

MISSALETTE



HOLY NAME OF MARY

CATHOLIC CHAPEL

**WE ARE THE DIVERSE PEOPLE OF GOD
WALKING IN THE AFFIRMING LOVE
OF THE FRUIT OF MARY'S WOMB, JESUS CHRIST**

THE GREENS, AUSTIN, TEXAS

WELCOME TO

HOLY NAME OF MARY

CATHOLIC CHAPEL

A Mission of the Synodal Catholic Diocese of the Southeast

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Offer your Mass intentions at holynamemary.org.

THE HOLY MASS

THE ROMAN MISSAL

THIRD TYPICAL EDITION

RENEWED BY DECREE OF THE

SECOND VATICAN COUNCIL AND

PROMULGATED BY AUTHORITY OF POPE PAUL VI



Catholic liturgy is filled with moments that call for quiet reflection. As we live in a bustling world, let us cherish this sacred silence and meet God in it.

You are invited to reflect on the wording of the Mass and consider how you experience the Triune God in your Catholic journey. The Roman Missal, at times, uses masculine language for God. However, Catechism, 370, reminds us: "In no way is God in man's image. [God] is neither man nor woman."

*You are invited to join on **bold words**.
A + represent an invitation to make the sign of the cross.*

THE INTRODUCTORY RITES

We invite you to prepare for the celebration of the Holy Mass with quiet greetings, meditation, or offering the private prayers found in the Missalette. The priest may quietly offer a prayer of preparation to the Blessed Mother.

A bell may be rung and the minister proclaims the Entrance Antiphon. Please stand, as able. The priest and minister(s) process to the altar. The cross and altar may be incensed.

PRIEST: In the name of the + Father, and of the Son, and of the Holy Spirit.

PEOPLE: Amen.

The priest greets the people.

PRIEST: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

or Grace to you from God our Father and the Lord Jesus Christ.

or The Lord be with you.

PEOPLE: And with your spirit.

The priest welcomes all gathered and shares the Intention(s) of today's Holy Mass.

THE PENITENTIAL ACT

If the Rite of Blessing and Sprinkling of Water is to be used, please turn to the Appendix, page 19.

PRIEST: Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.
A moment of silence is held for personal confession to the Lord.

PEOPLE & PRIEST: 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,

And, they may strike their breast, saying:
**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.**

or

PRIEST: Have mercy on us, O Lord.

PEOPLE: For we have sinned against you.

PRIEST: Show us, O Lord, your mercy.

PEOPLE: And grant us your salvation.

or the Kyrie Eleison, found below, may be used by the priest.

The priest offers the absolution:

PRIEST: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

PEOPLE: Amen.

THE KYRIE ELEISON

The Kyrie follows the absolution, unless it has already been prayed.

PRIEST: Lord, have mercy.

PEOPLE: Lord, have mercy.

PRIEST: Christ, have mercy.

PEOPLE: Christ, have mercy.

PRIEST: Lord, have mercy.

PEOPLE: Lord, have mercy.

or

PRIEST: Kyrie, eleison.

PEOPLE: Kyrie, eleison.

PRIEST: Christe, eleison.

PEOPLE: Christe, eleison.

PRIEST: Kyrie, eleison.

PEOPLE: Kyrie, eleison.



THE GLORIA

PEOPLE & PRIEST: 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.
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.
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.

THE COLLECT

PRIEST: Let us pray.
The priest offers the opening prayer.

PRIEST: ...one God, for ever and ever.

PEOPLE: Amen.

THE LITURGY OF THE WORD

The reader goes to the ambo and reads the first reading, while all sit and listen.

THE FIRST READING

READER: The Word of the Lord.

PEOPLE: Thanks be to God.

THE RESPONSORIAL

The reader offers the Psalm, with the people making the prescribed response.

THE SECOND READING

READER: The Word of the Lord.

PEOPLE: Thanks be to God.

THE HOLY GOSPEL

Please stand for the procession and reading of the Gospel, as able.

An Alleluia chorus may be sung.

PRIEST: The Lord be with you.

PEOPLE: And with your spirit.

PRIEST: A reading from the holy Gospel according to N.

You may make the Sign of the Cross, using your thumb, on your forehead, lips, and heart.

PEOPLE: Glory to you, O Lord.

The Gospel may be incensed.

PRIEST: The Gospel of the Lord.

PEOPLE: Praise to you, Lord Jesus Christ.

THE HOMILY

You may be seated.

THE PROFESSION OF FAITH

Please stand, as you are able.

The priest will begin the appropriate Creed, please join their voice.

NICENE CREED

PEOPLE & PRIEST: 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,

You may bow your head during these words:
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.**

or **APOSTLE'S CREED**

**PEOPLE & PRIEST: I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

You may bow your head during these words:
**who was conceived by the Holy Spirit,
born of the Virgin Mary,**

**suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

THE UNIVERSAL PRAYER

The litany of prayer is offered by the priest, the intercessor, and all the people.

READER: Let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

The priest completes the prayer.

PRIEST: Through Christ our Lord.

PEOPLE: Amen.

You may be seated.

THE LITURGY OF THE EUCHARIST

THE OFFERTORY

A procession with the bread and wine may take place; an offering may be collected. A minister prepares the altar.

The priest offers the bread to God.

PRIEST: ...it will become for us the bread of life.

PEOPLE: Blessed be God for ever.

The priest offers the wine to God.

PRIEST: ...it will become our spiritual drink.

PEOPLE: Blessed be God for ever.

The gifts and people may be censed.

Please stand, as able, when the minister censes the people.

The priest washes their hands.



If you are not already, please stand, as able.

PRIEST: Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

PEOPLE: 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.

The priest offers the prayer over the offerings.

PRIEST: Through Christ our Lord.

PEOPLE: Amen.

THE EUCHARISTIC PRAYER

PRIEST: The Lord be with you.

PEOPLE: And with your spirit.

PRIEST: Lift up your hearts.

PEOPLE: We lift them up to the Lord.

PRIEST: Let us give thanks to the Lord our God.

PEOPLE: It is right and just.

The priest offers the prescribed preface, then says:

PRIEST: ...we acclaim:

PEOPLE & PRIEST: Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Please continue to stand or kneel, as able.

The priest continues the Eucharistic prayer, asking the Holy Spirit to come upon the offerings. The priest invokes the words of Christ, consecrating the offerings into the Body and Blood of Christ. Bells are rung. The Blessed Sacrament may be censed by a minister. When completed, the priest proclaims:

PRIEST: The mystery of faith:

PEOPLE & PRIEST: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

or When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

or Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

The priest completes the Eucharistic prayer, then sings:

PRIEST: 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.

PEOPLE & PRIEST: Amen.

THE COMMUNION RITE

If you have chosen to kneel, please stand, as able, at this time.

PRIEST: At the Savior's command
and formed by divine teaching,
we dare to say:

PEOPLE & PRIEST: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.

**Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

PRIEST: Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

PEOPLE & PRIEST: **For the kingdom,
the power and the glory are yours
now and for ever.**

The priest reminds the people of the peace of the Lord.

PRIEST: ...who live and reign for ever and ever.

PEOPLE: **Amen.**

PRIEST: The peace of the Lord be with you always.

PEOPLE: **And with your spirit.**

All are invited to share a sign of peace with one another, verbal only, or a handshake, hug, or kiss on the cheek. Please respect one another's personal boundaries so all may know God's peace.

The priest breaks the host.

PEOPLE & PRIEST:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

Please continue to stand or kneel, as able.

The priest prays quietly and genuflects before the Body and Blood of Christ.

PRIEST: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

PEOPLE & PRIEST: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

*The priest reverently consumes the Body and Blood of Christ.
A minister proclaims the Communion Antiphon.*

The priest invites those prepared to approach the altar for Holy Communion.

*You may receive the Host in the palm of your right hand placed on top of your
left, or directly on your tongue.*

PRIEST: The Body of Christ.

PEOPLE: Amen.

You may take the Chalice by firmly grasping the handle and taking a small sip.

PRIEST: The Blood of Christ.

PEOPLE: Amen.

You may prayerfully be seated, or kneel, after partaking.

A minister clears the altar.

A moment of silence. Please stand when the priest rises, as able.

The priest offers the prayer after communion.

PRIEST: Through Christ our Lord.

PEOPLE: Amen.

THE CONCLUDING RITES

Brief announcements may be shared.

PRIEST: The Lord be with you.

PEOPLE: And with your spirit.

The priest blesses the people.

PRIEST: ...the + Father, and the Son, and the Holy Spirit.

PEOPLE: Amen.

A dismissal, from the given selections, is proclaimed, inviting us to take up the work of Christ:

PRIEST: Go in peace, glorifying the Lord by your life.

or Go and announce the Gospel of the Lord.

or Go forth, the Mass is ended.

or Go in peace.

PEOPLE: Thanks be to God.

The priest venerates the altar with the minister(s).

The priest offers a prayer to the Blessed Mother after the Mass.

All the people offer the Hail Mary, following the leading of the priest or minister:

PEOPLE & PRIEST: Hail Mary, full of grace,
the Lord is with you.

Blessed are you among women,
and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.

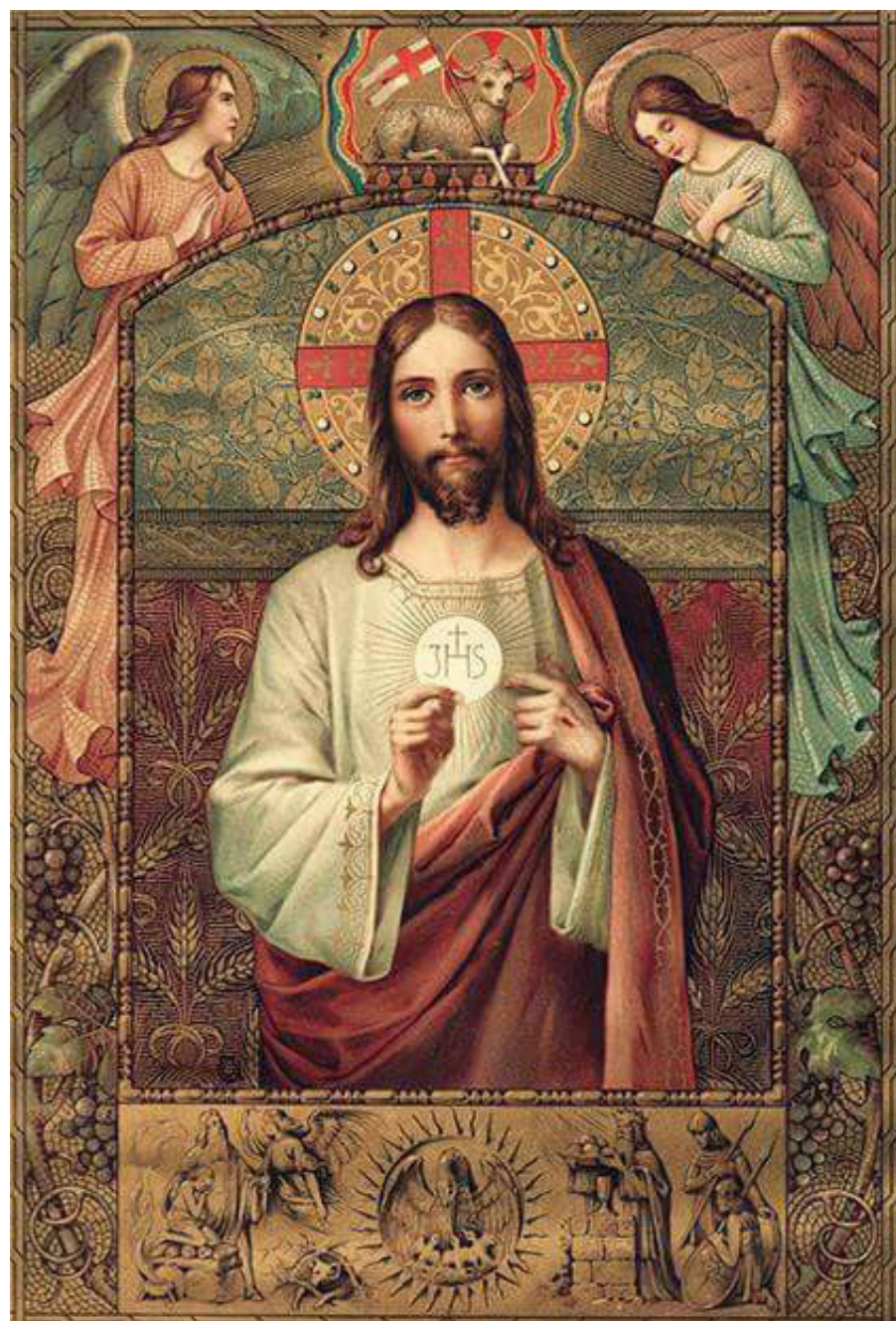
Amen.

PRIEST: Pray for us, O holy Mother of God.

PEOPLE: That we may be made worthy of the promises of Christ.

The priest and minister will depart. Please join us for a time of fellowship.

*Remember, the
Holy Mass has
ended but the
call to Love has
just begun!*



APPENDIX

THE RITE OF BLESSING AND SPRINKLING OF WATER

In place of the Penitential Act, this rite may be celebrated on Sundays, especially during Easter Time, and as a reminder of our common Baptism.

The priest invites the people to pray and then offers a prayer of blessing over the water.

PRIEST: Through Christ our Lord.

PEOPLE: Amen.

The priest may offer an additional prayer, adding salt to the water.

PRIEST: Through Christ our Lord.

PEOPLE: Amen.

A minister proclaims the prescribed Antiphon.

The priest sprinkles themselves, the minister(s), and all the people.

PRIEST: May almighty God cleanse us of our sins,
and through the celebration of this Eucharist,
make us worthy to share at the table of his Kingdom.

PEOPLE: Amen.

Please return to the Kyrie Eleison, page 5.

PRAYERS FOR PRIVATE DEVOTION BEFORE OR AFTER MASS

PRAYER OF ST. AMBROSE BEFORE MASS

Lord Jesus Christ,
We approach your banquet table as saints and sinners, and dare not
rely on our own worth,
but only on your goodness and mercy.
Gracious God of majesty and awe,
We seek your protection,
We look for your healing.
We appeal to you, the fountain of all mercy.
Lord Jesus Christ, eternal king,
crucified for us, look upon us with mercy and hear our prayer, for we
trust in you.

Merciful Father, purify us in body and soul, and make us worthy to
taste the Holy of Holies. May your body and blood, which we intend
to receive, unworthy as we are, be for us the remission of our sins,
the washing away of our guilt, the end of our evil thoughts, and
the rebirth of our better instincts. May it incite us to do the works
pleasing to you and profitable to our health in body and soul, and may
it deliver us from evil. Amen.

PRAYER OF ST. THOMAS AQUINAS BEFORE MASS

Almighty and ever-living God, we approach the sacrament of Your
only-begotten Son Our Lord Jesus Christ. We come to the doctor of
life unclean to the fountain of mercy, blind to the radiance of eternal
light, and poor and needy to the Lord of heaven and earth.

Lord, in your great generosity, heal our sicknesses,
wash away our defilements, enlighten our blindness, enrich our
poverty, and clothe our nakedness.

May we receive the bread of angels,
the King of kings and Lord of lords,
with humble reverence, with the purity and faith,

the repentance and love, and the determined purpose
that will help to bring us to salvation.

May we receive the sacrament of the Lord's Body and Blood, and its
reality and power.

Loving Father, as on our earthly pilgrimage
we now receive Your beloved Son in the holy sacrifice of this Mass,
may we one day see him face to face in glory, who lives and reigns
with You for ever. Amen.

ANIMA CHRISTI

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within your wounds hide me.
Permit me not to be separated from you.
From the wicked foe, defend me.
At the hour of my death, call me
and bid me come to you
That with your saints I may praise you
For ever and ever. Amen.

PRAYER TO THE SACRED HEART OF CHRIST

O most holy Heart of Jesus, fountain of every blessing,
I adore you, I love you and will a lively sorrow for my sins.
I offer you this poor heart of mine.
Make me humble, patient, pure, and wholly obedient to your will.
Grant, good Jesus, that I may live in you and for you.
Protect me in the midst of danger; comfort me in my afflictions;
give me health of body, assistance in my temporal needs,
your blessings on all that I do, and the grace of a holy death.
Within your heart I place my every care.
In every need let me come to you with humble trust saying,
Heart of Jesus, help me. Amen.

PRAYER OF SELF-OFFERING

Receive, Lord, my entire freedom.
Accept the whole of my memory,
my intellect and my will.
Whatever I have or possess,
it was you who gave it to me;
I restore it to you in full,
and I surrender it completely
to the guidance of your will.
Give me only love of you
together with your grace,
and I am rich enough
and ask for nothing more.
Amen.

HAIL, HOLY QUEEN

Hail, holy Queen, Mother of mercy,
hail, our life, our sweetness and our hope.
To thee do we cry, poor banished children of Eve:
to thee do we send up our sighs, mourning and weeping
in this vale of tears.
Turn then, most gracious Advocate,
thine eyes of mercy toward us,
and after this our exile,
show unto us the blessed fruit of thy womb, Jesus,
O merciful, O loving, O sweet Virgin Mary! Amen.

PRAYER OF ST. THOMAS AQUINAS AFTER MASS

I give you thanks,
Lord, holy Father, almighty and eternal God,
who have been pleased to nourish me,
a sinner and your unworthy servant,
with the precious Body and Blood
of your Son, our Lord Jesus Christ:
this through no merits of mine,
but due solely to the graciousness of your mercy.

And I pray that this Holy Communion
may not be for me an offense to be punished,
but a saving plea for forgiveness.
May it be for me the armor of faith,
and the shield of good will.
May it cancel my faults,
destroy sinful passion,
increase charity and patience, humility and obedience
and all the virtues,
may it be a firm defense against the snares of all my enemies,
both visible and invisible,
the complete calming of my impulses,
both of the flesh and of the spirit,
a firm adherence to you, the one true God,
and the joyful completion of my life's course.

And I beseech you to lead me, a sinner,
to that banquet beyond all telling,
where with your Son and the Holy Spirit
you are the true light of your Saints,
fullness of satisfied desire, eternal gladness,
consummate delight and perfect happiness.
Through Christ our Lord.

*A great sign appeared in
the sky, a woman clothed
with the sun, with the moon
under her feet, and on her
head a crown of twelve stars.*



FREQUENTLY ASKED QUESTIONS

WHICH EDITION OR TRANSLATION OF THE MASS DO WE PRAY?

As a community of creedal Catholic faith, in the Western hemisphere, we celebrate Holy Mass using the Roman Rite handed down by our Catholic ancestors. In order to maintain unity in prayer, with our Roman Catholic siblings, we pray using the Roman Missal, Third Edition. The Third Edition faithfully follows the Novus Ordo Mass, as set down by Pope Paul VI during Vatican II, while invoking more precise biblical language, emphasizing the divine relationship of God to humanity, restoring theologically rich language, increasing the use of inclusive terms for humanity, and fostering Catholic unity through better faithfulness to the various Missal translations around the world.

It should be noted that every edition of the Mass is a theological, liturgical, spiritual, historical, political, and academic pursuit. There will always be differences of opinion regarding translations of the Holy Mass, regardless of the rite or vernacular language. All Catholics, of any tradition, should be careful of the illusion of a perfect edition of the Mass, each edition contains strengths and weaknesses.

Holy Name of Mary joyfully chooses to use the Roman Missal, Third Edition, joining in the same words as millions of Catholics. Our Communion of Synodal Catholic Churches allows for several venerable and orthodox traditions of the Mass to be used by the local community in agreement with their bishop. We are extremely grateful for all inclusive Catholic communities regardless of their chosen Missal edition or rite. In our shared Eucharist and apostolic teaching, we are all bound together as one.

Let us consider the words of St. Maximilian Kolbe, who reminds us what is most important: “The culmination of the Mass is not the consecration, but Communion.” All our human language pales in comparison, to that sacred moment, when we each draw near and receive Our Eucharistic Lord, extravagantly offered to us by Himself, the Blessed Mother, and the Hosts of Heaven.

ARE MUSIC SETTINGS USED IN THE MASS?

Yes, and no. As our community is in its infancy, we are seeking faithful individuals who can help lead the sung parts of the Mass. Interestingly, the Third Edition of the Mass restores a rich poetic language to the liturgy, thereby encouraging that it be sung. If you have the skills to learn a basic Mass setting and then lead others with your strong voice, please talk to Father. We may sing a selection of hymns acapella at certain liturgies. If you have the ability to lead hymns, please talk to Father.

SHOULD I STAND OR KNEEL DURING THE LITURGY OF THE EUCHARIST?

Historically the faithful always stood during the Consecration during Mass on Sundays, as each Sunday is considered a 'little Easter.' During other weekday liturgies, kneeling was practiced. The Orthodox Church, in many locations, maintains such kneeling practices to this day. Over time, due to lower attendance at Mass outside of Sundays, the Western Catholic Church began to direct the faithful to kneel every day, including Sundays.

In our community, we invite you to practice either of these venerable traditions. You may stand or you may kneel, as the Missalette directs. We understand that kneeling can be very uncomfortable, if not painful, for many. You are encouraged to use your gift of Christian freedom to decide how to express your adoration to God during the Mass.

WHY DOES THE PRIEST FACE THE ALTAR, WITH THE PEOPLE, DURING THE LITURGY OF THE EUCHARIST?

The simple answer would be - space! As you can see, our chapel is a very small room and an 'away from the wall' altar is not feasible, if we wish to have room for the faithful to attend and pray.

We do encourage you to cherish this way of experiencing the Mass and discover its own inherent beauty. Throughout 2,000 years of liturgical history, the celebrant has often prayed with the people, facing in their same direction toward God. While modern cultural

norms may cause this practice to feel cold or distant, the reality is more complex. In humility, the priest joins the people, as one of them, lessening the possibility for the celebrant to fall into the trap of performing instead of praying. This venerable practice also encourages the focus of the people beyond the priest and to the miracle of the Blessed Sacrament. Rest assured, you aren't missing anything other than the priest glancing at the Missal for the words that have been forgotten.

As our community grows and obtains a larger space, Father will very happily serve Mass facing the faithful for our Sunday morning celebrations, as affirmed by Vatican II. If the community should desire, we may continue to serve some weekday Mass with the priest facing the altar, which is still a welcomed practice of the Roman Rite. Your voice counts in our community of faith!

WHY DO WE SAY, “LORD, I AM NOT WORTHY...” BEFORE RECEIVING HOLY COMMUNION?

Understandably, many Catholics are unsure of referring to themselves as unworthy. The Catholic faith clearly teaches us that “the divine image is present in every [person]” (Catechism, 1702). In faith, we know “we have been consecrated through the offering of the body of Jesus Christ once for all” (Hebrews 10:10). Yet, for centuries Christians have repeated the words of a Roman Centurion found in Matthew 8:8, as he humbly, yet boldly, pleads for the healing of his servant.

It is important to first remember the context of this prayer of humility and preparation. After the Holy Spirit has transformed the gifts on the altar into the Body and Blood of Christ, the priest shows the Blessed Sacrament to the people and proclaims: “Behold the Lamb of God, behold him who takes away the sins of the world, blessed are those called to the supper of the Lamb.” The priest, with the people, then pray together: “Lord, I am not worthy that you should enter under my roof....” The moment Our Eucharistic Lord is revealed to us, the very moment before we receive Incarnate God, we cannot help but acknowledge our broken humanity, our struggles, our weaknesses, our doubts, and our fears. Upon beholding Christ, who is perfect love, we see within ourselves our lack of love and sacrifice.

However, we do not remain in this place of concern, for we embrace the greater promise of our faith, and we quickly finish by praying: "...but only say the word and my soul shall be healed." We know, in spite of our sins and the obstacles we build between ourselves and God, Christ has healed us, is healing us, and will heal us as we enter into eternal life.

One of the greatest mysteries, or paradoxes, of our faith is the abundant mercy of God in spite of our actions. In this simple prayer we acknowledge how completely reliant we are upon Our Lord. We recognize the paradox that we are unworthy but are worthy, through the healing mercy of Christ. The moment has arrived, we are to be healed anew by the Blessed Sacrament entering under the roof of our bodies! Our concerns of unworthiness last but a moment; instead, we claim and accept the healing promise of Christ as we walk to the altar. Let us not forget St. John the Baptist, the greatest among all men according to Christ, who said: "Behold, the Lamb of God, who takes away the sin of the world" and claimed "whose sandal strap I am unworthy to untie" (John 1:27&29).

As a diverse Catholic community, it may intrigue some to learn that many biblical scholars believe the Roman Centurion was seeking healing for his intimate partner. When he says, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant shall be healed," he is likely speaking of a male lover who is extremely important to him. If this is the case, then Catholics around the world repeat, at every Mass, the words of what we might, today, call a gay person. With the Centurion, no matter our personal sexuality, we believe and profess that Christ shall offer healing in the Eucharist. A prayer that may feel archaic may just offer some of the greatest hope and promise to those who have been ostracized by the Church. Christ our Lord shall heal all who ask, no matter their state of worthiness, no matter who they are, it has no bearing, if they only dare approach. The story ends with Christ telling the Centurion: "You may go; as you have believed, let it be done for you" (Matt. 8:13). The Centurion returns home to embrace his healed servant with the affirming love of Christ!

Always remember, you have Christian freedom to only pray those words which your conscience allows you. We affirm this God given right for all Catholics.

WHO MAY RECEIVE HOLY COMMUNION?

Our community warmly invites all of Mary's children, who genuinely recognize and seek Christ's Body and Blood, to partake of Holy Communion regardless of life journey, gender or gender expression, sexuality, or marital status. We believe your diversity is the marvel of God! We take very seriously the words of St. Paul in Romans 15:7, "Welcome one another, then, as Christ welcomed you, for the glory of God." You are welcome to pray and commune with God in this chapel, we affirm your dignity and the love God has especially for you.

While we joyfully practice extravagant Eucharistic hospitality, we do encourage you to consider entering into full communion with the Catholic Church through the Sacraments of Initiation. If you want to learn more about becoming a Catholic, talk to Father after Mass today and get started on your journey!

HOW DO I RECEIVE HOLY COMMUNION?

You may partake of Holy Communion standing, as is the norm in the Roman Rite, receiving the Host in your hands or on your tongue. You also have the Christian freedom to kneel, as in past venerable traditions. Please receive the Chalice by firmly grasping the handle and taking a small sip. You may choose to receive the Host alone, the fullness of Our Eucharistic Lord is there.

WHY DO WE OFFER A PRAYER TO THE VIRGIN AFTER THE MASS?

The people of God, throughout the centuries, have tarried after the Mass to offer prayers of thanksgiving and to remain in the presence of Our Eucharistic Lord and close to Our Lady. In some centuries, such prayers have been highly encouraged or even mandatory according to certain hierarchy. Since Vatican II very few parishes have practiced such prayers, often only the priest offering a private prayer on behalf of all. As a community founded first on prayer, we have chosen to take just a few extra moments to glorify God by honoring our patron, the Blessed Virgin Mary, and ask for her intercessions.

Let us once again consider the words of St. Kolbe: “Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did.” Thank you for joining us in this sacred moment when we fulfill Our Lady’s prophecy, “all generations shall call me blessed” (Luke 1:48).

IS THERE ANYTHING ELSE I MIGHT LIKE TO KNOW?

We are so glad you asked. If the priest is using a Waterford (crystal) chalice and paten, you will be receiving Holy Communion from vessels privately blessed by Pope Francis in the Holy See! These were a gift to Father Daniel from a dear Roman priest colleague and friend.

The chapel is honored to have two first class relics: St. Elizabeth Ann Seton and St. Paul, the Apostle. These may or may not be on display for veneration and viewing. If they are not, feel free to ask Father to bring a relic to you, for veneration, after Mass.

If you are curious about any of the art in the chapel, just ask Father for more information.

