

DIocese of Salford

HOPE

IN THE FUTURE

LIVING THE SUNDAY EUCHARIST

STAGE 3

LIVING THE SUNDAY EUCHARIST



THE ORDER OF MASS

This booklet is a guide to Sunday Mass, to help us understand more about what we say and do, appreciating the richness of the Sacred Liturgy, so that we have a deeper spiritual experience and a more profound meeting with Jesus as we take part fully in our celebration.

On the left you will find the most common texts of the Mass on Sundays, with the people's parts printed in **bold**. On the right are some explanations, interpretations and guides to the words and actions of the Mass. You will also find references to scripture—so many of the words of the liturgy come straight from the Bible, and you will find some of them listed here (in blue).

THE INTRODUCTORY RITES

THE SIGN OF THE CROSS

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

GREETING

The Lord be with you.
And with your spirit.

PENITENTIAL ACT

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.

THE GLORIA

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.

All our prayer starts with these words—what we do is done “in the name” of God. We mark ourselves with the cross of Jesus, the sign of our salvation and the New Covenant in His precious blood.

The greeting is not a simple “good morning”, but a mutual acknowledgment of the presence of Christ in the Assembly and the priest.

“The Lord be with you” (2 Timothy 4:22)

We take a moment to reflect on our lives and ask again to know God’s mercy. We prepare for Mass by being honest, humble and aware of our need of God. This is a beautiful moment where we ask for the prayers of our sisters and brothers in Church this morning.

**“If we confess our sins, he who is faithful and just will forgive us our sins, and cleanse us from all wickedness.”
(1 John 1:9)**

Having received God’s mercy, we can now praise God, echoing the angels’ song at the birth of Christ:

**“Glory to God in the highest heaven, and on earth peace for those he favours” -
(Luke 2:14)**

We reserve the Gloria for special occasions, as a song of joy and praise; it is omitted in Advent and Lent.

“Behold, the Lamb of God, who takes away the sin of the world.” (John 1:29)

“He will be great, and shall rightly be called Son of the Most High.” (Luke 1:32)



THE COLLECT

The priest says the Opening Prayer, to which all reply **“Amen”**

This prayer is called “Collect” because in the silence after “Let us pray” we are to collect our thoughts and prayers for Mass this week.

THE LITURGY OF THE WORD

SCRIPTURE READINGS

There are two Scripture readings at Sunday Mass, first from the Old Testament (New Testament in Eastertide) and the Second normally from one of the letters of Saint Paul, Saint Peter or Saint John. Each reading ends:

The Word of the Lord.

Thanks be to God.

“The Word was with God and the Word was God.” (John 1:1)

Mass nourishes us in two ways: later we will eat and drink as Jesus gives us his Body and Blood, but first we are nourished by the Word of God—readings from the Bible, selected by the Church, so that we may hear and understand.

“Thanks be to God through Jesus Christ our Lord!” (Romans 7:25; cf. 1 Corinthians 15:57)

The Psalm should be sung, since it acts as a meditation on the Word of God, allowing us space and time for this Word to speak to our hearts.

RESPONSORIAL PSALM

The Psalm between the readings is taken from the book of Psalms or a Cantic from another book of the Bible. It is always a song from the Sacred Scriptures.

“... the voice of a great multitude... crying, ‘Hallelujah!’” (Revelations 19:6)

GOSPEL ACCLAMATION

Alleluia, alleluia!

We stand and sing “Alleluia” (except in Lent) to greet the high point of the Liturgy of the Word. “Alleluia” is Hebrew for “Praise the Lord!” Before the Gospel, we trace a small cross on our foreheads, lips and chest. This is another physical outward sign of an inward prayer: “Lord may your word always be on my mind, my lips and my heart.”

GOSPEL

The Lord be with you.

And with your Spirit.

A reading from the Holy Gospel according to N.

Glory to you, O Lord.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

In the Homily the priest helps us to understand the message of the Word of God, and its relevance to our daily Christian lives.

THE HOMILY

THE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

The Creed (from the Latin “Credo”, “I believe”) is our statement of faith, which we share with Christians throughout the whole world. It is what binds us together as one family in faith.

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

“For in him all things were created all things in heaven and on earth, the visible and the invisible.” (Colossians 1:16)

“All things were made through him, and without him nothing came to be.” (John 1:3)

us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. 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.

PRAYER OF THE FAITHFUL

Lord, in your mercy.

Hear our prayer.

In England and Wales we add the "Hail Mary", asking Our Lady to join in all our prayers, both those spoken aloud and

"Christ died for our sins as Scripture says; that he was buried; that he was raised on the third day according to the Scriptures." (1 Corinthians 15:4)

"They were all filled with the Holy Spirit." (Acts 2:4)

"...the Spirit of truth that proceeds from the Father." (John 15:26)

"You are Peter, and on this Rock I will build my Church." (Matthew 16:18)

"There is one body and one Spirit, ...one Lord, one faith, one baptism, one God and Father of us all..." (Ephesians 4:4-6)

Nourished by the Word, strengthened in unity by the Creed, we pray together for the needs of the Church and the World. We also pray for each other, and local and personal intentions. The most important part is the silence where we speak to God in our hearts, offering prayers for the intentions announced to us.

THE LITURGY OF THE EUCHARIST

those in the silence of our hearts.

PREPARATION OF GIFTS

If the prayers over the bread and wine are spoken aloud, the response is:

Blessed be God forever!

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

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.

This is the beginning of our offering—we make a spiritual sacrifice to God together with Jesus. We place our prayers, worries, thoughts and gifts into the bread and wine that are brought forward. We are generous in the collection. We think of a weekly present to give to God.

"Blessed be God for ever and ever. Amen!" (Romans 9:5)

"... let us offer to God acceptable worship, with reverence and awe." (Hebrews 12:28)

EUCCHARISTIC PRAYER

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

The priest sings or says the PREFACE, then all sing:

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!

The priest continues the prayer, praying for the descent of the Holy Spirit on the gifts. He says the words of the Lord at the Last Supper, showing the Bread and Wine as they become the Body and Blood of Christ.

Then all acclaim the “mystery of faith”:

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

The prayer continues: the priest prays for the assembly, the Church throughout the world (especially our Pope and Bishops), and for those who have died. The pray concludes with the Great Doxology and Amen:

Through Him, and with Him, and in Him, O God, Almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever. **Amen!**

The Eucharistic Prayer is the high point of the Mass. The priest speaks the prayer on behalf of the whole assembly, offering thanksgiving to God for all his wonderful works. The introductory dialogue invites everyone into the prayer, by raising our minds and hearts in joyful thanksgiving, which is our duty before the God of such love.

“One cried out to the other: ‘Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!’” (Isaiah 6:3)

The “Holy Holy” (“Sanctus” in Latin) is a song of jubilation that we sing in company with all the Saints and Angels in Heaven.

There are several different versions of the Eucharistic Prayer, but they all have the same elements: after praising God we call on the Holy Spirit to descend on the gifts (which is marked by a special gesture of the priest’s hands and the ringing of bells) to change them for us into the Body and Blood of Christ.

Every Eucharist Prayer also has the **Institution Narrative**, where we repeat the words Jesus said over the bread and wine at the Last Supper: we believe that what Jesus said happens, and the bread and wine change to become his Body and Blood. This is not *transformation*—a change in what they look like, but *transubstantiation*—a change in the very substance of bread and wine, what they truly are, whatever their outward appearance.

“For as often as you eat this bread and drink the chalice, you proclaim the death of the Lord until he comes.” (1 Cor 11:26)

Each prayer then continues with prayer of intercession for the Church, the pope and bishops, all the faithful, and our deceased brothers and sisters. It comes to a glorious conclusion, as the priest lifts the Body and Blood of Jesus high in a gesture of offering to God the Father, just as Jesus himself offered his Body and Blood in sacrifice for us all on the cross.

“For from him [God] and through him and to him are all things. To him be glory for ever. Amen.” (Romans 11:36)

The Great “Amen” is our affirmation of the whole Eucharistic Prayer.

THE COMMUNION RITE

THE LORD'S PRAYER

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.

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 Saviour, Jesus Christ.

THE DOXOLOGY

For the kingdom, the power and the glory are yours now and for ever.

THE SIGN OF PEACE

The peace of the Lord be with you always.

And with your Spirit.

Let us offer each other the sign of peace. *(We all then offer each other a gesture of sharing the Peace of God; saying Peace Be With You)*

BREAKING OF BREAD

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.

INVITATION TO COMMUNION

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

The Our Father is the prayer taught to us by Jesus (Matthew 6:9-13): it is our family prayer, that teaches us that God wants mercy to be central in our lives and that God is here for us!

“Pray then like this: 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 debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil.” (Mt 6:9-13; cf. Luke 11:2-4)

“... to the only God, our Saviour through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever. Amen.” (Jude 25)

The Sign of Peace is an ancient gesture where we express our desire to be in Communion with Jesus and with each other.

“Peace I leave with you; my peace I give to you.” (John 14:27)

Before Holy Communion the bread which is His Body is broken, so that we, though many, may share in the one loaf, and so become one in the one Christ. During the breaking of bread we sing a hymn acknowledging that Jesus is the perfect Lamb of sacrifice, whose death has freed us from the slavery of sin and opened the path to heaven.

“...he saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’” (John 1:29)

Kneeling is an act of great reverence, humility and devotion, which acknowledges that here is something beyond our human experience, something transcendent and miraculous. Those unable to kneel should sit or stand reverently, bowing the head.

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

HOLY COMMUNION

Those receiving Holy Communion approach in procession; when the priest or minister says "The Body of Christ", reply "**Amen**" and receive communion reverently.

Similarly, if holy communion is received from the chalice, when the priest or minister says "The Blood of Christ", reply "**Amen**" and receive communion reverently.

POST COMMUNION PRAYER

"...the centurion sent friends to tell [Jesus], 'Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.'" (Luke 7:6-7; cf. Matthew 8:8)

We now go up to receive the body and blood of Christ, again saying "Amen" when we do to show that we believe and accept that this is not bread and wine, but truly the Body and Blood of Jesus.

If you are not Catholic or have not received your First Holy Communion or are not receiving communion for any personal reason, you are invited to come up for a prayer of blessing which you indicate by crossing your arms across your chest. The blessing asks that you may know the comforting presence of Jesus in your life.



THE CONCLUDING RITES

BLESSING AND DISMISSAL

The Lord be with you.
And with your spirit.

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

Go forth, the Mass is ended.
Thanks be to God!

At the end of Mass we receive a blessing from the Priest and are sent out into our communities to share all we have received. Share God's forgiveness, His word and teachings, His presence now in us, His message of mercy and hope and that we belong together as one family.

"And Jesus said to them, 'Go into all the world and preach the gospel to the whole creation.'" (Mark 16:15)
"Thanks be to God for his inexpressible gift!" (2 Corinthians 9:15)

MAKING THE MOST OF THE MASS



“On that day, when those invited come to feast at the supper of the Lamb, on that day, when worshippers thunder mighty Alleluias, when the Lamb marries his bride in white linen, and when those who hold

the testimony of Jesus witness his triumph—there will be joy, celebration, music, silence, dialogue, acclamation, and prayer. All will be swept up in the glory of God. No one will have to learn what to do! But until that day, we mortals gather at the supper of the Lamb on earth, in houses of worship, with our flawed capabilities to worship God as best we can and to give thanks for the greatest miracle of all—the marriage of Christ with the Church, the Eucharist, the banquet in which we feast with delight on the Lamb of God who unites with us. For now, we all have to learn what to do.” (Paul Turner “At the Supper of the Lamb”)

The vision above should help us realise what we are doing at Mass. In the ancient prayer “*O sacrum convivium*”, Mass is described as “*pignus futurae gloriae*” - “the pledge of future glory.” Our Sunday Mass is literally a foretaste of heaven!

Saint John’s vision in the book of Revelation may also help us to appreciate the Mass more: “**After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in**

white, with palm branches in their hands. They cried out in a loud voice, saying, ‘Salvation belongs to our God who is seated on the throne, and to the Lamb!’ And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, ‘Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever! Amen.’ (Revelation 7:9-12)

When we enter into Sunday Mass we are somehow stepping out of our own space and time, into God’s space and God’s time: we will be present at the Last Supper and tasting the glories of the future. We will be caught up in the worship of the Body of Christ, the Church, through space and time, one with the Apostles and early martyrs, one with the faithful still unborn, one with Catholics at Mass in Washington and Westhoughton, Rome and Rochdale, Mumbai and Manchester, and everywhere in this and any world.

While we step out of our space and time, we do not forget it—we bring it with us. Just as the Eternal Word took our flesh to become truly human in the Incarnation, so we bring our joys and sorrows (and those of the world in which we live) to be caught up in the banquet and sacrifice of the New and Eternal Covenant in Jesus—we bring the world to Mass to be redeemed. And when we leave, we too have been changed—we have become what we receive, the Body of Christ, walking into a needy world once more to bring comfort and hope and healing and forgiveness to everyone we meet.

The Mass is like nothing else on earth. Value it. Treasure it. Love it. And above all let it always be the most profound and moving encounter with Jesus our loving Lord.