



Whatever the occasion for your visit, regardless of the nature or depth of your religious affiliation, you are most welcome. Catholics consider what's happening here the best reason to be here—the best reason to be at all.



This is what's happening.

The Creator of all things is a Communion of Persons Who created human beings in His image: with minds made for understanding and wills for freedom.

One particular people displayed God's glory in the world, in the midst of their suffering and despite their infidelities. God rescued this enslaved people through a strange event: the slaughter of first-born sons. Families that sacrificed a new lamb and marked their doors with its blood, would be spared.

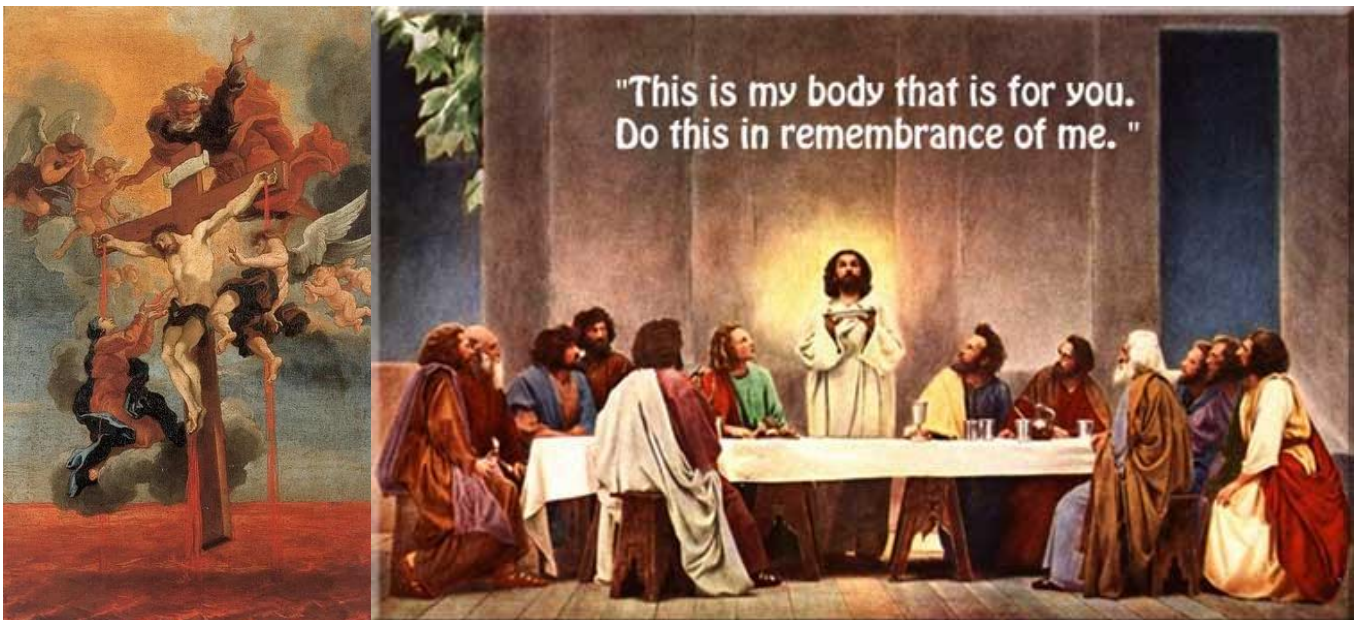
Full participation in the redemptive mystery happened not only through the slaughter, but also through the eating of that lamb's flesh. The annual Passover ritual still makes this mystery-in-history a living reality.



This is what's happening.

God the eternal Son became flesh in Jesus of Nazareth. He offered His life to the Father for our salvation. Even though we experience sin, suffering, and death, Jesus' sacrificial offering exempts us from the lasting effects of those realities.

We fully participate in His Eucharistic Sacrifice by listening to the accounts of salvation, by eating the Flesh and drinking the Blood of the Lamb of God. Thus we remain in Him and find life (John 6:53-56)—a relationship both personal and communal.



This is what's happening.

Daily the Church engages in *Liturgy* (from the Greek words *laos*, “people” and *ergon*, “work”): people’s work for God **and*** God’s work for people.

*Catholics follow the “both/and” way of looking at things (*kath’ holon*, Greek for “according to the whole”).

God always precedes and enables our good work by His grace, yet we share that work “in real time.” Amid the many fading pursuits of life, this divine-human collaboration is the realest reality there is.

We members of the Lord’s Mystical Body unite with Jesus as He offers Himself in love to the Father. We are thus present to the eternal heavenly liturgy, where the angels and saints constantly are worshiping God, even as they are looking out for us.



You guessed it.

Communal worship—the Mass—declares the risen Christ’s definitive victory over sin, suffering, and death. For Catholics, it both presumes and fosters unity with the Mystical Body of Christ.

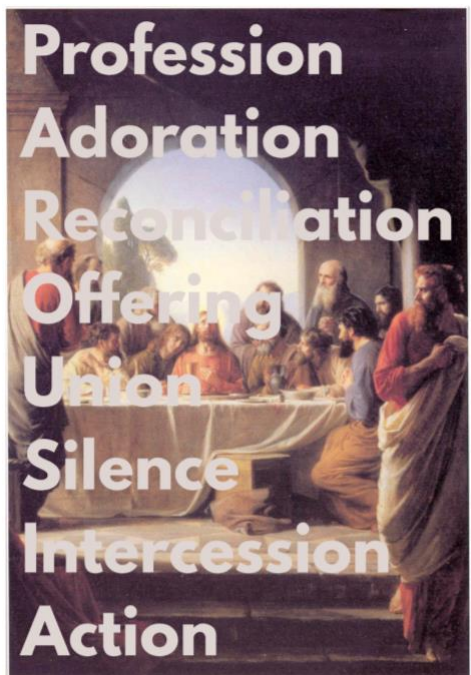
The Apostle Paul warned the Christian community in Corinth to “examine” themselves so they wouldn’t “eat the bread or drink the cup of the Lord unworthily” (1 Corinthians 11:28-29). While sacramental Confession heals serious cases of “sinfestation,” devout Communion itself remedies life’s daily spiritual shortfalls.



This is also what's happening, but not enough of it!

If, for whatever reason, it is best for you not to present yourself to receive the Eucharistic Lord right now, you can come forward and cross your arms over your chest with head bowed. The minister of Holy Communion will acknowledge you with reverence.

For now—for ever—please unite your life's prayers, works, joys, and sufferings to Jesus' pure offering of Himself. Your presence here is as much a gift as Jesus' total, free, faithful, fruitful Gift-of-Self is to His Father and to the world!



In his book *How To Pray: A Practical Guide for the Spiritual Life* (Huntingdon, IN: Our Sunday Visitor, 2021), David Torkington declares the Last Supper as the event where "the most perfect prayer and the most perfect action of the most perfect person became as one" and "is repeated for all time in the Mass for us to share in it," even when we are not physically present. Torkington fittingly uses the Greek word for a king's arrival, **parousia (παρουσία)**, to list eight dimensions of prayer inside and outside of Mass:

Profession of the "all-pervading presence of God's love," which we pray becomes real in us during our prayer and throughout our day.

Adoration is praise and thanksgiving to the God Who has chosen to dwell among us and give us all things; it may be silent or verbal, formal or informal.

Reconciliation bids us recall whatever blocks God's Presence, express sorrow for it, and resolve, only with His help, to live differently.

Offering: the priestly giving-over of all our prayers, works, joys, and sufferings to the Father within Christ's sacrifice.

Union is the gift of God's own glorious Life to the heart that desires it, which joins us to Him, to others, and to our true, unselfish selves.

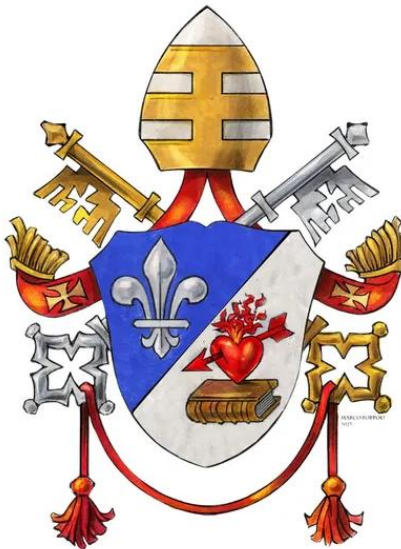
Silence: the "deep interior [and exterior!] stillness" of joyfully being together with Christ, where we "become docile and sensitive to the action of God."

Intercession: prayer is never "private," as it connects us with those who need us, those we need or owe, the wider world, heaven, and purgatory.

Action prepares Christ-in-us to serve courageously and promptly the people and tasks ahead: the routine and novel, the welcome and unwelcome.



Nomen Diocesis - Albanopolitanaensis
Nomen Episcopi - Alfredus



Nomen Summi Pontificis - Leo



Titulus Paroeciae - Sancti Petri et Pauli
Nomen Pastoris - Christophorus