

Liturgy Office

St. Peter the Apostle

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The Celebration of the Christian Mystery



Why the liturgy?

1066 In the Symbol of the faith the Church confesses the mystery of the Holy Trinity and of the plan of God's "good pleasure" for all creation: the Father accomplishes the "mystery of his will" by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.¹

Such is the mystery of Christ, revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the "plan of the mystery"² and the patristic tradition will call the "economy of the Word incarnate" or the "economy of salvation."

1067 "The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby 'dying he destroyed our death, rising he restored our life.' For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth 'the wondrous sacrament of the whole Church.'"³ For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.

1068 It is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world:

For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.⁴

What does the word liturgy mean?

1069 The word "liturgy" originally meant a "public work" or a "service in the name of/on behalf of the people." In Christian tradition it means the

participation of the People of God in "the work of God."⁵ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

1070 In the New Testament the word "liturgy" refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity.⁶ In all of these situations it is a question of the service of God and neighbor. In a liturgical celebration the Church is servant in the image of her Lord, the one "leitourgos";⁷ she shares in Christ's priesthood (worship), which is both prophetic (proclamation) and kingly (service of charity):

The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In its full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.⁸

Liturgy as source of life

1071 As the work of Christ liturgy is also an action of his Church. It makes the Church present and manifests her as the visible sign of the communion in Christ between God and men. It engages the faithful in the new life of the community and involves the "conscious, active, and fruitful participation" of everyone.⁹

1072 "The sacred liturgy does not exhaust the entire activity of the Church":¹⁰ it must be preceded by evangelization, faith, and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity.

Prayer and liturgy

1073 The liturgy is also a participation in Christ's own prayer

addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal. Through the liturgy the inner man is rooted and grounded in "the great love with which [the Father] loved us" in his beloved Son.¹¹ It is the same "marvelous work of God" that is lived and internalized by all prayer, "at all times in the Spirit."¹²

Catechesis and liturgy

1074 "The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows."¹³ It is therefore the privileged place for catechizing the People of God. "Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men."¹⁴

1075 Liturgical catechesis aims to initiate people into the mystery of Christ (It is "Mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries." Such catechesis is to be presented by local and regional catechisms. This Catechism, which aims to serve the whole Church in all the diversity of her rites and cultures,¹⁵ will present what is fundamental and common to the whole Church in the liturgy as mystery and as celebration (Section One), and then the seven sacraments and the sacramentals (Section Two).

Source: Catechism of the Catholic Church (Paragraph 1066—1075)

“First of all, every sacrament is a celebration of one or another facet of the journey of conversion, and the Eucharist keeps us going and provides us with necessary nourishment along the way.

Second, every sacrament is a celebration of the Paschal Mystery—Jesus’ life, death and rising—and the Eucharist is its most condensed and perfect expression.

Third, the Eucharist is the sacrament that connects, recapitulates and intensifies the promises we have made in every other sacrament.

And finally, Eucharist so clearly illustrates the fundamental structure in every sacrament, the structure of word and response, of listening and loving, that it serves as a model and summary of the whole of the sacramental economy.

1. Eucharist is that repeatable sacrament which sustains us on this lifelong journey of conversion.

2. The *Constitution on the Sacred Liturgy (CSL)* points to the foundation of the church’s sacramental patterns of prayer in the Paschal Mystery of Christ and in the church that continues His saving presence.

3. The Eucharist is the culmination of Christian initiation...and as those who know they need the grace of God and the nourishment of holy food and drink to live a faithful life. The Eucharist empowers our promise-keeping.

4. In each of our sacraments the community is first gathered to hear again the invitation of God and then, and only in the power of God’s life-giving Spirit, are we able to respond in loving. The holy life is, after all, a matter of God’s initiative.

The Eucharist celebrates all of our experiences, small and great alike.”

November 2010-New schedules

November 25-Thanksgiving Holiday

November 28-1st Sunday of Advent

December 16—Advent Reconciliation in Church from 7 to 9PM

December 24-Christmas Eve (Friday)

December 25-Christmas Day (Saturday)

January 1-New Year’s Day (Saturday)

Scripture Study twice a month on a Wednesday morning at 9AM or on Thursday evening at 7PM. If you are interested, please call me on ext 201 to register...

Liturgical Ministers: Thank you for all of you assistance and cooperation during this transition of staff over the past six months or so. You have all been patient, helpful, loving and very kind.

2011 Workbook for Lectors Available

Lectors, the 2011 workbooks are available for pick up in in the Parish Office. Please call me to set up a time to pick up your book. The new workbook takes effect with the 1st Sunday of Advent which is November 28, 2010.

Altar Candles

Thank you for your time setting up for Mass, your participation in the Mass and for the clean up after Mass. **PLEASE do not blow out the candles.** When the candles are extinguished in this manner, hot wax is being blown onto the altar and floor. There is a large snuffer hanging on the side of the cabinet in the sacristy that should be used to extinguish all candles in the church. Thank you.

Eucharistic Ministers

All Eucharistic Ministers who are serving at Midnight Mass this Christmas, the choir will be in the loft. You will have to go up to the loft to serve Communion to the choir..

Also, Fr. Slawek pointed out to me that is it inappropriate when serving Eucharist to the community to call them by name. First of all it may make people uncomfortable, especially when you are only doing it to a select few. Also, the focus of Eucharist should always be on Jesus and the gift that we are receiving through you. Thank you.

Reverence of the Eucharist

There have been a few occurrences when a parishioner has found a host in the parking lot of the church after Mass. This is a grave offense to the Body of Christ.

As Liturgical Ministers, it is our responsibility to not only serve the community of St. Peter the Apostle, but also to protect the Body and Blood of Jesus.

If someone approaches the Table of our Lord and does not consume the Eucharist, it is our responsibility to ask that person why or by protecting our Lord, take the Body of Jesus back.

At this point, we do not know if the host that was found in the parking lot was consecrated or not. It could be that someone is taking an unconsecrated host from the ciborium at the back of the Church.

Please be aware of these occurrences and keep your eyes open. If you confront someone, please be gentle and kind.

If you do not know how to handle the situation, please see Fr Slawek, Fr John or Carol Schubert so we can address the situation immediately.

Thank you for your cooperation and attention to this matter.

Liturgical Minister Schedules

The current schedule runs through February 2011. There have been times when people have neglected to find a replacement for a Mass that they were absent from. We all have memory loss at times, but it is important that every attempt is made to find a replacement. With accepting a role in ministry, there comes responsibility and accountability. If at this time you feel you cannot make this commitment to God’s community, please call me to be taken off of the schedule. I also apologize for the errors in the schedules. This has to be one of the most challenging parts of my job. My hope is that this transition will become smoother with time. Thank you for your patience and understanding.