

DignityHouston Sacramentary



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January 9, 2016

Special thanks is given to the members of the Liturgy Committee, George Wetzel, Frank Aguilar, and Daniel Sereno, for the diligent work necessary to produce this Liturgical document for DignityHouston.

The Sacramentary cover photo is of Mychal Judge, the gay, celibate Franciscan priest who died in the events surrounding 9/11. He served a large gay community who loved him dearly and “canonized” him after his death. We’re still waiting on the Vatican, but know who are really Saints.

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Introduction

Instructions to the Presider When New Folks Are Present

Introduce yourself.

Introduce yourself and tell a little bit about yourself. Include details such as your position with regard to Dignity Houston, how long you've lived in Houston, what your interests are, etc. Not a lengthy, detailed discourse on your philosophy of life, just enough to spike folks interest. (Think "tantalizing tidbits.")

Have regular participants introduce themselves.

Have the regular participants introduce themselves, also giving some interesting details about themselves. (Hopefully, they will follow your lead; if not coax them.)

Have new folks introduce themselves.

Have the new folks introduce themselves, again telling us a little bit about them, including how they became aware of Dignity Houston, whether they have been involved in Dignity elsewhere, what their interests are, etc. (Again, hopefully, they will follow your and the other member's leads. If not, coax them.)

Remember that just "going around the room and saying your name" is just about as impersonal as you can get and is doomed to failure. No one is going to remember names after such a waste of time, and all will feel guilty for not doing so. (And, it's awkward trying to read name tags.) On the other hand, if you know something about a person, you are far more likely to remember their name. In addition, it gives you something to "connect" with them in later conversation. In short, showing personal interest in folks engages them and makes them more likely to stay and want to come back.

Address issue of participation in the Eucharist.

Explain that, as Catholics, the Eucharist, a reenactment of the Last Supper at Jesus' command, is a central part of our Liturgy. As such, we welcome them to participate in that part of our Liturgy, regardless of their religious background or lack thereof in the respectful spirit of community. However, we also respect their decision if they choose not to do so. Either way, they should feel totally comfortable in doing as they choose. (Remember, all are welcome.)

Address use of wine in the Eucharist.

Explain that, as part of the Eucharist, we pass around a carafe of wine for all to share. We recognize that some must forego alcoholic beverages for a variety of personal, medical, and religious reasons; because of that, we have grape juice available and will pass it around as well for those who choose to consume that.

Remember that recovering alcoholics and Muslims are not the only groups who must forego alcoholic beverages. So must persons on antibiotics, diabetics, and others.

Address the purpose of the water vis-à-vis the bread in the Eucharist.

We provide water to consume with the bread that is part of the Eucharist.

Explain the use of the white missalette and the Heritage Missal.


Explain that we use the missalette for our Liturgy and that their responses are in bold preceded by a red ornament (holding the missalette up to illustrate). Explain that the purpose of the Heritage Missal is to provide the readings (mentioning the page numbers) and hymns (if the Director of Music is present).

Explain why we don't have a sacramental priest or meet in a traditional Catholic church.

Explain a bit about the "Halloween Letter" (On Pastoral Care of Homosexual Persons) written in 1986 by then-Cardinal Ratzinger, now Pope Benedict XVI, as the basic reason why we do not have a sacramental priest saying Mass in a traditional Catholic Church but that we do believe in the priesthood of the laity as enunciated by Vatican Council II in the tradition of the early Christians. That letter states, "No authentic pastoral programme will include organizations in which homosexual persons associate with each other without clearly stating that homosexual activity is immoral." It effectively prohibits bishops and priests from saying Mass for Dignity (because we do not believe that homosexual activity is immoral) and from allowing Dignity to use Church facilities.

When it comes time to ask for readers, be sure to invite one of the new folks to read without being pushy about it or embarrassing them. Remember, engaged folks who feel a part of our community are far more likely to return. As the presider, all attention is on you. It's a major part of your job to make everyone, particularly including the new folks, feel a part of our community. Above all else, do not rely continuously on the same readers, with or without new folks present.

Formatting in the Sacramentary (this document) and the Missalette

In the **Sacramentary**, words spoken by the Presider are **bold-faced** while words spoken by the Community are in regular type. The reverse is true in the missaltes, where words spoken by the Community are in **bold-face** type and words spoken by the Presider are in regular type. In the missaltes, words spoken by the Community are also preceded by a typographer's mark:  .

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In the **Sacramentary**, numbers enclosed in chevrons, such as «5», represent the corresponding page in the missalette.

All Are Welcome

Gathering Prayers «1»

Opening Antiphon «1»

Presider welcomes everyone to the table. If new people are present, everyone is introduced. The presider notes the feast of the day.

Appropriate announcements are made.

Presider Welcome to the table: Catholic worship for all. Today, on this (feast day), we gather in God's love, named as God's children, God's work of art.

Let us be attentive to a way of being which deepens our sensitivity to the stirring of the Spirit and rhythms of life.
Let us take a contemplative stance which attends to God's presence within us and all creation.

We are drawn now into community where we believe that Jesus is present in the breaking of the bread – where no one is outcast and no one is without value and no one is excluded from the feast.

God is found in the ordinary and everyday. Today, let us seek God in a meal shared together.

An Opening Hymn may be sung.

Call to Worship «1»

Presider Praise to God our Creator, source of our being and wellspring of life.

Community Praise to God our liberator, who set us free and gives us hope.

Presider Praise to God the Word, love made flesh to dwell among us.

Community Praise to Jesus the Christ, who feeds the hungry and shows us the Way.

Presider Praise to God the Spirit, fiery light and rushing wind.

Community Praise to the Holy Spirit, who inspires, challenges, comforts, and sustains us.

Presider Come let us worship the Earth-maker, the Pain-bearer, and the Life-giver.

Community Let us worship God!

Call to Gather «2»

Presider In the name of God, our Love, of Jesus, our Liberator, and of the Holy Spirit, our Wisdom.

Community Amen.

Opening Prayer «2»

May be sung.

Presider Let us build a house where love can dwell and all can safely live, a place where saints and children tell how hearts learn to forgive. Built of hopes and dreams and visions, rock of faith and vault of grace; here the love of Christ shall end divisions:

Community All are welcome in this place.

Presider Let us build a house where prophets speak, and words are strong and true, where all God's children dare to seek to dream God's reign anew. Here the cross shall stand as witness and as symbol of God's grace; here as one we claim the faith of Jesus:

Community All are welcome in this place.

Presider Let us build a house where love is found in water, wine, and wheat: a banquet hall on holy ground where peace and justice meet. Here the love of God, through Jesus, is revealed in time and space; as we share in Christ the feast that free us:

Community All are welcome in this place.

Reconciliation «2»

Community We gather together as brothers and sisters in Christ to break open and to share the living, spoken Word. Today, we are especially mindful of the many communities throughout our earth who call forth their own shepherds to guide them, as did the early pilgrims in the church Jesus founded.

As we join in solidarity with them, let us shake the dust of the past week from our feet and from our hearts.

We observe a period of silent self-examination of how much more we could have done to improve the world in the past week.

Community Good and loving God, to You all hearts are open and to You all desires are known and from You no secrets are hidden.

Cleanse the thoughts of our hearts and the works of our hands by the inspiration of Your Holy Spirit so that we may truly love You and worthily praise Your Holy Name.

We ask this through our Brother and Savior, Jesus, Beloved of God. Amen.

Presider Of all creation, most glorious and blessed are you, Mary of Nazareth, O Mother of God.

Community O Mary, you gave God body and blood, you let God share our humanity and become physically present in the world.

Presider O Mary, you bore in your own body the One who even the whole universe could not contain.

Community Today, let us find Jesus, your child and our brother, in our community, in the sharing of the spoken, living Word, and in the Mystical Body of Jesus, which fills all creation.

Gloria «4»

Community 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.

Collect «4»

The Collect from the feast of the day is read or, optionally, a relevant prayer from some other source, or read a contemporary Collect based on the theme of the Mass.

Insert the Collect for the Day

**In the beginning was the Word
and the Word was with God,
and the Word was God.**

Liturgy of the Word «5»

Presider Let all of us listen to the Word.

Community May God's Word bear fruit in us.

First Reading «5»

Invite a member of the congregation to read the First Reading from the Missal or a reading from a theologian in the continuing Tradition of the Church.

Responsorial Psalm «5»

Invite a member of the congregation to read the Responsorial Psalm from the Missal.

Second Reading «5»

Invite a member of the congregation to read the Second Reading from the Missal or, optionally, read a selected passage from an appropriate contemporary work.

Gospel «5»

The Presider reads the Gospel from the Missal.

Creed «5»

Presider Let us affirm our holy faith.

Community I believe in God,

the Great Mystery that is the Source of all that is.

I believe that God is beyond our words

and surely beyond our genders,

but we are still invited to name God as best we can,

with humility and wonder.

I believe in God's love for all creation, not just humanity.

I believe in God's yearning

that justice hold sway in every corner of creation

and in God's anxious longing

for Sabbath joy to fill the cosmos. I believe that the deep

beauty of Jesus' life is a true revelation of God's desire to see
compassion at the center of the human community.

I believe that His healings, parables, and table fellowship
reveal the truth of God active in our midst.

And I believe that in His life
we hear an invitation to echo such compassion
in our own lives.

I believe that His death
reminds us that oppressive power
will stop at nothing —
then or now — to silence compassion.
And I believe that resurrection
names the miracle that takes place —
then and now — whenever we rededicate
our lives to compassion
thereby announcing that even death
cannot silence the love of God.

I believe that besides His life
and besides the biblical text,
our lives and other texts also bear the truth of
God —
and that our lives are richer for listening well
to the movement of God in many places.

I believe that God continues to be present still today
and that the Holy Breath of God blows
whenever and wherever compassion is born,
whether in our words, deeds, or rituals.

I believe we have a special responsibility
to gather in community and share rituals,
both ancient and fresh,
that exercise our imaginations,
both bodily and spiritually
for the practice of compassion.

I believe that in our lives
we have the capacity to move God,

this loving mystery that dwells at the heart of all
that is,
to the point of tears.
And I commit myself,
with my brothers and sisters and the whole of
creation,
to living in ways that seek to move God to tears of
joy.

Amen

In Weiss, D. R. (2008). To the tune of a welcoming God. [Adapted]
Minneapolis, MN: Langdon Street Press. By permission

Prayers of the People «7»

Now, the Prayers of the People are offered. The response is:

Community God, hear our prayer.

Insert the Prayers of the People

The Lord's Prayer «7»

Presider Let us now join hands and pray as Jesus taught us.

Community Our Father, who art in heaven, hallowed by 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.

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

Community For the kingdom, the power and the glory are Yours, now and forever.

Presider Jesus, you said to your Apostles: Peace I leave you, My peace I give you, Look not on our failings But on the faith of your Church, And graciously grant her peace and unity In accordance with your will. You who live and reign forever and ever.

Community Amen.

Presider Jesus, you came to give us all peace, and your peace remains with us. Be with us now as we share a sign of your peace with one another.

We share a sign of the peace of Jesus.

Do this in remembrance of Me.

Liturgy of the Eucharist «8»

A Eucharistic hymn is sung if appropriate.

The gifts are collected.

Eucharistic Prayer «8»

Presider Praise to you, God of our Mothers and Fathers,
Source of Life, for you created us in your image and
likeness, the image of love, of power, and of beauty.
You call us to be your holy people.

Community We give thanks.

**The Communion Bread is passed to the Community as the Presider
recites the following.**

Presider Praise to you, God of Sarah, Abraham, Hagar, Ishma-
el, Rebecca, Isaac, Rachel, Leah, Jacob and Joseph,
for you promised that all families of Earth would be
Blessed through a covenant with these our parents.
You called them to be your holy people.

Community We give thanks.

Presider Praise to you, God of Mary, Mother of Miriam's Child
and Sophia's Prophet, for you cared for our ancestor
who agreed to partner with you In bringing Jesus to
birth. You called us to be your holy people.

Community We give thanks.

Presider Praise to you, God of Liberation, for you gave us
Jesus, who gathered the community for a meal, Took
bread, gave you thanks, broke the bread, blessed it,
and gave it to all, saying:

Community "Take this, all of you, and eat it.

This is my body, which is for you.

Do this to remember me."

Presider You said, "This is My Body."

Community Amen. We believe it, Lord. And help us, this community
of disciples, to be Your Body here on earth.

The fragments are consumed by all at the table.

(As the bread is consumed)

Presider In each of our lives, Jesus comes as the Bread of Life- to be eaten, to be consumed by us. This is how He loves us. Then Jesus comes in our human life as the hungry one, the other, hoping to be fed with the Bread of our life, our hearts by loving, and our hands by serving. In loving and serving, we prove that we have been created in the likeness of God, for God is Love and when we love we are like God.

Mother Teresa of Calcutta

Presider Behold what you are, become what you receive. The Body of Christ.

Shared Homily «9»

We engage in a dialog with the members of the community about how the Scriptures apply to our lives. Announcements may be made before the homily begins.

Prayer for the Cup of Blessing at the End of the Meal «9»

The Communion Wine is passed to the Community as the Presider recites the following.

Presider You said, “There is no greater love than this: that a person would lay down his life for the sake of his friends.”

You left us, not only your Sacred Body, a gift of strength and vigor, but also your Sacred Blood, a give of love and compassion.

Community We give thanks.

Presider In loving the least among us, the lowly, the poor, the sick, the disfigured, we come to love you ever more. In loving You, we realize that you gave us a universe that is Love.

Community We give thanks.

Presider Every day, we stumble and fall, fail to be the best that we can be.

Every day you raise us up, just as you raised yourself on the third day.

Help us be the shining beacon of Your love.

For that, you give us the strength we need.

Community We give thanks.

Presider After the supper was ended, You took the cup, gave thanks, blessed it, and gave it to all saying:

Community “Take this, all of you, and drink it.

This cup is the new covenant in my blood.

Do this to remember me.”

Presider Blessed are You, O Lord our God, Compassionate One, who feeds the whole world with Your goodness, with grace, and with loving kindness and tender mercy. We thank You for feeding our souls as well as our bodies. We remember Your loving care for the people of Israel, for the Law You gave them, and for the Messiah You sent to renew the covenant, the Lord Jesus Christ. We thank You for the enduring care for Your community of believers. We have struggled and still struggle to build a kingdom here on earth of justice, charity and peace. Your mercy has abounded in forgiving our mistakes, our wanderings from the path of righteousness.

Community Let us drink of the cup of life, the New Covenant written in the blood of Christ, and in doing so commit ourselves to the way of life founded on his teachings and his life.

All drink of the wine, toasting one another.

You are a light unto the world

Sending Forth «10»

Rainbow Prayer

Presider Rainbow Christ, you embody all the colors of the world. Rainbows serve as bridges between different realms: Heaven and Earth, east and west, queer and non-queer. Inspire us to remember the values expressed in the rainbow flag of the lesbian, gay, bisexual, transgender, and queer community.

Community Give us the strength to show Your Light to the world.
Amen.

Adapted from Andrew Craig Williams and Patrick Cheng

Blessing

Presider I thank my God whenever I think of you; and every time I pray for all of you, I pray with joy, remembering how you have helped to spread the Good News from the day you first heard it right up to the present. I am quite certain that the One who began this good work in you will see that it is finished when the day of Christ Jesus comes.

Phil 1:3-6

Presider May God bless us and care for us.

Community Amen.

Presider May God smile upon us and be ever gracious to us.

Community Amen.

Presider May God show us kindness always and grant us peace.

Community Amen.

Presider May the strength of the Father, the grace of Jesus, and the community of the Holy Spirit be with us all, everywhere, and for all time.

Community Amen.

Presider **Strengthened by this sharing of community and the Word of God, we go forth in the name Jesus as Gospel to the World.**

Community Thanks be to God!

A Sending Forth Hymn may be sung.

Additional Prayers and Materials

Rainbow Christ Prayer

Kittredge Cherry and Patrick Cheng

Rainbow Christ, you embody all the colors of the world. Rainbows serve as bridges between different realms: Heaven and Earth, east and west, queer and non-queer. Inspire us to remember the values expressed in the rainbow flag of the lesbian, gay, bisexual, transgender, and queer community.

Red is for life, the root of spirit. Living and Self-Loving Christ, you are our Root. Free us from shame, and grant us the grace of healthy pride so we can follow our own inner light. With the red stripe in the rainbow, we give thanks that God created us just the way we are.

Orange is for sexuality, the fire of spirit. Erotic Christ, you are our Fire, the Word made flesh. Free us from exploitation, and grant us the grace of mutual relationships. With the orange stripe in the rainbow, kindle a fire of passion in us.

Yellow is for self-esteem, the core of spirit. Out Christ, you are our Core. Free us from closets of secrecy, and give us the guts and grace to come out. With the yellow stripe in the rainbow, build our confidence.

Green is for love, the heart of spirit. Transgressive Outlaw Christ, you are our Heart, breaking rules out of love. In a world obsessed with purity, you touch the sick and eat with outcasts. Free us from conformity, and grant us the grace of deviance. With the green stripe in the rainbow, fill our hearts with untamed compassion for all beings.

Blue is for self-expression, the voice of spirit. Liberator Christ, you are our Voice, speaking out against all forms of oppression. Free us from apathy, and grant us the grace of activism. With the blue stripe in the rainbow, motivate us to call for justice. Violet is for vision, the wisdom of spirit. Interconnected Christ, you are our Wisdom, creating and sustaining the universe. Free us from isolation, and grant us the grace of interdependence. With the violet stripe in the rainbow, connect us with others and with the whole creation.

Rainbow colors come together to make one light, the crown of universal consciousness. Hybrid and All-Encompassing Christ, you are our Crown, both human and divine. Free us from rigid categories, and grant us the grace of interwoven identities. With the rainbow, lead us beyond black-and-white thinking to experience the whole spectrum of life.

Rainbow Christ, you light up the world. You make rainbows as a promise to support all life on Earth. In the rainbow space we can see all the hidden connections between sexualities, genders, and races. Like the rainbow, may we embody all the colors of the world!

Amen.