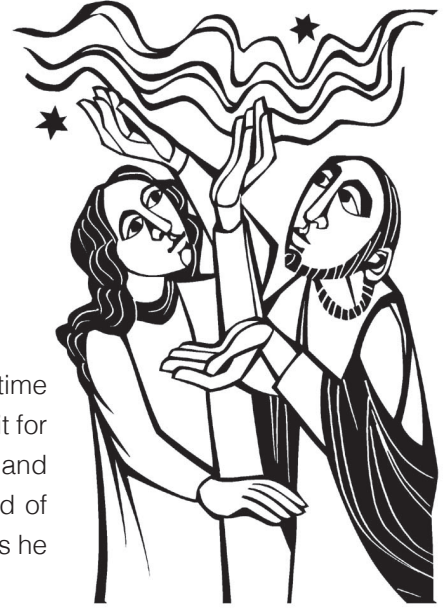


ST. CATHERINE and ST. BENEDICT WORSHIP AID for

November 14: Thirty-Third Sunday in Ordinary Time

HOW LONG? The distance between the first coming of Jesus and the end of time is unknown. For those already dead, it is just a moment; we who live must wait for the fulfillment of the work begun by Jesus on the cross. God's plan is working and continues to develop. When all is ripe, it will happen. Jesus, after his period of "waiting till his enemies are made his footstool," will appear as dramatically as he left. We prepare for his return in power, glory and majesty. Keep watching!



STAND GATHERING SONG

GREETING

PENITENTIAL ACT: **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.**

HOW LONG HAS THE "GLORY TO GOD" BEEN PART OF THE MASS? The "Glory To God" or "Gloria" is a song of praise based on the hymn of the angels in Luke 2:14, which resembles the psalms in structure and style. The basic structure of the modern "Gloria" has been around since at least the fourth century and can be found in several different versions from that era. It seems to have first found its way into the divine office (Liturgy of the Hours) in the Syrian and Byzantine rite churches by the fifth century. In the western church, the "Gloria" was seen as a thanksgiving song or a festival song, not as a liturgical song. Not until the sixth century was there any record of the "Gloria" being part of the Roman Eucharist. Even then, however, the "Gloria" could be sung only at a Mass at which a bishop presided. Those liturgies were likely to be festivals or great feasts, and the "Gloria" seemed appropriate in that context. By the end of the eleventh century, the restriction of the "Gloria" to Masses with bishops had faded. The current practice of singing it on Sundays and feast days outside Advent and Lent became universal in the western church. The "Gloria" never became part of the eucharistic liturgy in the churches of the eastern rites, however.

GLORY TO GOD: **Glory to God in the highest, and on earth peace 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. Glory to God...

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. Glory to God...

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. Glory to God...

COLLECT

SIT FIRST READING Daniel 12:1-3
"I, Daniel, heard this word of the Lord: 'At that time...your people shall escape.' Many of those who sleep in the dust of the earth shall awake; some shall live forever..."

RESPONSE: Psalm 16 **You are my inheritance, O Lord.**

SECOND READING Hebrews 10:11-14, 18
"Brothers and sisters: But this one offered one sacrifice for sins... By one offering he has made perfect forever those who are being consecrated."

STAND GOSPEL ACCLAMATION **Alleluia!**

GOSPEL Mark 13:24-32
The Son of Man will appear from heaven in power and glory. He will "gather his elect from the four winds, from the end of the earth to the end of the sky."

SIT HOMILY

STAND PROFESSION OF FAITH: **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, [bow] 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 proceeds from the Father and the Son, who with the Father**

and the Son 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 the life of the world to come. Amen.

UNIVERSAL PRAYER *response:* **Lord, hear our prayer.**

SIT PREPARATION of GIFTS: Gifts are collected for the poor and for the Church. Bread and wine are brought to the altar table, and everything is prepared for the celebration.

STAND When all is ready, the priest prays, "...that my sacrifice and yours may be acceptable to God, the almighty Father," and all respond: **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.**

PREFACE to the EUCHARISTIC PRAYER

PRIEST: The Lord be with you.

ALL: **And with your spirit.**

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

The priest continues with the Preface to the Eucharistic Prayer, ending with a statement of how we join our voices with all the angels and the saints in proclaiming God's glory.

HOLY, HOLY

KNEEL EUCHARISTIC PRAYER: This is the central prayer of the entire celebration. It is during this prayer that the bread and wine are transformed into the Body and Blood of Christ. The Church tells us that liturgy is the *action* of Christ the priest and His Body the Church.

MEMORIAL ACCLAMATION: **When we eat this bread and drink this cup we proclaim your death, O Lord, until you come again.**

GREAT AMEN: The Eucharistic Prayer culminates and concludes when the priest sings: "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever." All respond with: **Amen.**

STAND THE LORD'S PRAYER • SIGN of PEACE

BREAKING of the BREAD: The "Lamb Of God" litany is sung. At the conclusion, all kneel.

KNEEL

COMMUNION: The priest says, "Behold the Lamb of God..." and all respond: **Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

WHAT IS THE DIFFERENCE BETWEEN EUCHARIST AND COMMUNION? Eucharist is an activity. Communion is part of that activity. Eucharist is a two-fold celebration made up of the Liturgy of the Word and the Liturgy of the Eucharist. In that celebration we enter into the ongoing experience of Christ's passion, death and resurrection. We say that we "remember" that experience, but its deeper than just remembering. We actually become a part of that reality. In that way, Christ's presence becomes real for us.

In order for Christ's presence to become that real for us, several things will happen. There will be a gathering of believers. God's Word will be proclaimed. A eucharistic prayer, composed according to an ancient outline and proclaimed by an ordained presider, will be prayed over the gifts of bread and wine. And the assembly will receive communion.

Communion by itself, without the celebration of the Eucharist, is a reminder of the eucharistic liturgy and is in a powerful way the presence of Christ. But it is not the full celebration of the gathered assembly. Receiving communion apart from Mass is helpful and sometimes necessary, but we never want to confuse that with the celebration of Eucharist, which is the core of our faith.

We come forward together as the Body of Christ to receive the Body of Christ, so that together we may be the Body of Christ in the world. We say "Amen" to that which we are, and we become what we receive. After all have received, everyone is invited to sit or kneel for a period of silent prayer. The Communion Rite concludes with a prayer to which all respond: **Amen.**

STAND PRAYER after COMMUNION

ANNOUNCEMENTS • CLOSING PRAYER and DISMISSAL

*We give thanks to all those at our liturgies
who preside at our prayer
welcome God's people • proclaim God's word • lead and inspire us in song
prepare our liturgies and worship space • bake our bread
minister the Holy Eucharist to us
and for all who pray and celebrate with us this day.*

Why Is Ordinary Time Called Ordinary? Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word ordinalis, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*.