

Federation of Diocesan Liturgical Commissions [FDLC]

Mystagogical Reflection on Texts of the *Roman Missal*

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# Mystagogical Reflections on the Collect & Prayer after Communion for Ordinary Time – 29-34 and Christ the King

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MYSTAGOGY ON THE MASS TEXTS FOR SUNDAYS, SOLEMNITIES, AND HOLYDAYS

"Mystagogy", simply put, is the study of mystery. For Christians, it focuses on the Paschal Mystery of the Lord Jesus Christ. It is an ancient and beloved Church method for reflecting on the experiences of worship, prayer, and the Christian life.

Collect or Opening Prayer	Prayer after Communion
<p>The Collect is introduced by the words “Let us pray” and followed by a few moments of silence to allow us to quietly compose our own prayers. These are then gathered or “collected” by the Priest and offered to God through Jesus Christ.</p> <p>Catherine Combier-Donovan Archdiocese of Baltimore</p>	<p>The single purpose of the Prayer after Communion is to recapitulate in prayer every word, action, and belief that has led us to (and will soon send us from) the Eucharist fashioned (by profound sacred words and actions) and received by those gathered. Although not words of our choosing, but rather those supplied by the Church, it attempts to verbally express what we have experienced and believe.</p> <p>Father Jim Bessert Diocese of Saginaw</p>



The Federation of Diocesan Liturgical Commissions [FDLC] formed an Ad Hoc Committee for Mystagogical Reflection. The committee task is to provide help for reflecting on texts of the *Roman Missal, Third Edition*. The 2013 effort focused on the Collect or Opening Prayer for Sunday, Solemnity, and Holyday Masses. The 2014 work addressed the Prayer after Communion with implications for discipleship. This work is on the FDLC website in PDF: <http://www.fdlc.org> – click the Mystagogical Reflections button.

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TWENTY-NINTH SUNDAY IN ORDINARY TIME

**Collect:**

Almighty ever-living God,  
grant that we may always conform our will to yours  
and serve your majesty in sincerity of heart.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

In the *Gelasian Sacramentary* from the 7<sup>th</sup> century, this prayer was used on a Sunday late in Easter Time. It was also a common Collect and a Prayer after Communion (see Paul Turner, *Pastoral Companion to the Roman Missal*, © 2010, World Library Publications, p. 152).

What is the will of God for me? This is a frequent question. In living our lives, we are never far from seeking and conforming our will to his. Wherever we are led to serve, we do so because of the call we have received and answered. This call by God brings us to witness to his life as we live out our own.

Following God's will is the beginning of our service. It can only be fulfilled when we are no longer the center of attention. When we look beyond the person doing the service to the one who generates the impulse for that service, then the result becomes a reflection of God's will. And for the one who is ministering with sincerity of heart, the service takes on a completely new image reflecting God's generous and majestic heart.

**Prayer:**

O God, you are the energy in our lives of service. As we minister to others and announce through our work your will for us, keep us centered, as you did for your early followers, on the objective of our service – being your hands, feet, and face in our world today.

Submitted by:

Sister Sharon Marie Stola, OSB, D.Min.

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TWENTY-NINTH SUNDAY IN ORDINARY TIME

**Prayer after Communion:**

Grant, O Lord, we pray,  
that, benefiting from participation in heavenly things,  
we may be helped by what you give in this present age  
and prepared for the gifts that are eternal.  
Through Christ our Lord.

**Reflection:**

Here is an old prayer; at least part of it is old. It is based on one found in the *Verona Sacramentary* of the 6<sup>th</sup> century for an ordination of a Bishop (see Paul Turner, *Pastoral Companion to the Roman Missal*, © 2010, World Library Publications, p. 152).

Heavenly things are not far off. We participate in them this day, not only here in this sacred place, this parish church, but in all the places in the world where we spend the rest of our week. It is the same Christ who is wholly present and active here, there, and everywhere.

Heavenly things are not far off. Make a list. Count the benefits. And as good as all this is in the present age – and it is very good, God says – it pales in the brilliance of gifts that are eternal. Make a new list. Count those benefits.

We live actively in this present age and love it well we also keep one eye on Heaven and long for that gift, that place, That Day.

**Prayer:**

O God of earth and Heaven, because of this Communion  
help us stay focused on that one day of eternal life with you  
as we serve the men and women of this age this day.

Submitted by:  
Eliot Kapitan  
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THIRTIETH SUNDAY IN ORDINARY TIME

**Collect:**

Almighty ever-living God,  
increase our faith, hope and charity,  
and make us love what you command,  
so that we may merit what you promise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

This Collect comes from the *Verona Sacramentary* of the 6<sup>th</sup> century. It asks for an increase of virtue, specifically the three theological virtues that St. Paul addresses in the letters to the Corinthians and Thessalonians.

By asking for an increase of faith, hope, and charity we acknowledge that we are not perfect, that we still have room to grow. We associate ourselves with the commands to love God and to love neighbor (Matthew 22:34-40, Year A Gospel), with the blind man's desire to see (Mark 10:46-52, Year B), and with the humble tax collector acknowledging that he is a sinner, rather than with the Pharisee bragging about how perfect he is (Luke 18:9-14, Year C).

We also ask to make us love God's commands. This request emphasizes again our desire to be humble. We seek not so much to follow our own impulses and desires but to be docile and to follow the will of the Lord so that we may attain the promise of the kingdom.

**Prayer:**

Almighty God, all goodness comes from you. Strengthen our faith to accept your love so that we may carry out your will and come to share the life you promise.

Submitted by:  
Daniel McAfee  
Director, Office for Christian Worship  
Archdiocese of Detroit

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THIRTIETH SUNDAY IN ORDINARY TIME

**Prayer after Communion**

May your Sacraments, O Lord, we pray,  
perfect in us what lies within them,  
that what we now celebrate in signs  
we may one day possess in truth.  
Through Christ our Lord.

**Reflection:**

How beautifully this prayer from the *Gelasian Sacramentary* summarizes our understanding of symbol and Sacrament. Having just shared in the Body and Blood of Christ, we pray that we become perfectly transformed into what we have received. We acknowledge that what we celebrate in the Eucharist is still but a glimmer of what is to come, a reality of living in the “here but not yet”, an advent-time between the Resurrection of Christ and his coming again.

What lies within the Sacraments we share? What is it that we hope to possess fully in truth? Surely these are grace, the presence of God, the fullness of life and joy. Still, words cannot completely express our desire. So for now, we celebrate with a piece of bread, a sip of wine, and a song of praise on our lips. With eyes of faith, we call this the supper of the Lamb and the wedding feast of Christ, in the sure hope of possessing what we already have.

**Prayer:**

Help us, Lord, to see beyond the tangible things we need to recall your presence  
and the limited way we understand the limitless joy you have prepared for us,  
that we may always trust in your promise that, even now, is fulfilled for those who believe.

Submitted by:  
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THIRTY-FIRST SUNDAY IN ORDINARY TIME

**Collect:**

Almighty and merciful God,  
by whose gift your faithful offer you  
right and praiseworthy service,  
grant, we pray,  
that we may hasten without stumbling  
to receive the things you have promised.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

This prayer is first found in the *Verona Sacramentary* from the 6<sup>th</sup> century. The gift, *munere*, that is offered here is nothing less than the gift of God first given to us. *Munere* also means duty, function, and service. To offer the Eucharist is all those things. It is a duty: we do this in memory of Christ. It is a function or action: we offer bread and wine. And it is a service: we offer the Eucharist in order that we might be transformed and sent to be Church in the world. Finally, because it is nothing less than the gift of God, our service can be right and praiseworthy. The Latin verb here is *serviatur*, an impersonal passive, which helps remind us that the emphasis is not on what we do but on what God does. It is his saving action.

Then we pray that we may hasten, yes run, without stumbling, to the promises of God. These promises are not so much things, as our translation states, but the very promises of life and grace from Jesus Christ, the gift we offer. Our prayer reminds us of the eschatological tension that we know neither the day nor the hour. Therefore we must pray and offer as a people prepared.

**Prayer:**

May what we offer become in us the very life of Jesus Christ. Let us not only become him whom we have received but also offer what he has first given to us: the gifts of bread and wine which will become our heavenly food.

Submitted by:  
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THIRTY-FIRST SUNDAY IN ORDINARY TIME

**Prayer after Communion**

May the working of your power, O Lord,  
increase in us, we pray,  
so that, renewed by these heavenly Sacraments,  
we may be prepared by your gift  
for receiving what they promise.  
Through Christ our Lord.

**Reflection:**

Like many of the prayers in the *Roman Missal*, this prayer has its roots in the *Gelasian Sacramentary*. In that ancient Sacramentary, it was included in the only Mass that has a complete text of the Roman Canon.

The prayer asks that the Lord's power may be operative in us. When we contemplate the works of the Lord, how many times do we think in terms of power? When we think of power, we most often think in terms of the material world. We think of politicians, of people with money, or even of terrorists. The powers of the world control and motivate us in subtle and overt ways every day. This prayer reminds us that, having received the heavenly Sacraments, we are imbued with a power that goes beyond the vicissitudes of this physical world.

The power of God's grace, given to us through these Sacraments, nourishes and strengthens us to go forth from this assembly bringing God's promise to all that we meet.

**Prayer:**

Loving God, may the power of your love give us new hope, so that we may continue your saving work in this world. Through Christ our Lord. Amen.

Submitted by:  
Daniel McAfee  
Director, Office for Christian Worship  
Archdiocese of Detroit

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THIRTY-SECOND SUNDAY IN ORDINARY TIME

**Collect:**

Almighty and merciful God,  
graciously keep from us all adversity,  
so that, unhindered in mind and body alike,  
we may pursue in freedom of heart  
the things that are yours.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

This Collect begins by recalling two lasting attributes of God. He is almighty. He is merciful. With these attributes he can use divine power to free us from pain, fear, ill, and even lasting death. What a gift this is for us when we often encounter unpleasant situations that diminish our lives. Through the love of the “God of the Living” (Luke 20:38) we can be free from the pains and sufferings that we experience in this life.

While we are coming to the end of Ordinary Time, the truth learned through the Death and Resurrection remains with us throughout all of our days. In his Death, he destroyed adversity. In his Resurrection, he restored life to all. Therefore, we have the freedom to hope, to have faith, and to live knowing the love that God has for us. We do not fear death or destruction. This is the foundation of our relationship with the one true God.

**Prayer:**

Lord, increase our faith so that we may trust in your mercy and love.

Submitted by:  
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THIRTY-SECOND SUNDAY IN ORDINARY TIME

**Prayer after Communion**

Nourished by this sacred gift, O Lord,  
we give you thanks and beseech your mercy,  
that, by the pouring forth of your Spirit,  
the grace of integrity may endure  
in those your heavenly power has entered.  
Through Christ our Lord.

**Reflection:**

We have now completed our meditation on the marvelous gift that we are privileged to receive – the Body and Blood of our Lord Jesus Christ. In this celebration of the Eucharist, we have received an outpouring of the Holy Spirit that will enable us to be the person of Christ to all those we encounter during the coming week.

We are strengthened and supported by the graces that fill us through the mercy shown to each of us by our gracious God and the power he bestows upon us. Can we be less than the hands, feet, and face of Christ throughout the days ahead?

**Prayer:**

O God of mercy and love, you have been our support and encouragement as we live lives of service through the power of the Holy Spirit. As we celebrate your gift, may we never forget that we need to be a gift to others, showing forth in word and deed the Lord Jesus Christ, your greatest gift to the world. We honor you with our praise and thanksgiving in the name of Christ our Lord. Amen.

Submitted by:

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THIRTY-THIRD SUNDAY IN ORDINARY TIME

**Collect:**

Grant us, we pray, O Lord our God,  
the constant gladness of being devoted to you,  
for it is full and lasting happiness  
to serve with constancy  
the author of all that is good.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

The Collect for this penultimate (second-last) Sunday in Ordinary Time may well have roots in the *Verona Sacramentary* of the 6<sup>th</sup> century. It speaks of the unique joy that we believe comes from nothing more than faithful discipleship.

In a world in which the promise of every happiness can be found around the next corner, and joy to the Nth degree can be had through a variety of superficial means, this Collect is a reminder that for those of us who follow Christ, true happiness – *full* and *lasting* happiness (that is, “joy”) – comes from only one source: the Lord our God.

This opening prayer draws us to and keeps us tethered to the stance of, the virtue of, constancy – a rarity in our society and our culture. *Canstare*, from the Latin, *to stand firm*. We are called to be like Christ: unwavering before the Lord, knowing that such resolve, such deliberateness, such single-heartedness first and foremost comes from him. And so we ask for just that – and nothing more. And we believe – we know – that such unwavering service can result in only one thing: unceasing gladness, “full and lasting happiness,” joy beyond our imaginations. It is the reward promised to good and faithful servants.

**Prayer:**

O Author of all that is good, strengthen my resolve and make firm my intent to serve you and you alone in this life. Like your Son, may I be single-hearted in my devotion to you, and so be brought to see that in this and this alone will I find my joy.

Submitted by:  
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THIRTY-THIRD SUNDAY IN ORDINARY TIME

**Prayer after Communion:**

We have partaken of the gifts of this sacred mystery,  
humbly imploring, O Lord,  
that what your Son commanded us to do  
in memory of him  
may bring us growth in charity.  
Through Christ our Lord.

**Reflection:**

This Sunday's unassuming nature, combined with its proximity to a major point of transition (the end of one liturgical year and the beginning of another), gives it a slightly awkward character. We might compare it to the pre-holiday atmosphere of Christmas Eve or New Year's Eve – it carries a sense of imminent bustle and festivity but also a somewhat comforting feeling that we still have a little more time to make all the necessary preparations.

Yet we must guard against slipping into a spiritual complacency, for we know neither the day nor the hour when we shall encounter Christ the King. The only sure approach is to hold fast to what the Son "commanded us to do" while striving to "serve with constancy" as today's Collect exhorts.

It is interesting to note that this same Prayer after Communion is also often used during Easter Time. This helps remind us that Ordinary Time should not be viewed as somehow disjointed from the high points of the liturgical year or as an acceptable time to coast along while waiting for a preparatory or penitential season to kick our spiritual lives into another gear. Every Sunday celebration of the Eucharist shares in the glory of the Resurrection and therefore provides an opportunity and exhortation to pursue the sanctifying "growth in charity" that our Lord desires for us.

**Prayer:**

Heavenly Father, we thank you for the graces you have bestowed upon us during this waning liturgical year. We ask that you will keep our sights ever fixed on your eternal Son, so that we will be found ready to meet him at all times. We ask this through Christ our Lord. Amen.

Submitted by:  
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THIRTY-FOURTH SUNDAY IN ORDINARY TIME

**Collect:**

Stir up the will of your faithful, we pray, O Lord,  
that, striving more eagerly  
to bring your divine work to fruitful completion,  
they may receive in greater measure  
the healing remedies your kindness bestows.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

This Collect, which we pray only occasionally, begins with a strong plea to God: “Stir up the will of your faithful...” We call upon God to move us, to put a “fire in our bellies” that we might eagerly bring God’s divine work to completion.

At the end of the liturgical year, we are mindful of the second coming of Christ and our need to complete the work Christ began. Feeding the hungry, clothing the naked, giving shelter to the homeless, freeing the prisoner, seeking peace over war and forgiveness over vengeance are all ways that we bring to fruitful completion the work begun in Christ.

The prayer also asks God that we might receive “the healing remedies” of God’s kindness. Whenever we do the work of the Gospel, we receive ten-fold the joy and hope that we give to others. Pope Francis is a model of one whose heart has been stirred to do the work of Christ. He reminds us time and again that this work brings joy to the human heart and will heal us of all our ills. May our hearts be stirred.

**Prayer:**

Lord, stir our complacent and perhaps sluggish hearts that we might bring your gospel of love to all the world. Remind us that our joy rests in serving you alone.

Submitted by:  
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THIRTY-FOURTH SUNDAY IN ORDINARY TIME

**Prayer after Communion:**

We pray, almighty God,  
that those to whom you give the joy  
of participating in divine mysteries  
may never be parted from you.  
Through Christ our Lord.

**Reflection:**

In this prayer, we petition that the Lord, who connects us to himself, will preserve that union without fail and help us to do whatever we need to do to maintain that link. He will never fail us in what he needs to do to establish and preserve that unity that is founded on our Baptism and renewed with the reception of the Holy Eucharist.

**Prayer:**

Gracious God, help us to see all that you do to keep us in our relationship with you and to form our lives according to your precepts. Let us rely on your love with assurance of faith that we may value always our sharing in the divine mysteries which you reveal to us. We ask this through Jesus Christ our Lord.

Submitted by:  
Rev. Louis Dorn  
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Last Sunday in Ordinary Time

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE, **Solemnity**

**Collect:**

Almighty, ever-living God,  
whose will is to restore all things  
in your beloved Son, the King of the universe,  
grant, we pray,  
that the whole creation, set free from slavery,  
may render your majesty service  
and ceaselessly proclaim your praise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

On the Solemnity of Our Lord Jesus Christ, King of the Universe, we are reminded through the Collect that God desires to restore the whole world to its original form through Jesus Christ. We pray that all of creation be restored, set free from slavery, so that we might ceaselessly give praise to God.

Slavery comes in many forms: slavery to possessions, slavery to sin, slavery to others, slavery to work, slavery to our self-interests. When we serve Christ our King, however, we are freed from slavery to the things of this world and our very lives become a sacrifice of praise to God. In other words, when we dedicate our lives to caring for creation, assisting those in need, seeking freedom for those bound by unjust systems, loving the least of those among us, we give unceasing praise to God.

**Prayer:**

Lord Jesus, you are Christ, our Savior and King. Embolden us to leave behind those things that enslave us and free us to serve you alone.

Submitted by:  
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Archdiocese of Cincinnati

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Last Sunday in Ordinary Time

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE, **Solemnity**

**Prayer after Communion:**

Having received the food of immortality,  
we ask, O Lord,  
that, glorying in obedience  
to the commands of Christ, the King of the universe,  
we may live with him eternally in his heavenly Kingdom.  
Who lives and reigns for ever and ever.

**Reflection:**

When we pray this prayer, there are not many more words remaining in this liturgical year. We are in the last week. We begin again; we start anew on the eighth day – when we return for one more Eucharist, one more Mass – at the start of Advent.

But his end and this beginning sing the same tune, keep the same focus, and glory in the same Ruler of all. The food we consume this Sunday and every Sunday, the Body and Blood of Christ the Lord which we drink and eat, is done in obedience, glorious obedience. It is the Lord who says: Eat...drink...do this...remember me! This Sunday. Next Sunday. Every Sunday. This liturgical year. The one that begins next week. This blessed food of immortality strengthens us for one more week to sing the same tune, keep the same focus, and stay on the heavenly Kingdom path to Christ the Lord.

**Prayer:**

Help us, O God, be your obedient ones.  
Fill us to the brim, sate us with immortal food  
of the holy bread and blessed wine  
of your dead and risen Son's Body and Blood.  
Let us never tire of the end of liturgical years  
until we see you face to face in the heavenly Kingdom.

Submitted by:

Eliot Kapitan

Director for Worship and the Catechumenate

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November 1

ALL SAINTS, **Solemnity**

**Collect:**

Almighty ever-living God,  
by whose gift we venerate in one celebration  
the merits of all the Saints,  
bestow on us, we pray,  
through the prayers of so many intercessors,  
an abundance of the reconciliation with you  
for which we earnestly long.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

The Collect for All Saints has a long-honored place in the Mass and was included in the Missal prior to the Second Vatican Council. Although similar in content to the previous missal, the descriptive phrases have been expanded in this new translation of the *Roman Missal, Third Edition*.

The imagery in this prayer for the celebration of All Saints draws on John's heavenly vision of a great multitude in white robes and holding palm branches found in the seventh chapter of Revelation. It expresses our faith in the interaction between the Church Triumphant, the heavenly kingdom, and the Church Militant, the earthly kingdom. Not only is it reassuring to us that there are a great number of saints in heaven but the fact that they are advocating for our spiritual welfare is extraordinary.

On this day we give thanks for the witness of faith that all the saints throughout the ages have given to us. It gives us great joy to celebrate this feast in the awareness that the multitude of saints are interceding for us as we yearn for union with God.

**Prayer:**

Lord God, by your grace, the saints have followed in your path of life. Hear our pleas for your mercy, O Lord, and help us to attune our lives to these models of faith lived in your goodness.

Submitted by:  
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November 1

ALL SAINTS, **Solemnity**

**Prayer after Communion:**

As we adore you, O God, who alone are holy  
and wonderful in all your Saints,  
we implore your grace,  
so that, coming to perfect holiness in the fullness of your love,  
we may pass from this pilgrim table  
to the banquet of our heavenly homeland.  
Through Christ our Lord.

**Reflection:**

This Prayer after Communion has its origins in the Paris Missal and was included in the post Vatican II *Roman Missal*. On this great feast we honor God's holiness shining through in these holy men and women as we celebrate the communion of all the Saints.

The vivid imagery in this text describes life's journey as a movement from one table, the table of the Lord where we celebrate the Eucharist, to the banquet table in our "heavenly homeland" for which we long. The use of the term "pilgrim table" where life's journey begins, not only addresses the transience of life on earth, but even calls to mind the secular thanksgiving feast of gratitude and unity we celebrate at this time of year.

In this prayer we make a plea for God's grace to transform us, sanctifying us so that we may make that passage from "pilgrim table" to the eternal banquet enjoyed by all the Saints.

**Prayer:**

Gracious God, fill us with your grace that we may know your ways and follow you on the path to holiness. Given this heavenly food for our journey, sanctify us so that we may come to enjoy your heavenly banquet. We ask this through Christ our Lord.

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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

**1**

**Collect:**

Listen kindly to our prayers, O Lord,  
and, as our faith in your Son,  
raised from the dead, is deepened,  
so may our hope of resurrection for your departed servants  
also find new strength.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

Each time we celebrate the Liturgy of the Eucharist we share in the Paschal Mystery of Christ and root our faith more deeply in the Resurrection of that same Christ.

Today, as we honor the dead, all our faithful departed, we pray that God might give us both faith in the resurrection and the concomitant hope that he will raise to new life all his good and faithful servants.

“For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ” (1 Corinthians 15:22-23 NAB).

**Prayer:**

Lord, console our spirits with assurances of the Resurrection of your Son. Give us hope that those with whom we shared that faith in this life may have a share in his eternal life. Strengthen us by this faith and hope to be devoted to love and serve you by loving and serving one another.

Submitted by:  
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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

#### 1

#### **Prayer after Communion:**

Grant we pray, O Lord, that your departed servants,  
for whom we have celebrated this paschal Sacrament,  
may pass over to a dwelling place of light and peace.  
Through Christ our Lord.

#### **Reflection:**

First of all, the prayer uses the plural, “departed servants”, since All Souls’ Day is for all those who have died.

Without being so named, this day is treated as if it were a Solemnity that is not a Holyday of Obligation. On this day, there cannot be a Ritual Mass or a Mass for Various Needs and Occasions (see GIRM, no. 372). Unless there is a Funeral Mass, which is permitted this day (GIRM, no. 380), all the Masses this day are for all who have died, not for any particular person.

As in all Masses, we celebrate the Paschal Mystery, the Death and Resurrection of Christ, who died for all humanity. The image of passing over connects us to the root of the word “Paschal”, the Passover, which, of course, is the context of Jesus’ saving event. We also pass over to a dwelling place of light and peace, an image from the First Eucharistic Prayer, the Roman Canon, *a place of refreshment, light and peace*, a residue from Roman pagan funeral rites at the grave. We pray that all the faithful departed can now share in that heavenly banquet which is peaceful and restful.

#### **Prayer:**

Echoing the Communion Antiphon, Lord, you are the Resurrection and the life and we believe in you. May all who have died, believing in you, live for ever in peace and joy.

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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

**2**

**Collect:**

O God, glory of the faithful and life of the just,  
by the Death and Resurrection of whose Son  
we have been redeemed,  
look mercifully on your departed servants,  
that, just as they professed the mystery of our resurrection,  
so they may merit to receive the joys of eternal happiness.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

“Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Luke 1:45 NAB). In the second Collect today, we echo this same sentiment of Elizabeth who, though not seeing the infant Messiah Jesus in the womb of her cousin with whom she was speaking, felt within her the joy of trusting in the Lord’s promises.

Though we likewise do not see those for whom we now pray, in joy we plead they have a share in eternal blessedness. We entrust our deceased friends and relatives to the sure and certain hope of God’s mercy. We know that God is ever faithful to those who believed what was spoken to them and who thus hoped for resurrection.

**Prayer:**

I come before you, Lord, saddened by the death of those who are dear. But I know that they witnessed to you by their righteous life and professed with their lips the faith you gave them. Bring them into your presence and make me know again the joy of all who trust in your merciful love.

Submitted by:  
Andrew Casad  
Director of the Office for Liturgy  
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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

**2**

**Prayer after Communion:**

Having received the Sacrament of your Only Begotten Son,  
who was sacrificed for us and rose in glory,  
we humbly implore you, O Lord,  
for your departed servants,  
that, cleansed by the paschal mysteries,  
they may glory in the gift of the resurrection to come.  
Through Christ our Lord.

**Reflection:**

We recall the Paschal Mystery, here in the plural, perhaps to emphasize the two central moments of Jesus' Death and Resurrection. We are reminded that Jesus' Death was a sacrifice, a sacrifice to end all ritual sacrifices – and then he rose in glory. We pray that the departed may glory in that gift of resurrection to come. We are also reminded that we are praying for all the departed, in the plural, as these Masses are for all who have died.

Finally, we recall that the Eucharist is a cleansing sacrifice and that the Eucharist, offered for those who have died, can purify them and present them to God on high. In our on-going ecumenical discussions, it is essential we proclaim that we do celebrate the Eucharist for the living as well as for the dead.

**Prayer:**

Echoing the Communion Antiphon, may the perpetual light of the risen Lord, along with all the Saints in Heaven, shine on all those who have died. Lord, in your mercy, do not forget your own.

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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

**3**

**Collect:**

O God, who willed that your Only Begotten Son,  
having conquered death,  
should pass over into the realm of heaven,  
grant, we pray, to your departed servants  
that, with the mortality of this life overcome,  
they may gaze eternally on you,  
their Creator and Redeemer.

Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

We pray this day that each Christian, conformed to the image of the beloved Son, may become a locus for the ongoing fulfillment of that salvation of humanity revealed and effected in Jesus Christ. Christ's Paschal Mystery marked the door by which humanity definitively passed over from death to eternal life, from enslavement in sin to that Promised Land of union with the Father.

In Baptism, we pass over from self to Christ so that, conformed to him, we too may also pass over mortality and live in the house of the Lord for ever. We pray this day that those whom we loved and who have passed through death from our sight may be admitted to the realm of heaven.

**Prayer:**

In all ages you tenderly lead your people from despair to hope. As you raised the Israelites out of slavery and brought them to rest in green pastures, so you raised to glory your beloved Son, breaking for ever the prison bars of death. Release our brothers and sisters, those whom you called friends, from the bondage of mortality and welcome them to your heavenly banquet!

Submitted by:  
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November 2

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

(All Souls' Day)

### 3

#### Prayer after Communion:

Through these sacrificial gifts  
which we have received, O Lord,  
bestow on your departed servants your great mercy  
and, to those you have endowed with the grace of Baptism,  
grant also the fullness of eternal joy.  
Through Christ our Lord.

#### Reflection:

We recall that the Eucharist is a sacrifice and, in Communion, we receive the gifts of that great sacrifice. Here stated, the gifts are great mercy and fullness of eternal joy. The Eucharist is the great Sacrament we offer for those who have died; we offer this sacrifice for both the living and the dead.

This concept that the Eucharist can be beneficial for those who have died is still an ecumenical topic worth continued discussion. One major issue in this ecumenical discussion is whether there can be any further grace for those who have died. Our faith proclaims that God can bestow mercy on the departed at the time of their death helped by the prayers of the faithful, as God is not determined by our time.

Finally, our eternal life begins with Baptism, the Sacrament by which we first died to sin and are reborn in Christ. At our death, helped by our prayers and the Eucharist, the departed may be granted the fullness of that grace and eternal joy.

#### Prayer:

Echoing the Communion Antiphon, may we who are still among those on earth be prepared and await the coming of the Lord, whether in the Second Coming or at the time of our death. May the Lord come and change our mortal bodies to conform to his glorified body in Heaven.

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November 9

THE DEDICATION OF THE LATERAN BASILICA, **Feast**

#### **Collect:**

O God, who from living and chosen stones  
prepare an eternal dwelling for your majesty,  
increase in your Church the spirit of grace you have bestowed,  
so that by new growth your faithful people  
may build up the heavenly Jerusalem.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

#### **Reflection:**

On the face of it, this Feast and this prayer are about the far away cathedral church of the Diocese of Rome, St. John Lateran. But, if we go deeper, we discover this feast, this church building, and this prayer have something for all of us. Let us first look to the end: “the heavenly Jerusalem” is our promise and our goal. We come to our parish church (this *Domus Deus*, this House for God) Sunday after Sunday because it is a bit like heaven where we dine at the eternal Kingdom banquet – the Eucharist with its Communion of the Lord’s Body and Blood.

We are heirs to this banquet and this Kingdom because of the “spirit of grace” bestowed. It happened in creation and is sacramentally strengthened in Baptism. This Baptism makes of us “living and chosen stones” – echoing St. Peter’s claim, hinted at in the *Constitution on the Sacred Liturgy* (no. 7), proclaimed on the Fifth Sunday of Easter, Year A, and other occasions (1 Peter 2:4-9), and enshrined in the USCCB guideline *Built of Living Stones: Art, Architecture, and Worship*. We also call this church building the *Domus Ecclesia*, the House for the Church, because it is also for us, the Church, God’s holy People.

This feast and this prayer remind us that the baptized living and chosen stones – the Church – by our acts of discipleship as “faithful people” do, in fact, bring on “new growth” – the sacred work of new evangelization.

#### **Prayer:**

God of heaven and of earth, continue to help us bring our Baptism into Christ to its fullness. Help us be faithful disciples filled with zeal for evangelization of everyone so that all may one day dine in the heavenly Jerusalem for ever.

Submitted by:

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November 9

THE DEDICATION OF THE LATERAN BASILICA, **Feast**

**Prayer after Communion:**

O God, who chose to foreshadow for us  
the heavenly Jerusalem  
through the sign of your Church on earth,  
grant, we pray,  
that, by our partaking of this Sacrament,  
we may be made the temple of your grace  
and may enter the dwelling place of your glory.  
Through Christ our Lord.

**Reflection:**

We have received the Most Holy Eucharist and recalled the dedication of the church of St. John Lateran, the cathedral church for Rome and for the world. All church buildings are dedicated and made holy so they can be places where the Church assembles to be nourished by the Sacraments, especially the Eucharist, and to be strengthened in community.

Today's celebration of the Eucharist also leads us to recall how our parish church was dedicated. As the people were sprinkled with water before the building itself was sprinkled in the Rite of Dedication, we recall how each of us became members of the Church, the Body of Christ, through Baptism. We are temples of grace being formed in ways as to be worthy of entering into the heavenly Jerusalem. We have a foretaste of this in our own parish church building.

**Prayer:**

O God, you will that all people gather to give praise, honor, and glory for the gift of the Eucharist. Through all times you have dwelt with your people in their creation of a building in which to celebrate the Eucharist, the other Sacraments, and sacramentals. Be with us today as we recall the dedication of the Lateran Basilica. Be with us every day in our parish church; may it always be a place where we are initiated into the awe of what we will find on entering the new and heavenly Jerusalem. In Jesus' name we pray. Amen.

Submitted by:

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Over the course of the year  
the Church celebrates the whole mystery of Christ,  
from the Incarnation to Pentecost Day  
and the days of waiting for the Advent of the Lord.

*Universal Norms on the Liturgical Year and the General Roman Calendar [UNLYC], no. 17*

## ORDINARY TIME

### 29-34

Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in all its aspects. This period is known as Ordinary Time.

*Universal Norms on the Liturgical Year and the General Roman Calendar [UNLYC], no. 43*

<b>Sundays</b>	<b>Date</b>	<b>Pages</b>
TWENTY-NINTH SUNDAY IN ORDINARY TIME		02-03
THIRTIETH SUNDAY IN ORDINARY TIME		04-05
THIRTY-FIRST SUNDAY IN ORDINARY TIME		06-07
THIRTY-SECOND SUNDAY IN ORDINARY TIME		08-09
THIRTY-THIRD SUNDAY IN ORDINARY TIME		10-11
THIRTY-FOURTH SUNDAY IN ORDINARY TIME		12-13
OUR LORD JESUS CHRIST, KING OF THE UNIVERSE, <i>Solemnity</i>		14-15

<b>Other Liturgical Days</b>	<b>Date</b>	<b>Pages</b>
ALL SAINTS, <i>Solemnity</i>	November 1	16-17
THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (All Souls' Day)	November 2	
• One		18-19
• Two		20-21
• Three		22-23
THE DEDICATION OF THE LATERAN BASILICA, <i>Feast</i>	November 9	24-25