

## A WALK THROUGH THE MASS

### Entrance Chant

*Usually from the Book of Psalms or Scripture  
Consists of an Antiphon and a Psalm  
Abbreviated from more ancient form  
Varies according to the season of the year of the event  
First mentioned in 6th or 7th century  
Attributed to Pope Celestine I (+432)  
From Latin "Introitus" ~to enter in  
From an ancient practice of singing the Psalms at liturgies  
Often replaced with a hymn or song*

### Sign of the Cross

*Apostolic origins - possibly even from Jesus  
Text is from Scripture  
"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit" Matt 28:19  
Action mentioned in 2nd and 4th centuries  
"In all our travels and movements in all our coming in and going out, in putting of our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the cross" – Tertullian (2nd c.)  
"Let us then not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in every thing; over the bread we eat and the cups we drink, in our comings and in goings; before our sleep, when we lie down and when we awake; when we are traveling, and when we are at rest" – St. Cyril of Jerusalem (4th c.)*

### Greeting

*First of four dialogs in the Mass  
Salutation between the priest and the people  
Used in the Old and New Testament to address the People of God  
In the Old Testament, this greeting is often used by Angels to humans  
St. Paul uses similar formulae in the greetings in his Letters  
Probably a "Hebraism" (i.e. a literal translation of a Jewish greeting)*

### Introduction

*Brief remarks introducing the Mass of the day.*

### Penitential Rite

*General confession of sin with a humble and contrite heart  
The Didache or Teaching of the Twelve Apostles (late 1st c. / early 2nd c.) states:  
"On the day of the Lord assemble together, break bread and celebrate the Eucharist;  
but first confess your sins, that your offering may be holy"  
Twofold: (1) confession of guilt, (2) prayer for intercession for the individual  
"I confess ..." dates from the 10th - 13th centuries from French and Irish liturgies  
List of saints varied and was often extensive until reform of the Missal*

## **Lord Have Mercy**

*If used alone in the Penitential Rite, prefixed with acclamations to Christ  
Threefold litany form of a simple and humble cry to God for help  
Scriptural - often found in the Psalms  
Historically was repeated 9 times in Roman liturgy, 12 times in Ambrosian Liturgy  
Currently repeated 6 times, alternating between minister and congregation  
Historically was in Greek (Kyrie eleison)  
Brought in from Eastern liturgies by Pope Gelasius I (+496)  
Addition of "Christe eleison" by Pope Gregory I (+604)*

## **May Almighty God Have Mercy on Us**

*Intercessory prayer for God's forgiveness on all present*

## **Glory to God**

*Hymn of the Angels or Greater Doxology (doxo=glory+logy=words)  
Originally used at Christmas by order of Pope Telesphorus (+138)  
Current text ascribed to St. Hilary of Poitiers (+366)  
Extended to all Sundays and Feasts of Martyrs by Pope Symmachus (+514)  
By 11th century was used on all Sundays and Feast days.  
Currently used on Sundays outside of Advent and Lent, Solemnities, and Feasts  
New Missal calls for its use at Weddings (!)  
Sublime triumphal chant of redemption  
Addresses the three Persons of the Trinity in three sections corresponding to the three  
Divine Persons: Father, Son, and Holy Spirit  
A joyous response to the pleading of the "Lord have mercy"*

## **Collect**

*Admonition to all present to unite in prayer "Let us pray"  
Public prayer by the priest on behalf of everyone  
Principal liturgical prayer of the day (used in other liturgical settings i.e. Lauds, Vespers)  
A prayer which, though brief embodies the petitions of the entire assembly  
Particular to the Roman liturgy (i.e. not found in other liturgies)  
First books of "Collects" found in 5th - 6th century texts  
Characteristically are petition-prayers expressing the idea of the feast  
Structure: Address to God, motive/reason, petition, invocation of Christ  
Nearly always brief in style and content*

## **Reading (OT/NT)**

*Daily and Feast day Masses have a two year cycle (and only this first reading)  
On Weekdays and Feasts can be from the Old or New Testament  
Sunday Masses and Solemnities have a three year cycle (and a second reading)  
On Sundays and Solemnities can be from Old Testament, Acts, or Revelation  
Preceded by "A reading from ..." and ends with "The Word of the Lord/Thanks be to God"*

## **Responsorial Psalm**

*Antiphon is repeated between verses or strophes of a psalm  
Apostolic Constitutions (~57) called for the chanting of Psalms after OT reading  
Entire Psalms were sung until the 5th century  
Shortened Psalm was called "Gradual" (gradus = steps)*

**Reading (NT)**

*Sunday Masses and Solemnities have a second reading*

*Always from the New Testament Letters*

*Preceded by "A reading from ..." and ends with "The Word of the Lord/Thanks be to God"*

**Sequence**

*Required on Easter, Pentecost; optional on Corpus Christi, Our Lady of Sorrows*

*Introduced in the early Middle Ages to as melodies to a sustained final "-ia" of the Alleluia*

*Originally written as prose, became poetry, and then hymns during the 12th century*

*Moved before the Alleluia in the Third Edition Roman Missal*

**Gospel Acclamation**

*Outside of Lent, always "Alleluia"*

*Alleluia = Hebrew for "Let Us Praise the Lord" (literally: praise + us + the Lord)*

*During Lent a short antiphon of praise to Jesus Christ the Word of God*

**Gospel Verse**

*Enclosed by the Gospel Acclamation*

*Unique to each day's Mass*

**Gospel Dialog**

*Second of four dialogs in the Mass*

**Gospel Reading**

*Always from one of the four Gospels*

*Proclaimed by someone in Holy Orders*

*Jesus Christ still speaks through the words of His Gospel*

*Preceded by "A reading from the Holy Gospel ..." and ends with "The Gospel of the Lord"*

*Sign of cross made by minister on the book, and then by all present on forehead, lips, and over the heart ("May the Lord be in my mind, on my lips, and in my heart")*

**Homily**

*Should be proclaimed by someone in Holy Orders*

*Should have a message in union with the Scriptures, the day, or the season*

*Can be Catechetical in nature at times*

**Creed**

*Can be either the Niceno-Constantopolitan Creed or the Apostle's Creed*

*Niceno-Constantopolitan Creed is from two councils*

*Council of Nicea (325) and Council of Constantinople (381)*

*Roman liturgy includes "God from God" and "and the Son" not in original*

*Apostle's Creed traditionally has 12 points ascribed to the Apostles*

*First referenced in the year 390 (!)*

*Recited on all Sundays and Solemnities*

**Universal Prayer**

*A litany of invocations to pray for the a) for the needs of the Church; b) for public authorities and the salvation of the whole world; c) for those burdened by any kind of difficulty;*

*d) for the local community.*

## **Offertory Chant**

*Usually from the Book of Psalms or Scripture  
Consists of an Antiphon and a Psalm  
Varies according to the season of the year of the event  
Accompanies the Offertory procession (and collection!)  
Procession died out ~12th century, but was restored after Vatican II  
Meaning of the procession is our self-surrender and self-gift to God  
From Latin "Offertorium" ~an offering  
From an ancient practice of singing the Psalms at liturgies  
Often replaced with a hymn, song, motet, or instrumental music*

## **Offertory Prayers**

*Current prayers are modeled on Jewish table prayers  
Simplification from previous complex formulae  
Bread offered first, followed by wine (co-mingled with a little water)  
Unleavened bread has been used in the West since the 9th century  
Co-mingling of water and wine has two meanings:  
(i) our nature (water) being immersed in God's nature (wine)  
(ii) the water and blood that flowed from Christ's side on the Cross  
Priest prays a silent prayer of self-offering at the end of all the prayers  
Prayers may be said aloud with a response; or silently by priest*

## **Washing of the Hands**

*From ancient practice of receiving offerings from people  
In current liturgy follows the use of incense  
Has a practical purpose (cleaning hands)  
Symbolizes interior purification  
Prayer said silently  
Verse from Psalm 51*

## **Pray Brethren**

*Calls all present to unite in common prayer  
Probably was originally a simple call to prayer ("Let us pray")  
Addresses the assembly as "brethren" ("brothers and sisters")  
By Baptism we are children of God and of the Church, the family of God  
Priest and people are bound together at the altar  
All present unite in presenting their lives as a sacrificial offering to God  
Sacrifice belongs to all those present ("my sacrifice and yours")  
Calls all those present to participate in the coming sacrifice*

## **Prayer Over the Offering**

*Second of three "Collects"  
May be particular to the day or the season  
Single petition  
Presume offerings (material and spiritual) by the whole assembly  
Look forward to the coming sacrifice  
Was said silently from the 8th century, ended with "for ever and ever" said aloud*

## **Preface Dialog**

*Third of four dialogs in the Mass*

*Continues with "Lift up your hearts" and "Let us give thanks to the Lord our God"*

*Dates back to the 3rd century*

*Found in all ancient Christian liturgies*

## **Preface**

*The first part echoes the peoples' response: "It is truly right and just, our duty and our salvation, always and everywhere to give you thanks"*

*The second part is unique to the particular preface*

*The third part calls us to unite heaven and earth in the song of the angels*

*There are prefaces for Sundays, weekdays, liturgical seasons, the Trinity, Jesus, the Holy Spirit, Mary, the Angels, John the Baptist, saints of all kinds, various feasts, rituals, commemorations. In all the current Missal has 100 prefaces.*

*The oldest Missal had 267 prefaces, reduced to 54 in the 5th c., and 10 in the 7th c.*

## **Holy, Holy, Holy**

*Sublime hymn of praise to the Holy Trinity (the "thrice holy")*

*Scriptural references to Isaiah 6:3, and Isaiah 52:7*

*Two parts: (1) praise of the Trinity by the angels, (2) praise of Christ our Savior*

*Hosanna is a Hebrew term - a supplication for help and success*

## **Eucharistic Prayer**

*Traces its roots to the ancient Anaphora prayers (Anaphora = a carrying back)*

*Like Passover, the Eucharistic Liturgy is a mystical return to the Upper Room and Calvary*

*Prayers for leaders, the living, the dead, those present*

*Prayer for the Holy Spirit to consecrate the bread and wine*

*Prayer for the Holy Spirit to consecrate those gathered and all people*

*Central to this prayer are the "Words of Institution" from Jesus at the Last Supper*

*Scriptural: in the Synoptic Gospels and the Letters of St. Paul*

## **Memorial Acclamation**

*The priest acclaim: "The Mystery of Faith"*

*The people respond acknowledging Christ's sacrifice on the Cross*

## **Doxology**

*Doxology (doxo=glory+logy=words)*

*Once again praise the Most Holy Trinity (started with the Holy, Holy, Holy)*

*"Through ... with ... in" reveals our intimate relationship with Jesus Christ*

*"Through him" Jesus is our mediator with God the Father*

*"With him" the Church as Christ's mystical body join him in praise of God*

*"In him" through Baptism we are in Christ and able to praise the Father*

*Has its roots in the most ancient liturgies*

*Parallels Jesus' "It is completed" on the Cross*

## **Great Amen**

*The people acclaim "Amen" (Hebrew "So be it, I believe")*

*Indicates the participation of all in what has just been done on the altar*

*Recounted by St. Justin Martyr (+150) in his Apologia (explanations) of the Faith*

## **Our Father**

*Part of the Mass since Apostolic times*

*Scriptural found in Matthew 6:9ff, and Luke 11:1ff*

*Moved to its present position by Pope St. Gregory the Great (+604)*

*Before then was at the Fraction Rite*

*Tertullian (2nd c.) says this prayer is brief in words, full of thoughts. He called it "the abbreviated Gospel"*

*Contains seven petitions directed toward:*

*A. God's power and majesty*

*i. His Name*

*ii. His Kingdom*

*iii. His Will*

*B. Our Salvation*

*iv. Our daily bread (Jesus in the Blessed Sacrament)*

*C. Our human weaknesses*

*v. Our Sins*

*vi. Our Temptations*

*vii. Our Evil*

## **Embolism**

*Embolismus = insertion, addition, appendix*

*This prayer is a plea for deliverance from all evil and a request for peace and mercy*

*Sometimes called the "Liberate nos" from the Latin for "Deliver us"*

*Prayer used since the earliest Christian times*

*Response, "For the kingdom ..." comes from Eastern liturgies; added after Vatican II*

## **Sign of Peace**

*First part is a prayer for peace*

*St. Augustine (+430) says: "For so great is the gift of peace, that even in worldly and mortal things nothing more pleasant can be heard, nothing more desirable can be longed for and nothing better can be found."*

*Peace is both external and internal - interior peace is a gift of the Holy Spirit*

*Second part is the exchange of a sign of peace*

*"The peace of the Lord be with you always/And with your spirit."*

*Romans 16:16, "Greet one another with a holy kiss"*

*In the Roman Rite has always been before Communion*

*In other rites, is often before the Consecration*

*By the 13th century was no longer a kiss, and later was only exchanged by the ministers*

*Restored after Vatican II*

## **Lamb of God**

*Pope Sergius I (+701) ordered the singing of the Lamb of God during the fraction rite*

*The phrase "Lamb of God" only occurs in John's Gospel and in the Book of Revelation*

*Pope Innocent III (+1216) changed the final repetition to "Grant us peace"*

*Jesus is our Passover Lamb and Lasting Sacrifice*

## **Behold the Lamb of God**

*Taken from the words of John the Baptist in John's Gospel (Jn 1:29)*

*Added admonition from Rev 19:9, "Blessed are those called to the supper of the Lamb"*

## **Lord I Am Not Worthy**

*Statement of profound humility*

*Taken from Matt 8:8, the Centurion's words to Jesus*

*Also the words of St. Peter in Luke 5:8, "Depart from me, O Lord, for I am a sinful man"*

*While declaring unworthiness, expressing confidence that Christ can heal us from sin*

## **Communion Chant**

*Usually from Scripture, sometimes from a Psalm*

*Consists of an Antiphon and a Psalm*

*Varies according to the season of the year of the event*

*Accompanies the Communion procession*

*From an ancient practice of singing the Psalms at liturgies*

*Often replaced with a hymn, song, motet, or instrumental music*

## **Communion**

*"The Body of Christ/Amen" shortened from previous formula which did not have a*

*response: "May the Body of our Lord Jesus Christ keep your soul safe for eternal life."*

## **Prayer After Communion**

*Admonition to all present to unite in prayer "Let us pray"*

*Third and last "Collect" in the Mass*

*Usually refers to our reception of Holy Communion*

*Petition for a generous outpouring of the graces of the Blessed Sacrament in our lives*

## **Announcements**

*Brief announcements may be made before the Final Blessing*

## **Final Blessing**

*Fourth and last dialog of the Mass, precedes the blessing*

*May be simple or solemn*

*Simple blessing: "May Almighty God bless you, the Father + and the Son and the Holy Spirit/Amen."*

*Solemn blessing is preceded by "Bow down for the blessing."*

*Solemn blessing can either be a short prayer over the people - each day in Lent has its own formula; and there are other formula in the blessings in the Missal; or it may be a three-fold blessing formula which are also found in the blessings in the Missal for various seasons and feasts*

## **Dismissal**

*"Go forth the Mass is ended/Thanks be to God."*

*Formerly only used when the liturgy was of a joyful character, now used at all Masses*

*Alternate formulae in third edition of the Roman Missal*

*"Go and announce the Gospel of the Lord"*

*or "Go in peace glorifying the Lord by your life"*

*or "Go in peace"*