



# RCIA

Rite of Catholic Initiation of Adults  
The Mass



Opening Prayer



## What marks a Celebration?

- Gathering of people
- Food & wine
- Joyful atmosphere
- Song/Dance
- Dialogue
- Dress Code

The Mass is a Celebration



## The Mass

- The most sacred form of Catholic worship
- A Sacrifice
  - Our offerings to Christ
  - Christ's offering to us
- A Banquet : A meal, a get-together
- A Memorial : Last supper
- Thanksgiving



## Structure of the Mass

- Introductory Rite
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rite



## Sanctuary

- Table of the Eucharist
  - Called 'Altar'
  - Central position
  - Readings from the Missal
- Table of the Word
  - Called 'Lectern'
  - Prominently located beside the Altar
  - Readings from the Lectionary





## Introductory Rite

- Entrance Hymn
- Greeting
- Penitential Rite
  - Confiteor
  - Kyrie Eleison
- Gloria (omitted during Lent and Advent)
- Opening Prayer



## Liturgy of the Word

- First Reading
  - Usually Old Testament
  - Acts of the Apostles used during Easter season
- Responsorial Psalm
  - Old Testament Psalms
- Second Reading
  - Usually from a New Testament Letter



## Liturgy of the Word

- Gospel Acclamation – alleluia omitted during Lent and Advent
  - Hallelujah or Alleluia = Praise the Lord
  - Hallelu = Praise in Hebrew
  - Yah = Yahweh
- Gospel
  - Signing ourselves: “May God’s word be in my mind, on my lips and in my heart.”
- Homily
- Profession of Faith – Nicene Creed
- Intercessions
  - Our prayers to God



## Liturgy of the Word - A Dialogue

- God speaks to us
  - This is the word of the Lord.
  - This is the Gospel of the Lord.
- We reply
  - Responsorial Psalm
  - Intercession



## Liturgy of the Eucharist

- Collection/Prayer over the Gifts
- Preface and Acclamation
- Eucharistic Prayer
- Doxology (Praise) + Great Amen
  - “Through him, with him, in him ...”
- The Lord’s Prayer
- Sign of Peace
- Breaking of the Bread
- Lamb of God
- Holy Communion + Communion Hymn
- Thanksgiving Hymn

John 6:53-58 (Eating His flesh and Drinking His Blood)  
53 ‘Very truly, I tell you, **unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.** 54 **Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;** 55 **for my flesh is true food and my blood is true drink.** 56 **Those who eat my flesh and drink my blood abide in me, and I in them.** 57 **Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.** 58 **This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live for ever.’**  
(see also Exodus 16:14-15, Exodus 17:6)

Luke 22:14-20 (Institution of the Eucharist)

14 When the hour came, he took his place at the table, and the apostles with him. 15 He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; 16 for I tell you, I will not eat it until it is fulfilled in the kingdom of God.' 17 Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; 18 for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' 19 Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' 20 And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood.'



### Liturgy of the Eucharist



- The Last Supper
  - Not just a *Remembrance*
  - But *Anamnesis*



### The Eucharist

- "Eucharist" means "Thanksgiving"
- The First Passover: Exodus 12:1-13:10
- Bread & Wine
  - Many becomes one
  - "... through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, ..."
  - "... through your goodness we have received the wine we offer you: fruit of the vine and as work of human hands, ..."



### The Eucharistic Prayer

- "... make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ."
- "Take this, all of you, and eat of it ..."  
"Take this, all of you, and drink from it ..."
- "Do this in memory of me"




### The Eucharistic Prayer

- "Remember, Lord, your Church, spread throughout the world ..."
- "Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy ..."
- "... with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages ..."
- Doxology (Praise):  
"Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. ..."



### Breaking of the Bread

- Luke 24:13-16.25-32  
(Road to Emmaus) 
- Jesus is broken for us
- Through the act we recognise him as Lord and God.

Luke 24:13-16, 25-32 (Road to Emmaus)

13 Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 25 Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah\* should suffer these things and then enter into his glory?' 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. 28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. 30 When he was at the table with them, **he took bread, blessed and broke it**, and gave it to them. 31 **Then their eyes were opened**, and they recognized him; and he vanished from their sight. 32 They said to each other, 'Were not our hearts burning within us\* while he was talking to us on the road, while he was opening the scriptures to us?'



## Collection / Offertory

- Olden days, believers bring forth the work of their labour
- 2 collections in Australia
  - 1<sup>st</sup> Collection: For the priest. Excess is redistributed to support priests in smaller and regional parishes
  - 2<sup>nd</sup> Collection: Church's expenses. Part of it is usually tax-deductable
- Other collections:
  - For the poor (St Vincent de Paul)
  - Good Friday collections: for the upkeep of the Holy Land
  - Special causes: e.g. Boxing Day Tsunami 2004



## Concluding Rite

- Closing Prayer
- Blessing
- Dismissal
  - "Go in peace, glorifying the Lord by your life." (or similar)
- Recessional Hymn



## Jesus is present in 4 ways

- The Word
- The Eucharist
- The Person of the Priest
  - *in persona Christi*
- The Congregation
  - "For where two or three are gathered in my name, I am there among them." (Matthew 18:20)



## Liturgical Seasons

- Advent
  - Latin *adventus*, meaning "arrival" or "coming"
  - Preparation for the coming Christ
  - 4 Sundays before Christmas
- Christmas
  - From 24 Dec (Christmas Eve) to Epiphany (6 Jan)
  - 12 days of Christmas
- Ordinary Time
  - "Ordinary" comes from "ordinal", meaning "the counted weeks"



## Liturgical Seasons

- Lent
  - Preparation for Easter
  - 6 Sundays before Easter
  - Ash Wednesday to Palm Sunday: 40 days
    - Reminds of the Jesus' 40 days in the wilderness
- Holy Week
  - Week before Easter
  - Easter Triduum
    - Holy or Maundy Thursday
    - Good Friday
    - Easter Vigil



## Liturgical Seasons

- **Easter**
  - Easter Vigil to Pentecost
  - 8 Sundays: Easter Octave
  - Ascension is celebrated 40<sup>th</sup> days of Easter (Thursday on the 6<sup>th</sup> week of Easter)
    - In Australia, we celebrate Ascension Sunday on the 7<sup>th</sup> Sunday of Easter.
- **Ordinary Time**
  - Christ The King: Last Sunday of the Liturgical Year
  - End late Nov



## Liturgical Cycles

- **3-year cycle for weekend masses: Year A/B/C**
- **2-year cycle for weekday masses: Year I/II**



## Liturgical Colours



## Liturgical Colours

- **White**
  - The symbol of innocence and triumph
  - Feasts of the joyful and glorious mysteries of our Lord's life (e.g. Christmas and Easter)
  - Feast of our Blessed Mother
  - Feasts of angels
  - Feasts of saints who were not martyrs
- **Purple**
  - A symbol of penance and expiation
  - Seasons of Advent and Lent



## Liturgical Colours

- **Green**
  - The colour of budding and living vegetation. The symbol of hope.
  - Ordinary Times i.e. Sundays after Epiphany and after Pentecost
- **Red**
  - The colour of blood
  - Feasts of our Lord's Cross and Passion
  - Feasts of the Apostles and of all martyrs
  - On Pentecost and in Masses of the Holy Spirit, in memory of the tongues of fire of the First Pentecost.



## Liturgical Colours

- **Old Rose**
  - Optionally used on the Third Sunday of Advent (Gaudete) and on the Fourth Sunday of Lent (Laetare)
  - Tempers the sadness of the penitential seasons with an invitation to rejoice in the goodness of God our Saviour
- **Black**
  - The colour of death and mourning.
  - Good Friday
  - Masses for the Faithful Departed



### The Priest Vestment

- The Alb:  
Symbolizes the innocence and purity that should adorn the soul of the priest who ascends the altar.
- The Cincture:  
Symbolizes the virtues of chastity and continence required of the priest.



### The Priest Vestment

- The Stole:  
Signifies the priest's official priestly duty
- The Chasuble:  
Symbolizes the virtue of charity, and the yoke of unselfish service for the Lord, which the priest assumes at ordination.



### How the Mass evolved

- Many formulas used in Jewish services. Also used as liturgical formulas by Christians.
- Early Rites – common elements
  - The Reading of Scripture – Old + New Testament, Psalms
  - Scripture Lesson
  - The Lord's Prayer
  - Non-formal Prayer
  - The Lord's Supper, Breaking of Bread



### How the Mass evolved

- The city of Rome had its own 'rite' called the Roman Rite.
- 8th Century AD: Western Church began to universally use the Roman Rite



### How the Mass evolved

- Council of Trent (1545–1563) formulated the Missal of St Pius V, not published until 1570.
- Known as the Tridentine Mass, it was used until the Second Vatican Council (1962–1965)
- The Second Vatican Council formulated *Novus Ordo Missae* (New Order of the Mass) in 1970



### The New Missal

- Holy Thursday, 2000: Officially announced by Pope John Paul II
- 18 Mar 2002: a copy of the new Roman Missal, the *editio typica tertia* (third typical edition), was presented to the Holy Father
- Jan 2004: A draft English translation was released
- Advent (Nov) 2011: Final version to be adopted in Perth Archdiocese.



## New Missal – English Edition

- Text is taken from the NRSV
- Response to "The Lord be with you" with "And with your spirit"
- Changes to wordings of the Confiteor, the Gloria, and the Nicene Creed.
- In the Nicene Creed, the faithful are reminded to bow at the words "and by the Holy Spirit was incarnate of the Virgin Mary, and became man."
- When receiving Holy Communion standing, the communicant bows his head before the sacrament as a gesture of reverence
- And many others



## "Little" Things We Do In Church

- Holy Water, Sign of the Cross
  - Reminder of our baptism and baptismal vows
- Genuflect before assuming seat
  - Reverence to Christ
- Bow at the altar
  - Reverence to Christ
- Christ is present
  - In the tabernacle before/after Mass
  - At the altar during Mass



## Who Wants To Be The Kingdom's Heir?



0. The celebration in which the Jewish people recall their deliverance from slavery in Egypt and in which Jesus celebrated in the Last Supper is called:

- a. Hanukkah
- b. Pentecost
- c. The Passover
- d. The Feast of Lights



1. Which of the following best describes the Mass as we know today?

- a. Sacrifice
- b. Banquet
- c. Re-enactment
- d. All of the above



2. We also call the Eucharist a meal. We do this because:

- a. St Paul called it a supper
- b. Jesus spoke of it as food and drink
- c. Its elements are food and drink
- d. All of the above



3. The church coming together for worship in the Eucharist and other sacraments to make present once again the saving words and deeds of Christ is called:

- a. Novenas
- b. Sacramental
- c. Retreats
- d. Liturgy



4. The liturgy of the Mass is divided into principal parts, they are:

- a. Offertory, consecration, communion
- b. Liturgy of the Word, Liturgy of the Eucharist
- c. Homily, collection, sign of peace



4a. Which is the following is not part of the Liturgy of the Word?

- a. Gathering song
- b. Sign of peace
- c. Penitential rite
- d. The recitation of the Creed



5. At the Penitential Rite, the priest asks the congregation to recall their sins. Why?

- a. To make the people feel bad
- b. To seek and accept God's forgiveness
- c. To remind them to go for confession



5a. If we go to Mass every Sunday for a year, the readings heard during the Liturgy of the Word will give us a complete teaching of the Scripture?

- a. True
- b. False



6. The Creed we recite on Sunday was formulated at an Ecumenical Council that occurred in:

- a. Ephesus
- b. Nicea
- c. Rome
- d. Jerusalem



7. Eucharist is a Greek word meaning:

- a. Worship
- b. Communion
- c. Thanksgiving
- d. The Real Presence



7a. The offertory prayer we use at Mass are Jewish in origin:

- a. True
- b. False



8. For the Jews of Christ's time, "body" means the person and "blood" was the source of life. Therefore, when Jesus said "this is my body, this is my blood" he is saying "this is myself"

- a. True
- b. False



8a. During the Liturgy of the Eucharist, the separate consecration of bread and wine shows that:

- a. Christ's body is present only in the bread
- b. Causes Christ to die again
- c. It is a sign that Christ's blood was separated from His body on the cross
- d. Repeats the crucifixion



9. What term expresses Catholic belief that the substance of bread and wine becomes Christ while the appearance of bread and wine remains?

- a. Transignification
- b. Transubstantiation
- c. Consubstantiation
- d. Transformation



10. The best express of Catholic belief about the Eucharist is that it:

- a. Repeats the death of Christ
- b. Make present the death of Christ
- c. Symbolises the death of Christ
- d. Allows Christ to die again for us



10a. "I prefer to worship God in meditation and private prayer; churches are a matter between God and me." Is this a valid Eucharistic spirituality?

- a. Yes
- b. No



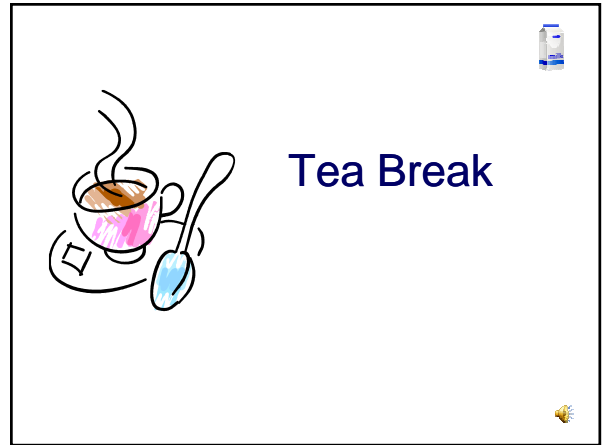
11. To be properly prepared to receive the Eucharist, a Catholic must fulfil all conditions except:

- a. Fast for an hour (except water and medicine)
- b. Live in charity with others
- c. Be free of grave sins
- d. Go to confession if conscious of venial sins



12. Non-Catholic Christians are welcome to attend Mass; and receive communion whenever they attend the Catholic Mass:

- a. True
- b. False




### Discussion

- "As we celebrate together, we share our joy and become closer to each other." Reflect on the above statement in the context of –
  - An ordinary celebration
  - The Mass  
(How should you prepare for the Mass?)  
(How can you actively participate?)
- Jesus is present in the Word, the Eucharist, the Priest and the Congregation. Discuss each of these "presence".





### Recap

- How the Mass evolved
- Structure of the Mass
  - Introductory Rite
  - Liturgy of the Word
  - Liturgy of the Eucharist
  - Concluding Rite
- Liturgy of the Word




**Q&A**





**Further Readings**

- *At Home With God's People*  
(ISBN 0-947282-13-0)  
Chapter 13, 14
- *Path Through Catholicism*  
(ISBN 0-7829-0971-X)  
Chapter 9



**Notices**



Copy of this presentation may be downloaded from the Parish Web Site  
(<http://www.johnpaulwilletton.org.au>)

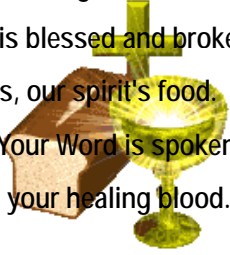
Copyright © Saint John & Paul Church . The content of this presentation can be accessed, printed, downloaded and reproduced for religious education and personal study that is not for a direct or indirect commercial use. Any content printed, downloaded or reproduced may not be sold or licensed in whole or in part in any manner or in or on any media to any person .

**IN BREAD WE BRING YOU, LORD**  
(Nichols/McCrimmon)


In bread we bring You, Lord, our bodies labour.  
In wine we offer You, our spirits grief.  
We do not ask You Lord, who is my neighbour?  
But stand united now, one in belief.  
Oh we have gladly heard, Your word,  
Your holy word - and now in answer  
Lord, our gifts we bring-



Our selfish hearts make true, our failing faith  
renew - our lives belong to You,  
our Lord and King.  
The bread we offer You, is blessed and broken  
and it becomes for us, our spirit's food.  
Over the cup we bring, Your Word is spoken;  
Make it Your gift to us, your healing blood.



Take all that daily toil, plant in our heart's poor  
soil – take all we start and spoil, each hopeful  
dream – the chances we have missed, the  
graces we resist, Lord in Your Eucharist  
– take and redeem.  
The chances we have missed, the graces  
we resist, Lord in Your Eucharist  
– take and redeem.



With permission WOL Int GIA Lic No 1130