

Mission Topics Overview

Sunday Evening

Symbol:

BIBLE

Topic:

God=s plan of salvation and our response.

Monday Evening

Symbol:

CRUCIFIX

Topic:

Who is Jesus for us?

Tuesday Evening

Symbol:

PASCHAL CANDLE

Topic:

Sin, reconciliation and healing.

Wednesday Evening

Symbol:

BREAD

Topic:

Jesus as nourishment for the journey of faith.

Thursday Evening

Symbol:

ALTAR

Topic:

Our mission to share in the work of Jesus and the Church

Alternative

Tuesday Evening

Symbol:

ASHES

Topic:

The sacrament of reconciliation brings forgiveness and healing.

Checklist of Things Needed for Each Day of the Mission

Sunday

Evening

- \$ Large Bible, the symbol for the night, for procession and enthronement
- \$ Place for enthronement of Bible (a decorated lectern or music stand usually placed in front of the altar)
- \$ A censer and boat (incense)
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)

Monday

Morning

- \$ Lector and Eucharistic ministers for Mass
- \$ People to provide and serve refreshments after Mass

Evening

- \$ The same large Bible used Sunday enthroned in a prominent place within the sanctuary
- \$ The processional crucifix, the symbol for the night, for procession and enthronement
- \$ Place for enthronement (usually in front of the altar) of the processional crucifix
- \$ Ministers for the service
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)

Tuesday

Morning

- \$ Lector and Eucharistic Ministers for Mass
- \$ People to provide and serve refreshments after Mass

Evening

- \$ The same large Bible used Sunday and the processional crucifix used Monday, enthroned in a prominent place within the sanctuary
- \$ The Paschal Candle, the symbol for the night, for procession and enthronement
- \$ Place of enthronement (usually in front of the altar) of the Paschal Candle
- \$ Individual candles for the congregation to be passed out by the greeters
- \$ Ministers for the service
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)

Wednesday

Morning

- \$ Lector and Eucharistic ministers for Mass
- \$ People to provide and serve refreshments after Mass

Evening

- \$ The same large Bible used Sunday and the processional crucifix used Monday and the Paschal

- Candle used Tuesday enthroned in a prominent place within the sanctuary
- \$ A large loaf of bread, the symbol for the night, place on a tray for procession and enthronement
- \$ A table in front of the altar for enthronement of the tray with the loaf of bread
- \$ Individually wrapped loaves gathered in baskets on the floor around the altar
- \$ Holy water in the sanctuary
- \$ Ministers for the service
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)

Thursday

- Evening
- \$ The same large Bible used Sunday, the processional crucifix used Monday, the Paschal Candle used Tuesday and the large loaf of bread on a tray used Wednesday enthroned in a prominent place within the sanctuary
- \$ The altar, the symbol for the night, should be stripped and the altar cloths folded so they can be carried up in procession prior to the presentation of the gifts
- \$ Ministers for the service
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)
- \$ Mission keepsake to be distributed at the end of Mass by the ushers and greeters

Alternative Tuesday

- Morning
- \$ Lector and Eucharistic ministers for Mass
- \$ People to provide and serve refreshments after Mass
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- Evening
- \$ The same large Bible used Sunday and the processional crucifix used Monday, the Paschal Candle used Tuesday and the large loaf of bread on a tray used Wednesday enthroned in a prominent place within the sanctuary
- \$ A glass bowl of ashes, the symbol for the night, for procession and enthronement
- \$ A table in front of the altar for enthronement of the glass bowl of ashes
- \$ Additional small bowls of ashes on the credence table
- \$ Water, soap, and towels for ash ministers to wash their hands after the distribution of ashes
- \$ Ministers for the service
- \$ People to provide transportation and childcare
- \$ People to provide and serve refreshments
- \$ A typed list of ministers and hymns for the service for the master of ceremonies (This should have been given to the missionaries by noon on Sunday.)

Instructions for Music Ministers

Music greatly enhances worship. Your ministry contributes to the overall success of the mission experience. Know that we count on your assistance as well as your knowledge and familiarity with the mission services.

A key element of each evening service is involving the people. This includes involving them in the singing wherever such participation is mentioned and requested. In the spirit of evangelization (see page 11 of *Mission Preparation* booklet), consider forming a choir of school kids and a choir of CCD kids to sing during the mission.

Please review the services for each night in this booklet. Wherever music is desired, please choose music that fits the service's symbol and theme (see page 1 of this booklet) and that people know and sing well.

Soft music starting fifteen to ten minutes before the service is desirable. This will help to create a prayerful atmosphere for people as they arrive.

Because of the length of the entrance procession and the enthronement of symbols, please continue the congregational singing or music until the celebrant is in place to begin the service. Likewise, there are times throughout services when the celebrant will pass through the assembly, the people will come forward, or members of the congregation will receive something. At these times, please make sure there is music as instructed and outlined in each service until all ministers are in position to continue the service.

We need some meditative music after each night's sermon. Rather than congregational, this music should be either instrumental or a solo. However, the soloist *should not distract* from the community's reflection on the sermon.

The Thursday evening Eucharistic celebration should compare musically to what the community is accustomed to at Sunday Mass. Unless it is a feast day, there is no Gloria.

Weekday morning Eucharistic liturgies should be what the parish normally celebrates musically.

Should you have any questions, please contact the mission committee chairperson, who will be in regular communication with one of the missionaries.

Thank you for all your assistance. We look forward to ministering with you.

Service Music

Review each mission night service for the exact placement of music.

Sunday Night:

- \$ Prelude Music
- \$ Entrance Hymn
- \$ Meditation music after the sermon
- \$ Hymn/Instrumental during the Bible Veneration
- \$ Alleluia or Lenten gospel verse prior to the gospel
- \$ Alleluia (Lenten gospel verse) repeated immediately after petitions
- \$ Recessional Hymn

Monday Night:

- \$ Prelude Music
- \$ Entrance Hymn
- \$ Meditation music after the sermon
- \$ During the Proclamation Rite, soft background music
- \$ Recessional Hymn

Tuesday Night:

- \$ Prelude Music
- \$ Entrance Hymn
- \$ During the distribution of light: instrumental or song
- \$ Meditation music after the sermon
- \$ After the sign of peace and during confessions: instrumental or taped music

Wednesday Night:

- \$ Prelude Music
- \$ Entrance Hymn
- \$ Alleluia or Lenten gospel verse prior to the gospel
- \$ Alleluia or Lenten gospel verse repeated after the intercessions
- \$ Meditation music after the sermon
- \$ During the distribution of bread: instrumental or song
- \$ Recessional Hymn

Thursday Night:

- \$ Prelude Music
- \$ Entrance Hymn
- \$ Responsorial Psalm and Alleluia or Lenten gospel verse before the gospel
- \$ Presentation Hymn
- \$ Holy, Holy, Consecration Acclamation, and Great Amen
- \$ Communion Hymn
- \$ Recessional Hymn

Alternative Tuesday Night:

- \$ Prelude Music
- \$ Opening Song
- \$ During the distribution of ashes: instrumental or song
- \$ Meditation music after the sermon
- \$ After the sign of peace and during confessions: instrumental or taped music

Sunday Evening Service

BIBLE

God=s plan of salvation and our response

1. WELCOME: The master of ceremonies welcomes the faithful. After introducing the ministers for the service and the evening=s symbol and theme. The congregation is instructed to remain seated during the entrance hymn to see better the symbol as it is carried through the church. The master of ceremonies announces the entrance hymn. Then the master of ceremonies invites the people to offer each other a sign of peace or to greet one another in the Lord.

2. ENTRANCE HYMN, PROCESSION, AND ENTHRONEMENT OF THE BIBLE: The procession includes the following ministers who process in the order listed: Bible bearer, censer and boat bearers, preacher (Redemptorist), and presider.

While the entrance hymn is sung the ministers process down the center aisle and each minister takes his/her assigned place at the sanctuary steps to await the arrival of the presider.

On arriving at the sanctuary, the presider leads the ministers except the Bible bearer in the customary reverence.

The presider then takes the Bible from its bearer, steps to the center of the sanctuary, raises the Bible, solemnly shows it to the congregation, and then enthrones it in the prepared place, usually on a pedestal in front of the altar. The presider returns to the center of the sanctuary. At this point the entrance hymn should conclude, and the presider begins:

Presider:

**In the name of the Father, + and of the Son,
and of the Holy Spirit. R/ Amen.**

**The grace of our Lord Jesus Christ and the love of God
and the fellowship of the Holy Spirit be with you all.**

R/ And also with you.

3. INCENSING OF THE BIBLE: Following the greeting, the censer and boat bearers approach the presider. The presider puts incense in the censer, moves to the place of enthronement, and proceeds to incense the enthroned Bible while the master of ceremonies says the following:

Worshippers have always made use of incense.

Its pleasing smoke rises like prayer to the heavens.

**When the Word took flesh in Jesus,
the Magi offered him incense.**

We continue this act of homage.

On completion of the incensing, the censer and boat are carried to the sacristy, even outside. The presider returns to the center of the sanctuary.

5. PRAYER OVER THE PREACHER: The preacher of the evening kneels before the presider and the presider continues:

Presider:

**As the ministers in the procession encircle Father _____,
please join me in this blessing prayer
by extending your hands when I extend mine
and silently praying along with me. (Pause)**

The ministers in the sanctuary form a semicircle around the preacher and place a hand on the preacher's shoulder when the presider raises his hands for the blessing.

**Loving God,
we thank you for the gift of your love in our lives.
Tonight we ask that you pour that love into each of us.
Open our minds and hearts
so that we may truly hear your word.
Bless our preacher, who is your son and our brother.
May the words of Fr. _____
touch our hearts and lead us to you.
We ask this through Jesus Christ,
our Lord and Savior forever and ever. R/ Amen.**

6. SERMON: The presider and ministers take a seat in a convenient place from which to see the preacher and hear the sermon. Reserve the front pew for this purpose.

The Redemptorist preacher proclaims the evening sermon. The sermon is followed by two or three minutes of silence. Meditation music may be played at this time. Instrumental music or a hymn by the choir or a soloist may be appropriate but *no* congregational singing.

7. VENERATION OF THE BIBLE: The master of ceremonies introduces the planned response to the preached word in these or similar words:

**Every weekend, we, the people of God,
gather to listen to God's Word and share the Eucharist.
We welcome the Word of God, especially the gospel,
when we sing out Alleluia or another appropriate phrase.
As a sign that we believe that God is present in the Scriptures
and that God speaks to us through these sacred writings,
that we welcome God's message,**

**and commit ourselves to its direction for our lives,
we invite you to come forward now, communion style,
to venerate the inspired Word of God
by touching or bowing to the holy Scriptures.**

Ministers come forward and take their places with their Bibles. Throughout the veneration a hymn is sung or instrumental music played.

8. GOSPEL PROCLAMATION: When all have revered the Bible, the assisting ministers return to their places within the congregation and the musicians lead the congregation in an Alleluia or a Lenten gospel verse. Meanwhile, the presider, with Bible in hand, processes to the ambo and there proclaims the selected gospel reading (selected beforehand by the preacher). The presider introduces the reading with the customary greeting, **The Lord be with you;** awaits the response; continues with the announcement, **A reading from the holy gospel according to N.** and makes the sign of the cross on the book and then on his forehead, lips, and breast.

9. GENERAL INTERCESSIONS:

Presider:

**My brothers and sisters,
we have listened to God=s Word.
We respond to the Word preached to us
with our intercessions on behalf of the Church and all people.**

**1. That all of us may come to believe that we are sacred
and made in the image and likeness of God.
We pray to the Lord. R/ Lord, hear our prayer.**

**2. That God=s unconditional love for us
may inspire us to a deep life of faith.
We pray to the Lord. R/ Lord, hear our prayer.**

**3. That we may always love the written Word of God
and allow it to ignite within us a passion for life.
We pray to the Lord. R/ Lord, hear our prayer.**

**4. That we may truly learn to love one another
in joy and in sorrow,
in the best of times and the worst of times.**

We pray to the Lord. R/ Lord, hear our prayer.

5. That those who do not know God=s love and anyone here tonight who is hurting in any way may experience the comfort of the Lord=s love for them.

We pray to the Lord. R/ Lord, hear our prayer.

**Lord God,
we thank you for the gift of your love in our lives.
You love us unconditionally
and call us to love one another.
Help us always to be open to your love,
and may we love our sisters and brothers
as you love us.
We ask this through Christ, our Lord.** R/ Amen.

10. SOLEMN BLESSING WITH THE BIBLE: The presider takes the Bible from the ambo, processes to the center of the sanctuary, faces the congregation, and silently blesses the congregation with the Bible. He then returns the Bible to its place of enthronement.

11. ANNOUNCEMENTS: The master of ceremonies makes the following announcements: an invitation to fellowship after the recessional hymn; the number and title of the recessional hymn; the time for daily Mass with the missionary(ies); the availability of the missionary(ies) to the people; and the symbol, topic, and time for tomorrow evening=s service.

12. DISMISSAL: At the conclusion of the announcements, the presider goes to the center of the sanctuary and dismisses the congregation with these words:

Presider:

**God=s living Word proclaims our salvation in Christ.
Let us take what we have heard tonight
into our homes, workplaces, and schools.
Now go in peace to love and serve the Lord.**
R/ Thanks be to God.

13. RECESSIONAL: The presider and other ministers from the opening procession gather at the foot of the sanctuary. With the presider, all make the appropriate reverence, turn, and process down the center aisle lead by the Bible bearer. The Bible remains enthroned in the sanctuary.

Monday Evening Service **CRUCIFIX**

Who is Jesus for us?

1. WELCOME: The master of ceremonies welcomes the faithful. After introducing the ministers for the service and the evening's symbol and theme, he announces the entrance hymn. Then the master of ceremonies invites the people to offer each other a sign of peace or to greet one another in the Lord and concludes and asks the congregation to remain seated throughout the entrance procession to see better the symbol as it is carried through the church.

2. ENTRANCE HYMN, PROCESSION, AND ENTHRONEMENT OF THE CRUCIFIX:

The entrance procession begins when the hymn commences and includes the following ministers, who process in the order listed: crucifix bearer, Redemptorist preacher, and presider.

On arriving at the sanctuary, the crucifix bearer takes his/her assigned place at the foot of the sanctuary. When the presider arrives at the foot of the sanctuary, he leads the ministers in the customary reverence. The crucifix bearer does not bow or genuflect. Following the reverence, the presider goes over to the crucifix bearer, takes the crucifix from the bearer, goes to the center of the sanctuary, solemnly shows the crucifix to the congregation, and then enthrones it by placing the crucifix in its stand, which is usually in front of the altar.

With the crucifix enthroned, the entrance hymn ends. From the center of the sanctuary the presider begins:

Presider:

**In the name of the Father, + and of the Son,
and of the Holy Spirit. R/ Amen.**

**May the grace of God, who calls us to holiness,
be always with you. R/ And also with you.**

Let us pray.

(Pause for silent prayer)

**Almighty, ever-living God,
you have given us Jesus, our Savior,
as a model of humility and a pattern for our lives.
Jesus fulfilled your will by giving his life on the cross.
Help us to die to our selfishness
and share in his resurrection.
We ask this through Jesus Christ,
our Savior and Lord forever and ever. R/ Amen.**

3. PRAYER OVER THE PREACHER: The preacher of the evening kneels before the presider, and the presider continues:

Presider:

**As the minister in the procession joins me near Father _____,
please join me in this blessing prayer
by extending your hands when I extend mine
and silently praying along with me. (Pause)**

The crucifix bearer moves near the preacher and places a hand on the preacher=s shoulder when the presider raises his hands for the blessing.

**Almighty God,
your Word is strength for your people.
we beg you to send the power of the Holy Spirit
into the mind and heart of Fr. _____
as he proclaims your Word this night.
Open his heart to speak your Word
and open our hearts to embrace the love your Son has for us.
We ask this through Christ, our Lord. R/ Amen.**

4. SERMON: The presider and minister take a seat in a convenient place from which to see the preacher and hear the sermon. Reserve the front pew for this purpose.

The Redemptorist preacher proclaims the evening sermon. The sermon is followed by two or three minutes of silence. Meditation music may be played at this time. Instrumental music or a hymn by the choir or a soloist may be appropriate but *no* congregational singing.

5. PROCLAMATION RITE: The response of the congregation to having heard God=s Word is a voluntary public expression of faith through participation in the proclamation rite that follows.

The master of ceremonies introduces the commitment rite and explains its significance. He then invites the assisting ministers to come forward and take their assigned places. Once the ministers are in place, people wishing to do so come forward as individuals, husband and wife, or as families to any of the ministers at the foot of the sanctuary to make a verbal expression of their faith. The minister listens to the expression of faith, recognizes it by saying these or similar words **May the Lord bless you in your faith** silently traces the sign of the cross on the forehead of the person(s), and dismisses the person(s). Throughout the proclamation rite soft background music should be played.

6. SOLEMN BLESSING WITH THE CRUCIFIX: Once everyone who wants to come forward had done so, the assisting ministers return to their seats within the congregation. The presider goes to where the crucifix is enthroned, removes it from its stand, turns and faces the congregation, silently blesses the people with the crucifix, returns the crucifix to its place of enthronement, and assumes a comfortable position in the sanctuary.

7. ANNOUNCEMENTS: The master of ceremonies makes the following announcements: an invitation to fellowship after the recessional hymn; the number and title of the recessional hymn; the time for daily Mass with the missionary(ies); the availability of the missionary(ies) to the people; and the symbol, topic, and time for tomorrow evening=s service.

8. DISMISSAL: At the conclusion of the announcements, the presider goes to the center of the sanctuary and dismisses the congregation with these words:

Presider:

**We have been reminded this evening
of the gift of the Father=s love in Jesus.**

**As we have been blessed,
so we are to be a blessing to others.**

Dear friends,

take what you have learned tonight into your daily lives.

Now go in peace to love and serve the Lord. R/ Thanks be to God.

9. RECESSIONAL: The presider, crucifix bearer, and Redemptorist preacher gather at the foot of the sanctuary. With the presider, all make the appropriate reverence, turn, and process down the center aisle in the same order they entered, led by the crucifix bearer. All symbols remain enthroned in the sanctuary.

Tuesday Evening Service
PASCHAL CANDLE

Sin, reconciliation, and healing

1. WELCOME: The master of ceremonies welcomes the faithful. Since there is no formal ending to this service, all announcements are made at this time. Among them he invites the congregation to fellowship after the service and informs the congregation of the symbol, topic, and time of tomorrow evening's service. The master of ceremonies then introduces the ministers for this evening's service along with the symbol and topic and announces the entrance hymn. Then he invites the people to offer each other a sign of peace or to greet one another in the Lord. He concludes by asking the congregation to remain seated throughout the entrance procession to see better the symbol as it is carried through the church.

2. ENTRANCE HYMN, PROCESSION, AND GREETING: The entrance procession begins when the hymn commences and includes the following ministers, who process in the order listed: Paschal Candle bearer, acolytes, Redemptorist preacher, and presider. The acolytes carry small, unlighted candles for themselves and the other ministers in the procession.

On arriving at the sanctuary, the Paschal Candle bearer (the candle is not lighted) and the acolytes go to their assigned places at the foot of the sanctuary and await the arrival of the presider. When the presider arrives at the sanctuary steps, the presider leads the ministers except the paschal candle bearer in the customary reverence. After the reverence, the presider and paschal candle bearer ascend the steps of the sanctuary and turn to face the congregation. The entrance hymn now ends, and the presider begins from the center of the sanctuary:

Presider:

**In the name of the Father, + and of the Son,
and of the Holy Spirit. R/ Amen.**

**May the Lord of Life who conquered sin and death be with you.
R/ And also with you.**

3. LIGHT SERVICE: The presider continues:

**Friends in Christ,
when the Lord Jesus passed over from death to life,
he scattered the powers of darkness,
and by the light of faith enabled us to see the glory
to which we are called. With our candles in our hand, (Allow the people
time to pick up their candles)
we now ask God's blessing on these candles
and pray that God will inflame us with the hope
that brings us to the feast of the eternal light.**

**Let us pray. (Pause for silent prayer)
God of all life and light,
through our faith in the Risen Christ, the Light of the world,
we share in the light of your glory.
Bless these candles + and make them holy.**

**Fill our hearts with the light of faith
so that we may walk clearly in the path of goodness.**

We ask this in the name of Jesus, our Light, forever and ever. R/ Amen.

The master of ceremonies makes the commentary below. If the tabernacle lamp is easily accessible, during the commentary the presider takes a taper and lights the taper from the tabernacle lamp and returns to the center of the sanctuary by the paschal candle and its bearer. If the tabernacle lamp is not easily accessible, a simple Bic lighter or matches will suffice.

The Easter candle is a symbol of Christ. It is adorned with grains of incense to mark the wounds that Christ endured.

The marks of Christ= sufferings are now the emblems of his victory.

So shall Jesus transform all our sufferings

and reward those who are faithful to him. Now the church lights will be turned off to allow the light of Christ to shine in our midst.

While the master of ceremonies is speaking, the presider lights the Paschal Candle. After the master of ceremonies has concluded, the light controller turns off the lights of the church. Once the church lights are completely off, the presider proclaims:

Presider:

**May the light of Christ, rising in glory,
dispel the darkness of our hearts and minds.**

After the proclamation the acolytes give each processional minister a small candle, and in turn all the ministers light their candle from the paschal candle. The acolytes and other ministers begin distributing the light to the congregation according to the instructions given during the rehearsal. During the distribution of the light the choir sings an appropriate hymn or instrumental music may be played. At the conclusion of the musical accompaniment, the choir lights are turned off. While the light is being distributed the presider without ceremony enthrones the paschal candle. Once the candles of the faithful are lighted, the music concludes and the presider reads the following:

Presider:

**My brothers and sisters,
with joy in the risen Christ, let us turn to our God in prayer.
Please respond to each petition: "We are the light of the world."**

1. For pastors, that they may lead in faith and serve in love the flock entrusted to their care. We pray to the Lord. R/ We are the light . . .

2. For the world community, that it may rejoice in the blessing of true peace, the peace Christ promised. We pray to the Lord.

R/ We are the light of the world.

3. For our suffering brothers and sisters,

that we may have their sorrow turned into lasting joy. We pray to the Lord. R/ We are the light of the world.

4. For our parish community, that we may have the faith and strength to bear witness to the Resurrection of Christ. We pray to the Lord.

R/ We are the light of the world.

5. Let each of us, in the silence of our hearts, pray to our God who knows the secrets of every heart.

We pray to the Lord. R/ We are the light of the world.

**Loving Creator of all life and light,
you have given us the gift of faith.**

May we no longer live in darkness.

**Increase our faith so that we who bear these candles
may walk in the light without fear of the darkness.**

We ask this through Jesus Christ, our Lord. R/ Amen.

On the signal from the master of ceremonies the light controller turns on the church lights and people extinguish their candles.

4. PRAYER OVER THE PREACHER: The preacher of the evening kneels before the presider and the presider continues:

Presider:

**As the ministers in the procession encircle Father _____,
please join me in this blessing prayer by extending your hands
when I extend mine and silently praying along with me. (Pause)**

The ministers in the sanctuary form a semicircle around the preacher and place a hand on the preacher=s shoulder when the presider raises his hands for the blessing.

Heavenly God, your light is strength for us, your people.

**May your light fill the heart and mind of Fr. _____,
that he may proclaim your forgiving peace and tender healing.**

**Open all our ears and hearts to hear and accept the gentle strength
of your light and love. We ask this through Jesus, our Light forever and
ever. R/** Amen.

5. SERMON: The presider and ministers take a seat in a convenient place from which to see the preacher and hear the sermon. Reserve the front pew for this purpose. The Redemptorist preacher proclaims the evening sermon. The sermon is followed by two or three minutes of silence. Meditation music may be played at this time. Instrumental music or a hymn by the choir or a soloist may be appropriate but *no* congregational singing.

6. RECONCILIATION RITE: The master of ceremonies and the pastor, in light of diocesan policy and the parish=s history of celebrating the sacrament of reconciliation, will determine beforehand the exact nature of this rite.

The master of ceremonies instructs the congregation according to what was decided concerning the form of celebrating the sacrament and introduces the additional confessors and their assigned places.

The master of ceremonies of the evening advises the faithful that the sign of peace concludes the service and that after the sign of peace is given they may exercise any or all of three options: to leave the church and go to the social, to leave the church and go home, or stay in church to celebrate the sacrament of reconciliation. Whatever their choice, the congregation is encouraged to do it quietly so as to maintain a prayerful atmosphere for those opting to remain and celebrate the sacrament of reconciliation.

7. SIGN OF PEACE: There is no formal end to the service, that is, recessional procession. The preacher invites the congregation to extend a sign of peace to one another. The confessors take their assigned places and await the faithful. The preacher closes with this prayer:

Preacher:

**God, you have loved us into life
by creating us in your image and likeness.
You carved our names on the palm of your hand
to assure us of your closeness and love.
Send forth your Spirit to remove the hurts and fears
that have scared our hearts. Give us hearts that accept, celebrate, and
extend to others your loving mercy and forgiveness.**

The Lord be with you. R/ And also with you.

Let us offer each other a sign of Christ=s loving peace.

Once people begin to leave the church for the social and home, music is needed for those remaining in church to celebrate the Sacrament of Reconciliation in order to create an atmosphere of prayer. Soft instrumental music or the playing of a religious tape or CD would be sufficient.

Wednesday Evening Service

BREAD

Jesus as nourishment for the journey of faith

1. WELCOME: The master of ceremonies welcomes the faithful, introduces the ministers and the evening=s symbol and topic, and announces the entrance hymn. Then the master of ceremonies invites the people to offer each other a sign of peace or to greet one another in the Lord. He concludes by asking the congregation to remain seated throughout the entrance procession to see better the symbol as it is carried through the church.

2. ENTRANCE HYMN, PROCESSION, AND GREETING: The entrance procession begins when the hymn commences and includes the following ministers, who process in the order listed: bread bearer, two acolytes, Redemptorist preacher, and presider. On arriving at the sanctuary, the bread bearer and the two acolytes go to their assigned places at the foot of the sanctuary and await the arrival of the presider. When the presider arrives at the sanctuary steps, the presider leads the ministers except the bread bearer in the customary reverence. After the reverence, the presider and bread bearer ascend the steps of the sanctuary and turn to face the congregation. The bread bearer stands to the left of the presider. The entrance hymn now ends, and the presider begins from the center of the sanctuary:

Presider:

In the name of the Father, + the Son, and the Holy Spirit. R/ Amen.

May the God who gives food to all living things be with you.

R/ And also with you.

The presider continues:

**Let us pray that we may receive with grateful hearts
the food the Almighty gives to sustain our lives. (Pause)**

**God of Life, you provide us with food for body and spirit.
You give not only the fruits of the earth
but your own Son to be our richer food.
Teach us to relieve the hungers of all peoples
as you relieved our hunger
by sending us Jesus Christ.
Jesus is the Bread of Life
who lives and reigns with you
in the unity of the Holy Spirit,
one God, forever and ever. R/ Amen.**

The master of ceremonies gives the following commentary:

**In order to prepare his apostles for the great gift of the Eucharist,
the Lord Jesus fed the people who hungered for him with food.
After multiplying loaves of bread and small number of fish,
Jesus had his chosen ones distribute the food among the people.
This night, bread will be blessed and distributed**

in remembrance of the way Christ saw and answered the hunger of all who heard him. This action is to prepare us for the actual celebration of the Eucharist on Thursday evening.

During the commentary the presider takes the bread from the bearer, shows it to the congregation, and reverently enthrones the bread on the table or stand at the front of the altar. When the presider turns to enthrone the bread, the bread bearer, rejoins the other members of the procession at the foot of the sanctuary.

At the conclusion of the commentary and after the presider enthrones the bread, an Alleluia or Lenten gospel verse is intoned by the choir or cantor and sung by the congregation. Meanwhile, the presider goes to the place of enthronement of the Bible, picks up the Bible and processes with the Bible to the pulpit, places the Bible on the pulpit, and opens the Bible to John 6:1-15.

3. GOSPEL PROCLAMATION: As the Alleluia or Lenten gospel verse concludes the presider proclaims the gospel reading prefaced by **The Lord be with you and A reading from the gospel according to John.** At the conclusion of the gospel proclamation, the presider conclude the gospel with the standard **The gospel of the Lord** and then immediately introduces and leads the following general intercessions from the pulpit:

Presider:

**We turn in prayer to the Father,
who in Jesus gives us the Bread from heaven
as nourishment for our journey of faith.
To each petition respond: “Give us this bread always.”**

1. That we may be always grateful for the food our loving God continually provides us. We pray to the Lord. R/ Give us this bread always.

**2. That the Lord deepen within us a hunger for his Word.
We pray to the Lord. R/ Give us this bread always.**

**3. That the Lord may draw us closer to the mystery of the Eucharist,
by which he feeds us for eternal life.
We pray to the Lord. R/ Give us this bread always.**

**4. That we may be bread to others, to remove hunger and famine
from the earth and to be joined to all peoples.
We pray to the Lord. R/ Give us this bread always.**

**Lord, you call each of us to a deeper commitment to your Son
present in the Eucharist. Give us the grace and the nourishment
we need to be your presence in our world.**

**Make of us, Lord, the people you want us to be
and continue to draw us ever closer to the Eucharist,
where you feed us for eternal life.
We ask all of this through Christ, our Lord. R/ Amen.**

At the conclusion of the intercessions the Bible back to its place of enthronement before returning to the center of the sanctuary.

4. PRAYER OVER THE PREACHER: The preacher of the evening kneels before the presider and the presider continues:

Presider:

**As the minister in the procession encircle Father _____,
please join me in this blessing prayer
by extending your hands when I extend mine
and silently praying along with me. (Pause)**

The ministers in the sanctuary form a semicircle around the preacher and place a hand on the preacher=s shoulder when the presider raises his hands for the blessing.

**Almighty God,
send your Holy Spirit down upon Fr. _____
and upon this holy assembly, that even as he speaks in your name,
we might grow in the realization
that we are the Bread of Life today,
called to nourish one another
and the whole human race.
We ask this through Christ, our Lord. R/ Amen.**

5. SERMON: The presider and ministers take a seat in a convenient place from which to see the preacher and hear the sermon. Reserve the front pew for this purpose.

The Redemptorist preacher proclaims the evening sermon. The sermon is followed by two or three minutes of silence. Meditation music may be played at this time. Instrumental music or a hymn by the choir or a soloist may be appropriate but *no* congregational singing.

6. BLESSING AND DISTRIBUTION OF BREAD: At the conclusion of the meditation period following the sermon, the presider rises, goes to the baskets of bread gathered around the altar, faces the congregation, and says:

Presider:

**Let us now pray that God will bless these loaves.
We recall how his only Son gave food to all who hungered.
Now, may this bread remind us of him,**

**who by the mystery of the holy Eucharist,
has become the food that truly makes us live.**

**Loving God, bless + these loaves that they may remind us of the many
good things you have lavished upon us in Christ.
May Jesus, the living Bread from heaven,
give us the strength and courage to come to the aid of the hungry.
We ask this through Christ, our Lord. R/ Amen.**

In silence the presider sprinkles the baskets of small loaves with holy water.

The master of ceremonies invites the people, children and adults, Catholics and non-Catholics, to come forward like they do for communion to receive from the minister a small loaf and then return to their seats. He reminds the people that this is blessed, not consecrated bread. Those designated to help with the distribution (and the acolytes) come forward, secure a basket of loaves, and go to the places assigned during the rehearsal. As each member of the congregation receives an individual loaf the minister says: **Take this bread as a symbol of your life to be broken and shared with others.**

Throughout the period of distribution an appropriate hymn or music may be sung and/or played. The music accompaniment continues throughout the distribution of bread and until the bread ministers have returned to their places and the presider is again present in the center of the sanctuary.

At the termination of the distribution, the ministers who helped with the distribution return to their respective places within the congregation. From the center of the sanctuary, the presider faces the congregation and says:

Presider:

Please stand and hold your loaf of bread in your hands. (Pause)

**With our hands holding the bread the Almighty provides,
we pray to him as Christ, the Bread of Life,
taught us. Our Father...**

**As we depart let us commit ourselves
to share this blessed bread with those we love.
Let us also share our bread with those we need to love more:
a member of our family, a relative, a neighbor,
a parishioner, a coworker or classmate, any person with whom
we are not presently sharing Christian harmony.
May we ask forgiveness
for contributing to the misunderstanding and tension that separates us,**

**so that when we gather to celebrate the Eucharist tomorrow evening,
we may truly be one in mind and heart.**

May our Aoneness@ help us to reach out to all who hunger for God.

**May this bread be a symbol of the help and encouragement
we will give in the future.**

7. ANNOUNCEMENTS: The master of ceremonies makes the announcements. Among them he invites the congregation to fellowship after the service. The symbol, topic, and time for tomorrow evening=s service, the celebration of Mass, are announced. He introduces the free will collection to be taken up at the Mass and the way the collection envelopes (supplied by the missionaries) are distributed. Also, the purpose of the extra small loaves of bread is explained: individuals such as extraordinary Eucharistic ministers may come forward after the service ends to take what extra loaves they may desire and to distribute them to people who could not be present for the service (the sick and home bound). The master of ceremonies announces whether or not there is a mission Mass the following morning and concludes his announcements with the recessional hymn to be sung after the dismissal.

8. DISMISSAL: At the conclusion of the announcements, the presider from the center of the sanctuary dismisses the congregation with these words:

Presider:

**Let us go now to share the bread we hold
with those we love
and those we need to love more.**

As we depart we go in peace to love and serve the Lord.

R/ Thanks be to God.

9. RECESSIONAL: At the conclusion of the dismissal, the presider and other ministers from the entrance procession gather at the foot of the sanctuary. They make the customary reverence and depart by the center aisle in the order they entered the service. All symbols remain enthroned.

Thursday Evening Service

ALTAR

Our mission to share in the work of Jesus and the Church

Notes for the presider and liturgy team:

\$ The Proper for the Mass will be For the Spread of the Gospel unless there is a major feast for the day.

- \$ Unless there are specific readings for the major feast, the preacher will determine the readings for Mass, which could be two or three readings. It would be nice if the Responsorial Psalm would be sung together with an Alleluia or Lenten gospel verse. The preacher will proclaim the gospel unless a deacon is present.
- \$ The homily will be about 20-25 minutes.
- \$ The Prayer of the Faithful may be done spontaneously or prepared beforehand by the missionary and a copy given to the lector or deacon. The presider will ad-lib the introduction and the closing prayer.
- \$ At the conclusion of the Prayer of the Faithful, the altar-cloth bearer processes down the center aisle, enters the sanctuary, and dresses the altar. *During the dressing of the altar the collection begins.* When the altar is fully prepared and the collection completed, the collection, bread, and wine are presented by their bearers.
- \$ The suggested Preface is Unity of Christians, preface number 76 in the Sacramentary.
- \$ After Communion, before or after the Closing Prayer, the missionary who did the pre-mission thanks the people for their cooperation and hard work towards the success of the mission; asks for their prayers for the next mission; calls attention to any mementos to be given to those who participated in the mission; and makes any other pertinent announcements, including the invitation to the social and the recessional hymn.
- \$ After the missionary speaks, the presider/pastor may say a few words to his people about their presence at the mission, the work of the mission committee, and his hopes regarding what could happen in the parish as a result of the mission experience.

1. WELCOME: The master of ceremonies welcomes the faithful, introduces the ministers and the evening=s symbol and topic and announces the entrance hymn. Then the master of ceremonies invites the people to offer each other a sign of peace or to greet one another in the Lord, and invites the congregation to stand and sing the gathering song.

2. ENTRANCE HYMN AND PROCESSION: The entrance procession begins when the hymn commences and includes the following ministers, who process in the order listed: the acolytes, lector, Redemptorist preacher, concelebrants, and presider (with the deacon). On arriving at the sanctuary, the acolytes and lector go to their assigned places at the foot of the sanctuary and await the arrival of the concelebrants and presider (with the deacon). On arriving at the sanctuary steps, the presider leads the ministers in the customary reverence. The presider, deacon (?), and concelebrants then reverence the altar and take their respective places along with the other ministers in the procession.

3. BLESSING AND DISMISSAL: At the conclusion of Mass the presider blesses and dismisses the people:

Presider:

The Lord be with you. R/ And also with you.

Deacon/Presider:

Bow your heads and pray for God=s blessing. (Pause)

Presider:

**May God, the Creator,
continue to re-create you in his image and likeness. R/ Amen.**

**May our Redeemer always be your model and your nourishment.
R/ Amen.**

May the Spirit fill you with wisdom and fortitude. R/ Amen.

**May God bless you in the name of the Father, +
and of the Son and of the Holy Spirit. R/ Amen.**

**Recall Sunday night
when I commissioned Fr. _____ and Fr. _____
to preach the gospel to all of us.
My sisters and brothers in Christ,
by the power invested in me by our Bishop _____,
I now commission you
to go forth and to preach the Gospel by your words and actions
to your family and relatives,
to your neighbors and friends,
to your coworkers, and to one another.
Always be a light for the world;
always be a witness to Jesus.**

Deacon/Presider:

Go now in the peace and strength of Christ. R/ Thanks be to God.

4. RECESSIONAL: All ministers gather at the foot of the sanctuary, make the customary reverence, and process out in the order they entered.

Alternative Tuesday Evening Service

ASHES

The sacrament of reconciliation brings forgiveness and healing.

1. WELCOME: The master of ceremonies welcomes the faithful. Since there is no formal ending to this service, all announcements are made at this time. Among them he invites the congregation to fellowship after the service and informs the congregation of tomorrow evening=s service mentioning the symbol, topic, and time. The master of ceremonies introduces the ministers for this evening=s service along with the symbol and topic and announces the

entrance hymn. Then the master of ceremonies invites the people to offer each other a sign of peace or to greet one another in the Lord. He concludes by asking the congregation to remain seated throughout the entrance procession to see better the symbol as it is carried through the church.

2. ENTRANCE HYMN, PROCESSION, AND BLESSING OF ASHES: The procession includes the following ministers, who process in the order listed: ash bearer, preacher, and presider.

While the entrance hymn is sung, the ministers process down the center aisle and each minister takes his/her assigned place at the sanctuary steps to await the arrival of the presider.

On arriving at the sanctuary, the presider leads the ministers except the ash bearer in the customary reverence. Then the presider and ash bearer ascend the sanctuary steps and face the people. The entrance hymn concludes and the presider begins:

Presider:

**In the name of the Father, + and of the Son,
and of the Holy Spirit. R/ Amen.**

**May the grace and mercy of our Loving God
be with you always. R/ And also with you.**

The presider then blesses the ashes with these words:

Presider:

In the Second Letter to the Corinthians we read:

(Read slowly and reflectively.)

**AWe are ambassadors for Christ,
God as it were appealing through us.
We implore you in Christ=s name,
be reconciled to God.**

**For our sakes God made him who did not know sin
to be sin,
so that in him we might become the very holiness of God.**

**As your fellow workers we beg you
not to receive the grace of God in vain.**

For God says:

**AIn an acceptable time I have heard you;
on the day of salvation I have helped you.**

Now is the acceptable time!

Now is the day of salvation!@ (Pause)

The presider continues:

**Dear friends in Christ,
let us ask our Father to bless these ashes
that will be used to celebrate God=s salvation this night. (Pause)
Lord God, bless these ashes +
by which we show our need for forgiveness
and our willingness to follow your example
and forgive others.
Keep us faithful to the message of the Gospel,
and help us celebrate deep within our hearts
the salvation given to us
by the death and resurrection
of Christ our Lord. R/ Amen.**

3. DISTRIBUTION OF ASHES: At the credence table, the ashes are spooned into small bowls. The presider and the assisting ministers take a bowl of ashes and go to their assigned station. The master of ceremonies invites the people to come forward to receive the ashes. As they are placed on the person=s forehead in the sign of the cross the minister says these or similar words: **Accept God=s healing love and return to the Gospel, or Repent and return to the Gospel or any standard prayer.** During the distribution the choir should sing or play an instrumental. After the distribution is completed, the ministers return the ashes to the table, wash their hands, and wait for the presider to introduce the blessing over the preacher. Once the presider is ready to continue the service, the music concludes.

4. PRAYER OVER THE PREACHER: When all are ready the presider begins:

Presider:

**As the minister in procession joins me near Fr. _____,
please join me in our blessing prayer
by extending your hands when I extend mine
and silently praying along with me. (Pause)**

The ash bearer gathers with the Presider around the preacher and places a hand on the preacher=s shoulder when the presider raises his hands for the blessing.

**God of mercy and compassion,
may your power show forth this night
in the preaching of Fr. _____ .
Through his words may each of us come to a deeper experience
of your forgiveness and healing power in our lives,
and may we extend to others
that same forgiveness and healing.
We ask this through Christ, our Lord. R/ Amen.**

5. SERMON: The sermon is followed by two or three minutes of silence. Meditation music is welcomed at this time. Instrumental music or a hymn by the choir or a soloist may be appropriate but *no* congregational singing.

6. RECONCILIATION RITE: The preacher and the pastor, in light of diocesan policy and the parish=s history of celebrating the sacrament of reconciliation, will determine beforehand the exact nature of this rite.

The rite may consist of an examination of conscience (in common) or a prayer of healing (led by the preacher). If the preacher decides to use the prayer of healing, he will provide his own copy. If the preacher decides to use the examination of conscience, the following is used:

**Let us celebrate God=s mercy
by looking at those areas in our life
where we need forgiveness and healing.
Let us also grant to those who have hurt us
the same forgiveness and healing
we seek from God. After each statement, please respond: “Forgive us
our trespasses as we forgive those who trespass against us.”**

**1. For our failure to respect ourselves
by not tending to our physical and emotional well-being,
working too many hours,
not getting sufficient exercise or quiet and leisure time;
by the misuse of food through overeating, or alcohol by overindulgence,
and the gift of our sexuality by promiscuity and infidelity,
we pray to the Lord. R/ Forgive us our trespasses as we forgive those who trespass
against us.**

**2. For the times our pride has led us to bitterness, brooding,
resentment, anger, and grudges
because others failed to measure up to our expectations.
For the times we have been so deeply hurt by others
that we found it almost impossible to forgive them, we pray to the Lord.
R/ Forgive us our trespasses as we forgive those who trespass against us.**

**3. For our greed, which shows itself in the way
we hoard our time, our money, and our possessions
and refuse to share them with those in need of life=s necessities.
For allowing things to become more important**

**than people and relationships
and for spending our time accumulating
as many material possessions as possible, we pray to the Lord.**
R/ Forgive us our trespasses as we forgive those who trespass against us.

**4. For our selfishness and laziness
that prevent us from seriously discerning
where God is calling us to be his hands, his feet, his voice.
For the selfishness and laziness that prevent us
from seeing opportunities to live and model our gospel values
by affirming our spouse, parents, children, boss, employees,
coworkers and classmates
and looking for ways to make our homes, workplaces,
neighborhoods, parish, and schools a better place to be,
we pray to the Lord. R/ Forgive us our trespasses . . .**

**5. For failing to accept people of other faiths,
races, languages, and sex as equals.
For manipulating people by misusing or abusing the truth.
For talking about others
and spreading rumors that hurt their reputations.
For writing people off because of their positions or opinions.
For failing to honor contracts by not doing quality work
or paying for a job we requested, we pray to the Lord.
R/ Forgive us our trespasses as we forgive those who trespass against us.**

**6. For our ingratitude in spite of God=s ongoing gifts of life, health,
loved ones, employment, housing, and food.
For failing to express our thanks every day
through personal and family prayer.
For not always appreciating the Eucharist and the sacraments
of the Church, we pray to the Lord. R/ Forgive us our trespasses . . .**

**7. For hesitating to forgive others
even though God has lovingly forgiven us, we pray to the Lord.
R/ Forgive us our trespasses as we forgive those who trespass against us.**

**As an expression of our acceptance of God=s forgiveness
for those things we recall
and those which are too painful to name or put into words,
we pray: I confess to Almighty God...**

7. CELEBRATION OF THE SACRAMENT OF RECONCILIATION: After the Confiteor the preacher introduces the additional confessors and announces where they will be available. He announces the common penance and explains the common act of contrition (which either has been said as part of the examination of conscience or if the prayer of healing has been used, will be said together before the sign of peace. He also reminds the congregation that the mission service has no formal ending. After the sign of peace, people may either remain in church to celebrate the sacrament, go immediately to the social, or go home, or they may do all three in whatever order they desire. The preacher closes with this prayer:

Preacher:

**God, you have loved us into life
by creating us in your image and likeness.
You carved our names on the palm of your hand
to assure us of your closeness and love.
Send forth your Spirit to remove the hurts and fears
that have scared our hearts.
Give us hearts that accept, celebrate, and extend to others
your loving mercy and forgiveness.**

The Lord be with you. R/ And also with you.

Let us offer each other a sign of Christ=s loving peace.

Once people begin to leave the church for the social and home, music is needed for those remaining in church to celebrate the Sacrament of Reconciliation in order to create an atmosphere of prayer. Soft instrumental music or the playing of a religious tape or CD would be sufficient.