

The Order of Mass

annotated with explanations and scripture references

Saint Joseph Catholic Church, Mechanicsburg PA

fostering Christ's presence | growing disciples



Welcome to Saint Joseph Catholic Church! We're so glad you're here with us to participate in the Holy Sacrifice of the Mass!

The Mass is more than just a church service. It is the most important act of worship in Catholicism. The Mass is the liturgy in which we are united with Christ most profoundly by receiving His Body, Blood, Soul and Divinity in the Eucharist. It is celebrated all over the world, every day of the week.

Active participation enhances the experience of the Mass. We engage physically and spiritually in order to communicate with and honor God. We sing, respond, kneel, stand... and some of us use American Sign Language!

This guide is here to help you join in the celebration of the Mass. Thank you so much for worshiping with us!

OUR VISION

Saint Joseph Catholic Church is a growing community of faith that welcomes people to the living presence of Jesus Christ. As disciples sent to transform the world, we commit to *worship, grow, serve, connect* and *give*.



On the left below you will find the most common texts of the weekend Mass, with the people's parts printed in **bold**. You will also find indications for when to sit, kneel or stand printed in **RED**.

On the right are some explanations, interpretations and guides to the words and actions of the Mass.

You will also find references to scripture.

The Introductory Rites

THE GATHERING HYMN

Hymn numbers are posted in the front of the church, and correspond to the numbers in the missalette in the pew back.

THE SIGN OF THE CROSS

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

GREETING

The Lord be with you. **And with your spirit.**

PENITENTIAL ACT

The Confiteor may be prayed:

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,



And, striking the breast three times, we say: **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.

STAND



Explanations & Scripture References

All of our prayer starts with these words—what we do is done “in the name” of God. We mark ourselves with the cross of Jesus, the sign of our salvation and the New Covenant in His precious blood.

The greeting is not a simple “good morning”, but a mutual acknowledgment of the presence of Christ in the Assembly and the priest.

“The Lord be with you” (2 Timothy 4:22)

We take a moment to reflect on our sins and failings and ask to know God’s mercy. We prepare for Mass by being honest, humble and aware of our need of God.

“If we confess our sins, he who is faithful and just will forgive us our sins, and cleanse us from all wickedness.” (1 John 1:9)

Striking the breast is an ancient expression of sorrow and humility.

Or:

Have mercy on us, O Lord. **For we have sinned against you.**

Show us, O Lord, your mercy. **And grant us your salvation**

The priest says a brief prayer. Amen

THE KYRIE

In English:

Lord have mercy. **Lord have mercy.**

Christ have mercy. **Christ have mercy.**

Lord have mercy. **Lord have mercy.**

In Greek:

Kyrie, eleison. **Kyrie, eleison.**

Christe, eleison. **Christe, eleison.**

Kyrie, eleison. **Kyrie, eleison.**

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

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.**

The Kyrie, an ancient Greek chant, is one of the oldest and most treasured prayers of the Catholic Church.

Having received God's mercy, we can now praise God, echoing the angels' song at the birth of Christ:

We say the Gloria during Ordinary Times, Christmas and Easter, and omit the Gloria Advent and Lent .

**“Glory to God in the highest heaven,
and on earth peace for those he
favors” - (Luke 2:14)**

“Behold, the Lamb of God, who takes away the sin of the world.” (John 1:29)

“He will be great, and shall rightly be called Son of the Most High.” (Luke 1:32)

THE COLLECT

The priest says the Opening Prayer, to which we reply: **Amen.**

SIT

The Liturgy of the Word

The Liturgy of the Word is where we pray and listen to readings from the Bible. The page numbers for the readings and responsorial psalm are found on the first page of the missalette.



FIRST SCRIPTURE READING

The first reading is usually from the Old Testament.

The Word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

The responsorial psalm is taken from the Book of Psalms or a canticle from another book of the Bible. It is always a song from Sacred Scripture.

SECOND SCRIPTURE READING

The second reading is always from the New Testament.

The Word of the Lord. **Thanks be to God.**

STAND

GOSPEL ACCLAMATION

Alleluia! *(repeated)* **Alleluia!** *(repeated)*

The cantor chants a brief scriptural acclamation, to which we respond:
Alleluia!

In the silence after “Let us pray” we each reflect on our special intentions for this Mass. This prayer is called “Collect” because the priest gathers our intentions and offers them to God.

“...the Father will give you whatever you ask in my name” John 15:16

Hearing scripture proclaimed is hearing the Word of God.

Old Testament readings tell the story of salvation history before Christ’s birth. They often foreshadow Christ’s coming when viewed in light of the Gospels.

Readings from the New Testament after Christ’s crucifixion continue the message that He died and rose to save us.

“The Word was with God and the Word was God.” (John 1:1)

Note: Outside of special occasions, Masses on weekdays only have one reading from either Old or New Testament.

“Thanks be to God through Jesus Christ our Lord!” (Romans 7:25; cf. 1 Corinthians 15:57)

The responsorial psalm is taken from the Book of Psalms or a canticle from another book of the bible. It is always a song from Sacred Scripture.

We sing “Alleluia” (except in Lent) to greet the Gospel, the high point of the

THE GOSPEL

The Gospel is an account from the life of Jesus.

The Lord be with you. **And with your Spirit.**

A reading from the Holy Gospel according to *(the Gospel author)*

We make a small cross on our forehead, our lips and our heart while saying:
Glory to you, O Lord.

Clergy then reads the Gospel.

The Gospel of the Lord. **Praise to you Lord Jesus Christ.**



THE HOMILY

A member of the clergy connects the Scripture readings to our daily lives.

SIT

PROFESSION OF FAITH (CREED)

STAND

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 **(BOW) and by the Holy Spirit was incarnate of the Virgin Mary and became man.**

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.

Liturgy of the Word. “Alleluia” is Hebrew for “Praise the Lord!”

“... the voice of a great multitude... crying, ‘Hallelujah!’” (Revelations 19:6)

Before the Gospel, we trace a small cross on our foreheads, lips and chest. This is another outward sign of an inward prayer: “Enlighten my mind, open my lips to praise the Lord, cleanse my heart.”

The Gospel, which recounts the events of Jesus’ life, is always read by clergy. The Gospel is especially sacred because it contains the very words of Christ.

The homily is similar to what is known as a sermon in many Christian denominations.

The Creed is our statement of faith, and is shared with Christians throughout the world. It is what binds us together as one family in faith.

“For in him all things were created all things in heaven and on earth, the visible and the invisible.” (Colossians 1:16)

“All things were made through him...” (John 1:3)

“Christ died for our sins as Scripture says; that he was buried; that he was raised on the third day according to the Scriptures.” (1 Corinthians 15:4)

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.

PRAYER OF THE FAITHFUL

Prayer intentions are spoken by the lector, each one ending:

Let us pray to the Lord. **Lord, receive our prayer.**

SIT

The Liturgy of the Eucharist

OFFERTORY HYMN

During this hymn, members of the congregation bring to the altar gifts of bread and wine. Our monetary donations are then collected.

PREPARATION OF THE GIFTS

If the prayers over the bread and wine are spoken aloud, the response is:
Blessed be God forever!

STAND

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

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.

The priest says a prayer over the gifts, to which we respond: Amen.

“They were all filled with the Holy Spirit.” (Acts 2:4)

“...the Spirit of truth that proceeds from the Father.” (John 15:26)

“You are Peter, and on this Rock I will build my Church.” (Matthew 16:18)

“There is one body and one Spirit, ...one Lord, one faith, one baptism, one God and Father of us all...” (Ephesians 4:4-6)

Nourished by the Word, strengthened in unity by the Creed, we pray together for the needs of the Church, the world, and any personal intentions.

After the Liturgy of the Word is finished, the altar is prepared and the gifts of bread and wine come to the priest from the people. This has a profound meaning – that those gathered are not simply spectators, but join the sacrifices of their lives to the perfect sacrifice of Christ on the cross.

Monetary donations are also collected and brought to the priest to support the work of the Church.

“Blessed be God for ever and ever. Amen! (Romans 9:5)

“... let us offer to God acceptable worship, with reverence and awe.” (Hebrews 12:28)

The gifts of bread and wine are held in the priest's hands, a little above the altar as Jesus would have done at the

The Eucharistic Prayer

The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God. **It is right and just.**

The priest sings or says the preface, then all sing:

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!

KNEEL

beginning of a meal with His disciples, asking for the Lord's blessing.

This is where the whole Mass has been leading -the Sacrament of the Eucharist, in which we experience perfect unity with Christ.

In the Eucharistic Prayer, the priest speaks on behalf of the whole assembly, offering thanksgiving to God for all his wonderful works. The introductory dialogue invites everyone into the prayer, by raising our minds and hearts in joyful thanksgiving, which is our duty before our loving God.

The "Holy Holy" ("Sanctus" in Latin) is a song of jubilation that we sing in company with all the Saints and Angels in Heaven.

"One cried out to the other: 'Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!'" (Isaiah 6:3)

Kneeling is an act of great reverence, humility and devotion.

There are several different versions of the Eucharistic Prayer, but they all have the same elements: after praising God we call on the Holy Spirit to descend on the gifts (which is marked by a special gesture of the priest's hands and the ringing of bells) to change them for us into the Body, Blood, Soul and Divinity of Christ.

The priest continues the prayer, praying for the descent of the Holy Spirit on the gifts. We are now at the holiest part of the Mass. Now a miracle occurs. Catholics believe that the bread and wine are changed into the Body, Blood, Soul and Divinity of Christ as the priest uses the words of the Lord at the Last Supper:

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

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.



The priest continues, saying or chanting: The mystery of faith

We respond with one of the following:

- **We proclaim your Death, O Lord, and profess your Resurrection until you come again.**
- **When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.**
- **Save us, Savior of the world, for by your Cross and Resurrection you have set us free.**

The priest continues in prayer, and concludes with:

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. **Amen!**

STAND

Every Eucharist Prayer also has the Institution Narrative, where the priest repeats the words Jesus said over the bread and wine at the Last Supper: we believe that what Jesus said happens, and the bread and wine change to become his Body, Blood, Soul and Divinity. This is not transformation—a change in what they look like, but transubstantiation— a change in the very substance of bread and wine, what they truly are, regardless of their outward appearance.

“For as often as you eat this bread and drink the chalice, you proclaim the death of the Lord until he comes.” (1 Cor 11:26)

Each Eucharistic prayer then continues with intercession for the Church, the pope and bishops, all the faithful, and our deceased brothers and sisters.

It comes to a glorious conclusion, as the priest lifts the Eucharist high in a gesture of offering to God the Father, just as Jesus himself offered Himself in sacrifice for us all on the cross.

The Great “Amen” is our affirmation of the whole Eucharistic Prayer.

“For from him [God] and through him and to him are all things. To him be glory for ever. Amen.” (Romans 11:36)

The Communion Rite

THE LORD'S PRAYER

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

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.

Deliver us, Lord, we pray, 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.

For the kingdom, the power and the glory are yours now and for ever.

THE SIGN OF PEACE

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. **Amen.**

The peace of the Lord be with you always. **And with your Spirit.**

Let us offer each other the sign of peace.

We all then offer each other a gesture of sharing the peace of God, saying: "peace be with you".



LAMB OF GOD

In English:

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.

The Our Father is the prayer taught to us by Jesus (Matthew 6:9-13). "St. Thomas Aquinas writes that not only do these petitions contain everything we could ever desire, but they are also written in the sequence in which they should be desired. The first three draw us toward the glory of the Father, giving Him praise. These last four ask for His help and commend our sins and weaknesses to His grace." - How to Pray the Lord's Prayer by Abby Fredrickson

We ask for peace. Such peace is not an end in itself, but part of an expectation for the coming of the Lord at the end of time

The Sign of Peace is an ancient gesture where we express our desire to be in Communion with Jesus and with each other.

"Peace I leave with you; my peace I give to you." (John 14:27)

Having prepared the gifts and prayed the Eucharistic Prayer, we come to one of the most ancient rites, the Breaking of the Bread. The priest breaks the bread then drops a small piece into the chalice, containing the Precious Blood

In Latin:

**Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.**

KNEEL

HOLY COMMUNION

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.

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

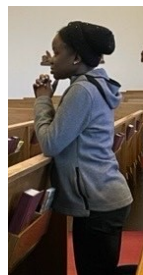


Catholics believe that the Eucharist is the true Body and Blood of Jesus Christ and that our sharing in the Eucharist is the sign of our oneness and unity in the Catholic Church. We invite Catholics who are prepared and properly disposed to receive Holy Communion today to come forward at this time. Others present not receiving Holy Communion today are invited to join with us in prayer and song.

COMMUNION HYMN

TIME OF SACRED SILENCE

We kneel quietly and thank our Lord for the gift of Himself. It is our custom to remain kneeling throughout the distribution of Holy Communion as a sign of reverence.



and prays quietly. This signifies the unity of the Body and Blood of Christ

During the breaking of bread we sing a hymn acknowledging that Jesus is the perfect Lamb of sacrifice, whose death has freed us from the slavery of sin and opened the path to heaven.

“...he saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’” (John 1:29)

We kneel now to acknowledge that we are taking part in something beyond our human understanding, something transcendent and miraculous.

“...the centurion sent friends to tell [Jesus], ‘Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.’” (Luke 7:6 -7; cf. Matthew 8:8)

Catholics not aware of serious sin not forgiven in the Sacrament of Reconciliation now receive the Eucharist. We say “Amen” to show that we believe and accept that this is not bread and wine, but truly the Body, Blood, Soul and Divinity of Jesus.

PRAYER AFTER COMMUNION

STAND

The priest offers a prayer to which we respond: AMEN

PRAYER TO SAINT MICHAEL THE ARCHANGEL

Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil; May God rebuke him, we humbly pray; And do thou, O Prince of the Heavenly Host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

The Concluding Rite

BLESSING AND DISMISSAL

The Lord be with you. **And with your spirit.**

May almighty God bless you, *(we bless ourselves)* the Father, and the Son, and the Holy Spirit. **Amen.**

Go forth, the Mass is ended. **Thanks be to God!**

CLOSING HYMN

It is our custom at Saint Joseph Parish, and in the Diocese of Harrisburg, to pray the Prayer to Saint Michael the Archangel before the final blessing. This prayer recognizes the evil in the world we are called to go out and fight, now strengthened by this Eucharist and with the help of the angels .

At the end of Mass we receive a blessing from the priest, and are sent out as disciples of our Lord. Nourished by His Presence in the Eucharist, we extend His mercy and hope to the world.

“And Jesus said to them, ‘Go into all the world and preach the gospel to the whole creation.’” (Mark 16:15)

“Thanks be to God for his inexpressible gift!” (2 Corinthians



Additional notes on Catholic practices encountered when at Mass:

Genuflection—This gesture, made by bending the right knee to the ground, signifies adoration. Catholics genuflect before the Eucharist, which is the Real Presence of Christ among us, in the tabernacle. When the Eucharist is exposed, as during adoration, it is customary to genuflect on two knees.

Holy water—Holy water fonts are present at the entrances to the church sanctuary. Catholics dip a finger into the holy water and then bless themselves with the Sign of the Cross. The holy water reminds us of our baptism and our union with Christ. The imagery of “washing” helps us to remember that we need to be cleansed and forgiven for our sins.

Bowing at the name of Jesus—Many Catholics bow their heads at the name of Jesus. A bow signifies reverence and honor. We may also bow our heads when the three Divine Persons are named together and at the names of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.

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Video Phone for Deaf: 717.610.0326