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## THE REFORMED LITURGY

Popes Benedict XVI and Francis took sharply different paths in responding to communities who wanted to celebrate the old Latin Mass. It had been allowed as a concession by Pope John Paul II. Benedict removed almost all restrictions. Francis reinstated very limited opportunities to use the pre-Vatican II rite. Sitting in the background was the Society of St Pius X (SSPX), founded by Archbishop Marcel Lefebvre in 1970.

Over half a century, the popes did everything possible to keep the SSPX within the fold of the Catholic Church. When four SSPX bishops were ordained in 1988 without papal mandate, they were excommunicated, but the ban was lifted by Benedict a decade later. At stake, however, was not only the use of the traditional Latin liturgy but the much broader questions of accepting the teachings of Vatican Council II and recognising the authority of the pope.

Since the election of Pope Leo XIV eighteen months ago, many Catholics have been wondering which way he would move on the celebration of the old Latin Mass. Leo has been cautious and has made unity a priority. He has actively sought to overcome polarisation in the Church and bring about harmony and reconciliation. His position on the old form of the liturgy however is becoming clearer as 2026 unfolded. He opted to devote his public Wednesday catecheses to an exploration of the documents of Vatican II. Since May he has been analysing the key tenets of the liturgy document, *Sacrosanctum Concilium*.

In the midst of this, at the beginning of July this year, SSPX went ahead with four more episcopal ordinations without Church approval. The reaction was swift and decisive. SSPX bishops and clergy with lay people who 'adhere' to the Society were declared to be excommunicated. Although they maintained they were the pure and uncorrupted Catholic Church, this declaration now made it clear that they have put themselves outside the Church and can no longer be recognised as Catholic. They remain, of course, part of the Body of Christ but interact with the Catholic Church on the same basis as other Christian denominations. The Church's commitment to Christian unity has not changed – it embraces SSPX and all Christian denominations.

Meanwhile, Pope Leo's catecheses on the liturgy continued (see News, p.11). At the beginning of the series in May, he had already set out clearly the Council's principles for liturgical reform. On 26 August, in his last presentation on the liturgy document, he restated the reasons for embracing the reformed liturgy. He highlighted the provisions of SC 48 which said that people are present at the liturgy not as strangers or silent spectators but as participants, conscious of what they are doing with devotion and full collaboration. This, he said, establishes a true relationship with God and with the central event of our salvation in Christ. This is the reason why the Council promoted a reform of the liturgy – to open up the richness of the biblical texts and streamline the order of celebration so that all those present would be drawn into the liturgical action.

He returned to SC 21 which he cited at the beginning of his catechesis. This paragraph distinguished the divine immutable elements in the liturgy from the human elements which not only may but must change if they are out of harmony with the nature of the

liturgy. He affirmed that *since the liturgy is a living entity, throughout the centuries it has always been subject to developments and changes*. Thus, he said, *the liturgical reform promoted by the Second Vatican Council is firmly rooted in the living tradition of the Church*. This reform came as the result of a process of renewal extending throughout the twentieth century.

He ended by pointing out that liturgical services are celebrations of the Church which is the sacrament of unity. He urged pastors to celebrate the reformed liturgy well, *to safeguard and promote a liturgy which, while respecting liturgical norms, shines with noble simplicity and thus manifests the one, holy, catholic and apostolic Church*.

Pope Leo has shown himself to be quite firm with those who have placed themselves outside the communion of the Catholic Church; he is unwilling to sacrifice the liturgical reform in the vain hope of holding the SSPX within the fold. For Catholics within the Church who desire to celebrate the ancient form of the Mass, he has made concessions but has shown no inclination to revert to the wider permissions given by Benedict XVI. Instead, he is explaining the way in which the reformed liturgy engages us with the saving mystery of the cross, and he is urging the Church to celebrate it faithfully and well so that it may be fruitful in people's lives. Such a liturgy will be a vehicle for evangelisation, drawing all groups into the work of Christ in perfect unity with God.

### *Postscript: An Explanatory Note on Marriage*

The priests of SSPX are validly ordained. For this reason, when the excommunication was lifted, they were granted faculties to celebrate Penance and Marriage even for Catholics in the Jubilee Year of Mercy 2015. However,

after they moved into formal schism again in 2026, the Vatican clarified that SSPX priests administer sacraments illicitly, and that their celebrations of the sacraments of Penance and Marriage are invalid.

This change on the validity of marriage has surprised many but is actually in keeping with the rules for a valid marriage. A Catholic may be validly married in a Catholic rite before a Catholic minister. Before the minister of another Church or a civil celebrant, the marriage of a Catholic is only valid if there is a dispensation from canonical form. Now that SSPX priests are once again in schism, they cannot witness a valid marriage on behalf of the Catholic Church.

A marriage, of course, is contracted by the couple themselves: the bride and groom are the celebrants of the marriage. The Church's minister is present as an official ecclesial witness. However, the Council of Trent made this a condition of validity – it was not required in the Middle Ages, but it is now (Can. 1108). The priest's role in the marriage is not to do with the validity of his ordination but with his ecclesial status.



## The Breaking of the Bread

by Frank O'Loughlin

Jesus took the bread, said the blessing, broke the bread and gave it to his disciples. The breaking of the bread, one of the actions of Jesus at the Last Supper, is central to our understanding of the Eucharist.

The shape of the celebration of the Eucharist is organised around Jesus' fourfold action: he took, blessed, broke, gave. Thus, at the Last Supper, Jesus gave his disciples not just bread, but **BROKEN BREAD**, bread broken into pieces so that they could all have a part of the one loaf. St Luke, in his gospel and in the Acts of the Apostles, named the Eucharist the 'breaking of the bread' (Lk 24.13-35; Acts 2.42 and 46; 20.7 and 11; 27.35).

In the liturgy of the early Church, the breaking of the bread followed the great prayer of thanksgiving, and communion followed on immediately from the breaking of the bread. The relationship between Christ's actions and those of the liturgy were clearer. The Lord's Prayer and the Rite of Peace, later additions to the communion rite, are now inserted before the fraction. Still today, in the present Ambrosian Rite from Milan, the breaking of the bread occurs immediately after the Eucharistic Prayer, which is a relic of the earlier order.

However, in the course of history, the breaking of the bread became insignificant in the celebration of the Eucharist – and unfortunately that can still be the case! This action was seen as having only a practical purpose. So, our liturgical practice has neglected that part of our liturgy which corresponded to the breaking action of Jesus.

### *The Breaking of the Bread – The Fraction*

Before the Vatican II renewal of the liturgy – and often still today – the piece of transformed bread was too small to be able to convey the original meaning of the action. In addition, the broken bread was generally consumed only by the priest and not shared by the people. The people are still often given small,

circular hosts which quite obviously are not part of one broken bread. From a sacramental point of view, this involves a diminishment of the meaning of the Eucharist.

The General Instruction of the Roman Missal points the Church towards a reappraisal of the breaking of the bread. It affirms: *By reason of the sign, it is required that the material for the eucharistic celebration truly have the appearance of food. Therefore, it is desirable that the eucharistic Bread, even though unleavened and made in traditional form, be fashioned in such a way that the priest at Mass with the people is truly able to break it into parts and distribute these to at least some of the faithful. However, small hosts are not at all excluded when the large number of those receiving communion or other pastoral reasons call for them* (GIRM 321).

This would seem to imply that there needs to be a sufficient reason for the use of small hosts. In principle, the people should be receiving pieces of one bread at communion. St Paul makes this point in his letter to the Corinthians: *As there is one bread, so we, though many, are one body, for we all share in the one bread* (1 Cor 10.17).

### *The Fraction and Communion*

For over a millennium, it was unusual for lay people to receive communion. The Mass tended to be seen as the business of the priest alone. Then, from the 1200s on, the reservation of the Eucharist and devotional practices regarding the Eucharist became popular. This tended to create a mentality which withdrew the eucharistic species out of their proper context which is the celebration of the Mass. This mentality remains common among many Catholic people.

The breaking of the bread is not an independent action but is immediately related to communion. It forms part of the action and meaning of communion. Communion of its very nature is not just an individual's communion with the risen Lord but the communion of all gathered with him and in him. The eucharistic presence of Jesus is about drawing all into communion with one another and this is expressed in the sharing of the one loaf.

### *The Breaking of the Bread and the Death of Jesus*

All the actions of Jesus at the Last Supper are transformed by his accompanying words: *This is my body, given for you* and *This is the cup of My blood, the blood of the new and eternal covenant which is poured out for you and for all for the forgiveness of sins*. These words unite the action of Jesus at the Last Supper to his death on the cross. They are his giving over of himself to what he will do and what will be done to him the next day.

Jesus is, so to speak, 'broken open' on the cross (Jn 19.34). His body is given and his blood poured out to establish a new relationship (covenant) between God and human beings. This is the 'new and eternal covenant' which is not just 'for you' (that is, us), but 'for the many' (that is, all humankind). He gives himself not just for those who believe in him but for all human beings!

And so, the breaking of the bread as part of the Last Supper is related to the death of Jesus on the cross. Our action done now in his memory, relates not just to the Last Supper but through it to his death. The words of Jesus wash through all his actions and are transformed by them. The ritual meal no longer refers to the Jewish Passover but to the Passover of Jesus through death into resurrection.



### *He takes away the Sin of the World*

The breaking of the bread in today's liturgy is accompanied by the words (said or sung): *Lamb of God, who takes away the sins of the world, have mercy on us, have mercy on us, grant us peace*. Putting together the 'breaking of the bread' and the 'Lamb of God' takes us inside the meaning of the Eucharist itself.

Christ is the Lamb of God who takes away the sin of the world (Jn 1.29 and 37). In the liturgy, the text speaks of the 'sins' of the world, but in John's gospel, it is the collective singular which is used – 'sin'. He is the suffering servant of God, who took upon himself the sin of the world (Is 52.13 – 53.12). Christ is the paschal lamb of the new covenant whose blood saves *all* people. The Lamb is the representative of the innocent who are led to the slaughter (Is 53.7).

John the evangelist, who emphasises Jesus as the Lamb of God, carefully arranges his narrative to have him die at the time when the paschal lambs were being killed for use at the Jewish Passover. The other gospels present the Last Supper as a Passover meal; John's chronology makes the Passover fall on the day after Good Friday. In John's story of the Passion, he

has Caiaphas, the high priest, say to those assembled: *It is better that one man should die for the people than that the whole nation should perish.* John then goes on to comment: *[Caiaphas] was prophesying that Jesus was to die for the nation – and not for the nation only, but also to gather together into one the dispersed children of God* (Jn 11.49-52).

The Lamb of God takes away the sin of the world. A deeper and actually more traditional understanding of sin is captured in the phrase 'sin of the world'. Looking back into the biblical tradition, it becomes clear that sin is not just a matter of individual sins but of a sinfulness which has influence throughout human history. For the Scriptures, sin is a situation in which humankind finds itself. It is distance from God, as a result of which humankind is caught up with things which take the place of God – idols, whatever form such idols may take. Idolatry is the paradigm of sin.

Human beings are made in the image of God and this echo of God within them gives them an orientation to God. They will only find their true selves in relationship to God. Things which take God's place necessarily lead men and women astray. Sin is going in the wrong direction. The things which human beings put in the place of God divide and separate them and set them in competition with each other.

The figurative story of Adam and Eve is an invitation to us to discover this separation from God at work among human beings in the present. The final form of this story is a biblically inspired reflection on the state of humankind. Adam and Eve are us; they are figures of humankind as a whole. Individual sinfulness needs to be seen in the context of this sin of the world.

Jesus breaks open this situation; he forges a new path within humanity. He becomes the new human being bringing into our world a new presence of God which brings about the reconciliation of human beings with God and each other. The Holy Spirit given by Christ is at work fermenting this new creation in all of humankind.

We eat broken bread as a sign of this reconciliation, a sign of this new communion, a sign of the peace with God and each other which Jesus forges in his death and resurrection. He is the one who, when he is lifted up, will draw all things to himself (Jn 12.31-36).

### *A Sign of Unity, an Instrument of Peace*

As we gather for the Eucharist, we are the first fruits of the 'children of God'; we are the sign and instrument of what God is seeking to bring about among all human beings. Vatican Council II's document on the Church *Lumen Gentium* speaks of the Church in such terms: *The Church, in Christ, is a sacrament – a sign and instrument, that is, of communion with God and of the unity of the entire human race* (LG 1).

We are given broken pieces of the one bread because we are the first fruits of the gathered children of God. It is by means of this one bread that we are becoming the one body of Christ. The Body of Christ, like its master and head, does not close in upon itself, but is the seed of the future which God is seeking to bring about: the reconciliation of all human beings with himself and with one another.

To understand the Eucharist, we cannot separate it from the Church. They are in a living interaction with each other, the same thing in two forms. The Eucharist is the action by which we enter into communion with Christ; the Church is the communion of life which results from it. When the Church celebrates the Eucharist it is becoming what it is!

It becomes clear, then, that the breaking of the bread in the liturgy is not an incidental element of the Eucharist but a crucial moment of its celebration. It is a part of the liturgy linked not only to the Last Supper but to the death and resurrection of the Lord Jesus.

### *Liturgical Practice*

There are several practical things which need to be attended to for this part of the liturgy to take its proper place in celebrations of the Eucharist.

The bread we use needs to be visible as it is being broken. It needs to be able to be broken for the communion of as many people as is possible.

The bread breaking and the singing/saying of the 'Lamb of God' need to be co-ordinated so that they happen at the same time. Those leading the assembly in this response need to be aware of this alignment.

The breaking of the bread for the communion of the people also presumes that the people are receiving holy communion from the altar and not from the tabernacle. This too requires a reordering of practice on the part of many parishes.

The symbolic significance of the action of breaking of the bread needs to be brought to the awareness of the people. Likewise, the priest needs to do the action with a proper awareness of its importance, its alignment with the 'Lamb of God' and its relationship to the reception of communion.

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## INCLUSIVE LANGUAGE IN THE LITURGY

can sometimes be presented as a question of style, preference or contemporary sensitivity. It is more significant than that. The language of the liturgy helps to shape how we understand God, ourselves, one another and the Church. The ancient principle *lex orandi, lex credendi* reminds us that the Church's prayer and belief are intimately related: the words we repeatedly hear and speak in worship become part of the way we understand the Christian community and our own place within it.

This gives inclusive language both a pastoral and a justice dimension. If people hear language that appears not to include them, it can gradually communicate something that the Church does not intend to say. A woman listening to a biblical text addressed to 'brothers' may understand intellectually that she is included. Yet if this happens repeatedly, she is continually required to make a silent translation for herself. At best, this creates unnecessary distance between the hearer and the text. At worst, it can leave the impression that the Word of God is addressed primarily to men, with women included only by extension.

That is particularly significant in the proclamation of Scripture. Fidelity to the revealed Word means fidelity not simply to the wording of one English translation, but to what the biblical text actually means. Where the original addresses the whole community, the English proclaimed in the liturgy should, as far as possible, allow everyone to hear themselves addressed. Equally, where a biblical author genuinely intends a gender-specific reference, that meaning should not be obscured. The question cannot therefore be resolved simply by replacing particular words whenever they appear. Translation always involves interpretation.

The language we use for God requires similar care. 'Father' and 'Lord' belong deeply within Scripture, the Christian tradition and the Church's liturgical prayer. At the same time, they do not exhaust the Church's language for the mystery of God. Scripture and tradition offer a rich vocabulary of divine compassion, mercy, wisdom, faithfulness, creativity, refuge, tenderness, justice and life.

This breadth of language can have considerable pastoral importance. Human experiences of fatherhood, authority and power are not uniformly positive, and for some people the language of God as Father may carry associations very different from those the liturgy intends. Drawing upon the full breadth of biblical and liturgical language for God can provide other points of encounter with the divine mystery, while allowing the traditional language of 'Father' and 'Lord' to retain its proper place.

Nor, in contemporary Australia, can the discussion of inclusive language be reduced simply to replacing 'men' with 'men and women'. We live in a society of considerable cultural, linguistic and social diversity, increasingly attentive to the ways language can include people or place them at the margins. Questions of inclusion involve gender, certainly, but also age, culture, disability, family circumstances and the assumptions we make about who belongs. The Church's language is not shaped simply by prevailing cultural usage. Yet the Gospel is always proclaimed within a particular time and place, requiring attentiveness to the way words are actually heard. Expressions once understood as naturally inclusive may no longer be received in that way, and language that obscures rather than communicates the universality of the Gospel can become an obstacle to its proclamation.

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The Australian Church has been grappling with these questions for some time. In 2021, the Australian Catholic Bishops Conference issued its *Statement of Principles on Language and the Liturgy*. More recently, a National Liturgical Council working group prepared a proposed revision of that statement, but the work did not ultimately receive the episcopal agreement necessary to proceed nationally. One significant difficulty concerned the possibility of making adaptations to the wording of the Lectionary in proclamation. A change such as 'brothers' to 'brothers and sisters', or 'man' to 'humankind', may often more accurately communicate the inclusive meaning of the original, but not invariably. There are contexts in which the author may genuinely be referring only to men, and the person proclaiming or preparing the reading

cannot be expected to have the biblical and linguistic expertise required to make that judgement in every instance.

The Church cannot and should not encourage readers or liturgy planners to rewrite Scripture according to personal judgement, yet the pastoral problem remains. Our present Australian Lectionary is based upon a translation whose use of English reflects an earlier period, and there are occasions when its language can obscure the inclusive meaning of the text for contemporary hearers.

The Archdiocese of Brisbane document offers a practical way through this difficulty. Rather than encouraging adaptations to the approved text, it recommends that, where the wording of the Jerusalem Bible is pastorally problematic, another translation already approved by the Australian Catholic Bishops Conference for liturgical proclamation be used. In this way, fidelity to the integrity of Scripture and fidelity to those who hear it proclaimed need not be placed in opposition.

The forthcoming Australian Lectionary, using the Revised New Jerusalem Bible together with a contemporary Grail translation of the Psalms, will address many of the difficulties presented by the language of the present Lectionary. It will not remove every instance of language that contemporary worshippers may experience as exclusive, nor settle the wider questions surrounding inclusive liturgical language. A national conversation may therefore still be valuable in the future.

In the meantime, Brisbane's approach offers one responsible way forward: respecting the Church's official liturgical texts, drawing more fully upon the breadth of the Church's language for God, and taking seriously the pastoral responsibility to speak in ways that allow the whole assembly to recognise that the Gospel is addressed to them.

In the article that follows, Bishop Paul Bird CSsR offers an overview of the Archdiocese of Brisbane's document, *Inclusive Language in the Liturgy: A Theological and Pastoral Responsibility*, and the guidance it provides for liturgical practice.

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# Inclusive Language in the Liturgy

by Paul Bird CSsR

In June this year, the Archdiocese of Brisbane published a document called *Inclusive Language in the Liturgy: a Theological and Pastoral Responsibility*. This is a sensitive topic because it touches the language we use in our prayer, the language we use to refer to God and the language we use to refer to the people gathered to pray. Over the years, there have been some intense debates about this. What do we mean by inclusive language in relation to God? What do we mean by inclusive language in reference to people?

The document from Brisbane aims to give practical guidance for those involved in the Church's liturgy, both in parishes and schools. The document does not go into debates about the translation of official liturgical texts, whether of prayers or Scripture passages. The focus is on ways in which we can be inclusive in our language while accepting the official texts as given.

The document was prepared by Liturgy Brisbane and members of Archdiocesan Ministries; it was reviewed and endorsed by Archbishop Shane Mackinlay. Copies were sent to parishes and schools, and the text is available on the Liturgy Brisbane website.

A letter from Liturgy Brisbane introduced the guidelines in this way. *The practical guidance offered in this document is especially relevant when preparing introductory or concluding words for liturgical celebrations, composing the Prayer of the Faithful, preaching, choosing hymns, or writing prayers for meetings, school liturgies and other prayer gatherings.*

The introduction to the document notes that the way people use words changes over time. This means that some expressions that might have been considered inclusive in an earlier era are no longer heard in the same way. *It is important to recognise that expressions once understood as universally inclusive are no longer always received in that way. For example, the use of 'men' to refer to all humanity, while historically normative, is now heard in a more limited sense. This calls the Church to ongoing pastoral attentiveness to how language is received, so that the proclamation of the Gospel may truly be heard as addressed to all.* For communities around Australia, it is important that we use language that expresses prayer and communicates the Gospel as well as possible in our place and in our time.



## Language relating to God

The first section of the document refers to 'Language relating to God'. In this context, inclusive language means language that includes the full range of terms used for God in Scripture and in the Church's tradition. The document notes the prominent place that the terms 'Father' and 'Lord' have in the Church's liturgy when we are referring to God. We see this in the frequent use of the 'Our Father' and the numerous references to God as 'Lord'. However, we also find many other terms in relation to God, both in Scripture and in the liturgical tradition. The Brisbane document gives various examples: God of Compassion, Loving God, God our Creator, Merciful God, God of All Goodness, Lord of Life, God of Tenderness, Ever-Present God, Source of All Grace, God of Justice and Peace, Gracious God. The document notes that *using such a variety of addresses enriches the assembly's sense of the inexhaustible mystery of God.* Such a variety of terms can well be used in the Prayer of the Faithful, in preaching, and in preparing prayers for use in school assemblies and other gatherings.

## Language relating to Human Beings

The second section of the Brisbane document is headed 'Language relating to Human Beings'. The basic principle here is that *language in liturgy should be inclusive and non-discriminatory in its reference to human beings.* This applies, for example, in the introductory remarks at the start of liturgies, in the general intercessions and in preaching. We find some examples in the official prayers, such as the reference to 'you, my brothers and sisters' in the 'I confess'. The Brisbane document points to other inclusive terms as well, such as 'People of God', 'the baptised' and 'the faithful'. The document recommends the use of such terms so as to foster the sense that everyone is included in the celebration. *A variety of terms to refer to people should be used throughout the Mass so that as far as possible, everyone present feels acknowledged and included.* This is in tune with the welcoming

approach expressed by Pope Francis in his message *The Joy of the Gospel*. Pope Francis invited us all to encounter Jesus and he added, quoting St Paul VI, *No one should think that this invitation is not meant for him or her, since 'no one is excluded from the joy brought by the Lord' (Evangelii Gaudium 3).*

### Hymn Texts

The next section of the Brisbane document refers to hymn texts. Here the document notes practical steps that we can take to find wording that is inclusive. *In cases where a hymn proposed for use in the liturgy contains exclusive language, a different hymnal or a more recently revised edition should be consulted to see if inclusive wording has been provided for that hymn. Where only one verse contains exclusive language, it may be possible to omit that verse as long as the theological or narrative integrity of the text is respected. If revised lyrics are not available, or a problematic verse cannot be omitted, an alternative hymn should be chosen.*

### Lectionary Texts

The next section takes up the topic of Lectionary texts. Here a basic principle is that only officially approved translations of Scripture should be used in the liturgy. This is what we read in the *General Introduction to the Lectionary* 111: *In the liturgical assembly the word of God must always be read either from the Latin texts prepared by the Holy See or from vernacular translations approved by the conferences of bishops for liturgical use, according to existing norms.* The Australian Catholic Bishops Conference approved several translations of Scripture for liturgical use at their meeting in May 1990. The bishops approved an updated list at their meeting in May 2024. The list includes the Jerusalem Bible (as in the current lectionary), the Revised New Jerusalem Bible, the New Revised Standard Version, and the Contemporary English Version (as found in the *Lectionary for Masses with Children*). This last version gives the Scripture readings in simpler English and so may be more suitable for Masses when many in the congregation are children.

The Australian bishops have provided additional flexibility for choosing a translation when texts are to be sung. In this case, the directive for Australia is as follows: *Scripture texts set to music, by long custom in Australia, may be drawn from a wider selection of available translations to enable use of the world-wide array of quality musical settings, especially of the Psalms and Canticles. This flexibility would permit, for example, use of the Abbey Psalms and Canticles and By Flowing Waters (the Graduale Simplex in English).*

This is in line with the general provisions that encourage the singing of psalms. In the introduction to the Roman Missal we read, *It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned.* The Missal notes

further that additional texts are provided to facilitate the congregation's singing of the psalm. *In order that the people may be able to sing the Psalm response more easily, texts of some responses and Psalms have been chosen for the different times of the year or for the different categories of Saints. These may be used instead of the text corresponding to the reading whenever the Psalm is sung (GIRM 61).*

The Brisbane document indicates that those preparing liturgies should choose from among the various approved translations of Scripture if the text given in the current lectionary (the Jerusalem Bible version) is problematic, whether because of the use of exclusive language or for some other pastoral reason. *If a Scripture translation in the Australian Lectionary for Mass (Jerusalem Bible) is problematic or pastorally inappropriate, another Scripture translation approved by the Australian Catholic Bishops Conference for liturgical proclamation should be substituted.*

### Other Liturgical Texts

There are some parts of the Mass in which texts can be freely composed, such as in the Universal Prayer (Prayer of the Faithful) and in Option 3 of the Penitential Rite. There are also occasions for composing prayers in liturgies outside Mass. *Texts composed for the Universal Prayer, the invocations in Option 3 for the Penitential Rite, and for prayers for non-Eucharistic liturgy provide an opportunity for inclusive language to be exercised freely and pastorally.* Such texts 'should use accessible and inclusive language'. Under this heading, we might well add the text of the homily – a text that is freely composed by the homilist. It is certainly desirable that the homily too should use accessible and inclusive language.

### The Use of Pronouns

The document touches on the question of being inclusive in the use of pronouns. In view of the use of the terms 'Lord' and 'Father' in Scripture and the liturgy, it is not surprising that we find the masculine pronouns of 'he' and 'his' and 'him' referring to God. However, we might note that, in liturgical prayers, the most frequently used pronoun for God addresses God directly as 'you'.

In relation to human beings, language can be inclusive in the pronouns we use as well as in the nouns. This issue has been part of discussions about inclusive language for many years. In 2003, a group of Canadian bishops met in Rome with officials of the Congregation for Divine Worship to discuss principles for the translation of Scripture. Some of the principles that the meeting agreed on referred to inclusive language. In the work of translating Scripture, the aim is to communicate the meaning of the original texts. The translator needs to consider whether the Hebrew or Greek terms in each particular context were meant to include both males

and females or whether they were meant to be gender-specific. The principle for translation is that *words in the original language meant to include both males and females would be so translated, and those intended to be gender-specific likewise would be so translated.* The meeting between the Canadian bishops and the Roman officials also recognised that the collective pronoun ('they/their/them') could sometimes be used to refer to the singular. *Where it would not be confusing to the hearer, nor inelegant, the collective pronoun 'they/their/them' could be used to denote the singular (essentially, where it could replace the use of 'he or she / his or her / him or her').* I would add that this usage of 'they/their/them' has numerous precedents in English literature.

### Inclusive Communication Beyond Words

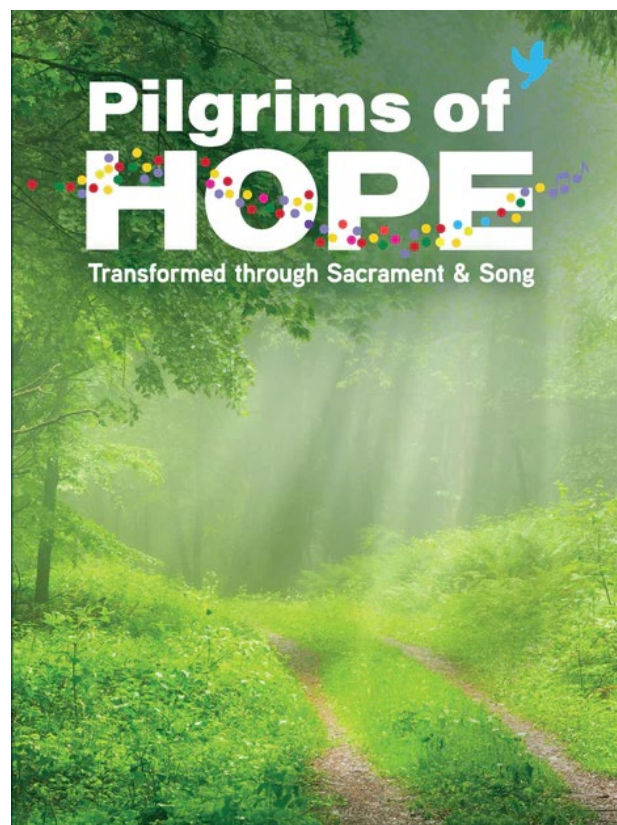
The final section of the Brisbane document touches on the question of how we communicate in ways beyond words. The architecture of a church, the images in the stained-glass windows, and the statues of saints will all be more or less inclusive. So too will the way we share the roles in ministry. Do those who read the Scriptures and distribute Communion reflect the worshipping community, women and men, younger and older, locally born and immigrants? *The Word of God is best honoured when it is proclaimed from a diversity of voices that reflect the richness of the gathered Body of Christ.*

### A Theological and Pastoral Responsibility

The full title of the Brisbane document is *Inclusive Language in the Liturgy: A Theological and Pastoral Responsibility*. This raises the issue of inclusive language beyond a matter of mere preference, as though we might attend to inclusive language or not, depending on our interest in such questions. The document refers to this issue as a *responsibility* based on theological and pastoral foundations. From the theological point of view, we have a responsibility to share the Gospel message as fully as we can. That means including the full range of terms used for God in Scripture and in the Church's tradition. It also means sharing Christ's message as widely as we can, in ways that include all people. From the pastoral point of view, we have a responsibility to care for one another in ways that include everyone, following the example of the Good Shepherd.

There will be differences of opinion on particular questions about inclusive language. However, the underlying challenge to be inclusive in liturgy is a challenge that we have in common. The Archdiocese of Brisbane has made a valuable contribution by highlighting inclusive language as an important element in our liturgical celebrations.

■ Most Rev Paul Bird CSSR was Bishop of Ballarat for fourteen years until 2026 and was a member of the Bishops Commission for Liturgy.



Getting a local perspective on the celebration of the liturgy is not only a matter of including Australian images and symbols in

our liturgical texts and rites. This is a good start, but it is not enough. We also need to listen to one another and understand the liturgical experience of other people. National conferences and meetings provide the perfect forum for gaining a local perspective and promoting liturgical inculturation.

These gatherings offer inspiring and informative presenters and facilitators. All too often, soon after these two or three day 'mountain-top' experiences, the return to everyday life sees the memories fade and key content forgotten. Participants are unable to attend every workshop and those who were unable to attend rarely have the chance to benefit from the rich offerings provided.

For those involved in liturgy and liturgical music, the recently released publication *Pilgrims of Hope: Transformed through Sacrament & Song* circumvents these challenges. It draws together many of the key presentations from the 2025 National Liturgy and Music Conference and makes them available to all. The biennial conference – a joint initiative of the Australian Pastoral Musicians Network and the National Liturgical Council – is the pre-eminent liturgy and music gathering in Australia.

The 31 papers from keynotes and workshops presented by 25 leading liturgists, composers, musicians and educators have been edited and published by conference co-directors Clare Schwantes and Michael Mangan. Its 430-pages give access to diverse inputs, ranging from formal keynotes to experiential and participatory workshops.

### *Liturgy*

Fittingly, the inspirational Conference Mass homily by Adelaide's Archbishop Patrick O'Regan is included. He chairs the Australian Bishops Commission on the Liturgy chair. Expertly drawing together the various threads of the conference theme, he noted that *the sacraments and the sung prayer of the Church are not ornaments to our faith; they are encounters with the living God who heals, renews, and sends us*. He urged liturgists and musicians to *be bold in shaping liturgies that reflect both tradition and the living heartbeat of today's Church* and prayed that *the sacraments we celebrate, and the songs we sing, [may] transform us into radiant witnesses of God's love*.

Renowned US pastoral liturgist, Rita Ferrone, was one of the keynote speakers for the event and her presentations are featured chapters in the collection. Ferrone's second keynote posed the question, 'Can liturgy change the world?' Her answer is that, though not all at once, liturgy *can* change the world, in part because liturgy can sustain a *common* life of faith. Active participation in the liturgy leads towards a communal commitment to change the world by creating a more just society.

Other chapters on liturgical topics include eucharistic and sacramental theology, preaching and celebrating the rites of Christian initiation, liturgical art and celebrating liturgy in schools. Clare Schwantes' engaging and insightful paper on the sacraments speaks of *a sacred rhythm of transformation, renewal and hope* and notes that *through the sacraments, the eternal interrupts the ordinary*; they can be *moments of profound transformation*.

The transformative aspects of liturgy are also explored by Elizabeth Young in her paper on celebrating liturgy 'on the margins' – in hospitals, prisons, homeless shelters, and migrant and First Nations communities. Ann-Maree O'Beirne discusses ways of liturgically supporting environmental awareness and protection through the proposed feast for the Mystery of Creation.

In their papers, First Nations artist Helen Bachmann and iconographer Sue Orchison highlight the role that visual art plays in helping people to connect with spiritual truths and deepen their understandings of themselves and the world around them. Bachmann notes that *art can provoke people into powerful responses, it stirs emotion, and strong images can elicit a calling to action from the viewer*.

### *Music*

Music-focused papers include Anthony Young's proposal that Catholic communities of faith can be built by 'singing our people together', especially through the power of liturgical song. As well as unpacking the theology and theory underpinning liturgical singing, Young offers many useful practical suggestions drawn from his wide musical and pastoral experience as a renowned music director and choir conductor.

Inspiration and practical guidelines for those who write or aspire to write liturgical music are provided in papers from composers Patricia Smith and Michael Mangan, while Paul Mason writes on the power of music as a tool for evangelisation. Vincent Sully offers insights into setting up a choral program from his experiences at St Patrick's Cathedral Ballarat, and Philip Matthias is the lead writer for a chapter on effectively incorporating music from diverse cultures, especially Australia's First Nations peoples, in liturgy.

Timothy Hart offers some reflections on the guitar as a liturgical instrument while Fiona Dyball's 'Liturgy and Music: Partners in Music Ministry' should be required reading for all who serve as music ministers.

Music and liturgy with children and in Catholic schools is well-supported by Patricia Smith's unpacking of the *Directory for Masses with Children*, Isabelle Roberts' chapter on students in liturgical leadership, and Lisa Robson's tips on liturgical singing in the primary school.

*Pilgrims of Hope: Transformed through Sacrament & Song* is an excellent resource for all who serve in diocesan, parish and school liturgy and music ministry roles. It ensures that this rich array of insights and inspiration remains permanently available for the Church in Australia and beyond. It would be ideal as a formation resource for parish liturgy committees which could select a chapter for formation and discussion as part of their regular meetings.

*Pilgrims of Hope: Transformed through Sacrament & Song* (\$39.95) is available from Liturgy Brisbane ([www.liturgybrisbane.net.au](http://www.liturgybrisbane.net.au)). Click [here](#) to purchase. If you prefer, it can also be accessed from Amazon as an eBook: click [here](#) to download.

### NOTE THE DATES FOR THE 2027 NATIONAL CONFERENCE



### POPE LEO

Recently, the pope has been making many significant comments about the liturgy. Over recent months, his Wednesday catechesis has centred on the liturgy document of Vatican Council II. So, for example, on 12 August, he spoke about Sunday as the foundation and kernel of the liturgical year: *The encounter with Jesus, who died and rose again for us, is the purpose that the Church always pursues, placing the celebration of the Paschal event at the centre of every moment... To sanctify Sunday, it is fundamental to celebrate the Eucharist... listening to the word and partaking of the body of Christ... This assembly cannot be substituted by a solely virtual presence, nor can it be reduced to a merely passive gathering. The liturgical assembly is in fact fulfilled through the active participation of brothers and sisters, called together to 'thank God who has begotten them again through the resurrection of Jesus Christ...'*



On 19 August, the pope spoke about the musical heritage of the Church which interacts with the need for inculturation: *The composer of sacred music is called to know and preserve the musical heritage of the Church, allowing it to inspire new compositions at the service of the liturgy, while respecting contemporary sensibilities and the different cultural traditions.* He pointed out that music expresses the affective dimension of prayer and also

fosters communion. *It contributes to the unity of hearts, overcoming differences between people and bringing everyone together in praise of God through the symphony of voices.*

On 27 May, in launching the series of Wednesday talks on the liturgy, Pope Leo urged *all those called to prepare the celebration of the divine mysteries, in particular priests who exercise the ministry of liturgical presidency, always to uphold that respect for the texts and regulations of the liturgy which springs from an inner attitude of openness and trust in God, manifesting humility before his greatness and sincere fidelity to ecclesial communion.* But this is not any kind of rigidity or adhesion to old liturgical forms; he had already pointed out that Vatican Council II *affirms the legitimacy of progress, rooted in authentic tradition, distinguishing within the liturgy 'immutable elements, divinely instituted' from 'elements subject to change [which] not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it (SC 21).* *Changes of this type have taken place constantly over the centuries in order to enable the faithful to participate fruitfully, through ritual actions, in the Paschal Mystery of Christ, the foundation of the Christian faith. The Church's worship has thus been 'embodied' in the cultural forms of each age and has been able to influence them and even transform them. The liturgy has thus been, for centuries, a driving force for evangelisation. Today, this energy must be renewed in continuity with the authentic and living Catholic tradition, that is, in accordance with a dynamic aimed at introducing believers to the fullness of the truth... The progress evoked in the conciliar constitution in no way compromises ecclesial communion: rather, it seeks to confirm and foster it.*

### THANK YOU + WELCOME



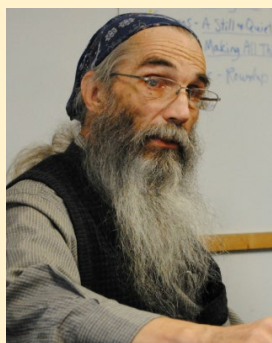
We pay grateful tribute to ELIZABETH HARRINGTON who has decided to step down from the editorial board of *Liturgy News* after 36 years. She is known throughout Australia as an outstanding liturgical educator. For a quarter of a century, she was the education officer with Liturgy Brisbane, a role in which she presented innumerable liturgy workshops for parishes and schools in Brisbane and beyond. Under the title 'Liturgy Lines', she wrote over 900 weekly columns for *The Catholic Leader*.

Before coming to Liturgy Brisbane in the mid-1990s, Elizabeth was a secondary school teacher and a parish pastoral associate who worked especially in the areas of liturgy and sacraments. She was also involved in ecumenical work at diocesan and national levels. *Liturgy Brisbane* and *Liturgy News* have been greatly blessed by her long and generous contribution.



We are delighted to welcome a new member to the *Liturgy News* board. HELEN BACHMANN is a doctoral candidate at ACU where she works as an associate lecturer. She was raised in a strong Catholic family and deeply values her Aboriginal background and spirituality (she is a Mununjali woman of the Yugambeh Language Group in South-East Queensland). As an educator, she seeks to build bridges linking multiple worlds through her faith and her art. She seeks to walk together the path of justice, truth and right relationships.

## IN MEMORIAM



GABE HUCK died on 30 June at the age of 85. Formed in the Benedictine tradition of liturgy and justice, he was the visionary director of Liturgy Training Publications (LTP) in Chicago (1977-2001). He wrote and edited a rich corpus of liturgical resources which shaped a generation in the active participation of all the baptised in the liturgy. When the Vatican established an increasingly strict and centralised approach to the liturgy after the late 1990s, Huck was dismissed from his role at LTP. For the last twenty years, his commitment to his faith played out in Syria where he worked to provide education opportunities for Iraqi refugees. Colleague Tony Alonso wrote of his conviction *that liturgy forms habits of welcome, shared responsibility, reconciliation, generosity, and common life that make justice possible in the world.*

## MARRIED PRIESTS



We reported in the last issue (*Liturgy News* 56/2, p. 12) that the Bishop of Antwerp, Johan Bonny, was pushing for the priestly ordination of married men.

He has been supported by the president of the Belgian Bishops Conference, Archbishop Luc Terlinden of Mechelen-Brussels. Terlinden indicated that communication has been established with the Holy See and called for 'a certain degree of decentralisation'. He pointed out that 90% of Greek Catholic priests are married and urged 'respect for the Eastern tradition which is also Catholic.'

## BAPTISMS IN IRELAND

The Iona Institute in Ireland was formed in 2006 to advance and promote the Christian religion and its social and moral values. It is attempting to reverse the secularisation of Irish society. Its recent research indicates that annual baptisms in Ireland have fallen by 30% in the last ten years. Part of this is a growing secularisation with the number of young children marked as having 'no religion' moving from 9.2% to 15.6% between 2016 and 2022. However in analysing the decrease of the number of baptisms, the most significant factor is the declining birthrate. Births in the Republic of Ireland have decreased by 19.9% which accounts for about 60% of the drop in the number of baptisms

## LITURGY AND CHRISTIAN INITIATION

This was the theme of the 76<sup>th</sup> National Liturgical Week held over four days at the end of August in Catania, Italy. Pope Leo's message for the gathering highlighted the unity between liturgical catechesis and celebration. He pointed to the early Church when the first Christians 'devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers' (Acts 2:42). He underlined the value of the liturgy in Christian formation: *the mystery of Christ takes hold of us, transforms us, and causes us to be reborn as new creatures... This understanding requires the Church to recover the deeper meaning of liturgical gestures and symbols as expressions of the active participation of the faithful.* This is especially important, the pope said, for those beginning a journey of faith; it occurs in a communal context. *The liturgy forms Christians in communion, as it is celebrated as the action of one ecclesial body...* The pope urged pastoral leaders *to foster welcome, mystagogy and witness of life. Only in this way will faith, born from the altar, be able to reach the streets of humanity, bearing fruits of goodness, reconciliation and peace.*

## NEW AND OLD



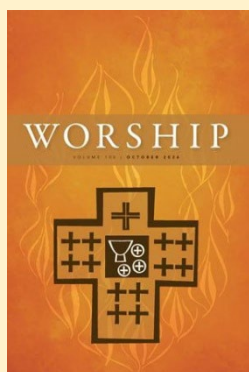
The Vatican Apostolic Library has extensive collections of medieval manuscripts and Renaissance artwork. But it is also working to establish dialogue between the Church historical patrimony and contemporary art. The current exhibit (on display till May 2027) has taken the theme of water: *Aqua Catastrophe and Wonder.* It was opened by Pope Leo on his 71<sup>st</sup> birthday, 14 September. The exhibition draws wide circles around a key liturgical-sacramental symbol which speaks of our baptism and belonging to Christ.

## LAY PREACHING

For the feast of St Mary Magdalene on 22 July, the auxiliary bishop of Munich invited a woman in a leadership role in the diocese to an 'exchange of reflections' after the reading of the gospel. In light of the German bishops' recent request to allow lay people to give the homily at Mass – a request rejected by the Vatican – this event stirred up some controversy. Some called it 'dialogue preaching'. Others took it as a sign of defiance: a woman gave a communal homily with the bishop despite Rome's interdiction.

Yes, said the diocese, it took place during the Mass after the gospel but it was not a homily. It was announced as an 'exchange of reflections in the form of a dialogue on the developing place of women in the Church.' A priest may use the time of the homily to invite someone to participate in the preaching without delegating the function of preaching the homily.

## WORSHIP



The last issue of the liturgy journal *Worship* has now appeared. This journal, beloved by those interested in liturgy from around the

world, has been published for exactly 100 years. With a sense of both fulfilment and regret, the monks of St John's Abbey and the Liturgical Press in Collegeville USA made the difficult decision to cease publication. Under the name *Orate Fratres*, it has been the voice of the liturgical movement in the English-speaking world. It will be greatly missed.

## FUNERAL CUSTOMS

Funeral customs often grow around the Church's liturgy in a way which is not always helpful. In USA, one common practice is the 'funeral visitation'. It is a window of two or three hours when people may drop in to offer condolences to the bereaved. It is quite informal and guests, having greeted family members and written their names in a visitors' book, will talk quietly, share memories, and perhaps partake of light refreshments. Traditionally it would take place at the funeral home, though for reasons of cost and convenience, it has become common to hold it in the church just prior to the funeral liturgy.

A number of American dioceses are attempting to reinforce the liturgical pattern of the Order of Christian Funerals, forbidding a funeral visitation in the church. Recently, Thomas J Paprocki bishop of Springfield Illinois, for example, not only brought this practice to an end but also ended eulogies. He noted that too often people say things in a eulogy which are inappropriate. Any words of remembrance need to focus on the faith-life of the person who has died

and to focus on praising God, not the deceased. The text needs to be submitted three days before the funeral and is to be read by the priest/deacon.

Other dioceses have made similar policies, emphasising the structure of the liturgical rite, sometimes urging burial instead of cremation, and indicating that delaying a funeral for the sake of convenience is inappropriate.

## THE RED DRESS



People in Brisbane had the opportunity in August to admire a work by British textile artist, Kirstie Maclead. She began the project in 2009, commissioned by the British Council. It is a collaborative project embracing embroidery from 380 people across 51 countries. Groups were invited to embroider their lived experience onto a red silk panel. Many came from vulnerable communities whose lives are marked by hardship, war and poverty. Kirstie Maclead brought the panels together in one extraordinary garment. It is a stunning symbol of unity and harmony across a great diversity of culture and country. Finally completed in 2023, it had already been touring the world since its inception and will continue to do so. Embroidery has enjoyed a long history over the centuries, much of it employed for liturgical use in vestments and liturgical adornments for altars and shrines. As a symbol of community beyond borders and boundaries, it offers an evocative suggestion for artwork that would be at home in a church setting.

## OUR COVER

### Parables of the Kingdom



*Workers for the Vineyard.* The third of Jesus' parables that we have chosen for our cover image this year is found in Matthew 10:1-16. It is read on the 25<sup>th</sup> Sunday in Ordinary Time (20 September 2026). In this parable, the landowner goes to the marketplace at dawn to hire workers to pick his grapes. He agrees on a wage and they go into his vineyard to work. Four times during the day, at three hourly intervals, he goes out and hires more grape pickers. When it comes time to pay them, all the workers receive the same amount, even those who had only worked for one hour. Obviously, those who had been working all day grumbled that this was unfair. The landowner replied that he was being just – he was paying them the full agreed wage.

The lesson drawn from the story is summed up in the question: why be envious because I am generous? The parable challenges us to find a new way of seeing, not with our eyes but with God's. The mystery of God's actions confounds us frequently and challenges our trust in God's providence. As a parable of the kingdom, it tells us that God is extravagantly generous to all, and especially to those who have been marginalised. It may inspire us to adopt a preferential option for the poor.



*Music for the season of Advent should be appropriate for the Sunday, the season and the part of the liturgy (e.g. Communion). The use of the organ and other instruments should be marked by a sense of moderation, one that sets up the contrast with the full joy of Christmas (GIRM 313). The following suggestions may assist.*

## MUSIC FOR ADVENT (Year B)

*by Paul Taylor*

### LITURGICAL HYMNS AND SONGS

#### First Sunday

*Scriptural foci: Vigilance, waiting, coming of Christ*

- Come, O Long-Expected Jesus (CWB II, Willow)  
*Link: Advent expectation, Gospel 'Stay Awake'*
- Creator of the Stars of Night (CWB II)  
*Link: Ancient Advent office hymn, Coming of Christ*
- Wake, O Wake! The Night is Dying (CWB II, GA)  
*Link: Gospel call to vigilance*
- Hark! A Herald Voice is Sounding (CWB II)  
*Link: John the Baptist motif*
- Come, O Jesus, Come, O Lord (CWB, Willow)  
*Link: Maranatha*
- The Coming of Our Lord (CWB II, CWB)  
*Link: Awaiting the Lord's return*

#### Second Sunday

*Scriptural foci: John the Baptist, 'Prepare the Way', Conversion*

- On Jordan's Bank the Baptist's Cry (CWB II)  
*Link: Gospel John the Baptist*
- Prepare the Way of the Lord (Willow)  
*Link: Isaiah 40, Gospel*
- Comfort, Comfort, O My People (CWB II)  
*Link: First reading*
- Like a Shepherd (CWB II, GA)  
*Link: First reading*
- Prepare the Way, O Zion (CWB II)  
*Link: First reading, Gospel*
- There Was a Man of God (CWB II, GA)  
*Link: First reading, Gospel*

#### Third Sunday (Gaudete Sunday)

*Scriptural foci: Rejoice, witness, joy*

- O Come, O Come, Emmanuel (CWB II, GA)  
*Link: Joyful anticipation*
- Rejoice in the Lord Always (Willow)  
*Link: Gaudete Sunday*
- A Voice Cries Out (GA)

- On Jordan's Bank (CWB II)

*Link: Gospel*

- Prepare the Way (CWB II)

*Link: Gospel*

#### Fourth Sunday

*Scriptural foci: Annunciation, Mary, Davidic covenant*

- Come, O Come, Emmanuel (CWB II, GA)  
*Link: Culmination of Advent*
- The Angel Gabriel (CWB II)  
*Link: Gospel*
- Holy Virgin, By God's Decree (CWB II)  
*Link: Luke 1*
- Come to Set Us Free (CWB II, GA)  
*Link: Advent fulfilment*
- Saviour of the Nations, Come (CWB II)  
*Link: Seasonal preparation*
- Come, O Jesus, Come, O Lord (CWB II, GA)  
*Link: Incarnation expectation*

### RESPONSORIAL PSALMS

|                      |            |          |
|----------------------|------------|----------|
| <i>Proper Psalms</i> | Advent I   | Psalm 79 |
|                      | Advent II  | Psalm 84 |
|                      | Advent III | Luke 1   |
|                      | Advent IV  | Psalm 88 |

[Adelaide Office for Worship](#) for downloadable Year B psalm settings. [COMMUNITY LIFE & WORSHIP - Home](#)

*Common Psalms for any liturgy during the season*

Psalm 24 'To you, O Lord, I lift up my Soul'

Psalm 84 'Lord show us your mercy and love'

*Seasonal Response (with verses of the day)*

R. Come, O Lord, and set us free.

### SERVICE MUSIC

- Traditional chant settings of liturgical texts from Mass XVII (for Advent) in the *Liber Cantualis* (Solesmes, 2015)
- The *Missa Primitiva* in the Roman Missal (2010) in CWB II 3-4, 10-17
- *Missa Emmanuel* by Richard Proulx (GIA, 2010)

- A familiar local Mass setting (*minus* the Gloria) can be useful to foster a mood of moderation.

For the Gospel Acclamation, try the *Veni Emmanuel* Setting (CWB II 42)

For a sung response to the General Intercessions, try Kyrie, Kyrie eleison (Taizé) (CWB II 63) with a sung invitation after each intention.

## ORGAN MUSIC

Seasonal chorale preludes offer a prayerful mood setter for Advent as preludes, interludes (e.g. at the Offertory) or postludes. Composers past and present have based works on traditional Advent texts such as

- *Nun komm, der Heiden Heiland* (e.g. Bach, Buxtehude)
- *Wachet auf, ruft uns die Stimme* (e.g. Bach)
- *Es ist ein Ros entsprungen* (e.g. Brahms)
- *Veni, Emmanuel* (e.g. Andrew Carter).

Works are mostly available from OS or local suppliers and sometimes via the International Music Score Library Project website (if in the public domain).

[IMSLP: Free Sheet Music PDF Download](#)

## CHORAL MUSIC

Choral music provides wonderful opportunities to heighten the atmosphere and joy of the Advent season. Motets and anthems such as these provide relevant texts for inspiration.

- *O Magnum mysterium* (Victoria)
- *Wachet Auf* (Mendelssohn)
- This is the Record of John (Gibbons)
- People Look East (Archer)
- A Maiden Most Gentle (Carter).

They are available in choral anthologies, for example, from Oxford University Press or from other well-known publishers or public domain websites. See IMSLP (*above*) or CPDL [Choral Public Domain Library](#) | [Internet Public Library](#)

### Abbreviations:

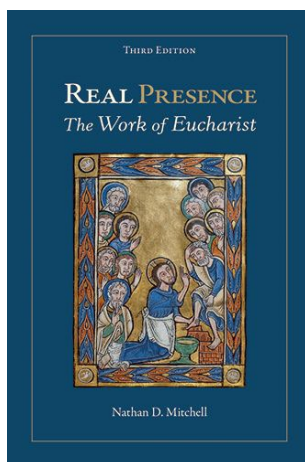
CWB - Catholic Worship Book (1985)

GA - Gather Australia (1995)

CWB II - Catholic Worship Book II (2015)

Willow - [Willow Publishing Liturgical Song Planner](#)  
[[willowpubl...ing.com.au](#)]

■ Dr Paul Taylor is Assistant Director of the ACU Centre for Liturgy and is organist and music director at the cathedral of the Diocese of Sandhurst, Bendigo.



## Nathan D Mitchell, *Real Presence: The Work of Eucharist*

(Chicago, LTP, *Third edition*  
2025) 142 + xii pages

by James Cronin

The first edition of Nathan Mitchell's book appeared in

1998. It has been a key reference work for anyone interested in the theology of Eucharist. This new third edition, presented as a memorial on the first anniversary of his death, makes it available to a new generation of students. It contains some 55 pages of new material. Mitchell writes critically and with profound insight. He examines how the *Catechism of the Catholic Church* talks of Eucharist and then looks at the scriptural evidence. His chapter on 'sacramental presence' is as pertinent as ever: it explores five key principles for a Catholic understanding of eucharistic real presence. Then there is a new chapter on Eucharist in the writings of three contemporary European theologians. The resources pages have also been updated.

- His examination of the Catechism's teaching on Eucharist is quite positive. It *places its material on sacrifice, presence, and sacramental change after its exposition of the Eucharist as the action of a liturgical assembly ... and not as an isolated object or product* (p. 20).

- Quoting Robert Bellah, he emphasises the importance of the symbols: *At the moment we need not so much an overall abstract explanation as to what the symbols [themselves] – the bread and wine, the fraction and the communion, the stone and the water – are saying. We need to let them speak and we need to listen* (p. 10). This presumes that we make our sacramental signs strongly, that the bread looks like a loaf that can be broken for all, and that the wine is shared by all.

- Mitchell remarks that the ultimate aim of eucharist is to reach out to the poor. The Catechism, he points out, claims that *the sacramental integrity of Eucharist depends on recognition of the poor... theology can no longer be done with its back turned to the sufferings of the poor and oppressed of the world*' (p. 25).

- He offers a penetrating analysis of the work of liturgical scholar, Catherine Pickstock, but he is forthright in rejecting her reservations about the benefits of the Vatican II reforms. He argues, for example, that full, conscious and active participation *subverts precisely the power-driven absolutism embodied in the celebrity-centred style of clericalised ritual that crippled the late medieval, early modern and baroque versions of the Roman liturgy* (p. 136).

Mitchell's summary of the New Testament material is challenging. What, for example, do you make of this comment about Mark's account of the Last Supper? *The focus is not on what's on the table but who's at the table. [It is] not a beautiful tale about Jesus offering himself to others as food and drink but a scandalous story of stupidity and cowardice on the part of those who should have known better* (p. 52). To understand it, you need to get the book and read it in context!

Again, his comments on the story of the feeding of the multitudes – significantly, found in all four gospels – are mind-expanding. He calls it *a bizarre story, an incredibly extravagant deed done within a eucharistic atmosphere* which challenges Christians to remember that eucharistic origins lie not just in the Last Supper but *in all those events wherein Jesus (as guest or host) satisfied hunger, announced the unbridled joy of God's arrival in the present moment (God's reign), and offered healing and hope to the poor and needy* (p. 54). Mitchell points out that *as Christian history unfolded, attention shifted. Jesus' focus on open companionship at table (a meal practice that emphasised radical egalitarianism, inclusivity, and abundance) was replaced by a focus on the presence of Jesus himself. 'The bread-breaker became the bread*

*broken'. Concern for cultic moments and cultic elements replaced concern for feeding the five thousand... hungry* (p. 55).

Besides Catherine Pickstock, another of the contemporary theologians Mitchell studies is Jean-Luc Marion. Marion points out that the purpose of the eucharistic gift is *consumption* but at the same time he wants to keep the door open for eucharistic adoration and contemplation. *He notes that in ordinary eating, we transform food into ourselves but, in eucharistic eating, we are transformed into what we eat... We do not change Christ into ourselves, but rather we are changed into Christ and so become his Body, the Church (the Body gathered at the table). The ultimate purpose of Eucharist is not to change bread but to change people. Similarly, Christ assumes a sacramental Body precisely in order to create that Body which is the Church... The Body on the table is there for the sake of the Body at the table* (p. 114). Eucharistic devotion sits in the relationship between the sacramental and ecclesial Body of Christ. It is about appreciating the mystery of Christ who was, who is and who is to come. Thus, it is also about difference. *In becoming conscious of the thing where the eucharistic presence is embodied (the hallowed elements of bread and wine), Marion insists, the believing community does not become conscious of itself, but of another, of the Other par excellence* (p. 115).

It would be misleading to say this is an easy book to read, but its insights are deeply rewarding. It merits considered study. I highly recommended Mitchell's book to all interested in the theology of the eucharist down the ages.



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**2027**  
**LITURGY PLANNING**  
**CALENDAR**

| NOV |        | DECEMBER              | JANUARY  |                    | FEBRUARY |                 | MARCH  |                       |
|-----|--------|-----------------------|----------|--------------------|----------|-----------------|--------|-----------------------|
| Su  | 29     | Advent 1              | ◆ 2027 ◆ |                    |          |                 |        |                       |
| M   | 30     |                       |          |                    |          |                 | 1      |                       |
| Tu  | 1      |                       |          |                    |          |                 | 2      |                       |
| W   | 2      |                       |          |                    |          |                 | 3      |                       |
| Th  | 3      |                       |          |                    |          |                 | 4      |                       |
| F   | 4      |                       | 1        | Mary Mother of God |          |                 | 5      |                       |
| Sa  | 5      |                       | 2        |                    |          |                 | 6      |                       |
| Su  | 6      | Advent 2              | 3        | Epiphany of Lord   |          |                 | 7      | Lent 4                |
| M   | 7      |                       | 4        |                    | 1        |                 | 8      |                       |
| Tu  | 8      | Immaculate Conception | 5        |                    | 2        |                 | 9      |                       |
| W   | 9      |                       | 6        |                    | 3        |                 | 10     |                       |
| Th  | 10     |                       | 7        |                    | 4        |                 | 11     |                       |
| F   | 11     |                       | 8        |                    | 5        |                 | 12     |                       |
| Sa  | 12     |                       | 9        |                    | 6        |                 | 13     |                       |
| Su  | 13     | Advent 3              | 10       | Baptism of Lord    | 7        | Ordinary Time 5 | 14     | Lent 5                |
| M   | 14     |                       | 11       |                    | 8        |                 | 15     |                       |
| Tu  | 15     |                       | 12       |                    | 9        |                 | 16     |                       |
| W   | 16     |                       | 13       |                    | 10       | Ash Wednesday   | 17     | St Patrick            |
| Th  | 17     |                       | 14       |                    | 11       |                 | 18     |                       |
| F   | 18     |                       | 15       |                    | 12       |                 | 19     | St Joseph             |
| Sa  | 19     |                       | 16       |                    | 13       |                 | 20     |                       |
| Su  | 20     | Advent 4              | 17       | Ordinary Time 2    | 14       | Lent 1          | 21     | Passion (Palm) Sunday |
| M   | 21     |                       | 18       |                    | 15       |                 | 22     |                       |
| Tu  | 22     |                       | 19       |                    | 16       |                 | 23     |                       |
| W   | 23     |                       | 20       |                    | 17       |                 | 24     |                       |
| Th  | 24     |                       | 21       |                    | 18       |                 | 25     | Holy Thursday         |
| F   | 25     | Nativity of the Lord  | 22       |                    | 19       |                 | 26     | Good Friday           |
| Sa  | 26     |                       | 23       |                    | 20       |                 | 27     |                       |
| Su  | 27     | Holy Family           | 24       | Ordinary Time 3    | 21       | Lent 2          | 28     | Easter Sunday         |
| M   | 28     |                       | 25       |                    | 22       |                 | 29     |                       |
| Tu  | 29     |                       | 26       |                    | 23       |                 | 30     |                       |
| W   | 30     |                       | 27       |                    | 24       |                 | 31     |                       |
| Th  | 31     |                       | 28       |                    | 25       |                 | AUTUMN |                       |
| F   | SUMMER |                       | 29       |                    | 26       |                 |        |                       |
| Sa  |        |                       | 30       |                    | 27       |                 |        |                       |
| Su  |        |                       | 31       | Ordinary Time 4    | 28       | Lent 3          |        |                       |
| M   |        |                       |          |                    |          |                 |        |                       |

ADVENT CHRISTMAS

ORDINARY TIME

LENT

| APRIL |    |                      |    | MAY                     |        | JUNE                     |    | JULY             |  |
|-------|----|----------------------|----|-------------------------|--------|--------------------------|----|------------------|--|
| Su    |    |                      |    |                         |        |                          |    |                  |  |
| M     |    |                      |    |                         |        |                          |    |                  |  |
| Tu    |    |                      |    |                         | 1      |                          |    |                  |  |
| W     |    |                      |    |                         | 2      |                          |    |                  |  |
| Th    | 1  |                      |    |                         | 3      |                          | 1  |                  |  |
| F     | 2  |                      |    |                         | 4      | Sacred Heart             | 2  |                  |  |
| Sa    | 3  |                      | 1  |                         | 5      |                          | 3  |                  |  |
| Su    | 4  | Easter 2             | 2  | Easter 6                | 6      | Ordinary Time 10         | 4  | Ordinary Time 14 |  |
| M     | 5  | Annunciation of Lord | 3  |                         | 7      |                          | 5  |                  |  |
| Tu    | 6  |                      | 4  |                         | 8      |                          | 6  |                  |  |
| W     | 7  |                      | 5  |                         | 9      |                          | 7  |                  |  |
| Th    | 8  |                      | 6  |                         | 10     |                          | 8  |                  |  |
| F     | 9  |                      | 7  |                         | 11     |                          | 9  |                  |  |
| Sa    | 10 |                      | 8  |                         | 12     |                          | 10 |                  |  |
| Su    | 11 | Easter 3             | 9  | Ascension of Lord       | 13     | Ordinary Time 11         | 11 | Ordinary Time 15 |  |
| M     | 12 |                      | 10 |                         | 14     |                          | 12 |                  |  |
| Tu    | 13 |                      | 11 |                         | 15     |                          | 13 |                  |  |
| W     | 14 |                      | 12 |                         | 16     |                          | 14 |                  |  |
| Th    | 15 |                      | 13 |                         | 17     |                          | 15 |                  |  |
| F     | 16 |                      | 14 |                         | 18     |                          | 16 |                  |  |
| Sa    | 17 |                      | 15 |                         | 19     |                          | 17 |                  |  |
| Su    | 18 | Easter 4             | 16 | Pentecost               | 20     | Ordinary Time 12         | 18 | Ordinary Time 16 |  |
| M     | 19 |                      | 17 |                         | 21     |                          | 19 |                  |  |
| Tu    | 20 |                      | 18 |                         | 22     |                          | 20 |                  |  |
| W     | 21 |                      | 19 |                         | 23     |                          | 21 |                  |  |
| Th    | 22 |                      | 20 |                         | 24     | Nativity of John Baptist | 22 |                  |  |
| F     | 23 |                      | 21 |                         | 25     |                          | 23 |                  |  |
| Sa    | 24 |                      | 22 |                         | 26     |                          | 24 |                  |  |
| Su    | 25 | Easter 5             | 23 | Holy Trinity            | 27     | Ordinary Time 13         | 25 | Ordinary Time 17 |  |
| M     | 26 |                      | 24 | Mary Help of Christians | 28     |                          | 26 |                  |  |
| Tu    | 27 |                      | 25 |                         | 29     | Sts Peter and Paul       | 27 |                  |  |
| W     | 28 |                      | 26 |                         | 30     |                          | 28 |                  |  |
| Th    | 29 |                      | 27 |                         | WINTER |                          | 29 |                  |  |
| F     | 30 |                      | 28 |                         |        |                          | 30 |                  |  |
| Sa    |    |                      | 29 |                         |        |                          | 31 |                  |  |
| Su    |    |                      | 30 | Body & Blood of Christ  |        |                          |    |                  |  |
| M     |    |                      | 31 |                         |        |                          |    |                  |  |

EASTER

ORDINARY TIME

| AUGUST |    |                   | SEPTEMBER |                  |    | OCTOBER          |    | NOVEMBER                    |   |   |            |
|--------|----|-------------------|-----------|------------------|----|------------------|----|-----------------------------|---|---|------------|
| Su     | 1  | Ordinary Time 18  |           |                  |    |                  |    |                             |   |   |            |
| M      | 2  |                   |           |                  |    |                  |    |                             |   | 1 | All Saints |
| Tu     | 3  |                   |           |                  |    |                  |    |                             |   | 2 | All Souls  |
| W      | 4  |                   |           |                  |    |                  |    |                             | 1 |   |            |
| Th     | 5  |                   | 2         |                  |    |                  | 4  |                             |   |   |            |
| F      | 6  |                   | 3         |                  | 1  |                  | 5  |                             |   |   |            |
| Sa     | 7  |                   | 4         |                  | 2  |                  | 6  |                             |   |   |            |
| Su     | 8  | St Mary MacKillop | 5         | Ordinary Time 23 | 3  | Ordinary Time 27 | 7  | Ordinary Time 32            |   |   |            |
| M      | 9  |                   | 6         |                  | 4  |                  | 8  |                             |   |   |            |
| Tu     | 10 |                   | 7         |                  | 5  |                  | 9  |                             |   |   |            |
| W      | 11 |                   | 8         |                  | 6  |                  | 10 |                             |   |   |            |
| Th     | 12 |                   | 9         |                  | 7  |                  | 11 |                             |   |   |            |
| F      | 13 |                   | 10        |                  | 8  |                  | 12 |                             |   |   |            |
| Sa     | 14 |                   | 11        |                  | 9  |                  | 13 |                             |   |   |            |
| Su     | 15 | Assumption        | 12        | Ordinary Time 24 | 10 | Ordinary Time 28 | 14 | Ordinary Time 33            |   |   |            |
| M      | 16 |                   | 13        |                  | 11 |                  | 15 |                             |   |   |            |
| Tu     | 17 |                   | 14        |                  | 12 |                  | 16 |                             |   |   |            |
| W      | 18 |                   | 15        |                  | 13 |                  | 17 |                             |   |   |            |
| Th     | 19 |                   | 16        |                  | 14 |                  | 18 |                             |   |   |            |
| F      | 20 |                   | 17        |                  | 15 |                  | 19 |                             |   |   |            |
| Sa     | 21 |                   | 18        |                  | 16 |                  | 20 |                             |   |   |            |
| Su     | 22 | Ordinary Time 21  | 19        | Ordinary Time 25 | 17 | Ordinary Time 29 | 21 | Christ King of the Universe |   |   |            |
| M      | 23 |                   | 20        |                  | 18 |                  | 22 |                             |   |   |            |
| Tu     | 24 |                   | 21        |                  | 19 |                  | 23 |                             |   |   |            |
| W      | 25 |                   | 22        |                  | 20 |                  | 24 |                             |   |   |            |
| Th     | 26 |                   | 23        |                  | 21 |                  | 25 |                             |   |   |            |
| F      | 27 |                   | 24        |                  | 22 |                  | 26 |                             |   |   |            |
| Sa     | 28 |                   | 25        |                  | 23 |                  | 27 |                             |   |   |            |
| Su     | 29 | Ordinary Time 22  | 26        | Ordinary Time 26 | 24 | Ordinary Time 30 | 28 | Advent 1                    |   |   |            |
| M      | 30 |                   | 27        |                  | 25 |                  | 29 |                             |   |   |            |
| Tu     | 31 |                   | 28        |                  | 26 |                  | 30 |                             |   |   |            |
| W      |    |                   | 29        |                  | 27 |                  |    |                             |   |   |            |
| Th     |    |                   | 30        |                  | 28 |                  |    |                             |   |   |            |
| F      |    |                   | SPRING    |                  | 29 |                  |    |                             |   |   |            |
| Sa     |    |                   |           |                  | 30 |                  |    |                             |   |   |            |
| Su     |    |                   |           |                  | 31 | Ordinary Time 31 |    |                             |   |   |            |
| M      |    |                   |           |                  |    |                  |    |                             |   |   |            |

ORDINARY TIME

| TABLE of SUNDAYS             | Year B | Year C | Year A | Year B | Year C | Year A | Year B | Year C | Year A | Year B |
|------------------------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
| Sunday of Advent 1           | Dec 3  | Dec 1  | Nov 30 | Nov 29 | Nov 28 | Dec 3  | Dec 2  | Dec 1  | Nov 30 | Nov 28 |
| Sunday of Advent 2           | Dec 10 | Dec 8  | Dec 7  | Dec 6  | Dec 5  | Dec 10 | Dec 9  | Dec 8  | Dec 7  | Dec 5  |
| Sunday of Advent 3           | Dec 17 | Dec 15 | Dec 14 | Dec 13 | Dec 12 | Dec 17 | Dec 16 | Dec 15 | Dec 14 | Dec 12 |
| Sunday of Advent 4           | Dec 24 | Dec 22 | Dec 21 | Dec 20 | Dec 19 | Dec 24 | Dec 23 | Dec 22 | Dec 21 | Dec 19 |
| Christmas Day                | •      | •      | •      | •      | •      | •      | •      | •      | •      | •      |
| Holy Family                  | Dec 31 | Dec 29 | Dec 28 | Dec 27 | Dec 26 | Dec 31 | Dec 30 | Dec 29 | Dec 28 | Dec 26 |
|                              | 2024   | 2025   | 2026   | 2027   | 2028   | 2029   | 2030   | 2031   | 2032   | 2033   |
| Mary, Mother of God          | •      | •      | •      | •      | •      | •      | •      | •      | •      | •      |
| Epiphany                     | Jan 7  | Jan 5  | Jan 4  | Jan 3  | Jan 2  | Jan 7  | Jan 6  | Jan 5  | Jan 4  | Jan 2  |
| Baptism of the Lord          | •      | Jan 12 | Jan 11 | Jan 10 | Jan 9  | •      | Jan 13 | Jan 12 | Jan 11 | Jan 9  |
| Sunday in Ordinary Time 2    | Jan 14 | Jan 19 | Jan 18 | Jan 17 | Jan 16 | Jan 14 | Jan 20 | Jan 19 | Jan 18 | Jan 16 |
| Sunday in Ordinary Time 3    | Jan 21 | Jan 26 | Jan 25 | Jan 24 | Jan 23 | Jan 21 | Jan 27 | Jan 26 | Jan 25 | Jan 23 |
| Sunday in Ordinary Time 4    | Jan 28 | •      | Feb 1  | Jan 31 | Jan 30 | Jan 28 | Feb 3  | •      | Feb 1  | Jan 30 |
| Presentation of the Lord     | •      | Feb 2  | •      | •      | •      | •      | •      | Feb 2  | •      | •      |
| Sunday in Ordinary Time 5    | Feb 4  | Feb 9  | Feb 8  | Feb 7  | Feb 6  | Feb 4  | Feb 10 | Feb 9  | Feb 8  | Feb 6  |
| Sunday in Ordinary Time 6    | Feb 11 | Feb 16 | Feb 15 | •      | Feb 13 | Feb 11 | Feb 17 | Feb 16 | •      | Feb 13 |
| Sunday in Ordinary Time 7    | •      | Feb 23 | •      | •      | Feb 20 | •      | Feb 24 | Feb 23 | •      | Feb 20 |
| Sunday in Ordinary Time 8    | •      | Mar 2  | •      | •      | Feb 27 | •      | Mar 3  | •      | •      | Feb 27 |
| Sunday in Ordinary Time 9    | •      | •      | •      | •      | •      | •      | •      | •      | •      | •      |
| Sunday of Lent 1             | Feb 18 | Mar 9  | Feb 22 | Feb 14 | Mar 5  | Feb 18 | Mar 10 | Mar 2  | Feb 15 | Mar 6  |
| Sunday of Lent 2             | Feb 25 | Mar 16 | Mar 1  | Feb 21 | Mar 12 | Feb 25 | Mar 17 | Mar 9  | Feb 22 | Mar 13 |
| Sunday of Lent 3             | Mar 3  | Mar 23 | Mar 8  | Feb 28 | Mar 19 | Mar 4  | Mar 24 | Mar 16 | Feb 29 | Mar 20 |
| Sunday of Lent 4             | Mar 10 | Mar 30 | Mar 15 | Mar 7  | Mar 26 | Mar 11 | Mar 31 | Mar 23 | Mar 7  | Mar 27 |
| Sunday of Lent 5             | Mar 17 | Apr 6  | Mar 22 | Mar 14 | Apr 2  | Mar 18 | Apr 7  | Mar 30 | Mar 14 | Apr 3  |
| Passion (Palm) Sunday        | Mar 24 | Apr 13 | Mar 29 | Mar 21 | Apr 9  | Mar 25 | Apr 14 | Apr 6  | Mar 21 | Apr 10 |
| Easter Sunday                | Mar 31 | Apr 20 | Apr 5  | Mar 28 | Apr 16 | Apr 1  | Apr 21 | Apr 13 | Mar 28 | Apr 17 |
| Sunday of Easter 2           | Apr 7  | Apr 27 | Apr 12 | Apr 4  | Apr 23 | Apr 8  | Apr 28 | Apr 20 | Apr 4  | Apr 24 |
| Sunday of Easter 3           | Apr 14 | May 4  | Apr 19 | Apr 11 | Apr 30 | Apr 15 | May 5  | Apr 27 | Apr 11 | May 1  |
| Sunday of Easter 4           | Apr 21 | May 11 | Apr 26 | Apr 18 | May 7  | Apr 22 | May 12 | May 4  | Apr 18 | May 8  |
| Sunday of Easter 5           | Apr 28 | May 18 | May 3  | Apr 25 | May 14 | Apr 29 | May 19 | May 11 | Apr 25 | May 15 |
| Sunday of Easter 6           | May 5  | May 25 | May 10 | May 2  | May 21 | May 6  | May 26 | May 18 | May 2  | May 22 |
| Ascension                    | May 12 | Jun 1  | May 17 | May 9  | May 28 | May 13 | Jun 2  | May 25 | May 9  | May 29 |
| Pentecost                    | May 19 | Jun 8  | May 24 | May 16 | Jun 4  | May 20 | Jun 9  | Jun 1  | May 16 | Jun 5  |
| Trinity Sunday               | May 26 | Jun 15 | May 31 | May 23 | Jun 11 | May 27 | Jun 16 | Jun 8  | May 23 | Jun 12 |
| Body and Blood of Christ     | Jun 2  | Jun 22 | Jun 7  | May 30 | Jun 18 | Jun 3  | Jun 23 | Jun 15 | May 30 | Jun 19 |
| Sunday in Ordinary Time 10   | Jun 9  | •      | •      | Jun 6  | •      | Jun 10 | •      | •      | Jun 6  | •      |
| Sunday in Ordinary Time 11   | Jun 16 | •      | Jun 14 | Jun 13 | •      | Jun 17 | •      | •      | Jun 13 | •      |
| Sunday in Ordinary Time 12   | Jun 23 | •      | Jun 21 | Jun 20 | Jun 25 | •      | •      | Jun 22 | Jun 20 | •      |
| Nativity of John the Baptist | •      | •      | •      | •      | •      | Jun 24 | •      | •      | •      | •      |
| Sunday in Ordinary Time 13   | Jun 30 | •      | Jun 28 | Jun 27 | Jul 2  | Jul 1  | Jun 30 | •      | Jun 27 | Jun 26 |
| Peter and Paul Apostles      | •      | Jun 29 | •      | •      | •      | •      | •      | Jun 29 | •      | •      |
| Sunday in Ordinary Time 14   | Jul 7  | Jul 6  | Jul 5  | Jul 4  | Jul 9  | Jul 8  | Jul 7  | Jul 6  | Jul 4  | Jul 3  |
| Sunday in Ordinary Time 15   | Jul 14 | Jul 13 | Jul 12 | Jul 11 | Jul 16 | Jul 15 | Jul 14 | Jul 13 | Jul 11 | Jul 10 |
| Sunday in Ordinary Time 16   | Jul 21 | Jul 20 | Jul 19 | Jul 18 | Jul 23 | Jul 22 | Jul 21 | Jul 20 | Jul 18 | Jul 17 |
| Sunday in Ordinary Time 17   | Jul 28 | Jul 27 | Jul 26 | Jul 25 | Jul 30 | Jul 29 | Jul 28 | Jul 27 | Jul 25 | Jul 24 |
| Sunday in Ordinary Time 18   | Aug 4  | Aug 3  | Aug 2  | Aug 1  | •      | Aug 5  | Aug 4  | Aug 3  | Aug 1  | Jul 31 |
| Transfiguration of the Lord  | •      | •      | •      | •      | Aug 6  | •      | •      | •      | •      | •      |
| Mary of the Cross            | •      | •      | •      | Aug 8  | •      | •      | •      | •      | Aug 8  | •      |
| Sunday in Ordinary Time 19   | Aug 11 | Aug 10 | Aug 9  | •      | Aug 13 | Aug 12 | Aug 11 | Aug 10 | •      | Aug 7  |
| Assumption                   | •      | •      | •      | Aug 15 | •      | •      | •      | •      | Aug 15 | •      |
| Sunday in Ordinary Time 20   | Aug 18 | Aug 17 | Aug 16 | •      | Aug 20 | Aug 19 | Aug 18 | Aug 17 | •      | Aug 14 |
| Sunday in Ordinary Time 21   | Aug 25 | Aug 24 | Aug 23 | Aug 22 | Aug 27 | Aug 26 | Aug 25 | Aug 24 | Aug 22 | Aug 21 |
| Sunday in Ordinary Time 22   | Sep 1  | Aug 31 | Aug 30 | Aug 29 | Sep 3  | Sep 2  | Sep 1  | Aug 31 | Aug 29 | Aug 28 |
| Sunday in Ordinary Time 23   | Sep 8  | Sep 7  | Sep 6  | Sep 5  | Sep 10 | Sep 9  | Sep 8  | Sep 7  | Sep 5  | Sep 4  |
| Sunday in Ordinary Time 24   | Sep 15 | •      | Sep 13 | Sep 12 | Sep 17 | Sep 16 | Sep 15 | •      | Sep 12 | Sep 11 |
| Triumph of the Cross         | •      | Sep 14 | •      | •      | •      | •      | •      | Sep 14 | •      | •      |
| Sunday in Ordinary Time 25   | Sep 22 | Sep 21 | Sep 20 | Sep 19 | Sep 24 | Sep 23 | Sep 22 | Sep 21 | Sep 19 | Sep 18 |
| Sunday in Ordinary Time 26   | Sep 29 | Sep 28 | Sep 27 | Sep 26 | Oct 1  | Sep 30 | Sep 29 | Sep 28 | Sep 26 | Sep 25 |
| Sunday in Ordinary Time 27   | Oct 6  | Oct 5  | Oct 4  | Oct 3  | Oct 8  | Oct 7  | Oct 6  | Oct 5  | Oct 3  | Oct 2  |
| Sunday in Ordinary Time 28   | Oct 13 | Oct 12 | Oct 11 | Oct 10 | Oct 15 | Oct 14 | Oct 13 | Oct 12 | Oct 10 | Oct 9  |
| Sunday in Ordinary Time 29   | Oct 20 | Oct 19 | Oct 18 | Oct 17 | Oct 22 | Oct 21 | Oct 20 | Oct 19 | Oct 17 | Oct 16 |
| Sunday in Ordinary Time 30   | Oct 27 | Oct 26 | Oct 25 | Oct 24 | Oct 29 | Oct 28 | Oct 27 | Oct 26 | Oct 24 | Oct 23 |
| Sunday in Ordinary Time 31   | Nov 3  | •      | •      | Oct 31 | Nov 5  | Nov 4  | Nov 3  | •      | Oct 31 | Oct 30 |
| All Saints                   | •      | •      | Nov 1  | •      | •      | •      | •      | •      | •      | •      |
| All Souls                    | •      | Nov 2  | •      | •      | •      | •      | •      | Nov 2  | •      | •      |
| Sunday in Ordinary Time 32   | Nov 10 | •      | Nov 8  | Nov 7  | Nov 12 | Nov 11 | Nov 10 | •      | Nov 7  | Nov 6  |
| Dedication of John Lateran   | •      | Nov 9  | •      | •      | •      | •      | •      | Nov 9  | •      | •      |
| Sunday in Ordinary Time 33   | Nov 17 | Nov 16 | Nov 15 | Nov 14 | Nov 19 | Nov 18 | Nov 17 | Nov 16 | Nov 14 | Nov 13 |
| Christ the King              | Nov 24 | Nov 23 | Nov 22 | Nov 21 | Nov 26 | Nov 25 | Nov 24 | Nov 23 | Nov 21 | Nov 20 |