THE HOLY MASS

THIS IS OUR FAITH PART 2: 163-178 [*READ FOR BACKGROUND*]
195-207 "THE EUCHARIST"

As we read in the Gospel of St. John, "*Amen, amen I say to you, unless you eat of the flesh of the Son of Man, and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.*" [John 6:53-55].

In our last lecture on Catholic and Christian Prayer, I mentioned that the Eucharist, the Mass, is the highest form of PRAYER for Catholics. From the earliest writings of the Church in both the Gospels and the Acts of the Apostles, we read of a "sacred action" known as *The Breaking of the Bread* among Jesus and the disciples and then later among the disciples and other followers of Jesus. An important source for us in this is the wonderful story in the Gospel of Luke that takes place on the first day of the week, shortly also after the event of the Resurrection. In Luke 24: 13-35 we read the story of the two disciples on the road to Emmaus, and the story ends with the revelation of the Risen Lord to these two disciples in the act of "*the breaking of the bread,* " which demonstrated that this particular action was already well-known and understood by the early Christian community.

The oldest scriptural passage of the Eucharist comes from St. Paul's First Letter to the Corinthians, 1 Cor. 11:23-34, where the action of the "*breaking of the bread*" is described with particular words to accompany the actions.

The EUCHARIST or the Mass in the Catholic Church goes by many names. As fundamentally an action of thanksgiving to God it is called Eucharist, [**ευχαριστία** in Greek which means thanksgiving]. Other terms for it are Lord's Supper, the Breaking of Bread, the Eucharistic assembly, the memorial of the Lord's Passion and Resurrection, the holy sacrifice of the Mass, the Holy and Divine Liturgy, the Sacred Mysteries, the Most Blessed Sacrament, Holy Communion, the holy things (***ta hagia***; *sancta*), and finally the Holy Mass from the sending forth (*missio*) of the faithful at the end of the action.

The EUCHARIST is the central liturgical rite in the Catholic Church divided into two parts, the Liturgy of the Word and the Liturgy of the Eucharist, where the bread and wine are consecrated and become the body and blood of Christ. As defined by the Church at the Council of Trent, in the Mass, "The same Christ who offered himself once in a bloody manner on the altar of the cross, is present and offered in an unbloody manner." Today the Church describes the Holy Mass as "the source and summit of the Christian life". It teaches that through consecration by an ordained priest the bread and wine become the sacrificial body, blood, soul, and divinity of Christ as the sacrifice on Calvary made truly present once again on the altar. The Catholic Church permits only baptized members ***in the state of grace*** (Catholics who have recently confessed all mortal sins) to receive Christ in the Eucharist.

One thing to note is that many of the Catholic Church's other sacraments, such as Confirmation, Holy Orders, and Holy Matrimony, are now generally administered within the framework of the Holy Mass, but before the Second Vatican Council (1962-1965) they were often or even usually administered outside of Mass. The term "Mass" is commonly used of celebration of the Eucharist in the Latin Church, while the various Eastern Rites use terms such as "Divine Liturgy", "Holy Qurbana", and "Badarak", in accordance with each one's

tradition. Pope Benedict XVI's 2007 *motu proprio Summorum Pontificum* authorized under certain conditions continued use of the 1962 form of the Roman Rite as the Extraordinary Form, while the post-Vatican II form promulgated by Pope Paul VI in 1969 and revised by Pope John Paul II in 2002 is the Ordinary Form of the Roman Rite.

The term "Mass" is derived from the concluding words of the Roman Rite Mass in Latin: *"Ite, missa est"* ("Go; it is the dismissal"). The Late Latin word *missa* substantively corresponds to the classical Latin word *missio*. In antiquity, *missa* simply meant "dismissal". In Christian usage, however, it gradually took on a deeper meaning. The word "dismissal" has come to imply a mission – "Go out on the MISSION to which you are commission!"

SCRIPTURAL ROOTS OF THE EUCHARIST:

Our class text *This Is Our Faith* gives a good and concise overview to the scriptural roots of the Eucharist, that go back to the Old Testament sacrifice of the high priest Melchizedek [*Gen.* 14:18] and the use of the elements of bread and wine, representing the two essential components of human nourishment: bread (for nourishment) and wine/water (for hydration). We also find in the instruction on the *Passover Meal* in the Book of Exodus the admonition of using "unleavened bread" and wine for the blessing cup of the Passover. The *manna* or bread in the desert sojourn is a prefiguration of the bread of the Eucharist just as the water from the rock prefigures the wine and the blood coming from the pierced side of Jesus on the cross.

References to the Eucharist in the New Testament revolve around the miracle of the multiplication of the bread, the only miracle in the New Testament found in all four gospels; another reference comes from the miracle at Cana where the Lord changes water into wine at a wedding banquet.

Just as the *Passover* meal for the Jewish people is a memorial, a bringing to present a past occurrence or event, so too the Eucharist has a strong element in each celebration of "memorial" or *anamnesis* ("*Do this is memory of me.*") Jesus instituted the Eucharist as a memorial of his passion, death and resurrection, and he commanded his followers to do this until his return in final glory. And so, the Church continues each day, each Sunday to celebration this sacred ritual until the end of time and the Second Coming of the Lord. This gives to each Mass an eschatological dimension.

THE MASS AS SACRIFICE:

The Holy Sacrifice of the Mass is the fulfillment of all of the sacrifices of the Old Covenant. In the New Covenant, the *one* sacrifice on the altar of Calvary is revisited during each and every Catholic Mass. Jesus the Christ merited all graces and blessings for us by His death on the Cross. These merits form an inexhaustible fountain of grace to nourish the supernatural life of souls. At Calvary, Christ not only merited all graces for us but also established certain channels whereby these graces may be obtained. These channels are the Sacrifice of the Mass and the other Sacraments.

The first Mass was instituted by Christ at the Last Supper, on the first Holy Thursday. The first *Holy Sacrifice* of the Mass was celebrated on the eve of the Passion. The unbloody sacrifice of the Last Supper is a memorial of Christ's bloody sacrifice on the cross. Thus, the Mass is a unifying event of the Last Supper and Christ's sacrifice on Calvary.

The Mass contains the four essential elements of a true sacrifice: **priest**, **victim**, **altar**, and **sacrifice**.

- **Priest**, Jesus Christ, uses the ministry of an earthly representative;
- its **Victim**, Jesus Christ, truly present under the appearances of bread and wine;
- its **altar** is the table on which the Eucharist is celebrated; and
- the **Sacrifice** is a mystic representation of the blood-shedding of Calvary.

Thus, the Mass is offered for **four ends**: adoration, atonement, thanksgiving, and petition. These are parallel to the forms of PRAYER we spoke about in our last class.

Church historians and liturgists trace the history of eucharistic liturgies from first-century shared meals of Christian communities, which became associated with the Last Supper, to second and third-century rites mentioned by Pliny the Younger and Ignatius of Antioch and described by Justin Martyr and others, in which passages from Scripture were read and the use of bread and wine was no longer associated with a full meal.

When in the early fourth century Christianity was granted the status of a legal religion and was even viewed with favour by the Roman Emperors, the Christian celebrations took on a more formal (public) appearance and were embellished by the use of vestments, lights and incense. *Ex tempore* prayers by the presider gave way to texts previously approved by synods of bishops as a guarantee of the orthodoxy of the content, leading to the formation of liturgical forms or "rites" generally associated with influential episcopal sees or dioceses. One of the earliest of these services or rites is that of The *Apostolic Tradition of Hippolytus* of the early IIIc (235) which is still retained in the form of our current Eucharistic Prayer II.

The Roman-Rite Mass

Within the Latin (or Western) Church, the Roman Rite Mass is by far the most widely used liturgical rite. The history of the development of the Mass of this rite comprises the Pre-Tridentine Mass, the Tridentine Mass and the post-Vatican II Mass.

The Pre-Tridentine Mass of the Roman Rite was adopted even north of the Alps (but often modified by non-Roman influences) even before the time of Charlemagne (800 AD), who wished it to be used throughout his empire, but the text actually distributed incorporated many Gallican additions (known as the *Carolingian reforms*). Roman missionaries, such as Boniface and Augustine of Canterbury introduced the Roman Mass to Germany and England. It was accepted also in Ireland but met greater opposition in Spain and Milan that – even today – retain their own independent (but rarely seen or celebrated) rites, that of the *Mozarabic* (Spain) and *Ambrosian* (Milan) rites.

In accordance with the decrees of the ***Council of Trent*** (1545–1563), Pope Pius V in 1570 enforced use of the Tridentine Mass in the Latin Church. Before the invention of printing, each diocese of the Latin Church could and often did have its own particular Rite of Mass, generally but not necessarily based on the Roman Rite; but Pius V made his revision of the Roman Missal mandatory throughout the Latin Church, permitting continuance of other rites only if they had been in existence for at least 200 years.

The Second Vatican Council also decreed a revision of the Roman Missal, which was put into effect by Pope Paul VI in 1969 and is the Rite used today.

THE LITURGICAL BOOKS:

The **Roman Missal** contains the prayers, antiphons and rubrics of the Mass. Our current edition of this is the Third edition of 2011.

The **Lectionary** presents passages from the Bible arranged in the order for reading at each day's Mass. Compared with the scripture readings in the pre-1970 Missal, the modern Lectionary contains a much wider variety of passages, too many to include in the Missal. A **Book of the Gospels**, also called the Evangeliary, is recommended for the reading from the Gospels, but where this book is not available the Lectionary is used in its place.

The most frequently celebrated ("ordinary") form of the Roman-Rite Mass is that indicated in post-Vatican II editions of the Roman Missal. What, in the circumstances indicated in the motu proprio *Summorum Pontificum*, may be celebrated as an "extraordinary form" of the Roman Rite is indicated in the 1962 edition, which also contains the assigned Scripture readings, then much less numerous than in the revised form.

Another liturgical book is that of the **Ceremonial for Bishops** developed from the more ancient *Pontificalum* or *Books of Ceremonies for Bishops*. These contain specific ceremonies over which only a bishop or one equivalent to him in some rare cases can preside (such as the *Dedication of a Church*, the *Sacrament of Orders*, etc…).

THE STRUCTURE OF THE MASS:

The Eucharistic celebration is "one single act of worship" but consists of different elements, which always include "the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine, which signifies also our own transformation into the body of Christ; and participation in the liturgical banquet by receiving the Lord's body and blood".

Within the fixed structure of the Roman-Rite Mass outlined below, the "proper" or daily-varying parts are the Scripture readings and responsorial psalm, the antiphons at the entrance and communion processions, and the texts of the three prayers known as the collect, the prayer over the gifts, and the prayer after communion. These convey themes from the liturgical season, the feast days of titles or events in the life of Christ, the feast days and commemorations of the saints, or for Masses for particular circumstances (e.g., funeral Masses, Masses for the celebration of Confirmation, Masses for peace, to begin the academic year, etc.).

INTROIT, PROCESSION, AND INTRODUCTORY RITES

The priest enters in procession into the nave with altar servers, and with a deacon if there is one. The deacon may carry the Evangelion (Gospel book), which he will place on the altar; and one altar server, called the crucifer, carries a processional cross at the front of the procession. Other servers may carry blessed candles, incense and a thurible. During this procession, ordinarily, the entrance chant or hymn is sung. If there is no singing at the entrance, the entrance antiphon is recited either by some or all of the faithful or by a lector; otherwise, it is said by the priest himself. When the procession arrives at the sanctuary, all bow toward the altar. The priest and other ordained ministers kiss the altar. Then, when the priest arrives at his chair, he leads the assembly in making the Sign of the Cross, saying: "In the name of the Father, and of the Son, and of the Holy Spirit," to which the faithful answer: "Amen." Then the priest signifies the presence of the Lord to the community gathered there by means of the Greeting.

By this Greeting and the response of the faithful, the mystery of the Church gathered together is made manifest. The greetings are derived from the Pauline epistles.

Then the priest invites those present to take part in the Penitential Act, of which the Missal proposes three forms, the first of which is the Confiteor. One form includes tropes acclaiming God's deeds on our behalf, and the priest has some freedom in formulating these. This is concluded with the priest's prayer of absolution, "which, however, lacks the efficacy of the Sacrament of Penance." It does absolve venial sins, however. From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. This ceremony, in which the congregation is cleansed with holy water, is known as the ***Asperges***.

After the Penitential Act, the *Kyrie, Eleison* (Lord, have mercy) is always recited or sung, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone. The Kyrie may be sung or recited in the vernacular language or in the original Greek. It is the only portion of the Mass in Greek instead of Latin or Latinised Hebrew.

The ***Gloria in Excelsis*** (***Glory to God in the highest***) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. The Gloria is omitted at requiem Masses (funerals and Masses for the dead) on ordinary feast-days of saints, weekdays, and Votive Masses. It is also optional, in line with the perceived degree of solemnity of the occasion, at Ritual Masses such as those celebrated for Marriage ("Nuptial Mass"), Confirmation or Religious Profession, at Masses on the Anniversary of Marriage or Religious Profession, and at Masses for Various Needs and Occasions.

Finally, the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the "**Collect**" and through which the character of the celebration finds expression.

THE LITURGY OF THE WORD:

On Sundays and solemnities, three Scripture readings are given. On other days there are only two. If there are three readings, the first is from the Old Testament (a term wider than Hebrew Scriptures, since it includes the Deuterocanonical Books), or the Acts of the Apostles during Eastertide. The first reading is followed by a Responsorial Psalm, a complete Psalm or a sizeable portion of one. A cantor, choir or lector leads, and the congregation sings or recites a refrain. "That the people may be able to sing the Psalm response more readily, texts of some responses and Psalms have been chosen for the various seasons of the year or for the various categories of Saints. These may be used in place of the text corresponding to the reading whenever the Psalm is sung." The second reading is from the New Testament, typically from one of the Pauline epistles. The reader begins most reading with the introductory statement "a reading from the Book of..." or "a reading from the Letter to...," and concludes each reading by proclaiming that the reading is "the word of the Lord,"; the congregation responds by saying "Thanks be to God." The lector will usually be a scheduled volunteer from among the congregation; when two non-Gospel readings are given, they may be given by two different lectors or by one, according to local preference.

The final reading and high point of the Liturgy of the Word is the proclamation of the **Gospel**. This is preceded by the singing of the Gospel Acclamation, typically

an Alleluia with a verse of Scripture, which may be omitted if not sung. Alleluia is replaced during Lent by a different acclamation of praise. All stand while the Gospel is chanted or read by a deacon or, if none is available, by a priest. The reading is traditionally introduced with the phrase "a reading from the Holy Gospel according to" followed by the evangelist's name. To conclude the Gospel reading, the priest or deacon proclaims: "The Gospel of the Lord" and the faithful respond, "Praise to you, Lord Jesus Christ." The priest or deacon then kisses the book. If a deacon participates, he reads the Gospel. If a deacon is not present, the celebrating priest or a concelebrant, if there is one, proclaims it.

At least on Sundays and Holy Days of Obligation, a homily, a sermon that draws upon some aspect of the readings or of the liturgy, is then given. Ordinarily the priest celebrant himself gives the homily, but he may entrust it to a concelebrating priest or to the deacon, but never to a lay person. In particular cases and for a just cause, a bishop or priest who is present but cannot concelebrate may give the homily. On days other than Sundays and Holy Days of Obligation, the homily, though not obligatory, is recommended.

On Sundays and solemnities, all then profess their Christian faith by reciting or singing the Nicene Creed or, especially from Easter to Pentecost, the Apostles' Creed, which is particularly associated with baptism and is often used in Masses for children.

The Liturgy of the Word concludes with the **Universal Prayer or Prayer of the Faithful**. The priest begins it with a brief introduction, then a deacon, a cantor, or another lay person announces some intentions for prayer, to which the congregation responds with a short invocation such as "Lord hear our prayer." The priest concludes with a longer prayer.

THE LITURGY OF THE EUCHARIST:

The linen corporal is spread over the center of the altar, and the Liturgy of the Eucharist begins with the ceremonial placing on it of bread and wine. These may be brought to the altar in a procession, especially if Mass is celebrated with a large congregation. The unleavened, wheat bread (in the tradition of the Latin Church) is placed on a paten, and the wine (from grapes) is put in a chalice and mixed with a little water, As the priest places each on the corporal, he says a silent prayer over each individually, which, if this rite is unaccompanied by singing, he is permitted to say aloud, in which case the congregation responds to each prayer with: "Blessed be God forever." Then the priest washes his hands, "a rite in which the desire for interior purification finds expression."

The congregation, which has been seated during this preparatory rite, rises, and the priest gives an exhortation to pray: "Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father." The congregation responds: "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 then pronounces the variable prayer over the gifts.

The **EUCHARISTIC PRAYER**, "the centre and high point of the entire celebration", then begins with a dialogue between priest and the faithful. This dialogue opens with the normal liturgical greeting, "The Lord be with you", but in view of the special solemnity of the rite now beginning, the priest then exhorts the faithful: "Lift up your hearts." The faithful respond with: "We lift them up to the Lord." The priest then introduces the great theme of "Eucharist", a word originating in the Greek word for giving thanks: "Let us give thanks to the Lord, our God." The faithful join in this sentiment, saying: "It is right and just."

The priest continues with one of many thematic Eucharistic Prayer **prefaces**, which lead to the **Sanctus** acclamation: "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."

In some countries, the faithful kneel immediately after the singing or recitation of the Sanctus. If a person is unable to kneel, he makes a profound bow after the Consecration – the **Institution Narrative** that recalls Jesus' words and actions at his 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." In many places, a consecration bell is rung after the elevation of each element. The tradition of raising the host and chalice high after the Consecration has its origin in the *ad orientem* celebration of the Mass, and is done so that the people may more readily see the Host. It is also customary on solemnities and other days for the altar servers to offer incense to the Host and chalice during the elevation. The priest then announces: "The mystery of faith," and the faithful respond with an acclamation, using one of three prescribed formulae.

The Eucharistic Prayer includes the **Epiclesis** (which since early Christian times the Eastern churches have seen as the climax of the Consecration), praying that the Holy Spirit might transform the elements of bread and wine and thereby the people into one body in Christ. The whole portion of the Antiphon recalling Christ's passion, death, and resurrection, is called the **Anamnesis**.

Intercessions for both the living and the souls in Purgatory follow. When there are priests concelebrating the Mass they join the main celebrant in the central prayers, up to the intercessions, which they may divide among themselves.

The Antiphon ends with an emphatic **doxology** for which the priest elevates the paten with the Host and the deacon (if there is one) elevates the chalice, and the priest(s) proclaim of Christ that "through him, with him, in him, in the unity of the Holy spirit, all glory and honor is yours, Almighty Father, for ever and ever," to which the faithful sing or chant the great Amen. This Amen is the faithful's assent to all that God has wrought through the consecration and re-presention of the sacrifice of Christ.

Both the doxology and Great Amen are preferably sung or chanted. This is in line with the *Instruction on Music in the Liturgy* which says: "One cannot find anything more religious and more joyful in sacred celebrations than a whole congregation expressing its faith and devotion in song. Therefore, the active participation of the whole people, which is shown in singing, is to be carefully promoted. ...It should first of all include acclamations, responses to the greetings of the priest and ministers and to the prayers of litany form, and also antiphons and psalms, refrains or repeated responses, hymns and canticles."

Communion rite

The communion rite begins with a number of preparatory rites, of which the singing or recitation of the Our Father is the first preparatory rite. In the context of this preparation, the petitions for the daily bread and the forgiveness of trespasses gain particular significance. After an invitation by priest to do so, priest and people together recite the Lord's Prayer. The priest adds to it a development of the final petition, known as the embolism: "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." The faithful then recite the doxology, "For the kingdom, the power, and the glory are yours, now and forever".

During the joint recitation of the Lord's Prayer the priest is exceptionally directed to extend his hands in the *orans position*. In the liturgy, the priest normally adopts this posture only when praying aloud and alone while the congregation is silent. Other prayers said by the priest with the people, like the Holy, Holy in every Mass, are said with joined hands. This exception was introduced by Pope Pius XII, who only in the context of his **Holy Week liturgical reforms** permitted the congregation to join the priest in praying the *Pater noster*, provided that they could pray it in Latin.

The Rite of Peace, the *pax*, is the second preparatory rite for reception of Holy Communion. After praying: "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," the priest wishes the faithful the peace of Christ: "The peace of the Lord be with you always." The deacon or, in his absence, the priest may then invite those present to offer each other the sign of peace. The form of the sign of peace varies according to local custom for a respectful greeting (for instance, a handshake or a bow between strangers, or a kiss/hug between family members).

The third preparatory rite is that of fraction and commingling. The priest breaks the host and places a piece in the main chalice; this is important as it symbolizes that the Body and Blood of Christ are both present within one another. Meanwhile, the "Lamb of God" ("Agnus Dei" in Latin) is sung or recited.

The priest then presents the Eucharistic Bread to the congregation, saying: "Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb." Then all repeat: "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed," which is a reference in the Gospel of Matthew to where a Roman centurion manifests exemplary faith in Jesus to heal his servant, saying that Jesus' word alone was sufficient. The priest then receives Communion. Following this, if extraordinary ministers of Holy Communion are required, they may come forward at this time, and approach the priest, presenting themselves for Communion. With the help of the deacon and concelebrants and, if necessary, extraordinary ministers of Holy Communion, the priest then distributes Communion to the faithful.

According to the Catholic Church doctrine receiving the Holy Communion in a state of mortal sin is a sacrilege and only those who are in a state of grace, that is, without any mortal sin, can receive it. Based on *1 Corinthians 11:27-29* it affirms the following: "Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession."

The faithful receive Communion kneeling or standing, as decided by the Episcopal Conference. However, when they communicate standing, it is recommended that the faithful bow in reverence before receiving the Sacrament.

The distributing minister says "**The Body of Christ**" or "**The Blood of Christ**", or "The Body and Blood of Christ" if both are distributed together (by intinction, dipping the consecrated host into consecrated wine and placing both on the tongue of the recipient). The communicant responds: "Amen." In most countries the communicant may receive the consecrated Host either on the tongue or in the hand, at the communicant's own discretion. If in the hand they should step aside and reverently consume the Host immediately.

While Communion is distributed, singing of an appropriate approved chant or hymn is recommended, to emphasize the essentially "communitarian" nature of the body of Christ. If

there is no singing, a short antiphon may be recited either by the congregation or by some of them or by a lector. Otherwise, the priest himself recites it just before distributing Communion.

The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion or after Mass, insofar as possible at the credence table. Then the priest concludes the Liturgy of the Eucharist with the ***Prayer after Communion***, for which the faithful are invited to stand.

CONCLUDING RITE

After the Prayer after Communion, announcements can may be made. The Missal says these should be brief. The priest then gives the usual liturgical greeting and imparts his blessing. The liturgy concludes with a dialogue between the priest and the assembly. The deacon, or in his absence, the priest himself then dismisses the faithful. The 2011 edition of the Missal adds new versions of the dismissal.

The faithful respond: "Thanks be to God." The priest and other ministers then venerate the altar with a kiss, form a procession, and exit the sanctuary, preferably to a recessional hymn or chant from the *Graduale*, sung by all.

The Mass being over, the faithful may depart or stay a while, pray, light votive candles at shrines in the church, converse with one another, etc… though quietly and respectfully.

Rather than give a dry classroom lecture on the celebration of the Mass, I would like to invite the RCIA class members and those following the class on this website, to watch any one (or more) of the following presentations on the Mass, the celebration of the Mass, or on certain principles of the dogma or doctrine of the Mass.

One of the best explanations I have encountered is the following lecture by the great convert to the Catholic Church, Dr. Scott Hahn on the Eucharist. This is worth the time it will take to listen to his dynamic person of faith.
https://youtu.be/67WmIGLPvEM

The "Holy Mass" explained by Father Daniel Peterson (a good, clear presentation):
https://youtu.be/yJhJBLZJfoI

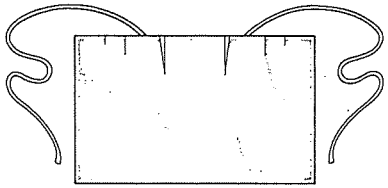
An excellent and challenging presentation by Bishop Robert Barron on the Eucharistic REAL PRESENCE:
https://youtu.be/UzCPu_lEhe8

Our Sanctuary

(On this page, with the help of your leader, draw a sketch of your sanctuary. Show where all the items mentioned above are located and label them.)

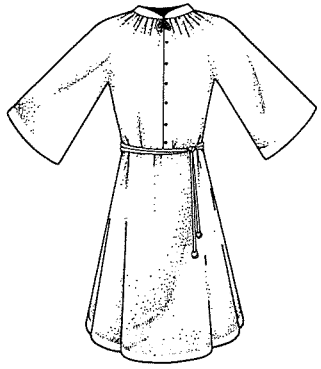
VESTMENTS ● In the earliest days of the Church, Mass was usually celebrated in people's homes. There were relatively few Church members then. The priest and other ministers wore what everybody else wore. As years passed, the Church community got much bigger, so Mass had to be celebrated in large buildings. Sometimes there were thousands of people there. People had to be able to tell easily who the various ministers were. As a result, special garments were adopted for the various ministers at Mass. The vestments we use today are thus very ancient in origin. They help us tell easily who is doing what at Mass.

✓ *Amice* — This is a rectangular piece of cloth with two long ribbons attached to the top corners. The priest puts it over his shoulders, tucking it in around the neck to hide his cassock and collar. It is worn whenever the alb does not completely cover the ordinary clothing at the neck (GI* 297). It is tied around the waist. The priest puts this on himself. Some religious orders use it as a cowl or hood.



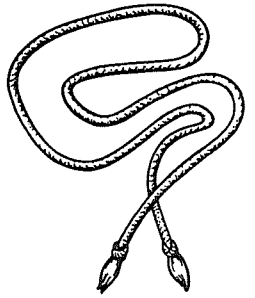
AMICE

✓ *Alb* — This long, white, dress-like vestment can be used by all liturgical ministers. It is helpful for the server to stand behind the minister, when he vests, to see that the alb hangs properly in the back.

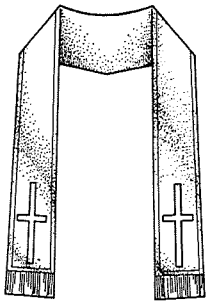


ALB

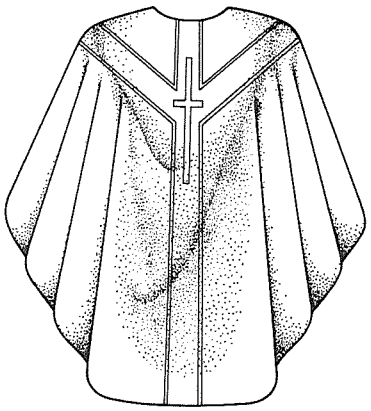
✓ *Cincture* — This is a long cord used for fastening some albs at the waist. It holds the loose-fitting type of alb in place and is used to adjust it to the proper length. The cincture is usually white, although the liturgical color of the day may be used.



CINCTURE

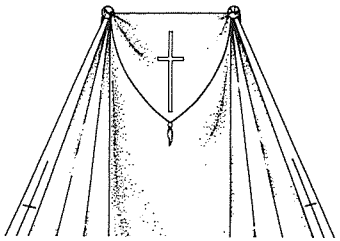


STOLE



CHASUBLE

DALMATIC



COPE

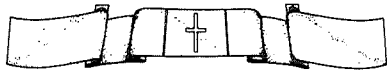
✓ *Stole* – A stole is a long cloth "scarf," often ornately decorated, of the same color and style as the chasuble. According to the manner in which it is worn, it is a mark of the office of priest or deacon. A priest wears it around the neck, letting it hang down in front. A deacon wears it over his left shoulder and fastened at his right side like a sash. (There is a smaller stole, white on one side and purple on the other, that many priests use for the anointing of the sick and the sacrament of reconciliation.)

✓ *Chasuble* – The chasuble is the sleeveless outer vestment, slipped over the head, hanging down from the shoulders and covering the stole and alb. It is the proper Mass vestment of the priest and its color varies according to the feast. The server, standing behind, should see that it hangs properly during vesting.

Other vestments used in liturgical ceremonies are:

✓ *Dalmatic* – The dalmatic is a loose-fitting robe with open sides and wide sleeves worn by the deacon. It takes its color from the liturgical feast.

✓ *Cope* – A cape-like vestment that is put on over the shoulders and hangs to the ankles, it is open in the front and clasped at the neck. The priest frequently wears it in other services. Copes can be found in any of the liturgical colors.



BENEDICTION VEIL

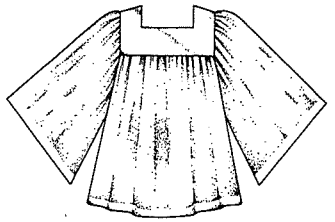
✓ *Benediction Veil* — Also known as a humeral veil, this is a long, narrow, shawl-like vestment used at Benediction and in processions where the Blessed Sacrament is carried.

SERVER'S ALB

✓ *Server's Alb* — This is a vestment used by servers in place of the cassock. It is similar to the priest's alb but sometimes has a cowl (hood). It is usually fastened around the waist with a cincture, often in the liturgical color.

CASSOCK

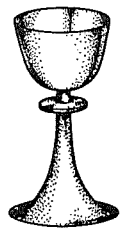
✓ *Cassock* — A long outer garment worn by clerics and servers. It is usually black, but for servers red or white cassocks may be worn for special feasts.



SURPLICE

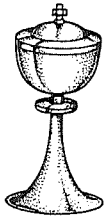
✓ *Surplice* — This is a wide-sleeved garment, slipped over the head, covering the shoulders, and coming down below the hips. It is worn over the cassock for services in which the alb is not necessary.

ALTAR VESSELS ● Altar vessels are frequently called "sacred" because they have a distinctive role in our worship.

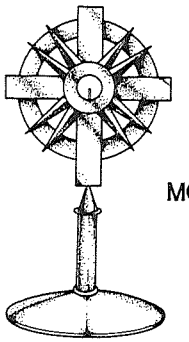


✓ *Chalice* — The large cup used at Mass to hold the wine that becomes the blood of Christ.

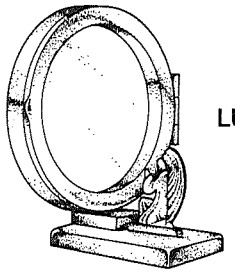
PATEN



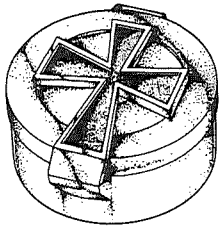
CIBORIUM



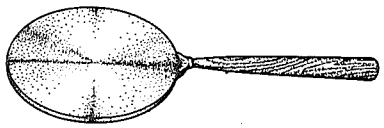
MONSTRANCE



LUNETTE



PYX



✓ *Paten* — This is a saucer-like dish that usually matches the chalice with which it is used. It holds the bread that becomes the body of Christ.

✓ *Ciborium* — This is a cup-like vessel (usually large) with a lid. It contains the hosts that will be used for Communion. It is also used to reserve the Blessed Sacrament in the tabernacle.

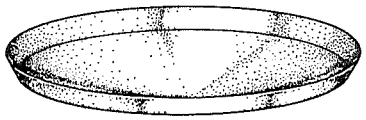
✓ *Monstrance* — This is a large, ornate vessel used to hold the Blessed Sacrament for Benediction and eucharistic processions.

✓ *Lunette* — A thin, circular receptacle, having a glass face that holds the Consecrated Host used at Benediction. It slides into the monstrance on a track.

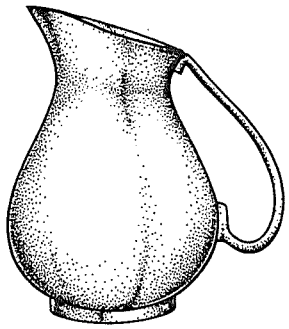
✓ *Pyx* — 1. A metal case in which the lunette is kept in the tabernacle. 2. A pocket watch-shaped case in which Communion used for sick calls is carried.

✓ *Communion Paten* — This is a plate with a handle that a server uses to catch Communion crumbs. The server stands at the right side of the Communion minister and holds the paten under the chin of the one receiving when the person receiving Communion does not receive it in the hand.

✓ *Large Paten or Bread Plate* — Because of the sign value, it is becoming more common to use a large paten, or bread plate, in place of the ciborium. On this are placed the breads that will be consecrated for Communion. This paten is ordinarily brought up in procession at the presentation of the gifts. It may be the duty of a server to see that this paten with its breads is brought to the rear of the church before Mass. If this task falls to you, be careful not to spill any breads while going down the aisle.

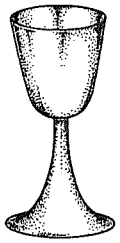


LARGE PATEN or BREAD PLATE



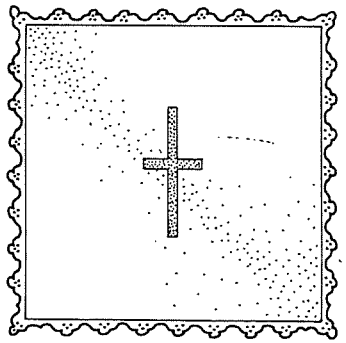
FLAGON or DECANTER

✓ *Flagon or Decanter* — This is the bottle or carafe-like vessel used to hold the wine that will be consecrated at Mass for the Communion of the people. It is filled before Mass and brought to the rear of the church for the procession that will bring the gifts forward.



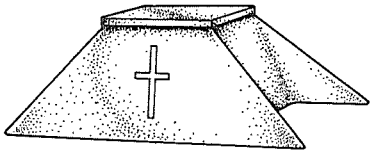
COMMUNION CUP

✓ *Communion Cups* — These are the chalice-like vessels, often made of pottery, used at Communion when the people receive from the cup. They are usually kept on the credence table and brought to the altar at Communion time to be filled from the flagon.

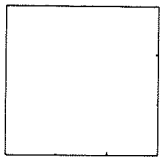


MISCELLANEOUS ● Other articles used at Mass include the following:

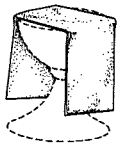
✓ *Pall* — This is the stiff square



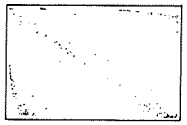
CHALICE VEIL



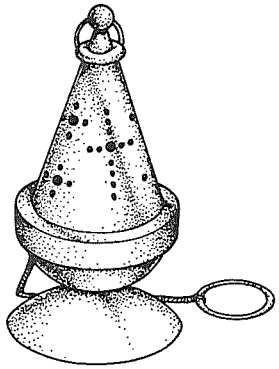
CORPORAL



PURIFICATOR



FINGER TOWEL



paten when it is on the chalice and over the chalice during Mass to protect its contents.

✓ *Chalice Veil* — This is the large square cloth, matching the vestments of the day, that covers the chalice before the presentation of the gifts.

✓ *Corporal* — A white linen napkin, usually starched, on which are placed the vessels containing the bread and wine during Mass. It is folded into a small square about the size of the pall. When unfolded, it is placed on top of the altar cloth. It is also used at the tabernacle at Benediction or when the Blessed Sacrament is taken out.

✓ *Purificator* — This is a triple-folded rectangular white cloth used to cleanse the chalice and to dry the celebrant's fingers after the last ablution (washing). In setting up the chalice, the purificator is placed over the mouth, beneath the paten.

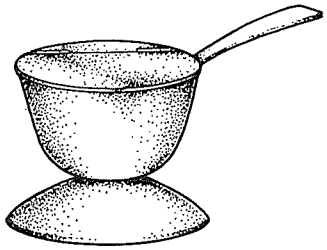
✓ *Finger Towel* — A folded rectangular cloth resembling a purificator but much narrower, it is used by the priest to dry his fingers after they have been washed during the preparation of the gifts. It is kept with the cruets and sometimes brought forward with them.

✓ *Thurible* — The metal container which charcoal and incense are burned for liturgical ceremonies. It has a lid that can be raised. It is sometimes called a censer.

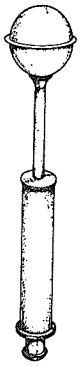
✓ *Boat* — This is a small metal container that holds the incense to be put into the thurible. It has a cover and comes with a small spoon. Frequently shaped like a boat, it is a symbol of the Church, the bark of Peter.

✓ *Aspergillum* — Also called the holy water sprinkler, it is a perforated metal ball or tube on a handle that holds the holy water used by the priest to sprinkle the faithful or articles to be blessed. It is often kept in a small metal bucket (with a handle) that holds holy water.

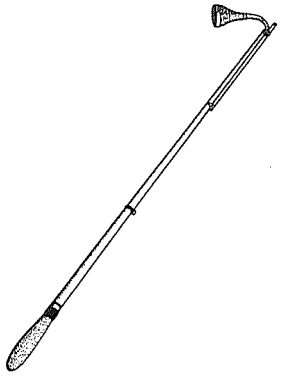
✓ *Extinguisher* — While this tool takes its name from putting out candles, it is also used to light them. It is a pole-like instrument with a tube at one side on the top with a retractable wick for lighting candles. The server using it should have enough wick exposed so that the flame will not go out until all candles are lit. Then the tab should be used to retract the wick and put the flame out. The other side of the top is a cup for extinguishing the candles. Often the server cannot see over the top of the candle, so practice is needed.



BOAT



ASPERGILLUM



EXTINGUISHER