

Third Week – September 16 & 17 Weekend:

*May God continue to bless our Journey of Faith.
May the Holy Spirit guide us and nourish us.
And may the peace of Christ fill our hearts with enduring love
for the Eucharist and one another,
enabling us to help make this world a better place.*

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During the month of October, we will continue our mission to answer Jesus' call to 'serve one another' with **Ministry Training and Spiritual Enrichment (and Re-Training) on Saturday, October 14 at 10:00 am OR Sunday, October 15 after the 10:00 am Mass.**

Training and Enrichment Sessions for these Ministers:

Ministers of Hospitality,  
Lectors,  
Extra Ordinary Ministers of Holy Communion,  
Music Ministers,  
Altar Servers, and  
Ministers of Art & Environment...

As well as volunteers for our Social and Pastoral needs in the ministries of;

Bereavement, Pastoral Care, and Coffee/Donut Sunday.

*If you might be interested in one of these ministries or seeking further information, please sign up in the narthex today.*

*Thank you!*

Resources: *General Instruction of the Roman Missal, Constitution on the Sacred Liturgy, Catholic Catechism, FDLC Webinar: Liturgical Reform of the Mass through the Ages, Father Gil Ostdiek OFM, Prof. of Liturgy at Catholic Theological Union, USCCB, Liturgical Reform – Bishop Robert Barron, From Mass to Mission by Trish Sullivan Vanni, Liturgy Training Publications, S. Book 7/23.*

## **Recover, Renew, and Revive**

*Looking at Where We've Come From  
and  
How Do We Go Forward*

The word “liturgy” comes from a Greek term meaning, ‘**public work or work done on behalf of the people**’ – also known as, “**the work of the people**”.

Through the liturgical celebration of the Church, **we participate in the Paschal Mystery of Christ**, that is, his passing through death from this life into eternal glory. The liturgies of the Church also help to teach us about Jesus Christ and the meaning of the mysteries we are celebrating.

**The Liturgy is a dialogue between God and his people.** A conversation...God speaks in the words through prayers, Readings, we, his people, respond in responses, by singing and in our prayer.

As we walk through the Liturgy, keep in mind (Second Vatican Council – Constitution on the Sacred Liturgy (7) that **Christ is present in:**

- **The Assembly...the people,**
- **The Presider...the celebrant,**
- **The Word...the readings,**
- **The Bread and Wine...the Eucharist**

**The Mass – 2 parts: THE LITURGY OF THE WORD  
and  
THE LITURGY OF THE EUCHARIST**

## **THE LITURGY OF THE WORD**

### **Introductory Rites / Gathering Rite:**

The people of God come together, assembling as God's holy people. They gather together as one body, ready to listen to the Word of God and break bread, sharing in the Eucharist together.

### **The Entrance Procession and Entrance Song:**

The Procession – As in our lives, we walk on a journey traveling from one place to another. The procession symbolizes our faith journey in life, starting at the Baptismal Font and processing toward the altar, the symbol of Christ.

We sing ...because *“God dwells within each human person, in the place where music takes its source.”* (from Document; Music in Divine Worship). Singing is our joyous response to God.

### **The Sign of the Cross and Greeting:**

We sign ourselves with the Cross and a reminder that from our Baptism, we are sealed in the Trinity...Father, Son, and Holy Spirit.

### **The Penitential Rite:**

We ask for God's forgiveness in the words,

*Lord, have mercy,  
Christ, have mercy,  
Lord, have mercy.*

### **FIRST READING:**

“Christ is present in his word, since it is he himself who speaks when the holy Scriptures are read in the Church.” (Constitution on the Sacred Liturgy, 7)

The Sunday Readings are arranged in a 3 year cycle; Years A (Matthew), B (Mark), C (Luke).

John's Gospel is proclaimed during all 3 years some occasions during Lent, Easter, Christmas Season and Ordinary Time.

**The Readings are Proclaimed, NOT read (or introduced)** by the lay minister of Lector. These holy scriptures may be proclaimed by one Lector for both Readings, or if your parish has the resources, two Lectors may be scheduled...one to proclaim Old Testament scripture and the other to proclaim the New Testament scripture. (The Cantor proclaims in song, the Responsorial Psalm).

The First Reading comes from a book of the Old Testament. It tells us stories of how the Messiah (the Savior) is sharing a prophecy is fulfilled in Jesus. During Easter Time, we hear scripture passages from the Acts of the Apostles in the First Reading as reminders of what Jesus' followers did after his Resurrection.

### **THE GOSPELS:**

The Gospels are attributed to four followers of Jesus we call the Evangelists: Matthew, Mark, Luke and John. These Gospels reveal who Jesus was and is today in our lives. We hear of his teachings, preachings, his ministry, and his Passion, Death, and Resurrection.

The Book of the Gospels may be carried in Entrance Procession by the deacon and placed on the altar in reverence. Prior to the Gospel, the Assembly stands and sings with joy, “Alleluia”, the deacon takes the Book of the Gospels, elevates the Book to the Assembly, and carries and places it at the Ambo, and says, *“the Gospel of the Lord”* and we respond with *“Praise to you, Lord Jesus Christ.”*

### **THE HOMILY:**

The homily is a prayerful reflection on the Word of God...the scriptures we have just heard proclaimed.

### **PROFESSION OF FAITH (CREED):**

As the baptized faithful, we now stand and proclaim the Creed.

### **PRAYER OF THE FAITHFUL: (UNIVERSAL PRAYER)**

The prayer intentions of the people - intentions for the Church, our world, our local community, the sick and those who have died. Unified in faith, we stand in confidence, presenting our prayers and needs to the Lord, and respond asking for God's compassion, *“Lord, hear our prayer”*.

**Where we worship / naming spaces and their purpose:**

**Narthex** – Entry area (foyer) where faithful are greeted, helping to set the tone for worshippers to feel welcomed and eager to take part in the prayer of the faith community. Area for social gathering after Mass. The Narthex also serves the needs of families with smaller children when a ‘moment of quiet’ might be needed and for individuals with special needs and/or health concerns (hearing, mobility, etc.).

**Worship Space** – Main area of the church, also called the Nave of the church.

**Sanctuary** – Raised platform area where the Altar is set.

**Altar** – Table of the Lord / Eucharistic Table...MAIN focus of church design.

**Ambo** – Table of the Word...podium where the Scriptures are proclaimed.

**Sacristy** – Rooms holding vessels, books, vestments, hosts, wine, candles, supplies for Mass and community prayer.

**Baptistry** – Baptismal Font located at the back of the worship space...walk by as faithful enter space for worship, enabling them to bless themselves with holy water...symbolizing the first ritual blessing we experienced at our Baptism.

**Tabernacle** – Set on pedestal area, behind the Altar, and adorned with candles on each side, and marked in distinction and reverence with the Tabernacle Candle.

**Music Area** – Separate area in worship space where Music Ministry lead the Assembly in prayer and song.

**Devotional Areas** – Several devotional areas in our worship space...Stations of the Cross, Our Lady of Guadalupe, Holy Family of Mary, Joseph, and Jesus, Infant of Prague, Our Lady of Czestochowa and other Marian images of Mary, Sacred Heart of Jesus, Saint Dymphna, St. Michael, St. Francis Xavier.