

# THE MASS

The Mass is the highest form of prayer and is the source and summit of our spiritual life.

Why go to mass?

(To worship God as a faith community and as God's family and to celebrate his love for us)

There are 4 main parts

THE INTRODUCTORY RITE

LITURGY OF THE WORD

LITURGY OF THE EUCHARIST

CONCLUDING RITE

<b>INTRODUCTORY RITE</b>	Purpose	<ul style="list-style-type: none"> <li>• establish community among the faithful</li> <li>• hear the Word of God</li> <li>• celebrate the Eucharist worthily</li> </ul>
Procession		<ul style="list-style-type: none"> <li>• (Of priest, lectors, wardens and altar boys) show that life is a journey of pilgrim people moving towards God / eternal life</li> <li>• we stand as if to accompany the procession of the priest + servers</li> </ul>
Entrance Hymn		<ul style="list-style-type: none"> <li>• open + enter into the celebration as a community (aware of our presence + attitude)</li> <li>• intensify the unity of those who have assembled</li> <li>• focus our thoughts to the mystery of the liturgical season or feast</li> <li>• introduce theme</li> </ul>
Kissing the altar		<p>After a reverent bow or genuflection to tabernacle, celebrant kisses the altar</p> <ul style="list-style-type: none"> <li>• honour and respect to the altar where Jesus will be made real again</li> <li>• (also on altar, there's a slab with relics of a saint)</li> </ul>
Incensation (usually on Solemnities eg Solemnity of Christ the King)		<ul style="list-style-type: none"> <li>• symbolize our prayer</li> <li>• express honour and respect – sign of reverence</li> <li>• the priest will incense the altar (body of Christ), the Book of the Gospels, the bread and wine, (the Paschal candle during Easter)</li> <li>• the altar servers will incense the people and the priest</li> </ul>
Presider's chair		<p>Came from chair of bishop</p> <p>Sometimes priest occupies the chair as presider</p> <p>Introductory rite takes place at this location</p> <ul style="list-style-type: none"> <li>• marks sign of leadership</li> </ul>
Welcome		<ul style="list-style-type: none"> <li>• Priest welcomes groups, strangers, guests, visiting priest</li> <li>• Introduce theme of the Eucharist</li> </ul>

		The welcoming and introductory rite prepares the atmosphere
Sign of the cross		<p>(Priest should say 'good morning' before the sign of the cross if he wants to)</p> <ul style="list-style-type: none"> <li>• Common identifying gesture of Catholics</li> <li>• Stems from our baptism</li> <li>• shows our identity with God</li> <li>• Continues our faith belief in our worship</li> <li>• we touch our forehead – to ask God to bless our intellect -to know, to understand, to remember my identity as God's child</li> <li>• then our heart – to have our understanding translated into love</li> <li>• across the shoulder from left to right (from darkness to light, from sin to grace)– to serve the Lord with our hands</li> <li>• the cross reminds us that Christ died for us to redem us</li> <li>• we call upon the Trinitarian God</li> </ul>
Greeting		<p>The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all (Trinitarian blessing)</p> <p>The response of the congregation to the initial greeting is to acknowledge God's presence</p>
Penitential rite		<ul style="list-style-type: none"> <li>• Acknowledge God's love and mercy</li> </ul> <p>God has forgiven us even before we ask him</p> <p>A quick recollection</p> <p>A community prayer of reconciliation</p> <p>We respond in 3 ways</p> <ul style="list-style-type: none"> <li>• I confess .. (began in 16<sup>th</sup> C – strike breast 3 times)</li> </ul> <p>The 1970 version – strike breast once when the following is said – 'in my thoughts, words and deeds, in what I have done and what I have failed to do (the last part seldom confessed)</p> <ul style="list-style-type: none"> <li>• Penitential psalm with the 3 invocations – Lord have mercy ...- or the Kyrie (a chant sung by congregation) – we praise God for his mercy followed by the absolution 'may almighty God bless you ...'</li> <li>• Blessing and sprinkling of water – occasionally used</li> </ul> <p>Water used for cleansing – reminds us of our sacramental baptism</p>
The Gloria		<p>Extension of the penitential rite</p> <p>Hymn of praise and gratitude</p> <p>Our appreciation of the good news of salvation</p> <ul style="list-style-type: none"> <li>• Praise and adore the Father</li> <li>• Honour the Spirit</li> <li>• Keep the word of God</li> </ul>
Opening prayer (Collect)		<ul style="list-style-type: none"> <li>• All pray silently</li> <li>• priest collects all our prayers and offer to the Father</li> </ul>

		<ul style="list-style-type: none"> <li>• Opens the celebration</li> <li>• Worded a/c to season or theme e.g. for feast of Corpus Christi – focus on body of Christ</li> <li>• We respond with <u>ay</u>men (Aramaic) or <u>ah</u>men (Hebrew/Jewish) – it means – yes, so be it, let it be done, we agree, a thank you</li> </ul>
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<b>LITURGY OF THE WORD</b>		
1 <sup>st</sup> reading	Sit and listen	(This is presented at the lectern usually by a lay person /persons)
		<p>From the Hebrew scripture (OT)</p> <p>3 principles in choice of readings</p> <ul style="list-style-type: none"> <li>- semi-continuous</li> <li>- particular theme</li> <li>- relational</li> </ul>
		<p>As the word is to be proclaimed, lectors must prepare themselves.</p> <p>They should read as though it is the prophet or apostle proclaiming the message – look at people, cursory glance at text</p> <p>To denote the end of the reading, the lector says – the word of the Lord</p> <ul style="list-style-type: none"> <li>• elicits response of gratitude – thanks be to God or Deo Gratias</li> </ul>
Responsorial psalm	sit	<p>A meditative prayer dressed in song so that people can reflect</p> <p>Can be recited too</p> <p>Songs and hymns are not substitutes for the psalm</p> <p>Usually selected a/c to theme of mass</p>
2 <sup>nd</sup> reading (at Sunday Masses and on great feasts eg Solemnity of Sts Peter & Paul))	sit	<p>From the apostolic letters of Paul</p> <p>Usually no direct link with 1<sup>st</sup> reading and Gospel</p> <p>Preferable to have 2 lectors - to give dignity to the readings</p>
Alleluia		<ul style="list-style-type: none"> <li>• praise to Yahweh</li> <li>• tune joyful and triumphant</li> <li>• sung at every season outside Lent</li> </ul> <p>during Lent , it is 'Glory and praise to you, Lord Jesus Christ'</p>
Acclamation verse		Essence of the Gospel reading
3 <sup>rd</sup> reading - Gospel	Stand as sign of reverence	<p>From the Gospels</p> <p>Year A – Matthew</p> <p>Year B – Mark</p> <p>Year C – Luke</p> <p>Usually the 1<sup>st</sup> reading and Gospel are in sync – have related theme</p>

		<p>Priest comes from presider's chair, takes book from altar, raises it and proclaims the Gospel from the lectern</p> <p>2 altar servers with lit candles accompany the priest</p> <ul style="list-style-type: none"> <li>honour given to God's proclamation of the word</li> </ul> <p>On solemnities, the Gospel is incensed</p> <p>When priest says, 'a reading of the holy Gospel a/c to _____, he and the congregation make three crosses on the forehead, lips and heart – to mean that we will pray the word of God in our minds (think)</p> <p>    speak from my lips (say)</p> <p>    believe in my heart (do)</p>
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When the bishop is celebrant, he can assign a priest /deacon to assist him in the liturgy.

The deacon will carry the book at the procession before mass

Homily (based on the readings)		<p>On the readings – (sermon – any topic)</p> <p>Through the homily, God the Holy Spirit speaks to us.</p> <p>The Holy Spirit will use a word, phrase, concert, story from the speech to speak to us, touch us</p> <p>The instructions are enfleshed for us</p> <p>We are to listen with open hearts</p>
Profession of Faith		<p>The Apostles' creed (used at time of apostles) or the Nicene Creed (from 325 AD) – 'I believe ...'</p>
Prayer of the Faithful General Intercessions		<ul style="list-style-type: none"> <li>For the church</li> <li>For civil authorities</li> <li>For the whole world esp. those burdened</li> <li>For the local community</li> </ul>

<b>LITURGY OF THE EUCHARIST</b>		
Preparation of altar and gifts		<p>Sacramentary or missal (book of prayers)</p> <p>Purificator</p> <p>Corporal</p> <p>Chalice</p> <p>Ciborium with plate</p> <p>Hosts and a big one (visible)</p>
Collection –love offering		<ul style="list-style-type: none"> <li>to maintain the parish</li> <li>help needs of poor</li> </ul>
Offertory procession		<p>After collection</p> <ul style="list-style-type: none"> <li>Offering bread (from many grains to one host) and wine (from many</li> </ul>

		<p>grapes to one fluid – wine)</p> <p>Like the bread and wine, we have moved from many to one – the Body of Christ</p> <ul style="list-style-type: none"> <li>• and our love offering</li> </ul> <p>priest accepts our offering</p> <p>- the gift of ourselves to God</p>
Offertory hymn		<ul style="list-style-type: none"> <li>• open + enter into the Eucharistic celebration as a community</li> <li>• (aware of our presence + attitude)</li> <li>• focus our thoughts on the Sacrifice</li> <li>• The Word becomes flesh</li> </ul>
Blessing over bread and wine		<p>As bread and wine are offered, prayer said – ‘Blessed are you, God of all creation ... - combination of human effort and divine work</p>
Mixing wine with water		<p>‘By the mystery of this water and wine, may we come to share in the <u>Divinity</u> of Christ who humbled himself to share in our <u>humanity</u>’</p> <p>- our union with Christ</p> <p>(water represents us – our baptism, the wine – the blood of Christ)</p>
		<p>Incensation of gifts to give honour and respect to objects (at Solemnities)</p>
Washing of hands		<p>‘Lord wash me from my iniquity, cleanse me from my sins’</p>
Prayer over the gifts		<p>Christ is the perfect gift, the ultimate Sacrifice</p>
Invitation to prayer		<p>‘Pray brethren that my Sacrifice and yours may be acceptable ...’</p> <p>And our response – ‘May the Lord accept the sacrifice at your hands...’</p>
Eucharistic Prayer		<p>Prayer of Thanksgiving</p> <p>Starts with dialogue - ‘The Lord be with you ...’</p>
Preface		<p>According to season eg Advent, Christmas, Ordinary Time, Lent, Easter, Ordinary Time,</p> <p>Preface always begins with ‘It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God ...’</p>
Sanctus		<p>Holy, Holy, Holy ...</p> <p>Proclamation and praise by angels and saints</p> <p>expresses our hope that it will also be our song</p> <p>Hosanna = O God, save us, we pray</p> <p>(said at Jesus’ entry into Jerusalem by the people)</p>
Eucharistic prayer		<p>All prayers are directed to the Father through the Son in the Spirit</p> <p>Invocation of the Holy Spirit to come upon the gifts – ‘by sending down your Spirit like the dewfall’ – at this part , <a href="#">the Incarnation</a> takes place</p>

Consecration		<p>Narrative of the institution of the Eucharist at the Lords supper – take bread, bless, break and give,</p> <p>'Take this, all of you, and eat of it, for this is my body, which will be given up for you'</p> <p>'Take this, all of you ,and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many, for the forgiveness of sins. Do this in memory of me'</p> <p>priest genuflects after showing the sacred host, after the cup is raised and once before communion</p> <p>At this double consecration - we recall <a href="#">the Death of Jesus</a></p>
Memorial acclamation		<p>Fr says: The mystery of faith:</p> <p>Our response: 'We proclaim your death, O Lord, and profess your Resurrection until you come again.' or</p> <p>'When we eat this bread and drink this cup, we proclaim your death , O Lord, until you come again' or</p> <p>'Save us, Saviour of the world, for by your Cross and Rsurrection, you have set us free.'</p>
The memorial prayer		<p>Together with our Blessed Mother, the Apostles and the Saints,we pray for the church, ourselves, the living and our departed brothers and sisters</p>
Doxology		<p>'Through him, and with him, and in him, O God Almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, forever and ever. Amen '</p> <p>(We acknowledge that that we are brought into new life and continue to live because of our father's love, thus our life becomes an act of thanksgiving)</p> <p><u>The great Amen</u> follows – we should give a resounding Amen</p>
<b>Communion Rite</b>		
The Lord's Prayer		<p>Begins the communion rite</p> <p>We praise God, Ask for daily needs, Ask for forgiveness</p> <p>(no need to hold hands, but if done, hold until sign of peace or lift hands in prayer)</p>
Sign of peace		<p>Should be genuine and sincere – bow, smile to acknowledge one another</p>
Breaking of bread		<p>Bread needs to be broken in order to be given</p>
Mingling of body and blood...		<p>Priest breaking a fraction of the consecrated host and dips it into the consecrated wine – to signify the union of the body and blood of Christ – recalls the <a href="#">Resurrection of Christ</a></p>
Private preparation of priest		<p>'... keep me always faithful to your commandments ..'</p>
Invitation to communion		<p>'Behold the Lamb of God..'</p>
Priest's reception of		

the Body and Blood of Christ		
Procession for communion		Faithful come in procession to receive the Lord in communion (a foretaste of the Great Heavenly Banquet mentioned in the Book of Revelation) Bow and receive- reverence silence for private prayer
Communion hymn		Hymn is sung or chanted
Prayer after communion		Usually we ask the Lord for his graces and mercy

<b>CONCLUDING RITE</b>		Announcements unless necessary
Final blessing and dismissal		Sending off 'Go in peace, glorifying the Lord by your life' ie bring God's love wherever we go / work / live ...
Recessional hymn		Optional Like recess - till we meet again at next celebration of the Eucharist

## The Examen of Consciousness

The Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence.

Learn how to pray the Daily Examen. [... read more](#)