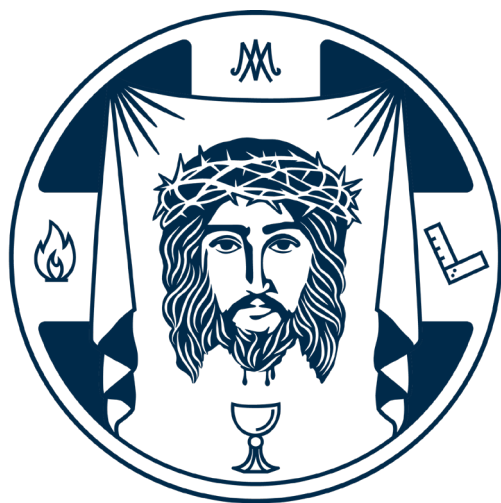


Guide for Visitors & Guests at Mass



HOLY FACE OF JESUS

P A R I S H

Immaculate Conception, Botkins
St. John the Evangelist, Fryburg
St. Joseph, Wapakoneta
St. Lawrence, Rhine

Who Are We?

We are a Catholic parish that shares the treasure of Jesus Christ, so that all might seek and find the goodness, truth, and beauty of the Catholic Faith and choose to live in friendship with Christ. Within our parish are four church buildings in which we worship our Lord. We exist to offer the life-giving intimacy of Jesus to the hurried, lonely, and lost.



Immaculate Conception

116 N. Mill St.
Botkins, OH 45306

St. John the Evangelist

11319 Van Buren St.
Wapkoneta, OH 45895



St. Joseph

101 Pearl St.
Wapkoneta, OH 45895



St. Lawrence

16053 Botkins Rd.
Botkins, OH 45306



Contact Information

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Dear Friends in Christ,

Welcome to our parish. The Holy Face of Jesus Parish consists of four Catholic churches that strive to the same goal. Whether you are a visitor, guest, or just passing by, we are happy to have you here.

This guide was created to help you follow through the Mass. To those who are unfamiliar with the Catholic Mass, it can be a unique and confusing experience. It is easy to feel lost and isolated if you don't know the gestures, responses, or postures associated with the Mass. Hopefully this guide will help you feel a little more comfortable. We invite you to participate as much as possible in the Mass.

The Mass is centered upon the Eucharist. The word Eucharist is Greek for "Thanksgiving." At Mass we thank Almighty God for the life, death, Resurrection, and Ascension of Jesus Christ. During the Mass we encounter Christ and enter into His supreme offering of His life to the Father. He is present in the Word of God that is proclaimed and the Sacrifice and Sacrament which is offered. We know that the Body and Blood of Christ is truly present under the appearance of bread and wine.

This is a special place of encounter with Christ. To prepare yourself to encounter Him, speak to Him from your heart. Offer Him your thanksgiving. Prayerfully look over your week and offer it to Him in thanksgiving. Also remember all the people that you need to remember in prayer.

We are grateful to have you present at our parish. If you have any questions about Mass or the Catholic faith, please reach out to us. You can talk to the priest after Mass (although he may have another Mass), visit our website, Facebook page, or call the office.

As you follow through this guide, the people's prayers and responses are indicated in bold. Instructions and information about the Mass is italicized.

Sincerely in Christ,

A handwritten signature in black ink that reads "Fr. Sean Wilson". The script is cursive and fluid.

Father Sean Wilson, Pastor

The Order of Mass

Introductory Rites

Please stand for the beginning of Mass. We begin by singing praise to God.

Greeting

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you.

And with your spirit.

On some Sundays, especially during the season of Easter, instead of the Penitential Act below, the blessing and sprinkling of holy water may take place.

Penitential Act

The priest invites the people to recall their sins and to repent of their failings.

Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

There are options for the Penitential Act:

**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 in what I have failed to do,
(strike our breast during the next line)
through my fault, 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.**

OR

Lord Jesus... Lord, have mercy.

Lord, have mercy.

Christ Jesus... Christ, have mercy.

Christ, have mercy.

Lord Jesus... Lord, have mercy.

Lord, have mercy.

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

Amen.

If the first option is used, then the following is added:

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Or:

Kyrie, eleison.

Kyrie, eleison.

Christe, eleison.

Christe, eleison.

Kyrie, eleison.

Kyrie, eleison.

Gloria

The Gloria is sung on Sundays and holy days of obligation except during the seasons of Advent and Lent.

**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.**

Let us pray.

The priest then prays or chants the opening prayer. The people conclude:

Amen.

Please be seated for the readings from the Word of God.

Liturgy of the Word

The proclamation of God's Word is always centered on Christ, present through His Word. Old Testament writings prepare for Christ; New Testament books speak about Him. All of scripture inspires us to live our call to be people of God.

First Reading

The First Reading, read by the lector, usually comes from the Old Testament. The lector concludes by saying:

The word of the Lord.

Thanks be to God.

Responsorial Psalm

The choir or cantor sings the psalm, and the people respond.

Second Reading

A lector reads from the New Testament and concludes by saying:

The word of the Lord.

Thanks be to God.

Gospel Acclamation (Alleluia)

During Lent a different acclamation is sung.

Gospel

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to (Matthew, Mark, Luke, or John)

Glory to you, O Lord.

With the thumb, we make a cross over our forehead, lip, and heart as we silently pray, "Lord be in my thoughts, on my lips, and in my heart."

The Gospel is proclaimed by either the priest or deacon. At the conclusion:

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Homily

All sit as the priest or deacon offers a homily. Derived from the scripture readings, the homily helps us to understand the mysteries of faith and directs us to live according to the teachings of Jesus Christ, our Savior.

Please stand for the Profession of Faith:

Profession of Faith

**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 at the following two lines.
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.

Universal Prayer (General Intercessions)

The deacon or lector offers prayers on behalf of those gathered and for the Church, the world, and those in need. Each petition concludes with:

We pray to the Lord.

Lord, hear our prayer.

Prayer for Vocations

written by Archbishop Dennis M. Schnurr

The Prayer for Vocations is normally prayed at Mass throughout the Archdiocese of Cincinnati.

**Almighty Father,
You have created us for some definite purpose.
Grant us the grace to know the path
You have planned for us in this life
and to respond with a generous "Yes."**

Make our archdiocese, parishes, homes and hearts
fruitful ground for Your gift of vocations.
May our young people respond to Your call
with courage and zeal.
Stir among our men a desire and the strength
to be good and holy priests.
Bless us with consecrated religious and those called to a
chaste single life, permanent deacons,
and faithful husbands and wives,
who are a sign of Christ's love for His Church.
We commend our prayer for vocations to You, Father,
through the intercession of Mary our Mother,
in the Holy Spirit,
through Christ our Lord. Amen.

Liturgy of the Eucharist

The altar is prepared as the congregation sings. The priest and people prepare to enter into Christ's offering on the cross in praise to His merciful Father. The offering of the body and blood of Christ takes place in the form of bread and wine. Members of the assembly carry the gifts of bread and wine, as well as our monetary offerings to the altar. The prayers of offering may be done silently:

Preparation of the Offering

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.

Blessed be God forever.

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.

Blessed be God forever.

In silence, the priest washes his hands as a sign of the interior

purity needed to worthily praise God.

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

**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 priest then prays the Prayer over the Offerings, to which the people respond:

Amen.

Preface

The priest begins the Eucharistic prayer by inviting the people to enter into the offering on the altar and lifting their hearts in praise to God.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

We join the angels and saints in their song of praise from the Book of Revelation:

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.

All kneel

The Eucharistic Prayer

The priest prays the Eucharistic Prayer. The people listen attentively and offer their lives to God alongside the offering of Christ on the Cross.

After the consecration of the Body and Blood of Christ and the Elevation, the priest says or chants:

The Mystery of Faith

We proclaim your Death, O Lord, and profess your

Resurrection until you come again.

Or

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

Or

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

Doxology

The priest concludes the Eucharistic prayer by elevating the Body and Blood of Christ while saying or chanting:

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, forever and ever.

Amen.

Communion Rite

The Lord's Prayer

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

**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.**

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.

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

Sign of Peace

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 for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

*The people exchange some sign of peace. This is normally a
handshake or embrace while saying, "Peace be with you."*

Lamb of God

*The priest breaks the Body of Christ and mixes it with the Blood of
Christ while praying silently. Meanwhile the people say or sing:*

**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.**

Invitation to Communion

The priest genuflects, then elevates the Body and Blood, saying:

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.

**Lord, I am not worthy that you should enter under my roof,
but only say the word and my soul shall be healed.**

The priest, deacon, and other ministers receive Holy Communion.

*For information about receiving Holy Communion, please check
our FAQs on page number 14.*

Prayer after Communion

*After distributing Holy Communion to the faithful, the priest
purifies the vessels used at Mass. Then returning to his chair, he
stands and says:*

Let us pray.

All stand as the priest offers the prayer. At the conclusion all say:

Amen.

Concluding

There will likely be a few announcements about upcoming events and opportunities. After this the priest says:

The Lord be with you.

And with your spirit.

Occasionally there is a longer blessing

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

Amen.

After being nourished and strengthened by the Body and Blood of Christ, the people are sent into the world with one of four dismissals:

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.

Thanks be to God.

Recessional

The priest and other ministers process out of the Church while the congregation sings the concluding hymn.

It is customary to stay for a couple minutes in prayer after the hymn. At this time we thank Almighty God for the gift of the Eucharist and ask Him to be with us throughout the coming week. It is a time for thanksgiving and preparation for the week ahead.

Frequently Asked Questions

Why do you call it Mass?

The standard language for the Roman Catholic Church throughout the world is Latin. The word for Mass has a Latin origin. The dismissal in Latin is "Ite Missa Est" (Go forth the Mass is ended). The Mass gets its name from the dismissal, which is rather interesting. The basic idea is the Mass is what prepares us to be sent into the world to spread the good news of Jesus Christ.

Why is Mass basically the same each time?

At Mass we enter into the one sacrifice of Christ on the Cross, His offering of worship to the Eternal Father. We enter into Christ's worship, rather than create our own worship service. The pattern of the Mass follows the Gospel of the Road to Emmaus (Luke 24:13-35). Jesus explains the Scriptures and interprets them. After this, He is made known to them in the breaking of the bread.

Also the structure of the Mass has been consistent from the very beginnings of Christianity. In the year 155 St. Justin Martyr writes: *"On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. Then we all rise together and offer prayers for ourselves... and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation. When the prayers are concluded we exchange the kiss.*

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts. When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.' When he who presides has given thanks and the people have responded, those whom we call deacons give to those

present the 'eucharisted' bread, wine and water and take them to those who are absent."

It is remarkable how similar the Mass was for the first followers of Jesus Christ.

Can I receive Holy Communion?

The Catholic Bishops of the United States have instructions concerning the reception of Holy Communion. They are as follows:

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions that separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one"
(Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop

and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another. If you would like to come forward for a blessing, please cross your arms over your chest so that we know to give you a blessing.

What's the deal with different objects, like bells, vestments, incense, etc?

During Mass the entire human being is drawn into the worship of God through sights, sounds, smells, and gestures. There isn't enough space here to describe every aspect of Mass in these pages, but the basics are that each object is filled with meaning. For example, the outermost vestment that a priest wears is called a chasuble and it reminds the priest of the charity of Christ: "Over all these virtues put on love, which binds the rest together and makes them perfect" (Colossians 3:14). Vestments, incense, and every liturgical object is supposed to draw us into the life, death, and resurrection of Jesus Christ.

Why do you sing the prayers and different responses during Mass? Other churches recite them more frequently.

The answer to this question flows from the previous question. Music elevates us to the Lord. It stirs in us the fire of God's love. Many Churches sing during their service. Music ornaments the preaching and the prayers. This is different for the Catholic Mass. Ideally, the Mass itself should be sung as much as possible. This adds beauty and glory to the Mass. There are parts of the Mass that are sung or chanted such as the "Holy, Holy, Holy" or the Gloria. Also there are dialogues between the priest and the people such as "The Lord be with you... And with your spirit."

Music helps us to learn. It deepens the prayer in our hearts and engraves it upon our soul. We know this from our natural learning. When we teach children the alphabet, there is a tune to help them memorize it.

So in short, we sing the Mass because it engraves the love of God on our soul in a deeper way, it adds beauty to the worship, and joins us together in praise of God.

The Saints and the Mass

To say farewell, the Lord Jesus Christ, perfect God and perfect man, did not leave His friends a symbol, but the reality of Himself... Under the species of bread and wine, He is really present, with His Body and His Blood, His Soul and Divinity.

- John Paul II

The Eucharist is the secret of my day. It gives strength and meaning to all my activities of service to the Church and to the whole world... Let Jesus in the Blessed Sacrament speak to your hearts. It is He Who is the true answer of life that you seek. He stays here with us: He is God with us. Seek Him without tiring, welcome Him without reserve, love Him without interruption: today, tomorrow, forever.

- John Paul II

It would be easier for the world to survive without the sun than to do so without the Holy Mass.

- Padre Pio

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