



THE MASS

I. INTRODUCTORY RITES

- Entrance
- Veneration of the Altar
- Greeting
- Penitential Rite
- "Lord, Have Mercy"
- "Glory to God in the Highest"
- Opening Prayer

II. THE LITURGY OF THE WORD

- Scripture Readings
- Homily
- Profession of Faith

PRAYERS OF THE FAITHFUL<

III. THE LITURGY OF THE EUCHARIST

- Preparation of the Gifts
- Prayer Over the Gifts
- Eucharistic Prayer
 1. Preface
 2. Acclamation Sanctus
 3. Epiclesis
 4. Consecration
 5. The Mystery of Faith
 6. Anamnesis
 7. Offering
 8. Intercessions
 9. Final Doxology & Amen
- Communion Rite
 1. Lord's Prayer
 2. Rite of Peace
 3. Breaking of Bread
 4. Communion
 5. Prayer After Communion

IV. CONCLUDING RITES

- Announcements
- Blessing
- Dismissal
- Veneration of the Altar
- Personal Thanksgiving

Prayers of the Faithful

The Scriptures have been proclaimed. We have declared in our Profession of Faith that we believe in one God who has taken on human flesh in Jesus to save us, and that He has sent the Holy Spirit so that we, as St. Paul says, might have Christ living within us (Cf. Gal 2:20).

Now we act as Christ, the mediator between God and man. We allow Christ within us to respond to the promptings of the Holy Spirit to intercede to the Father as we present our needs to Him.

We may not think of ourselves as priests, but this is the teaching of the Church. We are not ordained, but we are called to perform many of the same acts that the ordained priest does in a very public way.

Sometimes the Prayers of the Faithful can be done in a rather rote and unremarkable way. This is a sad commentary, perhaps, on how seriously we take our obligation as Christians to make a difference in the world by offering prayers to God.

In the General Intercessions or Prayers of the Faithful, the congregation prays for the needs of the Church and the world, responding to the invitation made by the celebrant.

As a rule, this is the sequence of intentions:

For the needs of the Church: for the pope, the bishops, the shepherds of souls; for the missions, the unity of Christians, vocations, etc.

For public authorities and the salvation of the world: for peace among nations, rulers, development of people, social justice; for a bountiful harvest; for freedom, prosperity, etc.

For those oppressed by any need: for the poor, the persecuted; for the sick, broken homes, the jobless; for those in jail, unbelievers; for those who doubt, etc.

For the local community: including the deceased, the absent, the destitute; the dying; the clergy, the families; the newlywed couples, etc.

We make these intentions our own either by silent prayer or by a response said together after each intention, such as these:

Lord, hear our prayer.

Lord, have mercy.

Through our baptism, Jesus lives in us. But we must die to ourselves so that His power may operate in our lives. As you hear the Prayers of the Faithful, make them yours by responding with a sense of urgency and faith that the Lord will hear our prayer.

We address these prayers through our Lord Jesus Christ confident that He will present them to the Father.

We end the Prayers of the Faithful with the concluding prayer said by the priest, asking God to accept our petitions.

With this, the Liturgy of the Word comes to an end.

UNIVERSAL PRAYER

The Prayers of the Faithful also bring to mind the last part of the creed. We believe in one holy catholic Church. Our membership in the Body of Christ is not a local or a national membership, but rather one that extends across the world and in fact transcends both time and space (because it also includes those who have gone before us and now live in Christ).

The *General Instructions for the Roman Missal* (the official guidebook of the Mass) ways that in the Prayers of the Faithful, we exercise our priestly role in interceding for all of humanity.

Our minds are often filled with images of suffering from around the world. As Catholics we should never forget that it is our duty to intercede endlessly on the behalf of all people.

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