



*Liturgy for the
Presbyterate Ordination of
Reverend Paul Tran S.D.S*

Thursday 16 April 2020
St Patrick's Catholic Parish, Gosford

To maintain a spirit of reverence and solemnity, please switch off all mobile phones and other electronic devices.

Commentator:

Good afternoon brothers and sisters in Christ!

(A gentle reminder before we begin our celebration. Kindly power off or put to silent mode your mobile devices. Thank you.)

Welcome to this afternoon's Liturgical celebration of Ordination to the Order of Presbyters of our Brother **Rev. PAUL TRAN SDS**

Reverend Paul Tran will be ordained today to serve God's people as a priest of the Salvatorian order.

The Society of the Divine Saviour, or Salvatorians, was founded by a German priest, Fr Francis Jordan. He had a great passion for God and for humanity, and desired to share the Gospel with all people. Fr Jordan and 3 other priests took private vows on the 8th December 1881 and it is this date which we recognise as the foundation day of the Salvatorians. Much like the celebration today, this was a small gathering, but it has proved to have been very fruitful. During his lifetime, Fr Jordan established the society in 14 countries, and today there are more than 3000 Salvatorians serving in 45 countries.

The Salvatorian family is made up of three branches – Fathers, Sisters and Laity. They all share the same mission and charism based on the words of their founder: "As long as there is one person on earth who does not know God and does not love Him above all things, you dare not allow yourself a moment's rest. As long as God is not everywhere glorified, you dare not allow yourself a moment's rest." Salvatorians therefore live an apostolic life, going out and proclaiming Jesus as the Saviour of the world. It is this mission which Paul accepts today, and this family which will be there to help and support him as he does this.

Today's ordination is also very much in the spirit of the Salvatorian charism. Fr Jordan called people to use all ways and means to spread the Good News. Today, whilst physically it is a small gathering in this church, through the use of technology and talented people we are able to live stream this to people in our parish, diocese, community and all over the world and reach them wherever they are. What a perfect example of how we can share the Gospel using whatever we have available to us!

By the virtue of Baptism and through the Sacrament of Holy Order, he shares in the mission of Jesus as a Priest, a Prophet and a King. As priest, he prays and celebrates divine worship. As prophet, he preaches and teaches the Gospel of Jesus Christ. And as king, he serves others. He does this primarily by preaching the Word and offering the Sacrifice of the Mass. His daily life involves administering the Sacraments - Baptism, Confirmation, the Eucharist, Penance and Reconciliation, the Anointing of the Sick, and Matrimony and caring for the people in their daily needs. The priest should therefore be a man of prayer, a truly "spiritual" man. Without strong spiritual substance he cannot last in his ministry. From the mystery of Christ he should also learn in his life not to seek himself nor his own promotion, but rather he should learn to spend his life for Christ and for his flock.

Our Ordaining Prelate this afternoon is his Excellency, **The Most Reverend Anthony Randazzo**, Bishop of Broken Bay.

Joined together as Christ's people, we open the celebration with the prayer for the beatification of Fr Francis Jordan, and by raising our voices in praise for God.

Let us please stand.

Prayer for Beatification of Fr Francis Jordan

Jesus, Saviour of the World,
You have given your servant Francis
the gift of deep and strong faith,
unwavering hope and heroic love for God and neighbour
and a strong desire for the salvation of souls.
Count him already here on earth among your blessed ones
and through his intercession grant us what we humbly ask for.
You, who live and reign for ever and ever.
Amen.

Introductory Rite

Entrance Hymn and Procession: Receive the Power

Every nation, every tribe,
Come together to worship You.
In Your presence we delight,
We will follow to the ends of the earth.

Chorus

Alleluia! Alleluia!
Receive the Power, from the Holy Spirit!
Alleluia! Alleluia!
Receive the Power to be a light unto the world!

As Your Spirit calls to rise
We will answer and do Your Will.
We'll forever testify
Of Your mercy and unfailing love.

Chorus

Lamb of God, we worship You,
Holy One, we worship You,
Bread of Life, we worship You
Emmanuel, we worship You
Lamb of God, we worship You,
Holy One, we worship You,
Bread of Life, we worship You,
Emmanuel, we will sing forever.

Chorus

Greeting

Then the Bishop, the concelebrants, and the faithful all standing, sign themselves with the sign of the cross, as the Bishop facing the people, and says:

Bishop: In the name of the Father, and of the Son,
and of the Holy Spirit.

All: Amen.

Bishop: Peace be with you.

All: And with your spirit.

The Bishop pronounces the invitation to the penitential rite.

PENITENTIAL ACT

Bishop: Brothers and sisters,
let us acknowledge our sins, and so prepare
ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

**I confess to Almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

**therefore I asked blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters
to pray for me to the Lord our God.**

The absolution by the Bishop follows:

Bishop: May almighty God have mercy
on us, forgive us our sins,
and bring us to everlasting life.

All: Amen.

KYRIE (*Mass of St Francis*)

Cantor: Lord, have mercy.

All: Lord, have mercy.

Cantor: Christ, have mercy.

All: Christ, have mercy.

Cantor: Lord, have mercy.

All: Lord, have mercy.

GLORIA (*Mass of St Francis*)

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory.
Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

OPENING PRAYER

Afterward the Bishop with hands joined invites the people to pray by singing or saying:

Bishop: Let us pray

The Bishop and people pray silently for a while.

Then the bishop extends his hands and sings or says the Opening Prayer, reading from the book held before him by a minister:

**O God, who have united the many nations
in confessing your name,
grant that those reborn in the font of Baptism
may be one in the faith of their hearts
and the homage of their deeds.
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.**

All: Amen.

The Bishop then sits and, as a rule, receives the mitre from one of the Deacons. All sit.

Deacons and the other ministers should be seated wherever the arrangement of the sanctuary (chancel) allows, but in such a way that they do not appear to be of the same rank as the Presbyter.

The Liturgy of the Word

First Reading

A reading from the Acts of the Apostles

Acts 3:11-26

You have killed the prince of life; God, however, has raised him from the dead.

Everyone came running towards Peter and John in great excitement, to the Portico of Solomon, as it is called, where the man was still clinging to them. When Peter saw the people he addressed them, ‘Why are you so surprised at this? Why are you staring at us as though we had made this man walk by our own power or holiness? You are Israelites, and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, the same Jesus you handed over and then disowned in the presence of Pilate, after Pilate had decided to release him. It was you who accused the Holy One, the Just One, you who demanded the reprieve of a murderer

while you killed the prince of life. God, however, raised him from the dead, and to that fact we are the witnesses; and it is the name of Jesus which, through our faith in it, has brought back the strength of this man whom you see here and who is well known to you. It is faith in that name that has restored this man to health, as you can all see.

‘Now I know, brothers, that neither you nor your leaders had any idea what you were really doing; this was the way God carried out what he had foretold, when he said through all his prophets that Christ would suffer. Now you must repent and turn to God, so that your sins may be wiped out, and so that the Lord may send the time of comfort. Then he will send you the Christ he has predestined, that is Jesus, whom heaven must keep till the universal restoration comes which God proclaimed, speaking through his holy prophets. Moses, for example, said: The Lord God will raise up a prophet like myself for you, from among your own brothers; you must listen to whatever he tells you. The man who does not listen to that prophet is to be cut off from the people. In fact, all the prophets that have ever spoken, from Samuel onwards, have predicted these days.

‘You are the heirs of the prophets, the heirs of the covenant God made with our ancestors when he told Abraham: in your offspring all the families of the earth will be blessed. It was for you in the first place that God raised up his servant and sent him to bless you by turning every one of you from your wicked ways.’

All: The Word of the Lord.
 Thanks be to God.

Responsorial Psalm

Ps 8:2. 5-9. R. v.2

(R.) O Lord our God, how wonderful your name in all the earth!
or
(R.) Alleluia.

How great is your name, O Lord our God,
through all the earth!
What is man that you should keep him in mind,
mortal man that you care for him? **(R)**

Yet you have made him little less than a god;
with glory and honour you crowned him,
gave him power over the works of your hand,
put all things under his feet. **(R)**

All of them, sheep and cattle,
yes, even the savage beasts,
birds of the air, and fish
that make their way through the waters. **(R.)**

Second Reading

A reading from the letter of St Paul to the Romans

Rom 12:4-8

Our gifts differ according to the grace given each of us.

For by the grace given to me I tell everyone among you not to think of himself more highly than one ought to think, but to think soberly, each according to the measure of faith that God has apportioned. For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another.

Since we have gifts that differ according to the grace given to us, let us exercise them: if prophecy, in proportion to the faith; if ministry, in ministering; if one is a teacher, in teaching; if one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness.

All: The Word of the Lord.
Thanks be to God.

Gospel Acclamation (*Chant*)

Alleluia. Alleluia.
This is the day the Lord has made;
let us rejoice and be glad.
Alleluia.

Gospel

Deacon: Your blessing Father.

The Bishop in a low voice:

**Bishop: May the Lord be in your heart and on your lips
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son + and of the Holy
Spirit.**

Deacon: Amen.

Then the Bishop takes off the mitre and stands.

He sings or says:

Deacon: The Lord be with you.

All: And with your spirit.

The Deacon (or the Priest) sings or says:

Deacon: A reading from the holy Gospel according to Luke

Lk 24:35-48

He makes the Sign of the Cross on the book and on his forehead, lips and breast and all present will do the same. The people respond:

All: Glory to you, O Lord.

At this point the bishop takes the pastoral staff.

Then, if incense is used, the Deacon (or Priest) incenses the book, and proclaims the Gospel, as a rule with all present standing and facing him.

It was necessary that Christ suffer and rise from the dead on the third day.

The disciples told their story of what had happened on the road and how they had recognised Jesus at the breaking of bread.

They were still talking about all this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his hands and feet. Their joy was so great that they still could not believe it, and they stood there dumbfounded; so he said to them, 'Have you anything here to

eat?’ And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, ‘This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, has to be fulfilled.’ He then opened their minds to understand the scriptures, and he said to them, ‘So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.’

All: The Gospel of the Lord
 Praise to you Lord Jesus Christ.

Commentator: Please remain standing.

After the gospel reading, the Deacon takes the book to the Bishop who kisses it, saying inaudibly:

Bishop: Through the words of the Gospel
 may our sins be wiped away.

Rite of Ordination of a Priest

Commentator: Please be seated. We shall now proceed with the calling of the candidate for the Presbyterate Ordination.

CALLING OF THE CANDIDATE

The Bishop wearing the mitre goes to the seat prepared for the Ordination, and the Presentation of the Candidate takes place.

Superior: Let **Paul** who is to be ordained a priest, come forward.
The candidate answer: Present

PRESENTATION OF THE CANDIDATE

The candidate goes to the Bishop, to whom he makes a sign of reverence. When the candidate is in his place before the Bishop, the Priest designated by the Bishop says:

Superior: Most Reverend Father, holy mother Church asks you to ordain **Paul**, our brother, to the responsibility of the Priesthood.

The bishop asks:

Bishop: Do you know him to be worthy?

Superior: After inquiry among the Christian people and upon the recommendation of those responsible, I testify that he has been found worthy.

ELECTION BY THE BISHOP AND CONSENT OF THE PEOPLE

Bishop: Relying on the help of the Lord God and our Saviour Jesus Christ, we choose **Paul**, our brother, for the Order of the Priesthood.

All: Thanks be to God.

All present give their assent to the election by giving the candidate a round of applause or give an assent to the choice in some other way, according to local custom.

Homily

Then, all sit. and the Bishop gives the homily. He may use the mitre and pastoral staff. He gives the homily seated in the chair (cathedra), unless he prefers some other place in order to be easily seen and heard by all.

PROMISE OF THE ELECT

After the homily, the candidate rises and stands before the Bishop who questions all of him in these words:

Bishop: Dear son, before you enter the Order of the Priesthood, you must declare before the people your intention to undertake this office.

Do you resolve, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral rank, as a worthy fellow worker with the Order of Bishops in caring for the Lord's flock?

Elect: I do.

Bishop: Do you resolve to exercise the ministry of the word worthily and wisely, preaching the Gospel and teaching the Catholic faith?

Elect I do.

Bishop: Do you resolve to celebrate faithfully and reverently, in accord with the Church's tradition, the mysteries of Christ, especially the sacrifice of the Eucharist and the Sacrament of Reconciliation, for the glory of God and the sanctification of the Christian people?

Elect: I do.

Bishop: Do you resolve to implore with us God's mercy upon the people entrusted to your care by observing the command to pray without ceasing?

Elect I do.

Bishop: Do you resolve to be united more closely every day to Christ the High Priest, who offered himself for us to the Father as a pure sacrifice, and with him to consecrate yourself to God for the salvation of all?

Elect: I do, with the help of God.

PROMISE OF OBEDIENCE

The elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop.

If the elect is a religious, the Bishop asks:

Bishop: Do you promise respect and obedience to the diocesan Bishop and to your legitimate superior?

Elect I do.

Bishop: May God who has begun the good work in you bring it to fulfilment.

INVITATION TO PRAYER

Commentator: Please stand.

**Saint Augustine,
Saint Athanasius,
Saint Basil,
Saint Martin,
Saint Anthony,
Saint Benedict,
Saint Francis and Saint Dominic,
Saint Francis Xavier,
Saint John Vianney,
Saint Catherine of Siena,
Saint Mary of the Cross,
Saint John Paul II,
St Patrick,
Saint Teresa of Jesus,
Saint Teresa of Calcutta,
Blessed Mary of the Apostles,
All holy men and women, Saints of God,**

pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
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pray for us.
pray for us.
pray for us.

**Lord, be merciful,
From every sin,
From everlasting death,
By your Incarnation,
By your Death and Resurrection,
By the outpouring of the Holy Spirit,**

Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.

**Be merciful to us sinners,

Govern and protect your holy Church,

Keep the Pope and all the ordained
in faithful service to your Church,

Bless this chosen man,

Bless and sanctify this chosen man,

Bless, sanctify and consecrate
this chosen man,**

Lord, we ask you, hear our
prayer.
Lord, we ask you, hear our
prayer.

Lord, we ask you, hear our
prayer.
Lord, we ask you, hear our
prayer.

Lord, we ask you, hear our
prayer.
Lord, we ask you, hear our
prayer.

**Bring all peoples together
in peace and true harmony,**

Lord, we ask you, hear our
prayer.

**Comfort with your mercy the troubled
and the afflicted,**

Lord, we ask you, hear our
prayer.

**Strengthen all of us and keep
us in your holy service,**

Lord, we ask you, hear our
prayer.

Jesus, Son of the living God,

Lord, we ask you, hear our
prayer.

Lamb of God, who take away the sins of the world,

spare us. Lord

Lamb of God, who take away the sins of the world,

graciously hear us, Lord.

Lamb of God, who take away the sins of the world,

have mercy on us.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us.

Christ, graciously hear us.

After the singing of the litany, the Bishop standing, with hands outstretched, sings or says:

**Bishop: Hear us, we beseech You, Lord our God,
and pour out on this servant of yours
the blessing of the Holy Spirit and the power of
priestly grace, that this man, whom in the sight
of your mercy we offer to be consecrated,
may be surrounded by your rich and unfailing gifts.
Through Christ our Lord.**

All: Amen.

LAYING ON OF HANDS

The elect rises. He goes to the Bishop, who stands at his chair wearing the mitre, and kneels before him.

The Bishop lays his hands upon the head of the elect, without saying anything.

Hymn: Veni Sancte Spiritus

Veni Sancte Spiritus.
Veni Sancte Spiritus.
Come, Holy Spirit, from heaven
shine forth with your glorious light.
Come, Father of the poor,
come, generous Spirit, come light of our hearts.
Come from the four winds,
O Spirit, come O Breath of God,
disperse the shadows over us and
renew the strength of your people

PRAYER OF CONSECRATION

With the elect kneeling before him, the bishop puts aside the mitre, and, with hands outstretched, he sings or says the Prayer of Ordination:

**Bishop: Draw near, O Lord, Holy Father,
almighty and eternal God, author of human
dignity: it is you who apportion all graces.
Through you everything progresses;
through you all things are made to stand firm.
To form a priestly people
you appoint ministers of Christ your Son
by the power of the Holy Spirit,
arranging them in different orders.
Already in the earlier covenant
offices arose, established through mystical rites:
when you set Moses and Aaron over your people
to govern and sanctify them, you chose men next in rank
and dignity to accompany them and assist
them in their task.
So too in the desert you implanted the spirit
of Moses in the hearts of seventy wise men;
and with their help he ruled your people
with greater ease.
So also upon the sons of Aaron you poured
an abundant share of their father's plenty,
that the number of the priests prescribed by
the Law might be sufficient for the sacrifices**

of the tabernacle, which were a shadow
of the good things to come.
But in these last days, holy Father, you sent your Son, into the
world, Jesus, who is Apostle and High Priest of our
confession. Through the Holy Spirit
He offered himself to you as a spotless victim;
and he made his Apostles consecrated in the
truth, sharers in his mission.
You provided them also with companions to proclaim and
carry out the work of salvation throughout the whole world.
And now we beseech you, Lord, in our weakness,
to grant us this helper that we need to exercise the
priesthood that comes from the Apostles.
Grant, we pray, Almighty Father,
to this, your servant, the dignity of the priesthood; renew
deep within him the Spirit of holiness;
may henceforth possess this office
which comes from you, O God,
and is next in rank to the office of Bishop;
and by the example of his manner of life,
may he instill right conduct.
May he be a worthy co-worker with our Order,
so that by his preaching and through the grace of the Holy
Spirit the words of the Gospel may bear fruit in human hearts
and reach even to the ends of the earth.
Together with us, may he be a faithful steward of your
mysteries, so that your people may be renewed
in the waters of rebirth and nourished from your altar;
so that sinners may be reconciled and the sick raised up.
May he be joined with us, Lord,
In imploring your mercy for the people entrusted to their care
and for all the world.
And so may the full number of the nations, gathered together
in Christ,
be transformed into your one people and
made perfect in your Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity
of the Holy Spirit, God for ever and ever.
Amen.

All:

INVESTITURE WITH STOLE AND CHASUBLE

Commentator: The new priest will now be vested with the stole and chasuble, symbols of his ministry.

After the Prayer of Ordination, all sit. The bishop wearing his mitre sits and the newly ordained stand. The assisting priest return to their places, but one of them arranges the stole and the chasuble of the newly ordained in the manner proper to priests.

ANOINTING OF THE HANDS

Commentator: The hands of the new priest are anointed with the Holy Chrism, to express his interior consecration and dedication to the service of God and people.

The bishop receives a linen gremial and anoints with chrism the palms of the newly ordained priest, who kneels before him. The bishop says:

Bishop: The Lord Jesus Christ,
whom the Father anointed with
the Holy Spirit and power,
guard and preserve you
that you may sanctify the Christian people
and offer sacrifice to God.

*An appropriate hymn will be sung.
Then the bishop and the newly ordained wash their hands.*

PRESENTATION OF THE BREAD AND WINE

Commentator: The handing over of the bread and wine, into the hands of the newly ordained, points to his duty of presiding at the celebration of the Eucharist and at following the Christ crucified.

The seminarian of the newly ordained present to the bishop the paten with bread and the chalice with wine mixed with water for the celebration of the Mass. A priest receives them and brings them to the Bishop, who places them in the hand of each one of the newly Ordained as he kneels before him.

Bishop: Receive the oblation of the holy people,
to be offered to God.
Understand what you do,
imitate what you celebrate,
and conform your life
to the mystery of the Lord's cross.

KISS OF PEACE

The bishop stands and gives the newly ordained the fraternal kiss saying.

Bishop: Peace be with you.
Newly Ordained: And with your spirit.

*All the priests present give the fraternal kiss to the newly ordained priests.
Likewise, all the priests present give the fraternal kiss to the newly ordained priest as a sign of his
being joined in the Order of Priests.
After the fraternal kiss, the newly ordained go to the place prepared for him (them).*

Liturgy of the Eucharist

Presentation of the Gifts Hymn: Blessed Be Our God

Take this bread gift and work of human hands
Take this wine from this branch of your vine
Take our lives as an offering to you
God of mercy, singing "Blessed be our God!"

The Deacons or the bishop receives the gifts of the faithful at a convenient place. The bread and wine are brought by the Deacon to the altar; the other gifts are taken to a suitable place prepared beforehand.

The Bishop goes to the altar, lays aside the mitre, receives the paten with the bread from the Deacon, and holding the paten in both hands a little or slightly above the altar, says the appropriate formulary inaudibly:

Bishop: Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

If however, the Offertory Chant is not sung, the Bishop may speak these words aloud; at the end, the people may acclaim:

All: Blessed be God for ever.

The Deacon (or the Priest) pours wine and a little water into the chalice, saying quietly:

**By the mystery of this water and wine
may we come to share in the divinity of Christ,
who humbled himself to share in our humanity.**

He then hands the chalice to the Bishop, who holds it with both hands slightly raised above the altar, saying the prescribed formulary inaudibly:

**Bishop: Blessed are you, Lord God of all creation,
for through your goodness we have received the wine
we offer you:
fruit of the earth and work of human hands,
it will become our spiritual drink.**

All: Blessed be God for ever.

Bowing profoundly at the center of the altar, the bishop then says the prayer inaudibly (privately):

**Bishop: With humble spirit and contrite heart
May we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

Having dried his hands and put on his ring, the bishop returns to the middle or center of the altar, facing the people, he extends and then joining his hands, invites the people to pray, saying:

**Bishop: Pray, brothers and sisters,
that my sacrifice and yours may be acceptable to God, the
almighty Father.**

All: May the Lord accept the sacrifice at your hands for the praise
and glory of his name, for our good and the good of all his holy
Church.

PRAYER OVER THE GIFTS

Bishop: Graciously be pleased, O Lord,
to accept the sacrificial gifts we offer joyfully
both for those who have been reborn
and in hope of your increased help from heaven.
Through Christ our Lord.

All: Amen.

Eucharistic Prayer III

The bishop begins the Eucharistic Prayer with the preface. With hands extended he sings or says:

Bishop: The Lord be with you.

All: And with your spirit.

Bishop: Lift up your hearts.

All: We lift them up to the Lord.

Bishop: Let us give thanks to the Lord our God.

All: It is right and just.

Preface It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but (on this night / on this day / in this time) above all
to laud you yet more gloriously, when
Christ our Passover has been sacrificed.
For he is the true Lamb who has taken away
the sins of the world; by dying he has destroyed
our death, and by rising, restored our life.
Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Sanctus: *(Mass of St Francis)*
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Commentator: **Let us all kneel.**

The Principal Celebrant, with hands extended, says:

PC You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

The concelebrants with hands extended toward the offering say together

CC Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy these gifts
we have brought to you for consecration,
that they may become the Body and ☩ Blood
of your Son our Lord Jesus Christ, at whose command
we celebrate these mysteries.

They join their hands.

CC For on the night he was betrayed
he himself took bread,
and, giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

The concelebrants extend their right hand towards the bread and say:

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY, WHICH WILL BE
GIVEN UP FOR YOU.**

They join their hands, look at the consecrated host as it is shown to the people, and then when the Principal Celebrant genuflects in adoration, they bow profoundly.
After this, the concelebrants, with hands joined, continue:

In a similar way, when supper was ended,
he took the chalice and
giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

The concelebrants extend their right hand towards the chalice and say:

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU
AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

DO THIS IN MEMORY OF ME.

They join their hands, look at the chalice as it is shown to the people, and then when the Principal Celebrant genuflects in adoration, they bow profoundly.

Then the Principal Celebrant says:

PC **The mystery of faith.**

And the people continue, acclaiming:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Then the concelebrants, with hands extended, says:

CC **Therefore, O Lord, as we celebrate the memorial
of the saving Passion of your Son,
his wondrous Resurrection
and Ascension into heaven,
and as we look forward to his second coming,
we offer you in thanksgiving
this holy and living sacrifice.**

**Look, we pray, upon the oblation of your Church
and, recognizing the sacrificial Victim by whose death
you willed to reconcile us to yourself,
grant that we, who are nourished
by the Body and Blood of your Son
and filled with his Holy Spirit,
may become one body, one spirit in Christ.**

They join their hands.

One of the concelebrants, with hands extended, may say:

C1 May he make of us an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary,
Mother of God, with blessed Joseph, her Spouse,
with your blessed Apostles and glorious Martyrs
with St Patrick and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

One of the concelebrants, with hands extended, may say:

C2 May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant Francis our Pope and Anthony
our Bishop, with the Order of Bishops,
this your servant, who has been ordained today
as priest for the Church, all the clergy, and the
entire people you have gained for your own.
Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

One of the concelebrants, with hands extended, may say:

C3 To our departed brothers and sisters, too,
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness
of your glory,

He joins his hands.

through Christ our Lord,
through whom you bestow on the world all that is good.

The Principal Celebrant takes the paten with the host and a concelebrant takes the chalice and with both raised the Principal Celebrant (together with the concelebrants) sing or says:

PC/CC Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

All: Amen.

The Communion Rite

The Bishop sets down the chalice and paten.

After the doxology of the Eucharistic Prayer, the bishop with hands joined, introduces the Lord's Prayer singing or saying, which all then sing or say; the Bishop and the Concelebrants hold their hands outstretched.

Bishop: At the Saviour's command and formed by divine teaching,
we dare to say:

He extends his hands and, together with the people, continues:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

With hands extended, the Bishop alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.**

He joins his hands.

The concelebrating presbyters with the people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

Sign of Peace

Then the Bishop, with hands extended, says aloud:

Bishop: Lord Jesus Christ, who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

All: Amen.

Bishop: The peace of the Lord be with you always.

All: And with your spirit.

Bishop: Let us offer each other the sign of peace.

The Bishop gives the sign of peace at least to the two concelebrants nearest him.

All make an appropriate sign of peace, communion, and charity, according to the local custom.

BREAKING OF THE BREAD

Then, the Bishop takes the host and breaks it over the paten. It is continued by some of the Concelebrating Priests. The Bishop places or puts a small piece of host in the chalice, saying inaudibly:

Bishop: May the mingling of the Body and Blood
of our Lord Jesus Christ bring eternal life
to us who receive it.

Lamb of God (*Mass of St Francis*)

All: Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

PRIVATE PREPARATION

Then the Bishop joins his hands and says inaudibly:

Bishop: Lord Jesus Christ, Son of the living God, who,
by the will of the Father and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

COMMUNION

Bishop: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

Facing the altar, the Bishop says inaudibly (privately):

Bishop: May the Body of Christ keep me safe for eternal life.

He reverently consumes the body of Christ. Then he takes the chalice and says inaudibly (privately)

Bishop: May the Blood of Christ keep me safe for eternal life.

He reverently drinks the blood of Christ.

The Body of Christ.

The communicant answers: Amen.

And receives communion.

The blood of Christ.

The communicant answers: Amen.

And drinks it.

Communion Hymn: Lord I Need You

Lord, I come, I confess,
bowing here I find my rest
Without You I fall apart,
You're the One that guides my heart

Chorus

**Lord, I need You, oh, I need You,
every hour I need You
My one defence, my righteousness,
oh God, how I need You**

Where sin runs deep Your grace is more,
where grace is found is where You are
Where You are, Lord, I am free,
holiness is Christ in me

Chorus

**Lord, I need You, oh, I need You,
every hour I need You
My one defence, my righteousness,
oh God, how I need You**

So, teach my song to rise to You,
when temptation comes my way
When I cannot stand I'll fall on You,
Jesus, You're my hope and stay

Chorus

**Lord, I need You, oh, I need You,
every hour I need You
My one defence, my righteousness,
oh God, how I need You**

PERIOD OF SILENCE OR SONG OF PRAISE

Then the Bishop may return to the chair. A period of silence may now be observed, or a psalm or a song of praise or a hymn may be sung.

When the Bishop returns to the chair after communion, he puts on the skullcap and, if need be, washes his hands

PRAYER AFTER COMMUNION

Then standing at the altar or at the chair as the minister holds the book or after returning to the altar with the deacons, the Bishop sings or says:

Bishop: Let us pray

The Bishop and people pray in silence for a while, unless a period of silence has already been observed. Then the Bishop extends his hands and says the prayer after Communion, at the end of which the people respond "Amen."

**Hear, O Lord, our prayers,
that this most holy exchange,
by which you have redeemed us,
may bring your help in this present life
and ensure for us eternal gladness.
Through Christ our Lord.**

All: Amen.

Concluding Rite

If there are any brief announcements, they are made at this time.

The newly ordained priest gives his words of thanks.

Greeting

Finally the Bishop receives the mitre and facing the people, the Bishop extends his hands and says:

Bishop: The Lord be with you.

All: And with your Spirit.

Solemn blessing

The Deacon gives the invitation, or in his absence the priest himself may also give it.

Deacon: Let us pray for God's blessing.

The Bishop, with hands extended over the newly ordained deacon and the people, says:

**Bishop: We rejoice that Christ is risen and lives among us.
May God bless us and make us holy in his service.**

All: Amen.

And he blesses all the people, adding:

Bishop: And may Almighty God bless all of you, who are gathered here, the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All: Amen.

Dismissal

The dismissal sends each member of the congregation to do good works, praising and blessing the Lord.

After the blessing one the Deacon dismisses the people, with hands joined, sings or says:

**Deacon: Go in peace, glorifying the Lord with your life.
Alleluia! Alleluia!**

All: Thanks be to God. Alleluia! Alleluia!

After the blessing, a fitting final song is sung.

Then, as a rule, Bishop kisses the altar and makes the due reverence to it as at the beginning. The Concelebrants also, and all in the sanctuary (chancel), reverence the altar, as at the beginning of Mass, and return to the vesting room (sacristy) in procession, following the order in which they entered.

Any liturgical service follows immediately, the rite of dismissal.

Recessional Hymn: Servant Song

Will you let me be your servant,
let me be as Christ to you?
Pray that I might have the grace
to let you be my servant too

We are pilgrims on the journey,
we are travellers on the road
We are here to help each other,
walk the mile and bear the load

I will hold the Christ light for you
in the night-time of your fear
I will hold my hand out to you,
speak the peace you long to hear

I will weep when you are weeping
when you laugh, I'll laugh with you
I will share your joy and sorrow,
'til we've seen this journey through

Will you let me be your servant,
let me be as Christ to you?
Pray that I might have the grace
to let you be my servant too

Salvatorians in Australia



The Salvatorians in Australia began in 1961 when the Archbishop of Perth, Redmond Prendiville, sent a letter of invitation to the head of our Society in Rome, replying to the invitation Fr Schweizer sent the first Salvatorian, Fr Paul Keyte to Australia in 1961. Fr Paul was asked to take pastoral care of the new parish of Bellevue. The beginnings were difficult. The parish community life centered around the local catholic school, as there was no church, and no parish house or office facilities. In the following years, a few more Salvatorians from the British Province joined Fr Paul.

In 1966 the new St Anthony's Church, together with the accommodation for priests and the parish centre were opened in Bellevue. The parish of St Anthony was the only Salvatorian centre in Australia until the year 1982, when Fr Aloysius McDonagh became the Parish Priest of Esperance, in the diocese of Bunbury. In the late 70's, prompted by the shortage in numbers, the British Province of the Salvatorians seriously considered passing on their ministry in Australia to the vibrant Polish Province.

During the transition period (1979-1987) four Polish Salvatorians worked together with the British Province Salvatorians (who were mostly Irish). Over all there had been six Salvatorian priests and one brother from the British Province who worked in Australia in 1961-1987.

In 1987 the Polish Province of Salvatorians officially took over from the British Province. This decision created a need for new people who would continue the ministry undertaken by the Salvatorians from the British Province. As a result three volunteers from the Polish Province arrived in Perth in 1988. Since then, almost every year, we have been getting "new blood" from Poland.

At present there are over twenty Polish Salvatorians sharing their lives and ministry in Australia.

Thanks to the wonderful personal support of the Polish Province we have been able to expend and undertake pastoral care in a number of parishes in Perth and country areas of Western Australia. Since 1999 Polish Salvatorians have been working also in the Broken Bay Diocese, NSW, in 2017 Melbourne Archdiocese, VIC and in 2019 Sydney Archdiocese, NSW.

Following the teaching of our Founder, Fr Francis Jordan, we try to take a broad approach to our priestly ministry. Therefore, we do not restrict ourselves to the parish pastoral ministry only. A few of our priests have been working as school chaplains over the last several years.



SOCIETY OF THE DIVINE SAVIOUR
SALVATORIANI
Apostles for our time AUSTRALIA