

HELPFUL DOs & DON'Ts

THE CONCLUDING RITE & BLESSING.

- We should not be in a rush to conclude the prayers as soon as Holy Communion is over. We spend too much of our lives rushing and where does it get us? We should take some quiet time to savour what we have received.
- The missal envisages the announcements after the concluding prayer.
- If the solemn blessing for special occasions is used, it invites the people to “*bow your heads and pray for God’s blessing*”. Time should be given for the people to bow their heads and pray before the blessing is said.
- The priest does not bless the people “*in the name of the Father and of the Son and of the Holy Spirit*”. He blesses the people directly; or rather God blesses them through him.

“May almighty God bless you, the Father ✠ and the Son and the Holy Spirit.”

The people respond *Amen*. The priest should not say the *Amen* and the people should not say the blessing. It is a dialogue prayer.

- The blessing is NOT
“May almighty God bless us, the Father ✠ and...”

Praying the Mass

5. MISSION

4th September

Welcoming the 3rd Edition of the Roman Missal

MISSION: GO TO LOVE & SERVE THE LORD

The temptation for every Christian is to **'live in the world and go to Church'**. The challenge of every Christian is **'live in the Church and go to the world'**.

A good reason to go to Mass is to be better prepared to 'go to the world'. Jesus told us that we are *"salt of the earth and the light to the world"*. We go to mass to hear the Lord's call, to be filled with His serenity and peace, so that we might love and serve Him in the world. He is really present in the Church. Our call is to be His real presence in the world.

In the new translation of the Missal, this truth will be emphasised with new additions to the dismissal from Mass;
"Go and announce the Gospel of the Lord" or
"Go in peace, glorifying the Lord by your life."

Those who live their lives by worldly standards and simply keep a religious duty of going to Mass, are like the Pharisees in the Gospels. If they think that this is a kind of 'heavenly insurance' they should re-read the 'policy' – the Scriptures.

Jesus teaches His disciples that those who try to save their lives will lose them and that only by losing our lives can we save them. He means losing ourselves in love - with God. We are to forget 'self' and lose ourselves in love: the unselfish and self-giving love that we celebrate in the Eucharist.

However, if we do not first recognise that He loves us; if we are not truly nourished by the Bread of Life and the Cup of His Suffering, then all our giving will simply wear us out and wear us down. If our faith has become a burden and not a joyful sacrifice then all we will take to the world is our unhappiness.

To recognise His love and allow ourselves to be touched by His love, we must participate in the Eucharist not just at a physical level - being there and saying the prayers - but at a spiritual level also. *Pray what we say and mean what we pray.*

The new translation of the Missal invites us to re-discover the importance of spiritual actions and the Church's spiritual language in the Liturgy.

