

PARTS OF THE MASS

The Mass follows a “fundamental structure which has been preserved throughout the centuries down to our own day” (CCC, 1346). Though the Mass is one unified act of worship, it consists of many parts, each with its own purpose and meaning. These entries below follow the order in which the distinct parts of the Mass occur.

1. **Introductory Rites:** The rites that precede the Liturgy of the Word, namely:
 - a. the Entrance, priests and deacons reverence the altar with a kiss;
 - b. the Greeting;
 - c. The Penitential Act;
 - d. The *Kyrie*;
 - e. The *Gloria in excelsis* (Glory to God in the Highest); and
 - f. The Collect: The opening prayer through which the character of the celebration finds expression. It “collects” the prayers of all the faithful who are gathered into one prayer led by the priest celebrant.
 - i. these have the character of a beginning, an introduction, and a preparation.
 - ii. their purpose is to ensure that the faithful who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.
2. **Liturgy of the Word:**
 - a. the readings and response;
 - b. the Gospel Proclamation;
 - c. the Homily;
 - d. the Profession of Faith; and
 - e. the Universal Prayer (a/k/a “The Prayer of the Faithful” or “The Intercessory Prayers”).
3. **Creed:** a brief, normative summary statement or profession of Christian faith:
 - a. The Nicene Creed; or
 - b. The Apostle’s Creed.
4. **Canon of the Mass:** the central part of the Mass, also known as the Eucharistic Prayer or “anaphora,” which is the prayer of thanksgiving and consecration.
 - a. It begins with the Preface Dialogue:
 - i. “The Lord be with you. . . .**and with your spirit.**”
 - ii. “Lift up your hearts. . . .**we lift them up to the Lord.**
 - iii. Let us give thanks to the Lord our God. . . .**it is right and just.**
 - b. It ends with a final Doxology:

- i. “Through Him, with Him and in Him, in the unity of the Holy Spirit . . .
..AMEN!”

5. **Consecration:** the part of the Eucharistic Prayer where the priest repeats the Lord’s words of institution at the Last supper by which the bread and wine become the risen Body and Blood, Soul and Divinity of Jesus.
6. **Anamnesis:** meaning “remembrance” because we remember Jesus’ saving deeds, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.
7. **Doxology:** a Christian prayer that gives praise and glory to God often in a special way to the Three Divine Persons of the Trinity, which typically conclude with, “to the Father, through the Son, in the Holy Spirit.”
8. **Communion Rite:** the preparatory rites, consisting of the Lord’s Prayer, the rite of Peace, and the Fraction Rite, lead the faithful to Holy Communion. The Prayer After Communion expresses the Church’s gratitude for the mysteries celebrated and received.
9. **Rite of Peace:** the rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial (pertaining to the Church) communion and mutual charity before communicating in the Sacrament.” (GIRM, 83)
10. **Fraction Rite:** The priest breaks the Eucharistic Bread as was done by Christ at the Last Supper.
11. **Holy Communion:** the reception of the Body, Blood, Soul and Divinity of Christ in the Eucharist. *It is the highest source of our strength and deepest expression of our faith.*
12. **Concluding Rites:**
 - a. Brief announcements;
 - b. The priest’s greeting and blessing;
 - c. The deacon’s dismissal of the people (so that each may go and perform good works praising and blessing God)
 - d. The reverence of the altar with a kiss by the priest and deacon;
 - e. A profound bow, or genuflection, to the altar by the priest, deacon and accompanying ministers and servers (but only those who are **NOT** carrying anything). Process Out.