

## PARISH CALENDAR

Seventh Sunday in  
Ordinary Time

February 19, 2023

Blessed are those  
who hope in the Lord.



Saturday, February 18	..... 5:00 p.m.	Mass
Sunday, February 19	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass <b>(Live Stream)</b>
	..... 5:00 p.m.	Mass
Monday, February 20	..... 8:00 a.m.	Mass
	..... 9:30-11:00 a.m.	Food Pantry Open
Tuesday, February 21	..... 8:00 a.m.	Mass
Wednesday, February 22	..... 8:00 a.m.	<b>Mass - Ash Wednesday</b>
	..... 7:00 p.m.	<b>Mass - Ash Wednesday</b>
	..... 9:30-11:00 a.m.	Food Pantry Open
Thursday, February 23	..... 8:00 a.m.	Mass
Friday, February 24	..... 8:00 a.m.	Communion Service
	..... 7:00 p.m.	Stations of the Cross - Lectors
Saturday, February 25	..... 10:00-12 pm	<b>Confession - 87-1511 Nakii St.</b>
	..... 5:00 p.m.	Mass

### NEXT SUNDAY READINGS:

**Gn: 2:7-9, 3:1-7:** *The Lord God created Adam and Eve and set them in the garden of Eden.*

**Rom: 5:12-19:** *Just as through Adam's disobedience all became sinners, through Christ's obedience all shall become just.*

**Mt: 4:1-11:** *After Jesus fasted for forty days and nights in the desert, the devil tempted him in three ways.*

**We continue to Live Stream the Sunday Mass @ 9:00 a.m. @ <https://www.sritananakuli.org/livestream>**

### THE PERILS OF WISDOM

We live in peril. We know some day we will die. Between now and then we will enjoy life, but we also face its dangers. Disease and violence threaten us. Friends could turn against us. Possessions can be taken away. Natural disasters can change our fortunes. We live in constant peril.

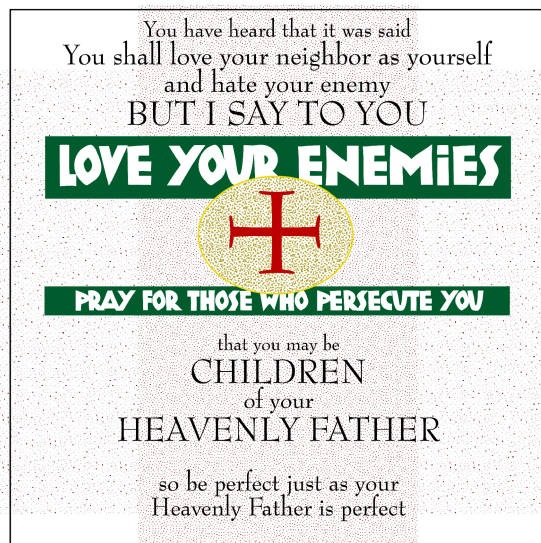
Yet in this state of unrest we come to know God best. Paul tells the Corinthians, "you are the temple of God." The Spirit of God dwells within them. They are holy. But if they consider themselves wise in this age, they should become fools. "For the wisdom of this world is foolishness in the eyes of God." When we acknowledge our shortcomings, we speak the truth. In the truth we begin to learn the wisdom of God.

Harm may threaten us, but God keeps us holy. We may not understand why bad things happen, but we trust that God does. God loves us, created us, and placed the Spirit within us. God will not leave us alone.

The peril that surrounds us is not just about physical or mental harm. We are also subject to the perils of wisdom, the danger of thinking we know it all, that we can solve it all, or that we deserve it all.

Wisdom belongs to God. Christ belongs to God. We belong to Christ. And all things—all blessings and dangers—take their place within God's plan of love and redemption.

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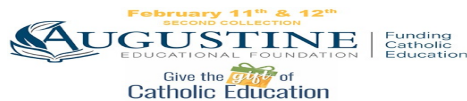


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# ANNOUNCEMENTS

## NOTES ON STEWARDSHIP



### **MAHALO FOR YOUR SUPPORT OF THE AUGUSTINE EDUCATIONAL FOUNDATION: Make a Student Smile -**

**Give the Gift of Education Campaign:** Mahalo nui loa to our parish and parishioners from the Augustine Education Foundation for your generous and continued support of the **Make a Student Smile – Give the Gift of Education Campaign** 2023 Special Collection. Your support makes a difference in hundreds of student's lives. **MAHALO!**

**RICE BOWL: LENT IS COMING!** Join our faith community—and nearly 13,000 Catholic communities across the United States—in a transformative Lenten journey with Catholic Relief Service Rice Bowl. Pick your Rice Bowl at the back of Church on **Ash Wednesday**. During the 40 days of Lent, we will reflect on the impact of global hunger and climate change on vulnerable communities around the world, and we will pray, fast and give alms to help our sisters and brothers in need. Visit [www.crsricebowl.org](http://www.crsricebowl.org) to learn more.

**WORD OF LIFE:** "We often assume parenthood happens easily after "I do," but for many married couples, it does not. For some, the joy of conception never happens. Others suffer repeated miscarriages. Still others experience secondary infertility. . . . If you experience difficulty bringing a child into your family, know that you are not alone. God is with you, and his Church desires to walk with you. . . . God has a beautiful plan for your life as a married couple ." USCCB, Secretariat of Pro-Life Activities "Seven Considerations While Navigating Infertility" [www.respectlife.org/navigating-infertility](http://www.respectlife.org/navigating-infertility)

### **WEEKLY READINGS**

**Feb 19 Sun: Seventh Sunday in Ordinary Time**

*Lv:19:1-2, 17-18; Ps:103; 1 Cor:3:16-23; Mt:5:38-48*

**Feb 20 Mon: Ordinary Weekday**

*Sir:1:1-10; Ps:93: 1ab, 1cd, -2, 5; Mk:9:14-29*

**Feb 21 Tue: Ordinary Weekday**

*Sir:2:1-11; Ps:37:3-4, 18-19, 27-28, 39-40; Mk:9:30-37*

**Feb 22 Wed: Ash Wednesday**

*Jl:2:12-18; Ps:51:3-4, 5-6ab, 12-13, 14 & 17; 2 Cor:5:20-6:2; Mt:6:1-6, 16-18*

**Feb 23 Thur: After Ash Wednesday**

*Dt:30:15-20; Ps:1:1-2, 3, 4 & 6; Lk:9:22-25*

**Feb 24 Fri: After Ash Wednesday**

*Is:58:1-9a; Ps:51:3-4, 5-6ab, 18-19; Mt:9:14-15*

**Feb 25 Sat: After Ash Wednesday**

*Is:58:9b-14; Ps:86:1-2, 3-4, 5-6; Lk:5:27-32*

In another passage from his Sermon on the Mount, Jesus continues to turn his disciples' way of thinking upside-down. One of the lessons for the Christian steward in today's Gospel is that if we have a chance to help someone in need, we should be generous and give more than is expected of us. Jesus went "the extra mile" for us. Can we be more like Jesus and "go the extra mile" for others? (*International Catholic Stewardship Council*)

### **STEWARDSHIP OF TREASURE**

#### **MAHALO FOR SHARING YOUR TREASURE**

**You can still continue contribute to St. Rita during this time of Social - distancing by going to our web-site [www.stritananakuli.org](http://www.stritananakuli.org) And click "On-line Giving" on the banner line. You can also send your Tithe/Donation via mail: St. Rita Catholic Church/ 89-318 Farrington Hwy. / Nanakuli, HI 96792**

### **LOVE IS HARD**

Love and hate are not the only options. In between lies a range of emotions including concern and indifference. If someone offends us, we may respond in a variety of ways. Some people feel hatred, bear grudges, and seek revenge. It is a fairly easy choice. But others take the harder option. The Book of Leviticus proposes this difficult solution. God said to Moses, "You shall not bear hatred for your brother or sister in your heart. . . . Take no revenge and cherish no grudge against any of your people. You shall love your neighbor as yourself."

This command is one of the most challenging in the entire Old Testament, yet Jesus chose it as one of the greatest commandments: Love your neighbor.

The Book of Leviticus realizes that not every neighbor is lovable. "You may have to reprove your fellow citizen." People sometimes do the wrong thing. They should not continue such behavior. You may have the opportunity to offer correction. But correction is not a license for anger or for the disruption of charity. When correcting your neighbor, Leviticus says, "do not incur sin." Be not hateful. Be loving. It is easy to love the neighbor we like, but it is harder to love the neighbor who offends. That love can take many forms—even the form of charitable correction. But it should never deteriorate to hatred. There are other options.

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LOVE  
your  
neighbor



Reach out  
to those  
in need



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# ASH WEDNESDAY



## Turn Our Hearts

God of Love,  
you shower us with kindness,  
offer us limitless mercy,  
and summon us unceasingly.  
As we enter the season of Lent,  
help us respond to your invitation

to turn our hearts toward you  
and walk the journey ahead  
in a spirit of humility and gratitude.  
Grant us the grace we need to grow in love  
these forty days of Lent.  
Through Christ our Lord. Amen.

**Wednesday, February 22, 2023**

**Lent: A Great Love Letter from God**



*Today's readings: Joel 2:12–18; Psalm 51:3–4, 5–6ab, 12–13, 14 and 17; 2 Corinthians 5:20—6:2; Matthew 6:1–6, 16–18.* The season of Lent (from the Latin meaning “lengthen”) is a gift of time to focus on spiritual preparation for the celebration of Easter. The season will conclude at sundown on Holy Thursday, the beginning of the Sacred Paschal Triduum.

As daylight in the Northern Hemisphere incrementally lengthens, so does our spiritual focus. Read the season of Lent as a great love letter from God. Look for the invitations in the Scriptures to turn your heart toward God and receive the gifts of mercy and love offered. God summons us unceasingly.

The scriptural invitations move from gentle calls to fervent supplications. The opening lines from our Ash Wednesday Scriptures set the theme for the entire season: “Return to me with your whole heart” (Joel 2:12). Lent offers us proven pathways to respond to God’s invitation to love. When Lenten traditions are lived and understood, they bring us closer to God and transform our hearts along the way. Today’s Gospel shows us the humble stance to assume as we practice prayer, fasting, and almsgiving. This week, as you prepare for your journey through the next forty days, seek to live spiritual practices such as prayer, devotion, fasting, reconciliation, and generosity as gestures of adoration for our beloved.



## THIS WEEK AT HOME

### Monday, February 20 The Gift of Wisdom

The first reading attributes wisdom to our Lord. The Lord pours wisdom upon all his works, upon every living thing, upon his friends. What a gift for each of us! Lent invites us to a time of intentionality, a time of turning our hearts and minds toward this gift of wisdom. These days leading up to Ash Wednesday offer us the opportunity to till the soil of our hearts for the seeds of the Lord's wisdom. Make plans to participate in Ash Wednesday services this week. *Today's readings: Sirach 1:1–10; Psalm 93:1a, 1cd–2, 5; Mark 9:14–29.*

### Tuesday, February 21 Trust God

The invitation in the reading from Sirach is clear: turn to God with trust. God will help each of us make straight our pathways. Filled with compassion and mercy, the Lord saves us in times of trouble and forgives us with love and mercy. Our Lenten prayer, fasting, and almsgiving help us open our hearts with trust. How will you commit to the spiritual practices of Lent? Take time today to reflect and decide. *Today's readings: Sirach 2:1–11; Psalm 37:3–4, 18–19, 27–28, 39–40; Mark 9:30–37.*

### Wednesday, February 22 Ash Wednesday

The Scriptures of Ash Wednesday invite us to turn to God with humility and awareness. Only we know the personal work needed in our relationship with the Lord. Today's Lenten practices of receiving ashes, abstaining from meat, and fasting help us assume this humble stance of awareness. Make some private notes to yourself about where growth is needed and how you plan to personally embrace Lent as time for transformation. *Today's readings: Joel 2:12–18; Psalm 51:3–4, 5–6ab, 12–13, 14 and 17; 2 Corinthians 5:20–6:2; Matthew 6:1–6, 16–18.*

### Thursday, February 23 Put God First

Jesus instructs, "Whoever loses his life for my sake will save it." Essentially, Jesus commands us to put God first. These early days of Lent encourage us to set our spiritual priorities for the journey ahead. The opportunity to join others in praying the Stations of the Cross is available at many parishes during Lent. Through the stations, we prayerfully remember the dramatic moments our Lord experienced in the final hours of his life. Resolve to participate in this devotion sometime in the next forty days. *Today's readings: Deuteronomy 30:15–20; Psalm 1:1–2, 3, 4 and 6; Luke 9:22–25.*

### Friday, February 24 Fast Mercifully

The Church asks us to abstain from meat and to fast on the Fridays of Lent. Our Scriptures today help us understand the spiritual practice of fasting. The prophet Isaiah describes fasting as setting the oppressed free, sharing our bread with the hungry, sheltering the homeless, clothing the naked, and not turning our backs on our own. Fasting is active participation in the corporal works of mercy. How can we commit ourselves even more to caring for those in need in our community this Lent? *Today's readings: Isaiah 58:1–9a; Psalm 51:3–4, 5–6ab, 18–19; Matthew 9:14–15.*

### Saturday, February 25 Keep the Sabbath Sacred

The Scriptures continue to coach us in planning our Lenten practices. Isaiah reminds us of the command to keep the Sabbath as a holy day. This is hard to do in our modern world. But Lent offers us an opportunity to renew our resolve to make Sunday a day to rest in God. Plan a special Sunday meal for each week of Lent. Set aside time for holy rest. Take a long walk, visit a neighbor, pick up some spiritual reading, or try a new craft. *Today's readings: Isaiah 58:9b–14; Psalm 86:1–2, 3–4, 5–6; Luke 5:27–32.*





ROMAN CATHOLIC CHURCH IN THE STATE OF HAWAII  
**DIOCESE OF HONOLULU**  
WITNESS TO JESUS

## Memorandum

TO: All Clergy, Religious Orders, Catholic Schools & Parishes

FROM: Rev. Alfred Omar Guerrero, Director of the Office of Worship

DATE: January 31, 2023

RE: **Diocese of Honolulu 2023 Lenten Regulations**

### FASTING

- ❖ In the dioceses in the United States, Catholics aged 18 through 59 are bound to fast on both Ash Wednesday (**February 22, 2023**) and Good Friday (**April 7, 2023**).
- ❖ To *fast* means to consume one full meal a day at most, although taking of other, smaller quantities of food at the other customary mealtimes is permitted. Food and drink between meals (excepting water and medicine) is not permitted on days of fasting.

### ABSTINENCE FROM MEAT

- ❖ Catholics aged 14 and up are to abstain from meat on Ash Wednesday, all Fridays of Lent, and Good Friday.
- ❖ To abstain means refraining from eating beef, veal, pork, or poultry at least, although eggs and milk products are acceptable. The consumption of fish and shellfish is permitted, though the penitential character of the abstinence should be kept in mind.

### EASTER DUTY

- ❖ All the faithful, after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year. This precept is to be fulfilled during the Easter Season unless it is fulfilled, for a just cause, at some other time during the year. This period is extended to include all the weeks of Lent and the Easter Season up to Trinity Sunday (**June 4, 2023**).

### LENTEN PRACTICES

- ❖ The faithful are encouraged during Lent to attend daily Mass, receive Holy Communion, participate in penance services, and receive sacramental absolution; to take part in public and private exercises of piety, give generously to works of religion and charity, perform acts of kindness toward the sick, aged, and the poor; to practice voluntary self-denial, especially

regarding food, drink, and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.

- ❖ Ash Wednesday, the first day of Lent, falls this year on **February 22<sup>nd</sup>**. Ashes are to be blessed as a sign of our entry into a season of conversion, repentance, and reconciliation. Ashes are to be blessed by a bishop, priest, or deacon. Others may be associated with the clergy in the distribution of ashes.
- ❖ Funeral Masses may not be celebrated on Holy Thursday, Good Friday, or Holy Saturday, nor on the Sundays of Lent. When pastoral reasons require that a funeral be celebrated on these days, only a Funeral Outside of Mass may be held.
- ❖ To afford the faithful opportunities to participate in Lenten prayer services, pastors are encouraged to have such prayer services at least twice a week, including the Way of the Cross on Fridays, Exposition and Benediction, Evening Prayer, and evening Masses. A homily or instruction should be included.

## **BLESSING OF THE OILS AND CONSECRATION OF THE CHRISM**

- ❖ In order to allow participation of Catholics throughout the islands, the Sacred Oils will be blessed during the Chrism Mass to be celebrated in several locations. All are encouraged to join in one of the following celebrations:
  - a. Kauai: **Tuesday, March 14<sup>th</sup> at 7 p.m., St. Theresa Church, Kekaha.**
  - b. Maui-Lanai: **Thursday, March 23<sup>rd</sup> at 7 p.m., St. Joseph Church, Makawao.**
  - c. Big Island: **Thursday, March 30<sup>th</sup> at 6:00 p.m., St. Michael the Archangel Church, Kailua-Kona.**
  - d. Oahu-Molokai: **Tuesday, April 4<sup>th</sup> at 7 p.m., Co-Cathedral of St. Theresa, Honolulu.**

## **THE SACRED PASCHAL TRIDUUM**

“Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year” (*Universal Norms on the Liturgical Year and the Calendar*, #18). Three major liturgical principles may be of help here:

- a. The Triduum may be viewed a single liturgical action that occurs over a period of three days.
- b. The Triduum is not part of Lent, but in its entirety, celebrates the Easter event.
- c. The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection.

<p><b>NOTE: The above directives should be published in parish bulletins for the benefit of the faithful, adding any specific parish or vicariate events. What follows pertains only to clergy and liturgy planners and need not be published for parishioners.</b></p>
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## **EUCCHARISTIC PRAYERS FOR RECONCILIATION**

- ❖ Priests should consider using the two Eucharistic Prayers for Reconciliation from time to time during the season of Lent.

## **THE PASCHAL CANDLE**

- ❖ “The Paschal candle should be prepared, which for effective symbolism must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size, so that it may evoke the truth that Christ is the light of the world. It is blessed with the signs and words prescribed in the Missal or by the Conference of Bishops (from the 1988 Circular Letter on the preparation for Easter published by the Congregation for Divine Worship).”

[Note: Since the Paschal candle is to be lit for all liturgies during the Easter season and during baptisms and funerals, it often happens that the candle burns down so much that it no longer is a sign that clearly proclaims Christ’s victory over the darkness of sin and death. To prevent this from happening, parishes are encouraged to purchase candles that will be able to be proper symbols until the following Easter Vigil. In the Diocese of Honolulu, if the pastor judges that the Paschal candle blessed at the Easter Vigil is no longer able to be the sign it is meant to be, the parish should replace it with a new Easter candle. However, there is no special ceremony for blessing the second candle. It should simply be prepared in the sacristy with the proper date, then placed in the candle holder.]

- ❖ A glass chimney is recommended to shield the flame of the Paschal Candle at the Easter Vigil liturgy from the time it is lit until it is safely standing in its place in the church.

## **THE EASTER DISMISSAL WITH ALLELUIAS**

- ❖ The dismissal, from the Easter Vigil through the Octave of Easter, ending with the Second Sunday of Easter, inclusive, should be followed by a double Alleluia! preferably sung. The same is true for the liturgies of Pentecost Sunday and its Vigil. *The double Alleluia is not added at other liturgies during the Easter season.*

***When pastoral necessity requires it, the local Ordinary may allow duplicate liturgies on Holy Thursday and Good Friday, but not the Easter Vigil.***

Please feel free to contact me at the Office of Worship, 808-585-3342 or [alguerrero@rcchawaii.org](mailto:alguerrero@rcchawaii.org), should you have any questions.

Blessings!



**TEACHING MASS - BULLETIN INSERT**  
**THE MASS: FULL, CONSCIOUS, AND ACTIVE PARTICIPATION**  
**SUNDAY, FEBRUARY 19, 2023**



Over the past several weeks, these bulletins have focused on breaking down the different parts of the Mass and diving deep into the details. It is important for us to know the Mass along with its elements and its symbols so that we can understand and participate in the Mass in a deeper way. We are called to not simply spectate the Mass, but to take part in the worship in our mind, body, soul, and spirit.

With this in mind, our last bulletin will review the different parts of the Mass covered in previous sections and will focus on what we are called to do in order to participate in the Mass in a full, conscious, and active way,

This presence of Jesus within us, however, is not meant to be kept hidden away inside us. We are called to take Jesus with us out into the world! That is the center of what we might call our mission as Catholics.

### **PREPARING FOR MASS**

Before we arrived at the Mass, our worship had already begun. We should enter a spirit of prayer before we even enter the church or even leave our homes. We should prepare ourselves by dressing our bodies in clothes fitting for worship, preparing our mind by meditating on the upcoming event of the Mass, our souls by prayer, and our hearts by recognizing God's love for us and responding with our love for Him. Coming to Mass is not a simple empty tradition or obligation. It is a deep expression of our relationship with God. Our Lord calls us to enter His house and be with Him. We come together as one Catholic family to be with God in the Eucharist.

### **INTRODUCTORY RITES**

Our Mass begins, rightly so, with the Sign of the Cross, which we make together as a sign of our unity of faith, our common baptism, and the means of our redemption. After we make the sign of the cross, the priest offers us words of greeting and blessing, which we return. This way, we know that even if we perform different tasks, in the liturgy, we are united in a single act of worship as a single body of believers.

Entering into our prayer, we then turn to God with a contrite heart and ask for mercy and forgiveness. We call to mind our sins during these first minutes of the Mass, recognizing that we are yet sinners in need of the help of God and prayers from all the saints. This prayer does not replace the Sacrament of Reconciliation, but it does offer absolution for small, venial sins.

After acknowledging our sins and receiving God's mercy, our hearts turn to God in joy as we sing the Gloria, an ancient song of praise which tells of God's glory, power, mercy, and His closeness to us. The Gloria is not sung at every Mass but is reserved for Sunday Masses as well as feasts throughout the year. After the Gloria, the priest exclaims, "Let us pray," prays silently with us, and prays aloud the prayer of the day. We unite ourselves to this same prayer so that, while it is spoken aloud by only one, it is prayed by all.

### **THE LITURGY OF THE WORD**

Our prayer continues through our proclaiming the Word of God. As Jesus is the Word made flesh, He is truly present in the word of God whenever it is read. As such, we sit to listen attentively to the readings from the Old Testament, the Psalms, the New Testament letters, and then finally the Gospel. The Gospel reading carries extra significance because not only is it the word of God, but it contains the words of Jesus spoken through His own mouth and His mighty works. Thus, while we sit for the other readings, we stand for the Gospel out of reverence for the words of Jesus.

After the Gospel is read, the priest or deacon will preach what is called a homily, which is a teaching specifically tied to our faith, drawing from the readings we have proclaimed. We are called to take these lessons to heart. As Catholics, we are called to live out our faith and pass it on to those we encounter in life. In order to

prepare ourselves for this great mission, we must come to know our great faith through the teachings of the Church, receiving them through the preaching of the clergy. This should not be the only way that we come to understand our faith, as there are many resources beyond a weekly homily from a priest or deacon, but that does not make it any less important. Indeed, receiving the teaching of the Church and listening attentively to the readings and homily are still an act of worship.

After the homily, and almost as a response to it, we stand and together recite the Creed, the summary of the teachings of the Church articulated in this way since the fourth century. All Catholics believe every word of the Creed, and it is important to know it, for it is what we believe. Having been taught the faith, we now profess it as one body of faith. United in our faith, we follow the creed by bringing the petitions of our community to God. We announce them and exclaim in one voice, “Lord, hear our prayer,” after each petition. These petitions close the Liturgy of the Word.

### **LITURGY OF THE EUCHARIST**

The Eucharist is the source and summit of our Faith. It is both the greatest gift we receive and the greatest thing we can offer to God. This is because the Eucharist is the body, blood, soul, and divinity of Jesus Christ, even if it has the appearance of bread and wine. Since Jesus is God and God alone is perfect, it is the perfect offering and a perfect gift. Because of this, it is right for us to see the Liturgy of the Eucharist as true worship of the God who is not far away and distant from us, but present with us in every place where Mass is offered.

In the Liturgy of the Eucharist, bread and wine are brought to the altar where they are transformed into the Body of Christ through the Eucharistic Prayer. During this prayer, we worship and adore the Lord as He comes down to us from heaven. It is here that the church is no longer simply a house of prayer, but a heavenly dwelling. God is with us here, not only in spirit, but physically as well. As members of the faithful, we are called to enter the deepest sense of worship, recognizing Christ in the Eucharist and responding with reverence, respect, and a prolific sense of awe. This is God who is before us! He is right there, held up by the priest for all of us to see!

Our God present with us, we pray aloud in one voice the Our Father, the prayer Christ Himself taught us, and exchange a sign of peace; a peace which comes from God and is for us to share with our brothers and sisters. In the sharing of peace, we are actively participating in the sign of our communion with one another, and rightly, because communion is the next part of the rite.

The first to take communion is the priest, but before he does so, he first breaks it as a sign that Christ’s body is to be shared with all the faithful, just as the sign of peace. After the priest takes communion for himself, he then gives communion, first to the deacon, and then all the faithful who are rightly disposed. It is right that we receive communion, as it is a gift from God. This gift of communion is the very body and blood of Christ, a true reality, hidden beneath bread and wine.

For us, we come forward to receive communion with a prayerful heart, dwelling on who it is that we are about to receive. We reverence our Lord with a bow as the priest or minister presents us with the Eucharist, and as he or she proclaims, “The body of Christ,” we respond, “Amen,” for indeed we truly believe.

### **CONCLUDING RITES**

Communion does not end the Mass. Before we leave, we are given our mission to love and serve the Lord in the world. We are disciples of Christ, called to fill the world with His presence, taking Him with us from the church and into the world. We bear Christ in spirit and in our bodies, carrying Him with us into our daily lives. With the final blessing and the call to go forth, we depart from the church building, but we who are the Church carry Christ with us wherever we go.