



Inside
EMHC Lector
Training Schedule
Page 3



Fall Altar Server
Training
Page 4



Revised Mass
Text Education
Page 5

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flame

ADDRESSING THE NEEDS OF ST. STEPHEN THE MARTYR
LITURGICAL MINISTERS

The Holy Spirit is Love

Vatican City, June 4th, 2006—A translation of Benedict XVI's address at the Mass of Pentecost celebrated in Saint Peter's Square

Dear Brothers and Sisters!

On the day of Pentecost, the Holy Spirit descended with power on the apostles; thus began the mission of the Church in the world. Jesus himself had prepared the Eleven for this mission by appearing to them on several occasions after his resurrection (Acts 1:3)

Before the ascension to heaven, "he charged them not to leave Jerusalem, but to wait for the promise of the Father" (Acts 1:4-5): that is, he asked them to stay together to prepare themselves to receive the gift of the Holy Spirit. And they gathered in prayer with Mary in the Cenacle, while awaiting this promised event (Acts 1:14)

At times it is thought that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment. The Lord certainly does ask us for our collaboration, but before any other response his initiative is necessary: His spirit is the true protagonist of the Church. The roots of our being and of our action are in the wise and provident silence of God.

The images used by St. Luke to indicate the irruption of the Holy Spirit—wind and fire—recall the Sinai, where God revealed himself to the people of Israel and offered his covenant. The feast of Sinai, which Israel celebrated 50 days after the Passover, was the feast of the Covenant.

On speaking of the tongues of fire, St. Luke wants to represent Pentecost as a new Sinai, as the feast of

the new Covenant with Israel is extended to all the nations of the earth. The Church has been catholic and missionary from her birth. The universality of salvation is manifested with the list of the numerous ethnic groups to which those belonged who heard the apostles' first proclamation.

The People of God, which had found its first configuration in Sinai, extends today to the point of surmounting every barrier of race, culture, space and time. As opposed to what occurred with the tower of Babel, when people wanted to build a way to heaven with their hands, they ended up by destroying their very capacity to understand one another mutually. The Pentecost of the Spirit, with the gift of tongues, shows that his presence unites and transforms confusion into communion. Man's pride and egoism always creates divisions, builds walls of indifference, hatred and violence.

The Holy Spirit, on the contrary, makes hearts capable of understanding everyone's languages, as it re-establishes the bridge of authentic communication between earth and heaven. The Holy Spirit is Love.

But, how is it possible to enter into the mystery of the Holy Spirit? How can the secret of love be understood? The Gospel passage takes us to the Cenacle, where, the Last Supper being over, an experience of disconcert saddened the apostles. The reason was that Jesus' words aroused disturbing questions. He spoke of the world's hatred of him and of his own, he spoke of his mysterious departure; much remained to be said but at that moment the apostles were not able to bear the weight.

Continued Page 2

The Holy Spirit is Love.....Continued from page 1

To console them, he explained the meaning of his departure: He would go, but he would return: meanwhile, he would not abandon them, would not leave them orphans. He would send the Consoler, the Spirit of the Father, and the Spirit would enable them to know that Christ's work is a work of love: love of him who gave himself, love the Father who has given him.

This is the mystery of Pentecost: The Holy Spirit illuminates the human spirit and, on revealing Christ crucified and risen, indicates the way to become more like him, that is, to be "expression and instrument of love that comes from him" The Church, gathered with Mary, as at her birth, today implores: "Veni Sancte Spiritus!" — Come Holy Spirit, fill the hearts of the thy faithful and enkindle in them the fire of thy love! Amen.



Sacristan Needed

We are still in need of an individual to assist us with our Gymnasium Masses once every four weeks.

This individual assists the Priest and Deacon in preparing the Worship Space for the Celebration of the Eucharist.

If you are interested in serving in this rewarding liturgical role, please contact Karen hardy at 861-4537 or k.hardy@stephen.org

Summer Schedule

The Summer Liturgical Schedule should have arrived in your U.S. Mailbox. They include the schedules for the months of June, July, August and September.

If for some reason you did not receive a schedule, please email k.hardy@stephen.org or contact me via phone at 402-861-4537.

HomeBound EMHC Ministry Chairperson Needed

I would like to thank John Kolar for his years of service to the HomeBound EMHC Ministry. John is planning on leaving the Omaha area and our St. Stephen the Martyr Parish Family. We are actively recruiting for an individual to lead this ministry.

The Chairperson is responsible for maintaining the listings of individuals needing to receive Holy Eucharist either in their private homes or at Brookstone or Walnut Grove Retirement Communities. The EMHC Homebound ministers are divided up into weekend teams and this individual works with a weekend team leader to ensure that all Homebound parishioners receive the Eucharist.

If you are interested in this fulfilling ministry, or would like to learn more about the Homebound ministry, please contact Karen Hardy at 861-4537 or k.hardy@stephen.org



EMHC and Lector Training Dates Announced:

The Archdiocesan Training Dates for Eucharistic Ministers of Holy Communion (EMHC) and Lectors have been announced. We are always in need of more individuals to perform these liturgical tasks at our various liturgies.

The Criteria for becoming an EMHC and Lectors include the following:

- Must be a high school junior or older
- Must be a person aware of the responsibilities that come with being a minister in the Church. For example, will that person be a positive role model and avoid scandal.
- Must be a person who possesses the ability for meeting and being with other people.
- Must be a person able to understand the basic theology of this ministry, after attending the preparation class.
- Must be a person who is able to understand how God works in his/her life on a daily basis.
- Must be a person who is able to share his/her religious values.
- Must be a person who has an awareness of his/her ability to minister to others.
- Must be able to recognize and appreciate his/her own personal gifts.
- Must possess a spirit of generosity and a willingness to be of service to the community.
- Must be a person who relates well with peers on a variety of levels. High school students should relate

well to other students and faculty, adults in a parish should relate well to the local church community.

- Must be a person of high moral stands and personal values.

Attendance at the following events are necessary to become an EMHC or Lector.

1. Archdiocesan Training (3 Opportunities available)
 - Tuesday, August 16, 2011 at St. Leo's 7:00 to 10:00 p.m.
 - Monday, August 22, 2011 at St. Vincent DePaul 7:00 to 10:00 p.m.
 - Sunday, August 28, 2011 at St. Columbkille 1:30 to 4:30 p.m.
2. St. Stephen the Martyr Internal Training
 - Tuesday August 30th, 2011 in the Worship Space at 7:00 p.m.
3. Mandation Ceremony
 - Thursday, September 1, 2011 at St. Cecilia's Cathedral at 7:30 p.m.

If you are interested in learning more about these ministries or if you would like to sign up to attend the archdiocesan training, please contact Karen at 861-4537 or k.hardy@stephen.org

Attention High School Juniors and Seniors

If you are interested in becoming an EMHC or Lector, or are being trained through your Catholic High Schools, we would love to have you serve and assist here at your Parish Family as a liturgical minister. You would be scheduled at least once a month for the mass of your choice.

We are always in need of more individuals and it is a wonderful way for you as the future of our Catholic Faith to become involved at the parish level.

Please contact Karen Hardy and she will have you placed on the list for approval by Father Jim and pre-registered for the Archdiocesan training. Training dates are listed in the above article.



Thank You—Graduates

We would like to thank and honor the following high school students who were recently decommissioned as Senior Servers: Emily Compas, Samantha Cox, Joe Farley, Becky Finger, Catie Finkenbiner, Juli Groff, Logan Hepp, Karen Illg, Madison Hoge, Allison Jones, Alex Marichal, Eddie McGonigal and Katie Nelson. We thank you for your years of service to our parish.

We are also saying thank you to the following graduates who served as EMHC's and Lectors at our Weekend Liturgies: Logan Hepp, Brittany Hytrek, Lauren Kolkman, Katie Nelson and Abby Wawers. Please know that you are welcome to serve as substitutes in the future on any weekend you are home from college. We will always welcome you back to your Parish Family with open arms.

Fall Altar Server Training Dates:

Any students who are in the 5th grade or older are eligible to become Altar Servers at our weekend liturgies.

To provide a smoother and well-organized training session we are offering three sessions to divide the future Altar Servers into smaller groups.

We will begin in the Gathering Space. We are signing up servers for the 5:00 p.m. Saturday; 7:30 a.m.; Noon and 6:00 p.m. Sunday liturgies. You will be scheduled at the 9:00 or 10:30 Sunday morning masses if you already have another family member serving in a liturgical role at those masses.

Training sessions will be held on:

Saturday August 20th from 8:00 a.m. to 10:30 a.m. (Parents should plan on staying for the first 20 minutes.)

Monday August 22nd from 3:30 p.m. to 5:00 p.m. (SSM 5-Day School Students with Last Name A-K) (Parents should plan on staying for the last 20 minutes.)

Wednesday August 24th from 3:30 p.m. to 5:00 p.m. (SSM 5-Day School Students with Last Name L-Z) (Parents should plan on staying for the last 20 minutes)

If you have any questions regarding the training sessions please contact Karen Hardy at k.hardy@stephen.org or 402-861-4537.



Assumption of the Blessed Virgin Mary

This year the Assumption of the Blessed Virgin Mary is not a Holy Day of obligation because it is located on a Monday.

The dogma of this Holy Day was proclaimed in 1950. On this solemnity, we profess our belief that Mary has gone before us, body and soul, into heaven. For her, the Resurrection of the dead has taken place already. Thus the Assumption of Mary is an Easter feast.

Pope Benedict stated in 2008, “The Solemnity of the Assumption of the Blessed Virgin Mary, the oldest Marian Feast, returns every year in the heart of the summer. It is an opportunity to rise with Mary to the heights of the spirit where one breathes the pure air of supernatural life and contemplates the most authentic beauty, the beauty

of holiness. The atmosphere of today’s celebration is steeped in paschal joy”.

The readings begin with the Revelation story of the vision of the woman “clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars”. The mother of the child born to rule the nations ‘had a place prepared by God’: there was room for Mary in heaven, both body and soul.

The Gospel reading we hear the story of the visitation and Mary’s Cantic of praise, her Magnificat. Her cantic of thanksgiving to God takes on new meaning: God has ‘lifted up the lowly’ This privilege of Mary is one we will all share in one day.

June:
Month of the Sacred Heart

July:
Month of the Most Precious Blood

August:
Month of the Immaculate Heart of Mary

September:
Month of Our Lady of Sorrows

Understanding the Revised Mass Texts

This advent some of the Mass texts will be changing to align the verbiage more closer to the original Latin translations.

The last several issues of the Liturgical Flame have explained some of these mass changes. These articles can be located at Stephen.org under the liturgical tab of the website. We encourage you to become familiar with these changes prior Advent so as a parish we can all be prepared for the changes in the Mass.

During this issue we will be discussing the “Mystery of Faith”. All of the options that we have been utilizing are changing. The Memorial Acclamation follows when the priest repeats the words of Jesus from the Last Supper. This is a critical part of the Mass as the priest speaks the words of Christ, lifts the consecrated bread and wine and genuflects in adoration. Here is what the priests says as he picks up the bread.

Current Translation	New Translation
Take this, all of you, and eat it: this is my body which will be given up for your	Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

The new translation of “or” and “for” expresses that we all share some “of” the same bread. We partake of one bread, we become one body in Christ. The word “for”

reminds us that we share in this food because of the Body of Christ, given up for us.

Current Translation	New Translation
Take this, all of you, and drink from it: This is the cup of my blood, the blood of the new and everlasting covenant It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.	Take this, all of you, and drink from it, for this is the chalice of my Blood, The Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

In the current translation we have four acclamations. These were based on three different acclamations in the original Latin. The same three Latin acclamations are still in the Missal, so we will now have only three matching English acclamations that will resemble the acclamations that we are used to but allow a deeper meaning to be revealed.

The next Liturgical Flame will wrap up the changes in the Communion and Concluding Rites of the Mass. Then 8 weeks prior to the 1st Sunday of Advent as a parish we will be learning about the new translations during our Sunday Eucharistic Celebrations.

Current Translation	New Translation
Dying you destroyed our death, Rising you restored our life. Lord Jesus, come in glory. When we eat this bread and drink this cup, We proclaim your death, Lord Jesus Until you come in glory. Lord, by your cross and resurrection you have set us free. You are the Savior of the world	We proclaim your death, O Lord, And profess your Resurrection until you come again. When we eat this Bread and drink this Cup, We proclaim your death, O Lord, Until you come again. Save us, Savior of the world, for by your Cross and Resurrection, You have set us free.

Ask the Liturgical Team?

Q: What is the Lectionary?

A: Many people confuse the Lectionary with a bible. The lectionary is the book that contains the three-year cycle of readings proclaimed at Mass. The first reading generally comes from the Hebrew Scriptures. This is followed by a responsorial psalm. The second reading usually comes from one of the New Testament letters, or the Acts of the Apostles. The final reading that is either proclaimed by the Deacon or the Priest comes from one of the Gospels.

Q: What is the symbolism behind making the sign of the cross on our forehead, lips and hearts at the time of the Gospel Proclamation?

A: This allows us to remember as a congregation that the Lord should be in my mind, on my lips, and in my heart. By making this gesture we are

opening our whole being to listen to the Word of God.

Q: What is the Ambo?

A: The Ambo is the place where the word of God is proclaimed through Scripture, sung through psalms and where the priest explains the scriptures through his homilies. The ambo must be respected and revered just like the altar. The words proclaimed to us through God at the "Table of the Word" leads us to the "Table of the Eucharist".



**ASK THE
LITURGICAL
TEAM?**

**PLEASE SEND
YOUR
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