



THE BLESSED TRINITY FINANCE COUNCIL AND PASTORAL COUNCIL, OVER THE LAST FEW YEARS HAVE BEEN EVALUATING VARIOUS NEEDS IN OUR PARISH BUILDINGS AND GROUNDS. Some immediate and obvious needs have emerged. (1) The parking lot must be resurfaced before the end of summer 2015. (2) The heating and air conditioning system in the church must be replaced. The Finance Council has had the system evaluated and has received bids for replacing all of the church and parish house heating and AC with a more up to date and more efficient system. (3) The lighting system in the church and throughout the building is outdated and must be replaced soon (note the continuing problem with the west side bank of lights in the church). (4) The church and social center sound system needs to be replaced. (5) The interior and exterior of the Church building needs to be repainted. Others have raised concerns regarding the parish kitchen and the need for significant updates to the restroom facilities. Prior to taking on these extensive projects both councils determined the importance of seeking an overall evaluation of the building, most particularly the worship space. The results of this professional evaluation is the content of this report.

SITE VISIT REPORT

Kenneth J. Griesemer & Associates, P.C.

Liturgical Design Consultant

On Tuesday, October 14, 2014, at the invitation of the pastor Fr. Edward Hislop, Liturgical Design

Consultant Ken Griesemer of Albuquerque, NM, visited Blessed Trinity Catholic Community to conduct a one-day consultation regarding the existing church facility. The visit consisted of a tour guided by Fr. Hislop and Sister Mary Jo Quinn, SCL, a discussion of current needs, time spent reviewing drawings of the existing facility and developing comments, a meeting with parish staff, and an evening meeting with parish leadership. Consultant Ken Griesemer approached the review of the facilities with a “fresh, outside eye” as a way to highlight areas for possible improvement. Following is a summary of comments and recommendations based on the site visit.



*The photographs provided by Mr. Griesemer as part of this report under separate cover, have been added to the text by Blessed Trinity Parish (additional photos added by Blessed Trinity on pages 5, 7 & 10 are noted in the text). The citations noted in the report from **Built of Living Stones** have also been added as a “sidebar” by Blessed Trinity. Other additions are noted in the text.*

SITE AND EXTERIOR ENTRIES

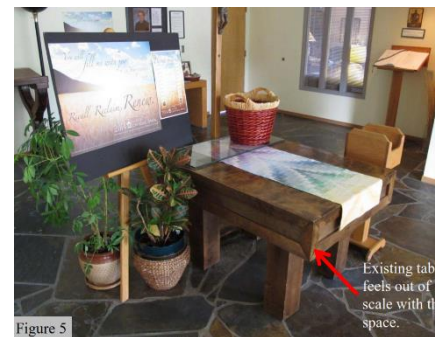
1. Add seasonal color and exterior art to extend a sense of welcome to the community.
2. The use of outdoor fabric banners would convey a sense of energy and the liturgical year.



GATHERING SPACES (NARTHEX)

(See *Built of Living Stones* #95-97)

1. The narthex is an extension of the worship space, and should typically be treated as “sacred space” and not just an entry lobby.
2. Both narthex areas are congested visually and with furnishings. (Figures. 4-6, 9-10)



BUILT OF LIVING STONES

Art, Architecture, and Worship *Guidelines of the United States Catholic Bishops**

95. THE GATHERING SPACE OR NARTHEX

The narthex is a place of welcome—a threshold space between the congregations’ space and the outside environment. In the early days of the Church, it was a “waiting area” for catechumens and penitents. Today it serves as gathering space and as the entrance and exit to the building. The gathering space helps believers to make the transition from everyday life to the celebration of the liturgy, and after the liturgy, it helps them return to daily life to live out the mystery that has been celebrated. In the gathering space, people come together to move in procession and to prepare for the celebration of the liturgy. It is in the gathering space that many important liturgical moments occur: men and women participate in the Rite of Becoming a Catechumen as they move towards later, full initiation into the Church: parents, god parents, and infants are greeted for the celebration of baptism; and Christians are greeted for the last time as their mortal remains are received into the church building for the celebration of the funeral rites.

**Built of Living Stones: Art, Architecture, and Worship are the Guidelines for Church building and renovation in the Dioceses of the United States. The document was published by the United States Conference of Catholic Bishops in 2000.*

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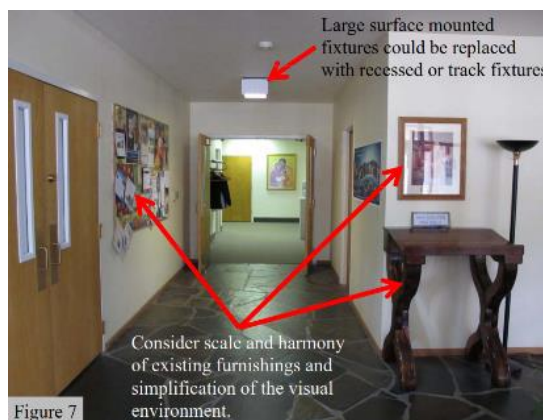
In recent months we have made some significant improvements to the gathering space/narthex, following the recommendations of this report. The area is now graced with the Saint John Bible Prints—gifts to the parish from parishioners.



3. Careful consideration should be given to the placement and scale of furnishings to maximize the usable space and convey a sense of welcome.

(Figures 4-7; 4-6 previous page)

4. New lighting, possibly track mounted, would give the narthex areas an



upgraded feel and allow the elimination of larger existing fixtures. (Figure 7)

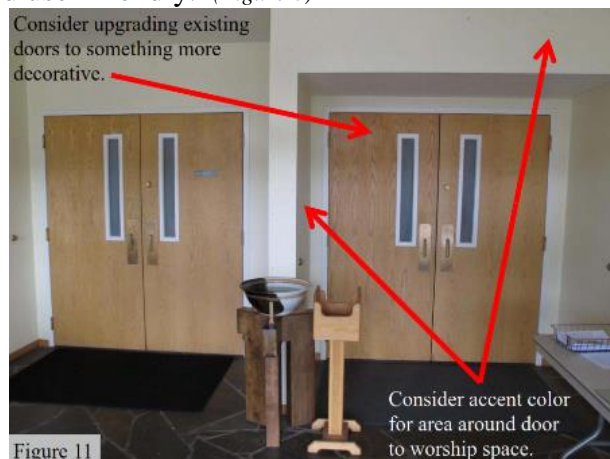
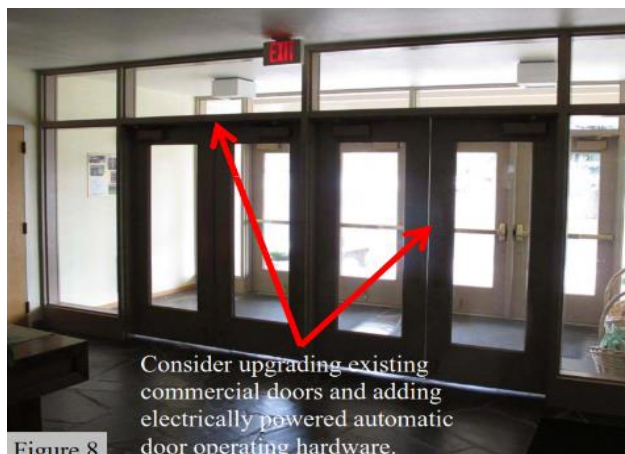
5. Simple fabric hangings of seasonal color would connect with the arrival experience and help set the mood for the liturgical celebration.



6. Upgrading the existing doors from the commercial look to something more special and decorative would highlight the “threshold” experience of transitioning from the secular to the sacred.

(Figures 6, 8, 11)

7. In consideration for people with disabilities, electrically powered automatic door operating hardware would make the church more accessible and user friendly. (Figure 8)



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96. In addition to its religious functions, the gathering space may provide access to the vesting sacristy, rooms for choir rehearsal, storage areas, restrooms, and rooms for ushers and their equipment. Adequate space for other gatherings will be an important consideration in planning the narthex and other adjoining areas.

97. The doors to the Church have both practical and symbolic significance. The function as the secure, steady symbol of Christ, “the Good Shepherd” and “the door through which those who follow him enter and are safe [as they] who follow him enter and are safe [as they] go in and go out.” In construction, design and decoration, they have the ability to remind people of Christ’s presence as the Way that leads to the Father. Practically, of course, they secure the building from the weather and exterior dangers, expressing by their solid strength the safe harbor that lies within. The appearance and height of the church doors reflect their dignity and address practical considerations such as the accommodation of the processional cross or banners.

BAPTISMAL FONT

(See *Built of Living Stones* #66-69)



Figure 12

1. The entry location reflects the nature of baptism as an “entry sacrament” and the idea that we approach the altar table of the Lord through the waters of baptism. (Figure 12)

2. The placement of the upper blessing basin to one side somewhat

limits the accessibility to the water to that side of the font. This may be a minor problem depending on traffic flow. Creating a new set of entry doors on the centerline of the font, space permitting, would eliminate this problem.

(Figure 13)

3. The low curb design for the immersion pool creates an obvious tripping/falling hazard at the entry area.

The black metal rail reflects this important concern for safety. (Figure 13)



Figure 13

As a long term solution, the immersion pool could be rebuilt and raised to eliminate the current tripping hazard. Granite cladding could be added to both the upper basin and the lower pool.



Figure 14

4. A long term solution would involve a major renovation to the font to raise the floor of the immersion pool to include 24” sidewalls and add granite cladding. (Figure 14)

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THE BAPTISTRY

66. The rites of baptism, the first of the sacraments of initiation, require a prominent place for celebration. Initiation into the Church is entrance into a eucharistic community united in Jesus Christ. Because the rites of initiation of the Church begin with baptism and are completed by the reception of the Eucharist, the baptismal font and its location reflect the Christian’s journey *through* the waters of baptism *to* the altar. This integral relationship between the baptismal font and the altar can be demonstrated in a variety of ways, such as placing the font and altar on the same architectural axis, using natural or artificial lighting, using the same floor patterns, and using common or similar materials and elements of design.

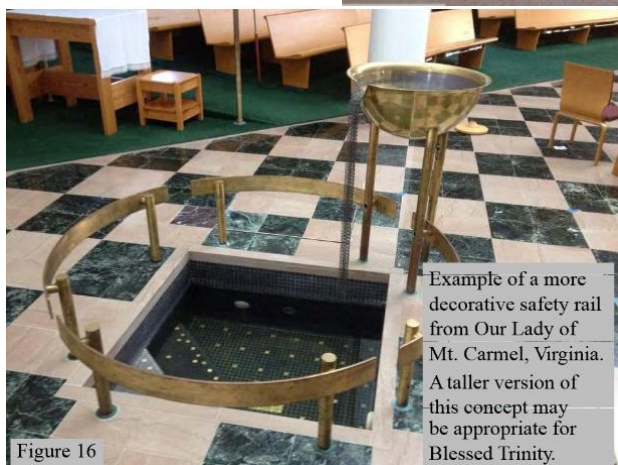
67. The location of the baptismal font, its design, and the materials used for its construction are important considerations in the planning and design of the building. It is customary to locate the baptismal font either in a special area within the main body of the church or in a separate baptistry. Through the waters of baptism the faithful enter the life of Christ. For this reason the font should be visible and accessible to all who enter the church building. While the baptistry is proportioned to the building itself and should be able to hold a good number of people, its actual size will be determined by the needs of the local community.

68. Water is the key symbol of baptism and the focal point of the font. In this water believers die to sin and are reborn to new life in Christ. In designing the font and the iconography in the baptismal area, the parish will want to consider the traditional symbolism that has been the inspiration for the font’s design throughout history. The font is symbol of both tomb and womb; its power is the power of the triumphant cross; and baptism sets the Christian on the path to the life that will never end, the “eighth day” of eternity where Christ’s reign of peace and justice is celebrated.

5. A short term approach could include a more decorative railing designed in harmony with other furnishings and using more worthy materials. This might include polished brass and



In the short term, a new safety railing should be designed to be more decorative.



Example of a more decorative safety rail from Our Lady of Mt. Carmel, Virginia. A taller version of this concept may be appropriate for Blessed Trinity.

Figure 16

decorative glass. Special flooring might also be added to provide a tactile “warning track” as well as a visual cue.

(Figures 15-16)

6. Another long term renovation feature might be the addition of a more

finished stone (granite) to clad the existing font. This would create a stronger relationship with possible new sanctuary furnishings that also included stone.

(Figure 17)



Long term improvements could include the addition of granite cladding.



Another example of a font design is at Saint Mary Catholic Community in Helena (added to this text)

BUILT OF LIVING STONES

69. The following criteria can be helpful when choosing the design for the font.

(1) *One font that will accommodate the baptism of both infants and adults symbolizes the one faith and one baptism that Christians share.* The size and design of the font can facilitate the dignified celebration for all who are baptized at the one font.

(2) *The font should be large enough to supply ample water for the baptism of both adults and infants.* Since baptism in Catholic churches may take place by immersion in the water, or by infusion (pouring), fonts that permit all forms of baptismal practice are encouraged.

(3) *Baptism is a sacrament of the whole Church and, in particular, of the local parish community.* Therefore the ability of the congregation to participate in baptism is an important consideration.

(4) *The location of the baptistery will determine how, and how actively, the entire liturgical assembly can participate in the rite of baptism.*

(5) *Because of the essential relationship of baptism to the celebration of other sacraments and rituals, the parish will want to choose an area for the baptistery or the font that visually symbolizes that relationship.* Some churches choose to place the baptistery and font near the entrance to the church. Confirmation and the Eucharist complete the initiation begun at baptism; marriage and ordination are ways of living the life of faith begun at baptism; and the sacrament of penance calls the faithful to conversion and to a renewal of their baptismal commitment. Place the baptismal font in an area near the entrance or gather space where the members pass regularly and setting it on an axis with the altar can symbolize the relationship between the various sacraments as well as the importance of the Eucharist within the life and faith development of the members.

(6) *With the restoration of the Rite of Christian Initiation of Adults that culminates in baptism at the Easter Vigil, churches need private spaces where the newly baptized can go immediately after their baptism to be clothed in their white garments and to prepare for the completion of initiation in the Eucharist.* In some instances, nearby sacristies can serve this purpose.

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ASSEMBLY AREA (See *Built of Living Stones* #50-53; 85-87)

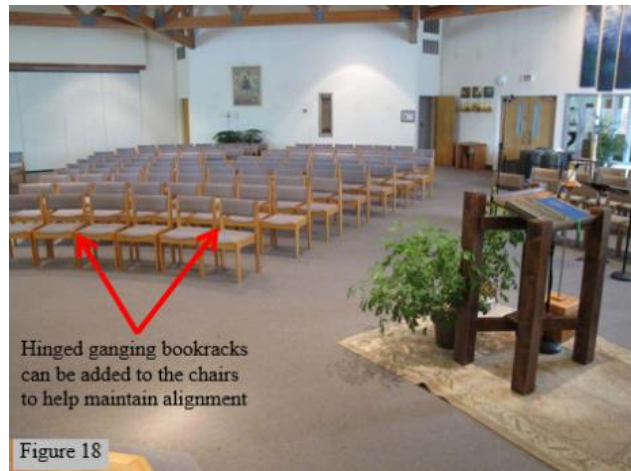
Assembly Area



1. Ganging bookracks could be added to the assembly chairs to help maintain alignment. (NOTE: Local building and fire codes should be checked regarding requirements for loose chairs in an assembly space.)

(Figure 18)

2. It seems that the most appropriate seating layouts will align in some way with the structural orientation of the existing building. Respecting the integrity of the existing architecture will result in a more comfortable relationship between the seating plan and the way people experience the building.



3. Seating option 1 would include the existing layout or something similar with the sanctuary in the corner on the diagonal axis. Seating option 2 would include an antiphonal arrangement (“choir” or opposing seating) around the diagonal axis of the structure.

The current radial seating layout works well with the building structure. However, the front aisle space can be too congested during the communion procession, and there are more seats at the back.



Communion procession due to the short distance between aisles.

(Figure 19)

4. The existing radial seating arrangement, which is intrinsic to the architecture, unfortunately has some liabilities. First, there are more seats concentrated toward the back of the arrangement. Second, there tends to be more congestion around the sanctuary during the

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THE BUILDING: THE PLACE FOR THE LITURGICAL ASSEMBLY GATHER AS ONE BODY IN CHRIST

50. The church building is a sign and reminder of the immanence and transcendence of God—who chose to dwell among us and whose presence cannot be contained or limited to any single place. Worship is the loving response of God’s people to the mystery of God who is with us and who is yet to come. “As visible constructions, churches are signs of the pilgrim church on earth; they are images that proclaim the heavenly Jerusalem, places in which are actualized the mystery of the communion between man and God.” In additions, the church building manifests the baptismal unity of all who gather for the celebration of liturgy and “conveys the image of the gathered assembly.” While various places “express a hierarchical arrangement and the diversity of functions.” Those places “should at the same time for a deep and organic unity, clearly expressive of the unity of the entire holy people.”

THE CONGREGATION’S AREA

51. The space within the church building for the faithful other than the priest celebrant and the ministers is sometimes called the *naïve*. This space is critical in the overall plan because it accommodates a variety of ritual actions: processions during the Eucharist, the singing of prayers, movement during baptismal rites, the sprinkling of the congregation with blessed water, the rites during the wedding and funeral liturgies, and personal devotion. This area is not comparable to the audience’s space in a theater of public arenas because in the liturgical assembly, there is no audience. Rather, the entire congregation acts. The minister of music could also be located in the body of the church since they lead the entire assembly in song as well as by the example of their reverent attention and prayer.

52. Two principles guide architectural decisions about the form and arrangement of the nave: (1) the communion worships as a single body united in faith, not simply as individuals who happen to find themselves in one place, and the nature of the liturgy demand that the congregation as well as the priest celebrant and ministers be able to exercise their roles in a full and active

5. If this congestion is being experienced during the Communion procession, a careful study should be done of the placement of ministers distributing the Body of Christ and the Precious Blood to optimize spacing. Considering that it takes more time to consume from the cup, it may be helpful to have 8' to 10' spacing between the plate stations and the first cup station.



The above photos have been added by Blessed Trinity.

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way; and (2) the priest celebrant and ministers together with the congregation form the liturgical assembly, which is the Church gathered for worship.

53. The body of the church is not simply a series of unrelated sections. Rather each part contributes to the unity of the space by proportion, size, and shape. While various rites are celebrated there, the sense of the nave as a unified whole should not be sacrificed to the need for flexibility.

ACCOMMODATING THE LITURGICAL POSTURES OF THE CONGREGATION

85. The location set aside for the people will convey their role within the liturgical assembly. The members of the congregation should be able to see the ministers at the altar, the ambo, and the chair.

86. Since the liturgy requires various postures and movements, the space and furniture for the congregation should accommodate them well. Styles of benches, pews, or chairs can be found that comfortably accommodate the human form. Kneelers or kneeling cushions should also be provided so that the whole congregation can easily kneel when the liturgy calls for it. Parishes will want to choose a seating arrangement that calls the congregation to active participation and that avoids any semblance of a theater or an arena. It is also important that the seating plan provide spaces for an unimpeded view of the sanctuary by people in wheelchairs or with walkers. Experience indicates that space in the front or at the sides of the church is better than in the rear where a standing congregation obscures the view of those seated in wheelchairs at the back of the church.

87. There are no universal norms regarding fixed or flexible seating but the diocesan bishop may issue further directives in this area. Many churches have found that a combination of fixed and flexible seating works best to accommodate the various liturgical actions. Ideally, no seat in the nave would be located beyond a point where distance and lighting level of the sanctuary severely impede the view of and participation in liturgical actions.

SANCTUARY AREA

(See *Built of Living Stones* #54-55)

The existing sanctuary is a strong focal point in the worship space, reinforced by the effective use of seasonal environment and focal lighting. The wood floor sets the sanctuary apart and adds a feeling of warmth.



Figure 20

1. The current arrangement of altar table on the raised platform with the ambo and presider's chair on the main floor level places an emphasis on the Liturgy of the Word and the Liturgy of the Eucharist as different parts of the Mass.

2. The current space behind the raised sanctuary platform seems to be well used for seasonal environment.

(Figure 20)

3 Ideally, the sanctuary platform and the ambo should be accessible to people with disabilities. This would include ramp access to the platform and an adjustable height ambo.

(Figures 21-24)

A new wheelchair accessible ambo should be designed in harmony with other sanctuary furnishings. Locating the ambo on the main floor makes it more accessible and places emphasis on the Liturgy of the Word as a distinct part of the Mass.



Figure 22

Example of wheelchair accessible ambo, St. Stephen Deacon & Martyr, El Paso, TX. (Designed by Ken Griesemer, Albuquerque, NM)



Figure 24



Figure 21

Ideally, the raised platform should be made accessible by adding a ramp

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THE SANCTUARY AREA

54. The sanctuary is the space where the altar and the ambo stand, and "where the priest, deacon and other ministers exercise their offices." The special character of the sanctuary is emphasized and enhanced by the distinctiveness of its design and furnishings, or by its elevation. The challenge to those responsible for the design is to convey the unique quality of the actions that take place in this area while at the same time expressing the organic relationship between those actions and the prayer and actions of the entire liturgical assembly. The sanctuary must be spacious enough to accommodate the full celebration of the various rituals of word and Eucharist with their accompanying movement, as well as those of the other sacraments celebrated there.

55. The principal ritual furnishings with the sanctuary are the altar on which the Eucharistic sacrifice is offered, the ambo from which God's word is proclaimed, and the chair of the priest celebrant. These furnishings should be constructed of substantial materials that express dignity and stability. Their placement and their design again make it clear that although they are distinct entities, they are related in the one Eucharistic celebration.



Example of a wheelchair accessible ambo, St. Thomas Aquinas, Logan, UT (Designed by Ken Griesemer, Albuquerque, NM)

Figure 23



Figure 25

A more unified and appropriately scaled set of sanctuary furnishings would add a sense of harmony and beauty.

4. A more unified and appropriately scaled set of sanctuary furnishings (altar table, ambo, presider's chair) would provide a sense of harmony and beauty to the worship space. (Figures 25-27)

(See *Built of Living Stones* #56, 61, 62, 63)

5. Placing the chair on the main floor also relates the presider to the full assembly while still in a leadership position. However, it may



Figure 26

Candle stands and other appointments should harmonize with the design of the altar table, ambo, and presider's chair.



Figure 27

A new side table should be designed in harmony with other sanctuary furnishings.

Placing the chairs for the presider and deacon on the main floor helps emphasize the centrality of the altar table. New chairs should be designed in harmony with other sanctuary furnishings.

impede the Communion procession and spacing of ministers as noted above. (Figure 27)

THE PRAYER OF "DEDICATION OF AN ALTAR"

added to this text by Father Hislop

FATHER, WE PRAISE YOU AND GIVE YOU THANKS....

Make this altar a **sign of Christ** from whose pierced side flowed blood and water, which usher in the Sacraments of the Church.

Make it a **table of joy**, where the friends of Christ may hasten to cast upon you their burdens and cares and take up their journey restored.

Make it a **place of communion and peace**, so that those who share the body and blood of your Son may be filled with his Spirit and grow in your life of love. Make it a **source of unity and friendship** where your people may gather as one to share your spirit of mutual love.

Make it a **center of our praise and thanksgiving** until we arrive at the eternal tabernacle, where together with Christ, high priest and living altar, we will offer you an everlasting sacrifice of praise.

From the Rite of Dedication of a Church and an Altar, #48

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THE ALTAR

56. At the Eucharist, the liturgical assembly celebrates the ritual sacrificial meal that recalls and makes present Christ's life, death, and resurrection, proclaiming "the death of the Lord until he comes." The altar is the "center of thanksgiving that the Eucharist accomplishes" and the point around which the other rites are in some manner arrayed. Since the Church teaches that "the altar is Christ," its composition should reflect the nobility, beauty, strength, and the simplicity of the One it represents. In new churches there is to be only one altar so that it "signifies to the assembly of the faithful the one Christ and the one Eucharist of the Church."

THE AMBO

61. The central focus of the area in which the word of God is proclaimed during the liturgy is the *ambo*. The design of the ambo and its prominent placement reflects the dignity and nobility of that saving word and draws the attention of those present to the proclamation of the word. Here the Christian community encounters the living Lord in the word of God and prepares itself for the "breaking of the bread" and the mission to live the word that will be proclaimed. An ample area around the ambo is needed to allow a gospel procession with full complement of ministers bearing candles and incense.... the design of altar and ambo bear a "harmonious and close relationship" to one another in order to emphasize the close relationship between word and Eucharist. Since many people share in the ministry of the word, the ambo should be accessible to everyone, including those with physical disabilities.

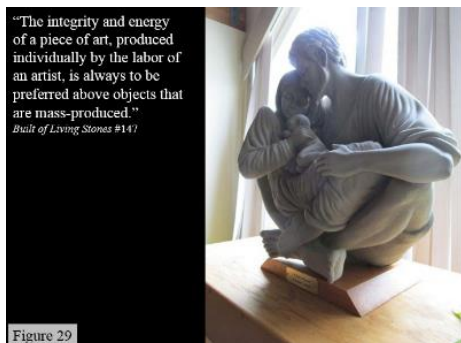
THE CHAIR FOR THE PRIEST CELEBRANT

63. The chair of the priest celebrant stands "as a symbol of his [office] of presiding over the assembly and of directing prayer." An appropriate placement of the chair allows the priest celebrant to be visible to all in the congregation.... but the chair is never intended to be remote or grandiose. The priest celebrant's chair is distinguished from the seating for other ministers by its design and placement. The seat for the deacon should be placed near that of the celebrant.

SHRINES AND SACRED ART

(See *Built of Living Stones* #130, 131; 135-138)

1. Most of the existing art is of fine quality and has been carefully placed. (Figure 28)



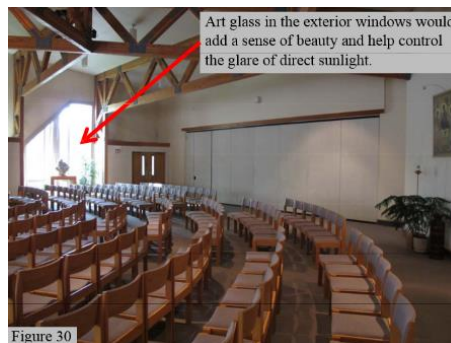
for replacement. (Figure 29)



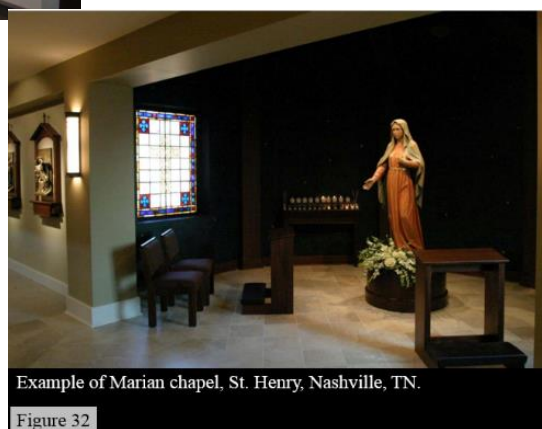
2. The existing Holy Family sculpture is a mass produced version that might be considered

3. The following components of new art should be considered for the church interior:

- a. Art glass in the exterior windows (would help reduce the glare of sunlight); (Figure 30)



- b. Art glass between the main gathering space and the nave;
- c. A special shrine area to the Blessed Mother. (Figures 31-32)



< Image of Mary at Saint Mary Catholic Community, Helena, MT (added to this report).

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THE CHURCH BUILDING AND POPULAR DEVOTIONS

130. Throughout history and among widely differing cultures, a rich heritage of popular devotions honoring Christ, the Blessed Virgin Mary, and the saints has developed in the Church. Popular devotions "express and nourish the spirit of prayer" and are to be encouraged when they are in conformity with the norms of the Church and are derived from and lead to the liturgy. Like the liturgy, devotions are rituals. They can involve singing, intercession, thanksgiving, and common postures.

131. Devotional prayer is another way for people to bring the very personal concerns of life to God and to ask the intercession of the saints and of other members of the Christian community. Sacred images are important not only in liturgical prayer but also in devotional prayer because they are sacramentals that help the faithful to focus their attention and their prayer. The design of the church building can do much to foster devotions and to ensure that they enhance and reinforce rather than compete with the liturgical life of the community.

135. Reflecting the awareness of the Communion of Saints, the practice of incorporating symbols of the Trinity and images of Christ, the Blessed Mother, the angels, and the saints into the design of a church creates a source of devotion and prayer for a parish community and should be part of the design of the church. Images can be found in stained glass windows, on wall frescoes and murals, and as statues and icons. Often these images depict scenes from the bible or from the lives of the saints and can be a source of instruction and catechesis as well as devotion. Since the Eucharist unites the Body of Christ, including those who are not physically present, the use of images in the church reminds us that we are joined to all who have gone before us, as well as to those who now surround us.

136. In choosing images and devotional art, parishes should be respectful of traditional iconography when it comes to the way sacred images are recognized and venerated by the faithful. (continued, next page)

THE PRAYER OF “BLESSING AN IMAGE OF THE BLESSED VIRGIN MARY”

added to this text by Father Hislop

LORD GOD, we acknowledge your infinite glory and the abundance of your gifts. Before the foundation of the world, you appointed Christ the beginning and the end of all things.

You chose the Blessed Virgin Mary as the Mother and companion of your Son, the image and model of your Church, the Mother and advocate of us all.

She is the new Eve, through whom you restored what the first Eve had lost. **She is the daughter of Zion**, who echoed in her heart the longings of the patriarchs and the hopes of Israel.

She is the poor and lowly servant, who trusted solely in her Lord. In the fullness of time she was delivered of the Sun of Justice, the dayspring from on high, your Son, Jesus Christ.

In her flesh she was his Mother, in her person, his disciple, in her love, his servant.

Father, may your children who have provided this image of Mary know her protection and trace in their hearts the pater of her holiness. Bless them with faith and hope, love and humility; bless them with strength in hardship and self-respect in poverty; bless them with patience in adversity and kindheartedness in times of plenty.

May they search for peace, strive for justice, and realize your love, as they pursue their journey through life toward your heavenly city, where the Blessed Virgin Mary intercedes as Mother and reigns as Queen. We ask this through Christ our Lord. **AMEN.**

From the Book of Blessings, #1286

BLESSSED SACRAMENT CHAPEL

(See [Built of Living Stones](#) #70-78)

Blessed Sacrament Chapel



1. The separate chapel for the reservation of the Blessed Sacrament provides a suitable setting for personal prayer outside the liturgy. However, in recent years Church statements on the location of the tabernacle have evolved to require a chapel more integrally connected with the worship space.

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...continued from previous page

However, they also should be mindful that the tradition is not limited to literal images. While Mary is the mother of Jesus, she is also an icon of the Church, a disciple of the Lord, a liberated and liberating woman. She is the Immaculate Conception, patroness of the United States, and Our Lady of Guadalupe, patroness of all America.

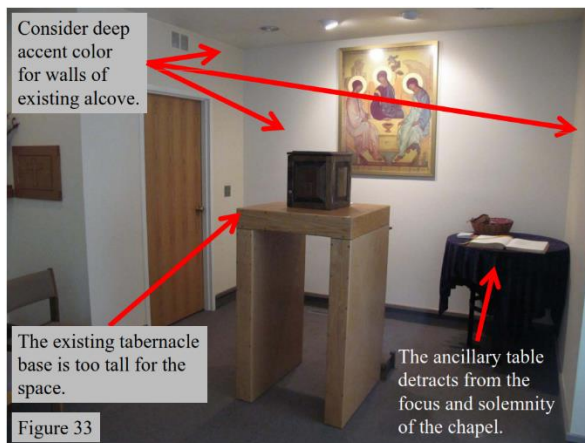
Other symbols such as the crucifix, icons, or images of patron saints depicted in various ways can also draw us into the deeper realities of faith and hope as they connect us to the stories behind the image.

137. The placement of images can be a challenge, especially when a number of cultural traditions are part of a single parish community and each has its own devotional life and practices.

THE RESERVATION OF THE EUCHARIST

70. Christ present in the eucharistic species is a treasure the Church has come to cherish and revere over the centuries. The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to attend the Sunday celebration, and as *Viaticum* for the dying. As the appreciation of Christ's presence in the eucharistic species became more developed, Christians desired through prayer to show reverence for Christ's continuing presence in their midst. For Catholics, eucharistic adoration has "an authentic and solid basis, especially because faith in the real presence of the Lord leads naturally to external, public expression of that faith."

71. The Second Vatican Council led the Church to a fuller understanding of the relationship between the presence of the Lord in the liturgical celebration of the Eucharist and in the reserved Sacrament, and of the Christian's responsibility to feed the hungry and to care for the poor. As the baptized grow to understand their active participation in the Eucharist, they will be drawn to spend more time in quiet prayer before the Blessed Sacrament reserved in the tabernacle, and be impelled to live out their relationship in active charity. *(continued on next page)*

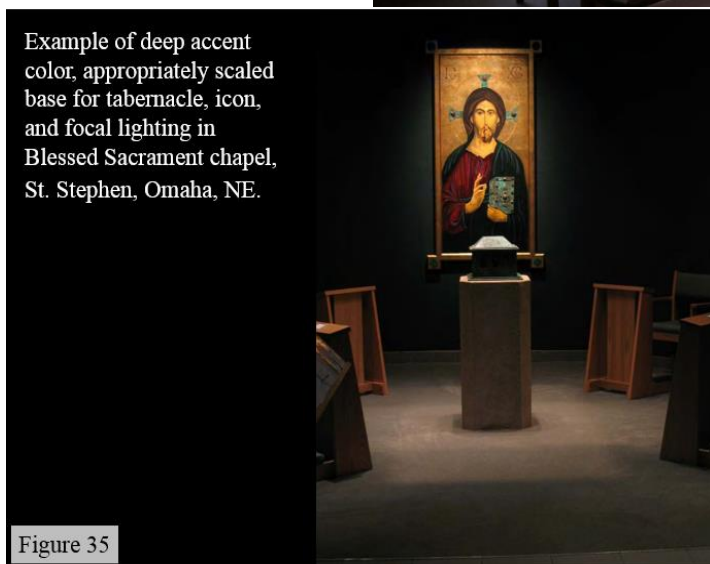


2. In the current configuration, the scale of the tabernacle base is somewhat large (tall) and in places the tabernacle is higher than would be recommended to be comfortable for those seated in prayer. A new base could be included in a set of new custom

liturgical furnishings. (Figure 33)

3. The alcove in the chapel with the Trinity icon on the back wall is a very nice setting for the tabernacle. However, the small round table in the corner behind the tabernacle (used by the Extraordinary Ministers of Holy communion to tend to the Communion vessels) seems to detract from the focus on the tabernacle. A simple console style table placed on axis with the tabernacle or finding an alternate location is recommended. (Figure 33)

4. Art glass should be considered for the exterior window. (Figure 34)



5. The use of a darker accent color to add intimacy, focus, and solemnity to the chapel is recommended, especially in the alcove. (Figures 33, 35)

BUILT OF LIVING STONES

...continued from previous page.

In reverent prayer before the reserved Eucharist, the faithful give praise and thanksgiving to Christ for the priceless gift of redemption and for the spiritual food that sustains them in their daily lives. Here they learn to appreciate their right and responsibility to join the offering of their own lives to the perfect sacrifice of Christ during the Mass⁹³ and are led to a greater recognition of Christ in themselves and in others, especially in the poor and needy. Providing a suitable place for the reservation of the Blessed Sacrament is a serious consideration in any building or renovation project.

72. The general law of the Church provides norms concerning the tabernacle and the place for the reservation of the Eucharist that express the importance Christians place on the presence of the Blessed Sacrament. The *Code of Canon Law* directs that the Eucharist be reserved in a part of the church that is "distinguished, conspicuous, beautifully decorated, and suitable for prayer." It directs that regularly there be "only one tabernacle" in the church. It should be worthy of the Blessed Sacrament—beautifully designed and in harmony with the overall decor of the rest of the church. To provide for the security of the Blessed Sacrament the tabernacle should be "solid;" "immovable," "opaque;" and "locked." The tabernacle may be situated on a fixed pillar or stand, or it may be attached to or embedded in one of the walls. A special oil lamp or a lamp with a wax candle burns continuously near the tabernacle as an indication of Christ's presence.

73. The place of reservation should be a space that is dedicated to Christ present in the Eucharist and that is designed so that the attention of one praying there is drawn to the tabernacle that houses the presence of the Lord. Iconography can be chosen from the rich treasury of symbolism that is associated with the Eucharist.

continued on next page...



Figure 36

Example of Blessed Sacrament chapel addition,
Our Lady's Immaculate Heart, Ankeny, IA.

6. A long term solution would be to construct a new Blessed Sacrament chapel as an addition that was connected to the nave of the church making the tabernacle more proximate to the sanctuary

and present to the nave of the church. This addition could be designed as a "jewel like" setting that would invite personal prayer and be visible to the neighborhood. (Figure 36)

BUILT OF LIVING STONES

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THE LOCATION OF THE TABERNACLE

74. There is a number of possible spaces suitable for eucharistic reservation. The revised *General Instruction of the Roman Missal* states that it is more appropriate that the tabernacle in which the "Blessed Sacrament is reserved not be on the altar on which Mass is celebrated." The bishop is to determine where the tabernacle will be placed and to give further direction. The bishop may decide that the tabernacle be placed in the sanctuary apart from the altar of celebration or in a separate chapel suitable for adoration and for the private prayer of the faithful. In making his determination, the bishop will consider the importance of the assembly's ability to focus on the eucharistic action, the piety of the people, and the custom of the area. The location also should allow for easy access by people in wheelchairs and by those who have other disabilities.

75. In exercising his responsibility for the liturgical life of the diocese, the diocesan bishop may issue further directives regarding the reservation of the Eucharist. Before parishes and their liturgical consultants begin the educational component and the discussion process, it will be important for all those involved to know what specific directives or guidelines the diocesan bishop has issued. Good communication at the first stage of the process will help to avoid confusion or conflict between the parish expectations, the consultant's experience, and diocesan directives.

The Chapel of Reservation

77. The diocesan bishop may direct the parish to reserve the Blessed Sacrament in a chapel separate from the nave and sanctuary but "integrally connected with the church" and "conspicuous to the faithful." The placement and design of the chapel can foster reverence and can provide the quiet and focus needed for personal prayer, and it should provide kneelers and chairs for those who come to pray.

The BLESSED SACRAMENT CHAPEL at Blessed Trinity

In this place we remember the dying and nourish them
for the journey home with Holy Viaticum,
the BODY AND BLOOD OF CHRIST.
Here we pray for the sick
and from the Lord's Table

we carry to them his body and blood,
that Christ's healing love may embrace them
in the holy communion of love.

Here we reverence Christ's presence among us
in the bread and wine which comes from heaven—
food and drink for the People of God.

This is a place of quiet prayer, a testament to our faith,
and the faith of the whole Church,
in the enduring presence of the risen Christ
in the bread and wine of the Eucharistic celebration.



*Lord and Father of all holiness,
from whom the true bread from heaven has come to us,
bless us and the tabernacle we have prepared
for the sacrament of Christ's Body and Blood.
Here may we pray for and remember the dying and the sick.
Through our adoration of your Son present in the Eucharist,
lead us to a closer reunion with the mystery of redemption.*

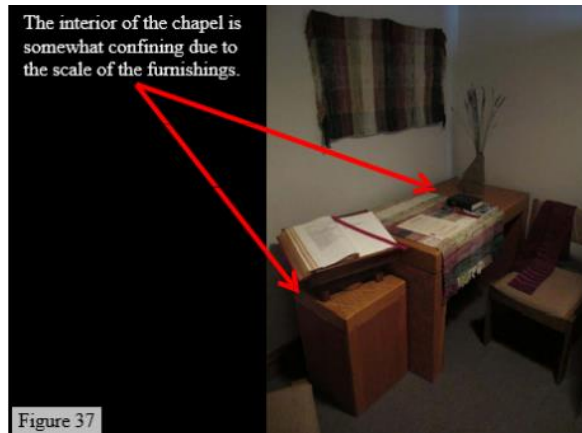
Book of Blessings, adapted

RECONCILIATION CHAPEL

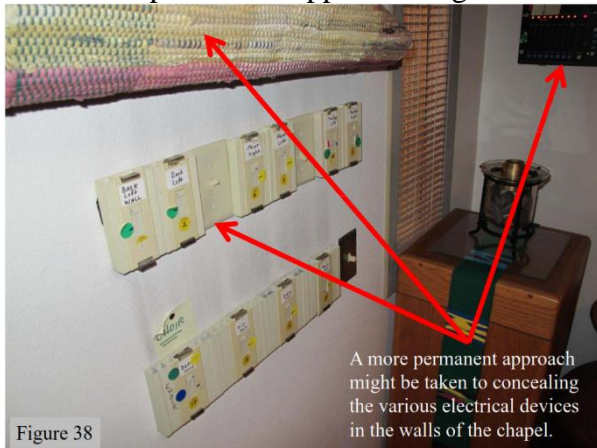
(See *Built of Living Stones* #103-105)

1. The location of the reconciliation chapel adjacent to the baptismal font is a powerful symbol. In the early church, the sacrament of penance was known as “second baptism.”

2. The interior of the chapel is somewhat confining due to the scale of the furnishings. As with other areas of the church, more appropriately scaled pieces would make the space feel more welcoming. (Figure 37)

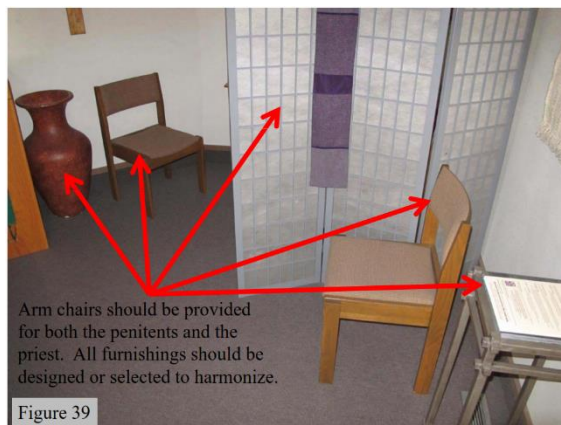


3. A more permanent approach might be taken to concealing the various electrical devices in the walls such as hinged louvered wood panels or curtains that would span the entire wall. This would add a sense of sacredness to the chapel. In the current configuration, any solution should



consider the dissipation of heat generated by the existing dimmers. However, a new dimming system may be placed in another location. (Figure 38)

4. Arm chairs should be provided for the celebrant as well as the penitent on both sides of the privacy screen. Arm chairs would make the room more welcoming to those who experience difficulty in getting up from a chair. (Figure 39)



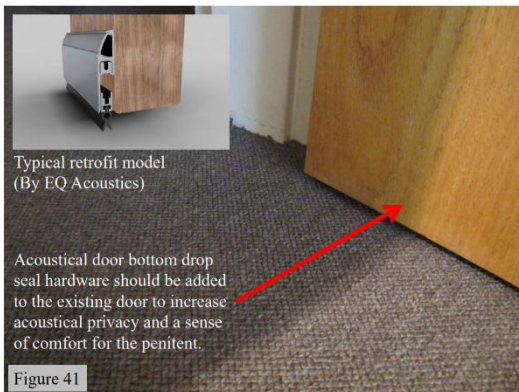
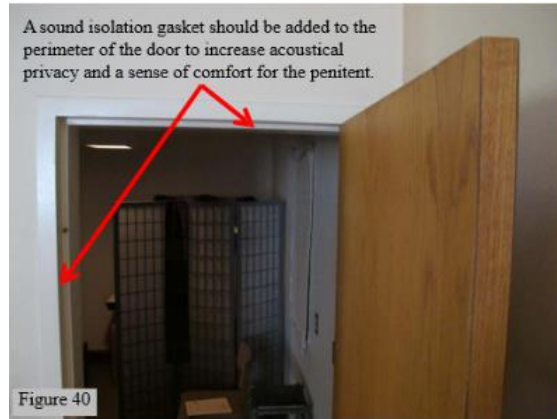
BUILT OF LIVING STONES

103. IN THE SACRAMENT OF PENANCE, God forgives sins and restores broken relationships through the ministry of the Church. The Rite of Penance does not describe the place for the celebration of the sacrament except to say that it be in the space "prescribed by law." The *Code of Canon Law* designates a church or an oratory as "the proper place" for the celebration of the sacrament of penance and requires a screen or fixed grille between penitent and confessor to ensure the anonymity of those who wish it. Canon 964 further directs conferences of bishops to issue more specific norms. The bishops of the United States have directed that the place for sacramental confession be visible and accessible, that it contain a fixed grille, and that it allow for confession face-to-face for those who wish to do so.

104. By its design, furnishings, and location within the church building, the place for reconciliation can assist penitents on the path to contrition and sorrow for sin and to proclaim their reconciliation with God and the community of faith.

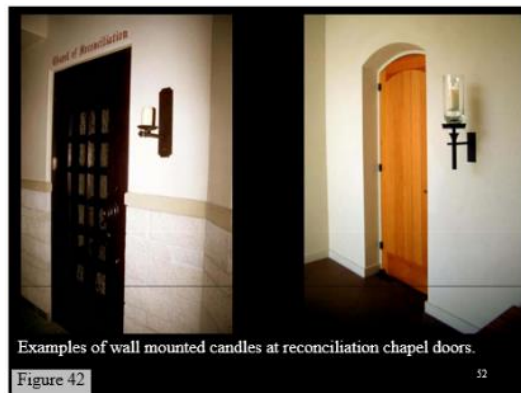
5. The use of track lighting with small LED lamp holders should be considered to create more uniform lighting but also to enhance the atmosphere of the chapel.

6. Sound isolation hardware should be added to the door (perimeter gaskets and a drop-seal at the floor) to enhance the sense of acoustical privacy in the chapel. (Figures 40-41)



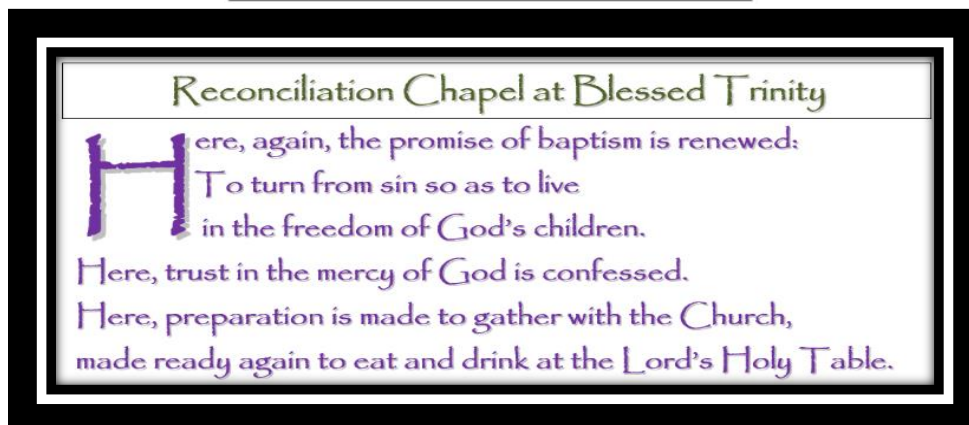
7. A larger window should be considered to enhance the sense of safety for all who use the chapel. This window could include some special glass or art glass that allowed for visibility but also maintained some sense of privacy.

8. Consideration should be given to placing a wall mounted candle adjacent to the chapel door as a sign that the sacrament is being celebrated. (Figure 42)



BUILT OF LIVING STONES

105. In planning the reconciliation area, parishes will want to provide for a sound-proof place with a chair for the priest and a kneeler and chair for the penitent. Since the rite includes the reading of Scripture, the space should also include a bible. Appropriate artwork, a crucifix symbolic of Christ's victory over sin and death, icons or images reflective of baptism and the Eucharist, or Scriptural images of God's reconciling love help, to enhance the atmosphere of prayer. Warm, inviting lighting welcomes penitents who seek God's help, and some form of amplification as well as braille signs can aid those with hearing or visual disabilities. Additional rooms or spaces will be needed as confessional areas for communal celebrations of penance, especially in Advent and Lent.



SACRISTY (See *Built of Living Stones* #234-236)



1. The existing sacristy is obviously very small, and its irregular shape makes the room inefficient. A long term solution for this lack of space should be considered. One option would be to relocate this function to the current Blessed Sacrament chapel. A new chapel for the tabernacle would be built in conjunction with this

solution, and this building addition could include the “work sacristy” space described below.

(Figures 43-44)

2. The ideal for sacristy space and a long term solution would be to

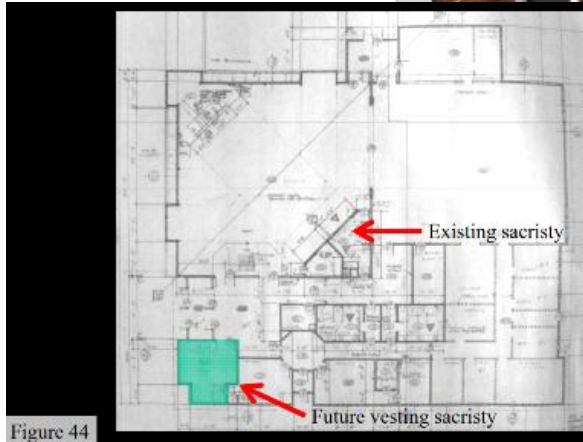


Figure 44

provide a “work sacristy” as a new addition adjacent to the sanctuary, and a “vesting sacristy” adjacent to the gathering space that facilitates a few moments of uninterrupted quiet for

the celebrant before the liturgy. This can be accomplished by separating the preparation area for other liturgical ministers from the priest vesting area, and including a small sitting area and restroom for the priest. (Figure 45)



Example of liturgical ministers sacristy, St. Clare, O'Fallon, IL

Figure 45

BUILT OF LIVING STONES

SACRISTIES

234. Well-designed, well-equipped, and well-organized sacristies contribute to the smooth function of the liturgy and to the maintenance and preservation of vesture, vessels, linens, and other liturgical appointments. Since the Second Vatican Council, most new churches and some renovated structures provide a vesting sacristy near the entrance to the church adjacent to the gathering space so that the entrance procession can proceed directly from the sacristy into the gathering space and down the aisle to the altar. The vesting sacristy provides storage space for vestments as well as a place where the vestments of the day can be arranged by the sacristan. A restroom, or at least a wash basin with running water, and a full-length mirror can be helpful additions to this area. If the vesting sacristy is located in the rear of the church, it is helpful to have an additional work sacristy that offers easy access to the altar located near the sanctuary. This sacristy would contain the *sacrarium* (see below) and another basin deep enough to fill tall vases with water. It could contain locked cabinets for items of special value and storage for sacred vessels, altar cloths and other linens, candles and candle stands, and vases, containers, and plant stands. In addition, the work sacristy should be equipped for the laundering and care of church linens. If fabric art in the form of hangings or banners is used in the church, it will be desirable to include a storage area with rods over which these fabrics can be hung so that they do not become wrinkled or damaged from improper storage.

SECURITY ISSUES

235. Distressing though it may be, the contemporary reality compels the Church to be mindful also of security issues for the church building. This is appropriate not only for the sake of securing items and treasures within the church building but it is also equally important for the safety of the faithful. It is unfortunate that so many churches today must be locked, thus preventing the faithful from entering for prayer and meditation except at

continued on next page...

3. In the short term, a point of use heater could be added to the existing sink to solve the problem of obtaining hot water at this location. (Figure 46)



Figure 46

4. A covered sacrarium sink, draining to the earth (dry-well) should be added to the sacristy. This feature provides for the proper purification of the communion vessels. (Figure 46)

INTERIOR FINISHES

1. As suggested in the review of current needs, a new color scheme for the church and narthex areas would be a positive improvement. Some extra features such as inset panels of a slightly contrasting color might be considered as a way to upgrade the feel of the space. (Figure 47)

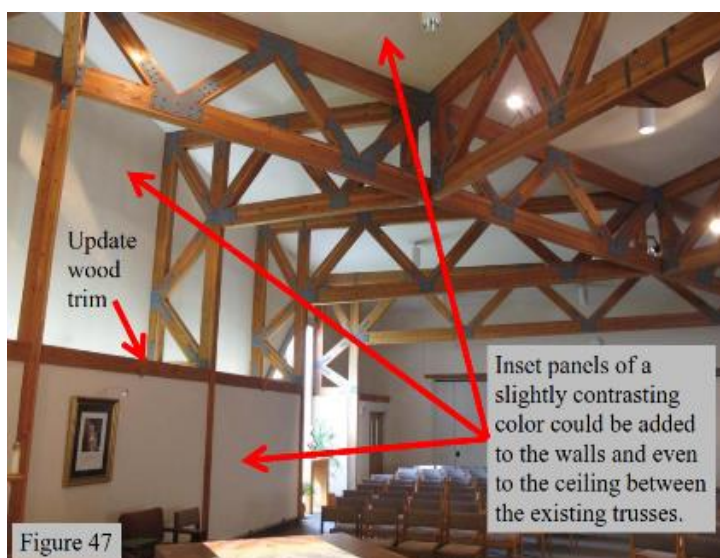


Figure 47

2. The wood trim and “diamonds” around the worship space should be replaced with more appropriate trim or molding. (Figure 47)

BUILT OF LIVING STONES

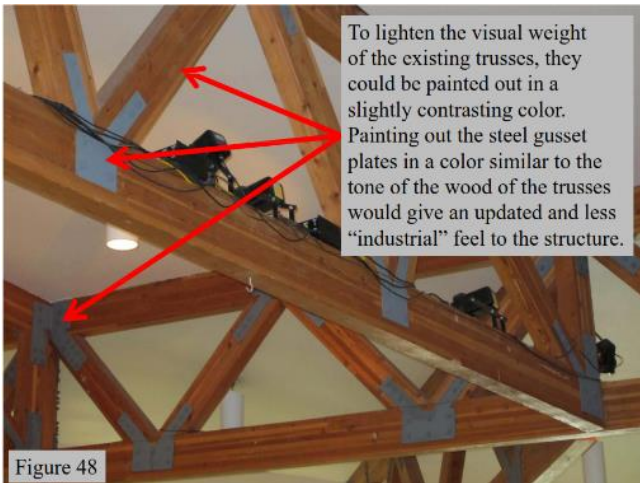
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specific times. Investigation should be made regarding the possibility of securing the items inside the church in such a way as to allow the faithful greater access to this house of prayer.

THE SACRARIUM

236. The sacristy near the sanctuary will usually contain the *sacrarium*, the special sink used for the reverent disposal of sacred substances. This sink has a cover, a basin, and a special pipe and drain that empty directly into the earth, rather than into the sewer system. After Mass, when the vessels are rinsed and cleansed, the water is poured into the sacrarium so that any remaining particles that might be left will not be poured into the sewer but will go directly into the earth. When the purificators and corporals are rinsed before being washed, the water is disposed of in the sacrarium. The sacrarium also can be used to discard old baptismal water, leftover ashes, and the previous year's oils, if they are not burned.

BUILT OF LIVING STONES



3. If the desire is to downplay the visual weight of the structural trusses at the church ceiling, consideration could be given to painting them in a lighter color. (Figure 48)

4. For a less "dated" and more "church like" look if the trusses are not

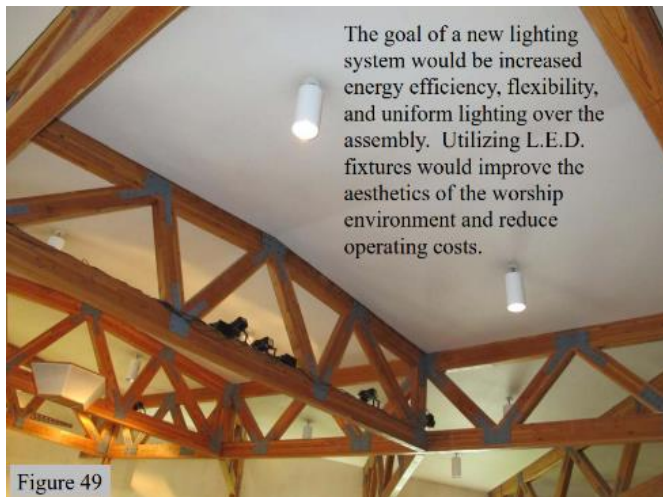
painted, the gray steel gussets on the wood trusses could be painted out with a tone similar to the wood so that they blended rather than contrasted with the wood. (Figure 48)

5. While the existing church carpet is in relatively good condition for its age, a new multi-colored non-directional carpet with more visual "life" should be considered.

6. Updated and more visually interesting colors could be added to the corridors and office areas of the facility.

LIGHTING (See *Built of Living Stones* #228-233)

1. The rapid advances in lighting technology in recent years makes replacement of the



existing lighting system a high priority. The new L.E.D. (light emitting diode) technology brings much greater energy efficiency and its use can result in noticeable savings for the parish. (Figure 49)

LIGHTING THE PLACE OF WORSHIP
228. Light is a powerful symbol for the followers of Christ who is the "light shining in the darkness" and whose image is seen in the sun and in the paschal candle whose flame is "divided but undimmed." In addition to its theological symbolism, light takes on pastoral, aesthetic, and practical import in the construction of churches. Careful planning enables parishes to choose options that make maximum use of the natural light, which can be supplemented by artificial sources.

229. Professionals can make planners aware of the ways in which fixtures shield glare, of the manner in which specific lamp types render color, and of the noise level of ballasts in some fixtures. If a church building is to foster the worship of those who gather there, it must first meet minimum standards of hospitality, which means that those gathered for

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2. A new system, possibly utilizing track mounted fixtures, is recommended for the worship and other spaces in the current facility. Great care should be taken in selecting an appropriate “color temperature” for the new lamps. To maintain a warm and “user friendly” feel in the space 3,000K (Kelvin) lamps are recommended

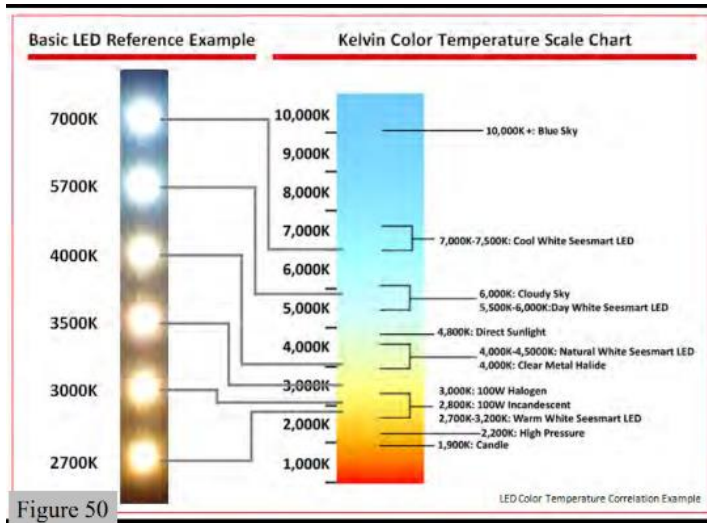


Figure 50

because they render the colors similar to 100W halogen lamps. Sample lamps should be tested in the space alongside the existing incandescent to insure appropriate coloration. (Figure 50)

3. New L.E.D. lighting should also be considered for other spaces in the facility, with priority given to the entry areas (narthex spaces), the Blessed Sacrament chapel, and the high use office and conference spaces (to gain the operating cost savings). (Figure 51)

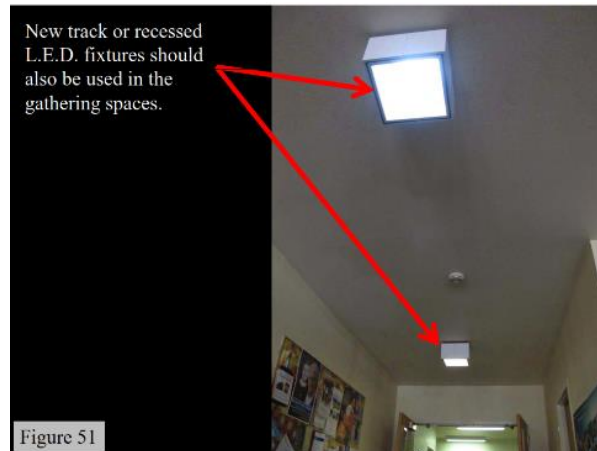


Figure 51

4. The lighting in the worship space should be designed to accomplish three goals:
- Uniform ambient lighting over the assembly and music areas.
 - Focus or spot lighting on the sanctuary (altar table, ambo, chair, places of ritual action), baptismal font, and shrines.
 - Architectural highlights (to accentuate the building design and enhance the feeling of the overall space).

BUILT OF LIVING STONES

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for worship will be able to see as well as to hear one another. In the design of the lighting scheme for a church, the highest priority should be given to the ability of the worshipers to see both the faces of those with whom they gather as the Body of Christ and the faces of those who minister to them.

230. In addition, lighting can aesthetically enhance the architectural and artistic components of the building and its appointments. Lighting for Sunday Mass differs from lighting required for a baptism or for times when the church is open for private prayer. What is appropriate for the chapel of reservation may not be effective in the nave, and what works in the sanctuary at the priest celebrant's chair may not be helpful for the reader or the priest at the altar. Lighting engineers can suggest appropriate options to ensure the light production that will best serve the liturgy. Additional practical considerations include the cost and efficiency of various types of lamping, the ease or difficulty of replacing burnt-out bulbs, possible computerization, and the ease of use and flexibility of the system to meet the needs of a variety of liturgical situations.

231. Planning the building's lighting includes both the exterior and the interior of the building. Illumination of pathways and entries is not only a matter of safety but also of aesthetic enhancement. In keeping with good stewardship, using lighting generated by solar power is ecologically responsible, and it is an effective form of exterior lighting to be considered.

232. Building codes require that exit signs, fire alarm strobes, fire alarm pull boxes, annunciator panels, and fire extinguisher cabinets be located in "conspicuous places." Timely planning can help to reconcile these required elements with liturgical, devotional, and artistic focal points. It is the responsibility of the architect to work with all design and engineering consultants to ensure that conflicts are avoided and that smoke-detecting devices are calibrated so that candle smoke and incense do not set off fire alarms.

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5. New spot lighting for the ambo, altar table, and presider's chair should be designed to avoid harsh glare. Existing spots for the altar are mounted too low and too close together resulting in very objectionable glare in the eyes of the presider. (Figure 52)

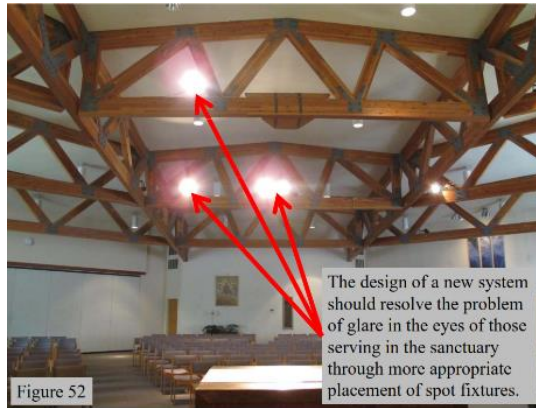


Figure 52



Figure 53

6. A new dimming system with up to date electronic technology should be included in the new system for the worship space. A system with pre-set scene capability is strongly recommended to provide the parish with easy to operate

options for various liturgical seasons and needs. (Figure. 53)

7. The use of a professional lighting designer with experience in liturgical worship space project is recommended.

SOUND SYSTEM (See *Built of Living Stones* #221-225)

1. Similar to the advances in lighting, sound amplification equipment and loudspeaker technology have continued to improve significantly. Given the age of the current system, it is

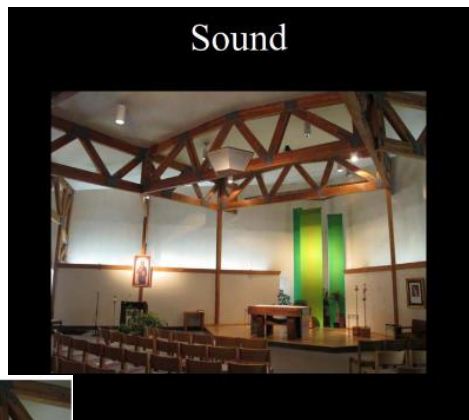


Figure 54

recommended that a new system be designed for the church. (Figure 54-55)

BUILT OF LIVING STONES

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233. Provisions for electronic media should be incorporated into the initial design of a new building. These should fit into the architectural design and should be made inconspicuous. Consideration should be given to the effect of light on projected images.

Sound

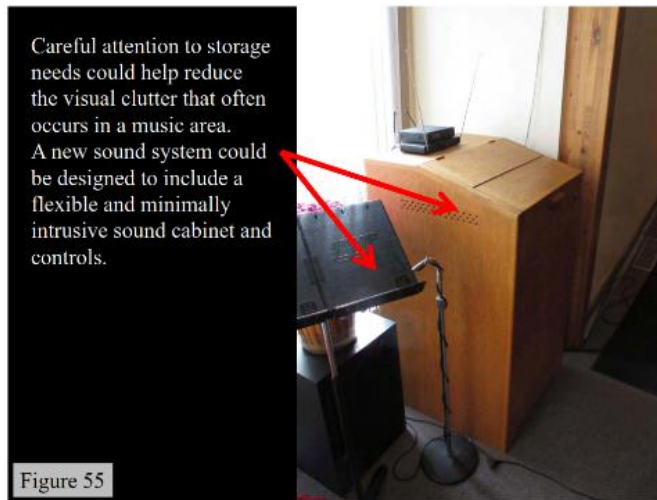
SOUND SYSTEM

221. Silence is the ground of all prayer. From contemplative silence emerge the sung and spoken prayer of the entire assembly and the prayers and proclamations of the various ministers. Liturgical celebrations call for the clear transmission of the sung and spoken responses of the liturgical assembly, as well as of the words of the individual ministers such as the priest celebrant, the deacon, the readers, and the cantor and leader of song. In addition, the space should provide an environment instrumental music that supports the assembly's song and worship.

222. The first consideration in providing quality sound transmission is the acoustic design of the building. The interior surfaces such as the walls, the floor, and the ceiling affect the transmission sound, as do design features like the ceiling height, the

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2. A new audio system should include a hearing assistance feature for those in need. Small receiver devices with ear phones are made available to parishioners to be used during the liturgy. They can be discreetly signed out at the sacristy or other convenient location and then returned after the celebration.



3. The use of a professional audio system designer with experience in liturgical worship space project is recommended. This specialized consultant should not be the one who sells or installs the equipment, but



one who can guide the parish to appropriate solutions and then advocate for parish interests with and audio contractor.
(Figure 56)

BUILT OF LIVING STONES

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shape and construction of rooms, and the mechanical systems such as heating and cooling units and lighting fixtures. The sound-deadening tiles so vital to noise reduction in gymnasiums and other public buildings will be used rarely in a church and only with professional advice to reduce or eliminate outside noise. Soft surfaces such as carpets, rugs, and large fabric wall hangings absorb sound, while hard surfaces such as stone, tile, glass, and metals reflect it. A combination of sound-absorbing and sound-reflecting surfaces properly applied and used in correct proportion provides the kind of system needed for a worship space.

223. Acoustical engineers can help parishes design a building capable of the natural transmission of sound; they also can be of great assistance in the renovation of existing buildings.

224. Another aspect of an effective audio environment is the electronic amplification system, which can augment the natural acoustics and can help to remedy problems that cannot be solved other ways. Planners also should consider provisions for sound in the nave, in the sanctuary, and in adjacent spaces such as the gathering area and the space around the baptismal font. Accommodations should be made for people with special hearing needs.

225. Providing for the amplification of the proclaimed and sung word and for instrumental and choral music is a complex task that demands the skills and experience of experts in the field of acoustical design. Choosing local vendors who do not possess the requisite skills to understand the complex needs of the liturgical assembly may prove to be a serious even costly liability.

PROCESS RECOMMENDATIONS (Mr. Ken Griesemer)

1. Given the scope and complexity of the potential scope of this renewal project, it is recommended that the parish obtain the services of an architect. This professional would be responsible for organizing necessary sub-consultants and developing the details of possible solutions into a Master Plan for the renewal and renovation project.
2. An architect would also assist the parish in preparing a preliminary cost estimate or budget for the various aspect of the project. This would then allow the parish to make decisions regarding prioritization and timing of the work.
3. For the expected scope of work, as currently understood, the following professionals would make significant contributions:
 - a. Architect
 - b. Electrical engineer
 - c. Lighting designer
 - d. Acoustician
 - e. Audio system designer
 - f. Kitchen consultant
 - g. Glass artist
 - h. Furniture fabricator (wood, stone)
 - i. General contractor and various subcontractors
3. Relative to the liturgical and artistic aspects of the project, as well as the design of new liturgical furnishings or modifications to the existing baptismal font, the continued involvement of a liturgical design consultant would also be valuable.
5. A “participatory process” is recommended for the parish at large. This might consist of periodic sessions to invite input and response to design concepts and costs. The purpose of this approach would be to increase **ownership, understanding, and support** for the various aspects of the potential renewal and renovation. Parish sessions could be facilitated by the architect and the liturgical design consultant.



The above RECOMMENDATIONS from Mr. Griesemer, in addition to other needs not cited in this report (see list on page 23), will be studied by our Parish Pastoral and Finance Councils, Father Hislop and the parish staff. A strategic planning group will be developed which will likely include representatives from those groups, Fr. Hislop and selected parishioners to begin developing a parish facility “upgrade plan” based on this report, which will include determining priorities and financing.

CONCLUSION



The existing church building which serves Blessed Trinity Catholic Community provides a simple but appropriate setting for the worship of the parish. Its flexibility and intimacy are great advantages. It is obvious that great care has been exercised in the placement of the liturgical furnishings, art, and seasonal environment to enhance the experience of prayer in the space.

With some simple but well-coordinated measures, the church building can become even more welcoming and unique, extending hospitality to the surrounding community. By bringing a greater sense of harmony and unity to the liturgical furnishings, by including technological advancements in sound and lighting, by resolving the most troublesome functional issues, and by including new artwork and devotional opportunities in the building, it can serve the faithful of the parish for years to come. It is well worth carefully planned care and attention at this stage of its life.



Prepared by Ken Griesemer, Liturgical Design Consultant
505-259-6399
www.STFstudio.net

OTHER NEEDS NOT INCLUDED IN THIS REPORT.

THE FOLLOWING LIST HAS BEEN DETERMINED BY THE BLESSED TRINITY FINANCE COUNCIL
AND APPROVED BY THE PASTORAL COUNCIL AS SIGNIFICANT PROJECTS TO BE COMPLETED IN THE IMMEDIATE FUTURE.

1. Parking Lot “chip sealing.” This should be completed by mid-summer 2015. To delay this project will cause further deterioration of the lot which could require complete replacement.
2. Church and parish house heating and air conditioning system. The heating system is over thirty years old and requires more and more maintenance. The current system “efficiency rating” is low. Only the worship space is air-conditioned and is in need of replacement with a system for the entire building. Following three years of study and evaluation of the system the finance council has approved the replacement of the entire system beginning this summer or fall.
3. Church exterior painting. The Church building is in need of painting.
4. Parish KITCHEN is inadequate and needs updating.
5. Church REST ROOM FACILITIES need updating.
6. Pastor’s residence. The interior of the home needs repainting; the entire interior carpet needs to be replaced with new carpet or another surface. Kitchen needs updating and the appliances should be replaced.

THE PRAYER OF “DEDICATION OF A CHURCH”

added to this text by Father Hislop

FATHER IN HEAVEN...we come before you, to dedicate to your lasting service this house of prayer, this temple of worship, this home in which we are nourished by your word and your sacraments.

Here is reflected the mystery of the Church.

The Church is fruitful, make holy by the blood of Christ:
a bride made radiant with his glory, a virgin splendid in wholeness of her faith,
a mother blessed through the power of the Spirit. The Church is holy, your chosen vineyard:
its branches envelop the world, its tendrils, carried on the tree of the cross,
reach up to the kingdom of heaven. The Church is favored,
the dwelling place of God on earth:

a temple built of living stones, founded on the Apostles with Jesus Christ its corner stone.

The Church is exalted, a city set on a mountain: a beacon to the whole world,
bright with the glory of the Lamb, and echoing the prayers of her saints.

Lord, send your Spirit from heaven to make this church an ever-holy place,
and this altar a ready table for the sacrifice of Christ.

Here may the waters of baptism overwhelm the shame of sin:
here may your people die to sin and live again through grace as your children.
Here may your children, gathered around your altar, celebrate the memorial of
the Paschal Lamb, and be fed at the table of Christ's word and Christ's body.

Here may prayer, the Church's banquet, resound through heaven and earth
as a plea for the world's salvation. Here may the poor find justice,
the victims of oppression, true freedom.

From here may the world clothed in the dignity of the children of God,
enter with gladness your city of peace.

AMEN!



1475 Eaton Street ~ Missoula, MT 59801
406.721.2405
blessedtrinitymissoula.org