

Diocesan Commission for Liturgy, Vasai



Opening Mass of the Diocesan Phase of the Synod



(17 October 2021 – 29th Sunday of the Year, Cycle B, Mass for Synod)

“Whoever wishes to be first among you must be slave of all” (Mk 10:44)

Before Mass: Lighting the Easter Candle: *(Once the community has gathered one of the Priests or assigned minister lights the Easter candle symbolically representing Christ as our Light.)*

Inauguration of the Logo: *(one of the Members inaugurates the Synod logo and appointed priest or member explains the dynamics of the Logo.)*

(Explain the symbol of the Synod to the faithful, as follows:)

Theme: For a Synodal Church: Communion, Participation, Mission

Holy Eucharist: Shines like the Sun

Tree of Life: Cross, Horizontal lines of hands and Holy Spirit

Motto: Runs in the direction of the March, underlining and strengthening

Silhouettes: (the dark shape): Dynamic People of God, Synod Walking Together, 15 silhouettes in 5 colours represent entire humanity, Bishop and Nun amid the people not at the Front.



Entrance Hymn: As we gather may your Spirit (44)

(If situation allows you can ask the Parish Synod Committee to join the Procession)

In the Name of the Father....

The Grace of our Lord Jesus Christ...

Introduction: Today we begin the diocesan phase of the Synod, which will continue till March 2022, and will continue in other phases leading to the XVI Ordinary Assembly of the Synod of Bishops in Rome in October 2023. Synod—from the Greek ‘syn’ and ‘hodos’—simply means ‘journeying together’. As Church, we journey together with the Holy Spirit and Jesus who is the “way” (Jn 14:6). Jesus’ passion, death and resurrection gave rise to a movement of his disciples called ‘the Way’ (Acts 9:2; 19:9, 22:4, etc.). This ‘Way’—of people with diverse spiritual gifts and charisms (1 Cor 12)—was filled with a deep sense of service and mission. They saw themselves as servants of the community. In today’s readings, we shall see that this

was not always the case with them. But, with Jesus' passion, death, resurrection and with the gift of the Spirit at Pentecost, they were totally transformed. During this Eucharist, let us reflect on the journeying of Jesus' disciples together with him, and let us also pray for the success of the synod in our own diocese.

Brethren, let us acknowledge our sins and so to prepare ourselves to celebrate the sacred mysteries.

Penitential Rite

Gloria

COLLECT: (Page 1090)

First Reading: Isa 53:10-11

Responsorial Psalm: Ps 33

Second Reading: Heb. 4:14-16

Gospel Acclamation

Gospel: Mk 10:35-45

Points for the Homily

Today's gospel passage can be seen from the viewpoint of Jesus and his disciples 'journeying together'. This passage from the gospel of Mark, chapter 10, comes soon after Jesus has already spoken thrice to his disciples about his passion and death as they journey towards Jerusalem (8:31-38; 9:30-32; 10:32-34). Jerusalem, for Jesus, is the place of his passion and death; but his disciples see Jerusalem as the 'centre' for gaining power, privileges and position. Thus, James and John, two of Jesus' closest disciples, come forward with a request: "Teacher, we want you to do for us whatever we ask of you." Their request is quite simple, "Grant us to sit, one at your right hand and one at your left, in your glory" (v.37). The 'right hand' and 'left hand' are simply positions of power in what they hoped would be Jesus' kingly court in Jerusalem, and do not refer to seats in heaven, for the disciples did not expect Jesus to be crucified, much less to rise from the dead. In answer to James and John's request for positions of power, Jesus offers them "the cup which I drink" and "to be baptized with the baptism with which I am baptized." The 'cup of suffering' and 'waters of sorrow' are First Testament figures of speech. Anyway, instead of seats of power, Jesus invites them to experience the power of service: "Whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all." Jesus desires a change of mind set among his disciples and readiness to let go of earthly power and authority.

Synod calls each one of us to be servant leaders by the following steps:

Journeying Together: This journey together will call on us to renew our mentalities and our ecclesial structures in order to live out God's call for the Church amid the present signs of the times. Listening to the entire People of God will help the Church to make pastoral decisions

that correspond as closely as possible to God's will (ITC, Syn., 68) The ultimate perspective to orient this synodal path of the Church is to serve the dialogue of God with humanity (DV, 2) and to journey together the kingdom of God (cf. LG, 9; RM, 20). In the end, this Synodal Process seeks to move towards a Church that is more fruitfully at the service of the coming of the kingdom of heaven.

The theme of the Synod is "For a Synodal Church: Communion, Participation, and Mission." The three dimensions of the theme are communion, participation, and mission. These three dimensions are profoundly interrelated. They are the vital pillars of a Synodal Church. There is no hierarchy between them. Rather, each one enriches and orients the other two. There is a dynamic relationship between the three that must be articulated with all three in mind.

A) Communion: By his gracious will, God gathers us together as diverse peoples of one faith, through the covenant that he offers to his people. The communion we share finds its deepest roots in the love and unity of the Trinity. It is Christ who reconciles us to the Father and unites us with each other in the Holy Spirit. Together, we are inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* that we share. We all have a role to play in discerning and living out God's call for his people.

B) Participation: A call for the involvement of all who belong to the People of God – laity, consecrated and ordained – to engage in the exercise of deep and respectful listening to one another. This listening creates space for us to hear the Holy Spirit together, and guides our aspirations for the Church of the Third Millennium. Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit. In a synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will (ICT, Syn., 67-68). Genuine efforts must be made to ensure the inclusion of those at the margins or who feel excluded.

C) Mission: The Church exists to evangelize. We can never be centred on ourselves. Our mission is to witness to the love of God in the midst of the whole human family. This Synodal Process has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel, especially with those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world. In this way, synodality is a path by which the Church can more fruitfully fulfil her mission of evangelization in the world, as a leaven at the service of the coming of God's kingdom.

As we begin our synodal journeying, Jesus reminds us: (i) that he is with us on our life's journey; (ii) that as Christians, we are to be true servants, so as to lose our life in order to save it; and (iii) that he understands our trials and temptations and stands by us in our weaknesses and failings.

Nicene Creed

Prayers of the Faithful

Celebrant: As we begin our synodal journeying together, let us pray as one united body, the Church, for the Holy Spirit to guide us in all our processes of dialogue and discernment.

Response: Lord, strengthen us, as we journey together.

1. For Francis our Pope, Archbishop Felix and the holy faithful People of God in the Diocese of Vasai that the celebration of this Synod may help us to discern God's will and to boldly carry it out, **let us pray to the Lord.**
2. For all civil and public authorities: that they may always seek the common good, acting with justice and integrity, **let us pray to the Lord.**
3. For God's holy Church: That it may be a light to the nations and the universal sacrament of salvation, walking with all peoples to the Kingdom of God, **let us pray to the Lord.**
4. For the sick, the lonely, the oppressed, and the suffering: That they may never be discarded, but rather treasured and cared for as the face of Christ in a suffering world, **let us pray to the Lord.**
5. For ourselves, gathered here: That this Synodal Process may lead us ever deeper into the communion of the Church, foster our participation in it, and equip us to go out on mission, **let us pray to the Lord.**

Celebrant: O God, our refuge and our strength, as we journey together with you, hear the prayers of your Church, for you yourself are the source of all devotion, and grant, we pray, that what we ask in faith we may truly obtain. Through Christ our Lord, Amen.

Liturgy of the Eucharist

Offertory Hymn: In Bread we bring you Lord (204)

Prayer over Offering: (Page, 1090)

Preface: Church on the Path of Unity (Page, 685)

Holy, Holy...

Eucharistic Prayer for Masses for Various Needs (Page, 686)

Announcements: Announce the names of the 'contact persons' and request the cooperation of all the faithful in the synodal conversations and consultations.

Then, make an announcement requesting people to say the 'Adsumus Sancte Spiritus' prayer in their homes, communities and other groups. Explain to the faithful that every session of the Second Vatican Council began with this prayer, the first words of the original Latin meaning, "We stand before You, Holy Spirit," which has been historically used at Councils, Synods and

other Church gatherings for hundreds of years, and is attributed to Saint Isidore of Seville (c. 560–636). As we embrace this Synodal Process, this prayer invites the Holy Spirit to be at work in us so that we may be a community and a people of grace. The text of the prayer is as follows:

(As a symbolic gesture Parish Synod Committee or few members from the faithful can Light candles from the Easter Candle and keep it lighted till the end of the Prayer.) Prayer is attached at the last page. After the prayer symbolically one lighted candle can be placed near or in front of the statue of Mother Mary as she continues to intercede for the Church.

PRAYER AFTER COMMUNION: (Page, 1090)

THE FINAL BLESSING:

We are the Body of Christ, and each one of us is a member of it. You who are His People, may the Lord keep you in the unity of His love so that the world may come to believe!

All: AMEN

We all are called to holiness! You, the religious, the lay faithful, and the entire People of God, encourage one another to live according to the light of the Gospel!

All: AMEN

The Body of Christ is built up through diverse charisms and ministries. You, deacons, priests, bishops, and all ministers of the People of God, may the Lord keep you faithful and joyful in the service of the mission of the Church!

All: AMEN

And may Almighty God bless you, the Father (+), the Son (+) and the Holy Spirit (+)!

All: AMEN

Recessional Hymn: (62) Bind us together, Lord...

Communion Hymn: O let the Son of God enfold you (295) *(In case of Need)*

Prayer for the Synod

**We stand before you, Holy Spirit,
as we gather together in Your name.**

**With You alone to guide us,
make Yourself at home in our hearts;
Teach us the way we must go
and how we are to pursue it.**

**We are weak and sinful;
do not let us promote disorder.
Do not let ignorance lead us down the wrong path
nor partiality influence our actions.**

**Let us find in You our unity
so that we may journey together to eternal life
and not stray from the way of truth
and what is right.**

**All this we ask of You,
who are at work in every place and time,
in the communion of the Father and the Son,
forever and ever.**

Amen.
