**Order of our Mass**

**St. Brendan Catholic Church**

**Bothell, WA**

**Opening Rites—***Everyone stands* as our celebration begins with singing the entrance hymn as the Presider and other ministers process to the altar. The altar is both a table of sacrifice and a table of the paschal banquet. It is a symbol of Christ, and of the whole Christian Community which recalls that the common table is holy and sacred to the action of the assembly.

The Sign of the Cross and the Greeting—Together we make the sign of the Cross, which calls to mind our baptism into the death and resurrection of Christ. The priest greets us with “The Lord be with you” or similar words and we respond: **And with your spirit.**

The Penitential Rite—Recalling our faults and sins leads us to recall our common need for salvation and God's merciful compassion. The Presider may use several ways to help us pray for God’s mercy. We conclude with the Kyrie, (***Lord Have Mercy, Christ Have Mercy, Lord Have Mercy***.)

The Gloria—This joyful prayer - The Gloria - is really a song of praise, a "canticle". However, during Advent and Lent, we do not sing the Gloria as we are awaiting the coming (and second coming) of Christ in Advent, and in Lent we prepare for his death and resurrection.

The Opening Prayer—The opening prayer gathers us as a community.

**Liturgy of the Word**—*We sit* to hear reading from Sacred Scripture.

First three Scripture readings—we will hear one reading from our Hebrew story (Old Testament), a psalm, then a reading from our Christian story (New Testament). We participate in the Responsorial Psalm by singing the response along with the Cantor. During the Easter season, our first reading is from the New Testament.

The Gospel—*Everyone stands* *(as a sign of reverence)* as we sing a gospel acclamation and the Presider (or deacon if one is present) prepares to proclaim the Gospel Reading. The Presider greets us and we make a small sign of the Cross on the forehead, mouth and heart to express that our mind is open to the Word, we will speak it with the mouth, and hold it in our heart.

The Homily—is more than just a sermon or talk about how we are to live or what we are to believe. It opens up the scriptures and helps us understand how Christ moves in our lives today. *Everybody sits* for the Homily.

Sacred Silence—When the homily is concluded, the Presider sits and observes a moment of silence. This gives us the opportunity to reflect on what we have just heard and opens our hearts to the next prayer in the Mass.

The Nicene Creed—*we stand* as we recite our Creed, a statement of our faith that unites us with the Church.

The Prayer of the Faithful**--**We pray for the needs of the Church and the Body of Christ—to be at peace: providing shelter for the homeless, healing for the sick and food for the hungry.

**Liturgy of the Eucharist--**The altar is prepared; the gifts are "set apart" and presented as a sign of our desire to incorporate ourselves in the sacrifice of Christ. *We sit during the collection, and as the Presider prepares the gifts.*

Procession of Gifts—from earliest times, Christians brought wine and bread to be consumed at the Liturgy, and also money and other gifts for the poor. These gifts are things necessary for living. Our gifts of bread and wine represent the essence of who we are, people who give of themselves, and give themselves to God.

Preparation of the Gifts—Once the Presider receives the gifts, he mixes a little water with the wine symbolizing the human and divine natures of Christ joined in the Mystery of the Incarnation—and of us receiving the divine—God becoming human. He then washes his hands as a symbol of his desire for internal purification.

Invitation to Prayer—*We stand* as the Presider says the prayer over the gifts, asking for God's acceptance of our gifts, and expressing our desire to be united with these gifts of bread and wine, which will become Jesus.

**Eucharistic Prayer**—The Eucharistic Prayer is a statement of praise and thanksgiving for God's works of salvation, making present both the body and blood of the Lord and his great redeeming actions in our lives. During this prayer we enter into a dialogue with the Presider.

Preface—the Presider greets us, and in the prayer which follows, praises God the Father for His gifts of creation and redemption. We enter the prayer again with Isaiah's Holy, Holy, Holy, also called the *Sanctus.*

Prayer of Institution— At the conclusion of the Sanctus, *we kneel* as the Presider prays and holds his hands over the bread and wine to be blessed. He will say the words of consecration, which are taken from the accounts of the Last Supper in Sacred Scripture. As Catholics, we believe the bread and wine are truely changed into Christ's Body and Blood.

Memorial Acclamation—The "Mystery of Faith", the Paschal Mystery, recognizes Christ's three-fold action of Death, Resurrection and Second Coming. We proclaim our belief.

The Great Amen—When we say "**AMEN**" we are saying yes to our participation in the entire Eucharistic Prayer, which has made Christ present. *We remain kneeling until we have finished this Amen, and then we stand as one, unified, body.*

**Communion Rite—**We now pray for forgiveness and exchange a sign of peace.

The Lord’s Prayer—The prayer given to us by Jesus. Our catechism writes it is “ the summary of the whole gospel”.

The Sign of Peace—In the sign of peace we shake our neighbors hand and say ***Peace be with you*** as we remember the Risen Christ is the source of all peace.

The Lamb of God—The Lamb of God litany is sung during the rite of the breaking of the bread. This rite emphasizes how the Eucharist is a sharing event.

Just before Communion is shared with the whole community the Presider says: **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.**  We acknowledge our need for God and our belief in God’s love by responding: ***Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.***

Receiving—W*e stand during the Communion Procession as a sign of unity with the Body, and wait until the entire*  *assembly has received before kneeling or sitting. There is a special time for personal reflection at the conclusion of the Communion Procession.* The person distributing Holy Communion (Presider, Deacon or Extraordinary Minister of Holy Communion) says ***The Body of Christ,*** *or* ***The Blood of Christ****,* and we respond ***AMEN* (**We believe).

Sacred Silence—*After all have received Communion, we sit* and observe a period of silence. During this time we have the opportunity to pray and thank God for transforming and renewing each of us as we presented ourselves to Him in the Eucharist.

Prayer after Communion—*We stand*for the prayer after Communion as we ask that the spiritual and healing effects of the Eucharist we have just shared, be carried out in our everyday lives.

**Concluding Rite—**The Presider says again ***The Lord be with you***. The ritual phrase now serves as a farewell, followed by a blessing.

Blessing—With the final blessing of the community by the celebrant, the Mass is ended.

Dismissal—We leave the Church with this mandate: ***Go in peace*** *or* ***Go and announce the Gospel of the Lord***. The dismissal reminds us that we serve the Lord is in peace and love, living our our baptismal call. Our response is: ***Thanks be to God*.**

All those celebrating the Mass should remain until the ministers have reached the rear of the Church.