



TAKING THE MASS INTO OUR LIVES

The Liturgy is frequently spoken of as the source and summit of Christian life. It is source: for in the Liturgy we receive the grace we need to live in communion with God each day of our lives. It is summit: because we bring to the Mass all the events of our lives, the joys and sorrows, the failures, the successes, and they are united with Christ's self offering of himself to his Father.

What we receive at Mass we take to our lives: what we live we bring to the Mass. Mass leads us to life and life leads us to worship – there is a progression, a cyclical, spiraling progression able to lead us into an ever-deeper relationship with God.

Pope John Paul recently asked us whether this is how things are (Spiritus et Sponsa, 6). 'To what extent does the Liturgy affect the practice of the faithful and does it mark the rhythm of the individual communities? Is it seen as a path of holiness, an inner force of apostolic dynamism and of the Church's missionary outreach?'

In Communion with Christ 6 Liturgy Office, Bishops Conference of England and Wales



SEIZE THE OPPORTUNITY

The process of introduction offers an opportunity to renew catechesis, liturgical celebration and prayer patterns.

"I encourage you now to seize the opportunity that the new translation offers for in-depth catechesis on the Eucharist and renewed devotion in the manner of its celebration. "The more lively the eucharistic faith of the people of God, the deeper is its sharing in ecclesial life in steadfast commitment to the mission entrusted by Christ to his disciples"

Pope Benedict XVI To the Bishops of England, Scotland and Wales, 19th September 2010

SCHOENSTATT FATHERS

SCHOENSTATT SHRINE AND PASTORAL CENTRE
ST. JOHN FISHER'S, MANCHESTER ROAD,
BOLTON BL4 8QQ
TEL 01204 572077 - WWW.SCHOENSTATT.ORG.UK

RENEWAL

PRAYING THE MASS



PART IV - CONCLUDING RITES

For the next four Sundays, we will be looking at the coming changes to the prayers in the Holy Mass, so that all our Parishioners are acquainted with the new prayers and responses. Today, we will look at the changes to the the Blessing and the Dismissal at the end of Holy Mass.



SOME BACKGROUND INFORMATION

The earliest account of the celebration of the Eucharist (outside of the New Testament) is that of Justin, Martyr written in about 150 A.D. It includes a full description of the dismissal of those entrusted with taking Communion to housebound members of the community. The Bishops' Conference, in Celebrating the Mass, reminds us of this ancient practice...

"It is fitting for Holy Communion to be taken directly from Mass to the sick or those unable to leave their homes. Appropriate times for the deacons, acolytes, or commissioned ministers of Holy Communion to receive a pyx from the priest and be 'sent' to take Holy Communion and leave the assembly are either after the Communion of the people or immediately before the final blessing. The ministers may depart before the Prayer after Communion prayer.



The Concluding Rites

PRESENT TEXT

Priest: The Lord be with you.

People: And also with you.

The priest blesses the people with these words:

May almighty God bless you, the Father, and the Son, + and the Holy Spirit. Amen.

The deacon (or the priest) with hands joined, sings or says:

Go in the peace of Christ.

Or

The Mass is ended, go in peace.

Or

Go in peace to love and serve the Lord.

People: Thanks be to God.

NEW TRANSLATION

Then the dismissal takes place. The Priest, facing the people and extending his hands, says:

Priest: The Lord be with you.

People: And with your spirit.

The Priest blesses the people, saying:

May almighty God bless you: the Father, and the Son, + and the Holy Spirit.

The people reply: Amen.

Then the deacon, or the Priest himself, with hands joined and facing the people, says:

Go forth, the Mass is ended.

Or:

Go and announce the Gospel of the Lord.

Or:

Go in peace, glorifying the Lord by your life.

Or:

Go in peace.

The people reply:

Thanks be to God.