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Volume 3, Issue 5
Fall 2010

the

Liturgical

flame

ADDRESSING THE NEEDS OF ST. STEPHEN THE MARTYR
LITURGICAL MINISTERS

You are the Laity! We need You!

In its desire to intensify the apostolic activity of the People of God the Bishops of the Second Vatican Council decided to dedicate a document to the Lay Apostolate. Even though it was promulgated in 1965 it sets the stage, even today, for the future for how the lay people are to be a part of Church. No less fervent a zeal on the part of lay people is called for today; present circumstances, in fact demand from lay people an apostolate infinitely broader and more intense. For the constant increase in population, the progress in science and technology, the shrinking of the gaps that have kept men apart, have immensely enlarged the field of the lay apostolate, a field that is in great part open to the laity alone.

The Church was founded to spread the kingdom of Christ over the earth for the glory of God the Father, to make all men partakers in redemption and salvation, and through them to establish the right relationship of the entire world to Christ. In the organism of a living body no member plays a purely passive part, sharing in the life of the body it shares at the same time in its activity. The same is true for the Body of Christ, the Church: "the whole Body achieves full growth in dependence on the full functioning of each part (Eph. 4:16).

In the Church there is diversity of ministry but unity of mission. To the apostles and their successors Christ has entrusted his power. But the laity are made to share in the priestly, prophetic and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole People of God. The apostolate is lived in faith, hope, and charity poured out by the Holy Spirit into the hearts of all the members of the Church. And the precept of charity, which is the Lord's greatest commandments, urges all Christians to work for the glory of God through the coming of his kingdom and for the communication of eternal life to all men, that they may know the only true God and Jesus Christ

whom he has sent (Jn. 17:3). On all Christians, accordingly, rests the noble obligation of working to bring all men throughout the whole world to hear and accept the divine message of salvation.

A life like this calls for a continuous exercise of faith, hope and charity. Only the light of faith and meditation on the word of God can enable us to find everywhere and always the God "in whom we live and exist" (Acts 17:28); only thus can we seek his will in everything, see Christ in all men, make sound judgments on the true meaning and value of temporal/earthly realities in themselves and in relation to man's end.

This lay spirituality will take its particular character from the circumstances of one's state in life (married and family life, celibacy, widowhood), from one's state of health and from one's professional and social activity. Whatever the circumstances, each one has received suitable talents and these should be cultivated, as should also the personal gifts he has from the Holy Spirit.

The work of Christ's redemption concerns essentially the salvation of men; it takes in also, however, the renewal of the whole temporal order. The mission of the Church, consequently, is not only to bring men the message and grace of Christ but also to permeate and improve the whole range of the temporal. The layman, at one and the same time a believer and a citizen of the world, has only a single conscience, a Christian conscience; it is by this conscience that he must be guided continually in both domains.

The lay apostolate, in all its many aspects, is exercised both in the Church and in the world. In either case different fields of apostolic action are open to the laity chief here are Church communities for purposes of this discussion.

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We need You!!! Continued from page 1

Participators in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and action of the Church. Their action within the Church communities is so necessary that without it the apostolate of the pastors will frequently be unable to obtain its full effect. The parish offers an outstanding example of community apostolate, for it gathers into a unity all the human diversities that are found there and inserts them into the universality of the Church.

Nowhere is this true as much as here at St. Stephen the Martyr Parish. At present we have over 900 Liturgical ministers and Fr. Jim would not be able to run our parish without their help and support. I realize 900 sounds like quite a few we still need additional help at

many of our masses and special liturgies: sacristans, EMHCs, ushers, and greeters. Many parishioners don't realize the "support team" of the above that is necessary to make their Eucharistic experience holy and meaningful.

The fact that St. Stephen Church needs liturgical help to support the services that we offer is not the important message that I would like you to take away from this article. As I stated above, the message from our Teaching Magisterium is that we all need to these things as a part of being a Catholic, as a part of following the mandate of Jesus Christ.*

Condensed from "Apostolicam Actuositatem."
by Deacon Marty Warwick

Understanding the Revised Mass Texts

The Liturgical Flame will be highlighting the Revised Mass Texts with each edition. The words we say at mass are undergoing a revised translation, but the flow of the Mass itself will remain the same.

This article will focus on the Introductory Rites of the mass. The priest normally greets us by saying "The Lord be with you." We respond "And also with you". This is changing. We will now answer "And with your Spirit." This is a closer translation of the Latin, "*et cum spiritu tuo*"

The revised translation reminds us as participants in the mass that we are entering a sacramental liturgy and that our responsibilities during this time is prayer.

"And with your spirit" is located many places in the Bible, 2 Timothy 4:22, Galatians 6:18; Philippians 4:23, and Philemon 25. In all these bible verses, Paul is ad-

ressing the words to the Christian Community.

The revised translation roots us more deeply into the scriptures given to us by Jesus Christ.

The Confiteor is also changing. The new translation has us more grandly express the seriousness of our sin and the sincerity of our contrition. It offers a humbler way to collect ourselves before stepping any further into prayer.

Please look at the tables below and see the translation changes. We are anticipating these changes occurring with the 1st Sunday of Advent in November 2011.

The next edition of the Liturgical Flame will explain the changes occurring with the Gloria and the Liturgy of the Word.

Current Translation	New Translation
Priest: "The Lord be with you." Congregation: "And also with you."	Priest: "The Lord be with you." Congregation: "And with your spirit."
Confiteor I confess to almighty God, And to you, my brothers and sisters, That I have <u>sinned through my own fault</u> In my thoughts and in my words, In what I have done, And in what I have failed to do; <u>And</u> 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.	Confiteor I confess to almighty God, And to you, my brothers and sisters, That I have <u>greatly sinned</u> In my thoughts and in my words, In what I have done, And in what I have failed to do; <u>Through my fault, through my fault, through my most grievous fault; therefore</u> 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.

High School EMHC's and Lectors

If you are a Junior or a Senior and have been mandated through your Parochial High School we would love to have you consider serving your parish family as an Eucharistic Minister or Lector.

If you are mandated and/or are being mandated this fall, please contact Karen Hardy at k.hardy@stephen.org or 861-4537 to be placed on the weekend liturgical schedule.

If you are not able to commit to the schedule, feel free to serve as a sub at any mass you attend. Thanks for prayerfully considering assisting your parish family here at St. Stephen the Martyr.



Liturgical Vacation Requests

It is time again to send your vacation request for the upcoming liturgical scheduling cycle. The next schedule will be prepared in September for the weekends occurring from October 2010 through January 2011.

This is a very busy time of year for everyone with Husker Football Season and the impending Holiday Season. Please be courteous and send us your schedule so that we can block you out on the weekends you are unable to assist us with your liturgical talents.

Please email those requests to Karen Hardy at

k.hardy@stephen.org or contact me at 861-4537.

Also, if you are no longer interested in performing your liturgical ministry obligation, this is an excellent opportunity to be removed from the schedule.

If your personal schedule has changed and you would like to request a different mass time, this again is an excellent time to let Karen know of those changes.

Watch for your schedule in the mail close to the end of September, 2010.

Fall Server Training Dates

Training opportunities are available for those students entering 5th Grade through 8th Grade.

SSM 5-Day School Students: These students have received the majority of the server training during their 4th grade year at school. There will be a refresher course held that will expand the server training responsibilities to include the weekend liturgies. We will be holding a session on Thursday, August 26th from 3:30 p.m. to 5:00 p.m. Parents should plan on attending the first 15 minutes of the session. If parents are unable to attend, please contact Karen Hardy. During this session we will determine which mass your student will be serving at for the weekend liturgies.

Server Training for those who have received no training in the past: This training session is for those students who have NEVER been trained as a server. This training is suited for our students that attend Reli-

gious Education, who have recently moved into our parish and those students in the 5-Day school who haven't been previously trained. This training session will be held on Saturday, August 21st from 8:00 a.m. to 10:30 a.m. in the Worship Space. Parents should plan on attending the first 15 minutes of the session.

Any questions regarding Server Training, please contact Karen Hardy at 861-4537 or k.hardy@stephen.org.





Mark Your Calendar

August 27th and 28th: Parish Festival Weekend

Saturday Evening— 5:00 p.m. mass in the church

— 5:05 p.m. mass in the gym

Sunday Morning — No 10:35 a.m. mass in the gym

August 31st: EMHC and Lector Training 7:00 p.m.

Must have attended Archdiocesan Training

October 24th through October 27th:

Annual Parish Mission

November 1st: All Saints Day:

November 28th: 1st Sunday of Advent

New Liturgical Year

Liturgical Needs

Children's Liturgy:

The Children's Liturgy ministry needs volunteers during the Mass of your choice to keep this invaluable program going strong! Your help, even just a couple times a year, would be greatly appreciated! Various positions are needed to be filled. Call or email Sandy Hannibal Kimmey at 884-4422 or

hannibalkimmey@cox.net for details on the fun and rewarding ministry.

Teen Choir:

Do you enjoy singing? Then you might enjoy singing and praying for our Sunday evening 6:00 p.m. mass. We sing once a month. Please contact Jim Farley at jfarley@tconl.com for details regarding the teen choir.

Mass Liturgical Ministers:

Hospitality: Assistance needed at 10:30

Ushers: Assistance needed at 5:00, 10:30 and Noon

EMHC: Assistance needed at 5:00, 10:30, Noon and 6:00

Lectors: Assistance needed at 10:30 and Noon

Greeters: Assistance needed at 5:00, 10:30, Noon and 6:00

Please contact k.hardy@stephen.org or 861-4537 for further information

LORD, I LOVE YOUR COMMANDS PSALM 119

“Sacred” Liturgical Silence

During the mass there are several purposeful periods of Sacred Silence. Do these instances make you feel uncomfortable, questioning if the priest is forgetting something, or do you think he maybe fell asleep? Those are specifically placed in the liturgy to give us moments to think about what we have just heard or done.

The first period of Sacred Silence occurs immediately prior to the Penitential Rite. The Penitential Rite is a form of general confession that takes place at the start of each Mass. This period of silence allows us to think about all of the sins that we have committed since the last time we received the Eucharist.

Periods of Sacred Silence should also occur after the 1st Reading, Responsorial Psalm, 2nd Reading and the Gospel. Those periods allow us all time to absorb the Word of God that was just proclaimed to us by the Lector and the Deacon or Priest.

Another period of Sacred Silence occurs after the Homilist has completed the homily. This allows us to soak

up the words that God has given our Priests and Deacons. Each homilist interprets God's words differently and this time allows us to continue to ponder on the interpretation provided to us.

During the Eucharistic Prayers of the Mass, there is another opportunity for Sacred Silence. We offer intercessory prayers to those that have gone before us. The silence allows us to ponder the lives and actions that those individuals performed prior to their death that led them to Christ and the eternal life.

The last opportunity of Sacred Silence is following Communion. This gives us an opportunity to thank God and be grateful for the kindness and mercy he has supplied us by dying for us on the cross.

Next time you attend mass, thoughtfully think about each of these areas of the liturgy. You'll be surprised how important these little moments of time can add so much to your personal prayer time.

ADULT FAITH FORMATION/EDUCATION
FALL OF 2010

ACTS of the Apostles - Monday 6:30 pm – Parish Center
Facilitators Bob & Wendy Synowicki – 896-2218

Advanced Apologetics - Tuesday 9:30 am – Parish Center
Childcare Provided

Advanced Apologetics - Tuesday 7:00 pm – Parish Center

Topics for FALL:

- Critical Thinking-the Art of Effective Reasoning
- Faith and Reason
- Evolution vs Creationism
- Introduction to Vatican II
- Introduction to the Writings of John Paul II
- Archeological Discoveries

Facilitators Deacon Marty Warwick – 861-4506 or
Donna Garrett – 895-9380

Lectio Divina – 1st Wednesday 9:15 am – Daily Mass Chapel

Childcare Provided

Contact Eva Winkeler - 964-2331

Sacred Scripture Classes

Gospel of Matthew

Wednesday 9:30 am – Parish Center – Childcare Provided

Wednesday 7:00 pm – Parish Center

Men's Class – 2nd & 4th Saturday 7:30 am – Parish Center

Facilitator Deacon Marty Warwick – 861-4506

Breaking Open the Word - Thursday 9:30 am – Parish Center

Facilitator Deacon Marty Warwick – 861-4506

The Bible Timeline - Thursday 6:30 pm – Parish Library

Facilitators Bob & Wendy Synowicki – 896-2218

ENDOW – Friday 9:00 am – Parish Center – Childcare Provided

Facilitator Kathy Wiese - 891-5033

Women's Bible Class - 2nd Saturday 8:00 am – Parish Center

Facilitators Jan Mitchell - 895-3215 or Janice Dethlefs – 895-9039

Registration available online at www.stephen.org for all classes.

Ask the Liturgical Team?

Q: Why don't Catholic's recite the entire "Lord's Prayer".

A: The words "For thine is the kingdom and the power and the glory forever and ever", are not contained in the New American Bible, the translation utilized by Catholics.

The earliest transcripts of Matthew 6:13 do not record Jesus saying the above. This is a doxology added to the Lord's Prayer by pious Christians as noted in such early writings as The Didache.

"For thine is the Kingdom..." is called the Final Doxology. When pray it at mass it is separated from the Our Father by an interspersed prayer ("Deliver us, Lord...". This allows us to acknowledge that it does not properly belong to the Our Father as it was given to us by Christ.

The doxology originated as a gloss added to an early manuscript by a copyist. Later copyists mistook the gloss as part of the Scripture text and incorporated it into the Bible by mistake. Protestants relied on

these manuscripts of the Bible when compiling their translations of Scripture. Catholic translations of Scripture do not include the doxology in the Our Father because biblical scholarship now concludes that it is not original to Scripture.

Q: Why are the Mass Texts being revised?

A: Our current translation dates to 1973. Translators now have a better sense and meaning of the original texts and of the demands of oral proclamation. The revised translations will have more depth.

As congregations say and hear the new words, we should be able to appreciate even more the value of the faith they hold so dear.

Overall, the revised translation is trying to achieve a greater adherence to the original Latin.

ASK THE
LITURGICAL
TEAM?

PLEASE SEND
YOUR
QUESTIONS TO
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ISSUES OF THE
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AT STEPHEN.ORG
UNDER THE
LITURGY SECTION