

What's happening at Congress...

10-17 June, 2012

Sunday: Opening Liturgy (RDS)

Each day pilgrims can experience morning/evening prayer, exhibitions, workshops, prayer spaces, catechesis, testimonies and cultural events as well as celebration of the Eucharist and other major liturgies.

Daily themes (RDS)

Monday: Baptism

Tuesday: Marriage and the family

Wednesday: Ministry – Ordained and Lay

Thursday: Justice & Reconciliation

Friday: Suffering and healing

Saturday: The Word of God

Sunday: Closing Liturgy (Croke Park)

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

The Bell comes to Kildare and Leighlin!

The Eucharistic Congress Bell will be in the diocese from September 29th until October 8th. It will arrive by boat on the river Barrow to Carlow, from where it will be brought to the Cathedral before journeying across the diocese.

The visit of the bell is a call to the congress itself next Summer and an invitation to all of us to prepare for this important event in our history. The bell was chosen for

Ireland as a call to congress because of its historical significance. In the very early days of Christianity in Ireland the bell was seen as one of the principal symbols of this new Christian religion. It was a new sound ringing out from our monasteries, churches and chapels, calling people to prayer and announcing the presence of faith.

It was the custom of St. Patrick to give a hand-bell to one of his followers

whenever he was left in charge of a local Church.

Come along to a location near you and get to be part of this unique occasion – you might even get to ring the bell!

For more details on the history and importance of the bell and on the events surrounding its presence in the diocese see www.kandle.ie. and your local parish bulletin.

Congress Bell Timetable

The bell will arrive in the local parish church at the indicated times. These times may be subject to local variations so keep an eye out for more information on your local parish bulletin.

29th Sept (Thurs)

Arriving by boat along the Barrow to Carlow at 7pm with procession to the Cathedral

1st October (Sat)

Graigenamanagh 11am
St. Mullins 2pm
Leighlinbridge 4pm
Bagenalstown 6pm
Departs for Tullow at 8pm

2nd October (Sun)

Tullow 11:15am (TV Broadcast Mass)
Rathvilly 2pm
Kiltegan (St. Patrick's College) 3:45pm
Baltinglass 5:30pm
Graiguecullen 8:15pm

3rd October (Mon)

Arles 2pm
Stradbally 3:30pm
Portlaoise 7:30pm

4th October (Tues)

Mountrath 12 noon
Mountmellick 2pm
Killeigh 4pm
Daingean 6pm
Portarlinton 8pm

5th October (Wed)

Kildare 7:30pm

6th October (Thurs)

Carbury 3pm
Newbridge 7:30pm

7th October (Fri)

Two Mile House 7:30pm

8th October (Sat)

Naas (St David's) 6:30pm
Procession to Church of Irish Martyrs (arrival 8pm)

9th October (Sun)

Kilcock 9am
Depart 10:15am *Followed by the passing of the bell to the Meath diocese.*

When possible, local schools and surrounding parishes will be facilitated in engaging with the bell.

This is the third 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

www.liturgy-ireland.ie

www.catholicbishops.ie

www.iec2012.ie

Workshop with Fr. Liam Lawton for Teachers on Music and the New Missal

Thursday, October 6
7:30-9:30pm

Mount St Anne's
Retreat Centre,
Killenard

Cost: **15 euro**
to include Book & CD
of the Glendalough
Mass
All Welcome

The Beginning of a New Era in our Prayer...

Today we begin using the new translations of the responses and prayers said by the congregation in the Mass.

But the order and structure of the Mass is not changed. Nor are the readings changed.

Over time we will become familiar with the prayers which have very slightly changed. For example, in the "Holy, Holy" we say "Lord God of hosts" and in

the response to "Pray brothers and sisters" we have the addition of one word, "Holy" before the word "Church". Other prayers have much more changes.

As outlined in the last newsletter, where we said "And also with you" we now say "And with your Spirit".

Change is never easy and it will take time for the new texts to come easily to us.

The new texts of the Missal are intended to be a source of renewal, helping to deepen the faith of the people of God. We will discover the truth of this in time, together, as we offer our shared prayer to God.

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

HOLY, HOLY...

The only change to this text is the phrase "Lord God of hosts" instead of "God of power and might". "Hosts" or "armies" are the usual translations of the Hebrew word Sabaoth. Here it means the "heavenly hosts of angels" – a phrase that we are familiar with from the second verse of our Christmas hymn "Silent Night".

THE WORD OF THE LORD

At the end of the First and Second Reading the reader acclaim "The Word of the Lord" – a direct translation of the Latin *Verbum Domini*. Likewise at the end of the Gospel: The Gospel of the Lord. The omission of the words "This is..." makes what is proclaimed a very simple acknowledgement of what we have just encountered in the readings and the Gospel – God's living word to us today.

Some changes to note in the Creed...

The creed we usually say at Mass is called the Nicene Creed, though the shorter Apostle's Creed is also included in the Missal. This Nicene Creed was drawn up by a council held in Nicea in the 4th century. In the new edition of the Missal people will notice many changes to this prayer.

The new translation aims to reflect the original Latin text more faithfully. As the prayer that professes our faith and that is professed by Catholics each Sunday across the world, it is important that we say the

same words. Here are some of the changes to be found:

I believe is a literal translation of the Latin *credo*. While the Creed professes the faith of the entire Church the use of "I" in this prayer invites us to join our personal faith with that of other believers. In the English translation, unlike in the Latin, this phrase is repeated three times in the course of the prayer to help the flow of the text.

Consubstantial with the Father is an example of a

re-introduction of a theological term that will be unfamiliar to many people. At Nicea when they talked about the relationship between the Father and the Son they used the Greek term *homoousious* to describe the unique nature of Jesus. The term expresses our belief that the Son is of the same essential Being and substance as the Father, while remaining a distinct person. The Latin term is *consubstantialis* – from which we find the term consubstantial.

Behold the Lamb of God... Lord I am not worthy

The invitation to communion captures the biblical wording of John 1:29 (Behold the Lamb of God) and Revelations 19:9 (Blessed are those called to the supper of the Lamb) The use of *Blessed* rather than *Happy* is a stronger reflection of its

biblical root and highlights that there is significant difference between being *blessed* and being *happy*.

The response of the people translates fully the Latin text in the Missal. This is taken from the response of the Centurion

to Jesus at Capernaum (Matthew 8:9) substituting "my soul" for "my servant" The response "under my roof" may be confusing when we first hear it but it makes more sense when we are aware of its biblical roots.

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