




Liturgy Guidelines *for Catholic Schools*

Diocesan Liturgy Commission
November 2022





It must first be said that
the best catechesis on the Eucharist is the Eucharist itself,
celebrated well.

- Pope Benedict XVI

LITURGY GUIDELINES FOR CATHOLIC SCHOOLS

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INTRODUCTION

The celebration of the Mass is at the heart of Catholic life and worship. It is an essential part of our identity. The Catechism of the Catholic Church teaches: “The Eucharist is the source and summit of Christian life.”¹ Mindful of this, it is important that assistance is given to those in our schools and parishes who are responsible for planning and preparing Eucharistic celebrations in which only a few adults participate. Thus, this initiative from the Liturgy Commission of the Diocese of Prince George is being introduced: *Liturgy Guidelines for Catholic Schools*.

The Objectives

“The word ‘liturgy’ originally meant a ‘public work’ or a ‘service in the name of/on behalf of the people.’ In Christian tradition it means the participation of the People of God in ‘the work of God.’ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.”² When we celebrate the Sacred Liturgy, we participate in the work of God – the work of salvation. In other words, our participation in every celebration of the Church’s liturgy, is also our participation in the work of salvation. This calls for an active participation in the liturgy.

While these guidelines cannot say everything about the celebration of the Sacred Liturgy, they do address important aspects from the perspective of what the Church asks. The *Liturgy Guidelines for Catholic Schools* aims:

- ✓ To provide general understanding of the celebration of the Mass and its parts.
- ✓ To assist teachers and catechists in their tasks of planning and preparing for Eucharistic celebrations with mostly children in attendance.
- ✓ To promote full, conscious, and active participation in the Liturgy.

Liturgical Documents/Resources

It is helpful that teachers and catechists familiarize themselves with the following documents and resources used in the celebration of the liturgy:

1. The General Instruction of the Roman Missal (GIRM)
2. The Directory for Masses with Children (DMC)
3. The Roman Missal
4. Lectionary for Masses with Children (*Year A, B, C*)
5. Book of Gospels

¹ Catechism of the Catholic Church, §1324.

² CCC, §1069.

6. Eucharistic Prayers for Masses with Children
7. The Liturgical Year and the ORDO
8. Hymnal

The abovementioned documents and books are briefly described with illustrations in the last part of this document.

Preparation

1. Each Catholic school should have a staff member who coordinates the planning for Mass. If there is no assigned coordinator, it is either the principal or the teacher of the class assisting in the celebration of the Mass who will coordinate with the pastor.
2. A meeting between the pastor and the coordinator should take place well in advance of the Mass.
3. In planning the Mass to be celebrated, the pastor and the coordinator must keep in mind the following:
 - a. Consult the ORDO to determine the Degree of the celebration (ferial, feast, solemnity). [See: (Table of Liturgical Days, Roman Missal §59) or (ORDO Note 37)]
 - b. Use the proper liturgical books and avoid photocopying.
4. The coordinator completes the 'Mass with Children Preparation Guide' in consultation with the pastor.
5. The pastor should arrange for the sacred vessels, the Roman Missal, lights, and sound system, including unlocking the church before Mass and locking up after.

GENERAL CONSIDERATIONS IN THE CELEBRATION OF THE LITURGY

1. SILENCE

“Even in Masses with children silence should be observed at the designated time as part of the celebration...In their own way children are genuinely capable of reflection. They need some guidance, however, so that they will learn how, in keeping with the different moments of the Mass (for example, after the homily or after communion), to recollect themselves, meditate briefly, or praise God and pray to Him in their hearts.”³

Recommended: Children should observe SILENCE as they enter and leave the Church. They can be taught to dip their finger in the holy water font located at the entrance of the church and sign themselves with the Sign of the Cross. Then enter the church, genuflect, and enter the pew. When leaving the church, they will observe the same but in reverse order (genuflect and proceed to the exit).

Another important place of SILENCE is during the SIGN OF PEACE. Children should be reminded ahead of time that the proper gesture in offering the sign of peace is either a handshake or a bow, not a wave. [See: General Instruction of the Roman Missal (GIRM §82)]

2. GESTURES AND BODILY POSTURE

“In view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gesture and posture should be strongly encouraged in Masses with children, with due regard for age and local customs.”⁴

Recommended: Children should learn how to observe proper gestures and bodily postures when praying the Mass. They will gradually be taught when to:

A. Stand (See: GIRM §43)

- a. At the beginning of the Mass, during the singing of the processional song or while the altar servers and the priest approach the altar until the end of the Collect (Opening Prayer).
- b. For the *Alleluia* chant before the Gospel; while the Gospel itself is proclaimed.

³ Directory for Masses with Children, §37.

⁴ DMC, §33.

- c. During the Profession of Faith and the Universal Prayer.
- d. And from the invitation, *Orate, frates (Pray, brethren)*, before the Prayer over the Offerings and during the singing of the *Sanctus* (Holy, holy, holy...)
- e. After the priest says, "*The mystery of faith*" and the continuation of the Eucharistic Prayer.
- f. During the Communion Rite (The Lord's Prayer, The Rite of Peace, Lamb of God and at the reception of the Holy Communion).
- g. At the Prayer after Communion and during the Final Blessing and dismissal.

B. Sit

- a. During the proclamation of the First Reading, Responsorial Psalm, and Second Reading
- b. For the Homily
- c. During the Preparation of the Gifts at the Offertory

C. Kneel

- a. After the singing of the *Sanctus* (Holy, holy, holy...).
- b. During the consecration.

D. Genuflections and Bows

"A genuflection, made by bending the right knee to the ground, signifies adoration and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross..."⁵ (on Good Friday).

"A bow signifies reverence and honour shown to the persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body."⁶

- a. Children should be taught to genuflect before entering the pew and as they leave.
- b. Bow of the body before approaching the area of the sanctuary to read.
- c. Bow of the head before receiving Communion.

An illustration of the gestures and posture is provided in the last part of this document.

⁵ GIRM §274.

⁶ GIRM §275.

3. RESPONSES AND SONGS

“Singing must be given great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music...If possible, the acclamations should be sung by the children rather than recited, especially the acclamations that form part of the Eucharistic prayer.”⁷

Recommended: In every celebration of the Mass, there is a dialogue between the priest and the people. Children should learn the responses at Mass, both recited and sung.

- a. **P.** In the Name of the Father, † and of the Son and of the Holy Spirit.
Response: Amen
- b. **P.** (*Conclusion of a prayer*) ...God, forever and ever. **Response:** Amen
- c. **P:** The Lord be with you. **Response:** And with your spirit.
- d. **Reader:** The Word of the Lord. **Response:** Thanks be to God.
- e. **P.** Go in Peace **Response:** Thanks be to God.

- f. The response to the Psalm may be sung and the verse recited.

- g. The response to the Universal Prayer/Prayers of the Faithful may be sung.

- h. Children should learn to sing the responses from the “Eucharistic Prayers for Masses with Children.”

- i. Children sing the processional, the offertory, the Communion, and the recessional hymn.

- j. In some schools, the Our Father is sung with corresponding actions. This should be done in such a way that facilitates unity in the liturgy rather than division. If it is to be sung with corresponding actions, the teachers, staff, and priest should also do the same. (*‘Believe what you read. Teach what you believe. Practise what you teach.’*)

⁷ DMC §30.

4. DUTIES AND MINISTRIES IN THE MASS

“The principles of active and conscious participation are in a sense even more significant for Masses celebrated with children. Every effort should therefore be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration: for example, preparing the place and the altar, acting as cantor, singing in a choir, playing musical instruments, proclaiming the readings, responding during the homily, reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various peoples.”⁸

Recommended:

✓ **Altar Servers**

- maximum of three: one processional cross bearer, two processional candle bearers.

✓ **Readers**

Note on the readings itself: “If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the gospel should never be omitted.”⁹

“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 of the Roman Missal or directly from the Bible, but taking into account the liturgical season.”¹⁰

“If only a single reading is chosen, there may be singing after the homily.”¹¹

“If the profession of faith occurs at the end of the liturgy of the word, the Apostle’s Creed may be used with children, especially because it is a part of their catechetical formation.”¹²

⁸ DMC §22.

⁹ DMC §42.

¹⁰ DMC §43.

¹¹ DMC §46

¹² DMC §49

Please NOTE that when the Mass with children occurs on a Sunday, Feast Day, or Solemnity the assigned readings for that day cannot be changed.

For all those who are assigned to read, they approach the ambo from where they are seated, mindful that they need to bow before the altar before proceeding to the ambo. After reading, and before they return to their pew, they bow again.

- First Reading (*one*)
- Responsorial Psalm (*verses recited by one or more, response either recited or sung*)
- Second Reading (*one*)
- Universal Prayer (*one or more, response either recited or sung*)
“In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all...”¹³

“The series of intentions is usually to be:¹⁴

- 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

Points to consider in the writing intentions

- Keep it short, direct, and precise.
- It should begin with either “For the...or That...” DO NOT begin with “Dear God” or “Dear Jesus.”
- Link the prayer to the theme of the Scripture reading proclaimed.
- The prayers in the Universal Prayer are intercessory prayers not a prayer of thanksgiving.
- The response to the prayer is usually “Lord, hear our prayer,” but it may take another form. It may also be chanted. An example is given here:

¹³ GIRM §69.

¹⁴ GIRM §70.

Intercessory Response

Recorded on: *In the Spirit we belong*
Words and Music by: MICHEL GUMBERT
Arranged by: Michel Renaud

♩ = 90

Dmin Dmin/C B♭ Csus4 C F
Ev - er - lo - ving God Faith - ful God

Em7(♭5) Dmin/A Gmin7 A7 Dmin
Hear the prayer of your peo - ple.

- ✓ **Gift bearers** (*one for the bread, one for the wine*). In addition to the bread and wine, gifts for the poor may also be carried in procession. Objects related to the theme of the Mass may be placed in the sanctuary before Mass begins, but not in front of the altar.
- ✓ **Greeters** (*two or more*) Children may be assigned to welcome those who will participate in the Mass, reminding them to observe silence. A student may introduce the Mass from the ambo before it begins.
- ✓ **Choir**. Usually in the school there are children who love to sing and play musical instruments. With guidance from the music teacher, they should form a choir. If not, they can also lead in singing at least one hymn within the celebration of the Mass i.e., Communion hymn.

5. THE ALTAR AND ITS ORNAMENTATION

“Out of reverence for the celebration of the memorial of the Lord and for the banquet in which the Body and Blood of the Lord are offered, there should be, on an altar where this is celebrated, at least one cloth, white in colour, whose shape, size, and decoration are in keeping with the altar’s structure.”¹⁵

“Moderation should be observed in the decoration of the altar...Floral decoration should always show moderation and be arranged around the altar rather than on the altar table.”¹⁶

¹⁵ GIRM §304.

¹⁶ GIRM §305.

During Lent, it is forbidden for the altar to be decorated with flowers. Exceptions, however, are *Laetare* Sunday (Fourth Sunday of Lent), Solemnities and Feasts.¹⁷

“Likewise, either on the altar or near it, there is to be a cross, with the figure of Christ crucified upon it, a cross clearly visible to the assembled people...”¹⁸

Recommended: *Less is more!* Decorations of the altar or the sanctuary must be done in moderation. The use of fresh flowers is encouraged as a way of engaging the beauty and dignity of the celebration. Keeping in mind that flowers are there to adorn the sanctuary. They are not to be the centre in which the assembly will focus, the altar is the focus of the celebration. Use of potted plants and plastic flowers is strongly discouraged.

The whole environment of the church can be enhanced using banners and other visual media to give focus to a particular liturgical season or occasion. Care should be taken that these complement and do not detract from the design of the building itself. Banners and other materials should not be attached or fixed to the altar, ambo, font, as this leads to a secondary symbol obscuring a primary one.

6. LITURGICAL YEAR AND THE ORDO

“The Church’s arrangement of the Sundays, Seasons and Feast is known as the Liturgical Year. Throughout the days and weeks of the year, God calls us to give praise by prayer and works of love. Centred on the weekly celebration of the Lord’s Day, the Church’s year of praise celebrates the Paschal Mystery of the Death and Resurrection of the Lord Jesus.”¹⁹

What is an ORDO?

- ✓ The ORDO, or Liturgical Calendar, is an essential tool for bishops, priests, deacons, religious, parish staff and volunteers, liturgy committees, and school staff.
- ✓ The ORDO provides detailed information and explanatory notes for each day of the Liturgical Year which begins the First Sunday of Advent and ends with the 34th Week in Ordinary time...

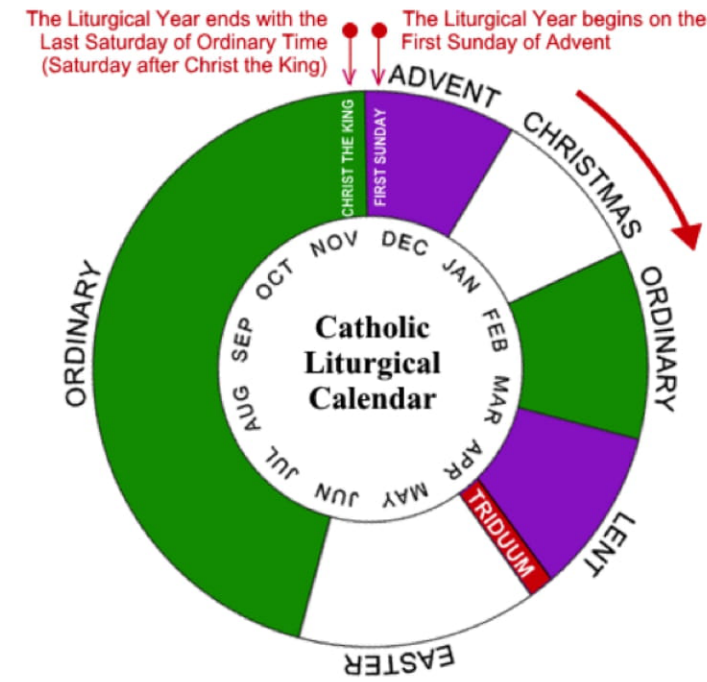
¹⁷ GIRM §305.

¹⁸ GIRM §308.

¹⁹ ORDO, Note 2, Liturgical Year.

- ✓ The ORDO is filled with Pastoral Notes indexed alphabetically by subject. The Pastoral Notes offer positive, practical, and pastoral ideas and suggestions for the liturgy.

In brief, the Liturgical Year is presented below:



Recommended: We cannot give what we do not have! Catholic school teachers and catechists need to be familiar with the different liturgical seasons and the color that corresponds each season. (For example, Advent = violet; Christmas = white; Ordinary Time = green; Lent = purple; Easter = white; Feast of a martyr, apostle, and the Passion of the Lord = red; Memorial of Saint = white, etc.) They should also know how to use the ORDO, so that it can best guide them in their planning and in preparing the children for the celebration of the Mass.

A teacher or a catechist assigned to plan and coordinate should consult the ORDO in preparing for the Mass.

An illustration of the ORDO and how to use it is provided in the last part of this document.

7. USE OF TECHNOLOGY

“Digital media’s immediacy and intensity have a great deal of appeal. With careful use, it offers the possibility of drawing us deeper into the liturgical action. However, it can also direct our attention away from the Lord, others, and the world around us. What has the potential to be an aid to communication and mutual revelation also risks becoming a means of separation and isolation. Liturgy is participatory; any use of media must support that.”²⁰

Recommended: If using visual aid to assist the children in the responses at Mass and in singing, the following points should be observed:

- The texts should be readable from the back of the Church.
- The background of the texts should not be images that distract; plain background is preferable.
- If projecting songs, ensure that the school has permission to use the chosen songs.
- The operator of the slide transition must be well versed with the parts of the Mass so that what is on the screen is actually what is needed.
- When it is not in use, the projector should be in black screen so that it is not causing a distraction. For example, during the Collect (Opening Prayer), Reading of the Word of God, Homily, Consecration, Prayer after Communion.

The Church must show special concern for baptized children who have yet to be fully initiated through the Sacraments of Confirmation and Eucharist as well as for children who have only recently been admitted to Holy Communion.

- Directory for Masses with Children

²⁰ Considerations for the Use of Technology in the Liturgy, Canadian Conference of Catholic Bishops, §16.

Explanation of Each Part of the Mass

The Introductory Rites (We GATHER)	
<i>Welcome and introduction → entrance procession and processional hymn. All stand</i>	
Sign of the Cross	When the processional hymn is concluded, the priest and everyone participating at Mass, standing, sign themselves with the Sign of the Cross.
Greeting	The priest greets the people. He may briefly introduce the Mass.
Penitential Act	<p>The priest invites the people to humbly approach God in the Penitential Act to ask for forgiveness. We think about our sins in a moment of silence. Then, the priest leads us in saying the Penitential Act together.</p> <p><i>(Three options are given in the Roman Missal.)</i></p> <p>If we did not already say it, we then say or sing the <i>Kyrie</i>. The <i>Kyrie</i> is a litany, a series of repeated petitions directed to Christ.</p> <p>On Sundays, especially in Easter Time, the blessing and sprinkling of water to recall our Baptism may replace the Penitential Act.</p>
Gloria	This may be sung or recited. It is used on Sundays and for major feasts. It is not included during Lent and Advent.
Collect	This prayer is always said by the priest. The text of this prayer can be found from the Roman Missal. When the priest says " <i>Let us pray...</i> " a moment of silence follows before he says the Collect. This prayer is called the Collect because it "collects" all of our silent intentions.
<i>All sit to listen to the proclamation of the Word of God.</i>	

The Liturgy of the Word (We LISTEN)	
First Reading	It is usually from the Old Testament but during the Easter season it is taken from the Acts of the Apostles or the Book of Revelation. Arranged accordingly in the Lectionary.
Responsorial Psalm	From the Book of Psalms and arranged in such a way that corresponds to the First Reading. Arranged accordingly in the Lectionary. It is preferable for this to be sung, at least the response.
Second Reading	It is from the New Testament. There is no Second Reading on a ferial day. Arranged accordingly in the Lectionary.
<i>All stand for the Gospel proclamation</i>	
Gospel Acclamation	<i>Alleluia</i> is sung, except during Lent. During Lent, we sing another acclamation. Examples are: " <i>Praise and honor to you, O Lord, Jesus Christ</i> " or " <i>Glory and Praise to you, Lord Jesus Christ.</i> "
Gospel Proclamation	The Gospel is always proclaimed by the priest. Arranged accordingly in the Lectionary. After the Gospel proclamation everyone sits for the homily.
<i>All sit for the Homily</i>	
Homily	This is given by the priest.
Profession of Faith	Included in the Mass on Sundays and solemnities. As we say the Creed (either the Nicene Creed or Apostles' Creed) we confess the great mysteries of our Faith by pronouncing them. If using the Nicene Creed, we bow when saying the followings words: " <i>and by the Holy Spirit was incarnate of the Virgin Mary, and became man.</i> "

	If using the Apostles' Creed, we bow when saying the following words: <i>"who was conceived by the Holy Spirit, born of the Virgin Mary."</i>
Universal Prayer / Prayers of the Faithful	These are prayers asking for God's help and an exercise of our baptismal priesthood. The priest introduces and concludes this prayer. One or several readers may read the petitions from the ambo.
<i>All sit for the Presentation of the Gifts (offertory). An offertory hymn may accompany the procession of the gifts.</i>	
Liturgy of the Eucharist (We OFFER)	
Preparation of the Gifts	The altar is prepared by placing the corporal and the chalice with pall, paten, and purificator and Roman Missal. Once the altar has been prepared, those who are carrying the gifts of bread and wine bring them to the priest. The preparation of the gifts concludes with the priest saying, <i>"Pray, brethren (brothers and sisters) ..."</i> in which the people stand and respond: <i>"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."</i>
<i>All stand</i>	
Prayer over the Offerings	The text of this prayer is found in the Roman Missal asking God to accept the gifts of bread and wine.
The Eucharistic Prayer	This is a prayer of thanksgiving and sanctification. The main elements of Eucharistic Prayers are: <ul style="list-style-type: none"> • Thanksgiving - <i>Preface</i> • Acclamation - <i>Sanctus</i>

	<ul style="list-style-type: none"> • Invocation or calling down the Spirit - <i>epiclesis</i> • The telling of the story of the Last Supper – <i>Institution Narrative and Consecration</i> • Remembering or the Memorial Acclamation – <i>anamnesis</i> • Offering – <i>oblation</i> • Intercessions • Concluding Doxology <p>It begins with a dialogue between the priest and the people (Preface).</p> <p>Priest: The Lord be with you. Response: And with your spirit.</p> <p>P: Lift up your hearts. R: We lift them up to the Lord.</p> <p>P: Let us give thanks to the Lord our God. R: It is right and just.</p> <p>Then, the priest continues the prayer and at the conclusion of it, we sing the <i>Sanctus (Holy, holy, holy...)</i></p> <p>If any of the Eucharistic Prayers for Masses with Children is used, the texts of the prayer engage the children to a constant dialogue by means of sung responses.</p>
<p><i>Sanctus (Holy, holy, holy...)</i></p>	<p>In the singing of the <i>Sanctus</i> we join with the angels in praising God.</p> <p>After the <i>Sanctus</i> all kneel through the consecration.</p>
<p style="text-align: center;"><i>All kneel</i></p>	

<p>Memorial Acclamation</p>	<p>This is an acclamation remembering Christ, the sacrifice he offered and that he will come back at the end of time.</p> <p>After the bread and wine that we have offered became the Body and Blood of Christ in the consecration, the priest will sing or say: "<i>The mystery of faith.</i>"</p> <p>Then, the people stand and sing or recite one of the three memorial acclamations given in the Roman Missal.</p>
<p><i>All stand</i></p>	
<p>Amen</p>	<p>The Eucharistic Prayer ends by offering it to the Father through the Son, in the unity of the Holy Spirit.</p> <p>The priest holds up the paten with the Body of Christ and the Chalice, saying: "<i>Through him, and with him, and in him...</i>" This is called the doxology. The people respond as they say or sing: "<i>Amen.</i>"</p>
<p>The Communion Rite (We RECEIVE)</p>	
<p>The Lord's Prayer</p>	<p>In preparation to receive Christ in Communion, we pray the prayer that Jesus taught His disciples. This prayer is either sung or recited.</p>
<p>Sign of Peace</p>	<p>Before the reception of Communion, the priest reminds us of the peace that Christ brings to us. Our Lord Jesus when he appeared to the disciples brings them the greetings of peace.</p> <p>The priest then invites us to share the peace of Christ with one another.</p> <p>Sign of peace is done either with a handshake or a bow and only with those who are nearest.</p>
<p>The Breaking of the Bread</p>	<p>The priest breaks the Eucharistic Bread reminding us of Christ's sacrifice, when his Body</p>

	<p>was broken on the Cross. This action is accompanied with the singing or recitation of the <i>Lamb of God</i>.</p>
Communion	<p>In the Communion, we receive Christ really present in the Eucharistic elements of bread and wine. The priest says, "The Body of Christ" and the response is "Amen." Our "Amen" means that we believe this is really Jesus Christ Whom we are receiving.</p> <p>The Communion may be received either on the tongue or in the hand:</p> <ul style="list-style-type: none">• Tongue – open your mouth, stick out your tongue slightly, and let the priest or the Extraordinary Minister of Communion place the Sacred Host on your tongue.• Hands – hold your hands out, with the hand you eat with on the bottom, your other hand on top. The priest or the Extraordinary Minister of Communion will place the Sacred Host on your hand. Then, pick up the Sacred Host with the hand you use to eat to put it into your mouth. Consume the Host immediately and then return to your place. <p>Those who will receive Communion bow as a sign of reverence before receiving Communion.</p> <p>After receiving Communion, they return to their place and either sit or kneel.</p> <p>Since the Communion is accompanied with singing, everyone is encouraged to participate in the singing.</p> <p>If there is no singing, the Communion antiphon in the Roman Missal may be chanted or recited.</p>

	After Communion, there may be a time for private prayer in silence.
<p><i>When the priest has finished the purification of the sacred vessels, he returns to his chair for a moment of silence.</i></p> <p><i>When he stands, all stand for the Concluding Rites.</i></p>	
Prayer after Communion	The purpose of the Prayer after Communion is to bring to conclusion the Communion Rite. The prayer asks God that those who had received may grow closer to Him and share His life with others. The prayer is found in the Roman Missal.
Concluding Rites (We are SENT)	
Announcement	<i>This may be done if needed.</i>
Blessing and Dismissal	<p>This is led by the priest. On certain days and occasions, we may be asked to bow our heads for a solemn blessing. It always ends with the Sign of the Cross.</p> <p>Then, we are dismissed or sent. The priest gives us our mission – do good works, praising God and blessing him by loving and serving one another.</p> <p>There are four options for the words of dismissal in the Roman Missal:</p> <ol style="list-style-type: none"> 1. Go forth, the Mass is ended. 2. Go and announce the Gospel of the Lord. 3. Go in peace, glorifying the Lord by your life. 4. Go in peace. <p>The response is: "Thanks be to God."</p> <p>We do not say "goodbye." We are thankful and happy to do our mission.</p>
Recessional	The priest and altar servers process out. This is usually accompanied by an appropriate hymn.

MASS WITH CHILDREN PREPARATION GUIDE

Day:	Date:	Time:
Theme/Focus: <i>(Please check the ORDO to know if readings are permitted to be changed. Photocopy readings from the Lectionary and use it as a 'practice copy' but during the actual celebration of the Mass, the Word of God must be read from the Lectionary.)</i>		
Liturgical Season <i>(check one)</i>		
Advent	Christmas	Lent
		Easter
		Ordinary
Ferial	Memorial	Feast
		Solemnity
Class:	Teacher:	
	Musician:	

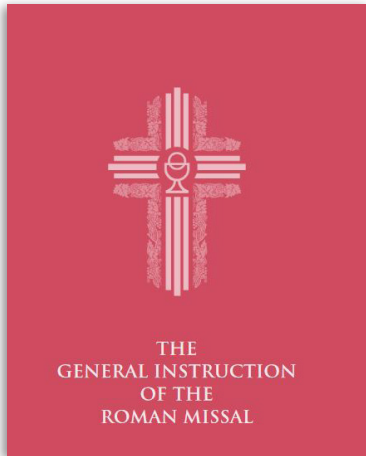
Introductory Rites (We GATHER)		
Greeters at the door:	Names	
Welcome Introduction <i>(before Mass begins)</i>	Names	
Altar Servers	Processional Cross: Processional Candle 1: Processional Candle 2:	
Processional Hymn		
Gloria <i>(during Feast & Solemnity, indicate if this is recited or sung)</i>	<i>sung</i>	<i>recited</i>

Liturgy of the Word (We LISTEN)	
First Reading:	
Responsorial Psalm:	Reader 1. Reader 2. Reader 3.
Second Reading: <i>(if it applies)</i>	

Gospel Acclamation/ <i>Alleluia</i> or Lenten Refrain	<i>sung</i>	<i>recited</i>
Gospel		
Homily		
Creed <i>(during Sunday/ Solemnity)</i>	Yes	No
Universal Prayer	Reader 1: Reader 2: Reader 3: Reader 4: Reader 5: Reader 6:	

Liturgy of the Eucharist (We OFFER, WE RECEIVE)		
Offertory Hymn		
Procession of the Gifts	Bread: Wine: Other:	
<i>(If the Eucharistic Prayer for Children IS NOT the one TO BE USED, please ask the Main Celebrant which Eucharistic Prayer he will use. Then complete the following:)</i>		
<i>Sanctus</i> (Holy, holy, holy...)	<i>sung</i>	<i>recited</i>
Memorial Acclamation	<i>sung</i>	<i>recited</i>
Amen	<i>sung</i>	<i>recited</i>
The Lord's Prayer	<i>sung</i>	<i>recited</i>
Lamb of God	<i>sung</i>	<i>recited</i>
Extraordinary Ministers of Communion	1. 2.	
Communion Hymn:	1. 2.	

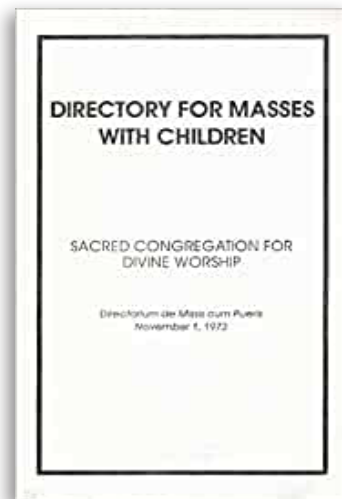
The Concluding Rites (We are SENT)	
<i>Only after the 'Prayer after Communion' an announcement can be made or another action may be inserted in the Liturgy i.e., Commissioning, Special Recognition</i>	
Announcement:	
Recessional Hymn	



(also available online.)

The General Instruction of the Roman Missal

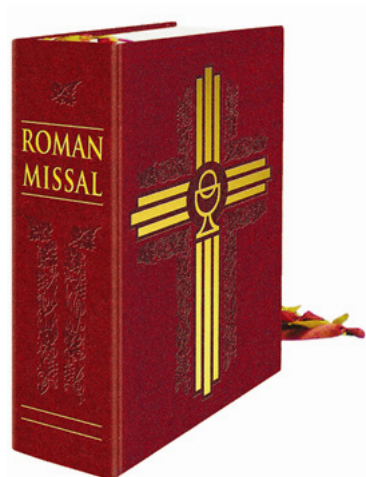
In Latin, *Institutio Generalis Missalis Romani* (IGMR). It is the official document of the Church that provides instructions for the celebration of Mass.



(also available online.)

The Directory for Masses with Children (DMC)

The Directory for Masses with Children was issued by the Congregation for Divine Worship (CDW) on November 1, 1973. It led to the creation of the Eucharistic Prayers for Masses with Children, and, ultimately to a separate Lectionary for Masses with Children.



The Roman Missal

The Roman Missal is the book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church. Published first in Latin under the title *Missale Romanum*, the text is then translated and once approved by a *recognitio* by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, is published in modern languages for use in local churches throughout the world.



Lectionary for Masses with Children

(Year A, Weekdays, Sundays of Cycle B and Weekdays, Sundays of Cycle C and Weekdays)

A Lectionary provides the readings and the responsorial psalm assigned for each Mass of the year (Sundays, weekdays, and special occasions).

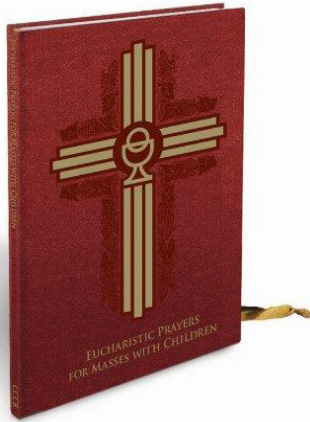
The Lectionary for Masses with Children that are currently in use in our diocese was approved and published for use in the dioceses of the United States of America.

Book of Gospels

It is a book containing all Gospel passages from Lectionary: *(Sundays and Solemnities and Lectionary: Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead)*. It is usually carried in procession by a deacon or by one of the readers when a deacon is not present. The Book of Gospels is placed on the altar and the deacon or priest who will proclaim the Gospel takes it from the altar after the Second Reading and bring it in procession to the ambo for the proclamation of the Gospel.



Liturgical Documents and Resources



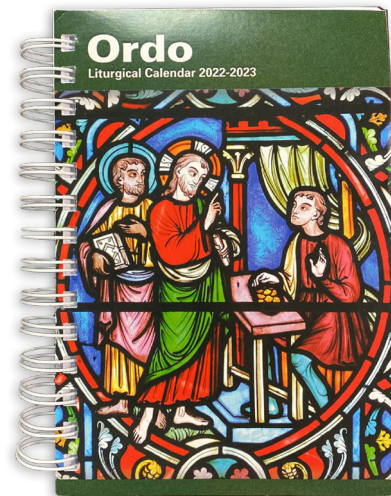
Eucharistic Prayers for Masses with Children

It was published for use with the Roman Missal, third edition. It contains text of Eucharistic Prayers adapted for children.

ORDO

The ORDO is a book that contains the liturgical calendar. It provides direction for the liturgies of the day (ferial, memorial, feast, solemnity).

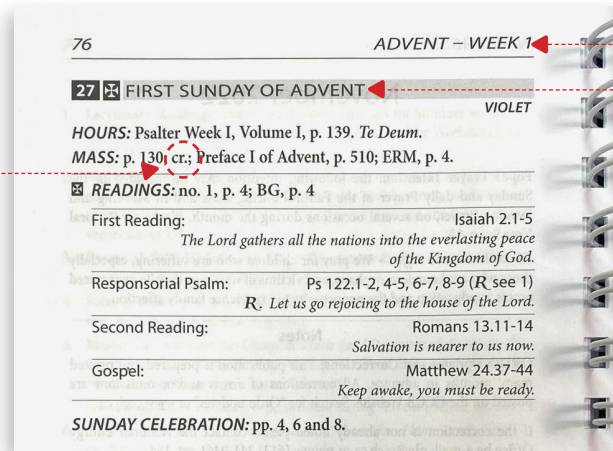
The yearly ORDO provides complete liturgical information and explanatory notes for each day. In addition to Pastoral Notes, the ORDO includes the references to the Roman Missal; Excerpts from the Roman Missal; the Lectionary (*for Sundays and Solemnities; Weekdays*); the Liturgy of the Hours; references to the Book of Gospels; and the Lectionary: *Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead*. It also includes the National Collections, the Proper Calendar for the Dioceses of Canada, and special dates for pastoral planning, together with a Table of Moveable Dates.



Hymnal/Song Books

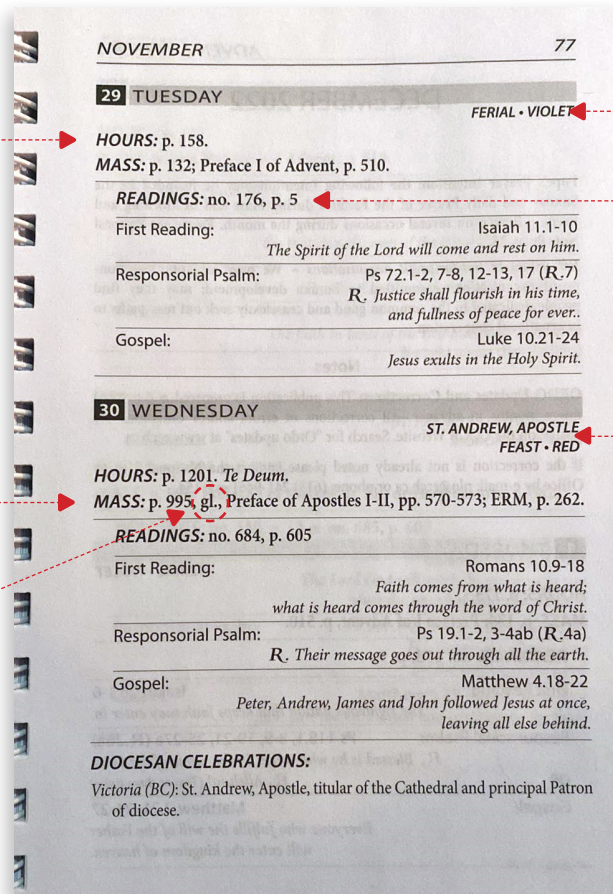
These are books that contain hymns use for the celebration of the Mass.

How to use the ORDO?



The Creed is used in this Mass

Liturgical Time/Season



Liturgy of the Hours

Weekday & Liturgical Color

Lectionary

Roman Missal

indicates Feast & Liturgical Color

"Glory to God" is sung or said

(ORDO is usually placed in the sacristy.)

*Sacred Furnishings in the Sanctuary
(not to be moved)*



Tabernacle



Altar



Ambo



Priest's (Celebrant's) Chair

Gestures and Bodily Posture

Standing

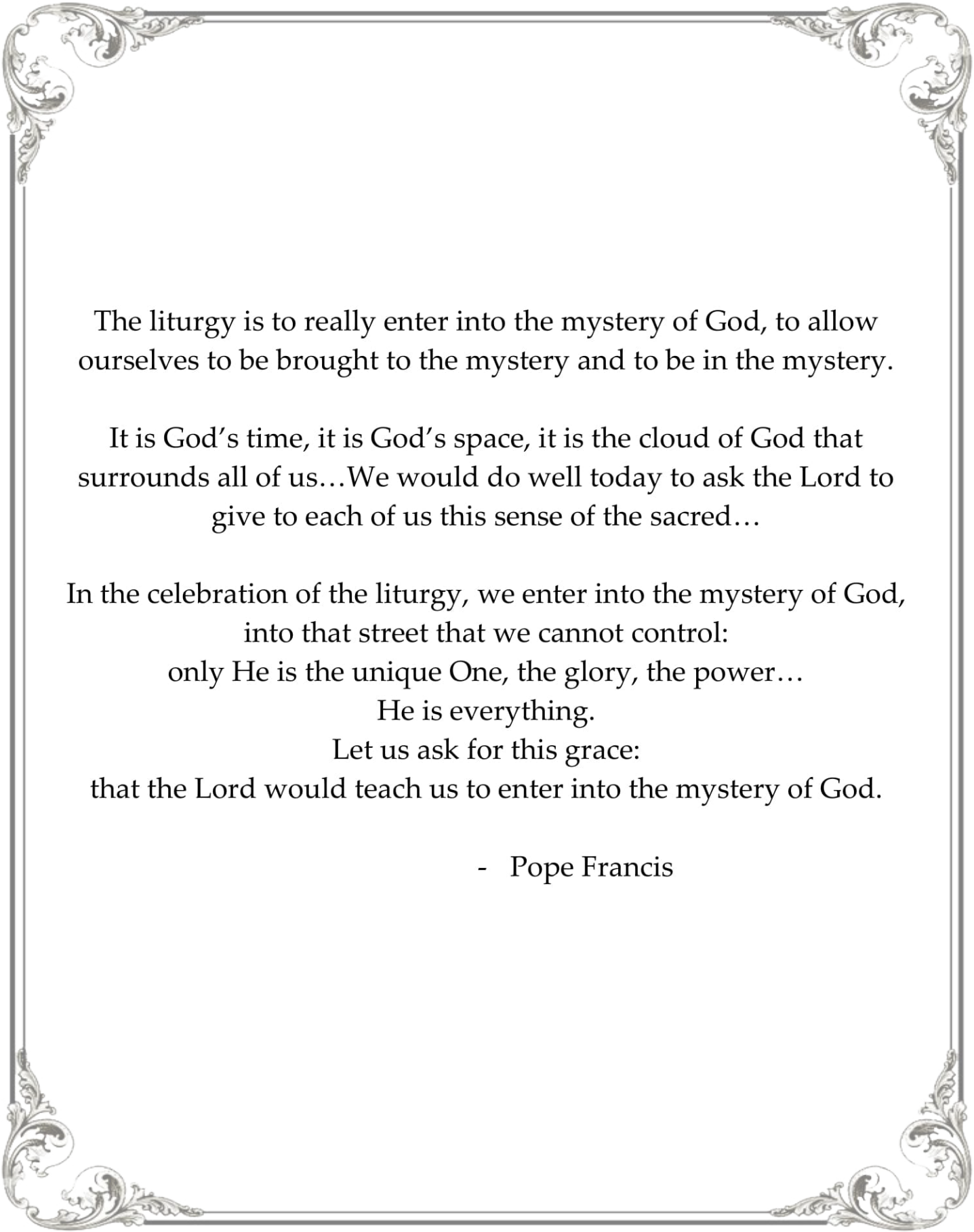
Sitting

Kneeling

Genuflecting

Bow of the body

Bow of the head



The liturgy is to really enter into the mystery of God, to allow ourselves to be brought to the mystery and to be in the mystery.

It is God's time, it is God's space, it is the cloud of God that surrounds all of us...We would do well today to ask the Lord to give to each of us this sense of the sacred...

In the celebration of the liturgy, we enter into the mystery of God,
into that street that we cannot control:
only He is the unique One, the glory, the power...

He is everything.

Let us ask for this grace:
that the Lord would teach us to enter into the mystery of God.

- Pope Francis