

Mission Topics Overview

Sunday Evening

Symbol:

WATER

Topic:

BAPTISM - We are blessed and called to be God=s people.
We respond by being a blessing to others.

Monday Evening

Symbol:

OIL

Topic:

CONFIRMATION - The Holy Spirit penetrates all and anoints
us as a holy nation and God=s own people.

Tuesday Evening

Symbol:

ASHES

Topic:

RECONCILIATION - The sacrament brings forgiveness and
healing.

Wednesday Evening

Symbol:

THE CROSS OF CHRIST

Topic:

MARRIAGE & PRIESTHOOD - The Spirit brings us together in
one basic vocation but different lifestyles.

Thursday Evening

Symbol:

BREAD, WINE, AND TREASURE

Topic:

Symbols of ourselves given to God through the celebration of
the EUCHARIST.

Alternative

Tuesday Evening

Symbol:

PASCHAL CANDLE

Topic:

RECONCILIATION - The sacrament brings forgiveness and
healing

Checklist of Things Needed for Each Day of the Mission

Sunday

Evening

- \$ A table with a large glass bowl in the sanctuary
- \$ A large glass pitcher of water for the procession
- \$ Additional bowls in which to distribute the eventually blessed holy water. The number of bowls needed is dictated by the number of Sunday communion stations; there should be one bowl for each station
- \$ Stands at each communion station on which to place the smaller bowls
- \$ 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.)

Monday

Morning

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

Evening

- \$ A large glass bowl with blessed water enthroned on a special table in the sanctuary
- \$ Small bowls in the sanctuary for the anointing service
- \$ Water, a lemon (quartered), and towels on the credence table for washing after the anointing
- \$ A glass pitcher of vegetable oil for the procession
- \$ 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 minister for Mass
- \$ People to provide and serve refreshments after Mass

Evening

- \$ A large glass bowl with blessed water and a glass pitcher of oil enthroned on a special table to one side of the sanctuary
- \$ A glass bowl of ashes for the procession
- \$ Small bowls on credence table for ministers of imposition of ashes
- \$ Water, soap and towels on credence table for washing of fingers after imposition 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.)

Wednesday

Morning

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

Evening

- \$ A large glass bowl with blessed water, a glass pitcher of oil and a glass bowl of ashes enthroned on a special table to one side of the sanctuary
- \$ A processional cross, the symbol for the night, for procession and enthronement
- \$ Place for enthronement (usually in front of the altar) of the processional cross
- \$ 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

- \$ A large glass bowl with blessed water, a glass pitcher of oil and a glass bowl of ashes on a table to one side of the sanctuary. Near the special table, the processional cross enthroned
- \$ Bread, wine, and collection baskets for the presentation of 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 by the greeters at the end of Mass

Alternative Tuesday

Morning

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

Evening

- \$ A large glass bowl with blessed water and a glass pitcher of oil enthroned on a special table to one side of the sanctuary
- \$ The Paschal Candle for the procession (unlit)
- \$ Individual candles for the congregation to be passed out by the greeters
- \$ Place of enthronement (usually in front of the altar) of Paschal Candle
- \$ 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 in the *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 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
\$ Opening Song
\$ Alleluia or Lenten Verse before the Gospel
\$ Meditation music after the sermon
\$ Soft instrumental music as the water is distributed
\$ As people come forward to bless themselves:
 ACome to the Water@

Monday Night:

\$ Prelude Music
\$ Opening Song
\$ Alleluia or Lenten Verse before the Gospel
\$ Meditation music after the sermon
\$ During the anointing: ACome Holy Spirit@
\$ Recessional Hymn

Tuesday Night:

\$ Prelude Music
\$ Opening Song
\$ During the distribution of ashes: Instrumental music or song by choir
\$ Meditation music after the sermon
\$ “Peace Is Flowing Like a River” or “Let There Be Peace” at a signal from the preacher
\$ After the sign of peace and during confessions: Instrumental or taped music

Wednesday Night:

\$ Prelude Music
\$ Entrance Hymn
\$ Alleluia or Lenten Verse before the Gospel
\$ Meditation music after the sermon
\$ During the Assembly=s Response: instrumental music or song by the choir
\$ Recessional Hymn

Thursday Night:

\$ Prelude Music
\$ Opening Song
\$ Responsorial Psalm
\$ Alleluia or Lenten Verse before the Gospel
\$ Presentation Song
\$ Holy, Holy; Consecration Acclamation; and, Great Amen
\$ Communion Song
\$ Recessional Song

Alternative Tuesday Night:

\$ Prelude Music
\$ Opening Song
\$ During the distribution of light: instrumental music or song by the choir
\$ Meditation music after the sermon
\$ “Peace Is Flowing Like a River” or “Let There Be Peace” at a signal from the preacher
\$ After the sign of peace and during confessions:
 Instrumental or taped music

Sunday Evening Service

WATER

We are blessed and called to be God=s people.
We respond by being a blessing to others.

1. WELCOME: When the processional ministers are ready at the rear of the church, the master of ceremonies welcomes the people, introduces the ministers for the service 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 asks the congregation to remain seated to better see the procession and the symbol. Because there is no formal ending, *all announcements are made before the service.*

2. ENTRANCE HYMN, PROCESSION, AND ENTHRONEMENT OF WATER: The procession includes the following ministers, who process in the order listed: water bearer, 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 water bearer in the customary reverence.

The presider takes the pitcher from the water bearer and fills the bowl placed on a table in the sanctuary. When the presider finishes, the music should come to a close. Facing the people, 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 peace of God Almighty,
the love of our Lord Jesus Christ
and the fellowship of the Holy Spirit be with you all.
R/ And also with you.**

**My dear friends,
in the first line of Genesis we read:
AIn the beginning, when God created . . . a mighty wind
swept over the waters.@
As we gather this evening,
we ask God to stir up the power of the Holy Spirit
within us. (Pause)
Let us pray.**

**Loving God, we come together as your people
who have been graced with the sacrament of baptism.
Deepen our awareness of what this sacrament calls us to become,
and give us the courage to live it to the fullest.
We ask this in the name of Jesus, who is Lord forever and ever.
R/ Amen.**

3. COMMISSIONING: The missionary(ies) stand(s) before the presider who presents them with the mission cross (supplied by the Redemptorists) and commissions them to preach with these words:

Presider:

**Christ said:
AAs the Father has sent me, so I send you.
Go forth and preach the Gospel to every creature.@
Preaching the Word of God is a most important task.
Christ commissioned the apostles to preach,
and the Church continues this saving mission.
In the name of Christ the Good Shepherd, I as pastor,
hereby commission Fr. _____ and Fr. _____
to preach the Word of God here at _____ Parish,
in the manner of the great apostle Paul.
May the Lord bless their work and make it fruitful.
We ask this in confidence
through Jesus Christ, our Lord. R/ Amen.**

4. PRAYER OVER THE PREACHER: The presider pauses a moment then 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 water 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.

Lord God,

**your word is a strength for your people.
As we begin our renewal,
we ask you to fill us with a great love
for the sacrament of our Faith.
We beg you
to send the power of the Holy Spirit
into the mind and heart of Fr. _____
as he speaks your Word this night.
Guide him and help all of us
to recognize your voice in his message.
We ask this through Christ, our Lord. R/ Amen.**

5. GOSPEL PROCLAMATION: An Alleluia or Lenten gospel verse is sung. The preacher proclaims a gospel of his choosing.

6. 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.

7. BLESSING OF THE WATER: The presider and water bearer go to the table on which the glass bowl of water sits. The water bearer picks up the bowl of water and elevates it. The presider begins:

Presider:

Dear friends:

This water will be used to remind us of our baptism.

Let us ask God to bless it

and to keep us faithful to the Spirit entrusted to us.

After each invocation, your response is: Blessed be God. (Pause briefly)

Praise to you, God, all powerful Creator,

for you have gifted us with water

to cleanse and to give life. We pray. R/ Blessed be God!

Praise to you, Lord Jesus Christ,

**Word made Flesh
offered for us on a cross;
for in the blood and water flowing from your side,
and through your death and resurrection,
the Church was born. We pray. R/ Blessed be God!**

**Praise to you, God the Holy Spirit,
for you anointed Christ at the waters of the Jordan
so that we might all be baptized in you. We pray. R/ Blessed be God!**

**Lord God almighty,
hear the prayers of your people
as we celebrate our creation and redemption.
Bless + this water.
May it remind us of our baptism
and the joy of living as your people.
We ask this through Christ, our Lord. R/ Amen.**

8. RENEWAL OF BAPTISMAL COMMITMENT: The presider continues:

Presider:

Please stand. (Pause to allow people to stand and get settled)

**I invite you to respond AI do@
to each of the following questions
as a sign to the Lord
that you will continue to strive
to make these promises a reality in your life.**

**Do you recognize God the Father
as Creator of heaven and earth,
who is recreating us
in his image and likeness,
and as the One who is Sovereign
over all nations and peoples? R/ I do.**

**Do you accept Jesus as Son of the Father
and source of eternal life, sent to redeem us**

**from our bondage to sin and death, and as a model
for how to live your life? R/ I do.**

**As a disciple of Jesus, do you agree to pray daily,
to meditate on the Scriptures,
to build community,
and to celebrate the sacraments, especially the Eucharist? R/ I do.**

**As a disciple of Jesus, do you acknowledge your need
for compassion and forgiveness
and your call to be compassionate and forgiving
toward those who offend you? R/ I do.**

**As a disciple of Jesus, do you commit yourself
to a gospel spirit of poverty and detachment
and to resist our culture=s spirit
of consumerism and materialism? R/ I do.**

**As a disciple of Jesus, do you dedicate yourself
to seek justice in your dealings with others,
to help others in their need and oppression,
and to witness to your faith
by your hope in God and your style of living? R/ I do.**

**Do you believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints, the forgiveness of sin,
the resurrection of the dead,
and life everlasting? R/ I do.**

**Then may our loving God,
who has brought us to life
by the death and resurrection of Jesus,
and made us truly his children
by baptism in water and the Holy Spirit,
keep us faithful on our journey
to his Kingdom forever and ever. R/ Amen.**

The presider pauses and together with the master of ceremonies distributes the blessed water into additional bowls. (The number of additional bowls needed is dictated by the number of communion stations used during Sunday Mass.) One bowl of blessed water is then given to a

water minister or is placed on a small table at each communion station. Soft introductory music for ACome to the Water@ should begin as the water is distributed. The music continues in the background as the presider continues.

**Every time we enter the church,
we dip our hand into holy water
and make the sign of the cross.
This action reminds us that our baptism
gives us the right to be here.**

**When we leave the church,
we repeat the action to remind ourselves
that we are sent to be AChrist@ to our world.**

**There is no formal closing song
or procession to conclude our service this evening.
Instead, come forward like you do for communion,
dip your hand into the holy water,
and make the sign of the cross with this holy water
as a reminder that you are sent to be Christ to our world.**

**Once you have blessed yourself with this holy water
you are free to leave the church for the social.**

**As you leave the church this evening,
go in peace and be a blessing to all you meet:
your spouse, your family,
your siblings, coworkers and classmates,
neighbors, and fellow parishioners.
Let your baptism come alive in our world.**

9. DEPARTURE: The presider, followed by those in the procession, goes to the nearest bowl of holy water placed at one of the Sunday communion stations. All sign themselves. Then the presider and master of ceremonies gesture to the congregation to come forward and do the same. There is no formal procession out of ministers. Meanwhile, the choir sings or musicians continue to play an instrumental of ACome to the Water@ until the church is empty.

Monday Evening Service

OIL

The Holy Spirit penetrates all and anoints us
as a holy nation and God's own people.

1. WELCOME: When the processional ministers are ready at the rear of the church, the master of ceremonies welcomes the people, makes the introductions 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 asks the congregation to remain seated during the procession.

2. ENTRANCE HYMN, PROCESSION, AND ENTHRONEMENT OF OIL: The procession includes the following ministers, who process in the order listed: oil 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 oil bearer in the customary reverence. Then the presider and oil 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.**

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

**God of power and mercy, send your Holy Spirit into our lives
and make us temples of your glory.**

**Give us your Holy Spirit to help us so that with loving trust
we may turn to you in our struggles
and give thanks to you in our joys.**

**Complete the work you have begun in us,
and keep the gifts of your Spirit
active in the hearts of your people.**

Make us ready to live your gospel.

Set our hearts on fire with love.

**We make our prayer through Jesus,
who is Lord forever and ever. R/ Amen.**

The presider takes the oil from the bearer, shows it to the people, and enthrones it on the table in front of the altar.

3. GOSPEL PROCLAMATION: Once the oil is enthroned, an Alleluia or Lenten gospel

verse is sung as the night=s preacher goes to the ambo to proclaim a gospel of his choosing. (Note: the gospel reading is *not* concluded with the words **The Gospel of the Lord** so that the congregation will remain standing.)

4. PRAYER OF THE FAITHFUL: After the gospel is proclaimed, the presider from the center of the sanctuary begins:

Presider:

**My brothers and sisters, let us pray
that our lives will remain centered on the God who has chosen us.
Please respond to each petition: Lord, send forth your Spirit
and renew the face of the earth.**

**1. That we may witness the Lord=s teaching
and bring peace and justice to our world,
in faith we pray. R/ Lord, send forth your Spirit and renew the face of the earth.**

**2. That the power of the Holy Spirit will fill us with courage
and change our fear into trust, in faith we pray. R/ Lord, send forth your
Spirit and renew the face of the earth.**

**3. That we may be a spiritual people
by striving to do what is holy and just,
in faith we pray. R/ Lord, send forth your Spirit and renew the face of the earth.**

**4. That our thoughts, words, and deeds
will give life to the whole world,
in faith we pray. R/ Lord, send forth your Spirit and renew the face of the earth.**

**We conclude our petitions
with our prayer over the evening=s preacher.
As the minister in the procession joins me near Fr. _____,
please join me in this blessing prayer
by extending your hands when I extend mine
and silently praying along with me. (Pause briefly)**

The oil 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.

Lord God,

**you sent the Holy Spirit
to be a source of strength for your people.
This Spirit was given to us
through the sacrament of confirmation.
Send that Living Presence among us again tonight
and fill Fr. _____
so that he can touch our minds
and hearts with your Word.
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. BLESSING OF THE OIL: The master of ceremonies introduces the blessing of the oil, inviting the people to stand. The presider and oil bearer face the congregation. The oil bearer elevates the oil while the presider says:

Presider:

**Loving God
we ask you to bless + this oil you have created.
Fill it with the power of your Holy Spirit.
Protect all who believe in you.
Give wisdom and strength,
holiness and peace,
reverence and knowledge and courage
to all who will be anointed during this service.
Fill the church with every gift needed
to complete your saving work.
We ask this through Jesus Christ, our Lord, forever and ever. R/ Amen.**

7. RENEWAL OF FAITH - ANOINTING: While the presider pours the blessed oil into bowls, the master of ceremonies explains the response to the preached word. People will be invited to come forward for the anointing. They are to tell the minister their confirmation name. If they have not been confirmed or cannot remember their confirmation name, they should give the minister their baptismal name. The anointing prayer is: **[Insert confirmation name], allow the power of the Spirit to impact your life.** Throughout the anointing, the hymn *ACome Holy Spirit@* is sung. The hymn continues until the entire congregation has been anointed and all have returned to their pews.

8. ANNOUNCEMENTS: The master of ceremonies will make the appropriate

announcements, among which will be an invitation to the social and the hymn for the recessional.

9. FINAL BLESSING AND DISMISSAL: The presider concludes the service from the center of the sanctuary with this blessing:

Presider:

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

Bow your heads and pray for God=s blessing.

**You became God=s children
by water and the Holy Spirit.
May God continue to walk with you daily
and guide your way. R/ Amen.**

**Jesus, the Word made Flesh,
promised that the Spirit of Truth
would be with his disciples forever.
May that Spirit bless you
and give you courage to profess your faith. R/ Amen.**

**The Holy Spirit came down upon the disciples
and set their hearts on fire.
May he always make his presence felt in your life. R/ Amen.**

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

**My friends, go now strengthened by God=s Spirit,
to live the gospel
and to love and to serve the Lord. R/ Thanks be to God.**

10. RECESSIONAL: As the recessional hymn begins, the presider and the ministers gather at the foot of the sanctuary, make the customary reverence, and depart down the center aisle. The symbols remain enthroned.

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. The master of ceremonies reminds the congregation of the mission Mass the following morning. He 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. Lastly, he 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 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.)

**We 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:

**AI n 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: **Accept God=s healing love and rededicate yourself to a life of gospel forgiveness.** 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 preacher may invite the congregation to sing a hymn such as APeace is Flowing Like a River@ or ALet There Be Peace@ to begin the reconciliation 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 . . .**

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 . . .

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 as we forgive those who trespass against us.

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 . . .

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 as we forgive those who trespass against us.

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.

Wednesday Evening Service

CROSS

The Spirit brings us together
in one vocation but different lifestyles.

1. WELCOME: When the processional ministers are ready at the rear of the church, the master of ceremonies welcomes the people, makes the introductions 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 asks the congregation to remain seated during the opening hymn.

2. ENTRANCE HYMN, PROCESSION, AND ENTHRONEMENT: The procession includes the following ministers, who process in the order listed: cross bearer, acolyte, 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 cross bearer in the customary reverence. Then the presider takes the cross from the bearer, ascends the sanctuary steps, shows the cross from the center of the sanctuary, and enthrones it. The acolyte brings the censer and incense to the presider, who incenses the cross. The acolyte then takes the censer and incense from the church before returning to his or her place in the sanctuary.

When the presider is finished incensing the cross, he moves to the center of the sanctuary and faces the people. The music concludes. The presider begins:

Presider:

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

May the God who calls you to holiness be with you always.
R/ And also with you.

Let us pray. (Pause briefly)

**Lord, you call us to honor you in our service to one another
in the Church and in our world.**

**Help us to appreciate one another=s lifestyle
as single, married, religious and priestly people.**

Help us to live our calling in the fullest possible way.

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

3. PRAYER OVER THE PREACHER: The presider leads the people by saying:

Presider:

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

**Gracious God, bless Fr. _____.
Give him the words and insight
that will help us draw closer to you.
Enlighten all who seek you,
and give them the courage to respond to your call.
We ask this through Christ, our Lord. R/ Amen.**

4. SCRIPTURE READING: An Alleluia or Lenten gospel verse is sung before the preacher proclaims a gospel of his choice.

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. ASSEMBLY=S RESPONSE TO THE PREACHED WORD: The master of ceremonies introduces the response and explains that in a few moments there will be a number of ministers spread across the sanctuary. Once the ministers are in place the people will be invited to come forward if and when they wish to one of the available ministers to renew their commitment as followers of Jesus in their given lifestyle. Examples will be given by the master of ceremonies about what people could say. The ministers receiving people listen to their commitment, then, while tracing on their forehead(s) the sign of the cross (the symbol of the night), will say these or similar words: **May the Lord continue to bless you and your commitments.** Once the master of ceremonies completes his introduction, soft instrumental music is played throughout this time. Once everyone has come forward and the presider is ready to continue the service, the music concludes.

7. PRAYER OF THE FAITHFUL: After all have come forward, the presider moves to the center of the sanctuary and invites the congregation to stand as he begins:

Presider:

**Dear friends in Christ,
the Lord asked that we pray for one another
so that God=s Kingdom would be present among us.
Please stand and let us pray with confidence and trust.**

**Your response to each petition is: “Here I am Lord;
I come to do your will.”**

**1. For a renewal of spirit among all Christians,
so that the Body of Christ will be united and strengthened.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**2. For single people, that they may realize their gifts
and with courage and confidence,
commit themselves to assist others in need.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**3. For all couples who live the sacrament of matrimony,
that they will continue to be reminders
of God=s unconditional love for us, his people.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**4. For couples preparing for matrimony,
that they will come to a deep understanding
of the sacrament they wish to receive.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**5. For the separated and divorced,
that the Lord will be a source of strength and comfort in their lives.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**6. For widows and widowers,
that God will reward them
for their fidelity to their deceased spouse.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**7. For vowed religious C Sisters, Brothers, and priests C
that they may be faithful to their call
and zealous in the efforts to build God=s Kingdom.**

In faith we pray. R/ Here I am Lord; I come to do your will.

**8. For bishops, priests, and deacons,
that they will continue to grow
in their role as ministers of the sacraments,
preachers of the word, and co-builders of community.**

In faith we pray. R/ Here we are Lord; I come to do your will.

We are God=s people.

As a sign of our support for one another

in the lifestyles to which God has called us,

please take the hand of the sister or brother next to you

as we conclude our prayers in the words Jesus taught us:

Our Father...

8. ANNOUNCEMENTS: The master of ceremonies will make the announcements. Among other things he will include an invitation to the social and the title and number of the hymn for the recessional. He introduces the free will collection to be taken up at tomorrow evening=s Mass and the way the collection envelopes (supplied by the missionaries) are distributed; also, whether or not there will be a mission Mass the following morning.

9. FINAL BLESSING AND DISMISSAL: The presider concludes from the center of the sanctuary in front of the altar by saying:

Presider:

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

May Almighty God bless you, the Father, + Son,

and Holy Spirit. R/ Amen.

My brothers and sisters, go in peace and,

by loving one another, serve the Lord. R/ Thanks be to God.

10. RECESSIONAL: As the recessional hymn begins, the ministers line up with the presider in front of the altar. They make the customary reverence and process out in the order they came in. The symbols remain enthroned.

Thursday Evening Service

BREAD, WINE, and TREASURE

Symbols of ourselves given to God through the celebration of the Eucharist.

Notes for the presider and liturgy team:

- \$ The Proper for the Mass will be the proper for the Feast of Corpus Christi with the second option for the Opening Prayer 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 a Lenten gospel verse. The preacher will proclaim the gospel unless a deacon is present.
- \$ The homily will be about 15 to 20 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.
- \$ The gifts of bread, wine, and treasure (collection) are the symbol for the evening. To highlight their importance, after the collection the acolytes will go to the rear of the church with lighted candles and lead the assigned gift bearers in procession to the altar.
- \$ The suggested preface is Holy Eucharist I, preface number 47 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 toward 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 closing 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: When the processional ministers are ready at the rear of the church, the master of ceremonies welcomes the people, introduces the ministers and the evening=s symbol and theme and announces the opening 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 procession includes the following ministers, who process in the order listed: acolytes, lector, preacher, concelebrants, and the presider with the deacon (?). 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 in the customary reverence. The presider, deacon (?), and concelebrants reverence the altar and take their appropriate places along with the other ministers in the procession.

3. FINAL 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 you grow in knowledge and discernment
so you can walk more closely with the Lord. R/ Amen.**

**May you always recognize the Lord
in your brothers and sisters,
especially the poor. R/ Amen.**

**May the Eucharist nourish you
and always be a vital part of your life
as a disciple of Jesus. R/ Amen.**

**May our loving God
continue to bless you and your loved ones,
in the name of the Father, + and of the Son,
and of the Holy Spirit. R/ Amen.**

**Dear friends,
by the power invested in me by our Bishop _____,
I, as your pastor, now commission you
to go and preach the Gospel
by your words and actions
to your family and relatives,
your neighbors and friends,
your coworkers and 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: As the recessional hymn begins, 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

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 tomorrow evening=s service mentioning the symbol, topic, and time. He introduces the ministers for this evening=s service along with the symbol and topic and announces the entrance hymn. 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 the Risen Christ, the light of the world.
It is adorned with grains of incense
to mark the wounds that Christ endured.
The marks of Christ=s 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 of the world.

**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 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. 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 preacher may invite the congregation to sing a hymn such as *A Peace is Flowing Like a River* or *ALet There Be Peace* to begin the reconciliation rite. The rite may consist of an examination of conscience (in common) or a prayer of healing (led by the preacher), a prescribed penance, and a common act of contrition. The preacher 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 preacher 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.