SACRED HEART *of* JESUS
CATHOLIC PARISH AND SCHOOL

INTRODUCTION TO THE MASS

Putting hearts on a collision course with the Sacred Heart of Jesus

PLEASE RETURN THIS TO THE HYMNAL RACK

What is the Catholic Church?

The Catholic Church is the Church Jesus established to lead souls to salvation. Jesus himself founded the Church, "You are Peter and on this rock I will build my Church" (Mt: 16:18). Jesus' Church is real and historical. He made Peter the visible head of that Church which will continue until the end of time.

What is the Mass?

The Mass follows Jesus' command to his disciples to "do this in memory of me." (Luke 22:19) We celebrate the Eucharist as the central act of worship given to us by God made man, Jesus Christ. It is at the Mass where Catholics are invited to receive the very Body and Blood of Jesus Christ. The Mass is comprised of a series of prayers directed to God the Father through God the Son in the Holy Spirit. The priest leads our worship and offers the Mass on behalf of the people, the Church.

What is the Eucharist?

The Eucharist is the Body and Blood of Christ. He gives us this gift so that we may be filled with his presence, strengthened and sent into the world to proclaim the Gospel. The Eucharist is not a symbol but the real Body and Blood of Jesus as he said, "My flesh is true food and my blood is true drink…those who eat my flesh and drink my blood live in me and I in him." (John 6:55,56)

Can I receive Communion?

The Eucharist is a sign of the Church's unity so only Catholics in a state of grace (no mortal sins, and having confessed your sins within a year) should receive the Eucharist. All others are invited to come forward with their arms making an X over their chest to receive a blessing. If you are a Catholic but not in a state of grace, you are invited to also pray an Act of Spiritual Communion found on page 14. To receive the Eucharist, we invite you to learn more about the Catholic faith and, if interested, contact Sacred Heart at info@shoj.org about becoming Catholic. Catholics not in the state of grace are invited to go to confession. You are also required to abstain from food and drink (except for water and medicine) one hour before reception of the Eucharist. This includes coffee, gum and mint.

What will you see?

There are many things that are different about a Catholic Church. You may notice that while entering the church many people will dip their fingers into water by the doors leading into the church. This water is holy water, blessed by the priest, and it is meant to remind us of our baptismal vows. Catholics also genuflect, take a knee, before entering their pew. This is a sign of reverence for Jesus who is in the tabernacle. The tabernacle is the golden box within which the Eucharist is kept.

Who is leading the Mass?

The Mass is led by a Priest and oftentimes he is assisted by a Deacon. Priests have the authority by means of their ordination by the Bishop to celebrate the Mass. Deacons cannot celebrate the Mass but they can read the Gospel, preach the homily and assist at the altar.

Why does the priest kiss the altar?

This practice dates back to the 4th century. In the Roman Empire it was customary to kiss the doorposts of a temple to one of the various gods. Families would also kiss the family table before meals. Both of these actions were a sign of reverence. The early Church took this practice and "baptized" it. The altar is where the sacrifice of Christ will take place and is also the "table" that will feed God's family. The kiss is a sign of adoration of the altar upon which Christ will come.

Why are bells rung at different times?

For many centuries the Mass was celebrated in Latin in the western Church. This provided a universal nature to the Mass but the language wasn't well-known by the people. The bells were rung at the most important times of the Mass to let people know that something very important was happening. The use of the bells today calls us to remember that Christ has come upon the altar.

What do the colors represent?

You may see green, white, purple or red throughout the church on any given day. These colors reflect the season we are celebrating. Green is for ordinary time in which we are called to spiritual growth. White is the Church's color of joy and will be present during Christmastide and Easter. Purple is the Church's color of penance, and it will be used during Advent and Lent. Red symbolizes fire or blood and is used to mark days designated to the Holy Spirit, Christ's death or the days we honor the martyrs (those who died for their faith in Christ.)

Why do we stand/sit/kneel at different times?

The various postures are used to demonstrate different things. Standing is a sign of readiness and the ancient way of praying. We stand for the Gospel and for many of the prayers that are said throughout the Mass. We sit to listen. We are attentive during the readings and for the homily. This was the ancient way of receiving oral teaching. Kneeling is a sign of humility and reverence. We acknowledge God's greatness by kneeling before Him as we prepare to receive Christ in the Eucharist.

The Order of Holy Mass

Introductory Rites

Entrance Procession– ALL STAND a hymn is usually sung

Greeting-

Priest: In the name of the Father and of the Son and of the Holy Spirit +
Response: Amen
Priest: Peace be with you.
Response: And with your spirit

Penitential Act-

Priest: Let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

(Option A)

ALL: I confess to almighty God, and to you, my brothers and sisters that I have greatly sinned, in my thoughts and in my words, in what I have done, and what I have failed to do, through my fault, (strike breast X3) through my fault, through my most grievous fault; therefore I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God.

(Option B)

Priest: Have mercy on us, O Lord.
Response: For we have sinned against you.
Priest: Show us, O Lord, your mercy.
Response: And grant us your salvation.

(Option C)

Priest/Deacon: Lord, have mercy or Kýrie eléison
Response: Lord, have mercy or Kýrie eléison
Priest/Deacon: Christ have mercy or Christe eléison
Response: Christ, have mercy or Christe eléison
Priest/Deacon: Lord, have mercy or Kýrie eléison
Response: Lord, have mercy or Kýrie eléison

The procession into Mass begins the Mass. A crucifix is carried as a visible sign that the sacrifice of Christ has made us worthy to approach God the Father. The priest and deacon will both kiss the altar. For an explanation of this see page 3. The sign of the cross (+) marks us as people redeemed by Jesus Christ.

The Penitential Act acknowledges that we come before God as sinners recognizing that we are in need of God's mercy. Before we move to the sacred scriptures or the Eucharist, we must first acknowledge how unworthy we are to do so. The striking of the breast is summed up by St. Jerome, "because the breast is the seat of evil thoughts: we wish to dispel these thoughts, we wish to purify our hearts".

The Mass is ancient and some of the prayers are still done in the ancient languages. You will hear some of these ancient words still used. Here, the Greek form of "Lord/Christ have mercy" may be used. For more of these words see page 13.

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

Gloria (omitted during Advent and Lent)-

ALL: Glory to God in the highest, and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect– The call to prayer, "let us pray" is used throughout the Mass. The prayer is different for each Mass.

ALL SIT

Liturgy of the Word

1st Reading-The first reading is taken from the Old Testament except during the Easter season when it is taken from The Acts of the Apostles.

Lector: "the Word of the Lord" (says at the end)

Response: Thanks be to God

The priest absolves us from all of the smaller sins that we may have committed. There are two kinds of sin, mortal and venial sin. See page 13 for details.

Beginning with the words sung by the angels at Christ's birth, the Gloria is the Church's ancient hymn of praise. This can be sung or said, and it gives glory and praise to all three persons of the Trinity: Father, Son and Holy Spirit.

The Collect is the opening prayer of the Mass. It is called this because this prayer is meant to bring to God all of the unsaid prayers of the people to God uniting them in this common prayer.

The word "liturgy" is a Greek word that literally translates as "public work". The Mass is public as it is said for all.

Responsorial Psalm– The Psalms are one of the books of the Bible that were sung by the Jewish people. The Psalm for the day shares the theme of the readings for the day.

Cantor: Sings Psalm

ALL: Sing refrain

2nd Reading-The second reading is taken from one of the New Testament Letters. These letters give instruction on how to live the Christian life.

Lector: "the Word of the Lord" (says at the end)

Response: Thanks be to God

Gospel Acclamation– The Alleluia is sung as a sign of the Church's joy.

Gospel– ALL STAND The Gospel is the most important reading as it recounts the words and deeds of God made man, Jesus Christ.

Priest or Deacon: The Lord be with you

Response: And with your spirit

Priest or Deacon: A reading from the Holy Gospel according to (Matthew, Mark, Luke or John)

Response: Glory to you, O Lord +

After the Gospel is finished

Priest or Deacon: The Gospel of the Lord

Response: Praise to you , Lord Jesus Christ

ALL SIT

Homily

ALL STAND

The readings taken from Scripture demonstrate God's saving work throughout history that culminates in the sacrifice of Jesus Christ. The readings will share a common theme.

Alleluia literally means "praise Yahweh". It is an ancient Hebrew word used for the highest praise of God.

The Gospel recounts the words, miracles and deeds of Jesus Christ. We stand as a sign of attentiveness and readiness to act on its words.

As we say our response, we make the sign of the cross (+) over our foreheads, our lips and our hearts as a sign that we desire the Gospel to be ever on our minds, on our lips and in our hearts.

We are seated for the homily. The homily, sometimes called a sermon, is meant as a reflection on the readings and instruction on how to live these things out in our lives.

The Profession of Faith-

ALL: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (ALL BOW) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

The Universal Prayer-

Response: Lord, hear our prayer

Liturgy of the Eucharist

Offertory-A hymn will accompany the offertory. During this time the altar will also be prepared for the celebration of the Eucharist.

Lavabo-The priest will wash his hands with water. As he does so, he will utter inaudibly, "Wash me, O Lord, from my iniquity and cleanse me from my sin."

Table Blessing- The table blessing is also said although sometimes inaudibly.

The Profession of Faith, the Nicene Creed, was written in 325 as a summary of the main beliefs of the Church. We utter it here as a sign of our unity within the faith that Jesus established. It covers the main beliefs concerning the Father, the Son and the Holy Spirit and also what we believe about the Church and her sacraments. We stand for the Creed because our faith in Christ calls us to action. The bow is in honor of the Incarnation in which God became man. We rise after the words "became man".

The Universal Prayer, also called "Prayers of the Faithful" or "Petitions" brings the prayers of the people to the Lord. We bring our needs before the God who tells us to "ask, seek and knock". (see Luke 11:9,10)

The offertory is when we offer our sacrifices to God. Our sacrifices are brought to the altar to be united to the sacrifice of Christ.

The lavabo is tied to the ritual washings Jewish priests underwent before offering sacrifices in the Temple. The lavabo is done here before the priest offers the sacrifice of the Mass-Christ Jesus.

Priest: Blessed are you, Lord God of all creation for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

Response: Blessed be God forever.

Priest or Deacon *(will pour a little water into the chalice saying*): By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.

Priest: Blessed are you, Lord God of all creation for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

Response: Blessed be God forever.

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

ALL STAND

Response: 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.

Prayer over the Offerings– a different prayer for each Mass

Eucharistic Prayer-

Preface

Priest: The Lord be with you

Response: And with your spirit

Priest: Lift up your hearts

Response: We lift them up to the Lord

Priest: Let us give thanks to the Lord our God

Response: It is right and just

Preface– another prayer is sung or said as we prepare for the culminating act of the Mass.

Sanctus– sung or said.

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.

The table blessing comes from the Jewish blessing done at the Passover which blesses God as the source of all good things. Jesus would have said these prayers as part of the Last Supper.

At its heart, the Mass is a sacrifice. We offer the Body and Blood of Jesus to God the Father as the sacrifice that takes away our sins. This is why Catholics use the term "priest". A priest is one who offers a sacrifice.

We ask God the Father to look upon the perfect sacrifice of Christ, which is offered as the remedy for our sinfulness. We pray that this offering benefits us and the entire Church.

The word "*Eucharist*" literally "thanksgiving" is used to describe both the prayers that lead to the bread and wine transforming into the Body and Blood of Christ, as well as the bread and wine that have been transformed.

The first part of the Sanctus combines Isaiah 6:3 and Revelation 4:8. The second part comes from Jesus' entry into Jerusalem when he is heralded as the one "who comes in the name of the Lord" (Matt 21:9).

ALL KNEEL

The Eucharistic Prayer– there are a number of Eucharistic prayers that may be said, but they all are similar in their content and prayers.

The Institution Narrative– recounts the Last Supper and the words Jesus used to turn ordinary unleavened bread and wine into his Body and Blood.

Priest: Take this, all of you, and eat of it:

for this is my body which will be given up for you.

(here the Body of Christ is lifted for all to adore)

Priest: Take this, all of you, and drink from it:

for this is the chalice of my blood, the blood of the new and eternal covenant. which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

(here the Blood of Christ is lifted for all to adore)

Memorial Acclamation

Priest: The mystery of faith

ALL:

(Option A)

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

(Option B)

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

(Option C)

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

The Eucharistic prayer thanks God for the good things He has given us and calls down the Holy Spirit on our humble offerings. We kneel as a sign of humility before God who will be present on the altar.

The Institution Narrative is a reenactment of Jesus' Last Supper. It is during this time that the priest will use the words of Jesus. Through his ordination from a bishop, the successor of the Apostles, the priest transforms bread and wine into the Body and Blood of Jesus Christ.

When the Body and Blood are raised in turn, the priest will genuflect (bend the knee) to both the Body and Blood of Christ. This is a sign of reverence for the presence of Christ.

These Memorial Acclamations are brief prayers in which we praise God for his saving work.

The Eucharistic Prayer continues to praise God for all He has done, remember those for whom we pray and make this Eucharist effective in our lives.

Doxology- sung or said

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

Great Amen– sung or said

ALL: Amen

ALL STAND

The Communion Rite– we pray and prepare to receive the most sacred Body and Blood of Christ.

The Lord's Prayer-

Priest: At the Savior's command and formed by divine teaching we dare to say:

ALL: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress as we await the blessed hope and the coming of our Savior, Jesus Christ.

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

The Doxology puts Christ in the center, for it is to Him, with Him and in Him that all glory and honor is given to the eternal Father.

Amen is a Hebrew word literally meaning "truth". It is used as an end to prayers as a way of saying "it is true" or "so be it". Here, we respond with the greatest Amen because it is a recognition of God's greatness and His coming down to us under the veil of bread and wine.

The Lord's Prayer is the prayer given by Jesus Himself when the Apostles asked Him how they should pray. See Matthew 6:9-13 and Luke 11:1-4.

The priest prays on behalf of the assembly asking God's defense against all evil as we hope for the return of our Lord, Jesus Christ.

The Sign of Peace– Jesus offers peace to all who seek Him.

Priest: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign forever and ever.

ALL: Amen

Priest: The peace of the Lord be with you always.

ALL: And with your spirit

Priest: Let us offer each other the sign of peace.

All shake hands or wave as a sign of peace.

Agnus Dei (Lamb of God)-

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.

ALL KNEEL

Prayers before Communion-

Priest (inaudibly): Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you.

The Priest (and Deacon) will then raise the Host and Chalice aloft.

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 Sign of Peace bears witness to the fact that Christ is the peace between God and mankind. This peace then should extend to our human relationships as well.

The Lamb of God recalls the words of John the Baptist "behold, the Lamb of God who takes away the sins of the world" (John 1:29). We ask Jesus, the Lamb of God, to have mercy on us and to grant us peace.

The Priest prays on his own behalf that the Eucharist, which he will receive, will keep him faithful to God and be a defense against evil.

Every person receiving Holy Communion should make a similar prayer. Each person can use whatever words they want said in silence to prepare their hearts to receive Jesus Christ. See page 14.

The words here refer to the Lamb's Supper in Revelation 19:9, "Blessed are those who have been called to the wedding feast of the Lamb."

The response of the people is a slight alteration of the Roman Centurion's words in Matthew 8:8.

Communion Rite– All wishing to receive the Body and Blood of Christ come forth. Although a hymn is sung at this time, all are encouraged to pray before and after receiving the Lord's Body and Blood.

Period of Silence– This is observed to contemplate the richness of God's goodness for while we are still sinners, He nourishes us with the very Body and Blood of His divine Son.

Prayer after Communion– This prayer changes with each Mass but the general contents remain the same– that the Eucharist we have celebrated may free us from sin and lead us to eternal life.

The Communion Rite is the reception of Holy Communion. As the sign of the Church's unity, only Catholics in good standing should receive the Eucharist. All others are invited to come forward with their arms making an X over their chest to receive a blessing. See the note on page 2.

Concluding Rites

The Concluding Rites are the last of the 4 parts of the Mass.

Priest: The Lord be with you.
Response: And with your spirit.
Priest: May almighty God bless you, the Father, and the Son and the Holy Spirit. +
Priest or Deacon: Go, Go forth, the Mass is ended.
Or: Go and announce the Gospel of the Lord.
Or: Go in peace, glorifying the Lord by your life.
Or: Go in peace.
ALL: Thanks be to God

As the priest offers the blessing, he will make the sign of the cross over us. As he does this, we make the sign of the cross (+) over ourselves.

St. Michael Prayer

ALL: St. Michael the Archangel, defend us in battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do Thou, O Prince of the Heavenly Host, by the divine power of God, thrust into hell, Satan and the other evil spirits who prowl through the world, seeking the ruin of souls. Amen.

We are sent out into the world to live and spread the Gospel.

The St. Michael prayer is offered at the end of Mass for defense against evil. It is not part of the Mass and may be omitted.

Words you may hear at Mass and things you will see:

Mass– The word "Mass" comes from the last line of the Mass in Latin, "Ite, Missa Est" which translates to "Go, the Mass has ended" or "Go, it is sent". The use of the feminine term for "it" here implies that the Church is sent out into the world. Missa is the word from which we get our English word "mission". We are sent out into the world to spread the Gospel.

Amen-Amen is a Hebrew word literally meaning "truth". It is used as an end to prayers as a way of saying "it is true" or "so be it".

Alleluia- Alleluia literally means "praise Yahweh". It is an ancient Hebrew word used for the highest praise of God.

Kyrie (Christe) Eleison– The Greek words literally meaning "Lord (Christ), have mercy".

Sanctus– The Latin word meaning "holy".

Agnus Dei– The Latin phrase literally meaning "Lamb of God".

Altar– Altar comes from the Latin word "altus" meaning "high". An altar is where sacrifices are made. Within the Mass, we offer the sacrifice of God the Son to God the Father.

Incense– We use incense as a symbol of our prayers rising up to God as mentioned in Psalm 141 and Revelation 8. Incense was also an ancient symbol of purification.

Stations of the Cross– There are fourteen depictions throughout the back or sides of most churches) that parallel fourteen separate events of Jesus' suffering.

Vestments– Each of the things the priest wears at Mass has a meaning. Together they symbolize that Jesus' high priesthood covers the man who serves at the altar.

Two kinds of sin:

The Apostle John makes a distinction between severity of sin. He writes, "If anyone sees his brother sinning, if the sin is not deadly, he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as deadly sin, about which I do not say that you should pray. All wrongdoing is sin, but there is sin that is not deadly." (1 John 5:16, 17)

Mortal sins (meaning deadly) are serious offenses against God. By their serious nature these sins cut us off from the life of God. This is why they are called mortal sin. Mortal sins require confession in order to be forgiven. Priests can forgive sins because Christ authorized them to do so, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." (John 20:21-23) The Apostles handed on this authority to their successors, a practice which has been maintained by the Church for the last twenty centuries.

Venial sins are those smaller sins that hurt our relationship with God but do not cut us off from his grace. The word "venial" literally means "pardonable" or "forgivable". These sins do not need to be brought to confession but can be. Venial sins are forgiven within the confines of the Mass.

An Act of Spiritual Communion: *(if you cannot receive Communion)*

My Jesus, I believe that you are present in the Blessed Sacrament. I love you above everything, and I long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you were already there, I embrace you and unite myself entirely to you; do not allow me to be separated from you. Amen.

Prayer before receiving Holy Communion:

Almighty and eternal God, I approach the sacrament of Your only-begotten Son, our Lord Jesus Christ. As a sick man I approach the physician of life; as a man unclean, I come to the fountain of mercy; blind, to the light of eternal brightness; poor and needy, to the Lord of heaven and earth. I beseech You, therefore, in Your boundless mercy, to heal my sickness, to wash away my defilements, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness. Let me receive the Bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and faith, such purpose and intention as may help the salvation of my soul. Grant, I beseech You, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also the whole grace and virtue of the Sacrament. O most indulgent God, grant me so to receive the Body of Your only-begotten Son, our Lord, Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated with His Mystical Body and numbered among His members. O most loving Father, grant that I may one day forever contemplate Him unveiled and face to face, Whom, on my pilgrimage, I receive under a veil, Your beloved Son, Who lives and reigns with You and the Holy Spirit, God, forever and ever. Amen.

Prayer after receiving Holy Communion:

I thank You, O holy Lord, almighty Father, eternal God, Who have deigned, not through any merit of mine, but out of the condescension of Your goodness, to nourish me, a sinner, Your unworthy servant, with the Precious Body and Blood of Your Son, our Lord Jesus Christ. I pray that this Holy Communion be not a condemnation to punishment for me, but a saving plea unto forgiveness. May it be unto me the armor of faith and the shield of a good will. May it be the emptying out of my vices and the extinction of all lustful desires; an increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all my enemies, visible and invisible; the perfect quieting of all my evil impulses of flesh and spirit, binding me firmly to You, the one true God; and a happy ending of my life. I pray too that You will deign to bring me, a sinner, to that ineffable banquet, where You, with Your Son and the Holy Spirit, are to Your Saints true light, fulfillment of desires, eternal joy, gladness without end, and perfect bliss. Through Christ our Lord. Amen.

The Church and her sacraments:

The word “sacrament” comes from the Latin word “sacramentum”. This word means “holy oath” and was used to by soldiers when they made their oath of allegiance. Sacramentum is used in place of the Greek New Testament word “mysterion” which means mystery or secret. If we understand these two words together, we see what a sacrament is. A sacrament is a visible sign instituted by Christ that gives grace to the recipient. It is a sacrament because it allows us to partake in the covenant Christ established on the cross. We “swear” our allegiance to the covenant just as the Jews did at Mount Sinai with the Covenant of the Law. It is a “mystery” because although we see the sacrament take place, there is something more to it, something hidden — the grace we cannot see. The seven sacraments were given to the Church by Jesus Himself in order for us to participate in the New and Eternal Covenant. We are *baptized* into his death in order to live in the resurrection, in the *Eucharist* we partake of His Body and Blood as the sacrificial offering, we receive the forgiveness for which Christ died in *confession*, we are *Confirmed* with the Holy Spirit given at Pentecost, we live out God’s natural order for *marriage*, we are healed through the touch of Christ when we are *anointed* and we are given sacred ministers via *holy orders* just as Christ once chose the apostles.

SACRAMENT OF RECONCILIATION

Monday, Tuesday, Friday: 7:00-8:00am
Wednesday: 6:00-7:00pm
Saturday: 3:00-4:00pm

MASS SCHEDULE

Monday-Friday: 6:30am, 8:15am
Saturday: 8:15am Daily Mass, 4:30pm Vigil Mass
Sunday: 8:00am, 9:30am, 11:00am

ADORATION CHAPEL

Open 7 days a week, 24 hours a day and is located just inside the west entrance to the church, off of Johnson Drive. Please contact adoration@shoj.org for access information or call the Parish office.

SACRED HEART *of* JESUS

CATHOLIC PARISH AND SCHOOL

INTRODUCTION TO THE MASS

www.shoj.org

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