

Parts of the Mass Study Booklet

Week 1

- **Sign of the Cross:**

1. Action: Right hand makes the sign of the cross (Father – forehead, Son-heart, Holy Spirit-shoulders)
2. Words: “In the Name of the Father, and of the Son, and of the Holy Spirit.”
3. Result: Mass is the real presence of God on earth. We gather in the name of God, we renew our Baptismal vows, a prayer in itself, we call on the “Name” of God, we enter into God’s presence.

Act of signing yourself, it is a prayer.

- We are identifying and reaffirming our Baptism with Jesus.
- We call upon the Name of the Father, Son, and Holy Spirit.
- We are in relationship with God. He invites us in to Commune with Him.
- We enter into a special “sanctuary with God.”

Then by means of the Greeting the Priest signifies the presence of the Lord to the assembled community. By this greeting and the people’s response, the mystery of the Church gathered together is made manifest

The Lord be with you.

Biblical foundation: The Lord be with “you”

Words directed to someone who is about to do something great.
(remember Gideon)

God is ready to do something in your life and sending you to your family, community, workspace, etc.

And with your spirit. (We say this to the priest - Father)

As people of God, we share in the priesthood as laity.

We are saying to Father: What you are about to do, is so miraculous that the Spirit of God is with you. You need the Holy Spirit. Father, be a priest unto us. Bring Christ unto us.

We can only receive Jesus in the Eucharist because of the action of the priest.

Things to think about and discuss:

1. What did you think of the first video: Did you really know what was happening at Mass?

2. How important is it to get to Mass on time?

*3. Slowly sign yourself with the sign of the cross:
What do you experience? Explain how this experience was different from what you experienced in the past?*

4. *“The Lord is with you”*: (Remember Gideon, Moses, Joshua, and Mary)

What do you think about God using you to do something great? (not by your strength but by God). In spite of all my troubles, baggage, etc, God is with me: Does this bring me consolation, desolation, or fear?

5. *And with your spirit.*

What does it mean to enter into an intimate encounter with “the priest” who brings us into an encounter with God?

6. *How important is our response in the Mass?*

7. *How important is our “verbal” response in the Mass?*

8. *What will you be more aware of at the next time you go to Mass?*

Week 2:

- Confiteor: A prayer in which confession of sins is made.
 1. Forgive me for those things I thought
 2. Forgive me for those things I said
 3. Forgive me for the things I did
 4. Forgive me for the things I failed to do
- Good idea to think about this before we come to Mass

The Kyrie, Eleison (Lord have mercy – an extension of God's Love)

- You confess it, God forgives you
- You can cry out for mercy for a family member or for someone else

After we cry out for mercy: We give glory to God!

The Gloria

Things to think about and discuss:

1. What does it mean to make a public confession at Mass? Are you ok with not receiving the Sacrament of Reconciliation at this time? (Meaning you still must confess to a priest in the persona of Jesus Christ)

2. Why would we ask for mercy first and then give God the praise and glory?

3. Read the words of the Gloria slowly-ponder them in your heart and express them with your voice. Which part of the Gloria excites your soul the most?

The Gloria

Glory to God in the highest, and on earth peace to people of good will. We praise you,

we bless you,

we adore you,

we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world,

have mercy on us;

you take away the sins of the world,

receive our prayer;

you are seated at the right hand of the Father,

have mercy on us.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

Jesus Christ,

with the Holy Spirit,

in the glory of God the Father.

Amen.

Week 3: The Liturgy of the Word

- Good idea to prepare for Mass by reading the readings before Mass
- 58. In the celebration of the Mass with the people, the readings are always read from the ambo.
- The OT reading connects with the NT/Gospel readings
- God has a Word for you: OT, Psalm, NT, Gospel
- All stand for the Gospel

The Creed: The Profession of Faith

- We need to profess what we believe
- Mental affect: I consciously believe (act of the will)
- We entrust ourselves to another: Jesus, I am entrusting myself to you; I will follow you. (entrust in the heart)

Things to think about and discuss:

1. Do you remember what last Sunday's Gospel was about? Share what the Lord said to you in that reading. OR How can you remember the readings of the day?

2. Have you had an experience when you heard God speaking to you in the readings? How did you respond?

3. Why do we have an Old Testament reading? A Psalm? A New Testament Reading? A Gospel?

4. How does God speak with you during the moments of silence after each reading and the homily?

5. *What does it mean to “entrust” yourself to Jesus?*

6. *How hard is it to believe in the Creed? What parts do you need to work on?*

The Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

and by the Holy Spirit was incarnate of the Virgin Mary,
At the words that follow up to and including
and became man,
all bow.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

7. *How will you prepare for your next Mass?*

Week 4 Liturgy of the Eucharist

- Altar – where a sacrifice made (at the hands of the Priest)
- Bread and wine: offertory represents all of us (Bread, wine, and even our financial gifts). All of this is given to God
- Priest prays / words spoken by the Priest [This is My Body – This is My Blood] change the bread and wine into the Body and Blood of Jesus (We believe this by faith)
- All the people say: AMEN! Great Amen is a Celestial thunder clap (St Jerome)
- After this miracle takes place, this one and only sacrifice 2000 years “re-presented” on the altar – we have an opportunity to commune with the Lamb of God
- Priest comes forward – and says to us: This is the Body / Blood of Christ
- We respond: Amen – I give myself / entrust myself to the One who created me – Jesus
- We can commune with God. A marital embrace where the bridegroom, Jesus gives Himself to the Bride. We receive the grace for all we need. We contemplate the miracle.

Communion Rite

- Begins with the Our Father (Prayer Jesus taught us)
- We can ask the Lord for what we need
- We receive the Eucharist (NOT a symbol) Jesus gives Himself to us completely
- We contemplate this amazing mystery

Concluding Rite

- Mass has ended “Go in peace”
- Thanks be to God for ALL that we have just received!
- We are “sent” Mass from Latin word :”Missa To Go – To be sent
- We are charged to go to all the world – to share the good news of Jesus Christ

Things to think about and discuss:

1. *Share what you experienced on your first Holy Communion Day. What did you experience the most recent time you received Holy Communion?*

2. *Ponder and share your thoughts of the beginning of the Gospel of John: In the beginning was the Word and the **Word became flesh** and the Priest says the words: *This is My Body...This is My Blood* and changes bread and wine into the **Body and Blood of Jesus**.*

3. *Share what you experience when you go forward to receive Jesus in the Eucharist – when the Bridegroom gives Himself to you.*

4. *How seriously do you take the command: Go forth the Mass has ended?*

5. *How will you become more active in the Mass?*

6. *Will you step forward and become a Reader, Extraordinary Minister of Holy Communion (EMHC), or a Greeter to welcome our brothers and sisters?*

Reference Material

Additional information from the United States Council of Catholic Bishops and also from the General Instruction of the Roman Missal

United States Conference of Catholic Bishops-(USCCB)
General Instruction of the Roman Missal-(GIRM)

The Mass,

- The Eucharist, because it is an action of thanksgiving to God. The Greek words *eucharistein*¹⁴¹ and *eulogein*¹⁴² recall the Jewish blessings that proclaim—especially during a meal—God’s works: creation, redemption, and sanctification.
- The Lord’s Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.¹⁴³ (1382, 790, 1348)
- The *Breaking of Bread*, because Jesus used this rite, part of a Jewish meal, when as master of the table he blessed and distributed the bread,¹⁴⁴ above all at the Last Supper.¹⁴⁵ It is by this action that his disciples will recognize him after his Resurrection,¹⁴⁶ and it is this expression that the first Christians will use to designate their Eucharistic assemblies;¹⁴⁷ by doing so they signified that all who eat the

one broken bread, Christ, enter into communion with him and form but one body in him.¹⁴⁸

- The *memorial* of the Lord's Passion and Resurrection. (1341, 614, 2643, 1169)

The *Holy Sacrifice*, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms *holy sacrifice of the Mass*, "*sacrifice of praise*," *spiritual sacrifice*, *pure and holy sacrifice* are also used,¹⁵⁰ since it completes and surpasses all the sacrifices of the Old Covenant.

The *Holy and Divine Liturgy*, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the *Sacred Mysteries*. We speak of the *Most Blessed Sacrament* because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

- *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.¹⁵¹ We also call it: *the holy things (ta hagia; sancta)*¹⁵² the first meaning of the phrase "communion of saints" in the Apostles' Creed—*the bread of angels, bread from heaven, medicine of immortality,*¹⁵³ *viaticum....* (950, 948, 1405)
- *Holy Mass (Missa)*, because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth

(*missio*) of the faithful, so that they may fulfill God's will in their daily lives. (849)

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers* for ourselves... and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and

for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: ‘Amen.’

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the “eucharisted” bread, wine and water and take them to those who are absent.¹⁷¹

CC 1323 “At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet ‘in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.’”¹³⁵ (1402)

Entrance:

- Opening Song: Purpose – to open the celebration

Introductory rites

- Give God praise and Glory

Liturgy of the Word

- Each of us hears a message from God
- God has a message for us

Homily

- Puts everything all together

Liturgy of the Eucharist

- Altar is the center
- We participate in the greatest sacrifice ever
- Bread and wine become the Body and Blood of Jesus
- Greatest source of grace
- Grace: the Power of God to do the will of God in our lives
- We contemplate God and all that He has done

Closing: We are sent out

The Mass begins with the entrance chant/song. The celebrant and other ministers enter in procession and reverence the altar with a bow and/or a kiss. The altar is a symbol of Christ at the heart of the assembly and so deserves this special reverence.

Entrance:

- Opening Song: Purpose – to open the celebration
- The Importance of Singing (GIRM 39). The Christian faithful who come together as one in expectation of the Lord's coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus St. Augustine says rightly, "Singing is for one who loves,"[48] and there is also an ancient proverb: "Whoever sings well prays twice over."
- (GIRM 50). When the Entrance Chant is concluded, the Priest, together with the whole gathering, signs himself with the Sign of the Cross.

The Penitential Act

GIRM 51. The Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism.[55]

1. Forgive me for those things I thought
2. Forgive me for those things I said
3. Forgive me for the things I did
4. Forgive me for the things I failed to do

52. After the Penitential Act, the Kyrie, eleison (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.

We cry out for mercy

53. The Gloria in excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other. It is intoned by the Priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people

alternately with the choir, or by the choir alone. If not sung, it is to be recited either by everybody together or by two choirs responding one to the other.

It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character.

The Collect (To bring together in a group or Mass; gather.)

54. Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the "Collect" and through which the character of the celebration finds expression. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit,^[56] and is concluded with a Trinitarian ending, or longer ending, in the following manner:

- If the prayer is directed to the Father: Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;
- If it is directed to the Father, but the Son is mentioned at the end: Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever;
- If it is directed to the Son: Who live and reign with God the Father in the unity of the Holy Spirit, one God, for ever and ever.

The people, joining in this petition, make the prayer their own by means of the acclamation Amen.

The Biblical Readings

55. The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them.

After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude.

Silence

56. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.[59]

60. The reading of the Gospel constitutes the high point of the Liturgy of the Word.

- Only a priest or deacon may proclaim the Gospel
- We stand when the Gospel is proclaimed

As for the Homily, the Profession of Faith, and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people,[57] opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his

word in the midst of the faithful.[58] By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.

The Creed: The Profession of Faith

67. The purpose of the Creed or Profession of Faith is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honor and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins.

68. The Creed is to be sung or said by the Priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character.

If it is sung, it is intoned by the Priest or, if appropriate, by a cantor or by the choir. It is then sung either by everybody together or by the people alternating with the choir.

If it is not sung, it is to be recited by everybody together or by two choirs responding one to the other.

Liturgy of the Eucharist

The Liturgy of the Eucharist begins with the preparation of the gifts and the altar. As the ministers prepare the altar, representatives of the people bring forward the bread and wine that will become the Body and Blood of Christ. The celebrant blesses and praises God for these gifts and places them on the altar, the place of the Eucharistic sacrifice. In addition to the bread and wine, monetary gifts for the support of the Church and the care of the poor may be brought forward. The Prayer over the Offerings concludes this preparation and disposes all for the Eucharistic Prayer.

Eucharistic Prayer

The Eucharistic Prayer is the heart of the Liturgy of the Eucharist. In this prayer, the celebrant acts in the person of Christ as head of his body, the Church. He gathers not only the bread and the wine, but the substance of our lives and joins them to Christ's perfect sacrifice, offering them to the Father.

Communion Rite

The Communion Rite follows the Eucharistic Prayer, leading the faithful to the Eucharistic table.

The rite begins with the Lord's Prayer. Jesus taught this prayer to his disciples when they asked how to pray (cf. Mt 6:9-13, Lk 11:2-4). In this prayer, the people join their voices to pray for the coming of God's kingdom and to ask God to provide for our needs, forgive our sins, and bring us to the joy of heaven.

The Rite of Peace follows. The celebrant prays that the peace of Christ will fill our hearts, our families, our Church, our

communities, and our world. As a sign of hope, the people extend to those around them a sign of peace.

In the Fraction Rite, the celebrant breaks the consecrated bread as the people sing the *Agnus Dei* or "Lamb of God." John the Baptist proclaimed Jesus as "the Lamb of God who takes away the sin of the world" (Jn 1:29). The action of breaking the bread recalls the actions of Jesus at the Last Supper, when he broke the bread before giving it to his disciples. One of the earliest names for the Eucharistic celebration is the breaking of the bread (Lk 24:35; Acts 2:42, 46).

Before receiving Holy Communion, the celebrant and assembly acknowledge their unworthiness to receive so great a gift. The celebrant receives Holy Communion first and then the people come forward.

Those who receive Holy Communion should be prepared to receive so great a gift. They should fast (except for medicines) for at least one hour before receiving the Eucharist and should not be conscious of having committed serious sin.

Because sharing at the Eucharistic Table is a sign of unity in the Body of Christ, only those in communion with the Catholic Church may receive Holy Communion. To invite others present to receive Holy Communion implies a unity which does not exist. Those who do not receive Holy Communion still participate in this rite by praying for unity with Christ and with each other.

The people approach the altar and, bowing with reverence, receive Holy Communion. People may receive the Body of Christ either

on the tongue or in the hand. The priest or other minister offers the Eucharist to each person saying, "The Body of Christ." The person receiving responds by saying, "Amen," a Hebrew word meaning, "So be it" (*Catechism of the Catholic Church*, 2856).

The Communion Rite ends with the Prayer after Communion which asks that the benefits of the Eucharist will remain active in our daily lives.

The Concluding Rite

The celebrant then blesses the people assembled. Sometimes, the blessing is very simple. On special days, the blessing may be more extensive. In every case, the blessing is always trinitarian: "May almighty God bless you, the Father, and the Son, and the Holy Spirit." It is in the triune God and in the sign of the cross that we find our blessing.

After the blessing, the deacon dismisses the people. In fact, the dismissal gives the liturgy its name. The word "Mass" comes from the Latin word, "*Missa*." At one time, the people were dismissed with the words "*Ite, missa est*" (literally meaning "Go, she—meaning you, the Church—has been sent"). The word "*Missa*" is related to the word "*missio*," the root of the English word "mission." The liturgy does not simply come to an end. Those assembled are sent forth to bring the fruits of the Eucharist to the world.

For more info about the Holy Mass, call the parish office at 609 298-0265 and make arrangements to meet with one of our clergy.