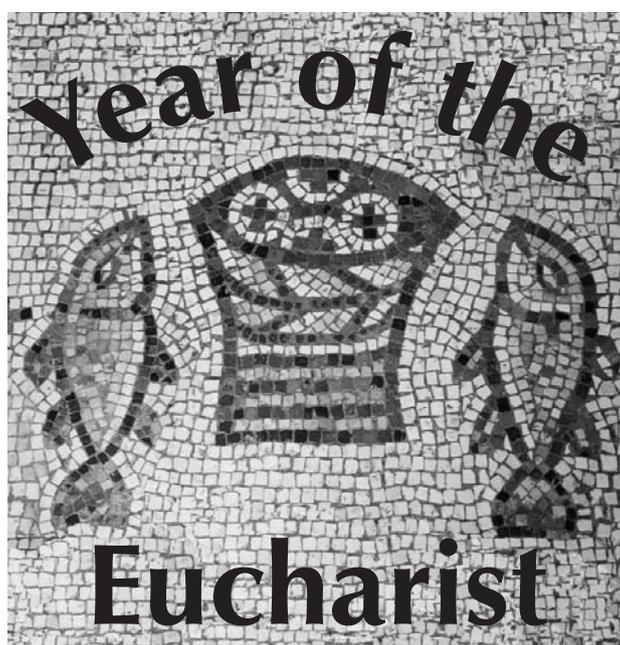


Material for parish use
in preparation for and during
the Synod of Bishops



SYNOD OF BISHOPS
XI ORDINARY GENERAL ASSEMBLY
*The Eucharist: Source and Summit
of the Life and Mission of the Church*

**Liturgy
Office**
ENGLAND
& WALES

One of a series of resources prepared by the Liturgy Office of the Bishops' Conference to accompany the *Year of the Eucharist*. Further resources are available from [www.liturgyoffice.org.uk/Resources/YOE/Resources.html]. Synod documentation can be found at [www.vatican.va/roman_curia/synod] *Celebrating the Mass* © 2005 Catholic Bishops' Conference of England and Wales is published by Catholic Truth Society [www.cts-online.org.uk]. Resource material to support *Celebrating the Mass* and General Instruction of the Roman Missal can be found at [www.liturgyoffice.org.uk/Resources/GIRM]. Extracts from liturgical texts © International Commission on English in the Liturgy. All rights reserved [www.icelweb.org]. Editorial Material © 2005 Catholic Bishops' Conference of England and Wales.

Introduction

I request that the whole ecclesial community feel involved in this phase of immediate preparation (for the Synod of Bishops), and that it participate with prayer and reflection, taking advantage of every occasion, event and meeting.

Benedict XVI
4 September 2005

This leaflet provides some material for parishes for the Sundays leading up to and during the Synod of Bishops. Parishes are encouraged to use the material as they see fit. For each Sunday a chapter heading from the preparatory document has been used to highlight an aspect of the Eucharist. Though material has been assigned to particular Sundays parishes are free to reorder the material or just use one or two weeks. Provided are:

- a short extract from the *Instrumentum Laboris*, the Synod's working document (this can be found at www.vatican.va/roman_curia/synod);
- sample Prayers of the Faithful;
- an extract from the Bishops' Conference document *Celebrating the Mass* for inclusion in parish newsletters;
- an indication of further resources and material for a Holy Hour.

This material can be downloaded as a PDF or as a Word document [www.liturgyoffice.org.uk/Resources/YOE/Resources.html]. The Word document is most suitable for those who want to include materials in Newsletters or handouts for more general use.

Services of Exposition

Through the Year of the Eucharist the Liturgy Office has also prepared material for Services of Exposition of the Blessed Sacrament which could be used over the coming weeks. This is available from the Liturgy Office website together with further guidance [www.liturgyoffice.org.uk/Resources/YOE/Resources.html]. The themes of the material are:

1. The Harvest of Faith
2. Openness to the Word of God — Migrants & Refugees
3. The Communion of the Church
4. The Growth of the Church
5. Sharing in the life of the Lord
6. Alive in Christ
7. Thanksgiving

And after the Year of the Eucharist?

At the end of this document some thoughts are given about how parishes can build on what they have done in the *Year of the Eucharist*.

Sunday 18 September

25TH SUNDAY IN ORDINARY TIME

Hungering for the Bread of God

When the people ask Jesus for a sign so they can believe, he tells the crowd that he himself is the true bread that satisfies hunger (cf. Jn 6:35); he is the Bread come down from heaven for the life of the world. The present-day world also stands in need of this bread, if it is to have life. In the discourse in which Jesus presents himself as the Bread for the life of the world, the crowd begs him: “Lord, give us this bread always” (Jn 6:34). This plea is charged with meaning, since it expresses a deep longing planted in the heart of not only the Church’s members but every person who seeks happiness, a happiness which is symbolized by the bread of eternal life. Despite various kinds of difficulties and contradictions, the world, in this year of the Lord 2005, aspires to happiness and desires the bread of life for soul and body. In response to this hunger of the human heart, Pope John Paul II made an earnest appeal to the Church’s members to use the Year of the Eucharist as an occasion to make a serious commitment to fight the tragedy of hunger, the affliction of illness, the loneliness of the elderly, the hardships of the unemployed and the struggles of immigrants. The actions in response to this appeal will be the measure for judging the authenticity of our Eucharistic celebrations.

Instrumentum Laboris 2.

Prayer of the Faithful

- For a just and equal sharing of the world’s resources.
- For the bishops preparing to participate in the Synod on the Eucharist in Rome.

For the Bulletin

The Communion procession expresses the humble patience of the poor moving forward to be fed, the alert expectancy of God’s people sharing the Paschal meal in readiness for their journey, the joyful confidence of God’s people on the march toward the promised land. In England and Wales it is through this action of walking solemnly in procession that the faithful make their sign of reverence in preparation for receiving Communion.

Celebrating the Mass 127

Further Resources

Resources for Holy Hour

2. **Openness to the Word of God — Migrants & Refugees** [www.liturgyoffice.org.uk/Resources/YOE]

Communion Processions

See resource sheet from formation material for *General Instruction of Roman Missal: I081 Communion Procession* [www.liturgyoffice.org.uk/Resources/GIRM/Oportunities]

Here, then, let the hungry Christ be fed;
let the thirsty Christ be given a drink;
let the naked Christ be clothed;
let the stranger Christ be sheltered;
let the sick Christ be visited.

St Augustine of Hippo

Sunday 25 September

26TH SUNDAY IN ORDINARY TIME

The Eucharist, God's Gift to his People

The Eucharist as the centre and heart of the Church's life and, in a particular way, as the *Mystery of Faith*, God's plan revealed in Jesus Christ. The God who gives himself to us, and is with us, is not only a gift and mystery of ineffable richness but also a gift and mystery continually to be rediscovered. The *Mysterium fidei* is the God who gives to us, the First, the Last and the Living One who has entered into time. The Lord Jesus is truly man and truly God in our midst. He is Son of God and Son of Man

The Eucharist is also at the heart of the message proclaimed by all Christians to the world for two thousands years—we bear witness that Jesus Christ was crucified but is now risen from the dead (cf... 1 Cor 15:3-5).

The Eucharist proclaims the death of Christ, whose drama all can understand. Likewise, it proclaims his resurrection, which requires a faith and openness to receive God into our world. In this way, a faith born in the Eucharist becomes the basis for a new way of acting which contains in itself the ultimate, definitive meaning of awaiting the Lord's coming.

The trinomial—faith, liturgy and life—widely existent in pastoral circles, alludes to the fact that without faith the Eucharist cannot be celebrated or lived. Without faith, there can be no discussion on the subject of *active participation* in the liturgy.

cf. Instrumentum Laboris 27, 28

Prayer of the Faithful

- For a true sense of wonder for the gift of the Eucharist
- For vocations to the priesthood and the religious life.

For the Bulletin

The active participation of the faithful is first of all internal in that their thoughts reflect what they hear, do, and say during the liturgy. It is also external in that through their outward bearing and gestures they express their inner participation in the liturgy. The ritual interplay of the internal and external elements of the liturgy conveys the transcendence and the immanence of the living God whom the assembly worships.

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Further Resources

Resources for Holy Hour

1 **The Harvest of Faith** [www.liturgyoffice.org.uk/Resources/YOE]

Making Connections

See resource sheet from formation material for *General Instruction of Roman Missal*:

I0825 Making Connections: Liturgy & Life [www.liturgyoffice.org.uk/Resources/GIRM/Opportunities]

For your gift of the Eucharist, through which we proclaim the Lord's death until he comes again:

God our Father, we bless you.

For your gift of the Eucharist, through which you give us strength and satisfy our hunger:

God our Father, we bless you.

For your gift of the Eucharist, through which all your children are brought together in love:

God our Father, we bless you.

Holy Communion and Worship of the Eucharist

Sunday 2 October

27TH SUNDAY IN ORDINARY TIME

The Paschal Mystery and the Eucharist

Christ's incarnation, death, resurrection and ascension and Pentecost are real happenings; they help us to know that the Lord's enduring, substantial presence in the Sacrament is not a mere type or metaphor. Doubts that God's power can work in matter account for the fact that some see the Sacrament only as a symbol of Christ's presence. In the context of the other ways in which Christ is present in the Church, the paschal mystery allows us to understand the nature of the Lord's presence in the Eucharist resulting from the change of the elements or transubstantiation. The bread becomes the Body given up and broken for our salvation: *Corpus Christi salva me*; the wine becomes the Blood poured out and the overflowing of divine delight: *Sanguis Christi inebria me*. Because the Eucharist is the real and substantial presence of Christ in the "poverty" of the sacramental elements, the Sacrament can sow the seeds of a new history in the world. The paschal mystery confirms the condescension of God and the *kenosis* of the Son, without any compromise to the absolute transcendence of the Trinity.

Jesus' words "take and eat" primarily mean the gift of himself to us which in turn leads to the fellowship of the table, the unity of the Church community and the commitment to share bread with the needy. All this gives rise to adoration, namely, the ongoing worship of the Lord, who accompanies the People of God on its pilgrimage.

Instrumentum Laboris 37

Prayer of the Faithful

- For the Synod of Bishops, for wisdom, patience and understanding.
- For catechists and all who are to share and teach the faith.

For the Bulletin

The Eucharistic Prayer is proclaimed over the people's gifts. Through this prayer which has a rich and varied tradition, the Church gives praise and thanks for God's holiness and justice and for all God's mighty deeds in creating and redeeming the human race, deeds which reached their climax in the incarnation, life, death, and resurrection of Jesus Christ. In the Eucharistic Prayer the mystery of Christ's saving death and resurrection is recalled; the Last Supper is recounted; the memorial Sacrifice of his Body and Blood is presented to the Father; and the Holy Spirit is invoked to sanctify the gifts and transform those who partake of them into the body of Christ, uniting the assembly and the whole Church and family of God, living and dead, into one communion of love, service, and praise to the glory of the Father.

Celebrating the Mass 187

Further Resources

Sunday 2 October is the opening of the Synod of Bishops in Rome.

Resources for Holy Hour

5 **Sharing in the Life of the Lord** [www.liturgyoffice.org.uk/Resources/YOE]

Praying the Eucharistic Prayer

See resource sheet from formation material for *General Instruction of Roman Missal: 1074 Praying the Eucharistic Prayer* [www.liturgyoffice.org.uk/Resources/GIRM/Opportunities]

Soul of Christ, sanctify me. Body of Christ, heal me.

Blood of Christ, drench me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

Good Jesus, hear me.

In your wounds shelter me. From turning away keep me.

From the evil one protect me. At the hour of my death call me.

Into your presence lead me, to praise you with all your saints for ever and ever. Amen.

Amina Christi

Sunday 9 October

28TH SUNDAY IN ORDINARY TIME

Celebrating the Eucharist of the Lord

Attention should be given to the subject of *ars celebrandi*, so the faithful may be led to true worship, reverence and adoration. The priest's outstretched hands are a lowly, humble appeal; "*we humbly pray*," is said in all the Eucharistic Prayers. For the priest, humility in word and disposition is consonant with Christ who is meek and humble of heart. He ought to increase and we decrease. If the celebration of the Eucharist is truly to express the *Catholic* faith, people urge that the priest-celebrant of the Mass possess *humility*. Only in this way will the celebration be a mystagogy and contribute to evangelization. The liturgical prayers do not speak of "I" but "we." In those cases where the first person singular is used in the administration of the sacraments, the minister speaks in the Person of Christ, and not in his own name.

The priest should be assisted by lectors, acolytes, ministers and the laity in such a way that he can concentrate on the Sacred Mysteries he is celebrating, and thus communicate a spirit of peace and recollection to the entire assembly, gathered around the Lord's Table.

cf. Instrumentum Laboris 51, 43

Prayer of the Faithful

- For all serve the people of God through liturgical ministry.
- For all who prepare the banquet of the Lord.

For the Bulletin

By the depth of the priest's prayerfulness and the dignity and humility of his bearing, the people should be able to recognise the living presence of Christ, who spoke with authority but who came to serve, not to be served. The priest is to be conscious that he presides over the assembly in the name of Christ and of the ritual forms by which he gives proper expression to his leadership.

Through the variety of liturgical ministries in the Church, the body of Christ is built up. All who exercise a liturgical ministry within the assembly need proper preparation for their responsibilities. They are to have the competence to perform the particular ministry with which they have been entrusted.

Celebrating the Mass 37, 28, 29

Further Resources

Resources for Holy Hour

6 **Alive in Christ** [www.liturgyoffice.org.uk/Resources/YOE/]

Leaflets for Liturgical Ministers

A series of leaflets for liturgical ministers deriving from *General Instruction of Roman Missal*: [www.liturgyoffice.org.uk/Resources/GIRM/Ministry/]

Strengthen in unity
those you have called to this table.
Together with Benedict our pope, N. our bishop,
with all bishops, priests, and deacons,
and all your holy people,
may we follow your paths in faith and hope
and radiate your joy and trust to all the world.

*Eucharistic Prayer for Masses
for Various Needs and Occasions*

Sunday 16 October

29TH SUNDAY IN ORDINARY TIME

Eucharistic Spirituality

Prayer begins in a *silence* which leads to an awareness of being in the Lord's presence, where he speaks to the heart and prompts a response in the great prayer of the liturgy or in Eucharistic adoration outside of Mass.

The Eucharist fortifies the Christian sense of living; its celebration is service to God and others as well as a witness in the world to the values contained in the Gospel. In this way, the three dimensions of the Christian life—*liturgia*, *martyria* and *diakonia*— demonstrate a continuity between the Sacrament celebrated and the Sacrament adored and between the commitment to bear witness to Christ in the temporal order and the communion which is built up through service in charity, especially to the poor.

cf. *Instrumentum Laboris* 66, 71

Prayer of the Faithful

- For the grace to give thanks to God every day.
- For all who serve others in humility and charity.

For the Bulletin

Authentic Catholic spirituality is centred on communal celebration of the Paschal Mystery of Jesus Christ so that we may go out into the world to live that mystery, refreshed and restored as agents of God's love. The Christian is called into a broken world to witness to and work for the coming of the Kingdom of God. The Eucharist must feed those who celebrate: for their work in the healing of relationships, in the promotion of peace and justice, and in the proclamation of the Good News.

Celebrating the Mass 17

Further Resources

Resources for Holy Hour

4 **The Growth of the Church** [www.liturgyoffice.org.uk/Resources/YOE]

With Hearts and Minds

is for small groups reflecting on participation in the Mass and developing a liturgical spirituality: [www.liturgyoffice.org.uk/Resources/GIRM/WHM]

In the humble signs of bread and wine, changed into his Body and Blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope. If, in the presence of this mystery, reason experiences its limits, the heart, enlightened by the grace of the Holy Spirit, clearly sees the response that is demanded, and bows low in adoration and unbounded love.

Ecclesia de Eucharistia 62

Sunday 23 October

30TH SUNDAY IN ORDINARY TIME

The Eucharist and the Mission of Evangelisation

The words at the end of the celebration of the Eucharist, *Ite missa est*, bring to mind the missionary mandate of the Risen Lord to his disciples before his Ascension into heaven: “Go therefore and make disciples of all nations” (Mt 28:19). In fact, the conclusion of every Mass is immediately linked to being sent forth in mission, a task involving all the baptized, each according to his proper vocation in the People of God: bishops, priests, deacons, those in the consecrated life, members of the ecclesial movements and the laity. Bearing witness is essential in fulfilling this mission; it is the first duty of every Christian sent forth into the world. In fact, “Without witnesses there can be no witness, just as without missionaries there can be no missionary activity.” This characteristic of missionary activity flows from the very words of Jesus: “from this all will know that you are my disciples, if you have love for one another” (Jn 13:35). Mission is humanly demanding and requires effort. Where does the power come from, if not the Eucharist, the inexhaustible source of mission, true font of communion and solidarity and real origin of reconciliation and peace?

Instrumentum Laboris 87

Prayer of the Faithful

- For the work of the Synod of Bishops may it bear fruit that will last.
- For courage and commitment to live and proclaim the Good News.

For the Bulletin

After the Communion Rite, the Mass closes with a brief Concluding Rite. Its purpose is to send the people forth to put into effect in their daily lives the Paschal Mystery and the unity in Christ which they have celebrated. They are given a sense of abiding mission, which calls them to witness to Christ in the world and to bring the Gospel to the poor.

The Dismissal sends the members of the congregation forth to praise and bless the Lord in the midst of their daily responsibilities.

Celebrating the Mass 217, 225

Further Resources

Sunday 23 October marks the end of the Synod of Bishops in Rome

Resources for Holy Hour

7 **Thanksgiving** [www.liturgyoffice.org.uk/Resources/YOE]

In Communion with Christ

offers material for the formation of the whole parish in understanding and participating in the Mass: [www.liturgyoffice.org.uk/Resources/GIRM/ICWC]

Lord,
make us holy by the Eucharist we share at your table.
Through the sacrament of your Church
may all people receive the salvation your Son brought us
through his suffering and death on the cross,
for he is Lord for ever and ever.

Roman Missal

And after the Year of the Eucharist and its Synod?

The *Year of the Eucharist* has its source in the amazement with which the Church contemplates this great Mystery. It is an amazement which I myself constantly experience... I consider it a great grace to be able to call the whole Church to contemplate, praise, and adore in a special way this ineffable Sacrament. May the *Year of the Eucharist* be for everyone a precious opportunity to grow in awareness of the incomparable treasure which Christ has entrusted to his Church. May it encourage a more lively and fervent celebration of the Eucharist, leading to a Christian life transformed by love.

I do not ask, however, for anything extraordinary, but rather that every initiative be marked by a profound interiority. If the only result of this Year were the revival in all Christian communities of the celebration of Sunday Mass and an increase in Eucharistic worship outside Mass, this Year of grace would be abundantly successful. At the same time, it is good to aim high, and not to be content with mediocrity, since we know we can always count on God's help.

Pope John Paul II, *Mane Nobiscum Domine* 29

The Bishops' Conference and its Liturgy Office provided a variety of resources for parish use during the *Year of the Eucharist*. The hope has been that these resources would find their first use during this Year, but that they would continue to be of benefit during the years to come.

The principal documents have been the new edition of the *General Instruction of the Roman Missal*, and the Bishops' own pastoral guide *Celebrating the Mass*. These are complemented by a wide range of formation materials, available for downloading from [www.liturgyoffice.org.uk/Resources/GIRM].

Different Diocesan Liturgy Commissions have made use of these materials in various ways. Under the leadership of the Bishop who establishes his own Liturgy Commission, each Commission will continue to offer leadership in the renewal of the liturgy within the Diocese.

The end of the *Year of the Eucharist* provides a time for taking stock of what has been attempted during the Year, what has been achieved, and what remains to be done.

Two particular resources that are likely to be of assistance in deepening the liturgical formation of individuals and communities are *With Hearts and Minds* and *In Communion with Christ*.

With Hearts and Minds is a resource for use with small groups, to inform about the celebration of the Mass, and to help participants deepen their participation in the Mass. It is especially intended to assist the development of a eucharistic spirituality.

- [www.liturgyoffice.org.uk/Resources/GIRM/WHM]

In Communion with Christ is a complementary resource, intended to run alongside *With Hearts and Minds*, extending to the whole parish community the matters which are being explored in the small groups. *In Communion with Christ* is based around liturgical preaching over six Sundays. Resources are provided for the preacher, and take home sheets for adult members of the parish, and special sheets for parents of young children.

- [www.liturgyoffice.org.uk/Resources/GIRM/ICWC]