



Worship Aid for Sept. 19: Twenty-Fifth Sunday in Ordinary Time

CHILDLIKE WONDER: "What were you arguing about?" Who is the greatest and most important? Today Jesus asks us to become childlike and welcome God. Then we become a reproach to hypocrisy, wickedness and "getting ahead at all costs." The change makes us like children. In welcoming Jesus, we welcome the one who sent him, the heavenly Father, and the life-giving Spirit. Now there is a childlike wonder – and real importance!

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.**

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

The mass consists of two principal parts: the liturgy of the Word, which includes readings from Scripture and the homily (sermon), and the liturgy of the Eucharist, which includes the offertory, the eucharistic prayer (canon), and the communion rite. In the liturgy of the Word, Catholics use the Lectionary and the Book of Gospels to open the rich treasure of God's word from the Jewish and Christian Scriptures. In the liturgy, the Church faithfully adheres to the way Christ himself read and explained the Scriptures. We are currently in Year B which emphasizes the Gospel of Mark.

SIT FIRST READING Wisdom 2:12, 17-20
The wicked plotted to condemn the just one to death saying, "Let us condemn him to a shameful death."

RESPONSE: Common Psalm 19 **Lord, you have the words of everlasting life.**

SECOND READING James 3:16 - 4:3
Wars and conflicts arise because of envy. "The fruit of righteousness is sown in peace for those who cultivate peace."

STAND GOSPEL ACCLAMATION..... **Alleluia!**

GOSPEL Mark 9:30-37
Jesus said, "The Son of Man is to be handed over... If anyone wishes to be first, he shall be the... servant of all."

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.**

WHAT'S THE DIFFERENCE BETWEEN A BIBLE AND A LECTORY? A Lectionary is composed of the readings and the responsorial psalm assigned for each Mass of the year (Sundays, weekdays, and special occasions). The readings are divided by the day or the theme (baptism, marriage, vocations, etc.) rather than according to the books of the Bible. Introductions and conclusions have been added to each reading. Not all of the Bible is included in the Lectionary.

Individual readings in the Lectionary are called pericopes, from a Greek word meaning a "section" or "cutting." Because the Mass readings are only portions of a book or chapter, introductory phrases, called incipits, are often added to begin the Lectionary reading, for example, "In those days," "Jesus said to his disciples," etc.

LITURGY OF THE EUCHARIST: The Liturgy of the Eucharist begins with the preparation of the gifts and the altar. As the ministers prepare the altar, representatives of the people may bring forward the bread and wine that will become the Body and Blood of Christ. The celebrant blesses and praises God for these gifts and places them on the altar, the place of the Eucharistic sacrifice. In addition to the bread and wine, monetary gifts for the support of the Church and the care of the poor may be brought forward. The Prayer over the Offerings concludes this preparation and disposes all for the Eucharistic 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.

Lift up your hearts.

Let us give thanks to the Lord our God.

ALL: **And with your spirit.**

We lift them up to the Lord.

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.**

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.

The Eucharist is the sacrament in which we receive the Body and Blood of Christ. The Church teaches that Christ is really present in the bread and wine that have been consecrated by the priest at Mass. Although the bread and wine still look and taste like bread and wine, the substance, what is actually there, has changed.

The roots of the Eucharist are in the Jewish Passover meal. This is the meal which commemorates Israel's delivery from oppression and slavery in Egypt.

As Jesus celebrated the Passover at his last supper with the apostles, He blessed, broke and shared with them bread and wine, declaring that it was His Body and Blood. He promised that He would truly be with them when they did likewise and shared bread and wine together in memory of Him.

The Mass is the new Passover, with Jesus offering His own Body and Blood so that we, His present-day followers, might go free. For this reason, as well as being a sacred meal, the Eucharist is also a link with Jesus' death. When we participate in the Mass together with our fellow believers and receive Him in the Eucharist we take part in the Passover meal which He celebrates now, shedding His Blood so that we may be saved.

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.*