

## Knock Timetable –

- 10 am Pilgrims begin to arrive**
- 11 am Morning prayer (parish church)**
- 12 pm Workshops 1-4 (Marquees)**
- 2 pm Sacrament of anointing (Basilica)**
- 3 pm Celebration of Eucharist (Basilica—with World Youth Day participants)**
- 5:30 pm Workshops repeated (Marquees)**
- Evening Celebration of Reconciliation**

## Workshops:

- 1. Recognising the Body: St Paul responds to a divided Church –Fr. Kieran O'Mahony**
- 2. Forgiving and Remembering in New Ways – Prof Robert Enright**
- 3. From Receiving Holy Communion to Building up Communion – Rev. Prof. Thomas Norris**
- 4. Helping Children to Pray with the Blessed Sacrament – Ms. Rosemary Swords**

*A newsletter for parishioners produced by the Kildare & Leighlin Faith Development Services & the Diocesan Interim Liturgy Commission*

## The National Eucharistic Congress

An invitation is extended to people of every parish to travel to Knock on **Saturday June 25<sup>th</sup>** for the National Congress. The normal ceremonies that we are familiar with at Knock will be celebrated. The international congress theme **Communion with Christ and with one another** will underpin the timetable for the day. *People who wish to attend a workshop on the day need to pre-book a place through the congress website: [www.iec2012.ie](http://www.iec2012.ie)*

### In Your Parish

Parishes will mark the National Congress in the Sunday liturgy. A resource sheet for this purpose has been sent to liturgy groups and parish offices.

Look out for notices of local celebrations of holy hours and Exposition of the Blessed Sacrament.

### In the Cathedral

On Sunday, June 26<sup>th</sup> a special candle from the Congress in Knock will be received by the Cathedral

In order to link in with the National Congress, the Cathedral parish will celebrate a special *Evening Prayer which will take place at 4:00 p.m., followed by a Eucharistic Procession & concluding with Benediction.*

**Parents of children who have received their first Communion this year are particularly invited to bring their children to this liturgy. The children might like to wear their First Communion clothes.**

## The Holy Hour in Bagenalstown Parish

*by local liturgy committee member, Shane Gallagher*

As part of the preparations for the Eucharistic Congress 2012, the parish of Bagenalstown in south Carlow decided to organise a monthly Holy Hour. The special liturgy takes place in the parish church on the last Sunday of each month, commencing on the first Sunday of Advent 2010 and continuing until the end of the Congress.

The structure is quite simple. The Blessed Sacrament is already in its place of honour on the altar before the liturgy commences so silent reflection makes up the

main atmosphere of the hour. Prayer begins with 4-5 minutes of reflective music and a Taizé-like, repetitive mantra. The guitarist from the local folk choir leads the singing and music, with the members of the congregation encouraged to sing along.

After a welcome from the priest, silence is observed. The remainder of the hour is composed of five short reflective readings on various appropriate themes, followed by Taizé music, followed once again by time for silent reflection.

Each liturgy concludes with the Divine Praises and a blessing, after which the Blessed Sacrament is removed to the tabernacle. A final piece of music accompanies this conclusion.

Attendance at the Holy Hour has been consistently encouraging since it began. The structure is, of course, flexible and parishes should be encouraged to develop their own devotional liturgy to suit their needs.

*For a fuller account see [www.kandle.ie](http://www.kandle.ie)*

This is the second of a series of newsletters for parishes over the coming year as we prepare for the International Eucharistic Congress 2012 & the new Missal. **For more information check out the following websites:**  
[www.kandle.ie](http://www.kandle.ie)                      [www.liturgy-ireland.ie](http://www.liturgy-ireland.ie)                      [www.iec2012.ie](http://www.iec2012.ie)

## Kildare & Leighlin Interim Liturgy Commission Members:

Eileen Good (Chair)  
 Arthur Burke  
 Fr. Brendan Byrne  
 Fr. John Cummins  
 Shane Gallagher  
 Julie Kavanagh  
 Fr. Liam Lawton  
 Sr. Mary Murphy  
 Fr. Tom O'Byrne  
 Hazel O'Connor  
 Joan Saultz  
 Sr. Ann Walsh

## When will we be using the new edition of the Roman Missal?

The texts of the new edition of the Roman Missal are being introduced in **two phases** to avoid too much change happening at once. From the second Sunday of **September** we will begin to use the new translations of the people's prayers and responses at Mass, for example, the Confiteor,

the Gloria and the Creed. These texts will be in Missallettes and on congregational cards in churches. From the **First Sunday of Advent** the new translations of the prayers of the Mass that are led by the priest will come into use, for example, the Collect or opening prayer and the Eucharistic Prayer. The

Third Edition of the Roman Missal, therefore, will be fully implemented on the First Sunday of Advent.

These Q&A's are part of a set prepared by Julie Kavanagh and Fr. Paddy Jones for the Irish Bishops' Conference. The remainder will appear in future newsletters. To view in full see: [www.catholicbishops.ie](http://www.catholicbishops.ie)

### I CONFESS...

The new translation of the Confiteor will have a few changes to what we have been saying since 1975. The most obvious change will be the use of the words *"through my fault, through my fault, through my most grievous fault"*.

This was already retained in the Irish language translation of this prayer. The use of triplets is often employed in Latin and this was not always translated in the texts we currently use. Current examples where we do use triplets include the "Lamb of God" and "Lord have Mercy".

A word not translated in the current Missal is now translated as "greatly" giving us the new phrase *"that I have greatly sinned"*. This has its biblical roots in the words of David in 1 Chronicles 21:8: "David said to God, 'I have sinned greatly...'"

## A new response: The Lord be with you – And with your spirit.

This response is one of very obvious changes in the new edition of the Missal. It is the literal translation of what we find in the Latin text *"et cum spiritu tuo"*. This direct translation is already found in other languages, for example, German, Italian, French & Spanish.

The source for this dialogue between priest and people is very much scripture. In four of his letters, St. Paul uses the following greetings: Galatians 6:18 – May the grace of our Lord Jesus

Christ be with your spirit; Philippians 4:23 – The grace of the Lord Jesus Christ be with your Spirit; 2 Timothy 4:22 – The Lord be with your spirit; Philemon v25 – The grace of the Lord Jesus Christ be with your spirit. Similar greetings can be found in the Old Testament.

What does "your spirit" mean? It does not refer to the Holy Spirit though it is spoken to people who live according to that Spirit. For St. Paul the spirit is our spiritual part that is close to God. *"And with*

*your spirit"* is about having the spirit or mind of Christ as your guiding light, as what guides us through the day – a Christian spirit. While it will sound unfamiliar to us this greeting and response captures our biblical roots. It is recognition of the spirit among us as Christians, a spirit that we must live. In greeting one another, it proclaims the presence of Christ among us. This greeting and response occurs four times in the Mass.

## Is what we have been praying up to now wrong?

The Missal that we have been using in Ireland since 1975 was approved for use by the Holy See and the Conferences of Bishops. Over time and with use, some of its weaknesses have emerged. The revised translation is intended to

address some of these weaknesses, particularly by seeking to strengthen scriptural imagery within the prayers and by bringing them closer to the original Latin text – this has resulted in the language of the prayers being somewhat elevated.

The current translation has served a number of generations of the faithful well and remains the proper and valid form of our prayer together until such time as the new Missal is introduced.