

The Catholic Mass

Part of the Mass	Meaning or Purpose	Text	Details / Notes
I. Introductory Rites	Joining in the name of the Lord		<ul style="list-style-type: none"> • A bell may be rung to announce commencement of the Mass • Or music may commence prior to the Procession
Procession	The procession “disposes” or prepares the faithful to celebrate the Eucharist worthily.	“Entrance Chant” sung by all	<ul style="list-style-type: none"> • The “Celebrant” (priest or bishop), Minister/s, and/or Servers “process”, or approach the altar, which is in the sanctuary • The sanctuary recalls of the Holy Temple at Jerusalem • All show reverence for the altar by bowing before and the priest may kiss the altar
Entrance Chant or Antiphon	Preparation for Worship	If no Entrance Chant, all may recite the Antiphon after the priest reveres the altar	<ul style="list-style-type: none"> • The communal singing, chant or antiphon recitation brings all gathered together as one and prepares us for worship • If music is sung during the Procession, the refrain is the antiphon and the verses from a Psalm.
Reverence to the Altar	The priest and ministers approach the Altar and bow The Priest & Deacon kiss the altar		<ul style="list-style-type: none"> • the altar recalls the Holy Temple at Jerusalem • the altar is both the sacrifice and the body of Christ • kissing the altar affirms the unity of the Church with Christ as his bride • the kiss of the altar may also show reverence for relics of the saints that it may contain
Greeting	Recognition of the presence of the Lord	Pr: “In the name of the Father, and of the Son, and of the Holy Spirit.” Ppl: “Amen” Pr: “The Lord be with you” Ppl: “And with your spirit”	<ul style="list-style-type: none"> • The priest greets the faithful with the Sign of the Cross • In the Sign of the Cross the people join in the invocation of the Holy Trinity • The people’s reply affirms the “real presence” of Christ: “Where two or three are gathered together in my name, there am I” (Mt 18:20) • Pr optional text: “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.” • “And with your spirit” recognizes the presence of Christ through the Priest and his ordainment by the Holy Spirit by which he exercises his sacramental duties
Penitential Act	Preparing to receive the Eucharist	Pr: “Brethren [brothers and sisters], let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.” All: [say the Confiteor:]	<ul style="list-style-type: none"> • All present recollect their sins and place their trust in God’s mercy • the repentance is done in communion with the entire congregation • Confiteor is a communal prayer for God’s mercy • the Act absolves venial and not mortal sins, and also reminds us to avoid future sin • The priest then offers a prayer for “absolution”
	Confiteor	<i>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, [striking their breast, they say:]</i>	<i>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.</i>
	Penitential Act: short forms	1. Pr: “You were sent to heal the contrite of heart, Lord have mercy” 2. Pr: “You came to call sinners, Christ have mercy.”	ALL: “Lord, have mercy.” “Christ, have mercy.” “Lord, have mercy.”

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	<i>Kyrie Eleison</i>	3. Pr: "You are seated at the right hand of the Father to interceded for us: Lord, have mercy,"	Or ALL: " <i>Kyrie, eleison.</i> " " <i>Christe, eleison.</i> " " <i>Kyrie, eleison.</i> "
Absolution		Pr: "May almighty God have mercy on us; forgive us our sins, and bring us to everlasting life. Ppl: "Amen"	<ul style="list-style-type: none"> • The Penitential Act absolves venial and not mortal sins, and also reminds us to avoid future sin • Unless the short version is used, the Kyrie Eleison will be recited or sung, in either English or Greek
Gloria in Excelsis (Glory to God)	Praise of God	All: [say or sing <i>The Gloria</i>]	<ul style="list-style-type: none"> • The "Gloria" recognizes God's presence and petitions & praises the Father, the Son and the Holy Spirit (Holy Trinity) • The "Gloria" prayer was sung by the angels at Christ's birth
		<i>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.</i>	<i>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,</i>
	<i>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.</i>		
The "Collect" ("CALL-ect")	The Collect prayer varies according to the Mass, liturgical season or feast, but all end in glorifying the Holy Trinity	Pr: "Let us pray." [moment of silence] Pr [prayer ends with]: "... Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Ppl: "Amen"	<ul style="list-style-type: none"> • The priest calls upon the people to pray • After a moment of silence ("to collect"), the priest • The Collect is directed to "God the Father, through Christ, in the Holy Spirit" • And may have an emphasis towards one of the three persons of God • The "Collect" is a prayer for eternal life in Heaven in union with the Trinity • The "Amen" makes the prayer the people's own
II. Liturgy of the Word	The Word of God	Readings from the Old Testament, Epistles and the Gospel, along with recitation of a Psalm	<ul style="list-style-type: none"> • The Readings "nourish" our faith (CCC 1154) • The three Readings have a common theme, all pointing to the "Life in Christ" • "The Word" is Jesus Christ • The people's response to each reading acknowledges and praises the Lord and gives thanks for revelation through Scripture ("Thanks be to God" and "Praise to you Lord Jesus Christ")
First Reading: Old Testament	Pointing to Christ	Lector: "The word of the Lord" Ppl: "Thanks be to God"	<ul style="list-style-type: none"> • First Reading is from the Old Testament and connects to its fulfillment in the Gospel • The first two Readings and Psalm may be read by a lay Lector
Responsorial Psalm	From the "Book of Prayers"	Cantor/Choir: [sing Psalm] All: [sing or recite response]	<ul style="list-style-type: none"> • Psalms teach us to pray & listen to God • The people recite or sing a refrain between verses which are sung or read by Lector, Cantor or Choir
Second Reading: New Testament Letter (Epistle)	Living in Christ		<ul style="list-style-type: none"> • Second Reading is from the "Epistles" or "Letters" from the Apostles • New Testament Letters teach us about "life in Christ" and faith formation. • During particular seasons, the Second reading may be from Acts or Revelation
<i>Alleluia</i>	Praise God	[all stand; May be sung or recited:]	• Alleluia means "Praise the Lord"

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		<p>Pr/Cantor: "Alleluia, Alleluia" Ppl: "Alleluia, Alleluia" Pr/Cantor: may recite or sing the Alleluia and Psalm</p>	<ul style="list-style-type: none"> • If the Deacon recites the Alleluia and the Gospel, the priest will bless him, after the Deacon says, "Your blessing, father." • The Priest's blessing to the Deacon: "May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son and of the Holy Spirit."
<p>Gospel Reading: Matthew, Mark, Luke, or John</p>	<p>The Word of the Lord: "Gospel" means "the good news"</p>	<p>Priest secret prayer: "Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel"</p>	<ul style="list-style-type: none"> • The Gospel is read only by the priest or deacon • The Priest "stands" for Christ while Reading the Gospel • When the priest introduces the Gospel, all make a Sign of the Cross on the • <u>Temple</u>: to keep our thoughts on the Word of God • <u>Lips</u>: that our lips may proclaim the Word of God • <u>Heart</u>: that we embrace the Word of God • Follows Mk 4:14 "The sower sows the word", thus sealing the Word of the Lord on our minds, lips and heart: "But those sown on rich soil are the ones who hear the word and accept it and bear fruit" (Mk 4:14-20)
		<p>Pr: "The Lord be with you" Ppl: "And with your spirit" Pre/Deacon: "A reading from the Holy Gospel according to [Matthew/Mark/Luke/John]" <u>On completion of the Gospel:</u> Pr: "The Gospel of the Lord" Ppl: "Praise to you, Lord Jesus Christ"</p> <ul style="list-style-type: none"> • Pr/Deacon: kisses the Bible and says quietly, "'Through the words of the Gospel may our sins be wiped away." 	
<p>Homily</p>	<p>Priest's sermon</p>	<p>[In the Homily, the priest speaks for himself]</p>	<ul style="list-style-type: none"> • St. Paul instructs: "proclaim the word... through patience and teaching" (2 Tim 4:2) • "The homily... is an exhortation to accept this Word as what it truly is, the Word of God, and to put it into practice" (CCC 1349) • The Homily is for catechesis (teaching of the Readings) and to ask the people to respond to Christ in their lives (pastoral) • Priests have different approaches to the Homily: some teach the Scripture (catechesis), others discuss how to apply it to our lives (pastoral)
<p>Profession of Faith (the Creed)</p>	<p>The principles of Christian faith</p>	<p>[After a moment of silence following the Homily] All: [recite the Creed]</p>	<ul style="list-style-type: none"> • "Profession of Faith", from the Nicene (usually) or the Apostles' Creed, states our core beliefs as Christians and Catholics • It is customary to bow at the mention of the "Incarnation" (Jesus born of Mary) • For text and explanation of the Nicene Creed, see https://bit.ly/3tNX8OR
<p>"Universal Prayer"</p>	<p>Prayer is "good and pleasing to God our savior" (St. Paul)</p>	<p>Pr or Lector: "Let us pray to the Lord..." Ppl [response to each prayer]: "Lord, hear our prayer"</p>	<ul style="list-style-type: none"> • Also called "Intercessions" or "Prayer of the Faithful" • The Universal Prayer follows the Lord's call to us to pray together • St. Paul: "First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone; for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior" (1 Tim 2:1-3)

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			<ul style="list-style-type: none"> • Thus the prayer is for leaders of nations, the Church, the dead, world peace, and for other people or purposes as decided by the diocese or parish for that day
III. Liturgy of the Eucharist	The Lord's Passion and Resurrection	See (CCC 1383) and Eucharistic Prayers Comparison	<ul style="list-style-type: none"> • <i>Eucharist</i> is Greek for "thanksgiving" • in the Mass, "Eucharist" means "the Lord's Supper" & the "Body and Blood of Christ" • See John Ch 1: "And the Word became flesh" (Jn 1:14) • The Eucharistic prayer is conducted on the "altar", which is used for a sacrifice In Mass, it is both the sacrifice and the body of Christ • The Eucharistic prayer is directed to God the Father through Christ the Son • Thus the priest stands for and in the Real Presence of Christ • The Liturgy of the Eucharist reminds of Melchizedek (CCC 1350) who prefigures the Eucharist when he "brought out the bread and wine"
Presentation and Preparation of the Gifts	"The Offertory"	[if brought to the altar by the people, the priest receives and blesses the gifts]	<ul style="list-style-type: none"> • The people may bring to the altar the bread and wine to be consecrated and transformed into the Body and Blood of Christ • The Offertory is the fruit "of the earth" and "of the vine" that will become the Body and Blood of Christ • Gifts = "gifts to share with those in need" (CCC 1351) <p>The people may make monetary gifts ("the collection")</p>
Preparation of the Lord's table (altar)	<p>[After placing the gifts on the altar, the priest holds up the gift of bread and says audibly or in silence:] Pr: 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." Ppl [if the priest spoke out loud]: Blessed be God for ever" Pr [pours a drop of Holy Water into the wine and says quietly]: "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." Pr [holds up the chalice and says audibly or in silence]: "Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink." Ppl [if the priest spoke out loud]: Blessed be God for ever</p>		<ul style="list-style-type: none"> • During the collection, the priest, either audibly or inaudibly, commences the first of the Eucharistic Prayers, • here to God the Father, asking that the bread and wine that "we offer you" will become the body and blood of Christ • During the "Offertory" the people are to prepare their own sacrifice to God (what we believe, what we give, what we need what we give thanks for) <p>Notes:</p> <ul style="list-style-type: none"> • The "sacrifice" is multifold; the offerings are: <ul style="list-style-type: none"> ○ Christ ○ Our intentions ○ Ourselves ○ The Altar is both <ul style="list-style-type: none"> ○ the BODY OF CHRIST ○ and HIS SACRIFICE ○ The Eucharistic Prayer is addressed to the FATHER through the SON ○ & spoken through the priest who has been ordained by the Holy Spirit
The Secret Prayer	<p>[the priest "grovels" (bows) before the altar and says to himself:] Pr: "With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God." [he then washes his hands in holy water, saying quietly]</p>		<ul style="list-style-type: none"> • The priest then asks that the sacrifice being made be acceptable to God ("the secret prayer"), and washes his hands in Holy Water to "cleanse me from my sin" (from Psalm 51)

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	Pr: "Wash me, O Lord, from my iniquity and cleanse me from my sin"	<ul style="list-style-type: none"> • The "secret" or "hidden" prayers affirm the concept of <i>lex orandi, lex credenda</i> ("what is prayed is what is believed") • these and other secret prayers remind the priest of: <ul style="list-style-type: none"> ○ the gravity of his role ○ his inherent unworthiness ○ his need to invoke divine aid to present the Eucharistic Celebration
Invitation to Prayer	Pr: "Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father" Ppl [stand]: "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."	<ul style="list-style-type: none"> • <i>Orate, fratres</i> ("pray brethren") • The priest invites the people to join the sacrifice • and that it "be acceptable to God"
Eucharistic Prayer	The Lord's Supper	<p>The prayer has three main parts:</p> <ol style="list-style-type: none"> 1. Praise & thank God for the wonderful saving deeds of our history 2. Recall the Passion, Death & Resurrection of the Lord Jesus Christ 3. Recall the acts of salvation from God & petition for their continuation through Jesus Christ and that we become one Body, one Spirit in Christ <ul style="list-style-type: none"> • The purpose of the Eucharistic Prayer is: <ul style="list-style-type: none"> ○ praise and thanksgiving (the meaning of "Eucharist") ○ invitation to join in the Paschal Mystery of the Lord ○ join in the Lord's sacrifice and resurrection ○ response by the people with various "acclamations" for the Lord ○ preparation to participate in the Lord's Supper
Preface Dialogue & Thanksgiving	Pr: "The Lord be with you." Ppl: "And with your spirit." Pr: "Lift up your hearts." Ppl: "We lift them up to the Lord." Pr: "Let us give thanks to the Lord, our God." Ppl: "It is right and just."	<ul style="list-style-type: none"> • The priest invites the people to join the Eucharistic sacrifice and thanksgiving • The preface dialogue begins with the priest saying, "The Lord be with you" to invoke the presence of the Lord • The people affirm the presence of the Lord and that it is "right and just" to offer the Eucharistic celebration
Preface Prayer	Leading us into participation	<p>Pr: "It is truly right and just..." [and with hands extended proceeds with one of several Eucharistic Prayers]</p> <ul style="list-style-type: none"> • In a petition to the Father, the priest recites a prayer and petition for the Father to bless and accept the sacrifice in communion with all the Church and the Saints • The sacrifice = Jesus Christ and us • The preface may include an acclamation of a particular "feast day" celebration • The Preface prayer: <ul style="list-style-type: none"> ○ glorifies the Father ○ gives thanks to God the Father for creation and salvation
<i>Sanctus</i>	Acclamation: Praise God	<p>All [speak or sing]:</p> <p><i>"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."</i></p> <ul style="list-style-type: none"> • After the preface, the priest joins his hands in prayer and asks the people to proclaim the "Sanctus," a declaration of the glory of God • Like the Seraphim in Heaven who acclaim God without ceasing, the people joyfully praise God and acclaim his holiness • The Sanctus is found in Isa 6:3, Rev 4:8, and Mt 21:9 • Hosanna means "Lord save us!" ("in the highest," <i>excelsis</i>, is praise to God almighty)

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		[the people then kneel]	<ul style="list-style-type: none"> The people of Jerusalem cried out <i>Hosanna!</i> upon Christ's entry to the city on Palm Sunday (also called "Passion Sunday"), marking the beginning of Holy Week and Christ's saving death and resurrection
Praise, Thanksgiving & <i>Epiclesis</i>	Thanks to God and call upon the Holy Spirit	[amidst the Eucharistic prayer, the priest will invoke the Holy Spirit by making a sign of the Cross over the Eucharist]	<ul style="list-style-type: none"> The Eucharistic Prayer continues, as the priest offers words of praise and thanks as the priest calls for the assistance of the Holy Spirit in the <i>epiclesis</i> <i>Epiclesis</i> = "invocation" (calling for assistance) to the Holy Spirit to consecrate the bread and wine and transform them into the Body and Blood of Christ "The Holy Spirit makes present the mystery of Christ" (CCC 1104) "so that the offerings may become the body and blood of Christ and that the faithful by receiving them, may themselves become a living offering to God." (CC 1105) A bell may be rung once to mark the <i>epiclesis</i>
Institution Narrative & Consecration	<p>Pr: "On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying: <i>'Take this, all of you, and eat of it: for this is my body which will be given up for you.'</i></p> <p>"In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: <i>'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.'</i>"</p>		<ul style="list-style-type: none"> Here Christ speaks through the Priest And recounts his words at the Last Supper, starting with "<i>At the time he was betrayed...</i>" And speaks the very words of the Lord declaring his Body and Blood "The Word made Flesh" = "transubstantiation" Called the "Institution Narrative" because Christ "instituted" the "new and everlasting Covenant" At the Lord's Supper, Christ commanded the Apostles to "perpetuate the same mystery" (GIRM Ch. 2, 79d) the priest holds up the bread and the wine (in a "chalice") and "consecrates" (makes holy) it (called the "Major Elevation"), then places it on the altar and bows deeply here is the "transubstantiation" by which the bread and the wine have become the body and blood of Christ bells may be rung three times each for the Body and Blood "The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit" (CCC 1366)
The Mystery of Faith	<p>All [speak or sing one of the following versions]:</p> <p>A) "We proclaim your death, O Lord, and profess your Resurrection until you come again." B) "When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again." C) "Save us, Savior of the world, for by your Cross and Resurrection, you have set us free."</p>		<ul style="list-style-type: none"> The people respond with one of the "Three Acclamations" that speak directly to Christ, proclaiming and celebrating his death, resurrection and second coming Also called the "Memorial Acclamation" a "Memorial" not because it is a reenactment, but because it is the re-enactment, as in "re" + "enact" (doing the very same thing again) it re-enacts in the Mass the actual moment of the Lord's Supper
Anamnesis and Oblation	A call for salvation	Pr [in various forms]: "Therefore, holy Father..."	<ul style="list-style-type: none"> <i>Anamnesis</i> = "memorial" celebrates the Passion and Resurrection of Christ "oblation" = offering a sacrifice

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			<ul style="list-style-type: none"> • The Son and his Church and people offer the “unblemished sacrificial Victim”, as well as themselves (see GIRM Ch 2) • The <i>Anamnesis</i> and Oblation ask God to accept the offerings (& our own sacrifice) • The Eucharistic Prayer to the Father continues and reviews why we participate in the Eucharist and asks for unity of the people of God
Intercessions	“For the Whole Church”		<ul style="list-style-type: none"> • The prayer calls for intercessions from and communion with all the Saints • and with the whole Church, including the living and the dead who are called to participate in the salvation purchased by the Body and Blood of Christ (GIRM Ch 2)
Concluding Doxology	Pr: “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.”		<ul style="list-style-type: none"> • The Eucharistic prayer concludes with a “doxology” (words of praise) • The Doxology is an appeal for unity with and praise for the Holy Trinity • The Priest may say or chant the Doxology • The people’s response is called the “Great Amen” and may be spoken or sung (repeated)
Great Amen	Ppl: “Amen”		<ul style="list-style-type: none"> • “Amen” = “so be it” and/or “it is so” • The Great Amen may be sung with usually two refrains of “Amen” • The “Amen” is the moment of the sacrifice of Christ <ul style="list-style-type: none"> • per Leviticus 1:4-5, the people would present the animal for sacrifice, placing a hand on it to show ownership (of the animal and of their sins) • in the Mass, this is the moment the priest would splash the blood of the victim onto the altar
Communion Rite			
<i>Our Father</i>	Invitation to communion	Pr: “Priest: At the savior's command, and formed by divine teaching, we dare say:” All [standing]: “ <i>“Our Father, who art in Heaven, hallowed be Thy Name; Thy Kingdom come, Thy Will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.”</i>	<ul style="list-style-type: none"> • In preparation to receive Holy Communion, the priest invites the faithful to follow “the savior’s command” to recite the Lord’s Prayer • Also called “Our Father” (<i>oratio Dominica</i>) • “We dare say” = we have the courage to acclaim “Our Father” (= a personal relationship) • “Our Father” = we are adopted by God through Christ • “Hallowed” = we recognize God’s holy perfection • “Thy will be done” = “<i>My Father if it is possible, let this cup pass from me; yet, not not as I will, but as you will</i>” (Mt 26:39) • “Forgive us.. as we forgive” = “<i>But if you do not forgive others, neither will your Father forgive your transgressions</i>” (Mt 6:15) • “Lead us not...” = recognizes our sinful nature
Embolism prayer and Doxology	Pr: “Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be		<ul style="list-style-type: none"> • The Embolism (“inserted, added to”) prayer asserts the implications of the Lord’s Prayer

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	<p>always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.” Ppl: “For the kingdom, the power, and the glory are yours, now and forever.”</p>	<ul style="list-style-type: none"> • And affirms our faith and need for salvation • “for the Kingdom...” = “doxology” = “words of praise” • The doxology is from the early Church
Sign of Peace	<p>Pr: “Lord Jesus Christ, who said to your Apostles: ‘Peace I leave you, my peace I give you’; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.” Ppl: “Amen.” Pr: “The peace of the Lord be with you always.” Ppl: “And with your spirit” Pr/ Deacon: “Let us offer each other a sign of peace” Ppl [to one another]: “Peace be with you”</p>	<ul style="list-style-type: none"> • The priest recites to the Lord his own words, “<i>Who said to the Apostles, Peace I leave you, my peace I give you</i>” (Jn 14:27) • And may ask the people to give one another the “sign of peace” • The people may greet one another, usually with a handshake, wave, or bow of the head
Fraction Rite	<p>Breaking the bread & “mingling”</p>	<p>[Priest breaks the bread and drops a piece into the chalice, and quietly says to himself:] “May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.”</p> <ul style="list-style-type: none"> • “Fraction” = breaking = “breaking the bread,” as did Jesus at the Last Supper • In the early Church, the bread (the Body of Christ) was broken into pieces for all present and for those unable to attend the Mass • The “mingling” = the priest breaks the bread and drops a small piece into the chalice to mix with the wine • symbolizing the Resurrection and the promise of eternal life in Jesus Christ • and “signifies that the many faithful are made one body” (GIRM Ch. 2, 83)
Lamb of God (<i>Agnus Dei</i>)	<p>Ppl/Cantor/Choir [may be spoken or sung]: “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.”</p>	<ul style="list-style-type: none"> • Before starting the Fraction Rite, the priests commences the <i>Agnus Dei</i> prayer • The Lamb of God is the one perfect sacrifice (“unblemished” by sin) • The Faithful are now to participate in that sacrifice themselves
Invitation to Communion	<p>[the people kneel] Pr [holds up the Body and Blood of Christ]: “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb.” All: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”</p>	<ul style="list-style-type: none"> • The priest holds up the Host and the Chalice and states, “Behold the Lamb of God” • = the words of John the Baptist • Also recalls Pontius Pilate showing the flogged & beaten Christ to the Jews, just before the final sacrifice, “Behold the man!” (Jn 19:5) • The prayer is that of the Roman Centurion in Matthew 8:8-13 <ul style="list-style-type: none"> ○ who recognized the powers and authority of Christ ○ and his own faith and humility for Christ
Reception of Communion	<p>Pr [quietly to himself as he receives the Host]: “May the Body of Christ keep me safe for eternal life” [and as he receives the Chalice]: “May the Blood of Christ keep me safe for eternal life” All [speak or sing the Communion antiphon or “chant”] [as the people receive communion:]</p>	<ul style="list-style-type: none"> • Communion = “becoming one with the Body and Blood of Christ” • The priest receives Holy Communion himself first, then all recite or sing the Communion Antiphon • Ministers “distribute” the Host (and the Chalice in certain parishes and celebrations) • The people “receive” (not “take”) Holy Communion, as it is a grace and gift of God to participate in the sacrifice of his Son • After receiving Communion, the people may kneel or sit in prayer

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	Pr/Deacon/Minister [on distributing the Host to the people]: “The Body of Christ” / “The Blood of Christ” Ppl: “Amen”		<ul style="list-style-type: none"> • The music or antiphon chant may continue until the priest has completed the Rite of Communion by cleaning the paten and chalice thoroughly • Here for video on receiving Communion (see min 1:47, 3:07, 4:05)
Cleansing the vessels	Pr/Deacon [to himself] “What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity”		<ul style="list-style-type: none"> • After the Eucharist has been distributed, the priest places any leftover hosts into the Tabernacle • and cleans the place and chalice, making sure that no crumbs or drops are left over
Prayer After Communion		[the prayer always concludes:] Pr: “Through Christ our Lord”	<ul style="list-style-type: none"> • After a moment of silence following Communion during which the priest sits, he will stand and offer a final prayer that will vary according to the particular season or Mass
IV. Concluding Rites	Go forth		<ul style="list-style-type: none"> • While the Eucharist is the heart and center of the Mass, and the Liturgy of the Word is also the presence of Christ, • The Concluding Rites are equally important, as here God sends us into the World to proclaim the Gospel
Parish announcements			<ul style="list-style-type: none"> • The priest, deacon or Lector may now offer parish announcements or requests
Final or Solemn blessing	Pr: “The Lord be with you.” Ppl: “And with your spirit.” Pr: “May almighty God bless you” Pr [making the Sign of the Cross]: The Father, and the Son, and the Holy Spirit” Ppl: “Amen”		<ul style="list-style-type: none"> • The priest then closes Mass with a final blessing • and Sign of the Cross directed toward the people
Sending forth or Dismissal	Pr: “Go forth, the Mass is ended.” or: “Go and announce the Gospel of the Lord.” or “Go in peace, glorifying the Lord by your life.” or “Go in peace.” Ppl: “Thanks be to God”		<ul style="list-style-type: none"> • Importantly, as did Jesus to the Apostles, the priest will send the faithful “forth” to “announce the Gospel” and glorify the Lord “by your life”