



A Ministry of St. Monica Parish

Worship Aide

St. Monica Catholic School

Entrance Song:

The purpose of this song is to open the celebration, intensify the unity of the gathered people and lead their thoughts to the mystery of the season or feast. St. Pius X: We don't pray at Mass; we pray the Mass.

Sign of the Cross:

Signing with the Cross was a gesture practiced by Christians as early as the second century. Making the Sign of the Cross reminds us of our baptism, that we believe in The Trinity (3 persons in one God) and that we are willing to deny ourselves and embrace the Cross of Christ. We begin prayer: We use gestures because we pray with our whole body.

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

All: **Amen**

Liturgical Greeting:

Good Morning is not used, not because we are unfriendly, but because it is not a proper liturgical greeting. Our greeting has its origins in the Sacred Scriptures and sets the tone for the sacred action about to occur. It is a prayer that the people actually experience the presence and power of the Lord in the assembled community.

Priest: The Grace and Peace of Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

Our Response: **And with your spirit.**

Penitential Rite:

In this rite the whole assembly proclaims itself sinful before a merciful and forgiving God. We are not called to just make an examination of conscience but also a proclamation of faith in God who is loving, kind and the source of all mercy and healing.

Confiteor:

An ancient prayer option still used to express our trust in God's mercy and forgiveness.

I confess to Almighty God, and to you my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault through my most grievous fault; Therefore I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God. Amen

Kyrie:

A prayer from our Greek roots praises the risen Lord for His goodness and implores His bounty on behalf of all humankind.

Lord Have Mercy, Christ Have Mercy, Lord Have Mercy

Gloria:

An ancient hymn in which the Church, assembled in the Spirit, praises the Father and the Lamb. It is modeled upon the psalms, canticles, and proclamation of the angels at the Nativity.

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

Opening Prayer or Collect:

The priest invites the people to pray, and together we spend some moments in silence so we may realize we are in God's presence and we may call petitions to mind. This is when we present our personal needs to God. The priest gathers our prayers and the assembly makes the prayer their own by responding: **Amen**

Liturgy of the Word:

We actively listen to God's Word proclaimed and allow it to nourish our hearts. The Scriptures come to us from an oral tradition. When the Scriptures are read in the Church, God Himself is speaking to His people. The readings must therefore be listened to by all with reverence.

The First Reading:

This is usually taken from the Hebrew Scriptures. This reading manifests the church's firm conviction that all Scripture is the Word of God.

...The Word of the Lord ...**Thanks be to God.**

Responsorial Psalm:

Continuing the practice of the Jewish synagogue, Christians traditionally sang a psalm or biblical canticle after the first reading.

Second Reading:

This reading is usually from the New Testament. In it the assembly encounters the early church living its Christian faith.

...The Word of the Lord ...**Thanks be to God.**

Alleluia:

The Hebrew "alleluia" means "Praise Yahweh" or "Praise God."

Gospel:

(All Stand as a sign of respect and alertness in the presence of the risen Lord)

Priest: The Lord be with you.

All: **And with your Spirit.**

Priest: A reading from the Holy Gospel according to N.

All: **Glory to you O Lord.**

Priest: The Gospel of the Lord....

All: **Praise to you Lord Jesus Christ.**

The Creed:

This serves as a way for the people to respond and to give their assent to the Word of God heard in the readings and through the homily. The people accept God's Word by renewing their baptismal beliefs before they move on to the celebration of the Eucharist. We use the Nicene Creed handed down to us from the early church.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father, through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

I believe in the Holy Spirit the Lord the giver of life, who with the Father and the Son He is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church.

I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and life of the world to come. Amen.

General Intercessions:

Here the people exercise their priestly function by interceding for all humankind.

All: **Lord, hear our prayer.**

The Liturgy of the Eucharist:

The Liturgy of the Eucharist corresponds to the words and actions of Christ: (1) In the preparation of the gifts, bread, wine and water are brought to the altar, the same elements which Christ used; (2) the Eucharistic prayer is the hymn of thanksgiving to God for the whole work of salvation; the offerings become the body and blood of Christ; (3) the breaking of the one bread is a sign of the unity of the faithful, and in communion they receive the body and blood of Christ as the apostles did from His hands.

Preparation of the Altar & Gifts:

The altar is prepared; the gifts are presented as a sign of the community's desire to incorporate itself in the sacrifice of Christ (reminiscent from when Christians brought gifts from their homes); the bread and the wine are placed on the Altar as the Presider praises God for His gifts which will become the Body and Blood of the Lord.

Collection:

The Assembly now gives their weekly offering. As God has blessed us, we now give to the support of the community and its many ministries. Members contribute a percentage of their income. We use the Biblical concept of "Stewardship" in giving back a portion of what we have received. Visitors are also welcome to give to the support of our community and its ministry to tourists. It is a symbolic expression of the Assembly's participation in the Eucharist and in the social mission of the church.

Prayer over the Gifts:

Priest: Pray my brothers and sisters that these our gifts may be acceptable to God our Almighty Father. (or similar words)

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

The people's response indicates the assembly's request of divine acceptance and expresses the community's desire to unite itself with the offering to come.

Preface:

The preface is a statement of the special reason for praising God, especially God's work in creation and redemption.

Presider: The Lord be with you.

Assembly: **And with your spirit.**

Presider: Lift up your hearts.

Assembly: **We lift them up to the Lord.**

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

Assembly: **It is right and just.**

Sanctus:

A prayer of praise taken from Scripture in which we join all creation in giving praise to the Father through Christ.

Holy, holy, holy, Lord, God of hosts.

Heaven and earth are full of Your glory.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord. Hosanna in the highest.

The Memorial Acclamation:

This acclamation manifests the assembly's active participation in the Eucharistic Prayer.

Priest: The Mystery of Faith

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

-or-

When we eat this Bread and drink this Cup, we proclaim your Death,

O Lord, until you come again.

-or-

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

The Lord's Prayer:

We pray the prayer Jesus taught. Being true to the Scriptures we add an embolism said by the Priest followed by a traditional prayer of praise.

Our Father, who art in heaven,

hallowed be thy name; thy kingdom come;

thy will be done on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses as we forgive those who trespass against us;

and lead us not into temptation,

but deliver us from evil.

[Embolism, said by Presider - followed by this prayer of praise]

For the kingdom, the power and the glory are yours,

now and forever. Amen

Sign of Peace:

We have just prayed that we be forgiven as we forgive those who sin against us. We now make a physical gesture showing our desire for peace in our community and in our world. To make this sign with a stranger is not fake, but rather shows our desire and prayer for peace with all. Not only is this sign a call to reconciliation and unity but a gesture which expresses that Christ is present in the Assembly. **Our greeting is Peace be with you.**

Priest: Peace of the Lord be with you always.

All: **And with your spirit.**

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

Lamb of God:

Jesus was first recognized by His disciples after His Resurrection in the breaking of the bread. As we break the bread we recognize Him once again by singing this prayer.

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

**Lamb of God you take away the sins of the world:
have mercy on us.**

**Lamb of God you take away the sins of the world:
grant us peace**

Priest: Behold the Lamb of God

Behold him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb.

All: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed. (Matt 8:8)**

Communion Song:

This song expresses the spiritual union of the communicants who join their voices in a single song showing joy and making the communion procession an act of unity. Receiving Communion is our most sacred sign showing that we believe in Christ as Lord and Savior. We accept Him now into our hearts and lives. Those who believe that Jesus Christ is truly present in the Eucharist and are in union with the Catholic Church (since communion is a sign of unity) are welcome to receive. Others who have a desire to receive may be hearing God's invitation to greater participation in our faith family. We invite you to call the office to meet our Pastor and discuss your situation. The appropriate sign of reverence before receiving Eucharist is a reverent bow. One may receive on the tongue or in the palm of the hand. We ask those who are ill to refrain from receiving from the Chalice.

Prayer After Communion:

In this prayer, the priest petitions for the effects of the mystery just celebrated, and by our acclamation, Amen, the people make the prayer their own.

The Final Blessing:

In this final blessing, the priest prays that the greatest of all benefits may be given in abundant measure to those who have shared in God's word and Christ's body.

The Dismissal:

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

Priest: Go in peace to love and serve the Lord.

Our Response: **Thanks be to God.**

Recessional:

We ask that people remain in their pew until the song is finished or at least until the Presider has left the Church. Music is an integral part of our Liturgy. In singing, we blend our voices as one in praise of the God who loves us and who has called us into being.

May God continue the good work He has begun in you. Thank you for celebrating with us. If you have any questions about our faith call us at the parish office.

St. Monica, Pray for Us