



A BIBLICAL WALK THROUGH THE MASS

Dear Beloved parishioner of St. Clare: “Celebrate this Mass as if it is your first Mass, Your last Mass and your only Mass.” Fr. Richard

I. THE INTRODUCTORY RITES OF THE MASS

In the name of the Father, and of the Son, and of the Holy Spirit (*Mt 28:19*). Amen (*1 Chr 16:36*).

(A) The grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with you all (2 Cor 13:13).

(B) Grace to you and peace from God our Father and the Lord Jesus Christ (Eph 1:2).

*(C) The Lord be with you (Ruth 2:4; 2 Tim 4:22).
And with your spirit.*

Penitential Rite - The Confiteor

I confess to almighty God (Jas 5:16), and to you, my brothers and sisters, that I have greatly sinned (1 Chr 21:8), in my thoughts and in my words (Psalms 19:15), in what I have done and in what I have failed to do (Jas 3:5; Jas 4:17), through my own fault, through my fault, through my most grievous fault (Jas 5:16); 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 (1 Thess 5:25).

General absolution: May almighty God have mercy on us, forgive our sins, and bring us to everlasting life (1 Jn 1:9).
[Venial sins are forgiven] Amen. (Neh 8:6; Ps 41:13; Rom 16:27; Heb 13:20-21; Rev 7:16)

Kyrie: Lord, have mercy. Christ, have mercy. Lord, have mercy (Tob 8:4; 1 Tim 1:2).

Gloria: Glory to God in the highest, and on earth peace to people of good will (Lk 2:14). We praise you, we bless you, we adore you, we glorify you (Rev 7:12), we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father (Rev 19:6). Lord Jesus Christ, Only

Begotten Son, Lord God, Lamb of God, Son of the Father (2 Jn 3), you take away the sins of the world, have mercy on us (Jn 1:29); you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father (Rom 8:34), have mercy on us. For you alone are the Holy One (Lk 4:34), you alone are the Lord (Ps 83: 19; Rev 15:4), you alone are the Most High, Jesus Christ (Lk 1:32) with the Holy Spirit, in the glory of God the Father. Amen (Neh 8:6; Ps 41:13; Rom 16:27; Heb 13:20-21; Rev 7:16)

II. THE LITURGY OF THE WORD

The next part of the Mass is the Liturgy of the Word, many of whose parts are embedded in Scripture. [First reading always from the OT except during Easter book of ACTS, Psalm, Second Reading and the Gospel and the Homily]

- James says the books of Moses have been read aloud in Jewish synagogue services for many generations (Acts 15:21)
- Jesus reads from the book of the prophet Isaiah during a synagogue service (Luke 4:16-22, citing Isa 61:1-2)
- The risen Jesus explains the meaning of the scriptures to two disciples on the road to Emmaus (Luke 24:25-47)
- The apostles base their preaching on the scriptures (Acts 2:14-36; 7:2-53; 17:1-11)
- Christians read from the books of “the Law and the Prophets” (Acts 13:15-44)
- Christians sing the Psalms and other hymns in their worship (Col 3:16; Eph 5:18-20)
- The scriptures are applied to all aspects of Christian life (1 Tim 4:13; 2 Tim 3:16-17)
- The letters of Paul are already considered “scripture” (2 Peter 3:15-17; cf. 1 Thess 5:27; Col 4:16)

Format: "A reading from the book/letter of..."

"The Word of the Lord" (1 Peter 1:25) - "Thanks be to God"
(Rom 6:17; 2 Cor 9:15)

"A reading from the holy Gospel according to..." - "Glory to you, O Lord"

"The Gospel of the Lord" (Rom 16:25; Mark 1:1) - "Praise to you, Lord Jesus Christ"

Acclamations before the Gospel:

"Alleluia" (many Psalms, esp. Ps 146-150; Rev 19:1-6)

"Praise to you, Lord Jesus Christ, King of endless glory!" (cf. Ps 24:7-10; 1 Thess 2:12; 2 Tim 4:18)

"Praise and honor to you, Lord Jesus Christ!" (cf. Dan 4:34, 37; 1 Peter 1:7)

"Glory and praise to you, Lord Jesus Christ!" (cf. Phil 1:11)

Profession of Faith:

"I believe..." (Mark 9:24; John 11:27; cf. John 14:1; 1 John 5:10)

Prayer of the Faithful: See the glossary at the end.

III. LITURGY OF THE EUCHARIST:

Preparation of the Gifts: "Blessed are you, Lord God of all creation..." (cf. 1 Chron 29:10; Ps 72:18-19; 119:10; Luke 1:68)

"Blessed be God forever." (cf. Gen 14:20; Ps 66:20; 68:35)

Eucharistic Acclamations: "Holy, Holy, Holy Lord God of hosts..." (Isa 6:3; Rev 4:8)

"Blessed is he who comes in the name of the Lord." (Ps 118:26; Mark 11:9; Matt 21:9; Luke 19:38; John 12:13)

"Hosanna in the highest" (Mark 11:10; Matt 21:9; cf. Luke 19:38)

Epiclesis: The priest implores our Lord the Father and calls upon the Holy Spirit to make holy the bread and wine offered by the faithful so it may become the Body and Blood of Christ

Anaphora: Words of Institution: (see Mark 14:22-24; Matt 26:26-28; cf. Luke 22:17-20; 1 Cor 11:23-25)

"Take this, all of you, and eat of it, for this is my Body, which will be given up for you" (a combination of Mark 14:22; Matt 26:26; Luke 22:19; 1 Cor 11:24)

"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." (a combination of Mark 14:24; Matt 26:27b-28; cf. Luke 22:17, 20; 1 Cor 11:25)

****Transubstantiation – Consecration****

"Do this in remembrance of me" (only Luke 22:19; 1 Cor 11:24a, 25b)

The mystery of faith (1 Tim 3:16)

Memorial Acclamations: "We proclaim your Death, O Lord, and profess your Resurrection until you come again." (cf. 1 Cor 11:26)

"When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again." (cf. 1 Cor 11:26)

"Save us, Savior of the world, for by your Cross and Resurrection you have set us free." (cf. Matt 8:25; Luke 4:42; Rom 8:21)

The Offering, Oblation: In this prayer, the priest offers the Son to the Father on behalf of humanity and the world. The priest represents not only humanity but Christ as well so he is able to offer the Son to the Father in our behalf. The

Priest says: we offer you in thanksgiving this holy and living sacrifice...

The Intercession: The priest says: "*May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs...*" (Gen 18:26-33) and Moses intercession in behalf of his nation (Ex 33:12-23).

Lord's Prayer: "Our Father in heaven..." (Matt 6:9-13; cf. Luke 11:2-4; Mark 14:36; Gal 4:6)

Embolism: [an interpolation) is a short prayer said or sung after the Lord's Prayer. It functions "like a marginal gloss" upon the final petition of the Lord's Prayer ("... deliver us from evil"), amplifying and elaborating on "the many implications" of that prayer]

"Deliver us, Lord, we pray, from every evil... as we await the blessed hope and the coming of our Saviour, Jesus Christ" (Titus 2:13)

Doxology: [an expression of praise to God] "For the kingdom, the power, and the glory are yours..." (found only in some biblical manuscripts after Matt 6:13; cf. Rev 4:11; 11:15; 1 Chron 29:11) which is usually found at the end of Jewish prayers.

Greeting of Peace: "Lord Jesus Christ, you said to your apostles, 'I leave you peace, my peace I give you'" (John 14:27)

"The peace of the Lord be with you always." (cf. John 16:33; 20:19, 21, 26)

Breaking of the Bread: "Lamb of God, you take away the sins of the world..." (cf. John 1:29, 36; Rev 5:6-13; 22:1-3)

Preparation before 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." (**John 1:29, 36; Rev 19:9**)

"Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." (**Matt 8:8; cf. Luke 7:1-10**)

IV. CONCLUDING RITES

Final Blessing (**cf. Gen 28:3; Deut 14:29; Num 6:23-27; Ps 29:11**)

Dismissal: "Go forth, the Mass is ended."

"Go and announce the Gospel of the Lord." (**cf. Mark 16:15**)

"Go in peace, glorifying the Lord by your life." (**cf. Ps 115:1; 1 Cor 10:31; 2 Thess 1:12**)

"Go in peace." (**cf. Exod 4:18; Deut 10:11-13; Judg 18:6; 1 Sam 1:17; Mark 5:34; Luke 7:50; 8:48**)

GLOSSARY

- **The Sign of the Cross** is a simple prayer and a perfect formula to represent what we believe as a Catholic. It's made up of the following parts: ***Gesture, a Blessing, a Sign of Salvation, an Invocation of the Name, a symbol of the Holy Trinity.***
- **The Homily:** The preaching after reading the scripture is an ancient practice such as when the Levites, "helped the people to understand the law, while the people remained in their places. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading" (**Neh 8:7-8; Lk 4:16-17**). It is the authority given by Jesus to his disciples: (**Mt 28:18-20**)

▪ **The Priest acts in Persona Christi:** Therefore, the offering of bread and wine in the Catholic Mass signifies that the sacrifice soon to take place is one like Melchizedek, namely a sacrifice of thanksgiving (Greek, eucharistia), and is offered by a priest of the order of Melchizedek, i.e., **the priest who acts in persona Christi.**

▪ **The Prayer of the Faithful** is a prayer in which we ask for intercession from God for ourselves and others. It also signals that the Liturgy of the Word is about to conclude and the Eucharist is about to begin. The practice of interceding for others can be traced back on St Paul's instruction to Timothy concerning prayers. (1 Tim 2:1-4)

The format is: "Let us pray for (Offering - it is incorrect to say I pray for.." because it is a community prayer not a private prayer/offering) **Petition:** Let us pray for the health of my brother, May the Lord place his healing hand over him. "LET US pray to the Lord - Lord hear OUR prayer.

Though Him, and With Him and in Him... It is reserved to the priest, by virtue of his ordination "These words are said by the priest alone. Taken in part from St. Paul (Romans 11:36), they are to be found in the earliest forms of the Anaphora.

• **Through him:** Through Jesus' mediation, we have access to God. "No one can come to the Father except through me" (Jn 14:6), Jesus says. He introduces us to his Father; and on his account, the Father hears us favorably, forgives us, and loves us.

• **With him:** We are children of God, through the adoption Christ merited for us, and, as a consequence, we are made his co-heirs. "Without me you can do nothing" (Jn 15:5),

he says. With him, our lives will glorify God on the earth. On the altar, Jesus unites us to his perfect obedience.

- **In him**: There is one and the same life in him and in us. “He who eats my flesh and drinks my blood lives in me and I live in him” (Jn 6:56), Christ says. So his life flows out into ours; from the Head to us as members of his Mystical Body. Our nothingness, our sins, our miseries are, as it were, absorbed by Christ, and they disappear in his infinite perfection. In him, too, we love our brothers and devote ourselves to their service.

- **In the unity of the Holy Spirit**: The Church is a unity brought together by the Holy Spirit. He joins us together as believers and gives us the life of grace by which we become children of God. He dwells in us, enabling us to offer the sacrifice of praise to God, together with the entire Church.

- **The Announcements**: The current edition of the General Instruction of the Roman Missal (the “rule book” on the Mass) provides for “brief announcements, should they be necessary” (as it says in No. 90a) and situates them at the end of Mass, between the prayer after Communion and the blessing/dismissal prayers. We are a family.

- **Is it alright to leave Mass before the final blessing, immediately after communion?** Leaving early without a serious reason focuses our attention on our own personal desires rather than committing ourselves to the Mass and our brothers and sisters in Christ. Keep on mind Judas also leave early the Lord Supper.



