



Sunday in Ordinary Time

(Mass with Commentary)

- C: Pope Benedict XVI in a recent address when speaking of the Eucharist said: *“The Eucharist, source and summit of Christian life, unites us and conforms us to the Son of God. It also builds the Church and strengthens her unity as the Body of Christ; no Christian community can be established if it is not founded and centered in the Eucharistic celebration.”*
- C: The Mass, the ultimate act of Praise and Thanksgiving for Catholics... has evolved ceremonially and ritually over 2000 years of lived faith and tradition. In the earliest days of the Church, the Eucharist, called “the breaking of the bread” was celebrated in homes as part of a meal. When the persecution of the Church ended, special buildings were designated and built for worship. It was a custom for the community to assemble in the church before Mass to pray and prepare themselves.
- C: Today, we come to our parish church; a place that is Sacred by the very nature of what is celebrated in it’s walls; a place that is physically in the world, yet evokes a sense of the sacred that is beyond this world.

- C: When we enter our church, we cross a threshold, a threshold leading to where all are welcome, regardless of status or state in life. We are God's people, broken, yet ever being made whole, heeding the call of our Creator, recalling the words of Jesus "no one comes to me unless the Father draws him."
- C: We enter by blessing ourselves with the sign of the cross using the Holy water that recalls our Baptism in the name of the Father, Son, and Holy Spirit.
- C: Before entering the pew, we bow to the Altar giving reverence to the focal point of the Eucharistic Liturgy
- C: We pray & quiet ourselves. This sacred environment is enhanced by the use of prelude music, creating a sense of prayerfulness and leading us into the Liturgy we are about to celebrate.
- C: Once all have gathered, the Entrance Song or Entrance Chant as it is called begins. This song is sung as the priest enters with the deacon and ministers. The Entrance Song introduces our thoughts to the mystery of the liturgical season or festivity. It is meant to foster unity...that we may be of one mind and one heart, for the eucharist is to be the ultimate sign of the church's unity.

Entrance Song and Procession

- C: As the ministers reached the sanctuary; they bowed to the altar just as we did upon entering; the Book of the Gospels was carried in procession and placed upon the Altar as a sign of the intimate connection between The Word and the Eucharist. As an expression of veneration, the priest and deacon kissed the altar itself...the place where the Body and Blood of Christ is made present to us.
- C: The priest as presider, leads us in making the sign of the cross, for it is in the name of the Father, through the Son, by the power of the Holy Spirit that all liturgy is celebrated. We are greeted by the priest with a “holy greeting: The Lord be with you” to which we respond, “and also with you.”
- C: The priest briefly introduces us to the Mass of the day, highlighting the readings or a special feast that we are celebrating. We are then invited to participate in an Act of Penitence.
- C: In the Act of Penitence we recognize our own faults and failings to God and to each other, and remember our constant need for God’s mercy and compassion.
- C: The Kyrie Eleison (Lord have mercy) is begun...sometimes sung or said in the original Greek, it is one of the oldest known prayers of the Church.
- C: We then Glorify God in the Gloria, an ancient hymn in which we offer Praise and Thanksgiving to the Triune God. The Gloria is sung every Sunday except during Advent and Lent.

Priest: In the Name of the Father...

The grace and peace of God our Father and the Lord Jesus Christ be with you, R/. And also with you.

My friends, in today’s Gospel, Jesus continues to reveal his saving presence in the Eucharist. “Whoever eats my flesh and drinks my blood has eternal life.” We rely on this great mystery as we enter into the Divine Presence seeking pardon and peace.

Priest: I confess to almighty God, and to you,
my brothers and sisters, that I have sinned
through my own fault
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
to pray for me to the Lord our God

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

Cantor: *Kyrie, Eleison, R/.*
Christe, Eleison, R/.
Kyrie, Eleison, R/.

GLORIA

C: In the Collect or Opening Prayer, the Priest calls the assembly to silent prayer using the words “Let us Pray.” At this time, conscious of God’s presence, we make our own prayers for this day in our hearts...the Priest “collects” our prayers into the Collect through which the character of the celebration is expressed. The Opening Prayer is the pinnacle moment and end of the Introductory Rites.

Priest: Let us pray.... (distinct PAUSE)

God our Father....may we love you in all things and above all things and reach the joy you have prepared for us beyond all our imagining. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever, R/. Amen

Sit

Liturgy of the Word

- C: Now, prepared by the Introductory Rites we enter into the Liturgy of the Word. The Church teaches that God speaks to his people through all of Sacred Scripture, opening up to us the mystery of redemption and salvation and offering us spiritual nourishment. Christ is present when the Word is proclaimed. By our responses, spoken and sung, as well as through sacred silence, we make God's word our own.
- C: The First reading, is most commonly taken from the Old Testament. The connection between the Old Testament and New sheds light on the unity of the Hebrew Scripture and the New Test. in the unfolding of salvation history.
- C: After the First Reading comes the responsorial Psalm. An important part of the Liturgy of the Word, it corresponds to the reading and is meant to foster meditation on the word of God. The assembly is called to listen to the Psalm but also to take part in singing the response.
- C: There is always a Second Reading on Sundays. In this New Testament Reading, formerly called "the Epistle" or letter, we encounter the early Church living its Christian faith. This reading reflects the life of the early apostolic community and provides us with a **timeless example of what it means to live in Christian charity and love**

When there is a separate Liturgy of the Word for Children

C: The children between the ages of 5 and 9 are invited to a place where the Liturgy of the Word will be celebrated in a way that takes into account their young age. The readings themselves will be the same as those proclaimed from the Lectionary but from an approved source directed toward children. **They return to the assembly at the beginning of the Liturgy of the Eucharist**

First Reading
Responsorial Psalm
Second Reading

- C: Now, the Liturgy of the Word reaches its pinnacle moment: The assembly stands to greet Christ who comes to proclaim the Good News of salvation in his Holy Gospel. This moment in our liturgy is heralded by the “Alleluia.” The Alleluia is sung before the Gospel in every season other than Lent. During Lent, the Alleluia is not used because of its connection with Easter...it is replaced with another acclamation of praise.
- C: It is the deacon’s role to proclaim the Holy Gospel...he goes to the Priest asking for a blessing that he may worthily proclaim the Gospel message. The Book of the Gospels, separate from the Lectionary used for the other readings, is carried from the Altar in procession to the ambo (or pulpit.) The Deacon greets the assembly and announces the Gospel to which we respond “Glory to you, Lord.” We then make a ritual gesture by tracing a cross on our forehead, that we may open our minds to the Gospel; the lips, that we may confess it with our lips; and over the breast, that we may keep and ponder it in our heart. Once the Gospel is proclaimed all respond in words of praise to our Lord Jesus Christ.
- C: After the proclamation of the Gospel, the priest or deacon gives the homily...It is meant to nurture Christian life and to address the contemporary life of the members of the assembly in light of the Sacred Scriptures or other texts from the Mass

Alleluia
Gospel
Homily

When Catechumens and Sacramental Candidates are present:

C: Before continuing, we will call forward members of the assembly who are part of the Catechumenate...those who are seeking to be baptized into the Catholic Faith or have already been baptized in another faith tradition but wish to become Catholic. It is a type of dismissal, or sending, by which we offer our support to them as they reflect on the scriptures we have all just heard proclaimed. This is done before the Profession of Faith and Prayer of the Faithful because they have not yet made their Profession of Faith and the Prayer of the Faithful is a duty of only Baptized Catholics.

C: The Profession of Faith or Creed is the response of the assembly to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily...it is a confession of the great mysteries of our faith.

C: We bow during the words “by the power of the Holy Spirit He was born of the Virgin Mary and became Man” this gesture honors the incarnation as the most sacred moment of all creation.

C: Then, affirmed in our faith by the recitation of the Creed, we exercise the office of our baptismal priesthood, offering prayers to God for the salvation of all. The petitions are offered for the holy Church, for civil authorities, for those weighed down by various needs, for all people and for the salvation of the whole world...they express the prayer of the entire community. The priest celebrant introduces the intentions or General Intercessions and they are concluded with a prayer.

Stand

Creed

Prayer of the Faithful

General Intercessions

Presider: Let us pray, confident that God, who nourishes us with bread from heaven, hears our prayers.

1. That the Church may be seen by the world as the house of wisdom, where the simple are welcomed to share the feast of faith and charity, we pray to the Lord.
2. That there may be understanding and a common willingness to work for peace and stability in Iraq, Israel, Lebanon, Gaza and throughout the Middle East, we pray to the Lord.
3. That those who serve in the military may be kept safe from harm's way...and that those who are separated from their family, may be strengthened and comforted, we pray to the Lord.
4. That there may be adequate assistance for all who are in need of protection from dangerous weather, brush fires, drought and natural disasters, we pray to the Lord.
5. That by sharing in the celebration of the Eucharist, the world may be fed...the naked may be clothed...the poor may be satisfied...and all may be reconciled, we pray to the Lord.
6. For all of us gathered here, for our sick and dying, the safety of travelers, and for the prayers we now make in silence (PAUSE) we pray to the Lord.
7. For and for all who have died, we pray to the Lord.

Presider: Bounteous God, you nourish us with food and drink from your own table and invite us to share in your life. Hear these our prayers that we might be strengthened for our journey home to you. We ask this through Christ our Lord, R/. Amen.

Liturgy of the Eucharist

- C: At the beginning of the Liturgy of the Eucharist, the faithful people of God bring the gifts, which will become Christ's Body and Blood, in procession to the altar. Historically, the faithful brought forward from their own possessions the bread and wine intended for the Liturgy. They also brought forth other foods for their own use and for the poor as well as gifts of money for the poor and for the Church.
- C: The procession, accompanied by the Offertory chant, continues at least until the gifts of bread and wine have been placed on the altar.
- C: The "procession of the gifts" is a powerful expression of the participation of all present in the Eucharist and in the social mission of the Church. It has great spiritual value...for it is the expression of a humble and contrite heart...a true offering in charity and in Love...the expression of our stewardship of the many gifts God has given us when we return those gifts to God with increase . . . a selfless act... representing the kind of humility that is necessary to enter into this "holy exchange" with God...for it is by dying to self that we can truly offer our lives with Christ, who offered himself upon the cross.
- C: As the priest receives the gifts of the faithful, the bread and wine are placed on the altar. The servers have prepared the altar by placing a corporal, purificator, Missal and chalice upon it. A corporal is the white cloth upon which the bread and wine are placed. A purificator is a type of napkin used when the Sacred Blood of Christ is present.

- C: The wine is poured into the chalice, mixed with a drop of water. In the ancient world, wine was regularly tempered with water...however what was a typical practice became in a ritual sense, a mystical symbol between Christ (the wine) and the Church (the water) and between the divinity of Christ and humanity. This is made explicit in the prayer the deacon prays inaudibly as he pours the wine and a little water into the chalice: "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity."
- C: The prayers used during this part of the rite are reminiscent of Jewish table prayers. They are prayers to God, praising God for the gift of the creation of the world from which the bread and wine have come. The priest prays the prayers of blessing as he raises the bread and then the wine "Blessed are you Lord God of all Creation..." The taking and raising of the bread and wine by the priest is expressed primarily by the action itself and the blessings are said inaudibly; however if there is no music being played, they may be said aloud...to which the people respond with the words "blessed be God for ever."
- C: Once the gifts have been prepared, the priest washes his hands. This is a symbolic action that originates from what was quite often a necessity for the priest after receiving the bread and wine and incensing them. We now interpret the washing of hands as a symbolic expression of our need for inner purity...as well as the personal preparation of the priest as he prays, privately "Lord wash away my iniquity; cleanse me of my sin."
- C: Once the Gifts have been prepared, the assembly stands. The priest celebrant invites us to pray using the words "Pray brothers and sisters that our sacrifice may be acceptable to God the Almighty Father...to which the people respond.
- C: The priest then leads us in the prayer over the gifts. We make the prayer our own with the acclamation...Amen!...highlighting the fact that this offering is made by the whole assembly.

Priest: Pray my brothers and sisters that our Sacrifice may be acceptable to God, the Almighty Father. *R/. May the Lord accept the sacrifice....*

Prayer Over the Gifts

Priest: Merciful God, the perfect sacrifice of Jesus Christ made us your people. In your love, grant peace and unity to your Church. We ask this through Christ our Lord, R/. Amen

BEFORE “the Lord be with you...” the following commentary is read.

C: Now the center and summit of the entire celebration begins: The Eucharistic Prayer. It is prayed by the priest celebrant in the name of the entire assembly. Because of the solemn nature and importance of the Eucharistic Prayer the priest may sing all or certain parts of it. This applies particularly to the Preface, Sanctus, (Holy, Holy,) the Mystery of Faith and the Amen.

C: The Eucharistic Prayer begins with a dialogue between the priest and the assembly. We are greeted with “the Lord be with you” and invited to lift up our hearts to the Lord.

C: The prayer has specific parts:

the Thanksgiving, especially in what is called “the preface;”
the Acclamations...in the Sanctus, Mystery of Faith and Amen;
the Epiclesis...which is the invoking of the Holy Spirit;
the Institution narrative and consecration...the words and actions of Christ himself;
the Anamnesis...or memorial of the life, death, resurrection and ascension of Christ;
the Offering...where we offer the Body and Blood of Christ, together with our own lives;
the Intercessions...praying that the fruits of this sacrifice may be experienced throughout the Church and the world...The Blessed Virgin Mary and the saints are named as prime example of the fruits of this sacrifice...
it concludes with the Doxology, beginning with the words “through him, with him, in him...” glorifying God...with the assembly’s confirmation and ratification, “Amen!”

Eucharistic Prayer II

Priest: The Lord be with you. R/.

Priest: Lift up your hearts. R/.

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

**Priest: Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.**

**Through his cross and resurrection
he freed us from sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood,
a holy nation, a people set apart.**

**Everywhere we proclaim your mighty works
for you have called us out of darkness
into your own wonderful light.**

**And so, with all the choirs of angels in heaven
we proclaim your glory
and join in their unending hymn of praise:**

Sanctus

**Priest: Lord, you are holy indeed,
the fountain of all holiness.**

**Let your Spirit come upon these gifts to make them holy,
so that they may become for us
the body + and blood of our Lord Jesus Christ.**

**Before he was given up to death,
a death he freely accepted,**

**he took bread and gave you thanks.
He broke the bread,
gave it to his disciples, and said:**

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

**Priest: When supper was ended, he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples, and said:**

*Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.*

*It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.*

Priest: Let us proclaim the mystery of faith, *R/. Christ has died...*

**Priest: In memory of his death and resurrection,
we offer you, Father, this life-giving bread,
this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.
May all of us who share in the body and blood of Christ
be brought together in unity by the Holy Spirit.**

**Priest: Lord, remember your Church throughout the world;
make us grow in love,
together with Benedict our Pope,
Thomas our Bishop, Norbert our Bishop Emeritus,
and all the clergy.**

**Priest: Remember our brothers and sisters
who have gone to their rest
in the hope of rising again;
bring them and all the departed
into the light of your presence.
Have mercy on us all;
make us worthy to share eternal life
with Mary, the virgin Mother of God,
with the apostles, St. Margaret Mary and with all the saints
who have done your will throughout the ages.
May we praise you in union with them,
and give you glory
through your Son, Jesus Christ.**

**Priest: 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, *R/. Amen***

The Communion Rite

C: The Communion Rite leads us from one high point: the Eucharistic Prayer, to another: our sharing in Holy Communion. The Eucharist is a meal...the Paschal Feast of Christ...this rite is an expression of mutual love and reconciliation prior to the reception of Holy Communion...the condition and the fruit of worthy communion, the source of our unity. We prepare by saying the Lord's prayer, and by the sign of peace.

C: Because of its themes of daily bread and mutual forgiveness, the "Our Father" has been used in all liturgical traditions as a preparation for Holy Communion. The final words of this hallowed prayer are expanded upon as the priest celebrant prays... "deliver us Lord from every evil..." it is concluded with the words, "For the kingdom, the power and the glory are yours now and forever."

C: The sign of peace continues the expression of mutual forgiveness and unity, and acknowledges that Christ, whom we receive in the sacrament, is present in our neighbor. It is not an expression merely of human solidarity or good will; it is, rather, an opening of ourselves and our neighbors to the challenge to BE the Body of Christ for each other.

Lord's Prayer

Priest: Jesus taught us to call God our Father,
and so we have the courage to say:
“Our Father....”

Priest: Deliver us Lord, from every evil, and grant us peace
in our day. In your mercy keep us free from sin
and protect us from all anxiety as we wait in
joyful hope for the coming of our Savior, Jesus Christ.
R/. For the kingdom...

Sign of Peace

Priest: Lord Jesus Christ, you said to your apostles: I leave
you peace, my peace I give you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever, *R/. Amen*

Priest: The peace of the Lord be with you always, *R/.*
Let us offer each other the sign of peace.

C: During the “breaking of the bread” or the Fraction Rite the priest breaks the Eucharistic bread and the priest or ministers prepare it for distribution to the faithful. In the early Church, the entire Eucharist was referred to as “The Breaking of the Bread.” During this action, the Agnus Dei...Lamb of God is sung. The image of Christ as the Paschal Lamb in this holy meal is central.

Lamb of God

C: At the end of the Lamb of God the priest and the assembly prepare to receive the Lord’s Body and Blood through silent prayer. Then, raising the consecrated bread and wine the priest will invite them to the banquet of Christ...the assembly will respond, with an act of humility and faith “Lord I am not worthy to receive you.....”

**Priest: This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.**
R/. “Lord I am not worthy....”

C: As the priest receives the Sacrament, the Communion chant normally begins. This song is meant to express the union of those gathered in the Spirit through the unity of their voices.

C: We come forward in procession to receive Holy Communion heeding the Lord’s command to “take and eat” and “take and drink.”

C: Most commonly, the bread is received with hands raised high as... as St. Cyril of Jerusalem once said, as if creating “a throne.”and the cup is taken just as Christ took the cup of the Father’s will. When each person approaches the sacred bread and sacred cup, a bow of reverence is made by the communicant...the minister says: “The Body of Christ” to which the profound response... “Amen” is made. Similarly, the minister says: “The Blood of Christ” as the communicant approaches, and the communicant makes the same profound response, “Amen.” This simple response is more than an acknowledgment of the presence of Christ; it is a re-commitment to the covenant of Christ...to our faith...to one another. Our “Amen” signifies our surrender to BE the very bread we receive, pouring ourselves out for the sake of God’s people.

Holy Communion

C: The time immediately following the Distribution of Holy Communion is most often a time of silent contemplation... however, as an alternative or addition the assembly may sing a psalm or song of praise.

C: The Communion Rite concludes with the Prayer after Communion. In this prayer, the priest prays for all of us, asking that the spiritual effects of the Eucharist be ever present in our lives.

Prayer After Communion

Priest: Let us Pray:
Lord,
may this eucharist increase within us
the healing power of your love.
May it guide and direct our efforts
to please you in all things.
We ask this in the name of Jesus the Lord, R/. Amen

ANNOUNCEMENTS

C: After having taken part in the Sacred Liturgy, the priest imparts the final blessing upon the assembly, extolling the greatness of God, who blesses and protects us by his divine providence. The deacon dismisses the assembly...but this dismissal is more like a commissioning...for we are sent forth to praise and bless the Lord in the midst of our daily lives. We go out to be signs of the great mystery we have celebrated. We go out bringing the Real Presence of Christ to the world . . . for we are the Real Presence of Christ in the world . . . singing and proclaiming the Gospel in word and in deed...letting our very lives be an act of thanksgiving...an act of...Eucharist.

Concluding Rite

Presider: **The Lord be with you, *R/. and also with you.***

Presider: **May almighty God bless you, the Father,
and the Son ☩ and the Holy Spirit, *R/. Amen***

Presider: **Go in peace to love and serve the Lord,
*R/. Thanks be to God.***

Final Hymn