

Our Lady of Mt. Carmel Mass Intentions

SATURDAY, JULY 23, 2016

8:30 AM Joseph Bevacqua- Michael Ricciardone
Harriet Cialone- Anthony Wakuluk, Jr.

5:00 PM Josephine Mazza-John Arnone &
Diane Walsh

SUNDAY, JULY 24, 2016

9:00 AM Mary Ambrozia- Marie Fox

10:30 AM +Maria Millan- Hija
(Spanish)

12:15 PM Waleed Ghali – Joanne Oziemblo

MONDAY, JULY 25, 2016

8:30 AM Debra Ercolano- Maria Spolto

TUESDAY, JULY 26, 2016

8:30 AM In Honor of Our Lady of Mt. Carmel-
Dennis, Olga, Mary & Carl Jean

7:00 PM +McKee Family
(Spanish)

WEDNESDAY, JULY 27, 2016

8:30 AM Joseph Balice- SIU

THURSDAY, JULY 28, 2016

8:30 AM Moises Canal- Patty & Gussy DiSanto

7:00 PM +McKee Family

FRIDAY, JULY 29, 2016

8:30AM Josianne Etienne, Costa Rousseau,
Jeanne & Jacqueline Des Hommes, Emma Thomas,
Bernadette Lemaine, Founa Petiote - Olga

SATURDAY, JULY 30, 2016

8:30 AM McKee Family

5:00 PM Lucy Capo- Carol Albanese &
Margaret Boasci

SUNDAY, JULY 31, 2016

9:00 AM Lucy Capo- Marie Fox

10:30 AM +Esperanza Alvarez- Augusto y Flia
(Spanish)

12:15 PM Kathleen Reilly- Patricia Kuca

St. John the Baptist Mass Intentions

SATURDAY – July 23, 2016

9:00 – **MARTHA DINGLER**
R/Edie

5:30 - **BENJAMIN FABIAN ROZARIO**
R/Veronica Rozario & Family

SUNDAY – July 24, 2016

8:00 – **EUGENE MC NALLY &
MC NALLY & DEEGAN FAMILIES**

10:00 – **MR & MRS ANDRE JODY**
R/Edie

12:00 - **FRANCISCA CEDRE**
R/Brenda Aragon

MONDAY – July 25, 2016

7:30 – **HELEN G. O'NEILL & O'NEILL FAMILY**

12:10 – **EMON MAUTONE**
R/Michael Ricciardone

TUESDAY – July 26, 2016

7:30 – **EUGENE MC NALLY &
MC NALLY & DEEGAN FAMILIES**

12:10 - **IN THANKSGIVING TO ST. ANTHONY**
R/Aurea Diansen

WEDNESDAY - July 27, 2016

7:30 – **TJOA TET HAP HAKIM BUDIHARTO &
BONG TJIUKIM ERMAWATI MULIONO**
R/Nellie Budiharto

12:10 - **IN THANKSGIVING**
R/Archimedes Satitula

THURSDAY – July 28, 2016

7:30 – **EUGENE MC NALLY &
MC NALLY & DEEGAN FAMILIES**

12:10 – **RICHARD GRIESHABER**
R/Edie

FRIDAY – July 29, 2016

7:30 – **HELEN G. O'NEILL & O'NEILL FAMILY**

12:10 – **SISTER MARY EUTHALIA ADAMSKI**
R/Hedy David

SATURDAY – July 30, 2016

9:00 – **MC KEE FAMILY**

5:30 – **BETTY CURTIN**
R/Angela & Carmine Monteleone

SUNDAY – July 31, 2016

8:00 – **WILBUR KNOLL**
R/Family

10:00 – **HELEN A. HEATHERLY**
R/Rosearlene Heatherly

12:00 – **JULIA COELO LOMBA &
FRANCISCO LOMBA**
R/Julia Lomba

**AT OUR LADY OF MT. CARMEL
EUCCHARISTIC BREAD**

The hosts used in the **Church** during the week are in memory of **Fr. Hector** donated by a friend.

SACRAMENTAL WINE

The wine used in the **Church** during the week is in memory of **Fr. Hector, Fr. Ben, & Fr. Gus** donated by a friend.

SYMPATHY: Please pray for the deceased members of our parish, especially **Theresa Cavallo**, recently buried from our parish. May the Lord Jesus Christ receive them into His Kingdom.

SUNDAY COLLECTION: Collection for July 16/17 was \$1,720. May the Lord always bless you for your continued support of your Parish Church.



OLMC SENIORS PLAN LANCASTER, PA TRIP

OLMC SENIORS are planning an over-night trip to Lancaster, PA. October 18-19. The cost is \$200 per person, double occupancy (based on 40 people). The cost includes roundtrip coach transportation, 1 night accommodations in Lancaster, 1 great breakfast, 1 delicious dinner at Hershey Farm Restaurant, Admission and reserved seating at Sight and Sound Theater featuring "Samson", visit to Kitchen Kettle Village, optional shopping at Tanger Outlets, taxes and gratuities, baggage handling. For information or to reserve a seat, please call 201-435-7080.

AT ST. JOHN THE BAPTIST

In your prayers, kindly remember the Souls in Purgatory, the Suffering, the Lonely, the Depressed, the Homeless, the Homebound, the Sick, **EMMA MARIE BOUTROS** and the Deceased.

PLEASE NOTE: you are invited to write your prayer intentions into the prayer book at the Pieta sculpture in church or the St. Anthony statue in the chapel. The Rosary Intercessory Prayer Group will pray for your intentions.

If you have a prayer request for the Intercessory Prayer Group please call Dolores at 201 795-3995 between 6 and 10 PM.

SUNDAY COLLECTION

Budgeted collection amount: \$5,500.00
Actual collection: July 16 & 17
Blue Weekly: \$2,203.09
New Heating System: \$1,096.28
Total of Collection: \$3,299.37

**WILDWOOD TRIP
Mt. Carmel Seniors**

5 days & 4 Nights. September 18-22. Round trip deluxe Motorcoach Transportation. 4 night deluxe accommodations at the Aqua Beach Hotel. 4 full breakfasts. 4 superb dinners at fine local restaurants. Spectacular Entertainment including: Gala Evening with dinner, dancing, prizes and more; Local dinner and show, Cocktail Party with live entertainment at the hotel; Show at the Performing Arts Center. Atlantic City Trip with bonus package. An Ice Cream Social at Cool Scoops Parlor. Afternoon Pizza Party. Cape May Lewis Ferry with live entertainment and complimentary cocktail. Optional visits to Victorian Cape May, Cape May Lighthouse & Sunset Beach, historic Smithville, a trip on the Atlantic Star Dolphin Watch Cruise, free time on the famous Wildwood Boardwalk For more information and reservations call Joanne at 201-435-7080.

HOUSING COUNSELING SERVICES OFFERED

Catholic Charities of the Archdiocese of Newark is offering FREE Housing Counseling services. Have you lived, worked, or attended school in Hudson, Essex, or Union Counties for the past 4 years? You may be eligible for Free Housing Counseling services. Services include foreclosure/ homelessness prevention, fair housing education, pre and post purchase counseling and more. Services are immediately available in English and Spanish and translation services for other languages are available as well. Contact Blanca for more information. Hudson 973-424-7616; Essex County call 862-229-4464 and Union County call 862-229-4468.

Si usted ha vivido en el condado de Hudson en los últimos 4 años, The Catholic Charities of the Archdiocese of Newark puede ayudarle a recibir gratis los servicios de consulta que incluye: vivienda; juicio hipotecario, educación en la prevención de falta de vivienda, leyes de equidad de vivienda, asesoramiento antes y después de comprar casa y mucho más. Para más información en el Condado de Hudson puede llamar al 973-424-7616.

UNDERSTANDING OUR WORSHIP

This is the second in a series of short presentations on the parts of the Mass, based on a 1992 work by Gabe Huck, *Preaching about the Mass*. This week's article is about the Gathering Rite.

Author's Introduction:

These homilies strive to do their work not as "history of the Mass" or "rules and rubrics," but as unfolding what we are to do and be, the by-heart deeds of our Sunday.

Why is the gathering important? In the summer of 1965, I lived in Baltimore. On the first Sunday of my stay I went to Saint Gregory the Great on Baltimore's west side. Fr. Joe Connolly was pastor. When I entered, I saw an outrageous idea that worked. Every row from the back forward was completely empty *until* every row was completely full. How could this be? Then I saw how: heavy cord from back to front blocking every pew entrance. Ushers were at the place of the pew being filled, beckoning people forward, greeting them, and with the grace all good ushers need, giving them the empty places closest to those already there. However weird this might have seemed to parishioners when it was first done, the invitation to try it was taken, and clearly they now knew this was good, was important, made them act like what they are. And the liturgy that morning made all this clear.

All of us in the culture know well how to be an audience. We know it at home when we watch TV. We

know it at "the game." We know it in theaters. In the city where I live, there is a famous cathedral. Tourist buses stop there.

What if you are seated in the back of the cathedral? Never fear. There are screens attached to every pillar, so if you cannot see the lector or homilist, the cantor or presider, you watch the screen. Like at the game. Like at the concert. When people make decisions like having screens in church, they show that "audience" is the category into which they put an assembly.

A common sign that an assembly sees itself as an audience is when it applauds in church. What does applause mean in our culture? One of the only times I've experienced when it was an appropriate "Amen" was when an assembly gathered around the coffin of their friend who had been an actor. They applauded.

The Gathering Rite What happens on Sunday when we have come through the door to this room, this house of the church, and have taken the water that identifies us as persons baptized into Christ, into the church?

Maybe to answer the question "What do we do?" ask: "What is this gathering called?" It is sometimes called "the congregation." What do we do? We congregate. It is sometimes called "the assembly." What do we do? We assemble. The first thing we have to do is congregate, assemble. Both those words mean "to get ourselves together." Like a lot of preliminaries, it isn't the most important thing that is going to happen. Except in this sense: If it doesn't happen, if we don't get ourselves together, then all the other things can't happen. It is like a good recipe. Turning on the oven isn't all that important, but if I don't turn it on, then no matter how carefully I mix the flour and baking soda and oil and milk, there isn't going to be any cake. That's how it is here. I can have a fine homily prepared, the song leaders can be rehearsed and ready, the acolytes and lectors and Communion ministers know their service well, but if nobody turns on the oven, we can't get anywhere. And the oven is the assembling — our gathering together.

If I board a bus alone, I probably look for a seat alone. If I board a bus with a friend, we probably sit together, but we don't need to pay much attention to anyone else on the bus. That's a bus. We ask nothing more from a bus than that it take us from one spot to another. But if we come in here and act like we are on a bus — looking for a place to sit alone or just with a friend or family — we've misjudged what sort of thing is going on here. This isn't a bus, it is a boat that is rowed by everyone on board. It only goes when all the people move together. That's what liturgy is: something done by everyone together. Sure, different members have different roles,

but the deed itself — moving the boat — is done by everyone.

That's a long way of saying that when we come through those doors, it's clear what we have to do. We have to make the church look like the church, act like the church, sound like the church. We have to congregate to make a congregation. We have to assemble to make an assembly. There are lots of times in life to come in here and pray alone. There are lots of times in life to pray alone wherever you are. But Sunday Mass is not one of those times. Sunday Mass is what we do together. That isn't a theory that will work no matter how we look in here, how we sound, how we act. It isn't a theory, it's practice. The church has to get itself together. If we work at it, all of us, maybe we'll come to a time when we'll walk through the door and, without even thinking about it, head for the empty place closest to the altar. If we work at it, we won't have to imagine that we are one in Christ; we'll act like we are. The room will fill from these seats to those seats to those and only as far out as there are people here. The reason, let's be clear on this, is not that there is some special holiness in getting close to the altar; the reason is that there is the holiness of the church in getting close to one another and doing this deed together. So, maybe we can begin. Come forward when we arrive. And if a row is empty, don't sit on the end protecting it — let us take a place in the middle of that row as if inviting others to sit beside us.

There should be graciousness in our gathering. Kindness and hospitality are not the enemies of peaceful assembling. Smiling, nodding in welcome even to those I do not know by name, greeting others warmly: These are building up the body of Christ. Ushers and sometimes other persons have the task of helping us in these first moments together: a greeting, help with getting to a seat, other hospitable deeds. But ushers only specialize in what we must all do for one another: make it clear that all alike are welcome here. That is why we have to do the best we can to make this place welcoming to all of us, those of us with disabilities, those with young children, those who are elderly.

Is all of this important because we are like a club or a group of intimate friends getting together? We are not like that at all. Almost the opposite. Here we welcome people who would probably never be our friends. What we have in common is far more than blood, far more than the mutual affection of friends. What we have in common is baptism in Christ. That's it. That's all that matters here. That's why rich and poor should be sitting side by side. Every barrier society

erects to keep us apart is worthless here. Every bond society builds up to put us into this little group or that

clan or the other club is also worthless here. In a sense, we are naked here, like a baby in the waters of baptism. All the externals are gone. All that we wear is Christ. We all wear Christ. And that — not simply that we might like one another — is why we come forward and ring this altar round.

That is the preparation for Mass. Such preparation goes a step further when we begin the gathering rites or entrance rites. Please don't think that "entrance rites" means the entrance of the priest who presides at the liturgy and the other ministers. It means the entrance of all of us together into the liturgy. Some may be in the ritual procession, but in reality we are all in procession, all moving into our liturgy. All the words and song and gesture are ways to get from where we are to where we want to be: a church ready to hear God's word. We get there with song and procession and the sign of the cross and prayer, and sometimes with sprinkled water or penitential prayers and the Gloria. At their best, these are things we all know how to do and do them fully and with a sense that here, in making the sign of the cross, in singing out loudly, in saying familiar words, here we are really at home, in our element, one with brothers and sisters making up the church. There are at least three moments in these gathering rites when we have to do our work well. First, we sing. The song at the beginning of the liturgy is for all of us. It lets us know we are not in this room alone. We hear this news: A whole assembly is processing into this liturgy together. We sing to hear each other, to let our voice — good or poor as it is — get lost with all the other voices. We sing to signal the transition into communal activity. Second, we make the sign of the cross. This simple gesture stands at the beginning of the liturgy because it stands at the beginning of the Christian life. The baby and the catechumen are claimed for Christ with this sign. It proclaims who we are and whose we are. We make it deliberately, with care. Remember, the liturgy is not what the priest who presides is doing: The liturgy is what the people are doing. The liturgy is this sign of the cross.

Third, just before the first reading, we pray. Sometimes we talk as if the whole liturgy is a prayer, but really there are all kinds of things that happen in the liturgy, and prayer is one of them. So we come to the moment when the presider first says, "Let us pray." Then we should be quiet together, be still and calm and aware of all these people silent and praying together. In the silence, simply prepare to pray. Then attend to the words of the prayer that is spoken by the presider and, if you can agree that this is indeed our common prayer, join in saying Amen.

