



Vancouver Archdiocese Liturgy Guidelines for Catholic Schools

September, 2013

***“The best catechesis on the liturgy is
the liturgy itself celebrated well.”***

Pope Benedict XVI Emeritus

“Where two or three are gathered in my name, there am I in their midst”

Matthew 18.20

***For in the celebration of Mass,
in which the Sacrifice of the Cross is perpetuated,
Christ is really present in the very assembly gathered in his name,
in the person of the minister, in his word,
and indeed substantially and uninterruptedly under the Eucharistic species.***

GIRM (General Instruction of the Roman Missal), 27

***Pastors must therefore realize that, when the liturgy is celebrated,
more is required than mere observance of the laws
governing valid and licit celebration.
It is their duty also to ensure that the faithful take part
knowingly and actively, and fruitfully.***

Constitution on the Sacred Liturgy, 11

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Liturgy Planning

General Considerations:

1. *“...with due regard for the nature and other circumstances of each liturgical assembly, the entire celebration is arranged in such a way that it leads to a conscious, active, and full participation of the faithful, namely in body and in mind, a participation fervent with faith, hope, and charity, of the sort which is desired by the Church and which is required by the very nature of the celebration and to which the Christian people have a right and duty in virtue of their Baptism.”* General Instruction of the Roman Missal (GIRM, 28)

2. DIRECTORY FOR MASSES WITH CHILDREN (as directed by GIRM)

“The Church must show special concern for baptised 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”

“For this reason all who have a part in the formation of children should work together and consult toward one objective: that, even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the Eucharistic celebration.

3. SACRED SONG

“The liturgy is enriched and made more solemn by music and sacred song. Intimately connected with the spirit of the liturgical actions it accompanies, music is a strong aid to prayer and helps deepen the sense of community within the assembly.” (ORDO 2012-2013* p. 14)

4. *“Music which is based on the spirit of each celebration, on the liturgical season occasion or feast, on the liturgical moment or on the readings will help to complete the work of the liturgy in the forming of the people of God.”* (ORDO 2012-2013 p. 14)
 - Choosing music with prayerful consideration for the liturgical season and for the readings is a significant support for students
 - Providing students with some opportunity to learn and sing traditional hymns and Gregorian chant is encouraged. Beginning with the parts of the Mass may be helpful.
 - Music may be selected from sources beyond *Glory and Praise* or *The Catholic Book of Worship* used primarily in the Vancouver Archdiocese. Other resources should be approved by their local Bishop.

*The ORDO 2012-2013: Liturgical Calendar with Guidelines for Pastoral Liturgy is a book published by the Canadian Conference of Catholic Bishops. It provides the readings of each day, pastoral guidelines, and liturgical year celebrations.

5. *“The Christian faithful who come together as one in expectation of the Lord’s coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Colossians 3.16). Singing is the sign of the heart’s joy (cf. Acts 2.46). Thus St. Augustine says rightly, “Singing is for one who loves,” and there is also an ancient proverb: “Whoever sings well prays twice over.” (GIRM, 39)*

“Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of peoples and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are in principle meant to be sung, every care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays and on Holydays of Obligation. However, in the choosing of the parts actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the Priest or the Deacon or a reader, with the people replying, or by the Priest and people together.” (Instruction on music in the liturgy, Musicam sacram, Congregation for Divine Worship, March 5, 1967, n. 7, 136). (GIRM, 40)

“The main place should be given, all things equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds of sacred music, in particular polyphony, are in no way excluded provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.” (GIRM, 41)

6. Choices to meet the Specific Needs of Community

We need at all times to be attentive to the liturgical season and make wise choices. Creativity rests within Liturgical norms.

“Pastors and liturgy committees are encouraged to be creative in preparing celebrations that meet the specific needs of their community within the body of the universal Church. This may be done by:

- *Preparing the scripture readings, choosing Mass texts, music;*
- *Composing texts of introductions;*
- *Using the homily and the Prayers of the Faithful to proclaim God’s continuing action among his people*
- *Taking advantage of all the Eucharistic prayers and the options within each one*

Creativity is always exercised within the guidelines given by the Church.” (ORDO 2012-2013 p. 16)

Setting for the Mass

Note: GIRM, 117 and #118

1. THINGS TO BE PREPARED

The altar is to be covered with at least one white cloth. In addition, on or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or a Holyday of Obligation, or if the Diocesan Bishop celebrates then seven candlesticks with lighted candles. Likewise, on the altar or close to it, there is to be a cross adorned with a figure of Christ crucified. The candles and the cross with the figure of Christ crucified may also be carried in the procession at the Entrance. On the altar itself may be placed a Book of Gospels distinct from the book of other readings, unless it is carried in the Entrance Procession.
(GIRM, 117)

Likewise these should be prepared:

- *next to the Priest's chair: the Missal and, if appropriate, a hymnal;*
- *at the ambo: the Lectionary;*
- *on the credence table: the chalice, corporal, purificator, and, if appropriate, the pall; the paten and, if needed, ciboria; bread for the Communion of the Priest who presides, the Deacon, the ministers, and the people; cruets containing the wine and the water, unless all of these are presented by the faithful in the procession at the Offertory; the vessel of water to be blessed, if the sprinkling of holy water takes place; the Communion-plate for the Communion of the faithful; and whatever is needed for the washing of hands. It is a praiseworthy practice for the chalice to be covered with a veil, which may be either of the colour of the day or white.* (GIRM, 118)

2. POINTS TO CONSIDER WHILE PLANNING

- Church ambiance as a means to engage students: flowers, banners etc.
- Review of readings and music in class before Mass
- Technology: PowerPoint, etc. to set tone occur before the Entrance Procession
- Events like a "Crowning of Mary" or PowerPoint reflections are prior to Mass beginning
- PowerPoint specific to the homily or assisting in worship are at the discretion of the celebrant
- Articles to set tone may be processed to the altar before the formal Entrance Procession. Example: *Beginning of School*—books, globe, items of study etc; *Thanksgiving*—harvest articles

A Guide for the Individual Parts of the Mass

1. The Introductory Rites

To ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily. (GIRM, 46)

1.1 The Entrance

...purpose is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers. (GIRM, 47)

- Procession is for: Cross, Candles, and “Book of the Gospels” when available

1.2 Reverence to the Altar and Greeting of the Assembled People

When they have arrived at the sanctuary, the Priest, the Deacon, and the ministers reverence the altar with a profound bow. (GIRM, 49)

- Genuflect if the tabernacle is in the centre

1.3 The Penitential Act

After this, the Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession.

1.4 The Kyrie Eleison

After the Penitential Act, the Kyrie, Eleison (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act. (GIRM, 52)

1.5 The Gloria in Excelsis

The Gloria in Excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other... it is sung or said on Sundays outside Advent and Lent, and also on Solemnities and feasts, and at particular celebrations of a more solemn character. (GIRM, 53)

- Note that Solemnities and Feasts require the Gloria to be sung or said.

1.6 The Collect

Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God’s presence and may call to mind their intentions. (GIRM, 54)

2. The Liturgy of the Word

The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people, 58 opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. 59 By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world. (GIRM, 55)

2.1 Silence

The Liturgy of the Word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. (GIRM, 56)

2.2 The Biblical Readings

In the readings, the table of God's Word is spread before the faithful, and the treasures of the Bible are opened to them. 61 Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts. (GIRM, 57)

In the celebration of the Mass with the people, the readings are always read from the ambo. (GIRM, 58)

- Preference is given to the readings of the day: See ORDO 2012-2013 for reading of the day
- Do not use paper copies; Lectors are to read from the Lectionary itself
- Readings are not to be broken into sections with a variety of readers
 - The integrity (flow) of the text is paramount
- Readings may be changed only in Ordinary time and with prior consultation with the Celebrant
- The US Children's Lectionary is not currently approved for use
- Note: Solemnities have 2 readings prior to the Gospel

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2.3 The Responsorial Psalm

After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God. The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary. It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned.

If the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God. (GIRM, 61)

- Sung response where possible is encouraged

Other sources of Psalms may be found in hymnals: *Graduale Simplex (or By Flowing Waters, Chant for the Liturgy)* Paul Ford. The Liturgical Press, Collegeville, MN

2.4 The Acclamation before the Gospel

An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant.

- *The Alleluia is sung in every time of year other than Lent. The verses are taken from the Lectionary or the Graduale.*
- *During Lent, instead of the Alleluia, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the Graduale.*
- The Acclamation is sung; do not read. Omit if not sung

2.5 Homily

The Homily is part of the Liturgy and is highly recommended, 63 for it is necessary for the nurturing of the Christian life. (GIRM, 6)

The Church follows its Master, who “put his arms around the little children . . . and blessed them” (Mark 10:16). The Second Vatican Council had already spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups. 4 Soon afterward, especially in the first Synod of Bishops held in Rome in 1967, the Church began to consider more carefully how participation by children could be facilitated. On the occasion of the Synod, the President of the Consilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of “creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a more appropriate selection of texts.” 5” (Directory for Masses with Children, 3)

17 Nevertheless, in Masses of this kind it is necessary to take great care that the children present do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration. Some account should be taken of their presence: for example, by speaking to them directly in the brief comments (as at the beginning and the end of Mass) and at some point in the homily”
(Directory for Masses with Children)

2.6 Profession of Faith

The purpose of the Symbol or Profession of Faith or Creed is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honour and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins.
(GIRM, 67)

The Creed is to be sung or said by the Priest together with the people on Sundays and Solemnities. (GIRM, 68)

2.7 The Universal Prayer

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 priesthood.(GIRM, 69)

70. The series of intentions is:

- *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.*

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion. (GIRM, 70)

- See Appendix “A” for writing prayer format
- Note: a variety of responses are appropriate - See Appendix A

3. The Liturgy of the Eucharist

For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying: Take, eat and drink: this is my Body; this is the chalice of my Blood. Do this in memory of me. Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

- a) at the Preparation of the Gifts, bread and wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands;*
- b) in the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ;*
- c) through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way that the Apostles received them from the hands of Christ himself.*

3.1 The Preparation of the Gifts

At the beginning of the Liturgy of the Eucharist, the gifts which will become Christ's Body and Blood are brought to the altar.

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful.

Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the Eucharistic table. (GIRM, 73)

The procession bringing the gifts, is accompanied by the Offertory Chant (cf. #37b), which continues at least until the gifts have been placed on the altar. (GIRM, 74)

- Procession: Bread and Wine
- “Even money or other gifts for the poor or for the Church”; keep the primacy of the altar
- Note ‘theme’ related items. Example: books, globes, or statues or other symbols are not supposed to be in the offertory procession.

3.2 The Prayer over the offerings

Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the Priest and by means of the Prayer over the Offerings, the Preparation of the Gifts is concluded and preparation made for the Eucharistic Prayer. (GIRM, 77)

3.3 Eucharistic Prayer

Now the centre and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. (GIRM, 78)

- All kneel
- Clarify with celebrant what Eucharistic Prayer will be used. This is important for the music ministry.

3.4 Communion Rite

Since the celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord's command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion. (GIRM, 80)

3.5 Lord's Prayer

In the Lord's Prayer a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy. The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or are said aloud. (GIRM, 81)

3.6 Rite of Peace

There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. In the dioceses of Canada, the sign of peace is given by a handshake or a bow. However, it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. (GIRM, 82)

- Offered to those who are nearest
- Retain a reverent tone in order to preserve the flow of the liturgy

3.7 Fraction of Bread

The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Corinthians 10.17) by receiving Communion from the one Bread of Life, which is Christ, who for the salvation of the world died and rose again.

The supplication Agnus Dei (Lamb of God) is usually sung by the choir or cantor with the congregation replying; or at least recited aloud. This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words grant us peace. (GIRM, 83)

3.8 Communion

84. The Priest prepares himself by a prayer, said quietly, so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently. (GIRM,84)

85. It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated. (GIRM, 85)

86. *While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the “communitarian” character of the procession to receive the Eucharist.*

- Choir begins music immediately after “soul shall be healed”

The singing is prolonged for as long as the Sacrament is being administered to the faithful. 74 However, if there is to be a hymn after Communion, the Communion Chant should be ended in a timely manner. Care should be taken that singers, too, can receive Communion with ease. (GIRM, 86)

87. *In the dioceses of Canada singing at Communion may be chosen from among the following: the antiphon from the Graduale Romanum, with or without the Psalm, or the antiphon with Psalm from the Graduale Simplex, (or the English version, By Flowing Waters) or some other suitable liturgical chant approved by the Conference of Bishops of Canada. This is sung either by the choir alone or by the choir or a cantor with the people. (GIRM, 87)*

However, if there is no singing, the antiphon given in the Missal may be recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

88. *When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation. (GIRM, 88)*

From the Vancouver Archdiocese Liturgy Commission: Guidelines for movement and posture:

IV. When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head. When receiving Holy Communion on the tongue, they reverently join their hands; when receiving Holy Communion in the hand, they reverently open their hands placing one beneath the other, and they consume the host immediately upon receiving it (GIRM, 160). When giving instructions on this gesture of reverence, it is good to go over the basics concerning the manners of receiving Holy Communion such as standing straight or kneeling properly, right hand under left hand, saying “Amen” clearly, and so on.

4. Concluding Rites

To the Concluding Rites belong the following:

- a) brief announcements, should they be necessary;*
- b) the Priest’s Greeting and Blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;*
- c) the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God. (GIRM, 90)*

- Prayer after Communion comes first then any: announcements or blessings for a particular use etc.

5. Important notes:

5.1 Communication

“For this reason all who have a part in the formation of children should work together and consult toward one objective: that, even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the Eucharistic celebration.” (DFMC, 9)

- In advance of the liturgy, the main celebrant and the school must meet to discuss and review liturgy planning
- A continual focus on active ‘internal’ participation should be emphasized. Example: classrooms review readings
- ‘Technology’ use is to enhance not to distract
- Projection of text/music lyrics should be simple text only; not images
- Projection of images—PowerPoint etc. are prior to Mass unless utilized by the celebrant
- Music (hymns are to enhance participation; they are not performance)
- Planning of Mass must consider liturgical season and respective readings for the day. Change may be appropriate.
- Décor
- Inclusions: i.e. after communion prayer ex. Commissioning
- Copyright rules must be obeyed; of special concern is Music.

5.2 Preparing Students

This catechesis should be directed to the child’s active, conscious, and authentic participation. 15 “Suited to children’s age and capabilities, it should, by means of the main rites and prayers of the Mass, aim at conveying its meaning, including what relates to taking part in the Church’s life.” (DFMC,14)

- A continual focus on active ‘internal’ participation should be emphasized. Example: classrooms review readings
- Careful selection, and rehearsal, of Music to support participation

5.3 Décor

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. (DFMC,22)

- Artwork, banners, etc.

5.4 Extra-Ordinary Ministers of Holy Communion

- See Appendix 2: Archdiocesan Guidelines (Must be 21 years old in Vancouver Archdiocese.)

5.5 What music choices support liturgy as full, active and fruitful?

- Catholic schools should bring our students to know and love sacred music which is part of our Catholic culture and heritage.
- During Lent "Musical instruments are used only to give necessary support to singing, not for solo playing (GIRM, 313)." See ORD, 137
- Selecting music that supports the readings and reflects the liturgical season is important. For example, during Lent limit the use of elaborated instrumentation such as drums or tambourines.
- The hymn of praise after communion must not be a "performance" piece or "meditation". This hymn must be sung by the whole congregation.
- Music may be selected from sources beyond *Glory and Praise* or *The Catholic Book of Worship* used primarily in the Vancouver Archdiocese. Other resources should be approved by their local Bishop.

Some selections from the General Instruction of the Roman Missal (GIRM)

Active participation

Since the celebration of Mass by its nature has a "communitarian" character, 45 both the dialogues between the Priest and the assembled faithful, and the acclamations are of great significance; 46 for they are not simply outward signs of communal celebration but foster and bring about communion between Priest and people. (GIRM, 34)

Liturgy Planning Form

Date and time to review with the Celebrant*: _____

- **Mass Coordinator and Choir Director**

Liturgy Date: _____ Time: _____

Location: _____ Event: _____

Co-ordinators: _____

Eucharistic Prayer #: _____

Off-site Masses: person responsible for mass kit etc.: _____

Procession from entrance:

Cross-bearer: _____

Candle-bearers: _____

Altar Servers: _____

Main Celebrant: _____

Concelebrants: _____

Call to Worship: (allowed to focus students and provide deeper understanding):

Entrance Hymn (Chant): _____

Penitential Rite: _____

Lord Have Mercy: Recited: _____ Sung: _____

Gloria: Sung: _____

First Reading: _____

Lector: _____

Responsorial Psalm (sung if possible): _____

Second Reading (if present in Lectionary): _____

Lector: _____

Gospel Acclamation (sung): _____

Alleluia or Lenten Refrain: _____

Gospel: _____

Homily: _____

Prayer of the Faithful: _____

Prayer of the Faithful read by: _____

Offertory Procession (carried by): _____

Offertory Hymn (Chant): _____

Holy, Holy, Holy: Recited: _____ Sung: _____

Memorial Acclamation: Recited: _____ Sung: _____

Amen: Recited: _____ Sung: _____

Our Father: Recited: _____ Sung: _____

Lamb of God: Recited: _____ Sung: _____

Communion Hymn (Chant): _____

Meditation Hymn (Chant): _____

Recessional Hymn (Chant): _____

Extraordinary Ministers of Holy Communion: _____

Ushers: _____

Additional notes:

Important Links:

1. RCAV Liturgy links:
http://www.rcav.org/Commissions/Liturgy_Commission/
2. General Instruction of the Roman Missal (GIRM) 2000
<http://www.romamissal.ca/GIRM.pdf>

Appendixes:

- A. Guidelines for Writing Prayers of the Faithful
- B. Guidelines for Readers
- C. Guidelines: Extraordinary Ministers of Holy Communion

Appendix A Guidelines for Writing Prayers of the Faithful

Overview:

“In this universal prayer, God’s people exercise their priesthood by praying for all (1 Timothy 2.1-4). It is most desirable that this prayer be included in all Masses with the people, including weekday Masses, so that God’s people may continue to pray for the welfare of all.

The usual order of the intentions (which are to be true petitions, not acts of thanksgiving is):

- Needs of the Church
- Public authorities and the salvation of the whole world
- Those weighed down by various needs
- Burdened by a difficulty
- The local community

In special celebrations (such as Confirmations, weddings or funerals), intentions may more closely reflect the particular circumstances of the occasion, but without losing sight of the fact that this community is part of the universal Church. (GIRM, 70)

No community should be satisfied with ready-made petitions; it should develop its own with insight, expressing the needs of this assembly of God’s people in this particular celebration.” (ORDO 2012-2013 p. 24)

Guidelines

1. Follow the usual order as stated above. Note ‘usual’ implies there are times of special circumstance.
2. Keep the intention short, direct and precise. This facilitates understanding.
3. Four to six intentions are optimal.
4. Opening phrases that are helpful
 - For the... (For the sick, lonely and suffering...)
 - That... (That we support life from conception to its natural end...)
5. Be inclusive and as wide-ranging as possible in order that people might easily understand and respond to them. (For *our parish community... that we may be open to the power of God’s Spirit in all we do*).

6. Do not begin with “Dear God” or “Dear Jesus”. prayers reflect the community and do not presume to tell God what to do.
7. Prayers may be linked with the themes suggested in the Reading. However, there may be needs in the world and the community that rightly should be brought forward.
8. The language of intentions must not divide the community. Example, “For those who do not follow God’s law” implies sinfulness is not part of all of our experience
9. Intentions should not imply judgment of a group. We pray for people, not against them. To avoid this, pray FOR person or for virtues that apply for all: healing, reconciliation, strengthening in faith, conversion of heart.
10. While intentions should be written for the particular community, the internet has examples as does the common monthly missals found in most parishes.
11. Reviewing the Prayers of the Faithful with the the celebrant of the mass is essential.
12. Avoid a didactic tone.
13. Be creative. Allow the beauty of language and heart inspire.

Appendix B Guidelines for Readers

1. The Word of God in the Sacred Scriptures lies at the heart of our Christian life and is integral to every liturgical celebration. The Reader proclaims the Word in the liturgical assembly, becoming the voice of the Spirit speaking to the worshipping community.
2. The ministry of Reader calls for prayerful reflection to understand the sacred text and practice of the skills of public speaking. Pastors should assess both the spiritual maturity and the practical abilities of those who aspire to this ministry.

Pastoral Considerations in the Selection of Candidates

3. A person of faith with knowledge and command of communication skills may proclaim the Word of God. The following norms should be observed in selecting Readers. Candidates should:
 - have received the Sacraments of Baptism and Eucharist, regularly attend Mass on Sundays and holy days of obligation, and frequently receive the sacraments;
 - be persons who have aptitude for reading in public;
 - have a love and reverence for Sacred Scriptures;

Formation

4. “All those entrusted with this office, even those not instituted in the ministry of Reader, should be truly suitable and carefully trained” (*Verbum Domini*, 58), “so that the faithful, by listening to the readings from the sacred texts, may develop in their hearts a warm and living love for Sacred Scripture” (General Instruction of the Roman Missal, 3rd typical edition, n. 101).
5. Those who aspire to this ministry should be formed in a basic theology of the Word of God, its importance in the celebration of the sacred liturgy, basic biblical theology and training in public speaking.

Commissioning and Terms of Service

6. The pastor determines the suitability of candidates who will exercise this ministry.
7. Those who will serve as Readers may be given a blessing following their period of formation and before publicly assuming this ministry. A text for this can be found on page 90 in the *Canadian Book of Blessings*. The blessing should normally take place at Sunday Mass.
8. Pastors should consider the normal term of service as Reader to be three years, allowing for a broad sharing of this ministry among parishioners.

Continuing Formation

9. Regular formation should be scheduled for all Readers. A process of periodic evaluation can **also be helpful in improving their competency in public speaking.**

Exercising the Ministry at Liturgical Celebration

10. Readers should not exercise any other liturgical ministry at the same Mass at which they proclaim God's Word. When possible, individual readings should be proclaimed by different readers.
11. The clothing and appearance of the individual should reflect the dignity of the role of proclaiming the Word of God.
12. In the procession to the sanctuary, the Reader walks in front of the priest(s) and is seated in the sanctuary. The Lectionary is never carried in procession, but placed on the ambo prior to the liturgy.
13. The Lectionary is the proper book of the Reader. Other publications, such as paperback missals, should not be used.
14. The Scripture readings are always proclaimed from the ambo.
15. The Reader should wait until the congregation is seated and quiet before beginning the reading. During the proclamation, Christ "is present in His Word, since it is He Himself who speaks when the holy Scriptures are read in the Church" (*Sacrosanctum Concilium*, n.7). 22.
16. The Lectionary is not held up or shown at the conclusion of the readings. The concluding announcement, "The Word of the Lord," refers to the proclaimed Word and not to the book, so an accompanying gesture is inappropriate. Following the proclamation, a brief pause (5 - 10 seconds) will allow the faithful to reflect on the Word that has been proclaimed.
17. When a second reading follows the responsorial psalm, the second Reader approaches the ambo and follows the same procedure as in the first reading. If one Reader is proclaiming both passages from Sacred Scripture, he or she may be seated when the Responsorial Psalm is sung.
18. If there is no deacon, the Reader may announce the intentions at the Prayers of the Faithful. The Reader returns to the ambo at the conclusion of the Creed and is seated after the priest has concluded the General Intercessions with the prayer.
19. At the conclusion of the liturgy, the Reader joins the procession at the end of Mass.
20. There is only one biblical translation approved for liturgical use in the dioceses of Canada. The use of this text applies to all liturgical celebrations in English. Liturgies with other language groups must use approved texts.

Appendix C

GUIDELINES

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

ARCHDIOCESE OF VANCOUVER

Revised September 2005

Christ's faithful are to hold the blessed Eucharist in the highest honour. They should take an active part in the celebration of the most august Sacrifice; they should receive the sacrament with great devotion and frequency, and should reverence It with the greatest adoration. (canon 898)

The Extraordinary Minister of Holy Communion

The minister of the Eucharist is a bishop or priest. "The only minister who, in the person of Christ, can bring into being the sacrament of the Eucharist is a validly ordained priest" (canon 900 §1). It is most fitting that he distributes Holy Communion to the faithful. The bishop, the priest and the deacon by virtue of their sacred ordination are the ordinary ministers of Holy Communion (cf. canon 910).

"In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an Extraordinary Minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ's faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law, for one occasion or for a specified time" (*Redemptionis Sacramentum* 155). The Holy See has emphasized that mandating Extraordinary Ministers must be based on the needs of the Church and the unavailability of ordinary ministers (Cf. *Ecclesiae de Mysterio*, 8, 2; *Redemptionis Sacramentum* 157).

Determining the need for Extraordinary Ministers

Extraordinary Ministers may serve only if at least one of the following conditions exists (cf. *Redemptionis Sacramentum* 158):

- the priest and deacon are lacking
- the priest is prevented by weakness or advanced age or some other genuine reason
- the number of faithful coming to Communion is so great that the celebration of Mass would be unduly prolonged.

The preferred order of choosing Extraordinary Ministers is: duly installed acolytes, major seminarians, male and female Religious, catechists, Catholic men or women (cf. *Immensae Caritatis* 4).

Extraordinary Ministers always serve at the discretion of the priest. He decides if the

requirements for the use of Extraordinary Ministers are present and how many will be needed. For larger Archdiocesan gatherings (outside the regional high schools) the priest in charge of the liturgy should consult with the Archbishop regarding the use of Extraordinary Ministers of Holy Communion.

The pastor or hospital chaplain may appoint properly mandated Extraordinary Ministers to serve the sick in hospitals or in nursing or private homes under the following conditions:

that the priest as ordinary minister of Communion is faithful in continuing his sacramental ministry to those sick persons so that the service of the Extraordinary Minister supplements rather than replaces the ministry of the priest;

that there is an objective pastoral need, e.g. the sick person's desire for more frequent reception of Communion than the priest's usual visitations provide;

that the priest be available for the Sacraments of Reconciliation and Anointing of the Sick.

Personal qualifications

“The faithful who are [Extraordinary] Ministers of Communion must be persons whose good qualities of Christian life, faith and morals recommend them. Let them strive to be worthy of this great office, foster their own devotion to the Eucharist and show an example to the rest of the faithful by their own devotion and reverence toward the most august sacrament of the altar. No one is to be chosen whose appointment the faithful might find disquieting” (*Immensae Caritatis*, 6).

In the Archdiocese of Vancouver the minimum age for Extraordinary Ministers of Holy Communion is twenty-one (21) years; however, persons older than this should generally be chosen.

Appointment

The Archbishop of Vancouver or his delegate must mandate extraordinary Ministers of Holy Communion. In case of necessity, the priest may commission suitable members of the faithful for a specific occasion.

A person mandated to serve as an Extraordinary Minister in his or her own parish (hospital, etc.) is not authorized to serve in that capacity in another parish (hospital, etc.).

Term of the mandate

The term of the mandate is for two years, renewable for a second term. If there are exceptional reasons for wanting to appoint someone for a third term (or more) the Archdiocesan Liturgy Commission should be approached.

The mandate of an Extraordinary Minister terminates one month after the appointment of a new pastor, even if the appointment falls within the two-year term of the Extraordinary Minister. This termination takes place automatically unless the new pastor explicitly requests otherwise. The automatic termination leaves the new pastor free to choose and have mandated by the Archbishop new Extraordinary Ministers if he so wishes.

Parish and Diocesan procedures

The process of mandating is as follows: The pastor, hospital chaplain or Archbishop's Representative in a regional high school (and in the case of other Catholic high schools, the chaplain appointed by the Archbishop) submits in writing to the Archdiocesan Liturgy Commission the names of those persons recommended for mandating.

The pastor should see to it that Extraordinary Ministers are properly instructed and each given a copy of these Guidelines.

Rite of Commissioning

The usual date for mandating will be the Solemnity of Christ the King. Those nominated by the pastor or chaplain and approved by the Archbishop are to be mandated during a liturgical celebration in the parish using the proper Rite (see Appendix).

When the priest celebrant deposes a layperson as Extraordinary Minister during one particular Mass, he uses the rite found in the Missal. (The Appendix contains this rite in a provisional translation from the 2002 edition of the Roman Missal.)

Serving

At Mass

The Extraordinary Minister of Holy Communion at Mass participates in the entire Mass (even though he may have attended a previous Mass).

The Extraordinary Minister walks in the entrance and recessional processions and has a designated place in or near the sanctuary.

Each parish should decide on the vesture of the Extraordinary Minister, e.g. whether an alb should be worn (*Institutio Generalis Missalis Romani*, July 2000); otherwise the clothing should reflect the sacred dignity of this function. It is the pastor's responsibility to ensure proper dress and decorum.

The Extraordinary Minister should not perform any other distinct liturgical function or role (e.g. lector, leader of song, usher) within the same Mass.

The Extraordinary Minister does not assist in breaking the Host.

The celebrant does not distribute Holy Communion to the Extraordinary Minister until he has received both species himself. The Extraordinary Minister may receive under both species according to established parish custom and then is given the ciborium by the celebrant and proceeds to the Communion station. He or she washes the hands at the credence table before distributing Communion and afterwards. This ablution water is to be poured into the sacrarium.

The celebrant (or another priest or deacon) brings the ciborium from the tabernacle and returns it there.

When distributing Communion, the Extraordinary Minister raises the Sacred Host and says: "The Body of Christ," waits for "Amen," and places the Host on the tongue or in the hand of the communicant. The individual communicant always has the option of receiving in the hand or on the tongue.

The Extraordinary Minister should take care not to drop particles of the Host onto the ground or onto the hands of the communicant.

If a Host falls, it is not given to the communicant, but is reverently consumed by the Extraordinary Minister or placed on the paten or corporal.

When Communion is given to the faithful under both species, the Extraordinary Minister may be asked to administer the chalice.

When presenting the chalice the Extraordinary Minister says “The Blood of Christ”, to which the communicant responds “Amen”. The Extraordinary Minister wipes the chalice with the purificator.

When Holy Communion is given under both species, the communicant is not to dip the Host into the chalice (*Institutio Generalis Missalis Romani*, 2002, 287).

The liturgy does not call for a blessing to be given at Communion time, but where the custom has arisen of the priest offering a blessing to those who do not receive Holy Communion, the Extraordinary Minister may simply say: “May God bless you” (cf. *Catechism of the Catholic Church*, 1669; canon 1169).

After distributing Holy Communion, the Extraordinary Minister returns the ciborium or chalice to the priest at the altar. Only the priest, deacon and instituted acolyte are permitted to cleanse the sacred vessels.

Visiting the sick or shut-ins

The Extraordinary Minister may be mandated to bring Holy Communion to the sick in hospitals, nursing homes or in private homes.

- a) The priest must supply the Extraordinary Minister with a proper pyx in which to carry the Blessed Sacrament to the sick.
- b) Whenever possible at Sunday or weekday Masses, the pyxes should be filled at Mass and the Communion calls made following the Mass so that the congregation and the sick individuals may be more conscious of their unity in the Holy Eucharist. Other arrangements may be made at the priest’s discretion.
- c) The priest should supply the ritual for administration of Communion to the sick.
- d) The Hosts in pyx and burse (pouch) should be carried with great reverence, usually around the neck.
- e) Communion is taken directly to the sick and not carried until later in the day.
- f) In the case when a communicant has received the Host into the mouth and then, for some reason, rejects it, the Host is to be put into a small receptacle of water, and put into the tabernacle or other secure place. When It has dissolved (i.e. no longer has the species of bread and is no longer the Body of Christ) the priest will pour the water into the sacrarium.

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