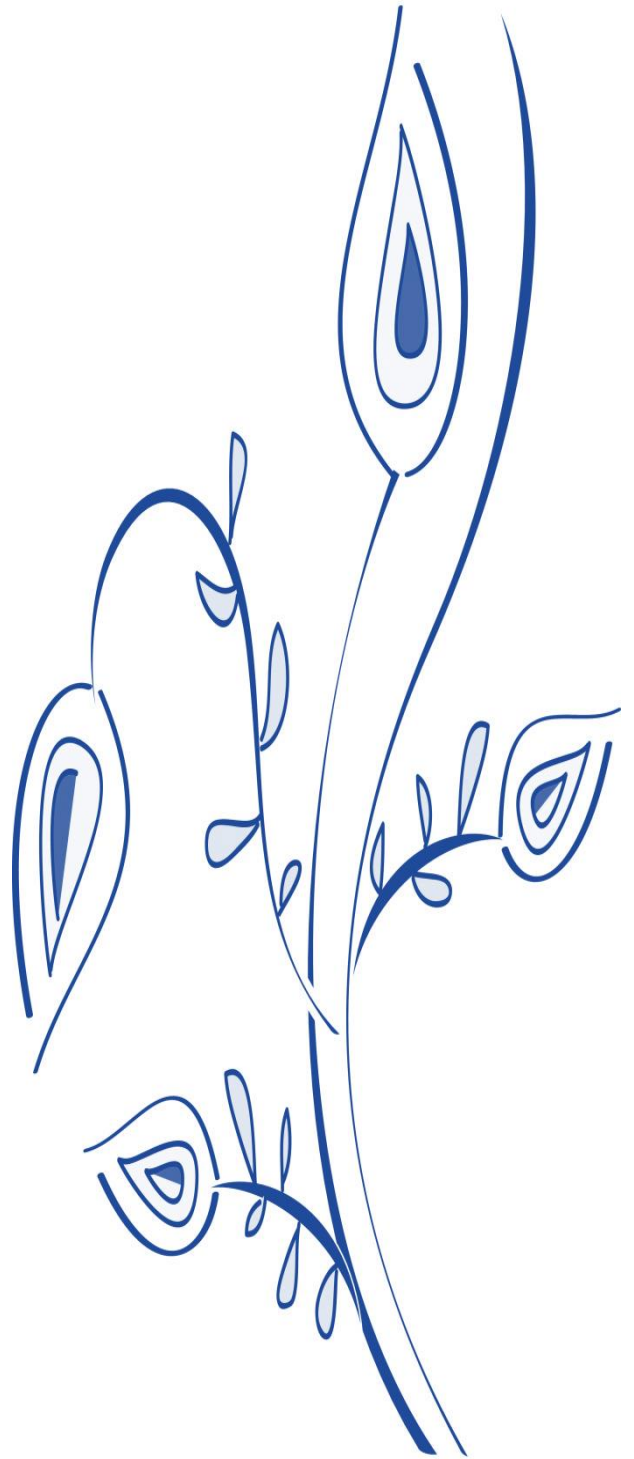


A Guide to the Mass

As Christ is present in the Eucharist to give us food, he is present also when the Scriptures are proclaimed to offer his message of redemption and to arouse faith in those who hear message.

*“Faith them comes through hearing,
and what is heard is the word
of Christ.”*

[Romans 10:17]



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INITIATION**

Catholic Archdiocese of Perth

The Mass

Over history, the Mass has taken on various shapes, mostly reflecting the society of the time. As it has developed it has retained the core of what St Justin the Martyr (150 A.D) describes as the Sunday gatherings of the early Church. These include;

- Followers in the early Church of Jesus Christ assembled on a Sunday (The day of the resurrection)
- They shared the life and ministry of Jesus, the writings of the Apostles and shared the Hebrew Scriptures
- The community leader explained the readings in a Homily
- They prayed together for the whole community
- They shared the 'Sign of Peace' acknowledging their gathering as one body in communion of the spirit, God, self. Others
- The Eucharist was celebrated (the actions and words of Jesus at the last Supper)
- Alms were gathered for the less fortunate amongst them

The Basic Structure of the Mass

The Mass is made up of the two parts, the Liturgy of the Word and the Liturgy of the Eucharist, which are so closely interconnected that they form but one single act of worship.

The Basic Structure of the Mass has four parts: two main parts and the two framing rites:

1. Introductory Rites
2. Liturgy of the Word (Biblical Readings, Homily, Creed, Intercessions)
3. Liturgy of the Eucharist (Preparation, Eucharistic Prayer, Communion Rite)
4. Concluding Rites

On Entering the Church

As we enter the church, we find a vessel filled with water. It is customary to dip our fingers in the water and bless ourselves with the Sign of the Cross. This ritual is a reminder of our Baptism: We were baptised with water and signed with the cross.

Use of Water

Christians are baptised with water and signed with the Cross. Water is a reminder of our Baptism: it is Baptism that brings us to Church.

The Sign of the Cross

The Sign of the Cross, for many, is the first Christian gesture learnt in childhood. The Sign of the Cross is an integral part of Christian life. In Christian tradition the Sign of the Cross is an important part of both personal and public prayer. It's a vital part of liturgical and sacramental celebrations.

The practice of signing oneself stems from the earliest days of Christianity. Just as slaves had the name of their master tattooed or branded on a visible part of their body, usually the forehead, so that all would know to whom they belonged, Christians marked or sealed their forehead with the Sign of the Cross as an outward mark that they were a follower of Jesus Christ.

The Sign of the Cross is first and foremost a prayer through which we call God's blessing upon us. It is the most frequently used prayer for Christians. When we make the Sign of the Cross, we mark ourselves as Christians and it becomes a visible expression of our belief in the Trinity – God the Father, God the Son and God, the Holy Spirit.

How to make the Sign of the Cross

Using the right hand (left can also be used) we touch the forehead and pray

In the name of the Father,

Then touch the chest and pray

and of the Son,

Next cross touching the left shoulder and then the right shoulder and pray

and of the Holy Spirit,

Finish with hands joined together and pray

Amen.

When we touch our forehead, heart, and shoulders in the name of God, we invite God to bless us. Each time we sign ourselves with the Sign of the Cross we are drawn into a deeper relationship with God.

Genuflection

In medieval Europe, it was a custom to go down on one knee (to genuflect) before a king or person of rank. This secular mark of honour gradually entered the Church, and people began to genuflect to honour the altar and the presence of Christ in the tabernacle before entering the pew.¹ This is still the case today. To genuflect, bend one knee to the ground facing the tabernacle.

Tabernacle

The tabernacle is the place where the Body of Christ is reserved. That is the consecrated (blessed) hosts from a previous Mass. The consecrated hosts which Catholics believe is the Body of Christ are used to bring communion to the Sick and dying. The red lamp near the tabernacle reminds us that Jesus is present in the tabernacle.

¹ A Walk Through the Mass. 2013 p.1

THE ORDER OF MASS

INTRODUCTORY RITES

[stand]

[Coming together, is at the heart of our Sunday worship. The reason behind each of the ritual actions of the first part of the Mass can be found in this word: gathering. The purpose of these rites is to bring us together into one body—the Body of Christ—ready to listen to God’s word and to break bread together.²

Entrance Procession and Entrance Hymn

[As the Priest approaches the sanctuary with the ministers and venerates the altar, the congregation stands and join in the Entrance Song. This is an expression of being together as a people, a people to who have gathered in response to God’s invitation³]

[Venerating the altar at the beginning of Mass is an act of greeting which reminds us that the common table is holy and sacred to the action of the people assembled. The priest venerates the altar in the name of all.⁴]

Greeting

[The priest begins with the sign of the cross, as a way of saying that we all belong to Christ. We acknowledge that we are in the presence of God.]

Make the Sign of the Cross together with the congregation.

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

All Amen.

Priest The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit be with you all.

All And with your spirit.

[The priest or another minister may then briefly introduce the Mass of the day, saying something about the readings, the feast, and/or the special occasion being celebrated.]

² A Walk Through the Mass.p.1

³ XXXXXXXXX

⁴ XXXXXXXXXXXXXXX

Penitential Act

[The act of penitence is prayed by the whole community. As we begin, we recognise our sinfulness and our need for and our dependence on, the mercy and forgiveness of God⁵.]

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,
*strike breast to express the intention and spiritual attitude of the
participants*⁶
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.**

Catholics acknowledge Mary and the saints who are with Christ in Heaven; thereby we ask them to intercede or pray for us, since they have attained our hope for the future, that is, salvation with God in Heaven. Catholics do not worship Mary and the saints but through their intercession we are reminded of their faithfulness in living the Gospel. Mary is venerated because she is The Mother of God, and holds a special place in the Catholic faith.

⁵ Walk Through the Mass. p.2

⁶ General Instruction of the Roman Missal (GIRM) 2007. 42.

Kyrie

[The Kyrie is the only Greek prayer in the Mass. It moves us from the penitential prayer to mercy. In it we seek God's help, all the while praising God's mercy.]

Priest Lord, have mercy. Or Kyrie, eleison.
All Lord, have mercy. Kyrie, eleison.

Priest Christ, have mercy. or Christe, eleison.
All Christ, have mercy. Christe, eleison.

Priest Lord, have mercy. Or Kyrie, eleison.
All Lord, have mercy. Kyrie, eleison.

Gloria

[This prayer is a song of praise. It is taken from the Angel's hymn of praise of Jesus' birth to the shepherds in the field in Luke's gospel (2.13)]

**All 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.**

The Collect

[The Collect is the opening prayer of the Mass bringing to mind that the community gathered stands in the presence of God.]

All **Amen.**

LITURGY OF THE WORD

[Sit]

When we gather at a friend's home for a meal, we always begin with conversation, telling our stories. At Mass, after the rites of gathering, we sit down and listen as readings from the Word of God are proclaimed. They are the stories of God's people.

[On Sundays there are three readings.

- 1. A reading from the Hebrew Scriptures (Old Testament)*
- 2. Readings from the works of the early works of the Church New testament epistle/letters*
- 3. The Gospel Reading is from the New Testament from Matthew, Luke Mark or John]*

First Reading

[The first reading is taken from the Hebrew scriptures, (Old Testament), except during the Easter season when the readings are taken from the Acts of the Apostles. In the first Reading, we hear of God's relationship with the Jewish people guiding them with mercy and forgiveness. We hear of the foretelling of the messiah and how the Jewish people prepared for this event.]

Lector The Word of the Lord.

All **Thanks be to God!**

Responsorial Psalm

[The Psalm helps the community gathered create an atmosphere of prayer, one in which all can recall what God has done and continues to do.]

Second Reading

[The second reading is taken from the letters in the New Testament. Through these readings we encounter how the early church lived out their Christian faith.]

[stand]

Alleluia or Gospel Acclamation

[Alleluia is Hebrew for praise God! Jesus comes to us in the proclamation of the Gospel and therefore we stand in honour of the Gospel reading. This is the high point of the Liturgy of the Word⁷.]

Choir or Cantor Alleluia!

All repeat Alleluia!

Choir or Cantor [verse]

Choir or Cantor Alleluia!

All repeat Alleluia!

Gospel

[The reading of the Gospel is the high point of the Liturgy of the Word.⁸ God continues to speak to us through the words of Jesus. We believe that Christ is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church⁹. We stand in respect to herald the Gospel.]

Before the Gospel Proclamation

Deacon (or Priest) The Lord be with you.

All And with your spirit.

The priest or deacon then introduces the Gospel reading while marking a small cross on his forehead, lips and heart with his thumb while praying silently that God cleans his mind and his heart so that his lips may worthily proclaim the Gospel¹⁰.

⁷ GIRM 62-63

⁸ GIRM 60

⁹ Constitution on the Sacred Liturgy 7

¹⁰ A WalkThrough the Mass p.2

Deacon (or Priest) A reading from the Holy Gospel according to... [Matthew, Mark, Luke, or John]

All **Glory to you, O Lord!**

[We then sign ourselves with the sign of the cross on our forehead, mouth and breast a gesture of our desire to grasp the words of Christ in our minds, speak them with our lips and believe them with our hearts.]

After the Gospel Proclamation

Deacon (or Priest) The Gospel of the Lord.

All **Praise to you, Lord Jesus Christ!**

Homily

[Sit]

[Homily in Greek means 'informal discourse' or conversation, while 'sermo' in Latin means 'talk'. The homily takes that word and brings it to our life situation today. The word of God is broken open so it can be received and digested by the congregation.¹¹

[Stand]

Creed (Profession of Faith)

[The creed is more than a list of things which we believe. It is a statement of our faith in the word we have heard proclaimed in the Scripture and the homily, and a profession of the faith that leads us to give our lives for one another as Christ gave his life for us¹².

The Church prays one of two Creeds in the Mass on Sundays – the Apostles' Creed (c 215) which is credited from St Hippolytus of Rome; and the Nicene Creed which comes from 2 councils, Nicaea (c 325) and Constantinople (c.381).]

¹¹ A Walk through the mass p.2

¹² p.3

Nicene Creed

All 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,
bow head for the next two lines
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.

Apostles' Creed

**All I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen**

Universal Prayer

*[The Liturgy of the Word comes to an end with the universal prayer, a prayer of intercessions. Now, as we prepare to approach the table for Eucharist, we look into the readings, and ask: Is that who we are? Does the Body of Christ present in this assembly resemble that Body of Christ pictured in the Scripture readings?! We pray that our assembly really comes to look like the Body of Christ, a body at peace, with shelter for the homeless, healing for the sick, food for the hungry.]*¹³

We pray as a Church for

- the needs of the Church,*
- for public authorities and salvation of the whole world,*
- for those burdened by any kind of difficulties, for the local community.*¹⁴

*A minister will announce the petitions, and we are usually given an opportunity to pray for the intentions in our heart, making some common response aloud like, "Lord, hear our prayer."*¹⁵

¹³ A Walk Through the Mass p 3

¹⁴ GIRM 69-71

¹⁵ A Walk through the Mass p.3

Dismissal of the Catechumens

Since the catechumens cannot receive holy communion at this point of their journey, the priest dismisses them to go and reflect on what they have just heard in the Liturgy of the Word. Dismissal is important because it has a crucial role in preparing catechumens, over time, for the eventual participation of the Liturgy of the Eucharist.

LITURGY OF THE EUCHARIST

[sit]

The Liturgy of the Word focused upon the table of the word, the lectern (the place from where the Readings of the Mass are proclaimed, the focus now moves to the altar, a place of sacrifice as well as a place from which Christians are fed.

[A Collection is now taken up. This dates back to Apostolic Tradition, ‘in regard to the collection ...save whatever one can afford’ [1Cor 16:1-3] and ‘the wealthy among us help the needy, and we always lend one another assistance.’ [St Justin the Martyr 67] ‘Today, the money collected at Mass supplies the operational needs of the parish, sustains the clergy and assists the needy.’^{16]}

Presentation and Preparation of the Gifts

[The bread and the wine with water with the collection are brought to the altar, the same elements that Christ took into his hands. It is well that money or other gifts for the poor be brought forward.¹⁷ Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord’s Supper.^{18]}

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 for ever.

¹⁶ *This is the Mass* p.49

¹⁷ GIRM 73

¹⁸ GIRM 319

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 for ever.

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

[stand]

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 Offerings

The priest then prays over the offerings and all respond...

All Amen.

Eucharistic Prayer

The prayer which follows brings us to the very centre of the Mass and the heart of our faith. Through this prayer we

- 1. We call upon God to remember all the wonderful saving deeds of our history.*
- 2. We recall the central event in our history, Jesus Christ, and in particular the memorial he left us on the night before he died. We recall his passion, death and resurrection.*
- 3. After gratefully calling to mind all the wonderful saving acts God has done for us in the past, we petition God to continue those deeds of Christ in the present: We pray that we may become one body, one spirit in Christ.¹⁹*

The word Eucharist comes for the Greek meaning thanksgiving. The Eucharistic Prayer is therefore, a prayer of thanksgiving with Judaic roots offering thanks for all God's blessings.

¹⁹ A Walk Through the Mass p.4

The Structure of the Eucharistic Prayer

Invitation

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.

Preface and Acclamation

[The Priest prays the preface the community gathered respond with the Sanctus]

Sanctus

**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.**

[The posture of the people during the Eucharistic Prayer is different in various countries and regions; in the Australia, the people normally kneel throughout the Prayer]

[kneel]

Institution Narrative: Consecration.

[The narrative of the Eucharistic prayer comes from the words spoken by Jesus at the Last Supper, the final meal Jesus had with his Apostles. The priest calls upon the Holy Spirit to change our gifts of bread and wine into the Body and Blood of Christ. He then recalls the events of the Last Supper—the institution of the Eucharist.]

Priest *Take this, all of you, and eat of it,
For this is my body, which will be given up for you.*

[The priest elevates the Eucharistic Host for the assembly to behold, after which the priest genuflects before the Body of Christ.²⁰]

According to local custom, a bell may be rung as the priest elevates the Host.²¹

Priest In a similar way, when supper was ended,
 he took the chalice,
 and, once more giving thanks,
 he gave it to his disciples, saying:
 *Take this, all of you, and drink from it,
 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.*²²

[The priest elevates the Chalice for the assembly to behold, after which the priest genuflects before the Blood of Christ.²³]

According to local custom, a bell may ring as the priest elevates the chalice.²⁴

Mystery of Faith (Memorial Acclamation)

[The community gathered offer one of the Memorial Acclamations, led by the priest, which is a short summary of the Mystery of our Faith.]

Priest The mystery of faith:
**All We proclaim your Death, O Lord,
 and profess your Resurrection
 until You come again.**

OR

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

²⁰ GIRM 274

²¹ GIRM 150

²² The Gospels of Matthew 26:26-29; Mark 14: 22-25; Luke 22: 14-2

²³ GIRM 274

²⁴ GIRM 150

OR

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

Prayer for unity and intercessions

[The Eucharistic Prayer continues. The priest continues the Memorial prayer with a series of intercessions. We pray for unity ,for the Bishop of Rome and for the bishop of the local Church; we pray for the living and the dead and especially for ourselves that through the intercession of the saints we may one day arrive at that table in heaven of which this table is only a hint and a taste²⁵.]

Doxology and Great Amen

[A doxology is a short hymn of praise giving glory to God in the name of Christ]

Priest 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.

All Amen!

²⁵ A Walk through the Mass p.5

COMMUNION RITE

[stand]

[The Communion Rite prepares the community gathered for its participation in the Lord's Body and Blood.]

The Lord's Prayer

[Jesus taught this prayer to His disciples when they asked him how to pray. Two versions of the Lord's Prayer are found in Scripture: Luke 11:2-4 and Matthew 6:9-13. Matthew's form is prayed in the Mass, gathered as sisters and brothers of Jesus to pray in unity to Our Father, drawing us into relationship with God the Father]

Priest At the Saviour's command and formed by divine teaching, we dare to say:

**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 Saviour, Jesus Christ.

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

Sign of Peace

Keenly aware that communion (the word means “union with”) is the sign and source of our reconciliation and union with God and with one another; we make a gesture of union and forgiveness with those around us and offer them a sign of peace.²⁶

In Australia the most common form of the gesture of peace is the handshake, although different practices according to region and culture are not excluded. However, it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.²⁷]

Priest 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.

All Amen.

Priest The Peace of the Lord be with you always.

All And with your spirit.

Deacon or Priest Let us offer each other a sign of peace.

[The Hebrew word for peace is ‘shalom’. Shalom the peace of living in harmony with God self, others and with nature. This is the peace that the risen Jesus offered the disciples when he appeared to them. Since the risen Christ is the source of all peace, this gesture expresses faith that Christ is present in his people. It is a call to reconciliation, unity, communion and charity.]

²⁶ A Walk through the Mass p.4

²⁷ GIRM 82

Fraction (Breaking) of the Bread

[The disciples first recognise Jesus in the breaking of the bread on the road to Emmaus. The Lamb of God is Jesus who brings forgiveness of sin, and peace of mind and soul.]

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.

[kneel]

Invitation to Communion

[The priest then shows those gathered the Body of Christ and invites all to come to the table.]

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.**

[These words are taken from the Roman Centurion whose servant was healed by Jesus [Matthew 8: 5 – 13]. We repeat this Gospel narrative as a prayer of humility, not to labour our unworthiness, but rather positively respond to Christ's invitation of love.]

Receiving Communion

The essence of Holy Communion is oneness with the Lord.²⁸

Fasting

*One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception of water and medicine, for at least the period of one hour before Holy Communion. ** The fast before receiving Holy Communion creates a physical hunger and thirst for the Lord, which in turn increases the spiritual hunger and thirst we ought to have.*

[The manner of receiving communion differs significantly between various individual parishes. People normally process to the front in lines, receive communion standing, and then return to their places in the congregation. In some cases, the ministers may go to other locations within the church to distribute communion or may even approach individuals at their places (esp. the elderly or infirm).

Communion is offered 'under both species', i.e., both the consecrated bread and the consecrated wine. It may be distributed by priests, deacons, acolytes or designated lay persons, called 'Extraordinary Ministers of the Eucharist'.

In Australia standing is the most common posture for receiving Holy Communion, though individual members of the faithful may choose to receive Communion while kneeling. When approaching to receive Holy Communion, the faithful bow in reverence of the Sacrament that they are to receive.'²⁹ Communicants are encouraged to receive the consecrated bread in their hands but may also receive communion on the tongue.

After returning to their places, the people are encouraged sit down or kneel to pray silently in our hearts, thanking and praising God and asking for all that this sacrament promises³⁰.]

²⁸

²⁹ GIRM 160

** Code of Canon 919

³⁰ A walk Through the Mass p.4

The minister who gives us the Eucharistic bread says the words ...

Minister The body of Christ.

Communicant Amen.

The minister with the cup says the words ...

Minister The blood of Christ.

Communicant Amen.

[Amen is an ancient Hebrew word for 'so be it'. It is an affirmation of belief.]

Catechumens, Candidates and those who are not Catholic, are most welcome to join the Communion Procession and receive a blessing. Simply cross your hands over your chest to indicate you wish to receive a blessing.

Prayer after Communion

[stand]

Priest Let us pray.

[All pray in silence for a while, then the priest says the Prayer after Communion. At the end, the people proclaim their consent.]

All Amen.

CONCLUDING RITES - Commissioning

[stand or seated]

[The concluding Rite urges the faithful to take what they have heard in the Liturgy of the Word and strengthened by the Body and Blood of Jesus to go forth to carry on Christ's mission of proclaiming God's word and serving others. In other words, the dismissal sends us back in our homes, communities and workplaces to be the body of Christ, doing good works, praising and blessing God³¹]

Announcements

Final Blessing

[stand]

Priest The Lord be with you.
All And with your spirit.

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

[Each person makes the Sign of the Cross]

All Amen

Dismissal

Priest or Deacon

Go forth, the Mass is ended. **OR**
Go and announce the Gospel of the Lord. **OR**
Go in peace, glorifying the Lord in your life. **OR**
Go in Peace.

All Thanks be to God.

It is customary in Australia to allow the priest to process from the Church first, remembering to genuflect to the Blessed Sacrament in the Tabernacle before we leave.

Excerpts from the English translation of The Roman Missal © 2010, International Committee on English in the Liturgy, Inc.

³¹ GIRM 90

GLOSSARY

ACCLAMATION	Short spoken (preferably sung) hymn of praise. <i>For example, Alleluia –verse before the Gospel; Holy Holy; Memorial Acclamation.</i>
ACOLYTE	A minor order in the Church on the path to the Priesthood or a man instituted by the Archbishop to serve at the altar.
ADORATION	A conscious act of recognition of the presence of God.
ALLELUIA	Ancient Hebrew word meaning <i>praise the Lord</i> .
ALTAR	The table upon which the Eucharistic Sacrifice of the Mass takes place.
ALTAR SERVER	Person who serves in the Mass.
AMBO	The stand from which the Liturgy of the Word is celebrated, also known as the Altar of the Word.
AMEN	A profound statement meaning ‘truly I believe’. The ‘ <i>Great Amen</i> ’ in the Mass is a unified response of praise in the Eucharistic Prayer.
ANTIPHON	A short verse. For example, the antiphon is the response between the verses of the Psalm.
APOSTLE	Greek meaning ‘to send’. The 12 Apostles were particularly sent by Jesus to share His mission and Good News.
APOSTLES CREED	3 rd Century Statement of Christian belief.
ARCHBISHOP	Head of an Archdiocese, that is, a set region of which he is the highest authority, pastorally, spiritually and administrator.
ARCHDIOCESE	A set region or district with particular boundaries under the authority of an Archbishop.
ASSUMPTION	Feast Day of Mary 15 th August. Traditionally we believe

	Mary was assumed into heaven after her death, both body and soul. This feast reminds us of the hope and joy of our own salvation.
BENEDICTION	Benediction of the Blessed Sacrament is a form of Liturgical worship whereby the singing and prayers of praise are made to the Blessed Sacrament as it is displayed in a Monstrance (see Monstrance). The priest or deacon concludes the worship by blessing the assembly with the Blessed Sacrament.
BISHOP	Head of a Diocese or assistant to the Archbishop.
BLESSED SACRAMENT	Bread and wine consecrated in the Mass becomes the Body and Blood of Christ.
BOOK OF THE GOSPELS	Ornate Book from which the Gospel is proclaimed.
CHALICE	The communal cup used in the Mass, always made of a worthy material; the cup maybe coated in silver or gold, which is our human recognition that what it holds is sacred and precious to us. GIRM 328 – 330
CHRIST	Greek form of the Hebrew word. The Messiah or ‘anointed one’.
CIBORIUM	The Chalice-like cup reserved for the Host with a fitted lid.
COLLECT	The Opening Prayer of Mass from which expresses the theme of the Gospel.
COLLECTION	Money or goods collected for the needy and the upkeep of the Church.
CONFESSIONAL	Separate space dedicated to the Sacrament of Confession; Penance; Reconciliation.
CONFITEOR	The prayer of penitence within the Penitential Act of the Mass beginning ‘I confess to almighty God...’
CONSECRATE	To set aside a person (priest or religious) or object for a

	sacred purpose. For example, the bread and wine offered in the Mass is consecrated, becoming the Body and Blood of Christ.
CONSUBSTANTIAL	Of the same substance or essence. Within Christianity the Trinity of the Father, Son and Spirit are consubstantial with each other, that is, they are of the one and same substance.
CORPORAL	A square of linen on which the Consecration of the Mass takes place.
COVENANT	A promise or agreement, often between 2 unequal parties, that is not restricted by time or generation.
CREED	A statement of belief, 'I believe'. Refer Apostles Creed or Niceno-Constantinopolitan Creed.
CRUET	The small vessel to hold water or wine presented in the Offertory for use in the Eucharist.
DEACON	Two kinds of Deacons exist: a man on the vocational pathway to priesthood or a permanent deacon who assists the Bishop and is able to offer the Sacraments of Baptism and Marriage and help in the Mass with proclaiming the Gospel and assisting the Priest in the Eucharist.
DIOCESE	A set region or district with particular boundaries under the authority of a Bishop.
DISCIPLE	Follower of Jesus.
DOXOLOGY	Short hymn of praise.
EPISTLE	Letters in the New Testament by: St Paul, Peter, James, John, and Jude.
EUCCHARIST	Greek meaning 'Thanksgiving'.
EVANGELIST	Writer of the Gospels, being: Matthew, Mark, Luke and John.

EXTRAORDINARY MINISTER OF HOLY COMMUNION	A person who assists the priest to distribute Communion.
FEAST	The key feasts of the Catholic Church refer to the Birth, Life, Death and Resurrection of Jesus. Many other feasts celebrate Mary and the Saints and are greater or lesser in importance, depending to what the feast is dedicated.
GENUFLECTION	Catholics bow the right knee to the floor before the Blessed Sacrament. It is customary to genuflect towards the Tabernacle in a Church on entry and prior to leaving.
GOSPEL	Four Books on the life of Christ titled after the authors: Matthew, Mark, Luke and John.
HEBREW	Ancient name of the Israelites. Also the language spoken by Israelis.
HOLY DAY OF OBLIGATION	A compulsory day to attend Mass These include every Sunday and in Australia: Christmas Day and the Feast of the Assumption 15 th August.
HOLY WATER	Water blessed by the priest, especially used in Baptism and in the fonts in the Church's entrance.
HOLY WATER FONT	Receptacle in Church entrance or foyer for holding Holy Water.
HOMILY	Presented by a Deacon or Priest in the Liturgy of the Word offering explanation of the Readings and their relation to life today.
HOST	Consecrated Bread of the Blessed Sacrament.
HYMN	Song of praise based on Scripture of sacred intention.
INCENSE	Aromatic material that gives off smoke when burned to symbolise prayer or reflect the sacredness of the priest,

	people, or object such as the Gospels or Blessed Sacrament.
LECTIONARY	A collection of the Readings in Mass for the three Liturgical Cycles A, B, C.
LECTURN	Also spelt Lectern. A sloped stand used in presentations, normally facing the assembled.
LITANY	A list of petitions to which a response is made.
LITURGY	All public prayer, rites and worship of the Church.
LITURGY OF THE WORD	The first half of Mass consisting of the 1 st and 2 nd Readings, Psalm, Verse before the Gospel, Gospel, Homily, Creed and Universal Prayer.
MARTYR	A person who has sacrificed their life for their religious belief.
MEMORIAL ACCLAMATION	Short prayer of our belief in God's saving grace.
MESSIAH	Hebrew form of the Greek word, The Christ or 'anointed one'.
MISSAL	A liturgical book which includes all the prayers and instructions for the Mass.
MONSTRANCE	The vessel which holds the Blessed Sacrament for Adoration, Benediction or Veneration. The Monstrance is made from a precious material, usually silver or gold, to be worthy as a sacred vessel.
NICENO-CONSTANTINOPOLITAN CREED	Written in 381 A.D, the Creed affirmed the divinity of Christ as fully God and Man and records the precepts of the Christian faith, inviting the world to meditate on the Trinitarian nature of God.
ORDINATION	The Rites relating to Holy Orders in reference to Deacons, Priests and Bishops.
PALL	A firm piece of board, usually covered in linen that

	covers the chalice.
PASCHAL	Greek word for Easter
PASCHAL MYSTERY	The Life, Death, Resurrection and Ascension of Jesus.
PASSOVER	Jewish Feast celebrating the night the Hebrews were liberated from Egyptian slavery. This Feast dates back to about 1300B.C and is a meal of a roasted unblemished lamb (Exodus 12:6). Jesus is now the Sacrificial Lamb freeing us from sin through His Death and Resurrection.
PATTEN	A shallow vessel to hold the bread presented in the Offertory and then the Host in the Consecration of the Mass.
PENANCE	A change of heart of the penitent.
PENITENCE	Being sorry for sinning.
PETITION	A prayer of intercession.
PREFACE	Begins the Eucharistic Prayer and is a prayer of praise and thanksgiving.
PRIEST	A man who has received Holy Orders and has ministerial leadership in the community. The Priest leads the Mass and is the only one who can offer the Consecration.
PSALM	Song or hymn from the Book of Psalm in the Old or Hebrew Testament.
PULPIT	A lectern from where the priest may preach.
PURIFIER	The small cloth used to wipe the chalice.
REAL PRESENCE	Holy Communion of bread and wine in the consecration in the Mass becomes truly, fully, and substantially the Real Presence of the Body and Blood of Jesus.

REDEMPTION	Sin is understood as our separation from God's love – through which the sacrifice of Jesus' life has repaired our relationship with God the Father.
RESURRECTION	All Christians believe that Jesus resurrected after His death by crucifixion, conquering death and giving us hope in His salvation.
ROMAN MISSAL	The text which includes all the Readings guidelines and Prayers of the Mass.
SABBATH	The holy day of the week; for Jews the Sabbath begins from sundown on Friday until sundown Saturday. Christians celebrate the Sabbath on Sunday, the day we of Jesus' Resurrection.
SACRIFICE OF THE MASS	Through the Eucharist we celebrate Jesus giving up His life in Sacrifice for the redemption of our sins.
SACRISTY	The room where the Priest and servers dress in their vestments and where the sacred vessels used in the Mass.
SALVATION	The saving grace we have received through the Paschal Mystery that is the life, death, Resurrection and Ascension of Jesus.
SANCTUARY	The elevated area of the Church where the altar, tabernacle, ambo, and presider's chair is located.
SANCTUARY LAMP	The flame located near the tabernacle reminding us that the Blessed Sacrament is present.
SCRIPTURE	The Bible
SIN	When we consciously choose to reject God and act in a manner which separates us from God.
TABERNACLE	Hebrew meaning Tent or dwelling place.
TRINITY/ TRIUNE	Threefold; coeternal; one God in three Divine Persons.

VENERATE	An action indicating reverence for Christ. For example: genuflection, bow, kissing a cross or Bible.

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