

Why is it important to learn about the Mass?

- We are participants, *not* spectators.

Why do we go to Mass?

- To have a holy encounter with God
- In the Mass:
  - God speaks to each one of us in Scripture
  - We are nourished by Jesus in the Eucharist
  - And so we are fortified for our mission => bring Gospel to the world. “missa = mission”
- Jesus instructs us to do so at the Last Supper
- In the Preface:
  - Priest: Lift up your hearts
  - Us: We lift them up to the Lord
  - Priest: Let us give thanks to the Lord our God
  - Us: It is right and just
  - Priest: It is truly **right** and **just**, our **duty** and our **salvation, always and everywhere to give you thanks**, Almighty God”
- First commandment: I am the Lord your God. You shall have no other gods besides me.
  - If we order our lives around worship to God, all else falls into it’s appropriate place.
  - Holy Mother Church, in her wisdom, puts guard rails in place for her children
    - Thus Worship at Sunday Mass is compulsory
    - To willfully decide not to go: mortal sin which must be confessed before receiving the Eucharist
    - Illness, emergency situation, no access to Mass
  - [Masstimes.org](http://Masstimes.org) / app

## Introductory Rite

- We enter the Church through the Baptistry since it is through Baptism that we are born to new life in Christ.
- We genuflect to the Tabernacle as we enter the pew – sign of reverence and pledge of service
- **Procession**
  - We stand as the Priest (in Persona Christi) processes to the Altar.
  - Priest and deacons genuflect to the Tabernacle before stepping up into the Sanctuary
- **The Sign of the Cross**
  - The Words: **In the Name of the Father, and of the Son, and of the Holy Spirit**
    - All the words and actions to follow, are being said/done in the presence of God and with Him as the center and focus
  - The gesture marks us as belonging to God and invokes God’s protection in our lives.
- **Opening Greeting**
  - Priest affirms the presence of Jesus with those assembled in His name by saying:  
“The Lord Be with You”
  - We respond: “**And with your Spirit**” to acknowledge the special activity of the Holy Spirit in the Priest at Mass
- **Act of Penance: The Confiteor**
  - We are called to prepare ourselves for a sacred encounter with the Lord
    - Priest: “Let us prepare ourselves to celebrate the sacred mysteries”

### The Confiteor

**I confess to almighty God, and to you, my brothers and sisters,  
that I have greatly sinned, in my thoughts and in my words,  
in what I have done, and in what I have failed to do;  
through my fault, through my fault, through my most grievous fault;  
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,  
and you, my brothers and sisters, to pray for me to the Lord our God.**

- As we unite ourselves in worship we confess to God, and also acknowledge our sins to our brothers and sisters. Sin is not only an offense against God, it also affects our relationships with one another.

- Kyrie Eleison – Lord Have Mercy
  - Having confessed our sinfulness, we turn to God with a contrite heart and He meets us with his Mercy
- Gloria
  - “The Gloria is the joyful response to the pleading of the Kyrie” - Pius Parsch, theologian
    - Kyrie: we express our need for salvation and God’s mercy
    - Gloria: we joyfully express our gratitude for having received salvation from Christ
- Collect
  - Lead by the Priest, is drawn from the Mass readings. Gathers together the prayer intentions of the people who have gathered for Mass. Drawn from the Mass readings. Collect from last Sunday 10/15/23:

**May your grace, O Lord, we pray,  
 at all times go before us and follow after  
 and make us always determined to carry out good works.  
 Through our Lord Jesus Christ, your Son,  
 who lives and reigns with you in the unity of the Holy Spirit,  
 God, forever and ever. Amen.**

### The Liturgy of the Word

“In the sacred books, the Father who is in heaven meet his children with great love and speaks with them” - *Vatican II, Dei Verbum*

- Cycle of reading: Sunday Mass – 3 year cycle (A-Matthew; B-Mark; C-Luke). John is primarily read during Easter season every year.
- Beginning in Dec 2023: Cycle B – Mark is primary Gospel
- First Reading
  - Typically from OT (During Easter – often from Acts)
  - Usually a thematic tie between the First Reading and the Gospel
  - Lector concludes saying: “The Word of the Lord” - Joyful and reverent acknowledgement that God has just spoken to us
  - **“Thanks be to God”** is our grateful response
- Responsorial Psalm
  - We respond to God with *His* inspired words of praise, thanksgiving, petition

- We are a universal Church and we all respond because we are all members of the Body of Christ.
- Second Reading
  - Most often from an Epistle; contains practical applications for living our life in Christ – strengthening, encouraging, admonishing
- Gospel
  - We stand – sign of reverence – stand to welcome Jesus proclaimed in the Gospel reading
  - We sing Alleluia –(Except during Lent)
  - Priest quietly prays for himself or over the deacon: “Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel”
  - Three-fold sign of the cross over the forehead, lips, and heart – we consecrate our thoughts, words, and actions to the Lord, asking that his Word be always on our minds, on our lips and in our hearts.
  - Not merely hearing about Jesus speaking 2k years ago, but we hear Him speak TO US directly!
- Homily
  - “Homily” means “explanation” in Greek
    - The Homily, only given by an ordained minister (bishop, priest, deacon) is meant to be a sign or guarantee that the preaching is passing on the Church’s apostolic faith, and not merely the private thoughts or experiences of an individual.
- The Creed
  - Summary statement of our faith. Ensures right doctrine and curbing heresy
  - Moves from creation to Christ’s incarnation, death and resurrection, to the sending of the Holy Spirit, to the era of the Church and finally to the Second Coming
- Prayers of the Faithful
  - Now having been formed in God’s word, the faithful respond with the heart and mind of Jesus by praying for the needs of the Church and the world

## The Liturgy of the Eucharist

Bread and wine are offered as gifts by the people and then consecrated and changed into the body and blood of Christ, which we receive in holy communion. Three parts: Preparation of the Gifts, Eucharistic Prayer, and the Communion Rite

### • The Preparation of the Gifts

- Gifts of Bread and wine are brought to the Altar. Priest's prayer tells us what they represent: "Fruit of the earth and work human hands"
- We bring to God our our gifts and unite them with those on the Altar...the fruits of our lives and our work, our joys, our sacrifices, our gratitude, financial offering

### • Prayer over the bread and wine –

- Priest prays: "Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: Fruit of the earth and work of human hands, it will become for us the bread of life"

### • Mixing of water and wine

- Priest prays: "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity"
  - The wine symbolizes Christ's divinity and the water our humanity.

### • Washing of hands

- Priest prays privately "Wash me, O Lord, from my iniquity and cleanse me from my sin"
- Prayer, now including us, continues as we stand...
- Priest: "Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father". The "my" part is Christ's sacrifice which will be made present through the ordained Priest acting in persona Christi. The "your" part refers to the entire Church offering itself in union with Christ. Both will be united and offered to the Father.
  - Our Response: "**May the Lord accept the sacrifice at your hands for the praise and glory of his name for our good and the good of all his holy Church.**"

### The Eucharistic Prayer (4 Eucharistic Prayers that the Priest may choose from)

#### • The Preface:

Priest: "The Lord be with you". People: "**And with your spirit**"  
Priest: "Lift up your hearts". People: "**We lift them up to the Lord**"  
Priest: "Let us give thanks to the Lord our God". People: "**It is right and just**"

- The Priest then goes on to offer a prayer of thanksgiving on our behalf to God – one version: "It is truly right and just our duty and our salvation always and everywhere to give you thanks almighty God..."

- The Sanctus

***Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.***

- First two lines are scripture quotes from Isaiah 6:3 and Rev. 4:8
- Second half also scriptural from Matt 21:9. We repeat the words the crowds greeting Jesus as he processed into Jerusalem as WE welcome Jesus into our churches for He is about to become present in the Eucharist on our Altar
- We fall to our knees

- The Epiclesis

- Priestly invocation EPII: “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord, Jesus Christ”

- Words of Institution and Consecration

- Jesus institutes the Sacrament of Eucharist at the Last Supper
  - Anamnesis – the one eternal sacrifice at Calvary is made present to us sacramentally so that the saving power of his Passion may be applied to our lives and so that we can unite ourselves more deeply to Christ
  - St. Paul “In my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church”
    - Christ’s sacrifice is complete, but he offers us the opportunity to join our prayers, sufferings, works and sacrifice in union with his perfect sacrifice
  - “Do this in memory of me”. Priest elevates the paten or chalice and then places back on the altar and genuflects

- Mystery of Faith

**When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.**

- Doxology

- Priest elevates the host and chalice which are now the Body and Blood of Jesus Christ, saying:  
“Through him and with him and in him, O God almighty Father,  
in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever”

- We respond with the The Great **Amen**, and then **stand to pray**

- The Lord's Prayer
- The Sign of Peace
  - We are united to Christ in the Body of Christ, and we share the peace of Christ with one another
  - Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Matthew 5:23-24).
- The Lamb of God – the Agnus Dei

**Lamb of God, you take away the sins of the world, have mercy on us.**  
**Lamb of God, you take away the sins of the world, have mercy on us.**  
**Lamb of God, you take away the sins of the world, grant us peace.**

The Fraction rite, and the commingling of the Body and Blood of Christ

- Occurs while the Agnus Dei is prayed
- Fraction rite: Priest breaks the Eucharistic host as Jesus did at the Last Supper (the Institution the Eucharist Lk 22:19; Matt 26:26; Mark 14:22)
- Commingling
  - After breaking the consecrated host, the Priest places a small piece into the chalice and prays: “May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.”
    - Used at one time to express the unity of the Church, also expresses the reunion of Christ's body and blood in His Resurrection
- Elevation of the Blessed Sacrament
  - “Behold the Lamb of God. Behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb”
    - We respond from Matthew 8:8 in the words of the Roman Centurion whose faith amazed Jesus and brought healing to his servant.  
**“Lord I am not worthy that you should enter under my roof.  
 But only say the word and my soul shall be healed”**
- Communion Rite
  - We come forward to receive our Lord Jesus, now fully present, body, blood soul and divinity, in the host. We respond AMEN which means we believe that we are indeed receiving the Body of Christ.

## The Concluding Rites

- The final prayer and blessing
- Priest or Deacon: "Go forth, the Mass is ended" - *Ite Missa est* – we are sent forth – mission!
- "Thanks Be to God"
- Priest kisses the altar, followed by the procession