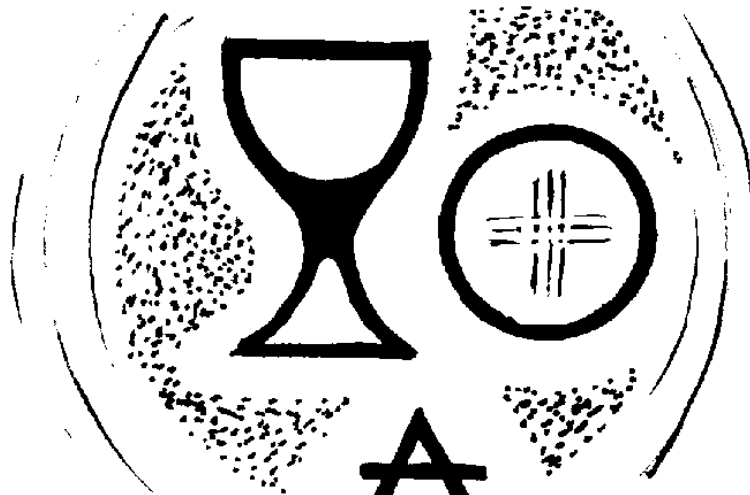


Diocese of Leeds

*Vicariate for Evangelisation &
Diocesan Liturgy Commission*

**YOU
HAVE
PREPARED**

REVISED IN LIGHT
OF THE NEW
TRANSLATION OF
THE ROMAN
MISSAL



**A
BANQUET
FOR
ME**

**GUIDELINES FOR CELEBRATING
SCHOOL MASSES**

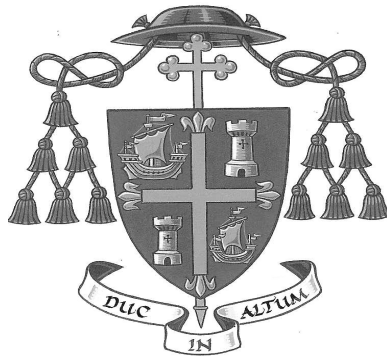
- These guidelines for the celebration of school Masses have been prepared jointly by the *Vicariate for Evangelisation* and the *Diocesan Liturgy Commission* for use in the Diocese of Leeds. They were revised in April 2011 in light of the new translation of the Roman Missal.
- The celebration of the Mass is at the heart of Catholic life and worship. It is therefore important that assistance is given to those in our schools who are responsible for planning and preparing Eucharistic celebrations.
- Following a recent diocesan INSET day, which explored different aspects of the liturgy, it became clear that some liturgical guidance would help those working in diocesan schools; in fact, such guidance was requested by the school staff present.
- These guidelines cannot say everything that could be said about the celebration of the Mass. They do, however, address some important aspects from the perspective of what the Church asks with respect to our Eucharistic celebrations.
- Further information can be found in the documents of the Church listed here

Key to Sources Used

EDE	<i>Ecclesia de Eucharistia</i> (On the Eucharist and the Church), Encyclical Letter of Pope John Paul II (London: Catholic Truth Society, 2003)
CCC	Catechism of the Catholic Church (London: Geoffrey Chapman, rev ed, 1999)
CTM	Celebrating the Mass: A Pastoral Introduction, Catholic Bishops' Conference of England and Wales (London: Catholic Truth Society, 2005)
DMC	Directory for Masses with Children, Congregation for Divine Worship (1973)
GIRM	General Instruction of the Roman Missal Catholic Bishops' Conference of England and Wales (London: Catholic Truth Society, 2005)
MS	<i>Musicam Sacram</i> (Instruction on Music in the Liturgy), Sacred Congregation of Rites (1967)
RS	<i>Redemptionis Sacramentum</i> (On certain matters to be observed or to be avoided regarding the Most Holy Eucharist), Congregation for Divine Worship and Discipline of the Sacraments (London: Catholic Truth Society, 2004)

Schools of Discipleship: Guidance for Leadership and Governance in Catholic Schools in the Diocese of Leeds (Vicariate for Evangelisation, 2008.)

Please note: in these documents, reference numbers relate to paragraph not page numbers



Foreword by the Bishop

The celebration of the Mass comes to us directly from the Lord Himself. Its structure is very ancient and has its origins in the Hebrew and the New Testament traditions.

St Paul himself when writing to the church community in Corinth said, "I receive from the Lord what in turn I handed down to you..." He was reminding the community that he had received the gift of the Mass directly from the Lord and, in faithfulness to him, was handing it on as a precious treasure to the community. Through the Apostles, and their successors the Bishops, the Church has continued this handing on in great faithfulness of what the Lord gave to us.

The Mass is first and foremost the worship of God shaped by Jesus in the Church. When we approach this supreme act of worship we should do so with the greatest interior reverence and with the deepest respect for what has been handed on to us in faithfulness to the tradition.

I feel sure that these Guidelines which have been requested and subsequently worked on by the Vicariate for Evangelisation and the Diocesan Liturgy Commission will help everyone in our schools to achieve both an interior reverence for the Sacrifice of the Mass and an outward expression that is dignified and faithful to the Church's tradition.

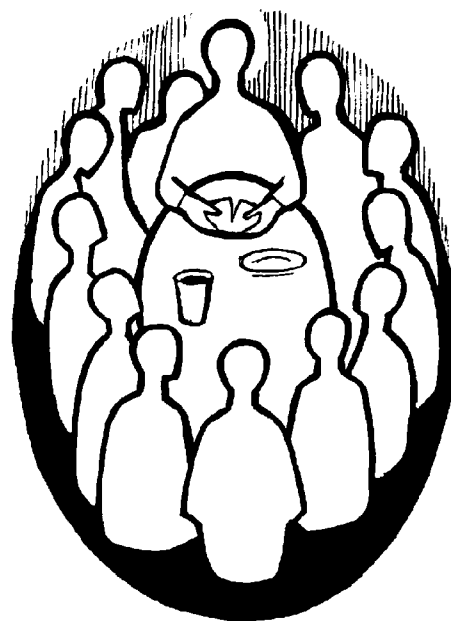
+ Arthur Roche
Bishop of Leeds

Introduction

“At the heart of the life of the Catholic Church has always been the celebration of the Eucharist, or the Mass, as Catholics often call it. Taking part in the Mass is the hallmark of the Catholic, central and crucial to our Catholic identity.” (Celebrating the Mass 1)

“As a community of faith, every Catholic school is also a worshipping community. The Eucharist is the Church’s central act of worship and is the nucleus of the school’s life of faith. It is from this Eucharistic centre that all other prayer and worship flows.” (Schools of Discipleship 3)

1. These two quotations affirm the importance of the celebration of the Mass in the life of every Catholic school. Within changing patterns of religious belief and practice, the Eucharist remains at the heart of Catholic identity. It is an essential foundation upon which Catholic ethos is built. By this sacramental act we fulfil the command of the Lord Jesus to celebrate the Eucharist in memory of Him. The mystery of His saving death and resurrection is made present for us as the living Lord speaks through the Scriptures and gives Himself in the bread that becomes His Body and the wine that becomes His Blood. The purpose of every school Mass is to unite all present, especially children and young people more closely to Christ.



2. In planning and preparing for the celebration of school Masses in the Diocese of Leeds these guidelines offer points of reference. They have been written in response to requests for practical explanation and guidance. They do not provide a complete treatise on celebrating the Eucharist, nor do they supersede any of the authoritative documents of the Church. Rather, they seek to highlight pertinent aspects of the Liturgy which are outlined fully in two main sources: the **General Instruction of the Roman Missal (GIRM)** and the **Directory for Masses with Children (DMC)**. **Celebrating the Mass (CTM)** gives a useful pastoral introduction. Furthermore, the encyclical **Ecclesia de Eucharistia (EDE)** explores the relationship between the Church and the Eucharist and the instruction **Redemptionis Sacramentum (RS)** outlines various matters to be observed or avoided with respect to the Eucharist. The **Catechism of the Catholic Church (CCC)** provides an authoritative summary of the Church’s faith concerning the Eucharist. All of these should be consulted in conjunction with these guidelines as they provide further information and clarification.
3. The celebration of school Masses, whether in the primary or secondary phases, are best enabled when there is a good working relationship between

clergy and school staff. This will necessarily involve co-operation and communication, with a willingness to fulfil what the Church asks in the context of the concrete reality of a particular worshipping community.

4. These guidelines relate both to Masses celebrated in school and Masses for school children celebrated in diocesan churches and chapels. They are offered to help everyone involved in planning and celebrating school Masses to be attentive to what the Church teaches and requires. Furthermore, it is hoped that they will provide the impetus for a renewed liturgical, sacramental and theological catechesis.
5. These guidelines relate to the celebration of school Masses and do not cover celebrations of Word and Communion in the absence of a priest. These should be conducted according to the established liturgical directives.¹

The *Directory for Masses with Children*

6. The ***Directory for Masses with Children*** was written in 1973 by the Congregation for Divine Worship in Rome. It is concerned more explicitly with children of primary school age, although the general principles may also be carried forward to younger children at secondary school. This may especially be the case where the level of practice and faith understanding is low. The interpretation and application of the *Directory's* principles will require the sensitive pastoral judgement and co-operation of clergy and school staff.
7. The *Directory* acknowledges the Church's concern for the spiritual well being and development of children and young people (DMC 1), while at the same time recognising that parents may not always fulfil the religious obligations they undertook at their child's baptism. (DMC 2) In this context, the liturgy has an important formative role in assisting the spiritual and catechetical progress of children, not least for those who do not regularly attend Sunday Mass. It is through the liturgy that the Church's faith is expressed and embodied. By means of the Eucharistic celebration, the Church reaches out to young people to instruct and to bless them. (DMC 3)
8. With respect to what children and young people can comprehend through the liturgy, the *Directory* states: "... even in daily life children do not always understand all their experiences with adults but rather may find them boring. It cannot therefore be expected of the liturgy that everything must always be intelligible to them. Nonetheless, we may fear spiritual harm if over the years children repeatedly experience in the Church things that are barely comprehensible." (DMC 2) In light of this, the *Directory* gives guidance as to

¹ See: Congregation for Divine Worship, *Directory for Sunday Celebrations in the Absence of a Priest* (1988); Bishops' Conference of England & Wales, *Celebrations of the Word & Communion for Sunday & Weekday Celebrations in the Absence of a Priest* (1996). These are both available on the Bishops' Conference Liturgy Office website: www.liturgyoffice.org.uk/Resources/CWC/index.shtml

how celebrations of Mass with children might be as accessible and participatory as possible.

9. Masses with children and young people, however, are not about “*creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a better selection of texts.*” (DMC 3) Those responsible for the formation of children will help them experience the “*human values that are present in the Eucharistic celebration,*” namely the parts of the Mass which express community activity; exchange of greeting; capacity to listen and to seek and grant pardon; expression of gratitude; experience of symbolic actions; a meal of friendship and festive celebration. (DMC 9) Added to these is a sense of the significance of different postures and gestures, and of the importance of silence and reverence. Then, children and young people will gradually open their minds to the perception of Christian values and the celebration of the mystery of Christ. (DMC 9)

10. The *Directory* affirms that catechesis in the Christian faith and the sacraments is the responsibility of parents, catechists and teachers. (DMC 8-11) With respect to the Eucharist, catechesis should be “*directed to the child's active, conscious, and authentic participation.*” (DMC 12) In addition, “*...the final purpose of all Liturgical and Eucharistic Formation must be a greater conformity to the Gospel in the daily life of the children.*” (DMC 15)



11. The *Directory* distinguishes between *Masses with adults in which children also participate* and *Masses with children in which only a few adults participate*. It is the latter with which we are concerned here.

Masses with children in which only a few adults take part

12. It is always necessary to keep in mind that Masses with a large proportion of children and young people must orientate them toward the regular celebration of Mass with adults, especially Mass on Sunday. Thus, apart from adaptations that are necessary because of the children's age, the result should not be entirely special rites, markedly different from the Order of Mass celebrated with a congregation. (DMC 21)

13. The principles of active and conscious participation in the liturgy are very significant for Masses celebrated with children. Participation should be encouraged and *“as many children as possible should have special parts in the celebration.”* (DMC 22) This should not, however, impinge on the integrity of prayers, readings or music. Where some texts are divided and apportioned to too many different readers the meaning can become disjointed. While *“as many children as possible should have special parts,”* this does not mean that everyone present must necessarily perform a specific role or fulfil a distinct function. (see RS 40) In essence, active and conscious participation in the liturgy refers to the individual’s presence at the celebration and interior personal engagement with what is taking place. Any external activities *“...will remain fruitless and even harmful if they do not serve the internal participation of the children.”* It should be noted that even in Masses with children, silence has an important place and a value. (DMC 22)
14. The priest has an important responsibility in Masses with children *“to make the celebration festive, familial and meditative.”* He should *“be concerned above all about the dignity, clarity and simplicity of his actions and gestures,”* making sure he is easily understood. (DMC 23)
15. Each celebration of Mass with children should be *“carefully prepared beforehand, especially with regard to the prayers, songs, readings, and intentions of the general intercessions.”* Ideally, this preparation should include the children themselves. (DMC 29)
16. Singing should be given great importance in every Mass celebrated with children. It is especially fitting that the acclamations of the Mass be sung, particularly those which form part of the Eucharistic Prayer. (DMC 30) Wherever possible, there should be a choir to lead and support the congregation in song. While young people benefit from music which is more modern in composition this should be sympathetic to the liturgy and balance should be sought with the richness of Catholic musical heritage.
17. As we belong to the Latin Rite of the Catholic Church, familiarity with the Latin common parts of the Mass is important and desirable (for example, the *Kyrie, Sanctus, Agnus Dei*). This especially enables students of an older age to participate in international events such as the Diocesan Lourdes Pilgrimage and World Youth Days. For an outline of the importance of what parts of the Mass should be sung see the sheet in *Appendix A “Singing the Mass.”*
18. Participation *“by means of gestures and posture should be strongly encouraged in Masses with children.”* (DMC 33) The visual elements of the Mass *“should be given prominence.”* (DMC 35)
19. Great care should be taken over considerations of drama and dance in relation to the celebration of school Masses. Drama and dance do not have an automatic place in the Eucharist and are better placed within non-

Eucharistic liturgies and assemblies. A dramatic presentation of a scripture reading could take place before the Mass begins as a means of preparation. Similarly, by way of preparation, dance might also precede the beginning of Mass or follow the end of the Mass, after the final blessing and dismissal, by way of thanksgiving.

20. Any presentations after Holy Communion should enhance prayerful reflection. Powerpoint celebrations of class or year groups, or events in the life of the school, are better placed at the end of the celebration of Mass, following the final blessing and dismissal.
21. Without overshadowing the liturgy, Powerpoint displays, used respectfully and with discretion, may assist the congregation in making liturgical responses and in singing.
22. It should be noted that any texts using the Hebrew Tetragrammaton YHWH – *Yahweh or Jehovah* - are highly offensive to people of the Jewish Faith. The name *Yahweh* is not to be read, sung or prayed in the liturgy and any texts, songs or prayers containing this name must not be used. (*Statement on the Name of God, Department for Christian Life & Worship, Catholic Bishops' Conference of England and Wales*)

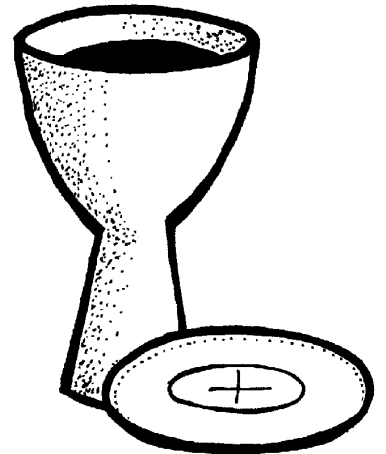
The Order of Mass

23. The structure of the Mass - the Liturgy of the Word and the Liturgy of the Eucharist - should always be maintained, as should the opening and closing rites. (DMC 38) The Liturgy of the Word and the Liturgy of the Eucharist form one single act of worship and should not be separated or celebrated at different times or places, even within the same day. (RS 60)
24. Concern for the liturgical environment is very important. To enable the different parts of the celebration to find their proper emphasis, there should be a recognisable altar, lectern (or ambo) and presidential chair. Ideally these should only be used for the celebration of Mass. The vessels, cloths, vestments, liturgical books, and all other liturgical items, should be clean and of a good standard. Vessels made from glass, earthenware, clay or other materials that break easily, or metal vessels that easily rust or deteriorate, should not be used. (RS 117)
25. The liturgical year should be the basis for the celebration of school Masses, with the liturgy following the liturgical calendar and the cycle of readings in the Lectionary as closely as possible. *"If all the readings assigned to the day seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the Lectionary for Mass or directly from the Bible, but taking into account the liturgical seasons."* (DMC 43) Where Masses are celebrated according to a particular theme, these should be integrated within the seasons and feasts of the Church's year. For example, a

Mass which takes light as its theme would rightly be celebrated in Advent, the theme of forgiveness in Lent, and the theme of joy in Eastertide.

26. There should be a clear sense of the different levels of solemnity present in the liturgy. Feast days should be celebrated more solemnly than weekday Masses. Where possible, it is appropriate for schools to anticipate the celebration of feasts and solemnities which fall on Sunday.

27. The *Bishops' Conference of England & Wales* has approved the *Good News Bible (Catholic Edition)* for use in Masses with children. This enables the exact readings from the Lectionary to be used during Masses with children, taken from this simpler translation. It is also permissible to use properly approved lectionaries for Masses with children.



28. The celebration of the Eucharist has four parts, a beginning and an end and two central pillars:

1. THE INTRODUCTORY RITES

Sign of the cross

Penitential Act (*when we say sorry to God*)

[**Gloria** – *a song of praise used on feast days*]

2. THE LITURGY OF THE WORD

First Reading (*from the Old or New Testament*)

Responsorial Psalm (*a Psalm from the Old Testament*)

[**Second Reading**] (*from the New Testament*)

Gospel Acclamation (*to prepare for the Gospel*)

Gospel Reading (*from St Matthew, St Mark, St Luke or St John*)

Homily (*a short address on the Scriptures*)

Creed (*on important feasts, a statement of what we believe*)

Prayer of the Faithful (*a communal prayer for different needs*)

3. THE LITURGY OF THE EUCHARIST

Preparation of the altar & the gifts (*the bread & wine*)

Eucharistic Prayer (*including the words of Jesus*)

Lord's Prayer (*the Our Father*)

Sign of Peace (*offering a gesture of peace to others*)

The Fraction (**Breaking of the Bread**)

Communion (*distribution of Christ's body and blood*)

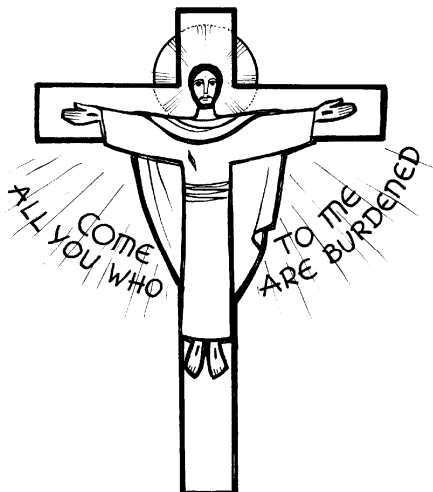
4. THE CONCLUDING RITES

Blessing

Dismissal (*sending out*)

29. The Eucharistic celebration invites a variety of postures (standing, sitting, kneeling and bowing) which reflect the different significances of what is taking place and is, in itself, a form of prayer. (see CTM 57) School Masses should ordinarily follow the pattern of posture used in parish churches, although there may need to be some adaptation according to the circumstances of the celebration and the nature of the school environment. The usual posture for the different parts of the Mass is highlighted in these guidelines.
30. The celebration of the Mass involves the use of all the senses thereby connecting the liturgy with daily living. For example, we hear the Word of God; we see the cross, the candles, the vestments; we smell the flowers and the incense; we touch the Sacred Host.
31. There are 4 principal liturgical colours. **White** is used in the seasons of Easter and of Christmas; also on celebrations of the Lord (other than of his Passion), of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not Martyrs; on the solemnities of Trinity Sunday, All Saints (1 November) and of the Nativity of Saint John the Baptist (24 June); and on the feasts of Saint John the Evangelist (27 December), of the Chair of Saint Peter (22 February), and of the Conversion of Saint Paul (25 January). It may, in England & Wales, be used for Funerals. **Red** is used on Palm Sunday of the Lord's Passion and Good Friday, on Pentecost Sunday, on celebrations of the Lord's Passion, on feasts of the Apostles and Evangelists, and on celebrations of martyred Saints. **Green** is used in Ordinary Time. **Violet/Purple** is used in the seasons of Advent and of Lent and for reconciliation. It may also be worn for Funerals. Black may be used, where it is the practice, for Funerals. Rose may be used, where it is the practice, on Gaudete Sunday (Third Sunday of Advent) and on Laetare Sunday (Fourth Sunday of Lent). On more solemn festive days more precious, sacred vestments may be used, even if not of the colour of the day.

THE INTRODUCTORY RITES



32. The Mass begins with the opening song and the entrance procession. The procession may include altar servers, carrying cross and candles, and readers. This procession, rather than the presentation of gifts during the Liturgy of the Eucharist, is the fitting place to bring forward any objects or symbols representing the particular celebration or assembly of people gathered. Their significance may be highlighted before

Mass begins. (see CTM 180 and 57 & 58 below) These can be placed near the altar. Where appropriate, incense may be used in school Masses.

33. The priest makes the *Sign of the Cross*, greets the assembly and prepares the congregation to listen to the Scriptures and celebrate the Eucharist.

34. There should always be some introductory element which is completed by the Collect (Opening Prayer). Part of this introductory element is the Penitential Act.

35. Ordinarily the congregation stands from the beginning of the Mass until after the Collect (Opening Prayer).

Penitential Act

36. This should be carefully introduced and explained and it should not be too long. The format should follow one of those set out in the *Roman Missal*: the “*I confess...*”, or the format “*Have mercy on us, O Lord...*” or the three-fold format “*Lord, have mercy – Christ, have mercy – Lord, have mercy.*”

37. The Rite for the Blessing and Sprinkling of Water can also take the place of the Penitential Act (see Appendix II of the *Roman Missal*).

38. Where the threefold formula is used, this is essentially a prayer of praise for God’s mercy and should not have the form of an examination of conscience. For example, this should *not* begin: ‘*Lord, for the times we have.....*’ or ‘*Lord, when we are.....*’ Rather, it should be focused on Christ and should follow the pattern of the *Missal*: For example: *You were sent to heal the contrite of heart: Lord, have mercy; You came to call sinners: Christ have mercy; You are seated at the right hand of the Father to intercede for us: Lord, have mercy.* Some further examples of these are given in *Appendix C* (see also *Appendix VI* of the *Roman Missal* for further examples).

The Collect (Opening Prayer)

39. “*The priest is permitted to choose from the Roman Missal texts of presidential prayers more suited to children...But he is to take into account the liturgical season.*” (DMC 50) It is also permissible for the priest to adapt the presidential prayers to the needs of children, but this must preserve the purpose and substance of the prayers and avoid language foreign to the genre of presidential prayers, moral exhortation, or a childish manner of speech. (DMC 51)

THE LITURGY OF THE WORD

40. Since the readings taken from the Scriptures “*form the main part of the liturgy of the word,*” then, even in Masses celebrated with children, reading from the Scriptures should never be omitted. (DMC 41) “*If three or even two readings*

appointed on Sunday or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the gospel reading should never be omitted.” (DMC 42)

41. Ordinarily the congregation is seated for the Scripture reading or readings, then stands for the Gospel Acclamation and the Gospel reading, and sits for the homily. Where possible the Psalm and the Gospel Acclamation should always be sung.

42. The Scripture readings may not be substituted with any other readings, whatever their source, and paraphrases should be avoided. (CTM 157) No elements or rites from other religions should be inserted into the celebration of the Mass. (RS 79)



43. *“All the elements that will help explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate better the value of God’s word.” (DMC 47)*

44. The Scripture readings of the Liturgy of the Word should follow this pattern:

<p style="text-align: center;">Where there are <u>two readings</u> before the Gospel</p> <p style="text-align: center;">First Reading (Old Testament or Acts of the Apostles in Eastertide)</p> <p style="text-align: center;">Psalm</p> <p style="text-align: center;">Second Reading (New Testament other than a Gospel, or Act of the Apostles in Eastertide)</p> <p style="text-align: center;">Gospel Acclamation</p> <p style="text-align: center;">Gospel</p>
--

<p style="text-align: center;">Where there is <u>one reading</u> before the Gospel</p> <p style="text-align: center;">Reading (Old Testament or New Testament other than a Gospel)</p> <p style="text-align: center;">Psalm</p> <p style="text-align: center;">Gospel Acclamation</p> <p style="text-align: center;">Gospel</p>
--

45. Introductory comments may precede the readings and help the children to listen better and more fruitfully, either by explaining the context or by introducing the text itself. In interpreting and illustrating the readings from the Scriptures in the Mass on a saint's day, an account of the saint's life may be given, not only in the homily but even before the readings in the form of a commentary. (DMC 47)
46. When the text of the readings lends itself, it may be helpful to have the children read it with parts distributed among them. (DMC 47) The proclamation of the Gospel is reserved to a deacon, if present, or to the priest. (CTM 166)

The Homily

47. The homily explains the word of God and should be given prominence in all Masses with children. This may take the form of a dialogue with the children. (DMC 48)
48. To enhance the visual element of the celebration, and to aid participation, *“the use of pictures prepared by the children themselves may be useful, for example as illustrations of a homily, as visual expressions of the intentions of the general intercessions, or as inspirations to reflection.”* (DMC 36)

The Profession of Faith (the Creed)

49. When the Profession of Faith (also called the Creed) occurs in the liturgy, the Apostles' Creed may be used in Masses with children in place of the longer Nicene Creed. (DMC 48)
50. Ordinarily the congregation stands for the Creed as this is the solemn act of proclaiming our faith.

The Prayer of the Faithful (General Intercessions)

- 51 The form of this prayer is a petition rather than thanksgiving or praise to God. The number of prayers should not be excessive and the response should be appropriate and memorable. Ordinarily the congregation stands for this. There are a variety of possible responses, for example: *Lord in your mercy – hear our prayer; We pray to the Lord – Lord hear our prayer; Lord hear us – Lord graciously hear us. Examples from the Roman Missal include: Be pleased to hear us: R. Lord, we ask you, hear our prayer; Let us call upon the Lord: R. Hear us, O Christ; Let us pray to the Lord: R. Lord, hear our prayer, or: R. Lord, have mercy; Let us implore the Lord: Kyrie, eleison. R. Kyrie, eleison; Christ hear us: R. Christ, graciously hear us; Let us pray to the Lord: R. Grant this, almighty God (see Appendix of the Roman Missal I & IV).*
- 52 The *Prayer of the Faithful* is introduced simply and concluded in prayer by the priest. Pause or silence is encouraged.

53 The petitions express the intentions of the community gathered in prayer (they should not begin, for example, “Dear God, we pray for...” or “Lord Jesus, thank you for...” but rather “Let us pray for...” or simply “For...” After the intention is announced we give prayerful assent through the response.

54 The *General Instruction of the Roman Missal* (70) identifies four intentions (indicating brevity) as general guidance for the *Prayer of the Faithful*: for the needs of the Church; for public authorities and the salvation of the whole world; for those burdened by any kind of difficulty; for the local community. These intentions may be shaped to reflect more closely the particular needs of the community or occasion. Further guidelines are given in *Appendix B* and some examples are given in *Appendix C*.

55 The *Prayer of the Faithful* concludes the Liturgy of the Word and the Liturgy of the Eucharist begins with the *Preparation of the Gifts*.

THE LITURGY OF THE EUCHARIST

56 The *Catechism of the Catholic Church* teaches: “The liturgy of the Word and liturgy of the Eucharist together form ‘one single act of worship.’ The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.” (CCC 1346)

57 “The Church’s Eucharist, in all its rich variety of forms and traditions, has always retained this basic shape: the taking of the elements of bread and wine in the preparation of the gifts, the act of thanksgiving in the Eucharistic Prayer, the Breaking of the Bread, the giving and sharing of the Body and Blood of Christ in Communion.” (CTM 174)

Preparation of the Gifts



58 “The purpose of this rite, then, is to prepare the altar, the gifts which are placed on it, and the assembly ready for the Eucharistic offering which is to follow.” (CTM 177)

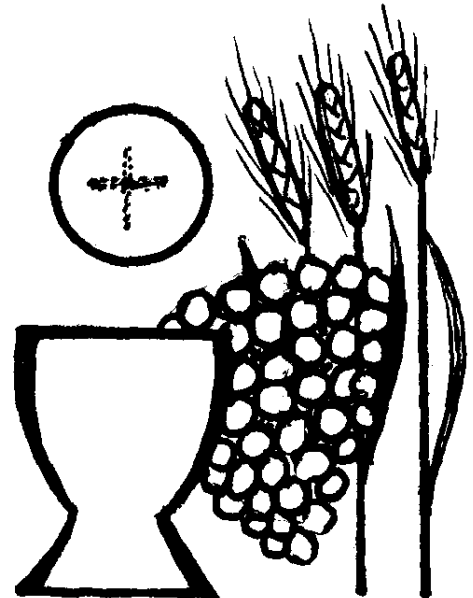
59 During the Preparation of the Gifts instrumental music may be played, the choir may sing or silence may be kept as an alternative to singing a hymn: “Sung texts need not speak of bread and wine, nor of offering. Texts

expressing joy, praise, community, as well as the spirit of the season, are appropriate. Since the presentation of gifts is preparatory, instrumental music or silence may often be more effective.” (CTM 180). This part of the Mass is, in turn, made up of four parts; the congregation is seated during this.

60 **First Part - Preparation of the Altar:** *“First, the altar, the Lord’s table, is prepared as the centre of the Eucharistic liturgy. Until this point in the celebration, with the exception of its veneration at the beginning, the altar has not been the focus of attention. It remains almost bare and unused during the Liturgy of the Word, which is centred at the ambo. Now the setting is prepared for the sacred meal.” (CTM 178).*

61 Where possible, altar servers assist the priest in preparing the altar. They bring the corporal, purificators, chalice(s) and Missal. All these elements should be kept on a side table before they are used, along with a jug of water sufficient for the preparation of the chalice, the washing of the priest’s hands (with a bowl and small towel) and for the purification of the vessels after Holy Communion. There should be nothing on the altar except for the white altar cloth, candles and a crucifix if there is not one visible in the place of celebration.

62 **Second Part – Procession of Gifts:** *“The Procession with the Gifts is a powerful expression of the assembly’s participation in the Eucharist and in the social mission of the Church.” (CTM 180). “Besides money, gifts in kind and other real gifts for the poor are appropriate, but not token items that will be retrieved and returned to ordinary use after the celebration. If it is intended to make use of things that symbolise the particular work or identity of the assembly or occasion for celebration, these are best brought to the sanctuary as part of the Entrance procession and displayed near the altar or other suitable place. They should not be brought in the procession with the gifts of bread and wine.” (CTM 180 and see 28 above)*



63 Sufficient altar breads and wine (where appropriate) for the communion of the faithful are prepared before the beginning of Mass. These should be placed on a table by themselves at the place from where they are to be brought in procession. The point of the Procession of Gifts is to bring forward what is to be offered to God in the celebration of the Eucharist or gifts to be given to help the poor or the Church. It is desirable that some of those present for the celebration bring these gifts to the priest.

64 **Third Part - Presentation of the Gifts:** *“The [prayers] accompanying the placing of the gifts on the altar are based upon Jewish table-prayers. They are an expression of praise of God for the gift of creation and for human collaboration in the production of bread and wine that will become Christ, living Bread and saving Cup, food and drink for the assembly.” (CTM 181)*

65 The priest, having received the gifts of bread and wine, offers them to God the Father and then places them on the corporal. This may be done in silence.

66 Fourth Part - **Prayer over the Offerings:** The congregation ordinarily stands for the prayer: *“The Prayer over the Offerings concludes the preparation of the gifts and points forward to the Eucharistic Prayer.”* (CTM 185) The priest may choose from the Missal the texts of the Presidential prayers more suited to children. (DMC 50-51; see 35 above).

The Eucharistic Prayer

67 *“The Eucharistic Prayer is of the greatest importance in the Eucharist celebrated with children because it is the high point of the entire celebration.”* (DMC 52)



68 The celebrant may choose one of the Eucharistic Prayers found in the Missal or one of those for Masses with Children: *“The three prayers use different levels of language. Prayer I may be more suitable for those only recently introduced to the Eucharist. Prayers II and III may be more appropriate as children grow in sacramental awareness and in familiarity with the Eucharistic liturgy.”* (CTM 188) In Masses with older children one of those for Masses of Reconciliation or those of Masses for Various Needs and Occasions may also be chosen.

69 The Eucharistic Prayer begins with the Preface which is introduced by the Dialogue, ideally sung by the priest with the congregation responding. This is the beginning of the Eucharistic Prayer and the congregation ordinarily stands for this: *“All are invited, in the biblical term, to lift up their hearts, that is, to raise up and place in God’s presence their entire being, thoughts, memories, emotions, and expectations, in grateful attention and anticipation.”* (CTM 190)

70 The Preface ends with the Sanctus (the *Holy, Holy, Holy*): *“In this acclamation the assembly joins its voice to that of all creation in giving glory to God, with words inspired by the vision of Isaiah (6:3).”* (CTM 192) Through the Sanctus we join with the song of the Angels and it is therefore appropriate that the Sanctus, which by its very nature is a song, should be sung. *“To facilitate the children’s participation in singing the Gloria, Credo, Sanctus, and the Agnus Dei, it is permitted to use with the melodies appropriate vernacular*

texts, accepted by competent authority, even if these do not correspond exactly to the liturgical texts.” (DMC 31) “The Eucharistic Prayers for Children, with their variety of acclamations, will be most effective in engaging the children when sung.” (CTM 188)

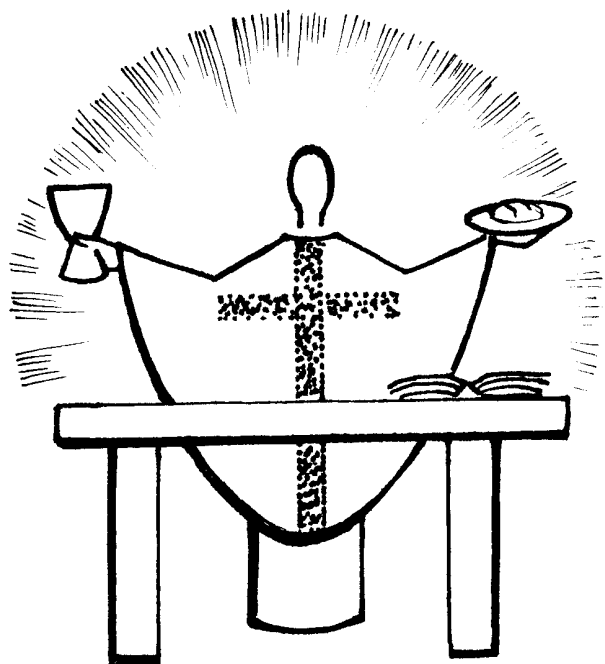
71 Where possible, the congregation should kneel after the Sanctus and during the remainder of the Eucharist Prayer, or at least until after the Memorial Acclamation. If kneeling is not practically possible, the congregation should preferably stand. It is good practice to teach the children to bow as the priest genuflects after the two elevations as a mark of respect and adoration. Remaining seated during this part of the Eucharistic Prayer should be a last resort where kneeling or standing would be impractical or disruptive.

72 After the words of Institution in the Eucharistic Prayer - where the priest, taking separately the elements of bread and wine, repeats the words of Jesus from the Last Supper - there follows the Memorial Acclamation.

73 *“The Memorial Acclamation of the people in the Eucharistic Prayer confesses the Church’s belief in the central mystery of our faith, the Paschal Mystery of Christ’s death, resurrection, and presence among his people.” (CTM 195)* As seen in the Missal, all of these acclamations are either proclamations of the death and resurrection of Christ or affirmations of this great mystery. The Paschal Mystery, His dying and rising, is the primary focus of the prayer.

74 The text for the Memorial Acclamation should be one of the three available in the Missal, except where in those for Masses with Children there is a given text and this should ideally be sung. (See 66 above and DMC 31)

75 At the end of the Eucharistic Prayer the priest elevates the Body and Blood of Christ and says or sings the Doxology which concludes with the Great Amen: *“The Doxology is part of the Eucharistic Prayer rather than an acclamation. As such it is proper to the prayer spoken or sung by the priest alone. The lay faithful participate in this prayer in faith and silence, and then through their acclamation, the Great Amen.” (CTM 198)*



76 The Great Amen is the final Acclamation by which everyone makes the prayer their own. When the Doxology is sung by the priest then the Amen should be sung. If the Doxology is not sung it is fitting for all to say the ‘Amen’ with confidence.

The Communion Rite

77 *“When the Eucharistic Prayer has ended, the Lord’s Prayer, the breaking of bread, and the invitation to communion, should always follow, because these elements have the principal significance in the structure of this part of the Mass.”* (DMC 53)

78 The high point of the Mass is the eating and, when appropriate, drinking together of the Lord’s Body and Blood. Love for one another and unity are the themes which underpin this section of the Eucharist which follows the Eucharistic Prayer and which leads to the reception of Holy Communion.

79 Although each of these rites (the Lord’s Prayer, sign of Peace, Breaking of the Bread) is important in itself, in the context of the whole celebration they constitute together a transition from one high point, the Eucharistic Prayer, to another, the sharing in Communion. Therefore: *“Their musical treatment should not be so elaborate as to give the impression that they are of greater significance than the giving thanks which precedes them or the eating and drinking which follows them and which is accompanied by communal song.”* (CTM 200)

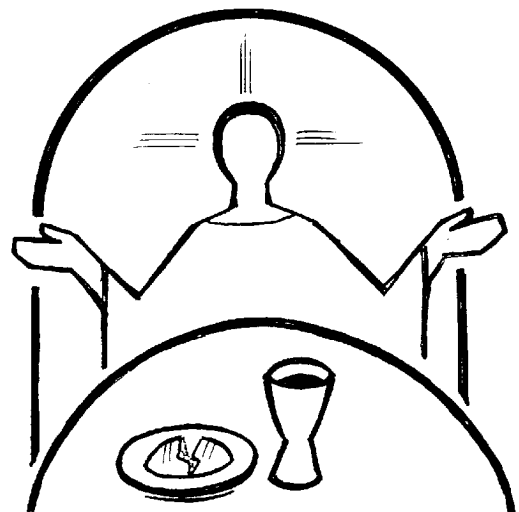
The Lord’s Prayer

80 God is rightly called on as Father by the community of those adopted as His sons and daughters at baptism. Because this prayer rightly belongs to the family of all God’s children, then, if sung, the setting should allow all present to sing it together with the acclamation *“for the kingdom, the power...”*

81 Ordinarily, the congregation stands for the Lord’s Prayer.

The Rite of Peace

82 This has been described as *“a seal placed on prayer.”* (CTM 202) *“The exchange of peace prior to the reception of Holy Communion is an acknowledgement that Christ whom we receive in the Sacrament is already present in our neighbour.”* (CTM 204) It is not an expression of merely human solidarity or good will; rather, it is an opening of each person, individually and communally, to a challenge and a gift that is beyond us. This peace – the total well-being of a life in harmony with God, with ourselves, with our neighbours and the whole of creation – is not something we can acquire for ourselves, but is the pure gift of God, won for us by the risen Christ. It is the peace of Christ which is exchanged with those



immediately around them (CTM 204). Care should be taken that the exchange of the sign of peace does not become disruptive.

83 *“The sign of peace - in England & Wales customarily a handshake – is sufficiently strong and expressive not to need explanatory song and commentary.”* (CTM 204)

The Fraction (Breaking of the Bread)

84 In the times of the Apostles, the entire Mass was known as *The Breaking of the Bread* because this important action was so central to the Eucharist. (see Acts 2:42)

85 During the Fraction the *Agnus Dei (Lamb of God)* is sung or said. This is a litany-song intended to accompany the action of breaking and therefore may be prolonged by repetition, but not unduly extended. *“To facilitate the children’s participation in singing the...Agnus Dei it is permitted to use with the melodies appropriate vernacular texts, accepted by competent authority, even if these do not correspond exactly to the liturgical texts.”* (DMC 31; MS 55)

86 Where possible, the congregation kneels at the end of the *Agnus Dei*.

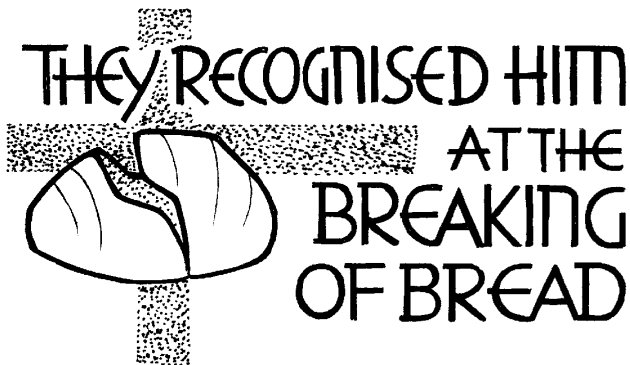
87 If Holy Communion is to be distributed to the congregation under both kinds (the Body of Christ and the Blood of Christ), sufficient chalices should be prepared at the Preparation of Gifts; it is not permitted to decant consecrated wine into other chalices. The judgement as to whether Holy Communion should be administered under both kinds at school Masses should be made in consultation with the celebrant and will depend on numbers and appropriate catechesis. (see RS 102)



Communion

88 The congregation completes the Eucharistic action by together receiving Holy Communion from the consecrated elements at that Mass. The decision as to whether to receive the Sacred Host, the Body of Christ, on the tongue or in the hand belongs to the individual child or young person (no doubt in consultation with their parents/guardians). Those receiving the Sacred Host should consume it immediately. The response before receiving the Eucharist is ‘Amen.’ Proper preparation and catechesis is needed so that children and young people might receive the Eucharist respectfully and that those who are not receiving the Eucharist understand how to indicate they desire a blessing.

- 89 Not all who attend a school Mass may be receiving Holy Communion, for example children who have not yet made their First Communion and children and adults who are not Catholics, but all may unite themselves, through the Holy Spirit, to what is taking place (sometimes called Spiritual communion). Those who are not receiving Sacramental Communion may come forward for a blessing, by joining the procession and crossing their hands in front of their chest. This may not always be feasible where there are whole classes of children who have not yet made their First Holy Communion.
- 90 Commissioned extraordinary ministers of Holy Communion may assist with the distribution of the Eucharist where there are not sufficient clergy at any particular celebration. (RS 158) Such ministers will normally have received proper training apart from exceptional circumstances where they might be commissioned for service at a particular occasion.
- 91 Extraordinary ministers of Holy Communion should not respond to those coming forward for a blessing by holding up the Sacred Host and tracing the sign of the cross while speaking a blessing using the formula of the Trinity. Neither should they give any blessing by making the sign of the cross with their hand invoking the Trinity. If someone approaches a lay minister who is distributing the Sacred Host, but indicates they wish to receive a blessing, the lay minister may extend a hand towards the person with these or similar appropriate words *‘May the Lord Jesus bless you.’* Sensitivity and understanding should be shown towards children of other religions who may come forward for a blessing.
- 92 Music during the distribution of Holy Communion may be sung by the choir alone or by the congregation. This may be led by a cantor or choir, so as to remove the need to carry hymn books or sheets in the procession. If there is a large number of communicants, instrumental music may be used to supplement singing, rather than adding additional songs.
- 93 *“The text and music should be suited to the mystery being celebrated, the part of the Mass, the liturgical season or the day.”* (CTM 213); *“When Communion is completed, the whole assembly may observe a period of total silence...and/or...a song of praise may be sung.”* (CTM 215) Any form of musical performance after Holy Communion is inappropriate.

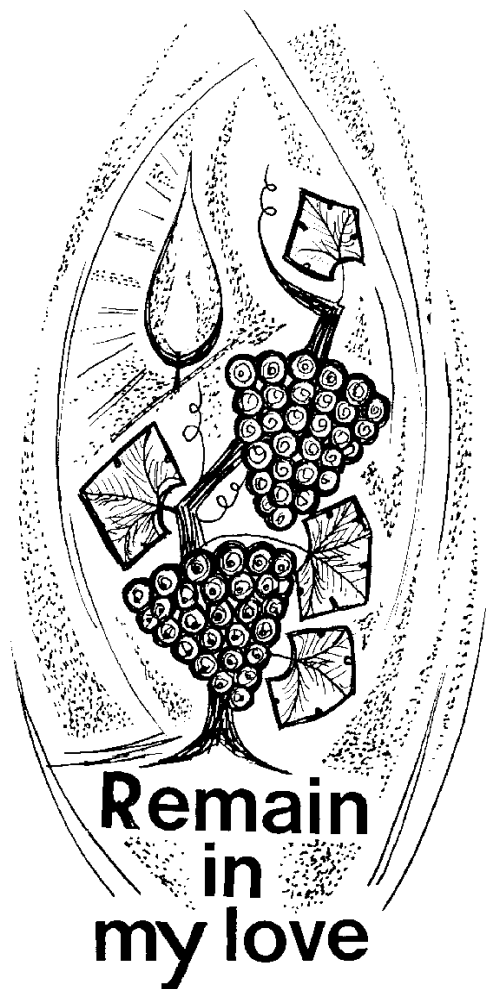


94 After Holy Communion is finished the vessels are purified immediately or may be purified afterwards.

95 The priest brings the Communion Rite to a close with the Prayer after Communion.

THE CONCLUDING RITES

- 96 The purpose of this is to send people forth to put into effect in their daily lives what they have celebrated in the liturgy.
- 97 *“At least sometimes, depending on the liturgical seasons and different occasions in the children’s life, the priest should use more expanded forms of blessing, but at the end should always retain the Trinitarian formula with the sign of the cross.”* (DMC 54); *“They are given a sense of abiding mission, which calls them to witness to Christ in the world and to bring the Gospel to the poor.”* (CTM 217)
- 98 After the blessing and dismissal, the priest and any other servers leave the sanctuary or altar in procession. It may be customary to conclude the celebration in song, although: *“The practice of a final song or hymn is foreign to the Roman Rite...the use of a final hymn at Mass which keeps ministers and assembly in their place after the dismissal detracts somewhat from the dimension of missionary imperative present in the dismissal texts. The use of instrumental music, particularly an organ voluntary, is more appropriate to this moment.”* (CTM 225)



APPENDIX A

What is this leaflet for?

This leaflet is based on what the Church teaches about the Mass. Most people don't have time to read the *General Instruction on the Roman Missal*, the main source for this leaflet, or don't know where to get hold of a copy, or might be put off by the look of it. So the information needed by those who lead the music, or those who simply want to know, is not widely enough available. The Bishops' Church Music Committee has produced this leaflet to make it easier to absorb. It takes the official statement that 'singing at Mass is of great importance'¹ and applies it to the situations in which we find ourselves. Resources of time and people are in short supply in our parishes, and choices have to be made about where to put our energy. It is important to know what to choose, which parts, according to the Church, should be sung so that we can respond to the Word and give thanks to God most worthily. If you ask people what the main sung parts of Mass are, many will say 'the hymns'. Hymns are all many people experience, so that is a reasonable answer. It can be a surprise to hear that to sing hymns at Mass is a quite recent development and that you could have a perfectly good sung Mass with no hymns. The five columns are a way of showing this. The columns go from the most important parts (1) to the least (5). They serve as a checklist, so that if for instance you are not singing anything in columns 1 or 2 you need to re-assess your priorities. Some of the placings in 4 & 5 are recommendations rather than firm prescriptions, but overall this scheme provides a way of learning the 'shape' of the Mass so it can truly be an encounter with God.

- Column 1** shows a Mass with no hymns. This lets us see the most important parts to sing: the Gospel Acclamation and the Acclamations of the Eucharistic Prayer. Why these? Because they allow us to acclaim the presence of Christ in his Gospel and on the altar, at the two most solemn moments of the Mass.
- Column 2** adds some more pieces to the basic core. The Opening Song is intended to unite us and open our hearts to hear God's voice. The Breaking of Bread and Communion songs express our unity in the Christ we receive. The Gloria allows us to express our praise as a community. The Psalm Response puts on our lips words that sum up the day's scripture.
- Column 3** can be added next as opportunity permits. The Penitential Rite is particularly appropriate to sing in Lent and Advent when there is no Gloria. At the Preparation of the Gifts (no longer called 'Offertory') there may be a song, instrumental music or silence. The Final Song can send us out inspired but it isn't essential - it's not in the Missal!
- Column 4** is getting into the sphere of dedication to duty! A priest needn't feel obliged to sing the Eucharistic Prayer but if he can do it sometimes he should. A sung response to the Intercessions can concentrate the minds of those praying.
- Column 5** is for the angels.

¹ *General instruction on the Roman Missal* (2005), paragraph 40.



What parts of the Mass should be sung?
 What is the purpose of each part?
 Who does what, and when?

Music Committee of the Bishops' Conference of England & Wales

THE MASS

'Do this in memory of me'

... before: hearing God's call in the midst of life

What is to be done?	What ritual is used?	What are the roles in the assembly?	How important is it to sing?				
			1	2	3	4	5
Introductory Rite <i>Gathering God's people</i> • Becoming one in heart and voice • Preparing to listen	Opening Procession Greeting Penitential Rite {Gloria} Opening Prayer	All sing while ministers process or gather Priest & people dialogue Priest [& Cantor] and people dialogue Whole assembly participates Priest leads prayer; all assent with 'Amen'		↓		↓	
The Word <i>Recalling God's great works for us</i> • Opening our hearts • Remembering our story • Feeling our heart burn within us • Breaking and sharing the word • Praying for all humanity	First Reading Psalm { Second Reading } Gospel Acclamation THE GOSPEL Homily { Profession of Faith } General Intercessions (Prayer of the Faithful, Bidding Prayer)	Reader proclaims; all listen Psalmist sings; all respond Reader proclaims; all listen All sing [C may lead] while ministers process Deacon or Priest proclaims and all listen Priest/Deacon 'breaks the word' and all listen All recite [or sing] Reader announces intentions; all pray in silence and then respond Priest concludes and all assent with 'Amen'		↓			↓
The Eucharist <i>From word to thanksgiving</i> • Fulfilling the Lord's command to 'Do this in memory of me' • Recalling his death, his resurrection, his coming again • Becoming one with his sacrifice • Receiving God's gifts	Preparation of Altar & Gifts Prayer over the Gifts EUCCHARISTIC PRAYER: Proclamation: dialogue & preface, thanksgiving, institution, intercessions, doxology Assent: preface dialogue responses Sanctus, Mem. Acc, Amen Lord's Prayer Peace Breaking of Bread COMMUNION Silence after communion {Or: Thanksgiving hymn} Prayer after Communion	People bring gifts while all sing or listen (If no song, P may say prayers, all respond) Priest leads prayer; all assent with 'Amen' The priest proclaims the prayer on behalf of the whole assembly, which shows its assent by singing the acclamations All pray together Priest/deacon invites and all exchange peace During the breaking the 'Agnus Dei' is sung All process to communion; a song is sung No music or speaking! All sing Priest leads prayer; all assent with 'Amen'			↓		↓
Concluding Rite <i>Going in peace to love and serve the Lord</i>	Blessing and Dismissal Exit Procession	Priest [& deacon] and people dialogue All sing [or listen] while ministers depart			↓		↓

... and after: being Christ for others until the next gathering

© 1997 Bishops' Conference of England and Wales. This leaflet may be reproduced freely for non-commercial purposes such as study days. In all other cases, please contact the Liturgy Office, 020 7901 4850, www.liturgyoffice.org.uk

APPENDIX B

Department for Christian Life and Worship Liturgy Committee The Prayer of the Faithful *Reflections on Good Practice*

Structure

*The intentions are not mini-prayers, addressed to God...Rather, the intentions are biddings, invitations by which the assembly is asked to pray for certain people and things. (Michael Kwatera, *Preparing the General Intercessions*)*

As both *General Instruction of the Roman Missal* and *Celebrating the Mass* state, the intentions are directed to the congregation. They seek the consideration and prayer of all, more than being the deacon's /reader's personal prayers to God, shared with others. The celebrant begins the prayers, with an introduction directed to the people. The deacon or reader announces the intercessions. So, an intercession should begin 'Let us pray for...' or 'For...' or 'That...'. The celebrant concludes the intercessions with a prayer, commonly to the Father. Whilst the responses 'Lord hear us; Lord graciously hear us' and 'Lord, your mercy; Hear our Prayer' are frequently used at the end of prayers, it is acceptable to use other endings, especially if the chosen phrase highlights an important aspect of the particular celebration.

Content

...the general intercessions are 'often the junction where poor theology, listless prayer and vacant language gather.' (Richard Mazziota, *We Pray to the Lord*)

At every celebration of the life of the Church, the structure given for the Prayer of the Faithful ensures that the congregation looks beyond its boundaries to the wider Church and the world. From time to time it is appropriate to pray for the Head of State (in Great Britain, the Queen) and for the welfare of the armed forces. Especially on Sundays or special days with a specific 'theme' or focus, it is important to acknowledge that the Prayer of the Faithful should not be reduced to the theme of the day, but that the theme may be like a prism through which the intentions of the Church and the world are seen.

The use of published books of intercessions may be helpful in giving suggestions. However, the need for the intercessions, to reflect the current concerns of the community, the world and the universal Church means that adaptation should always be considered. Care must be taken not to allow the Prayer of the Faithful to become too predictable by means of recurring phrases from one week to the next.

Generally speaking, the Prayer of the Faithful is not the appropriate time to announce information that is not already known, or that is likely to provoke shock to the assembly (eg. a notable death in the community, or a significant world event with which people are not familiar). In the case of a notable death or significant world event, it is appropriate to announce this earlier in the Mass, after which the

Prayer of the Faithful can support the community's prayer for the particular situation.

Although it is an established custom in some places to include the names of the sick and housebound of the parish in the Prayer of the Faithful, such an approach can be exclusive or exhaustive. If however, the prayer is for all those who are sick – within this community and beyond – there is no distinction, and the purpose of the community's vision of the world being broadened is better achieved. To hold before the worshipping community members of the parish who are sick and housebound also has its place, occasionally. If there is a prayer for the dead, it is fitting that this should be after the prayers for the living.

Style

*The intentions 'are a way of declaring publicly that what we most need we are incapable of acquiring for ourselves'. (Eleanor Bernstein, *Enabling Intercession*)*

After appropriate training in the structure and purpose of the Prayer of the Faithful, the intercessions may be composed by the celebrant, or a deacon, or a member of the Faithful. It is worth noting that the priest (as a figure of unity in a parish community) or the deacon (as a minister of charity within the community) are better placed than others to know the current needs of the parish. So, in the event of the intercessions being composed by a member of the Faithful, it is right that consultation should be made with the celebrant.

The intercessions of the Prayer of the Faithful are appropriately announced by the Deacon. Firstly, there is a parallel with the mercy of God that we seek in the Penitential Rite (the intentions for which may also be announced by a Deacon). Secondly, the deacon is the minister of charity who, by tradition, knows the needs of the people so that he might announce them.

It is preferable that the intercessions for a particular occasion should be prepared before the Mass begins. The intercessions being general, and encompassing the needs of the Church and the world, should encourage those present to assent to the prayers announced. If however it is deemed suitable to allow for extemporaneous (open) prayer, then it is better to take this approach from the outset, rather than as an addition to announced, prepared intercessions.

Other considerations

The number of intercessions for any given occasion should not vary according to how many people are available to read. Between four and six intercessions is an appropriate number.

It should be borne in mind when selecting people to announce the intercessions (if a deacon is not present) that there is a greater potential for measured reading where the same person reads two or three intercession. This can, therefore, be preferable to six people for six prayers.

Intercessions should not be considered a time at which to thank people for what they have done, even on special occasions that warrant thanks. The intercessions are prayers in which we ask God for what we need and, if appropriate, thank God for his goodness to his people.

Great care should be taken when preparing to read the Prayer of the Faithful. Similar preparation must be given to words and phrases in the prayer as to the preparation of a Scripture passage for proclamation in the liturgy.

This resource was prepared by the Liturgy Committee of the Department for Christian Life and Worship © 2008 Catholic Bishops' Conference of England and Wales. It can be downloaded from www.liturgyoffice.org.uk/Documents

The Prayer of the Faithful – From the Liturgical Documents

General Instruction of the Roman Missal

69. In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is fitting that such a prayer be included, as a rule, in Masses celebrated with a congregation, so that petitions will be offered for the holy Church, for civil authorities, for those weighed down by various needs, for all men and women, and for the salvation of the whole world.

70. As a rule, the series of intentions is to be:

- a. for the needs of the Church;
- b. for public authorities and the salvation of the whole world;
- c. for those burdened by any kind of difficulty;
- d. for the local community.

Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion.

71. It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

The people, however, stand and give expression to their prayer either by an invocation said together after each intention or by praying in silence.

Celebrating the Mass

171. Enlightened and moved by God's word, the assembly exercises its priestly function by interceding for all humanity. Because "the joy and hope, the struggle and anguish of the people of this age and especially of the poor and those suffering in any way are the joy and hope, the struggle and anguish of Christ's disciples," the Church prays not just for its own needs but for the salvation of the world, for civil

authorities, for those oppressed by any burden, and for the local community, particularly those who are sick or who have died.

172. Thus, even though the intercessions may be quite concrete or particular in content, they should always look beyond the concerns of the local assembly to the needs of the whole Church and of the wider world. They are a sign of the communion of the particular assembly with all other assemblies and with the universal Church.

173. The priest celebrant directs the prayer from the chair. He briefly invites the people to pray, and at the end he draws their intercessions together in a brief concluding prayer with a short doxology. The intentions are proposed by a deacon, a cantor, reader, other minister, or members of the assembly at the ambo or another suitable place. After each intention, the faithful respond by silent prayer or a common response or both. They affirm the concluding prayer of the priest with their Amen.

- It is appropriate for the Prayer of the Faithful to be included in all Masses.
- Both the priest's introduction and the proposed intentions are addressed to the assembly, not to God. They are invitations or biddings to the faithful, who normally will first pray silently for each intention and then give expression to their common prayer in an invocation sung or said together after each intention. Alternatively the prayer after each intention may simply be offered in silence.
- These intentions should be short, clear, and objective enough for the faithful to understand and respond to them without difficulty. They should express the prayer of the entire community. There should be a significant pause after the intention has been read, while the assembly prays before the response is sung or said
- The response they are to evoke is petition rather than praise, thanksgiving, or repentance.
- On particular occasions, when other Sacraments or particular rites are celebrated in conjunction with the Mass, the range of intentions may be more closely concerned with the occasion; but even so, the intercessions should always include some general or universal intentions.
- For each intention, the invitation to pray and the response may be sung or the entire intention may be sung or even spoken while music is played.
- The Roman Rite does not envisage the inclusion of devotional prayers in the Prayer of the Faithful. As is traditional with liturgical prayer, the Prayer of the Faithful is addressed to the Father, through the Son and in the Spirit.
- Those who read the intentions return to their place only after the completion of the concluding prayer.
- Sample formulas for the Prayer of the Faithful are given in Appendix V of the *Roman Missal*.

**APPENDIX C – SAMPLES OF THE PENITENTIAL ACT &
PRAYER OF THE FAITHFUL**

ADVENT

PENITENTIAL ACT

Lord Jesus, you have come to bring us your light.

Lord, have mercy.

You offer hope to the world.

Christ, have mercy.

You are the source of all joy.

Lord, have mercy.

PRAYER OF THE FAITHFUL

1. For the people of God: that we are alert to God's action in our world.
Lord, in your mercy - Light our way.
2. For those in positions of authority: that they might work towards universal peace and justice in our world.
Lord, in your mercy - Light our way.
3. For those burdened by debt or poverty: that they may be helped by their governments and communities.
Lord, in your mercy - Light our way.
4. For our school community that: we will recognise afresh the presence of God with us this Christmas.
Lord, in your mercy - Light our way.

CHRISTMAS/EPIPHANY

PENITENTIAL ACT

Lord Jesus, you came into the world as a helpless baby.

Lord, have mercy.

You bring light into our darkness.

Christ, have mercy.

You guide us on our journey of life.

Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the leaders of the Church: may they spread the light of God's love to all people.
Lord in your love - Listen to our prayer.
- 2 For the leaders of our nations: may they recognise the peace you brought into the world.
Lord in your love - Listen to our prayer.
- 3 For suffering children in our world: may they be filled with the strength of the Holy Spirit.
Lord in your love - Listen to our prayer.
- 4 For the families in our school and parish: may the joy of Christ's birth at Christmas fill them throughout the coming year.
Lord in your love - Listen to our prayer

LENT

PENITENTIAL ACT

Lord Jesus, you teach us how to pray.
Lord, have mercy.
You fasted for forty days and forty nights.
Christ, have mercy.
You help the sick and the needy.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For Pope Benedict, our Bishop, and all priests: that they continue to guide us through this time of prayer, fasting and almsgiving. Lord, in your mercy.
- 2 For leaders of nations, especially those in troubled areas: that they lead responsibly and find peaceful solutions to problems. Lord, in your mercy.
- 3 For those who are sick or troubled: that they may find comfort and peace. Lord, in your mercy.
- 4 For home, school, parish and family communities: that we might work together to follow the example of Jesus during Lent. Lord, in your mercy.

EASTER

PENITENTIAL ACT

Lord Jesus, you died for our sins.
Lord, have mercy.
You are risen from the dead.
Christ, have mercy.
You have freed us to live a new life.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the leaders of our Church: that they might guide the Church in the spirit of the Gospel. Lord, in your mercy.
- 2 For the leaders of the world: that they make the world a peaceful place. Lord, in your mercy.
- 3 For the people who are sick: that they will be given strength. Lord, in your mercy.
- 4 For our parents, friends, teachers and members of the local community: that they may live, work and enjoy life together in the family of God. Lord, in your mercy.

PENTECOST

PENITENTIAL ACT

Lord Jesus, you give us your Spirit
Lord, have mercy.
You give us strength and courage.
Christ, have mercy.
You give light to our world.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the leaders in our Church: that they may continue to spread the Good News so that others may be filled with the Holy Spirit. Lord, in your mercy.
- 2 For those in positions of authority throughout the world: that the Spirit will guide them towards peace and justice for all. Lord, in your mercy.
- 3 For those who have lost their way in life: that the Holy Spirit will give them hope and courage to guide them back to God. Lord, in your mercy.
- 4 For all our family and friends in our community: that they will be filled with the joy of the Holy Spirit at this time of Pentecost. Lord, in your mercy.

OUR LADY

PENITENTIAL ACT

Lord Jesus, you gave us your mother Mary to be our guide and comforter.
Lord, have mercy.
You came to show us the way to the Father.
Christ, have mercy.
You are alive and live within us.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the Church: that it might follow the example of Mary by saying 'yes' to God's call. Lord, in your mercy.
- 2 For leaders everywhere: that they may be given courage to make wise decisions for the good of all. Lord, in your mercy.
- 3 For those who have died: that they might share eternal life. Lord, in your mercy.
- 4 For our school family: that we may continue to grow in the love and knowledge of Jesus. Lord, in your mercy.

BEGINNING OF SCHOOL YEAR

PENITENTIAL ACT

Lord Jesus, you are the way to the fullness of life.
Lord, have mercy.
You are the truth that sets us free.
Christ, have mercy.
You are the life that sustains all of us.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the Church: that we will be faithful to the promises made for us at Baptism. Lord, in your mercy..
- 2 For those who lead our school: that they will support us in our faith journey. Lord, in your mercy.
- 3 For those in our school community who are in difficulty: that they experience God's care shown by those around them. Lord, in your mercy.
- 4 For the new Year 7: that they feel welcomed in this school. Lord, in your mercy.

HARVEST

PENITENTIAL ACT

Lord Jesus, you fill our world with abundant gifts.
Lord, have mercy.
You teach us by your example.
Christ, have mercy.
You give us everlasting life.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the Church: that all God's people might use wisely the gifts they have been given. Lord, in your mercy.
- 2 For the leaders of our nations: that the world's resources might be shared fairly. Lord, in your mercy.
- 3 For starving people everywhere: that they may they receive the support they need from more prosperous nations. Lord, in your mercy.
- 4 For the sick and house-bound within our parish community: may they be served with love. Lord, in your mercy.

ALL SAINTS' DAY

PENITENTIAL RITE

Lord Jesus, you are the light of the world.
Lord, have mercy.
You show us the way to live.
Christ, have mercy
You are the source of all holiness.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the leaders of the Church: that they may show the wisdom and example of the Saints as they guide us in our faith. Lord, in your mercy.
- 2 For those who devote their lives for the service of others: that they might receive the rewards of their labours. Lord, in your mercy.

ST JOSEPH

PENITENTIAL ACT

Lord Jesus, you share the gift of peace with us.
Lord, have mercy.
You give us skills and talents to work.
Christ, have mercy.
You guide us to the Father.
Lord, have mercy.

PRAYER OF THE FAITHFUL

- 1 For the leaders in our Church: that like St. Joseph they may continue to be positive role models in our lives. Lord, in your mercy.
- 2 For those in positions of authority throughout the world: that they might also be peacemakers. Lord, in your mercy.
- 3 For those who are unable to work: that they will find the support and opportunities they need.
- 4 Lord, in your mercy.
- 5 For all in our community: that we continue to live our lives in the family of God. Lord, in your mercy.