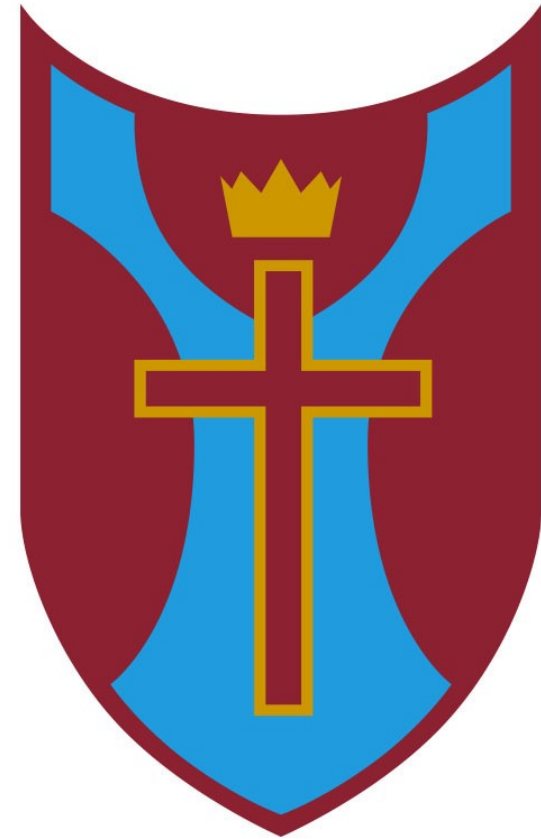


De Smet Jesuit



On the front cover: On the De Smet Jesuit Crest, the crown represents St. Louis, king of France and patron saint of the city of St. Louis. The two ribbons of blue coming together underneath the cross represent the Missouri and Mississippi Rivers, both traveled extensively by Fr. De Smet. The cross represents the school's Catholic and Jesuit heritage, and Peter De Smet's service to others and missionary zeal.

Guide to the Mass

“Do this in memory of me.” With this command at the Last Supper Jesus founded the Eucharist as a sacrament for all ages. The sacraments are rituals in which Christ continues to act in the world in ways that we can touch and hear and see. So in the Eucharist (in Greek: ‘thanksgiving’), we not only worship God ourselves, but we also receive grace from God in the concrete form of Christ’s Body and Blood.

The Introductory Rites

The Mass begins with a celebratory procession while the people all stand and sing as a sign of their respect and joy.

All: *In the name of the Father, the Son, and the Holy Spirit...*

Priest: The Lord be with you.

Congregation: *And with your spirit.*

The sign of the cross reminds us of our faith in the Trinitarian God. The priest greets the people with a blessing and the people respond in kind.

The Penitential Rite

Priest: Lord, have mercy. **Congregation:** *Lord, have mercy.*

Priest: Christ, have mercy. **Congregation:** *Christ, have mercy.*

Priest: Lord, have mercy. **Congregation:** *Lord, have mercy.*

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

The penitential rite begins the Eucharist by acknowledging that we are sinners. We fail in many ways in our lives, but fortunately this is not a disqualification but a qualification for being in the church. To “worthily” celebrate the Eucharist we don’t need to be perfect, but we need to acknowledge our imperfections and that we are in need of God’s grace—the sacraments are God’s gift to us rather than something we demand to have.

The Reception of Communion

At this time, the Liturgy of the Eucharist is brought to its completion by the reception of Communion. This is a sacred moment and should be respected by quiet silence or reverent singing, even if one is not currently receiving communion. While others receive communion is an excellent time for quiet meditation and reflection.

To receive communion, one is required to be a Catholic who is not aware of having committed a serious sin since one’s last confession (e.g., the early Church regarded adultery, murder, and publically denying God as serious sins). Even if you are not receiving communion, you are invited to come forward in the communion line to receive a blessing. You can signal this by crossing your arms across your chest as you approach the Eucharistic Minister. And all people, in whatever state, are invited to make an act of “spiritual communion,” uniting their heart to God.

The Concluding Rites

Priest: The Lord be with you.

Congregation: *And with your spirit.*

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

Congregation: *Amen.*

Priest: Go in peace, to glorify the Lord by your life.

Congregation: *Thanks be to God.*

The Homily

The priest's homily should help connect the Scripture readings to the both the concrete lives of those in today's world and to the life, death, and resurrection of Christ that the Eucharist celebrates.

The Universal Prayer

The petitions at the center of the Mass are called the "Universal Prayer" because they connect what we are doing with the rest of the world. In the Eucharist, we pray for the salvation and health of all people, whoever they are, wherever they may be. At this time it is good to remember in our own hearts those in need of special prayers in our lives.



The Liturgy of the Eucharist

Now the action of the Mass shifts to the altar, the second key location. The ancient Israelite people used the altar in the temple to make sacrifices to God. Now the altar is where the sacrifice of Jesus on the cross is made present for all people at all times. He is the new Passover lamb, willing to give his life to save us from death. Sin, which had distanced us from God, is now healed by Jesus' sacrifice, and we are united to God once again.

The Offertory

Members of the congregation bring forward bread and wine at this time. These will be transformed by the power of God into the body and blood of Christ. Just as the bread and wine are brought forward and offered to God, we symbolically place our hearts and any petition of ours on the altar as well. God will receive these offerings and give them back to us transformed.

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

The Preface to the Eucharistic Prayer

Priest: The Lord be with you.

Congregation: *And with your spirit.*

Priest: Lift up your hearts.

Congregation: *We lift them up to the Lord.*

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

Congregation: *It is right and just.*

After the Preface

Priest: ... without end we acclaim (or proclaim).

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 "Holy, Holy" is an ancient hymn that combines the song of the angels in Isaiah 6:3 with the acclamation given to Jesus on Palm Sunday (see Mt. 21:9). The word "hosanna" comes from Hebrew where it was used as a cheer of gratitude toward a savior.

The Eucharistic Prayer

This prayer of consecration is the central part of the Mass. It describes the events of the Last Supper where Jesus sacramentally made present the events of his crucifixion and resurrection. The priest speaks both in the name of Jesus and in the name of the church, asking God the Father to make holy the gifts and transform them into the body and blood of Christ. This transformation is in their substance, while the appearance of bread and wine remains unchanged. Because of the holiness of this moment, we would ordinarily kneel in reverence. In the absence of kneelers at De Smet, we stand together to recognize the Real Presence of Jesus in the sacrament.

At the end of the prayer...

Priest: Through him (Jesus), with him, and in him, O God almighty Father, in the unity of the Holy Spirit, all glory and honor are yours forever and ever.

All: *Amen.*

The “Our Father”

After the consecration, we repeat the prayer that Jesus taught us. This prayer teaches us of our dependence on God, and asks for the forgiveness of sins. Notably, we ask that God give us “our daily bread,” one meaning of which is the daily Eucharist. The concluding prayer “For yours is the kingdom...”, added to the end of the Lord’s Prayer by many Protestant traditions, is said separately in the Catholic Mass.

Priest: ... the coming of our Savior, Jesus Christ.

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

The Sign of Peace

Just as we pray for peace in our world, we exchange a handshake and the words “Peace be with you” to those around us. This reminds us that the Eucharist also transforms us into the united “Body of Christ.” As Christians, we are called to make peace in our world.

Preparation for Communion

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.

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.*

The Collect/Opening Prayer

Priest: ...one God, forever and ever. **Congregation:** *Amen.*

This prayer “collects” the prayers of each member of the congregation and gathers them into one, declaring our purpose for joining together in prayer.

The Liturgy of the Word

The activity of the Mass happens in two important locations. The first of these is the pulpit or ambo, where we hear the Word of God proclaimed. During the first readings, taken either from the Old Testament or one of the New Testament letters, we sit so that we can pay attention carefully to the passages. Then we read or sing one of the psalms, the prayerbook of Jesus and the Jewish people. Finally, when the gospel is read, we stand to acknowledge that it is not just any reading. It is a special encounter with the Word-Made-Flesh, Jesus Christ. Just as we would stand to recognize the presence of a judge or government leader, we stand to recognize the presence of Jesus in the words of the gospel.

The First (and Second) Reading

After the reading:

Reader: The word of the Lord.

All: *Thanks be to God.*

Responsorial Psalm

The Gospel Reading

Priest: The Lord be with you.

Congregation: *And with your spirit.*

Priest: A reading from the holy gospel according to...

Congregation: *Glory to you, O Lord.*

After the gospel:

Priest: The gospel of the Lord.

Congregation: *Praise to you, Lord Jesus Christ.*