



The Celebration of the Mass

The Greatest Love Story Ever Told

My Homily

1. Explain the Mass from the **Greeting to the Holy, Holy, Holy (part right before the consecration)**. Father Carlos will then continue next time with the Eucharistic Prayer. There is so much meaning in the parts of the Mass that we may not know.
2. Describe to you the parts of the Mass that you don't hear. **There are parts that the Priest prays in silence.**

Me Dressed as the Pope



Introductory Rites – Part I of the Mass

- As Father Stephen mentioned last week, the Mass officially begins with the priest and the people making the Sign of the Cross, a gesture that dates back to the first century of Christianity and summarizes the Christian belief in a Trinitarian God – Father, Son and Holy Spirit.

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Penitential Rite

- Does this prayer forgive sins, taking into account that the priest is asking God to have mercy on us and to forgive our sins?
- It is certain that the very expression of sorrow in the Penitential Act accompanied by true interior repentance **does forgive venial sins.**

Penitential Rite

- But the rite itself **does not forgive mortal sins.**
- Therefore, before receiving Communion, a person in mortal sin must first receive absolution in the Sacrament of Penance.



"Glory to God in the highest"

The Gloria – Not Sung During Lent and Advent

- Since the Gloria is a hymn that celebrates the coming of the Lord using words from the angels at Christ's birth. The Church during Lent returns in spirit to a time when the people of God were in exile, waiting for the Messiah to come and save them. It is a similar season of expectation as is Advent, but instead of awaiting Christ's birth from the womb of Mary, the Christian people await Christ's second "birth" from the inside of the tomb.

The Collect

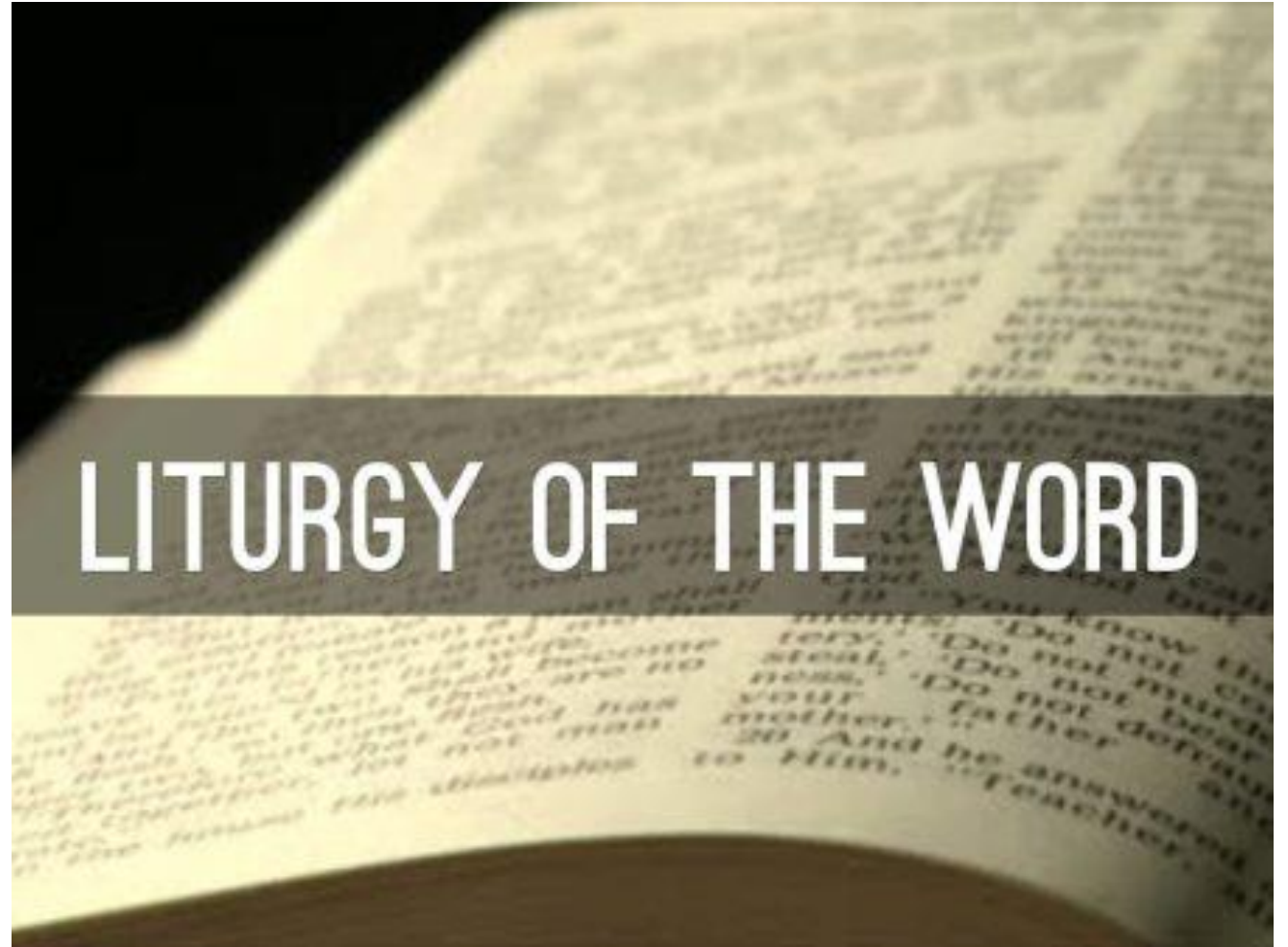
- After the Gloria comes a brief opening prayer called the Collect. You will hear the priest say “Let us pray...” And then there should be a brief period of silence.
- The Collect, just like the meaning of that word “to collect” gathers all the prayers of those gathered at Mass and raises them up to God the Father in Heaven, through Christ, in the Holy Spirit.
- **This is the end of Part I of the Mass – the Introductory Rites.**

Liturgy of the Word – Part II of the Mass

- When the Word of God is proclaimed from the pulpit, **Christ is really and truly present to his people.**
- We have a **seated posture**. Hopefully sitting up straight and ready to actively listen and receive the Word of God.

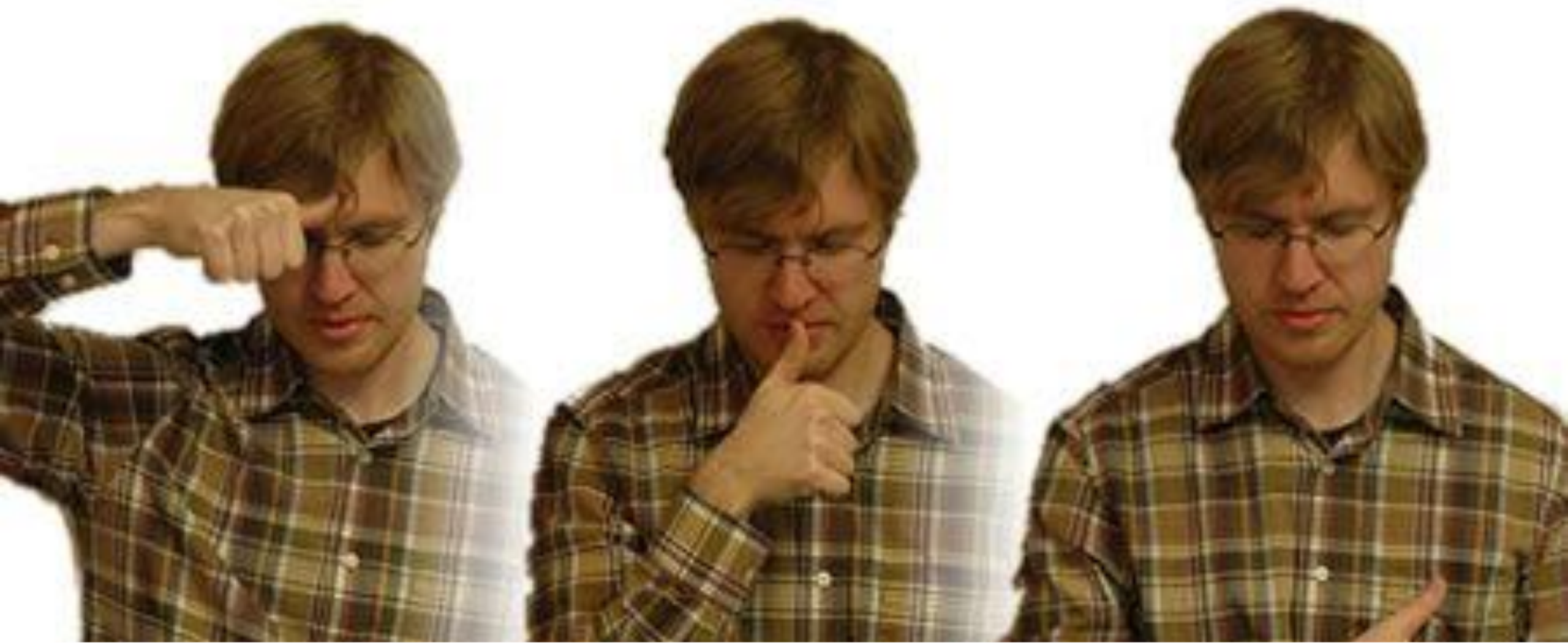
Liturgy of the Word (on Sundays and Special Holy Days)

- First reading = Old Testament (Acts of Apostles during Easter)
- Responsorial Psalm
- Second reading = New Testament
- Gospel, which means the Good News



The Liturgy of the Word

- Because the Gospels tell of the **life, ministry, and preaching of Christ**, it receives several special signs of honor and reverence. The gathered assembly stands to hear the Gospel and it is introduced by an acclamation of praise. A deacon (or, if no deacon is present, a priest) reads the Gospel.
- **The prayer over the Deacon in silence:** “May the Lord be in your heart and on your lips, so that you may proclaim His Gospel worthily and well in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.”



After the Gospel is Announced...
The Gesture We Make

The Homily

- In the homily, the priest follows the example of Christ on the road to Emmaus, explaining and interpreting the Scriptures. It should prepare the congregation for what is to occur next in the Liturgy of the Eucharist. It should also give practical examples of everyday life.

The Credo

- Before the third part of the Mass begins, however, the congregation first rises to make our profession of faith. The Credo, literally “I believe,” is a summation of Catholic belief.

The Credo

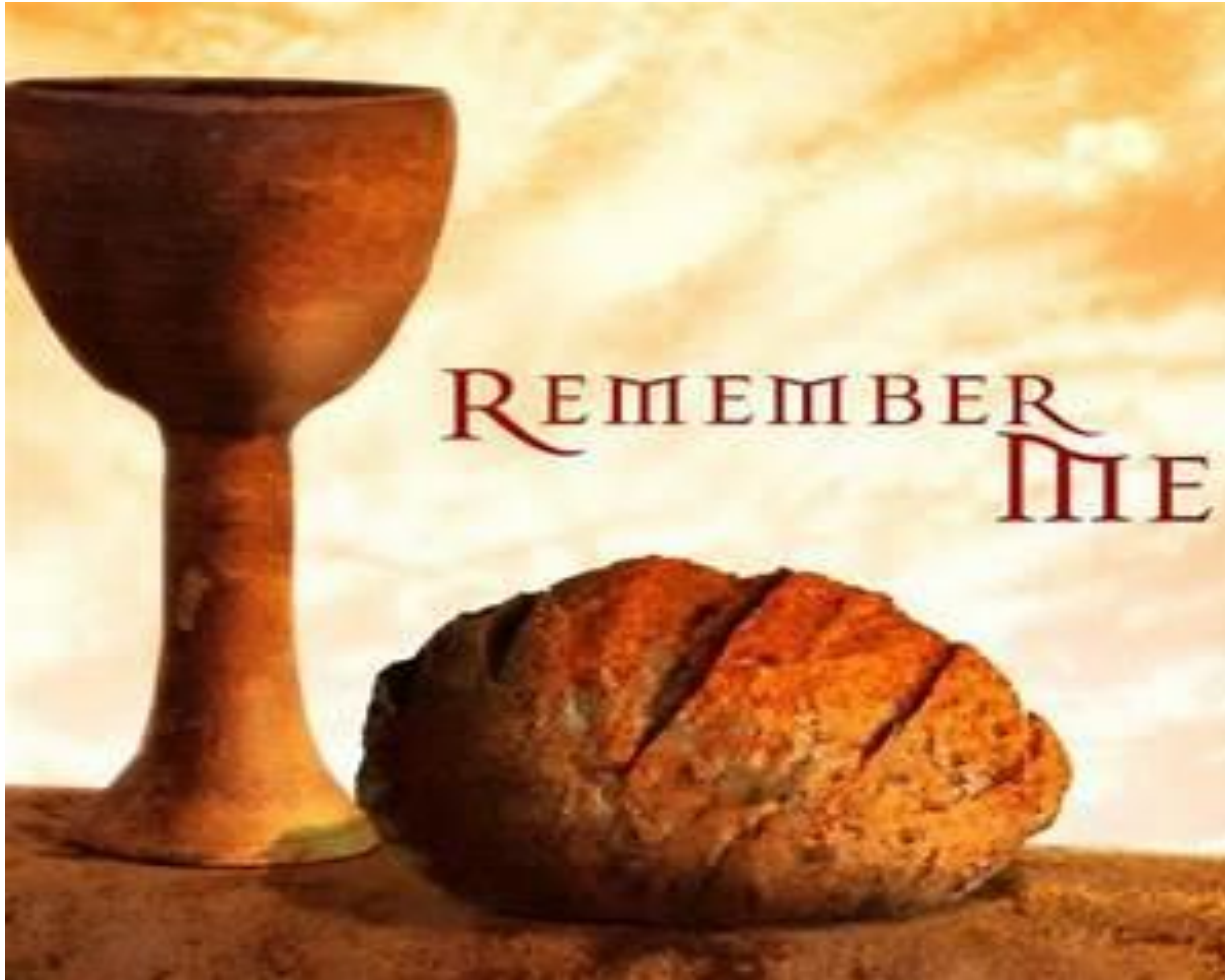
- The Credo most commonly recited is the Nicene Creed, having emerged from the Councils of Nicaea (325) and Constantinople (381).
- Instead of the Nicene Creed, especially during Lent and Easter Time, the Apostles' Creed (390), may be used.
- The Credo is followed by the prayers of the faithful.

The Prayers of the Faithful

- In obedience to St. Paul's request in 1 Timothy 2:1-3, the Church offers "supplications, prayers, petitions, and thanksgiving for everyone," beginning with petitions for the needs of the Church, then public authorities and those oppressed by any need, and finally the local community.
- **Part II of the Mass ends with the Prayers of the Faithful.**

The Liturgy of the Eucharist-

Part III of the Mass



The Liturgy of the Eucharist-

The Offertory

- Every sacrifice requires an offering, and the Holy Sacrifice of the Mass is no exception.
- On Sundays, at the beginning of the Liturgy of the Eucharist, there is a collection, with the congregation placing our individual offering in a basket. Today, those offerings take the form of monetary donations.

The Liturgy of the Eucharist-

The Offertory

- In third-century Rome, St. Hippolytus tells us they included grapes, figs, apples and even lilies.
- The collection is then carried up with the bread and the wine to be consecrated.

The Liturgy of the Eucharist-

The Preparation of the Gifts

- While the collection is taken up, the priest prepares the altar. When all is ready, he elevates the bread first, then the wine, pronouncing a blessing over each. This blessing echoes the blessing Jesus pronounced at the Last Supper.
- “Blessed are you Lord God of all Creation...” On Sundays, the prayer is said silently.

The Liturgy of the Eucharist-

The Preparation of the Gifts

- Before pronouncing the blessing over the wine, the priest mixes into it a small amount of water. He does this in continuation of the custom of Jesus's time, where wine was diluted before it was drunk.

The Liturgy of the Eucharist-

The Preparation of the Gifts

- As early as the fourth century, catechists explained that the water represented humanity and the wine, divinity. Once you put the water into the wine, it's impossible to take it out again. Because of Jesus, humanity can never again be separated permanently from God. So the custom continues.

The Liturgy of the Eucharist- The Preparation of the Gifts

- The Priest prays silently:
 - ***“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.”***



The Liturgy of the Eucharist-

The Preparation of the Gifts

- After raising the chalice, with the wine, the Priest bows slightly and prays silently:
 - ***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.***

The Liturgy of the Eucharist-

The Preparation of the Gifts

- Next, the priest washes his hands, following St. Paul's advice that when praying, men should lift up "holy" and "clean" hands. Priest prays in silence: ***"Lord wash away my iniquity, cleanse me of my sins."***
- Finally, with the priest, the whole congregation implores God to accept the sacrifices offered – both the priest's and our own – and, by it, bless the world.

The Liturgy of the Eucharist- Preface and Sanctus

- We have **heard the Word of God**, our **gifts have been offered** and **we stand** on the threshold of the Eucharistic Prayer.
- This is the highest and deepest part of the Mass where we touch eternity. Now, we enter the timeless mystery of Jesus offering Himself totally for the life of the world - for us. We remember His death - and enter ourselves into His sacrifice of love.

The Liturgy of the Eucharist- Preface and Sanctus

- The Prayer opens with a short dialogue between the Priest and the people in which we are told to *“Lift up our hearts” - and we respond “We lift them up to the Lord.” “Let us give thanks to the Lord our God.” “It is right and just.”*

The Liturgy of the Eucharist- Preface and Sanctus

- Next, the Priest tells a story:
 - First the priest affirms what has just been said in the dialogue. It is “right and just” to give thanks to the Lord.
 - Next, the priest lists some of the reasons that it is truly right and just to give thanks.

The Liturgy of the Eucharist- Preface and Sanctus

- The last part of the priest's Preface prayer almost always begins, "And so" or "therefore." Since it is truly right and just to give thanks, for he has done all these wonderful things, therefore we join with the angels in praise.



The Liturgy of the Eucharist- Preface and Sanctus

- The Preface proclaims the greatness of God - and leads to a song of praise: **the Sanctus or Holy Holy.**
- The Sanctus echoes the hymn of praise being sung constantly in heaven.
- And this is where we begin to sense the enormity of what the Eucharist is about. **We are no longer confined by our church building at whatever time of day it is - but are tuning into what is happening now in heaven - the eternal now.**

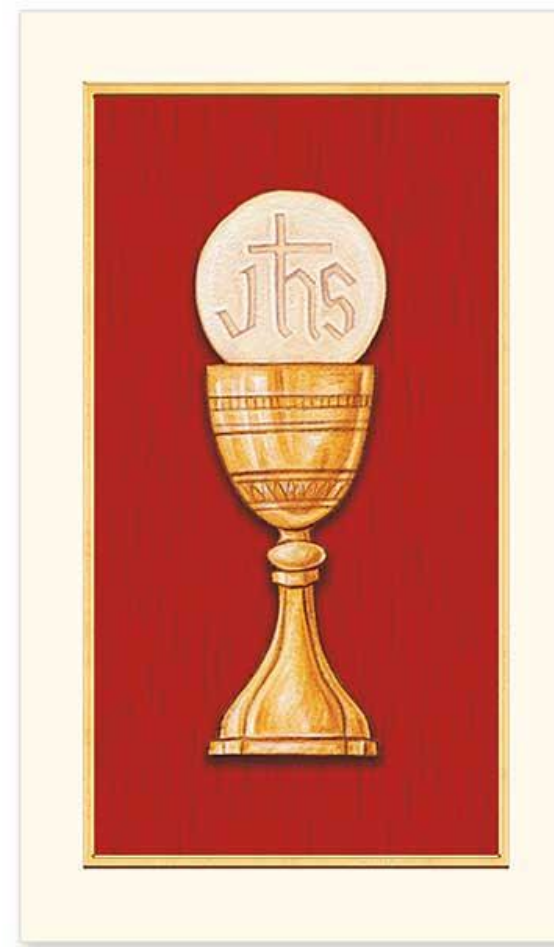
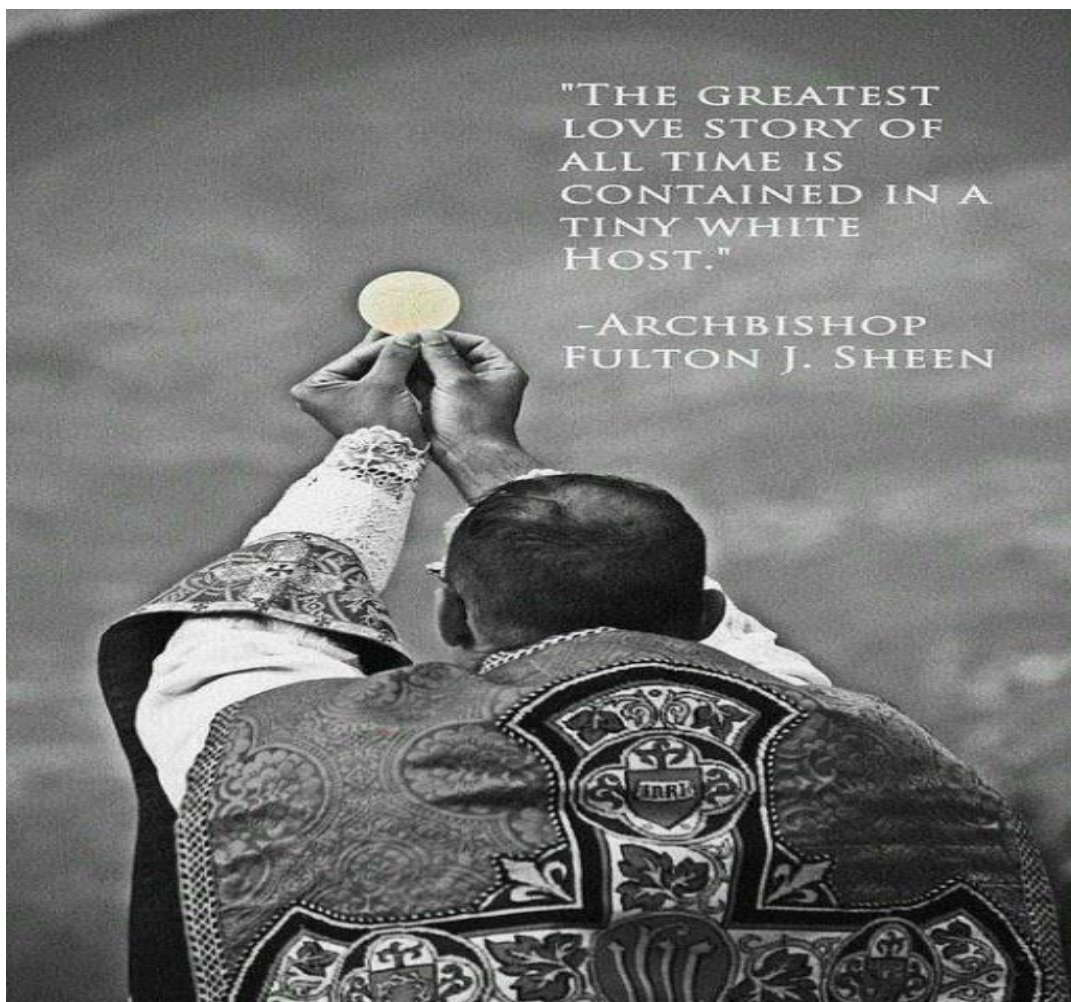
Remember This ...

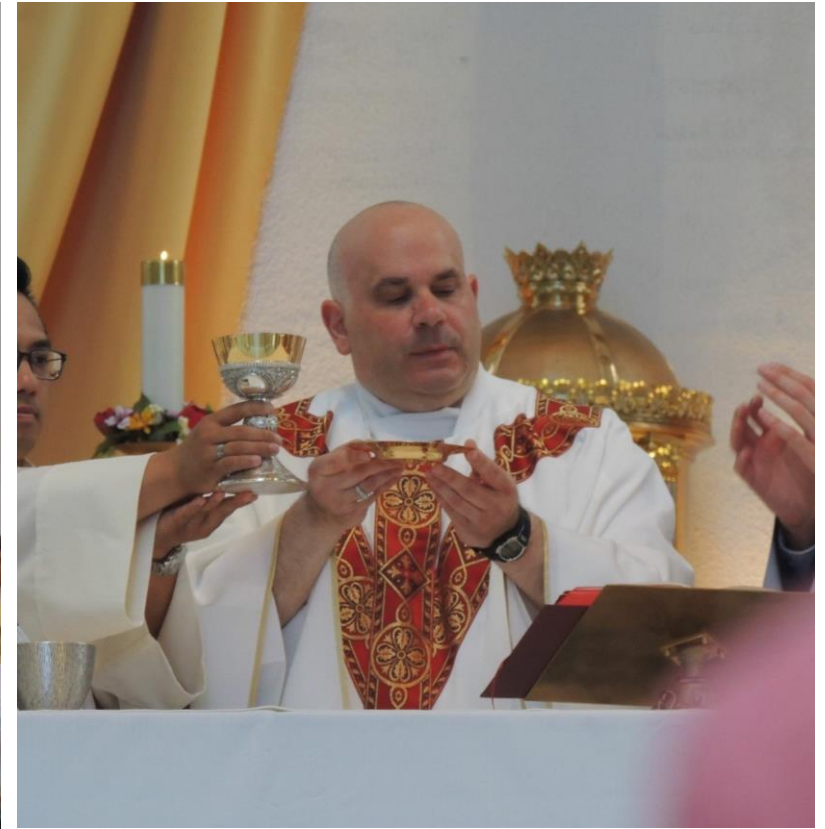
- Saint Mother Teresa of Calcutta often spoke about how precious each Mass is. Frequently she would instruct newly ordained priests to **“celebrate each Mass as if it is your first Mass, your last Mass and your only Mass.”**
- In other words, she implored priests never to take the celebration of the Mass for granted and let it become routine.

Remember This ...

- The same is true for each one of us. Just as we should be grateful for each day God grants us, let us anticipate and participate in each Mass as if it could be our last or our only Mass. Let us never take for granted the wonder that is the encounter we have with God each time that we celebrate the Eucharist together.
- Let us never forget the miracle that happens on that altar every time we celebrate Mass together.

Remember This ...





My First Mass

May 29, 2016

Holy Family Church in Nutley