A closer look at the Mass

St. Norbert Parish

2015

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| *The priest, deacon and servers go to the mouth of the Isle to enter. The Narrator takes her/his place at the Cantor stand and welcomes the people* |
| *Welcome*  (N) – Good morning. Welcome to St. Norbert Church. Today we celebrate the …... Please take a moment to silence all electronic devices.  Today we are taking a Closer Look at the Mass and will walk through the various parts of the Mass as we celebrate. There will be brief explanations on why we do what we do and then we will do them as normal. – The MASS is the focal point of our faith and a unifying act of the universal Church. Every Catholic Church around the world will celebrate the Mass in the same way today – with the same prayers and Scriptures we will use.  The ritual of the Mass is intended to engage all five of our senses. Through our active participation we are fed in a variety of ways including scripture, song, preaching and, of course, the Eucharist itself.  We also refer to the Mass as the “EUCHARIST” which is a Greek word meaning ‘gratitude.’ So we gather as a community of believers, to celebrate with joy and thanksgiving the Paschal Mystery – the suffering, death and resurrection of Jesus and the new life He has gained for us.  As Catholics, we believe that the Mass is not merely symbolic or a reenactment as if we were putting on a Passion play. We believe that Christ is truly present in the gathering of the assembly, the person of the priest/celebrant, in Word and Sacrament and that the Eucharistic celebration is the making present and our participation in the once-and-for-all times Paschal Mystery of Christ.  *Gathering Rites*  The Mass consists of two parts (Liturgy of the Word and Liturgy of the Eucharist) that form a single act of worship. The Liturgy of the Word is preceded by the Introductory or Gathering Rites that are intended to unite us as a community and prepare us to encounter the living Christ in Word and Sacrament.  We begin our celebration in song.  *Announce song #* |
| (M)  Opening Song |
| (C) GREETING  *Celebrant greets people and reminds people of our baptismal unity*  We are members of this community because of the baptism we share. Just as we signed ourselves with holy water as we entered the church, so we begin with the sign of the Cross, acknowledging our baptism and unity in Christ. |
| Priest  In the Name of the Father……  **The Lord be with You**  **And with your Spirit** |
| (N)  PENITENTIAL RITE  We gather not only as of community of believers, but as a community of sinful people as well – always standing in need of reconciliation with God, ourselves and one another. Here the entire community proclaims its’ sinfulness before God, asking to be touched by His eternal mercy and forgiveness. During the Easter season a Sprinkling Rite is used; here the priest blesses the people with holy water, a reminder of our baptism into the family of God.  Sprinkling Rite or Penitential Rite Takes place. |
| (N)  GLORIA  The penitential rite is followed by the Gloria. We joyfully celebrate this reconciliation with a song of praise for God and His unconditional love. The Gloria is omitted during the seasons of Advent and Lent, because these are quieter, solemn seasons of the Church year. |
| (M)  Musicians intone the Gloria |
| (N)  OPENING PRAYER/COLLECT  At the close of the Gathering Rites, the priest will ask us to join our minds and hearts in prayer and he will collect our intentions into one prayer to which we respond “Amen” – a Hebrew word for “So be it.” |
| **(P)**  **Opening Prayer**  **Let us Pray**  **God of everlasting mercy,**  **who in the very recurrence of the paschal feast**  **kindle the faith of the people you have made your own,**  **increase, we pray, the grace you have bestowed,**  **that all may grasp and rightly understand**  **in what font they have been washed,**  **by whose Spirit they have been reborn,**  **by whose Blood they have been redeemed.**  **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.** |
| *(N)*  *Liturgy of the Word*  The Liturgy of the Word takes place at the ‘ambo’, the table of the Word. It is a dialogue between God and His people. God speaks to His people and nourishes us in spirit. Just as Christ is present in a real and special way in the Eucharist to nourish us, so is He present when the Scriptures are proclaimed. God offers us the message of salvation and calls us to a deeper life of faith. A powerful connection is made between the table of the Word and the table of the Eucharist – through both we receive the Bread of Life.  *1st Reading* – always taken from the Hebrew Scriptures (except during the Easter Season when the reading is from Acts). In the first reading we recall what God has done throughout history for His chosen people. It usually is similar in theme to the Gospel for the day.  *Responsorial* – a sung response of the people to what they have just heard proclaimed; always taken from the Book of Psalms, which were intended to be sung.  *2nd Reading* – usually from the New Testament letters of Paul or John. The second reading relates how the teachings of Jesus empowered the early Christians, and call us to live the message of the Good News. The theme typically coincides with the particular season of the Church year, not necessarily the theme of the Gospel.  In the early Church, after hearing the Word of God proclaimed in the synagogue, Christians would sing songs of praise as they walked to the home of one of the members to celebrate the breaking of the bread.  The third reading of the Liturgy of the Word is from one of the four Gospels. The Gospel is preceded by the Alleluia, a joyful expression of praise to Christ who comes to proclaim the Good News of salvation.  Although the Alleluia is omitted during Lent, it is usually replaced by a sung acclamation.  The Gospel is proclaimed by the Deacon or the Priest who prepare themselves by a blessing and prayer. We stand as the Gospel is proclaimed to show our awareness that Christ is present and speaking to us. As the Deacon/Priest says: “A reading from the Gospel of …” he makes the sign of the cross on the book first and then on his forehead, lips and heart. We do the same as we say: “Glory to you, Lord” inviting the Lord to be ever present in our minds, on our lips, and in our hearts.  The Gospel reading concludes with “The Gospel of the Lord” to which we respond, “Praise to you, Lord Jesus Christ.,” again proclaiming our faith in the Real Presence of Christ in the Word. At the end of the Gospel, the Deacon/Priest kisses the book as a sign of reverence.  The readings are followed by the Homily. The purpose of the homily is to break open the bread of God’s word we have just heard proclaimed. The homily is intended to apply the Biblical word to our lives today and bring clarity to our call to discipleship. |
| (Lector)  First Reading |
| (M)  Sung Responsorial |
| (Lector)  Second Reading |
| (M)  Alleluia Sung |
| (Deacon)  Gospel |
| *(N)*  *Today we are substituting the dialogue of the teaching Mass for the homily. The homily is meant as both a spiritual reflection and a teaching on the readings that have been proclaimed to us.*  The homily is followed by a few moments of silence as we reflect on God’s Word for us today. We then stand for the Creed – our profession of faith. In Latin, ‘Credo’ or ‘I believe,’ the Creed is more than a listing of our core beliefs. It is our assent of faith to the Word of God we have heard that leads us to live out our faith for one another. Originally, the Creed was the profession of faith of those about to be baptized at this point in the Mass. |
| (P)  I believe in One God |
| (N)  The Liturgy of the Word comes to an end with the General Intercessions, or Prayers of the Faithful. The assembly offer prayers for the needs of all humankind – the Church, society, the local parish, the sick, those with special needs and those who have died. |
| **(P)**  **Let us Offer our Prayers of the Faithful** |
| **Deacon Leads the Prayers of the Faithful** |
| **(N)**  **Liturgy of the Eucharist**  *People sit for offertory collection.*  *The Narrator reads this part* ***before Offertory Song is announced****.*  **Just as the ambo is the focal point of the Liturgy of the Word, so the Altar is the center of the Liturgy of the Eucharist. Its’ preparation at this time makes it clear that something new is beginning.** |
| **(M)**  **Offertory Song announced.  *Song continues until ushers have completed collection and are placing offertory in bag in back of church. Offertory song switches to very soft instrumental.*** |
| **(N)**  **During the Presentation of the Gifts the bread, wine and offerings for the church are brought to the altar; symbols of our willingness to give back to God the best of what God has given us. In addition to the physical ‘gifts’ of bread, wine and financial offerings, the Offertory procession also symbolizes the placement of our entire lives, our joys and sorrows, on the altar as an offering to God.** |
| *Narrator continues:*  *Celebrant goes to chair while servers and deacon prepare altar*  The Deacon mixes a small amount of water with the wine saying in a low voice, “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.” Symbolically, once joined, the water cannot be separated from the wine reminding us that we share in, and cannot be separated from, the divinity of Christ. |
| **(M)**  **Instumental music stops as Celebrant comes to the altar.** |
| (N)  Preparation of the Gifts] – Raising the paten of bread and chalice of wine, the priest praises God for the works of creation that will become our spiritual food and drink. |
| (P)  Blessed are you God of all Creation……………………….. |
| (N)  [Washing of Hands] – In preparation before entering the mystery of the consecration and performed in a spirit of humility and awe, the hands of the priest are washed, and the priest prays silently, “Wash me, O Lord, from my iniquity and cleanse me from my sin.” |
| (P)  **Pray that our sacrifice will be acceptable to God the Father the Almighty.** |
| (P)  **Accept, 0 Lord, we pray,**  **the oblations of your people**  **(and of those you have brought to new birth),**  **that, renewed by confession of your name and by Baptism,**  **they may attain unending happiness.**  **Through Christ our Lord** |
| (N)  The Eucharistic Prayer is the center and high point of our celebration. There are four primary forms of the Eucharistic Prayer and additional forms for Reconciliation and various needs.  The Eucharistic Prayer begins with prayers of praise and thanksgiving for God’s work of salvation; it becomes an action of invoking the Holy Spirit to transform the bread and wine into the body and blood of Christ. We pray that we may become one body, one spirit in Christ.  The prayer begins with a dialogue between the priest and people inviting us to give thanks to God.  The priest then prays the Preface which prepares us to enter into God’s presence and speaks of God’s wonders toward us.  The Preface concludes with our joyful proclamation of the Holy Holy, one of the great prayers of praise. |
| (P)  **The Lord be with you**  **Lift up your Hearts**  **Let us give thanks to the Lord our God**  It is truly right and just, our duty and our salvation,  at all times to acclaim you, O Lord,  but (on this night / on this day / in this time) above all  to laud you yet more gloriously,  when Christ our Passover has been sacrificed.  For he is the true Lamb  who has taken away the sins of the world;  by dying he has destroyed our death,  and by rising, restored our life.  Therefore, overcome with paschal joy,  every land, every people exults in your praise  and even the heavenly Powers, with the angelic hosts,  sing together the unending hymn of your glory,  as they acclaim: |
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| (M)  Sung Holy Holy |
| **(N)**  **The priest continues the prayer calling on the Holy Spirit to make our gifts holy and change our gifts of bread and wine into the Body and Blood of Christ. This is called the Epiclesis.** |
| **(P)**  **You are indeed Holy, 0 Lord,**  **the fount of all holiness.**  **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.** |
| **(N)**  Institution Narrative and Consecration – the priest then recalls the events of the Last Supper, through which by using the words and actions of Christ, the one and same Sacrifice Christ effected at the Last Supper is made present for us |
| **(P)**  **At the time he was betrayed**  **and entered willingly into his Passion,**  **he took bread and, giving thanks, broke it,**  **and gave it to his disciples, saying:**  **TAKE THIS, ALL OF YOU, AND EAT OF IT,**  **FOR THIS IS MY BODY,**  **WHICH WILL BE GIVEN UP FOR YOU.**  **In a similar way, when supper was ended,**  **he took the chalice**  **and, once more giving thanks,**  **he gave it to his disciples, saying:**  **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.** |
| **(N)**  **Memorial Acclamation is an expression of the community affirming our belief that the Paschal Mystery of Christ is present and active in this celebration and the joyful anticipation of His coming at the end of time.** |
| **(P)**  **The Mystery of Faith-**  **Memorial Acclamation is sung by all.**  **(P)**  **Therefore, as we celebrate**  **the memorial of his Death and Resurrection,**  **we offer you, Lord,**  **the Bread of life and the Chalice of salvation,**  **giving thanks that you have held us worthy**  **to be in your presence and minister to you.** |
| **(N)**  **Prayer for Unity and Intercessions – the priest continues the prayer praying for unity and offering petitions for the Pope, Our Bishop and all of the living and the dead and especially ourselves.** |
| **(P)**  **Humbly we pray**  **that, partaking of the Body and Blood of Christ,**  **we may be gathered into one by the Holy Spirit.**  **Remember, Lord, your Church,**  **spread throughout the world,**  **and bring her to the fullness of charity,**  **together with N. our Pope and N. our Bishop\***  **and all the clergy.**  **Remember also our brothers and sisters**  **who have fallen asleep in the hope of the resurrection,**  **and all who have died in your mercy:**  **welcome them into the light of your face.**  **Have mercy on us all, we pray,**  **that with the Blessed Virgin Mary, Mother of God,**  **with the blessed Apostles,**  **and all the Saints who have pleased you throughout the ages,**  **we may merit to be coheirs to eternal life,**  **and may praise and glorify you**  **through your Son, Jesus Christ.** |
| **(N)**  **Doxology/Great Amen – the prayer concludes with a prayer of praise and glory to God in the name of Christ to which we emphatically respond,**  **“Amen” which acclaims our assent and participation in the entire Eucharistic Prayer.** |
| **(P)**  **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.** |
| **(M)**  **Great Amen** |
| **(N)**  **The Communion Rite begins the second part of the Liturgy of the Eucharist and prepares us to receive the body and blood of Christ. Mutual love and reconciliation are the seeds and fruits of the sacrament shared by all gathered around this table. We prepare ourselves by saying:**  **The Lord’s Prayer is our prayer of unity as a faith community. It is a petition for the spiritual food we need, forgiveness, peace and expectation of the final coming.** |
| **(P)**  **Our Father** |
| **(N)**  **[Sign of Peace] – The Hebrew word for peace is ‘*Shalom*’ – the state of a person who lives in complete harmony with nature, self, and God. In earlier times, the sign of peace took place at the presentation of the gifts as a gesture of union and reconciliation before the people approached the altar with their gifts. Placed here, it is a gesture of our union and forgiveness of those gathered with us and our readiness to become one in the body of Christ.** |
| **(P)**  **May the Peace of the Lord be always with you.** |
| **Deacon**  **Let us offer each other a sign of peace.** |
| **(N)**  **Breaking of the Bread/Lamb of God – just as the body of Jesus was broken on the cross for our sins, the priest breaks the host and places a small piece in the chalice praying quietly, “May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.” The breaking of the Host also recalls the actions of Jesus at the Last Supper who broke the bread and gave it to His disciples. One of the earliest names for the Eucharistic celebration is the breaking of the bread. The breaking of the bread signifies that the many faithful are one body receiving Communion from the one Bread of Life which is Christ.**  **During Communion we approach the altar in procession. As God fed the Israelites on their pilgrimage in the desert, so God gives us food for the journey. He gives us his very self. During the procession we usually sing a hymn which unites our voices, minds and hearts, as the Body and Blood of Christ unites us into the Body of Christ.**  **The priest then places a small piece of the host into the chalice as a sign of the unity of the precious body and blood of Christ.** |
| **(M)**  **Lamb of God** |
| **(P)**  **Behold the Lamb of God** |
| **(M)**  **Communion Song** |
| **(M)**  **After Communion**  **Prayer after Communion – after receiving the Body and Blood of Christ we spend a few moments of silent prayer and the priest unites our prayers in the Prayer after Communion.** |
| **(P)**  **Let us Pray:**  **Grant, we pray, almighty God,**  **that our reception of this paschal Sacrament**  **may have a continuing effect**  **in our minds and hearts.**  **Through Christ our Lord** |
| **(N)**  **The Mass concludes with the final blessing and dismissal. Strengthened by the Eucharist we are sent forth to be Eucharist to those we encounter in our daily lives.** |
| **(P)**  **Final Blessing** |
| **Deacon**  **Dismissal** |
| **(M)**  **Recessional Song** |