

The Concluding Doxology

Only "through Christ, with Him and in Him" can we arrive to the Father.

The word “doxology” comes from the Greek “doxa” which means “glory”. Doxology, therefore, means glorification.

Each celebration of the Mass has this function of praise, of blessing, and of glorification. However, **the Eucharistic Prayer is the heart of this liturgy**. The Prayer begins with the preface, lifting our hearts up to the Father. Then comes the Sanctus, proclaiming God’s holiness and glory that fills the universe. At the end of the Eucharistic Prayer, the priest recites this concluding doxology, praising the Trinity. In this prayer, the priest elevates the Sacred Victim up high, above all temporal realities, and says:

“Through Him, with Him and in Him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.”

The Church believes in the mediation of Christ alone and His supreme Priesthood. Only “through Him, with Him and in Him” can we reach the Father. “No one comes to the Father except through me.” (Jn 14:6) We know that our deeds are pleasing to God through Christ. **Our lives united to His life, to His death and to His resurrection, are glory and honor to the Trinity.**

The Church exists to glorify God: this is precisely why the priestly Christian people have congregated together— to elevate toward God, in the Eucharist, the maximum praise possible and to gain, on behalf of all humanity, countless material and spiritual goods. **This is why the Eucharist is where the Church completely manifests and expresses herself.**

Now is a good time to point out the fact that the active participation of the faithful does not consist in reciting together with the priest this doxological prayer. According to the General Instruction of the Roman Missal, **“The concluding doxology of the Eucharistic Prayer is spoken solely by the principal priest celebrant and, if this is desired, together with the other concelebrants, but not by the**

faithful.” (GIRM, 236)

The Christian people make the Eucharistic Prayer their own and complete the great Trinitarian Doxology by saying “Amen.” It is the most solemn Amen of the Mass. In the third century, the principal privileges of the Christian people were listed as: hearing the Eucharistic Prayer, pronouncing the Amen and receiving the Divine Bread. With this ‘Amen’, the faithful ratify the holy Sacrifice of the Mass. St. Augustine says, **“To say ‘Amen’ means to endorse.”** Even up through the Carolingian dynasty, the last words of the Canon were not spoken in silence so that the people could respond ‘Amen’ out loud.

The word ‘Amen’ is possibly the principal acclamation of the Christian liturgy. The term ‘Amen’ proceeds from the Old Covenant: "The Levites shall proclaim aloud to all the men of Israel... And all the people shall answer, 'Amen!'" (Dt 27:15-26; 1 Cron 16:36; Neh 8:6). **According to different contexts, ‘Amen’ means: “This is it, this is the truth, so be it”.** The ancient ‘Amen’ continues to resound in the new covenant. It is the characteristic acclamation of the celestial liturgy. (Rev 3:14; 5:14, 7:11-12; 19:4) In Christian tradition, it conserves all of its ancient expressive vigour. (1 Cor 14:16; 2 Cor 1:20)

As in the whole liturgy, saying ‘Amen’ has a vital meaning. It shouldn’t be a mere response with the lips, but rather, it has the value of uniting us to the mystery that we celebrate. Saying ‘Amen’ means uniting ourselves with Christ, desiring to make our whole life a doxology, that is, a glorification of the Trinity, united to the Paschal mystery of the Redeemer.

An essential part of the Christian vocation is to be “the praise of His glory”. Once again we see how the liturgy should be lived. A summary of the glory of creation in Christ is found in the doxology. Through His obedience and love even unto the Cross, Christ has carried out the perfect glorification of the Father: **“Father, glorify your Name”** (Jn 17:5), and has achieved the perfect glorification of His humanity, united to the Incarnate Word: **“Now glorify me, Father, with you, with the glory that I had with you before the world began.”** (Jn 17:5) **We must unite ourselves, with our lives, to this glorification of the Trinity. Uniting ourselves to Christ, offering our whole life with Him, joys and pains, success and failure, work and everything that we do, we will become praise of the glory of the Trinity “through Him, with Him and in Him.”**

Catholics urged to support hospices and palliative care by direct action

Catholics are being urged to support the under-funded hospice and palliative care services by donating, volunteering in hospice shops and asking their members of Parliament and the Government to make palliative care a priority.

Bishop of Auckland Stephen Lowe, Secretary of the NZ Catholic Bishops Conference, says hospices provide a free service to 20,000 palliative care patients and their whānau each year, but have to fundraise almost half the \$176 million cost.

“The Government is providing just \$88 million, meaning hospices are having to raise the other \$87 million through fundraising events and sales from hospice shops and the like, which have been affected by the various pandemic responses,” said Bishop Lowe.

“When the public was asked at the 2020 election to support the euthanasia legislation – dubbed the End of Life Choice law – they were led to believe palliative care would be a priority choice. Instead, hospice funding has been virtually capped at a time of high inflation, and it was recently revealed that the Ministry of Health has at least seven staff devoted to supporting euthanasia, but none devoted to palliative care.

“As bishops we regularly hear from parishioners worried about the survival of palliative care services. A letter we received recently highlighted how we have an inequity of government support between the thankfully small number of those who choose to end their life by euthanasia and those who would like to die in God’s time with palliative care.

The letter said: “As a country we should be expanding palliative care, not cutting back because we can’t pay for it. As individuals we have little voice, but as a community, we could make a difference.”

Bishop Lowe says the bishops wholeheartedly support that message. “We need as the Catholic community to be vocal and practical in our support for palliative care and hospice facilities. We should be supporting hospices as much as we can through donations, volunteering in hospice shops and shopping in them when possible. Parishioners should consider contacting their local members of Parliament to state support for the hospice movement and palliative care.

“Palliative care helps many people with life-ending conditions including multiple sclerosis, lung failure, cancer, motor neurone disease and dementia. We need to remember and emphasise that palliative care is not just undertaken in hospices, but in people’s homes. It also helps families and whānau before and after their loved ones die. It is an essential service which should be supported as such.”

PARISH CONSULTATION FOR THE PRESBYTERY



Thank you very much to all who shared us their ideas and thoughts regarding on to how better utilize the building, a major parish asset, in a manner that provides improved accommodation and office facilities and other ongoing benefits.

The adhoc committee will now collate all your suggestions/thoughts/ideas and meet again soon. Certainly, your contribution would help shape the future of the building. Ngā mihi māhana ki ā koutou katoa.

ARCHDIOCESAN SCHEDULES

September 14th - THE CHRISM MASS

at St Teresa's Pro-Cathedral on Wednesday, 14th September at 7pm. Parishes are requested to have representatives appointed to collect the Holy Oils at that Mass. Clergy Trust Fund Special Meeting in the afternoon of the Chrism Mass.

September 14th - CLERGY TRUST FUND MEETING

A special meeting of the **Clergy Trust Fund** will be held at Karori on Wednesday 14 September, 2 pm (the afternoon of the Chrism Mass). All clergy are requested to attend this important meeting.

September 15th - CLERGY STUDY DAY

Clergy are also asked to RSVP for the Clergy Study Day (Integrity in Ministry and synthesis on Synod on Synodality) on Thursday 15 September at St Theresa's, Plimmerton.

September 24th - SACERDOTAL ORDINATION OF REV. AL-

FRED TONG at the Church of St Joseph's, Upper Hutt at 11am on Saturday 24th September. Please keep Deacon Alfred in your prayers as he prepares for priestly ordination.

