mystery of faith’ that echoes the experience of the early Church (Acts) – the texts for these are now all scriptural – which was devoted to the <i>teaching of the apostles, living a communal life, breaking bread together and praying</i>. Like the early disciples we too are SENT FORTH to share with others the good news of our experience. • If we touch the wounds of the sick and dying, the vulnerable and disadvantaged, the victims of war, those seeking refuge, the abused, we will pay a cost – woundedness is there for all of us as we are true to our initiation sacraments and become the Sacrament of Unity, the Church. We live our daily lives eucharistically. • The four aspects of the first reading are ours to live and so ‘see the Lord’; the teaching of the apostles, living a communal life, breaking bread together, praying.
<p style="text-align: center;">Third Sunday of Eastertime</p> <p style="text-align: center;">8 May 2011</p> <p>Acts 2:14, 22-33 Ps 118 1 Pt 1:17-21 Lk 24:13-35</p> <p>“Were not our hearts burning as he spoke to us on the road”</p> <p style="text-align: center;">“They recognised him in the breaking of bread”</p> <p style="text-align: center;">The Shape of</p>	<p>Luke 24:13-35. “<i>Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?</i>”</p> <ul style="list-style-type: none"> • Luke tells of the two disciples meeting the risen Christ in the Eucharist: first in the word and then in the breaking of the bread. They may never have recognised him in the latter if they had not first listened attentively while he first “explained to them the passages throughout the scriptures that were about himself.” • We too meet Christ, in every Mass we celebrate together. We meet him now in one another, in the priest, and in the liturgy of Word and Eucharist. How can we allow the risen Lord to encounter us here today? • Firstly, by being aware that we are not simply a random collection of disparate individuals but that we are connected to one another by baptism. The Church reminded us of this sacred connection at the Easter Vigil when we saw our newly initiated being baptised and when we ourselves were sprinkled with the Easter water. • Besides meeting Christ in each other gathered here, we also meet him in

<p>the Eucharist</p>	<p>the readings. Did this happen for you this morning (evening)? Did a phrase or image from any of the readings speak to you in a way that spoke to your heart like it did to the disciples of Emmaus? If so, this was the Spirit of the risen Lord speaking to you. Take that phrase or image or insight with you and return to it during the week.</p> <ul style="list-style-type: none"> • At the end of the first two readings the reader will no longer say “<u>This is</u> the word of the Lord” but simply, “The word of the Lord.” It is a direct translation from the Latin – <i>verbum Domini</i>. The word of the Lord is not only the readings just proclaimed, but we too, as hearers of that word are to be “the word of the Lord” when we leave this place. That’s why there is a more expansive meaning in “The word of the Lord” than there is in “This is the word of the Lord” which refers to the readings but not to the proclaimer or hearer. • Similarly, the priest or communion minister does not say: “<u>This is</u> the body of Christ,” but “The Body of Christ” – <i>corpus Christi</i>. Why? We are given the Body of Christ so that we will <u>be</u> the Body of Christ! St. Augustine used to say “Receive what you see... <u>Be what you receive</u>” when he gave Communion to his parishioners. Therefore once again, there is a more expansive meaning in saying “The Body of Christ” than in saying “This is the Body of Christ.” • After their meeting with the risen Lord in the eucharist, the two disciples in today’s gospel returned to Jerusalem to share their joy with the others and to resume their new relationship with the risen Lord. Let’s take a moment now to reflect in silence on what our own meeting with Christ in each other, in his word and in the breaking of the bread, might mean for each of us this week.
<p>Fourth Sunday of Eastertime 15 May 2011</p> <p>Acts 2:14a, 36-41 Ps 16 1 Pt 2:20b-25 Jn 10:1-10</p> <p>“HEARING THIS, THEY WERE CUT TO THE HEART”</p> <p>Responding to the Word of the dying and rising of Christ</p>	<ul style="list-style-type: none"> • We live in a complicated secular world of many voices. Which voices do we follow in our personal and collective lives? • One of the issues for us as a Church and as a society is to look for voices that guarantee our safety and happiness • As well as being leaders who promise well being, who help us in struggle, who encourage and direct on the path of life, those who proclaim and preach the WORD of GOD are called to speak in ways that challenge us to be the best person we can be, to be ministers who can show us how to live with grace the struggles and burdens of life, someone who will lovingly correct and guide them in the complexities of life (Peter’s audience is asked to admit their errors and repent of them); in other words they call us to respond to the WORD of GOD. This ministry of Proclamation and Preaching is awesome in its responsibility. • Authentic leadership is modelled on Jesus. The real presence of the WORD of God needs our appreciation. His voice needs to become gentle and familiar, yet strong in invitation. We pay attention as we LISTEN and RESPOND.

	<ul style="list-style-type: none"> • The language of the prayers and readings are what is called ‘elevated’ now, more than everyday language to be a sign that this is a call to be ‘lifted up’. If we would follow the Good Shepherd we need to realise that we are to follow into ‘dark valleys’ as well as to ‘refreshing streams’. This is the mystery of the dying and rising of Jesus in which we participate as in Acts, ‘hearing this’, our hearts ‘are cut to the heart’. • We seek to do this as a community – Jesus saves the flock, not just he individual ‘black sheep’ of the family! We are called to see our following not just as a personal piety but as a communal people. The plural ‘we’ is used in the liturgy and whenever we do us the ‘I’ it is in the sense that we do this together bringing our individual response and responsibility to the moment whether it be to collectively confess our sin as a fallen people in the ‘I confess’ (the Penitential Act) or in the Creeds where we say ‘I believe’. • Having listened we respond and follow Jesus becoming his Body in our daily lives with others nourished by the other mode of his real presence, our communion in the Body and Blood of Christ. • We go and witness to the Word and Communion in the words and actions of our lives. We are ‘Church’ after ‘Church’ living eucharistically, sacramentally.
<p>Fifth Sunday 22 May 2011</p> <p>Acts 6:1-7 Ps 23 1 Pt 2:4-9 Jn 14:1-12</p> <p>‘I AM THE WAY, THE TRUTH AND THE LIFE’</p> <p>God in ordinary life; Sent Forth to be church after church</p>	<p>Acts 6:1-7 – election of Stephen and the other six for a new ministry.</p> <ul style="list-style-type: none"> • We are called to be ministers to each other as members of the Assembly. • We minister by <i>being</i> there, by our responses and our willingness to join in the singing, by our prayerfulness and attention. <p>Palm 33: Lord, let your mercy be on us, as we place our trust in you.</p> <ul style="list-style-type: none"> • We recognize our dependence on God each time that we come to Mass and pray the Penitential rite. <p>1 Peter 2:4-9 – “You are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of darkness into his wonderful light.”</p> <ul style="list-style-type: none"> • We gather as a <i>community</i> to praise God. This is the attitude we have when we come to Mass, no matter what our emotions or feelings are at the time. • It is important to note that the revised Eucharistic Prayers have greater emphasis on the praise of God than the current translation. • Even though the Eucharistic Prayers are prayed by the priest (with the people joining in with the ‘Holy, holy’, the acclamation of faith and the Great Amen), they belong to the <i>whole</i> assembly. • In fact, as St. John Chrysostom noted, without the assent of the people, the priest cannot continue. In the dialogue before the Preface the priest proclaims, “Let us give thanks to the Lord our God” and the people respond, “It is right and just.” It is only after the people give their assent that the priest begins the act of thanksgiving.

	<ul style="list-style-type: none"> • Another thing to note is that the priest always uses the plural: ‘we’ and ‘us’ and never just ‘I’ or ‘me.’ This great prayer is the prayer of the <i>whole assembly</i>, led by the ordained minister, the priest. <p>John 14:1-12 – “I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father.”</p>
<p>Sixth Sunday 29 May 2011</p> <p>Acts 8:5-8, 14-17 Ps 33 1 Pt 3:15-18 Jn 14:15-21</p> <p>‘THE SPIRIT OF TRUTH’</p> <p>The double self communication of God in Word and Spirit</p>	<p>John 14:15-21. “<i>But you know (the Spirit) because he is with you and in you.</i>”</p> <p>The Holy Spirit is an integral part of every Eucharistic Prayer that we pray except the Roman Canon (Eucharistic Prayer I). As we prepare for the great feast of Pentecost in a couple of weeks’ time and get ready to introduce the first lot of changes in the revised text of the Roman Missal, it is timely that we look at the central role of the Holy Spirit in every Mass that we celebrate.</p> <ul style="list-style-type: none"> • After the sign of the cross naming the three persons of the Trinity, an optional greeting will be: “The grace of our Lord Jesus Christ, and the love of God and the <u>communion</u> of the Holy Spirit be with you.” Our communion with God and one another is at the heart of why Jesus gave us the Eucharist. This greeting is a beautiful reminder of the communion of three persons in the Trinity and what we also pray for, for one another, as we gather. • The Holy Spirit is named twice in each of the Credos as one in whom we believe along with the Father and the Son. • The Doxology at the conclusion of every Eucharistic Prayer names the Holy Spirit as the source of unity between Jesus and God the Father. • Eucharistic Prayer II asks the Holy Spirit to come down on the gifts “<u>like dewfall</u>” which is a scriptural allusion. Dew is mentioned 42 times in the scriptures. Dewfall is a very precious source of relief from drought in the parched deserts of the Holy Land and so an apt biblical metaphor for the life-giving Holy Spirit that we ask to transform the gifts of bread and wine. • The second reference to Holy Spirit in EP II is when the Spirit is called down not only on the gifts we offer but on ourselves that by “partaking of the Body and Blood of Christ <u>we may be gathered into one by the Holy Spirit.</u>” A mention here that Communion is not for us alone but so that we might become what we receive (the body of Christ) by the power of the Holy Spirit, could be timely here. • The Holy Spirit is very prominent in Eucharistic Prayer III. We first remind God – “<u>by the power and working of the Holy Spirit</u> you give life to all things and make them holy, and you never cease to gather a people to yourself ...” and then say “Therefore we humbly implore you: <u>by the same Spirit graciously make holy these gifts we have brought to you for consecration.</u>”

	<ul style="list-style-type: none"> • After we remember Christ’s death and resurrection, we pray that by receiving the Body and Blood of Christ, we will be “filled with the Holy Spirit and become one body..” It is the Holy Spirit who transforms both the gifts we offer at every Mass and ourselves so that we will grow into a unified, loving, and God –centred community. • Today we will be praying Eucharistic Prayer II (III?). Listen especially for the mention of the Holy Spirit, and let us take a moment now to give thanks for the gift of faith - a gift which comes from the Holy Spirit who, in the words of today’s gospel “is with you”, and “is in you.”
<p style="text-align: center;">THE ASCENSION 5 June 2011</p> <p>Acts 1:1-11 Ps 47 Eph 1:17-23 Mt 28:16-20</p> <p style="text-align: center;">‘GO MAKE DISCIPLES, BAPTISE IN THE NAME OF THE FATHER, THE SON AND THE HOLY SPIRIT’</p> <p>A new way of relating – Active Participation in Word and sacrament</p>	<p>Acts 1:1-11 – Be my witnesses to the ends of the earth.</p> <p>Psalm 47 – God mounts his throne to shouts of joy: a blare of trumpets for the Lord.</p> <p>Ephesians 1:17-23 – Christ’s power is now truly universal, uniting the saints in heaven and the saints on earth.</p> <ul style="list-style-type: none"> • Because we are a united body in Christ, our Communion procession is a particularly important sign of this unity. • As a single body we process forward to be nourished by the Body and Blood of Christ. • We all make our bow of reverence, putting aside any preference we might have for genuflecting or kneeling, so that the reality of unity is reflected in the symbolism. • The Eucharist is a foretaste of the eternal banquet which we will share with Christ for all eternity, just as Christ’s ascension is a glimpse into our own future as glorified beings, reunited through Christ with God and with each other. <p>Matthew 28:16-20 – “I am with you always, until the end of time.”</p> <ul style="list-style-type: none"> • The disciples now had to learn to relate to Jesus in a new way – a way in which he was no longer physically present with them, but present as head of the Body of Christ, the Church. • At Easter, our newly baptized became ‘new creations’. They too, are learning how to relate to Christ and to the community of faith in new way. Thus, when the priest dismisses us at the end of Mass: “Go, in the peace of Christ”, we remember that we are being sent to be Christ’s witnesses to the whole world.