

OUTLINE OF SUNDAY MASS

Why do Catholics stand, sit and kneel during mass?

Because God saw to it that all creation is good (Genesis 1:31) and because Christ took on our human flesh (John 1:14), we believe that both our spirits and our bodies are sacred. And so, when we come to God, we come not just with our spirit, we come with our bodies. At different points of the Mass, our bodies posture a certain kind of presence at the sacred events of our liturgy. For example, we stand at the Gospel and Eucharistic prayer - a symbol of Christ's resurrection and a symbol of taking a stand for all that the Gospel and Eucharist imply. We sit for the first and second scriptural readings and the Homily - a posture of listening. You will notice that some people kneel after communion - a posture of humility and reverence before God.

Why do Catholics genuflect at Mass?

Genuflection is an act of reverence consisting of falling onto one knee (usually before entering or leaving the pew, and the priest has other times calling for genuflection). It originated as a posture of respect of a knight before a king. Catholics who come into the presence of the Eucharist (generally stored in the tabernacle) are expected to genuflect on the right knee as a sign of devotion. If the Eucharist is exposed in a monstrance (during Adoration), many genuflect on both knees. Catholics don't genuflect at Good Friday services because the tabernacle is empty.

Please stand as the priest processes in, usually music and song will accompany him.

INTRODUCTORY RITE

ENTRANCE SONG: announced by the choir director or whomever gives opening announcements.

GREETING: *We begin our liturgies with the "sign of the cross" - a symbol of Christ's death and resurrection. As we sign ourselves, we recall that at the core of God is relationship - Father, Son, and Holy Spirit. In this simple gesture, we call to mind that we are transported into the life of the Trinity through our celebration of this mass.*

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Priest: The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

All: And with your spirit.

PENITENTIAL RITE: *During this time the priest reminds us that we must express sorrow for our sins before we continue the rest of the celebration. We spend this time asking the Lord for forgiveness and mercy.*

Priest: *petition...* Lord, have mercy.

All: Lord, have mercy

Priest: *petition...* Christ, have mercy.

All: Christ, have mercy

Priest: *petition...* Lord, have mercy.

All: Lord, have mercy

GLORIA :(joyful hymn of praise that is typically sung, and omitted during Lent):

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.

OPENING PRAYER

Priest: *leads us pray....*

All: Amen.

Please sit for the Scripture Readings.

LITURGY OF THE WORD

FIRST READING: *The first reading is almost always selected from the Jewish scriptures (Old Testament). Our Catholic liturgy is built upon the Jewish tradition. We pray for a greater unity among God's chosen people. The word is proclaimed by a member of the congregation called a "Lector".*

Lector: A reading from the...

Lector: Proclaims the reading

Lector: The Word of the Lord.

All: Thanks be to God.

RESPONSORIAL PSALM: (Usually sung—Please join us.)

We pray this psalm together as the community's response to the first reading.

SECOND READING: *Taken from the New Testament, these letters were originally written to the early Church communities for inspiration in living out the "Good News" of Christ.*

Lector: A reading from the...

Lector: Proclaims the reading

Lector: The Word of the Lord.

All: Thanks be to God.

Please stand for the Gospel Reading.

ALLELUIA: Usually sung, please join us. (Replaced with the "Gospel Acclamation" during lent)

All: Alleluia!

GOSPEL: *This is the climax of the liturgy of the word. We stand in a posture of attentiveness and reverence to receive God's word. This reading is taken from one of the four gospels and is proclaimed not by a lector, but by an ordained priest or deacon.*

Priest: The Lord be with you.

All: And with your spirit.

Priest: A reading from the holy gospel according to _____.

All: Glory to you, O Lord.

You will notice our congregation tracing a small sign of the cross over their foreheads, over their lips, and over their hearts. The silent prayer is something similar to, "Lord, help me to understand Your Gospel with my mind, to proclaim it with my lips, and to believe it with all my heart."

Priest: *Proclaims the Gospel...*

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Please sit for the Homily.

HOMILY: *In the Homily, the priest or deacon draws relevant themes from Sacred Scripture we have heard and applies them to our lives. "The homily is preached in order that a community of believers who have gathered to celebrate the liturgy may do so more deeply and more fully—more faithfully—and thus be a formed Christian witness in the world," (The Homily in the Sunday Assembly #43).*

Priest or Deacon shares a homily, usually between 10-15 minutes long.

Please stand as we profess our faith together with the Nicene Creed.

NICENE CREED: *Our creedal statement was formulated in 325 A.D. at the Council of Nicea. The core doctrines of the Catholic Christian Tradition are contained within this statement. "The purpose of the . . . Profession of Faith, or Creed, 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 call to mind and confess the great mysteries of the faith by reciting the rule of faith. . . before these mysteries are celebrated in the Eucharist," GIRM #67.*

All: 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 and for our salvation he came down from heaven, by the Holy Spirit was incarnate of the Virgin Mary, **and became man. (please make a small 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.

PRAYERS OF THE FAITHFUL (sometimes called Petitions or General Intercessions): *We believe that united with Christ, we form a "mystical body" (1 Cor 12:12) that extends beyond time and space. Therefore at this time, we hold the general and specific needs of our world in prayer. "In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and. . . offer prayers to God for the salvation of all. It is fitting . . . that petitions be offered for the holy Church, for civil authorities, for those weighed down by various needs, for all men and women, and for the salvation of the whole world." GIRM #71.*

Priest or Lector: Petition... We pray to the Lord.

All: Lord, hear our prayer.

Please sit as we begin to prepare the gifts for the celebration of the Eucharist.

LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS/PREPARATION OF THE ALTAR: *Having consumed the Word of God, we prepare to consume Christ in the Eucharist. We present gifts of bread and wine for transformation into the Body and Blood of Christ. In the same way, we present the gifts of ourselves for transformation. Sometimes a congregation chooses to sing a song at this time, while the altar is prepared. After the altar is prepared, and the collection is taken, members of the congregation process up to hand the priest our gifts in a gesture signifying the faithful's contribution.*

[If there is no singing during the presentation of the gifts, the priest may say the following prayers aloud, and the people may respond. But if a presentation song is being sung, the priest recites these prayers inaudibly, and the people's response is omitted.]

Priest: 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.

All: Blessed be God forever.

Priest: 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.

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.

All: Blessed be God forever.

After the priest has washed his hands and the music is finished, he invites the people to join in this prayer...

Priest: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

(Please stand as we respond...)

All: May the Lord accept the sacrifice at your hands, for the praise and glory of God's name, for our good, and the good of all God's holy Church.

PRAYER OVER THE GIFTS: *The priest prays a prayer over the gifts we have offered . The people, uniting themselves to the Prayer over the Offerings, make this prayer their own by ending with the acclamation, Amen," GIRM #77.*

Priest: Prays a prayer over the offerings....

All: Amen.

EUCCHARISTIC PRAYER: *prayed by priest. During this portion of the Mass, we celebrate the profound mysteries that touch the core of our lives. In our Eucharist, we believe that we are transported to the foot of the cross where we are reconciled with our God. In the same way, we become present at the empty tomb and celebrate resurrection. We gather around the table at the Last Supper - our new Passover - to consume the Lamb of God. In consuming Christ more fully into our lives, we choose to live out His pattern of death and resurrection within our own lives. As we stand for the Eucharistic Prayer, these are also the realities we stand for...*

Priest: The Lord be with you.

All: And with your spirit.

Priest: Lift up your hearts.

All: We lift them up to the Lord.

Priest: Let us give thanks to the Lord, our God.

All: It is right and just.

Priest continues Eucharistic Prayer...

Holy, Holy Prayer (Also called the "Sanctus"):

All: 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!

Please Kneel.

Priest continues Eucharistic Prayer...

*Important to
Note the Words
of Consecration:*

Priest: "Take this, all of you, and eat of it; for this is my body, which will be given up for you."

Priest: "Take this, all of you, and drink from it; for this is the chalice of my blood, the blood of the new and everlasting covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me."

Memorial Acclamation:

Priest: The mystery of faith...

All: (is sometimes sung)

A – **We proclaim your Death, O Lord, and profess your Resurrection until you come again.**

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

or C – **Save us, Savior of the world, for by your Cross and Resurrection you have set us free.**

Priest continues Eucharistic Prayer...

Doxology and Great Amen:

Priest: 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, forever and ever.

All: Amen [may be sung]

LORD'S PRAYER: *(some congregations choose to hold hands with each other, some choose to outstretch their own hands as individuals, and some choose to keep their hands folded to themselves.)*

Priest: At the Savior's command and formed by divine teaching, we dare to say:

All: 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. Lead us not into temptation, but deliver from evil. Amen.

Priest: Deliver us, Lord, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

All: For the kingdom, the power and the glory are yours now and forever.

SIGN OF PEACE: *We are invited to make some of the peace and unity real by offering each other a sign of (His) peace. Scriptural basis for the Sign of peace is found in Matthew 5: 23-24a, "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." The Church tradition of extending a "sign of unity" before communion was used until the end of the Middle Ages and later re-introduced. At this time, feel free to extend a handshake or a hug as a way of extending Christ's peace in our world. Our congregation is also called to remember people and places in need of the peace of Christ at this time.*

Priest: 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 us her peace and unity in accordance of your will. Who live and reign for ever and ever.

All: Amen.

Priest: The peace of the Lord be with you always.

All: And with your spirit.

Priest: Let us offer each other the sign of peace.

The ministers and all the people exchange an embrace, handshake, or other appropriate gesture of peace with those near them, according to local custom with the words, "Peace be with you." Or "Peace."

BREAKING OF THE BREAD:

Lamb of God: (May be sung) *This ancient Christian prayer is said as the Eucharist is poured out and broken. We call to mind that Christ was broken open and poured out that we might be made whole.*

All: 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.

COMMUNION RITE: *When we say that "we are not worthy", we simply are remembering that the love of God is an utter gift. Nothing we have ever done or will ever do could earn God's gift of creative love. Our response is to simply and lovingly receive our God.*

Priest: 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.

All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Prepare to Receive Communion: *"In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession. . . ." (Code of Canon Law, 916).*

Who receives Communion: *Communion is a deeper step that involves commitment and faith in the Real Presence - please be conscious of that deeper level of meaning and faith if you choose to go to Communion. "Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of*

those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion” (Code of Canon Law, 844). Those who are not receiving may choose to stay in your seat or come forward, cross your arms over your chest and bow your head for a blessing.

How to Receive Communion: *The manner of receiving communion differs significantly between various countries, dioceses, and even individual parishes. In the United States, the people normally process to the front in lines, receive communion standing, and then return to their seats “When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. (cont →)*

How to Receive Communion (cont.): *The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the bow of reverence is also made before receiving the Precious Blood,” GIRM #160. Holy Communion may be distributed by priests, deacons, or designated lay persons, called “Extraordinary Ministers of the Eucharist.” After returning to their places, the people kneel until the priest finishes and sits down—then the whole congregation sits.*

Communion Minister: The body of Christ.

Communicant: Amen.

Communion Minister: The blood of Christ.

Communicant: Amen.

PERIOD OF SILENCE: *Having received Christ, our congregation rests with Him in quiet reverence and prayer.*

PRAYER AFTER COMMUNION

Priest: Let us pray...

All: Amen

ANNOUNCEMENTS

[If there are any announcements, acknowledgements, reflections, eulogies, or similar actions, these are best included here, after the Prayer after Communion and before the Concluding Rite. The people may remain standing, or may be invited to sit, depending on the length of the announcements or activity.]

CONCLUDING RITE

Please stand for the conclusion of Mass

BLESSING

Priest: The Lord be with you.

All: And with your spirit.

OPTION A

Deacon or Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

All: Amen.

OR

OPTION B

Deacon or Priest: Bow your heads and pray for God's blessing.

[One or more invocations may be spoken, and the people usually respond “Amen” to each one. The following conclusion is always used.]

Deacon or Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

All: Amen.

DISMISSAL

Priest: Go forth, the Mass is ended.

All: Thanks be to God.

CLOSING SONG: *Please join in singing*

Join us for snacks and conversation out in the hall, don't forget your bulletin!