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the

Liturgical

flame

ADDRESSING THE NEEDS OF ST. STEPHEN THE MARTYR
LITURGICAL MINISTERS

What's in a Mystery?

Have you ever watched a movie, or listened to a good story teller, wondering why something appears in the scene, or what is the purpose of telling us about something which doesn't sound like it belongs to the story line? Perhaps you're a fan of Sherlock Holmes or detective novels? The archeologist and the historian look at artifacts and try to uncover the meaning of someone or something of long ago. Discovering the meaning that is hidden below the surface, about something that is initially unknown, or not obvious, is what we recognize as a mystery. Without realizing, we can easily walk through life amidst many mysteries!

Mysteries are about the unknown. We are more familiar with another term that we use all the time in the Church, Sacrament. The word mystery comes from the Greek word, 'mysterium'. We are more familiar with the translation by the Roman language of Latin, 'sacramentum'. Unlike a sign tells us to 'Stop', or to 'Go', a sacrament has a deeper meaning. On the surface the Sacrament may be bread or water or wine. The mystery of our Sacraments gives us a participation in 'Divine Life'; the graces we receive from God through Jesus to help us in everyday life and our salvation.

There are many mysteries in everyday life. Most of these mysteries are not always difficult to uncover. As Christians we celebrate our Faith through a number of mysteries. In a general sense, we are all sacraments! We see the flesh and blood of others, but we are all made in the image of God which is a mystery to us; we are also spirit.

The Mass is a mystery. Through the Mass we learn about who we are, where we come from, and where we are going. The Mass is more than prayers and stories! The Mass is a re-presentation of the Paschal mystery of the Son of God! Through the Mass we receive food for our souls.

We celebrate Easter every year to specially remember Je-

sus' passion, death and resurrection. There is mystery behind this paschal mystery, this Sacrament! From His Paschal mystery comes all the Grace that we need for our salvation, to be in Heaven for eternity. And, through His Paschal mystery comes the Graces through seven Sacraments

The mystery, what is not seen, about our Sacraments is the source of strength for being and maintaining our Faith as children of God. Through the Sacraments of Initiation, Baptism, Eucharist, and Confirmation, we become a child of God and strengthened through the indwelling of the Holy Spirit. This Sacraments of Initiation bring us into the fullness of the Church. These are visible with water, oil, and chrism. We eat every day to keep our bodies going. But to keep our spiritual soul healthy we have the Eucharist. To help teach us and to provide moral and spiritual support we have Holy Orders. Matrimony provides a bonding with God to share in the creation of new life, bringing them up to know God and who they are, and we have the Sacraments of Penance and Anointing of the Sick to help heal the soul and sometime the body and mind.

Our lives are full of mysteries. Jesus through His Paschal mystery, His passion, death, and resurrection provided us, His Church, you and me, and the Sacraments all with visible and invisible, material and spiritual parts, to bring us together with Him into Heaven which was the original purpose meant by God from the time of Adam and Eve – our salvation!

By:
Deacon Paul Tomaso

ST. STEPHEN THE MARTYR HOLY WEEK

MARCH 28 – APRIL 4

March 28: Palm Sunday

**5:00 p.m. Saturday, 7:30 a.m., 9:00 a.m., 10:30 a.m., 10:35 am
12 noon, 6:00 p.m.**

Blessing of Palms, Reading of the Passion at all Masses

March 29: Chrism Mass at the Cathedral

Sacred Oils blessed by the Archbishop, Renewal of Priestly Promises

April 1: Holy Thursday: Evening Mass of the Lord's Supper 7:00 p.m.

Washing of Feet and Eucharistic Procession & Adoration, Reception of Oils

April 2: Good Friday: Celebration of the Lord's Passion

3:00 p.m. & 7:00 p.m.

Reading of the Passion, Holy Communion, Veneration of the Cross

April 2: Good Friday: Passion Play 5:00 pm

Presented by St. Stephen the Martyr Youth

April 3: Easter Vigil 8:30 p.m.

Fulfills Sunday Obligation

Blessing of Fire, Water, Easter Candle, Christian Initiation of Adults and Children
Renewal of Baptism Promises

April 4: Easter Sunday

**7:30 a.m., 9:00 a.m., 9:05 a.m., 10:30 a.m., 10:35 a.m.,
12 noon, 6:00 p.m.**

Renewal of Baptism Promises at all Masses

PLEASE BE GENEROUS IN YOUR EASTER OFFERING

**ADDITIONAL RECONCILIATION
(CONFESSIONS)**

Tuesday, March 30: 4:30 p.m.-5:30 p.m. & 7:30 p.m.-8:30 p.m.

Wednesday, March 31: 4:30 p.m.-5:30 p.m. & 7:30 p.m.-8:30 p.m.

Thursday, April 1: 11:00 a.m.-12 noon & After the Evening Mass till 9:15 p.m.

Christ Has Died, Christ Is Risen, Christ Will Come Again!



Environment/Decorating Assistance Needed

It takes a small but mighty Army of individuals to turn our Worship Space over each and every Liturgical Season. We are soliciting help on the following days to prepare our space for the upcoming Seasons.

Service Hour Opportunities are available for Middle School and High School Students.

Friday, March 26th—3:30 p.m.: Lenten Decoration Removal and Preparation for Palm Sunday

Wednesday, March 31st—3:30 p.m.: Palm Sunday Decoration Removal and Preparation for Holy Thursday

Saturday, April 3rd—12:00 Noon: Easter Decorating

Please consider assisting us with this task. Contact Karen Hardy with any questions.



Hosanna to the Son of David

On Palm Sunday the Church enters the mystery of her crucified, buried and risen Lord, who by his entrance into Jerusalem, gave a glimpse of his own majesty. We carry palm branches as a sign of the royal triumph that Christ won by his acceptance of the cross. People are excited about this Messiah who has come to save them from their sin, to bring them new life. Jesus doesn't come riding into Jerusalem on a great horse, but rather a donkey. The donkey symbolizes an ordinary animal of burden. Jesus is telling us that he is entering the situation in a powerlessness state.

This year we read the Gospel according to Luke. The gospels allow us to hear how Jesus teaches us all about the power of powerlessness. Of submission. Of giving in. In the crucifixion of Jesus, we need to understand that our Savior is taking all of the negativity upon himself so that it doesn't do to us what it seemingly did to him. He frees us from the fear of what the sin of evil can do to us.

The Responsorial Psalm for Palm Sunday is taken from Psalm 22— "My God, My God, why have you abandoned me." This is the psalm that Jesus prayed as he hung upon the cross. The Church links the suffering of God's people through the ages to the suffering of Jesus Christ on the cross. As his suffering became the source of salvation for all, our suffering becomes redemptive when it is joined to the cross.

At the beginning of Mass here at St. Stephens the Priest will sprinkle the branches with holy water and the Deacons read the account of the Lord's Entrance from the Gospel according to Luke. The procession then occurs as we as a congregation sing "Jesus the King". The procession is one of the key points of the liturgy on Palm Sunday as it commemorates the entrance of the Lord into the City of Jerusalem.

What are we Singing?

On Easter Sunday and the Feast of Pentecost we will be adding the Sequence to our Liturgical Celebrations.

A sequence is a chant sung or recited during the Mass before the proclamation of the Gospel. By the time of the Council of Trent in the 1500's, there were sequences for many feasts in the liturgical year. Until 1970, the sequence was always sung before the Gospel. Today it is brought forward in the mass and is either sung or recited right after the second reading before the Alleluia. The

sequence has its beginnings as an artistic form in early Christian hymns. Early sequences were written in rhythmic prose. Later texts were meant to be sung. Possibly one of the most well-known sequences is St. Thomas Aquinas' Pange Lingua, written in praise of the Eucharist and traditionally sung at the Eucharistic Procession at Holy Thursday's Liturgy.

Low-Gluten Breads Available

Do you suffer from Celiac Disease? If so, you can still receive Jesus Christ through the Eucharist here at St. Stephen the Martyr.

This may be a more common problem than you are aware of. One of every 133 people suffer from this condition and are unable to consume any gluten. Gluten is a protein that is found in wheat.

We purchase Low-Gluten Breads from the Benedictine Sisters of Perpetual Adoration who have made it their mission to manufacture Altar Breads. They have developed an altar bread that is made with wheat starch and water. The gluten content is 0.01%. It is made, stored and shipped in a dedicated gluten-free environment. This host has the official approval of the Church.

The Catholic Church is firmly rooted in Scripture and Tradition. In keeping with the believe that Jesus used a wheaten bread at the Last Supper, the Church has required that breads used for communion be made with wheat and contain gluten.

If you need to receive this special type of Eucharistic Host, please visit with the priest, deacon or sacristan prior to mass. They will make sure that a host is made available and consecrated at the mass. They will then instruct you where to sit inside the church and instruct you which Communion Line to enter so that you can receive.

If you are a sufferer of Celiac Disease we hope that you will find these procedures reasonable. We want to be able to bring Jesus Christ to our entire community.



Evening Mass of the Lord's Supper—April 1st, 2010



This year, the feast of the Lord's Supper falls on April 1st. The month of April has been declared the Month of the Holy Eucharist for the 2010 Year. The Lenten season ends on this evening and the Paschal Triduum begins.

Catholics gather together to pray on this evening. This liturgy commemorates the institution of the Eucharist and the priesthood as well as Jesus' command of love and service.

During the Mass of the Lord's Supper the oils that were blessed at the Chrism mass earlier in the week are received into the Parish. These are the oils that will be utilized by the Parish throughout the year. The Chrism mass is a threshold celebration that points to the Sacraments of Baptism, Confirmation, Ordination and the Anointing of the Sick. The Chrism mass is devoted to the consecration of the holy chrism and the blessing of oils used in sacramental celebrations.

Also, during this liturgy we model the service insti-

tuted by Jesus in the humble actions of washing the feet of the twelve disciples. We ask twelve individuals of our parish to represent these disciples of Christ. And have their feet washed. These representatives are active individuals of our parish who give much of their time and talent to the various ministries and activities that go on in our lively parish.

During this mass enough Eucharist is consecrated for our Good Friday Communion Services. After Communion the altar and church are stripped bare and there is a Eucharistic Procession where the Blessed Sacrament is transferred to the Altar of Repose which is in our Daily Mass Chapel.

Everyone is encouraged to spend some time in adoration before the Blessed Sacrament. Many Catholics travel to several Catholic Churches to show there reverence to Jesus Christ and adore the Eucharist throughout the evening until Midnight.

Consider making this liturgy and the adoration that follows one of your Family's Easter Triduum Traditions.

Mark Your Calendar



Stations of the Cross:

3/26/2010 2:30 p.m. (School) and 6:00 p.m.

Fish Fry: 3/26/2010 5:00 to 8:00 p.m.

Divine Mercy Sunday: Festival of Faith-6

4/11/2010

12:00 Noon through 7:00 p.m.

Jeff Cavin's Seminar:

"Matthew—The King and His Kingdom"

Sponsored by Archdiocese of Omaha

4/17/2010

9:00 a.m. to 4:00 p.m.

Reconciliation 4:00 to 5:00 p.m.

Mass at 5:00

St. Stephen the Martyr Gym

Registration Required and Flier attached to
this Newsletter

First Communion Sunday

4/18/2010

9:00 a.m.; 12:00 Noon; 2:00 p.m. and 4:00 p.m.

Regular 9:00, 10:30 and Noon masses in Gym

Confirmation

5/10/2010—6:30 p.m.

5/11/2010—6:30 p.m.

5/12/2010—6:30 p.m.

Ascension Thursday 5/13/2010

6:30 a.m.; 8:15 a.m.; Noon and 6:30 p.m.



MY GOD,
MY GOD,

WHY HAVE
YOU
FORSAKEN
ME?

Good Friday of the Lord's Passion

On this day, the parish community gathers to prayerfully recall the death of Jesus. We have one of our services at 3:00 p.m. which is close to the traditional hour of Jesus's death.

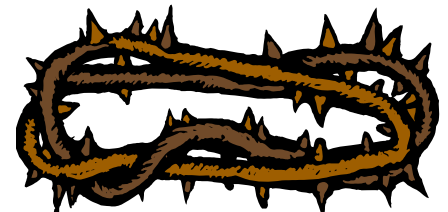
The celebration begins in silence and the mood should remain somber as we enter the church. The priest and deacon prostrate themselves in a profound act of adoration while the rest of the assembly kneels. Prostration signals the seriousness of the Good Friday Liturgy. The silence and length of the prostration should be long enough for the power of this posture to sink in and for this silence to evolve into prayer.

The Veneration of the Cross has its origins in the veneration of a relic of the true cross that Jesus died on. We are all invited to come forward and show rever-

ence to the cross. Some individuals may kiss the cross, some touch and some bow reverently. All signs of veneration are appropriate.

The Communion Rite is very simple on this day. The Eucharist for this Liturgy was consecrated at the Holy Thursday Mass.

Besides our 3:00 p.m. service and 7:00 p.m. service the Youth Group will be acting out the Passion in a Play at 5:00 p.m.



Divine Mercy Sunday

From the diary of a young Polish nun, a special devotion began spreading throughout the world in the 1930's. The message of the devotion is a reminder of what the Church has always taught through scripture and tradition. God is merciful and forgiving and we too must show mercy and forgiveness.

The Divine Mercy is based on the writings of this Polish nun, Saint Faustina Kowalska. She wrote a diary with over 600 pages of revelations that she received from God regarding his mercy.

The message of mercy is that God loves us — all of us—no matter how great our sins are.

This feast was established by Pope John Paul II on the occasion of the canonization of Sister Faustina on April 30, 2000. He stated that throughout the world the Second Sunday of Easter will be called Divine Mercy Sunday.

This year on Divine Mercy Sunday (April 11th, 2010) we will be holding a Festival of Faith here at St. Stephen the Martyr. There is a separate flier located on page 8 of this Newsletter.

Exposition & Benediction

Exposition is a manner of honoring the Holy Eucharist, by exposing the Eucharist with proper solemnity and reverence so that the faithful in attendance can pay their prayerful devotions to Jesus our Lord.

The practice of adoration traces its roots to the monasteries and convents where the Blessed Sacrament was an integral part of the structure of a cloistered life. The earlier reference to reserving the Blessed Sacrament for adoration was with St. Basil (who died in 379). Basil developed the habit of dividing the Eucharistic Bread into three parts. One part he consumed, the other part he gave to the monks and the third he placed in a repository above the altar.

In our Catholic tradition, at the moment of Consecration the gifts (bread and wine) are transformed into the Body and Blood of Christ. Adoration is a sign of devotion to and worship of the "Real Presence—the actual, substantive presence of Jesus in the Eucharist" This reserved sacrament serves as a focal point of adoration.

The host is displayed in a monstrance and placed on an altar.

Exposition and Benediction will occur during the 3:00 p.m. hour of the Festival of Faith on April 11th, 2010.



Divine Mercy Chaplet

The Chaplet of Mercy is recited using ordinary rosary beads of five decades.

Begin with the Our Father, the Hail Mary and the Apostle's Creed.

Then, on the large bead before each decade:
"Eternal Father, I offer you the Body and Blood, Soul and Divinity, of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world."

On the ten small beads of each decade, say:
"For the sake of His sorrowful Passion, have mercy on us and on the whole world."

Conclude with (Saying three times)
"Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world."

We will be praying the Divine Mercy Chaplet during the 3:00 p.m. hour of the Festival of Faith on April 11th, 2010.



April 16-17, 2010

Archdiocese of Omaha, NE

Speaker: Jeff Cavins

Friday night:

Jeff's Conversion Story

April 16, 2010

Time: 7:30-9pm

Holy Cross Church

48th and Woolworth

Omaha, NE 68131

Cost:

Freewill offering for future Faith Formation
Office Seminars

Sponsored by the Member Couples of
Legatus of Omaha

Saturday Seminar:

Matthew in a Day Seminar

April 17, 2010

Registration: 8:30am

Seminar: 9:00am-4:00pm

Confessions 4-5pm

Mass: 5:00pm

Location:

St. Stephen the Martyr Catholic Church
16701 S Street

Omaha, NE 68135

Registration Info*

Pre-Registration (by 4/1/10).....\$30

Registration (after 4/1/10).....\$40

Light refreshments will be available

Registration form required

For more information:

Peter Kennedy

pekennedy@archomaha.org

MATTHEW:

The King and His Kingdom

**Sign Up
Early**
Seating is
Limited!



Presented by Jeff Cavins
Renowned Catholic Bible Teacher!

Building on the foundation laid in *The Great Adventure Bible Timeline*, this next study in the *Great Adventure* series, *Matthew: The King and His Kingdom*, focuses on Jesus as the fulfillment of the promises of the Old Testament.

It also touches on Jesus' establishment of the Church as the Kingdom of Heaven on earth, making it an excellent introduction to the *Great Adventure* study on the Acts of the Apostles. Set in the rich context of Jesus' Jewish culture, this seminar will help you understand the universal truths of the Kingdom of God; it will help you understand more fully God's will for us today.

About the Speaker



Jeff Cavins is the creator of *The Great Adventure Bible Study System* and co-editor of the *Amazing Grace™ Series* of books.

Sponsored by:



Registration Form

Please indicate number of tickets you are purchasing below.

Price	# of People	Total
\$30 (4/1/10)	X _____	=\$ _____
\$40 (4/1/10)	X _____	=\$ _____

Make Check payable to: *Archdiocese of Omaha*
And send to:

Cavins Registrations
3900 Webster Street
Suite 200
Omaha, NE 68131

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

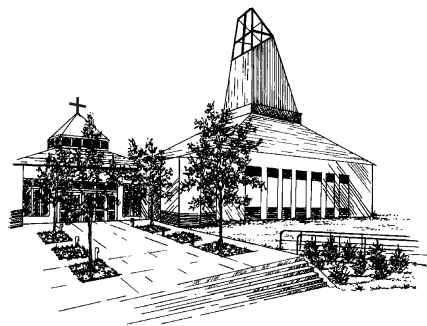
E-mail _____

(Note: Tickets will be held under Registrant's last name.)

Name(s) of those attending:

Parish or Church Affiliation _____

Festival of Faith Divine Mercy Sunday April 11: Noon – 7:00 pm



Pope John Paul II had actively promoted the message of St. Faustina. On February 22, 1931, Sister Faustina Kowalska experienced a new and life-changing vision of Christ. She saw him wearing a white robe and raising his right hand in blessing with his left hand resting on his heart from which flowed two rays of light. Jesus told her, "Paint an image according to the pattern you see, with the prayer, Jesus I trust in you."

Prayer Schedule

12:00 p.m.

Mass

1:00 p.m.

Reflective Musical Selections

1:30 p.m.

Parish Baptisms

2:00 p.m.

John Paul II, Divine Mercy Devotion
and the Culture of Life

3:00 p.m.

Chaplet of Divine Mercy
Exposition and Benediction

4:00 p.m.

Healing Service and
Sacramental Anointing of the Sick

5:00 p.m.

Rosary
Daily Mass Chapel

6:00 p.m.

Mass

Ask the Liturgical Team?

Q: Why do we all have to consume the Precious Blood from one Common Cup?

A: Our Communion Cup or Cup of the Blood of Jesus Christ has its origins in the Last Passover Celebration that Jesus presided over which He turned into our first Mass. During the formal Jewish Passover Sedar or Meal there are Four (4) cups of wine consumed. The Four Cups of wine used in the Passover Seder primarily symbolize the four distinct redemptions promised by God to the Hebrews as told in Exodus 6:6-7. (1) "I will take you out of Egypt", (2) "I will deliver you from Egyptian slavery", (3) "I will redeem you with a demonstration of my power"**(cup of redemption)** and (4) "I will acquire you as a nation". Since each of these cups of wine symbolizes an action that was performed by God, Jewish people fill a small cup or small wine glass with wine at four different points in the Passover Seder and drink each cup of wine. Jesus chose the 3rd cup as His cup of Redemption when He said "Drink from it, **all of you**, for this is my blood of the covenant." (Matt. 26:27) In

Mark's Gospel, 14:23, Jesus said "and **they all drank from it.**" As you can see the tradition of all drinking from a common Communion Cup dates back to the Last Supper itself.

Occasionally, usually during the winter or the colds/flu season, we get a few questions concerning drinking from the "common" cup. I have not been able to document anyone ever getting ill from this practice and in the absence of direction to the contrary St. Stephen the Martyr has traditionally made Communion under both species available-it is Communion with Jesus in a fuller sense may be a way to look at it.

If you are uncomfortable with partaking from the common cup you may refrain. However as you pass by the EMHC with the Cup of Precious Blood we recommend that you reverence the Cup by bowing. Should you have any questions you may direct them to Fr. Jim Tieg, our Pastor or myself Deacon Marty.

ASK THE
LITURGICAL
TEAM?

PLEASE SEND
YOUR
QUESTIONS TO
K.HARDY@
STEPHEN.ORG



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CHECK OUT PAST
ISSUES OF THE
LITURGICAL FLAME
AT **STEPHEN.ORG**
UNDER THE
LITURGY SECTION