

celebration; also includes instructions on when to stand, sit, or kneel.

Lectioary - contains the scripture readings used during the Liturgy of the Word.

Sacramentary - contains the “presidential prayers” of the celebrant of the Eucharist and any rites connected with the Mass.

Objects:

Chalice – a sacred vessel in which the Eucharistic wine is consecrated at Mass.

Chalice Veil – A square cloth of silk large enough to cover the chalice and paten and is draped naturally over them.

Ciborium - a covered, sacred vessel in which are reserved the small hosts used for distribution of Holy Communion.

Cruets – vessels or bottles, usually in the form of jugs, having a handle and a beak, made of glass or metal, which would contain the water and wine for Mass.

Decanter or Flagon - the metal pitcher-like vessel used to hold the wine, which would be consecrated at Mass for the communion of the people.

Communion Cups - chalice-like vessels used at communion when the people receive from the cup.

Pall – a square of linen, stiffened with starch, cardboard, or plastic, set on the chalice to prevent dirt, or insects from falling into it. Its use is optional.

Paten – a round, thin, convex plate large enough to extend over the lip of the chalice. The bread to be consecrated at least for the priest is placed upon it.

Purificator - a small white absorbent linen cloth used to cleanse the chalice after the reception of the Precious Blood and to dry the chalice after it has been washed at the end of communion or after Mass.

Vestments:

Alb - a long, white garment, usually gathered by a cincture that can be used by all liturgical ministers; it symbolizes purity.

Cassock - a long, black garment worn by altar servers under the surplice; also worn by diocesan priests (black); Monsignors (rose); bishops (violet), cardinals (red), and the Pope (white).

Chasuble - the sleeveless outer garment used primarily for the celebration of Mass, It is worn over all the other vestments of the priest. Its color varies according to the feast.

Green - worn during "Ordinary Time." Ordinary does not mean ordinary in the sense of common or normal. Ordinary means counting, as in the 15th Sunday in Ordinary Time.

Red - worn on Passion (Palm) Sunday, Pentecost Sunday, and on the Feast Days of Martyrs, including the Apostles and Evangelists.

White - worn during the Christmas and Easter seasons and celebration of Mary, the Angels, the Saints who were not martyrs, All Saints, Birth of John the Baptist, Chair of Peter, Conversion of Paul, and St. John the Evangelist.

Violet - worn during Advent and Lent

Rose - worn on the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday).

Cincture - a long cord used for gathering the alb at the waist

Cope - a large semicircular cloak, open in the front and reaching down to the heels, fastened at the chest, with a non-functional hood taking the form of a shield. The celebrant uses it during processions and benedictions.

Dalmatic - a loose fitting robe with open sides and wide sleeves worn by a deacon on more solemn feasts; it takes its color from the liturgical feast as listed above.

Stole - a long, narrow band of material, several inches wide, worn around the neck of priests and bishops at liturgical services. The deacon wears it over his left shoulder, fastening it at his right side.

Surplice - a large sleeved loose fitting garment reaching almost to the knees, usually made of linen or cotton worn over the cassock.

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Pamphlet 261

Holy Mass

The Catechism of the Catholic Church describes the Mass as the “source and summit of Christian life.” As such, each and every part of the Mass has been specifically outlined by the Congregation for Divine Worship and Discipline of the Sacraments in Rome, and the U.S. National Conference of Catholic Bishops the NCCB.

The Order of the Mass

Introductory Rites – Acts of prayer and penitence prepare us to meet Christ as he comes in Word and Sacrament.

Entrance Antiphon – if it is not sung, all or some of the people recite it. *Procession*. Usually from the back of the church down the center aisle. Usual participants: cross-bearer, other servers, lector, concelebrants, deacon, priest or bishop.

Greeting. (Three forms) When the priest comes to the altar, he makes the customary reverence, with the ministers and kisses the altar. Then, with the ministers, he goes to his seat. After the entrance song, all make the sign of the cross.

Blessing and Sprinkling Holy Water. The rite of blessing and sprinkling holy water may be celebrated in all churches and chapels at all Sunday Masses celebrated on Sunday or Saturday evening.

Penitential Rite. (Omitted when the rite of blessing and sprinkling holy water has taken place penitential rite is omitted.

Kyrie (Lord have mercy.) Unless included in the penitential rite, the Kyrie is sung or said by all, with alternating parts for the choir or cantor and for the people.

Gloria. As the Church assembled in the Spirit we praise and pray to the Father and the Lamb. The *Gloria* is said or sung on all Sundays outside of Lent and Advent, and on great feasts.

Opening prayer. The priest invites us to pray silently for a moment and then, in our name, expresses the theme of the day’s celebration and petitions God the Father through the mediation of Christ in the Holy Spirit

Liturgy of the Word – The proclamation of God’s Word is always centered on Christ, present through his Word. Old Testament writings prepare for him; New Testament books speak of him directly. All of scripture calls us to believe once more and to follow. After the reading we reflect upon God’s words and respond to them.

First Reading. Read by lector, usually from the Old Testament.

Responsorial Psalm. Usually led by the cantor (song leader) but may be recited. It is never omitted.

Second Reading. Also read by the lector. On most weekdays there is no second reading.

Gospel Acclamation. Jesus speaks to us in the gospel. We rise now out of respect and prepare for his message with the Alleluia. The people repeat the alleluia after the cantor’s alleluia and then after the verse.

Gospel. The reading is taken from one of the four Gospels and is read by a priest or deacon, never by a layperson.

Homily. God’s word is spoken again in the homily. The Holy Spirit speaking through the lips of the preacher explains and applies today’s biblical readings to the needs of the congregation. He calls us to respond to Christ through the life we lead.

Profession of Faith. As a people we express our acceptance of God’s message in the scriptures and homily. We summarize our faith by proclaiming a creed handed down from the early Church. All join in the recitation of the Nicene Creed on Sundays and certain feast days. The Apostles Creed is recited in celebrations of Masses with children.

General Intercessions. As a priestly people we unite with one another to pray for the day’s needs in the Church and in the world. This is also called the Prayer of the Faithful.

Liturgy of the Eucharist – Made ready by reflection on God’s Word, we enter now into the eucharistic sacrifice itself, the Lord’s Supper. We celebrate the memorial, which the Lord instituted at his Last Supper. We are God’s new people, the redeemed brothers and sisters of Christ, gathered by him around his altar.

Preparation of the Gifts. The bread and wine for the Eucharist, along with our gifts for the Church and the poor, are gathered and brought to the altar. We prepare our hearts by song or in silence as the Lord’s table is being set. Also called the Offertory. Usually the cross-bearer leads the people bearing the gifts to the altar.

Servers prepare the altar and light the candles on each side, then accompany the priest to receive the gifts.

Eucharistic Prayer. We begin the eucharistic service of praise and thanksgiving, the center of the entire celebration, the central prayer of worship. We lift our hearts to God, and offer praise and thanks as the priest addresses this prayer to the Father through Jesus Christ. Together we join Christ in his sacrifice, celebrating his memorial in the holy meal and acknowledging with him the wonderful works of God in our lives. There are four optional Eucharistic prayers.

Communion Rite. To prepare the paschal meal, to welcome the Lord, we pray for forgiveness and exchange a sigh of peace. Before eating Christ’s body and drinking his blood, we must be one with him and with our brothers and sisters in the Church. The Communion Rite begins with the Lord’s Prayer and ends with the Prayer after Communion.

Concluding Rite - We have heard God’s word and eaten the body of Christ. Now it is time for us to leave, to do good works, to praise and bless the Lord in our daily lives.

Brief announcements may be made here.

Greetings and Blessing. Various.

Dismissal. The priest dismisses the congregation by saying: “Go in peace”; The Mass is ended, go in peace”; or “Go in peace to love and serve the Lord”. The ministers leave in procession, departing the altar area in the order in which they entered.

The Ministers at Mass

Acolytes - Formally, the term referred to clerics in Minor Orders, specifically the highest of the four minor orders in the Western Church. Effective 1973, these orders have been abolished and replaced by two *ministries* that are open to lay people: acolyte and reader (lector). The acolyte ministry is instituted for service of the altar. An acolyte prepares the altar and the sacred vessels at the beginning of the liturgy of the Eucharist, assists the celebrant and deacon at Mass, especially, and at other liturgical functions. In a broad sense, the altar server is known as an acolyte; he or she usually carries out the duties once entrusted to the order of acolyte - offering the cruets of water and wine to the celebrant, lighting the candles, carrying lighted candles, and performing other minor duties.

Cantor - Also called Chanter or psalmist. The cantor is a singer, lay or cleric, who sets the pitch, intones and leads the singing. This leader of the choir intones hymns, psalms, antiphons and any singing at liturgical functions.

Commentator - This person makes announcements and helps the congregation follow the order of Mass. The lector can fill this role.

Deacon - A man, who serves the community, ordained in the first of the three orders of Holy Orders; the others are the priesthood and the episcopacy. His ministry is one of liturgical and pastoral service to the Church and charitable works of mercy.

Extraordinary Ministers of the Eucharist - That the Eucharist may be more readily received, authorization was given in 1973 for unordained (therefore extraordinary) persons to distribute the Holy Eucharist. The local ordinary (bishop) or his delegate appoints them, usually for a definite period of time or permanently. They also may be called upon to distribute the Holy Eucharist to the sick and to the dying.

Lector - The reader’s liturgical function is to carry the *Lectionary* in the Entrance Procession and read the lessons before the Gospel. Readers may also be called upon to proclaim any of the non-Gospel readings at Bible Services or other devotions.

Priest Celebrant - This is the priest who presides over the celebration of the Mass. Sometimes, at what is called a concelebrated Mass, there can be more than one priest.

Ushers - The liturgical ministers of this group occurs outside the sanctuary, as they greet the faith community at the highest moment of its self-realization, when it gathers to celebrate the Eucharist.

Sacristans - Usually lay persons responsible for the care of sacred vessels, vestments, altar utensils, or other items used in liturgical functions.

Items Used During the Mass

Books:

Book of the Gospel - contains only the Gospel readings which are ordinarily included in the *Lectionary*; is carried by the deacon in the entrance procession, or in his absence, the reader.

Hymnal/Missalette – liturgical book containing the texts, readings, prayers, recited during the Mass