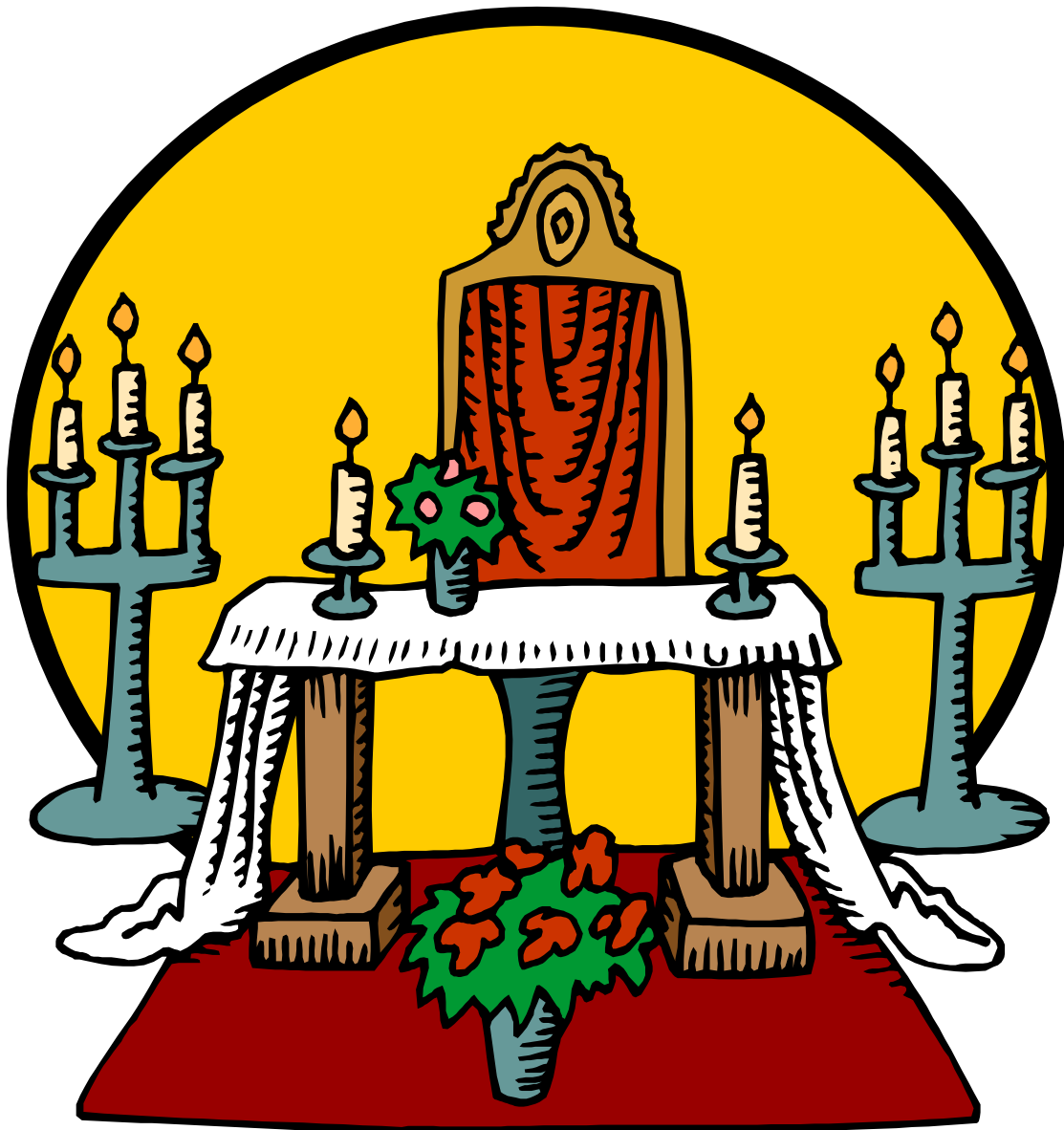


The Mass:
A Guide for
Young People



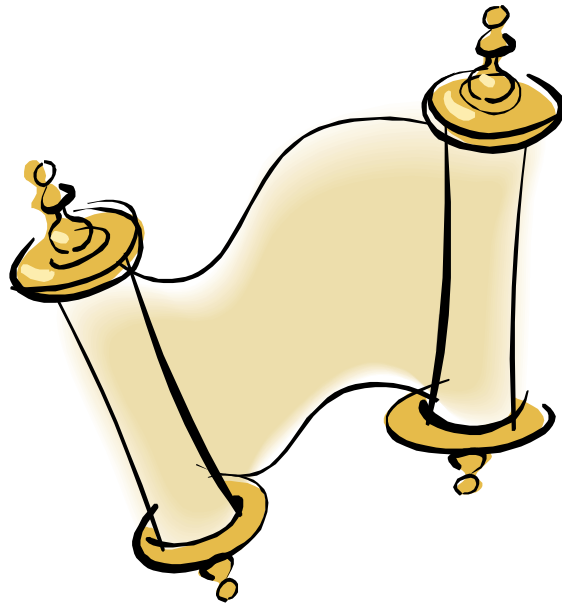


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A Note from the DRE

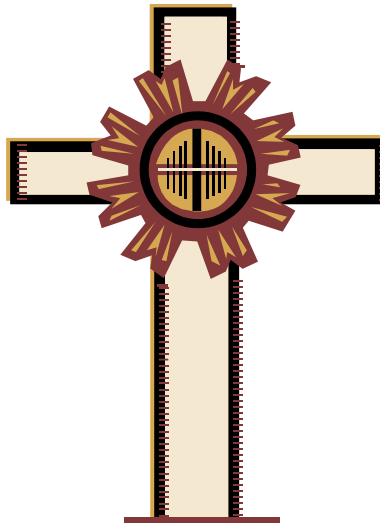
My brothers and sisters in Christ,

The celebration of the Mass is the central form of worship in our Faith as Catholic Christians. The Church rightly calls the Eucharist we receive at Mass “the source and summit of the Christian Life.” (Catechism of the Catholic Church, 1324) In an effort to help you learn the various responses and different parts of the Mass, the Office of Religious Education has assembled this booklet to provide you with a clear picture of what takes place at every single Mass. It is our hope that this booklet will help you develop a deeper love and respect for the Mass and what takes place throughout it. May our Lord Jesus Christ and our Blessed Mother Mary watch over you, both now and always!

Sincerely in Christ,

Larry F. Bayne

Larry F. Bayne
Director of Religious Education



Arriving at Church

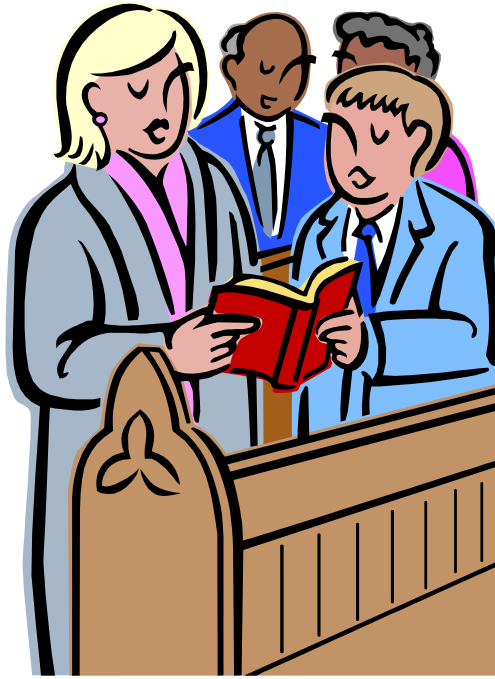
It is beneficial for your own spiritual development to always strive to arrive at church on time whenever you are planning to attend Mass. Even better, arriving 5-10 minutes early gives you time to pray and prepare yourself mentally and spiritually for the worship you are about to give to God.

As you enter the Church, there are holy water fonts next to the door. Holy water is a sacramental, which is a sacred sign that prepares us to receive God's grace. You should dip two or three fingers of your right hand in the font and make the sign of the cross as you enter the church. As you cross yourself, you should reflect on the water of your Baptism, which cleansed you from original sin and welcomed you into the family of God.

As you enter the pew to take your seat, you should face toward the tabernacle. The tabernacle is the special container which holds the Body and Blood of Our Lord Jesus. As you face the tabernacle, you should genuflect, meaning that you should kneel down on one knee and make the sign of the cross. By doing this, you show that you recognize our Lord's presence in the tabernacle.

Once you are seated, it is good to reflect on the areas of your life where you need God's grace, as well as how you can best help those close to you and those you care about.





Introductory Rite

Procession

On Sundays and Holy Days, Mass usually begins with a song. As the celebrant, or the priest who is saying Mass, processes in, you should join your brothers and sisters in Faith in singing. A great Church Father, Saint Augustine, tells us that singing is praying twice. Our Lord wants you to honor and worship Him. Even if you do not have a great singing voice, it gives God glory if you try to worship Him the best that you can.

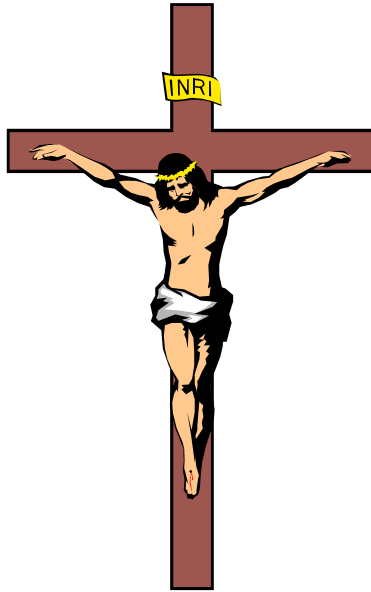
The Mass begins with the celebrant leading the congregation (all those people attending Mass) in making the sign of the cross, followed by greeting them in our Lord's name.

Priest: In the name of the Father, and of the Son,
and of the Holy Spirit.

ALL: **Amen.**

Priest: The Lord be with you.

ALL: **And with your spirit.**



Penitential Rite

In preparation to properly and effectively offer the sacrifice of the Mass, the celebrant leads all those present in what is called the Penitential Rite. During this time, we reflect on the sins we have committed and ask our Lord to forgive them so that we can properly worship Him. The Penitential Rite can take one of several versions, two of which are cited in the following lines:

Version 1 (Confiteor)

Priest: Brethren, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

ALL: 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; 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.

** NOTE: As a sign of contrition for our sins, we strike our chest three times during the Confiteor as we say the lines “**through my fault, through my fault, through my most grievous fault**”.*

Version 2

Priest: You were sent to heal the contrite of heart: Lord, have mercy.

ALL: Lord, have mercy.

Priest: You came to call sinners: Christ, have mercy.

ALL: Christ, have mercy.

Priest: You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

ALL: Lord, have mercy.

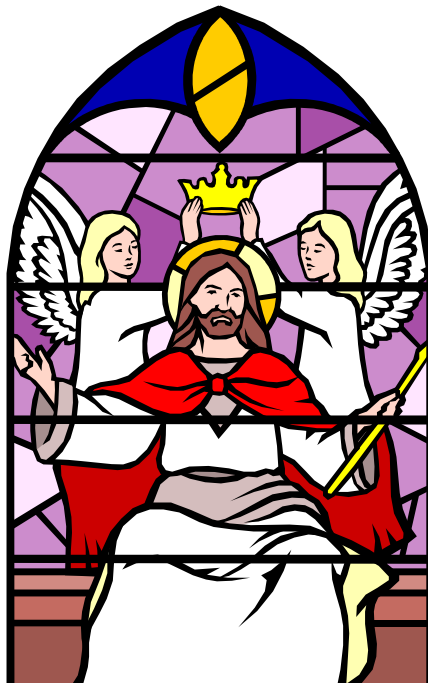
All forms of the Penitential Rite end with the following:

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

ALL: Amen.

Gloria

Following the Penitential Rite, the celebrant leads the congregation in singing or reciting the Gloria. This song calls to our minds the glory of the Holy Trinity and how our God is deserving of all our praise. It is not sung during the season of Lent.



**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.**

Opening prayer(Collect)

*The Opening Prayer addresses the theme or mystery of the day,
asking for God's blessing to allow that theme to take root in the lives
of all God's faithful children.*

Priest: Let us pray.

*The priest then says the Opening Prayer. When he is finished,
all respond with the following line:*

ALL: Amen.





Liturgy of the Word

First Reading

The first reading comes from the Old Testament on Sundays, but may come from either the Old or New Testament on weekdays. Weekdays usually have only one reading instead of two. At the conclusion of the reading, the reader and the congregation recite the following lines:

Reader: The Word of the Lord.

ALL: Thanks be to God.

Responsorial Psalm

*The Psalms come from the Old Testament. They are ancient prayers used to glorify God, ask for His forgiveness, petition Him for help, and thank Him for His kindness. As the psalmist or cantor sings or says the Psalm, all the people make the **Response**, which is different at every Mass.*



Second Reading

The second reading comes from the New Testament, most commonly from one of St. Paul's letters. At the conclusion of the reading, the reader and those attending Mass recite the following lines:

Reader: The Word of the Lord.

ALL: Thanks be to God.

Gospel Acclamation

Prior to the reading of the Gospel, one of the following phrases may be sung or recited, followed by a verse, and then ending with the phrase again:

1. **ALL:** Alleluia, Alleluia, Alleluia.

The following phrases are used in place of the Alleluia during Lent:

2. **ALL:** Glory and Praise to You, Lord Jesus Christ.
- or-
3. **ALL:** Praise to You, Lord Jesus Christ,
King of endless glory.

Gospel

The Gospel is the most important part of the Liturgy of the Word. In the Gospel reading, we hear about the events in the life of our Lord, and usually the teachings of the Lord Himself.

Priest/Deacon: The Lord be with you.

ALL: And with your spirit.

Priest/Deacon: A reading from the holy Gospel according to (Matthew, Mark, Luke, or John)

ALL: Glory to you, O Lord.

As we say, “Glory to you, Lord,” we trace the sign of the cross on our forehead, on our lips, and over our chest, in that order. As we do this, we reflect on the truth of the message we are about to hear, and pray that it will be understood in our minds, spoken by our mouths, and felt in our hearts. At the conclusion of the Gospel, the Priest/Deacon and those attending Mass recite the following verses:

Priest/Deacon: The Gospel of the Lord.

ALL: Praise to You, Lord Jesus Christ.

Homily

*The Priest or Deacon then gives an explanation of the readings that have just been read, describing what significance they have for our Faith and our lives. We should **listen attentively** to what is being said during the Homily.*



Profession of Faith

After a brief pause, all stand up and recite the Nicene Creed.

**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:

At this point in the prayer, all bow their heads forward as the following three lines are recited:

**And by the Holy Spirit
Was incarnate of the Virgin Mary,
And became man.**

We bow our heads for these lines as a sign of respect for the Incarnation. The Incarnation is the event where God became man in the person of Jesus Christ.

All lift up their heads and continue as follows:





**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.**

**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.**



Prayers of the Faithful

Following the Creed, we all pray together for the needs of the Church and our world. The reader(s) of the petitions and those attending Mass recite the following verses:

Reader: (Following each petition, the reader says)
We pray to the Lord,

ALL: Lord, hear our prayer.

The celebrant then ends the Liturgy of the Word with a short prayer. The celebrant and the congregation then respond with the following lines:

Priest: (Usually, the short prayer said by the priest concludes with the following line.) We ask this in the name of Jesus the Lord.

ALL: Amen.

Liturgy of the Eucharist

The Liturgy of the Eucharist is the most sacred part of the Mass, for here we recall Christ's sacrifice on the cross and receive His Body and Blood in the Eucharist, our spiritual food.

A preparation song is usually sung on Sundays as the altar is prepared for the Eucharistic sacrifice, which we are called to fully participate in. At this time, the collection is also taken. We should give whatever amount of money we can to help the less fortunate of our parish and our community.

On Sundays, the bread and wine used for the sacrifice are often brought forward by a family that has been selected to represent all those present. They bring the gifts of bread and wine up to the altar just as we are called to bring our gifts of worship, love, honor, and devotion before God's altar in order to have them united with the Eucharist.



Preparation of the Altar and the Gifts

As the priest prepares the gifts on the altar, he says prayers over the bread and wine when they are first placed on the altar. When these prayers are said out loud, those attending Mass respond with the following phrases:

Priest: Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

ALL: Blessed be God forever.

Priest: Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

ALL: Blessed be God forever.

When the gifts have been prepared, the congregation stands with the priest and recites the following lines:

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

ALL: 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.





Prayer over the Gifts

The priest then says a brief prayer over the gifts of bread and wine, asking God to accept the Eucharistic sacrifice we are about to celebrate. All in attendance then reply with the following phrase:

Priest: (Usually this brief prayer ends with a line similar to the following one) We ask this through Christ our Lord.

ALL: Amen.

Eucharistic Prayer

Preface

The Preface marks the beginning of the Eucharistic Prayer. It reminds us that, while only the priest has been given the power to consecrate the bread and wine, changing them into Jesus' Body and Blood, we are all called to unite our prayers with those of the priest, and together, as one body of believers, offer God the sacrifice of the Mass. The priest and the congregation recite the following lines:

Priest: The Lord be with you.

ALL: And with your spirit.

Priest: Lift up your hearts.

ALL: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

ALL: It is right and just.



Holy, Holy, Holy

The priest then begins the first part of the Eucharistic prayer. He will come to a point where he asks the congregation to join together in the great song of praise to God known as the Sanctus, or Holy, Holy, Holy. At that point, the priest and congregation recite or sing the following verses.

**ALL: 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.**

Canon

*The priest then begins the most sacred part of the Mass. This is why we **kneel** during this portion of the Mass. We should reflect on the words of the priest as he prays for us, the Church, and those in need around the world. We should pay special attention to the moment of consecration, where the priest, recalling the words of our Lord at the Last Supper, consecrates the bread and wine with the words, “This is my body...” and “This is my blood...”*

Memorial Acclamation

Following the consecration of the gifts, the congregation unites with the priest in giving witness to our Lord's sacrifice and what He has done for us. One of the following three phrases may be used:

Priest: (Following the consecration, the priest will say the following phrase): The mystery of Faith.

1. **ALL: We proclaim your Death, O Lord,
And profess your Resurrection
Until you come again.**
-or-
2. **ALL: When we eat this bread and drink this cup,
we proclaim Your death, O Lord,
until You come again.**
-or-
3. **ALL: Save us, Savior of the world,
For by your Cross and Resurrection
You have set us free.**

The priest then continues with the Eucharistic Prayer.



The Great Amen

The Eucharistic Prayer always concludes with the priest lifting the Body and Blood of our Lord together, and reciting a final verse of praise to God's glory, to which the congregation replies, "Amen," which means "so be it" or "this is the truth." The priest and congregation recite the following phrases:

Priest: 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, forever and ever.

ALL: Amen.





The Lord's Prayer

The congregation stands and recites the prayer that Jesus taught His disciples to pray. Prior to the last line, the priest says a brief prayer on his own, asking for our daily protection, as well as constant hope in the return of our Lord. The priest and congregation recite the following lines:

ALL: 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.

Priest: 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.

ALL: For the kingdom, the power, and the glory are yours, now and forever.



Sign of Peace

As a symbol of our unity as Catholics, following the Lord's Prayer, the priest invites us to show some sign of peace to those around us. The priest and congregation recite the following verses:

ALL: *After a brief prayer from the celebrant, all reply: **Amen.***

Priest: The peace of the Lord be with you always.

ALL: **And with your spirit.**

Priest: Let us offer each other the sign of peace.

*At this point, a sign of peace (handshake, hug, etc.) should be exchanged with those around you. When you offer, or are offered, the sign of peace, you should say the following: **Peace be with you.***

Lamb of God

The following verses are sung or recited after the sign of peace to remind us once again of the nature of Christ's sacrifice and what it accomplished for us, as well as to petition God for his divine mercy.

ALL: **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.**

Communion

The priest raises the Body and Blood of our Lord again, presenting to the congregation Jesus, whom we feed on when we receive the Eucharist. The priest and congregation recite the following verses:

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

At this point all who are prepared to receive communion come forward. You are prepared to receive communion if you are a practicing Catholic, have no unconfessed mortal sin on your soul, have not eaten or drank anything except water and/or medicine for an hour before communion, and truly believe in the real presence of Christ in the Eucharist. When each person comes before the priest or extraordinary minister, he/she is presented with our Lord, and replies affirming that He is present in the Sacrament. The person giving out the Sacrament and the one receiving it recite the following verses:

Priest/Extraordinary Minister: The Body of Christ.
Recipient: Amen.



Prayer after Communion

Following Communion, we return to our seats, where we should reflect on our Lord's presence within us and pray that it will strengthen us to live our lives with greater devotion to Him. The Anima Christi is a wonderful prayer for personal reflection after receiving Holy Communion (see holy card included with this booklet).

After the priest has cleaned off the altar, he recites the Prayer after Communion. This prayer asks our Lord to help improve our spiritual lives through the Eucharist we have just received.

Priest: Let us pray.

(The priest then says the Prayer after Communion. When he is finished, all respond with the following line.)

ALL: Amen.





Concluding Rite

Prior to the final blessing, the priest may have a few announcements regarding important events and activities in the parish. The Mass then concludes with a final blessing from the priest and the formal dismissal of the congregation. The priest and congregation recite the following lines:

Priest: The Lord be you.

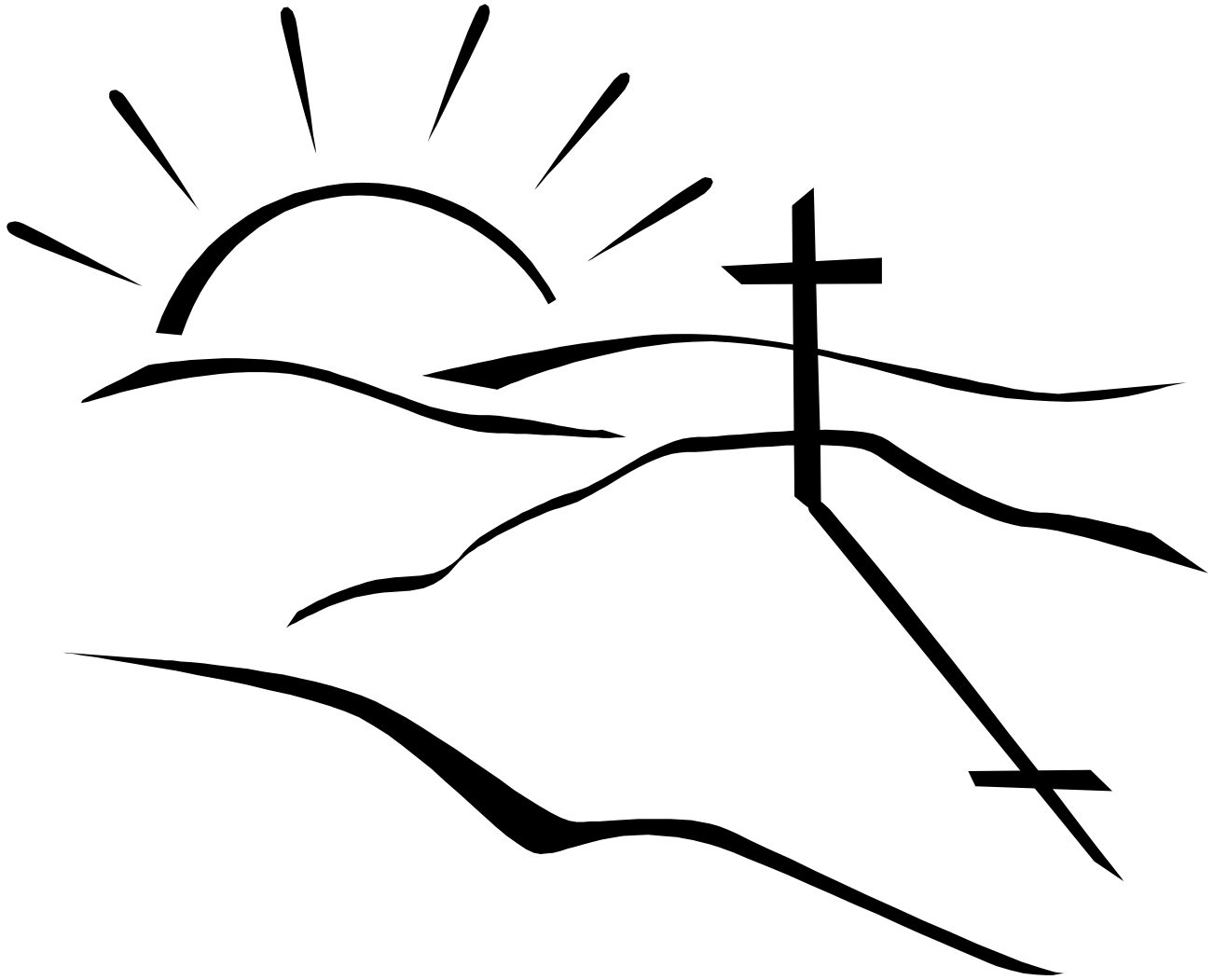
ALL: **And with your spirit.**

Occasionally, a more solemn blessing will be given by the priest. When this is done, the priest and congregation recite the following lines:

Priest: Bow down for the blessing.

(At this point, all should bow their heads, and following each verse said by the priest, the congregation should reply as follows)

ALL: **Amen.**



The final blessing is then pronounced by the priest, to whom the congregation responds as follows while making the sign of the cross:

Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

ALL: Amen.

The priest then formally dismisses the congregation, to which we all reply as follows:

Priest: Go forth, the Mass is ended.

ALL: Thanks be to God.

Many churches will recite the Prayer to St. Michael the Archangel before the priest begins the recession. This is a very powerful prayer, where we ask the Archangel Michael to protect us from the temptations of Satan that we face on a daily basis, and to remove the devil from our presence whenever he tries to harm us. The prayer is recited as follows:

**ALL: 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.**

On Sundays and Holy Days, the Mass usually ends as it begins, with a song. As the celebrant exits the church, you should once again join your brothers and sisters in Faith in singing. You should wait until the priest has exited out of the church and the final song is finished before you leave. Do not forget that as you are leaving, you should genuflect as you leave the pew, and bless yourself once again with holy water as you exit the church.



A Closing Reflection

On the Road to Emmaus

Now that very day two of [Jesus' disciples] were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

[Jesus] asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."





And [Jesus] said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So, he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?” So, they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

– Luke 24:13-35



People gather in Jesus' presence. God's Word is heard. A special meal is shared. All leave to share their joy with others. This isn't just a quick summary of the Gospel story you just read. It's the experience that every single Mass is designed to bring about in every person who actively participates in it.

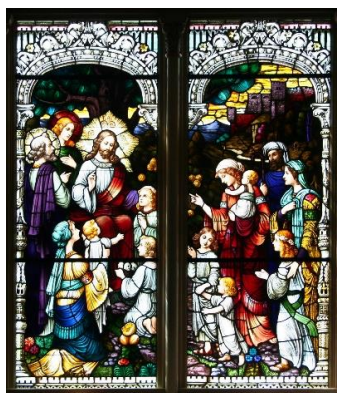
First, we come together as a community of believers, brothers and sisters in Faith, to celebrate our shared belief in Jesus Christ our Lord. Next, we hear God's Word in Scripture read out loud, and then explained to us by the priest or deacon, to help us deepen our understanding of God's teaching, and how we are called to live it in our daily lives. Then, we all share in a sacred meal, where we have our souls nourished with God Himself, Jesus Christ, His Body, Blood, Soul and Divinity, filling us with his life, and uniting us with Him in the most powerful way possible. Finally, filled with joy by communion with our Lord, we are sent forth to live as Christ calls us to live, and share that joy with others.

The Mass is not a random collection of prayers and actions just thrown together in an attempt to show God how much we love Him. It is designed specifically to nourish all the important aspects of our lives, from social interaction and mental well-being, to spiritual union with the One who made us, and all the positive benefits that brings.

Now, you may have never had this kind of experience at Mass before. Perhaps, like many people, you find yourself distracted by many things when you go (inability to hear what's being said clearly, people talking or children crying, overwhelming emotions about what's going on in your life right now, or what you have to do when Mass is over, etc.) That's OK. Our Lord understands our limits, and is always ready to help us if we ask.

While we do need God's help to live as he calls us to, it's not completely on Him though. He gives us our freedom and a free will in the hopes that we will choose on our own, to come to Him. He doesn't want us to come to Him just because He says so, or because we are afraid of eternal punishment if we don't, but because we see in Him the ultimate source of everything good that we have, and that without Him, we are not complete as human beings. Our decision to come to Him should be motivated by the greatest of all virtues: Love. If we truly love God, we would never want to do anything to harm our relationship with Him.

While there are a number of ways to connect with our Lord Jesus Christ (daily prayer, service to others, etc.), the Mass is the most powerful means we have of making sure we stay connected with Him, for in no other manner do we receive Him more effectively, then when he becomes our food, literally and spiritually. So, the next time you come to Church for Mass, turn off your phone, make your best effort to silence out all other distractions, and invite our Lord into your heart, where He can mold and shape you into the beloved child of God that He created you to be.





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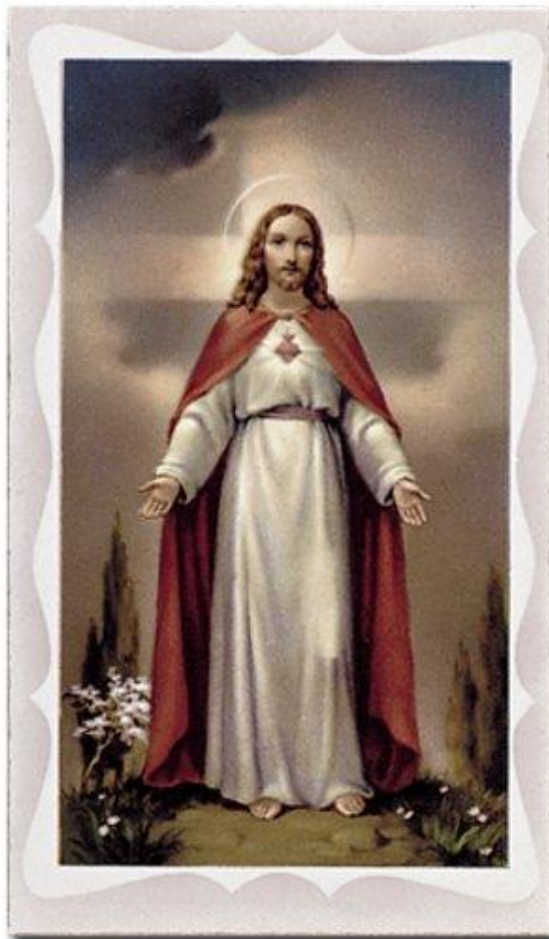
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Anima Christi

*Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ,
wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Suffer me not to be separated
from Thee.
From the malignant enemy
defend me.
In the hour of my death, call me.
And bid me come to Thee.
That, with Thy Saints, I may
praise Thee
Forever and ever. Amen.*

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<https://www.walmart.com/ip/Anima-Christi-Holy-Prayer-Card-Paper-Holy-Prayer-Card-with-Gold-Edges-Pack-of-100-Blank-Back-Mary-2-x-4/438334787>