



Celebrating

Liturgy in Catholic Schools

A Guide to Practice and Formation





A message from the Archbishop of Brisbane

Liturgy in Catholic Schools: Policy and Practice

One of the distinctive practices in Catholic schools is regular prayer and liturgical celebrations. These activities reflect and strengthen the school's connection to the broader mission of the Church. They are also some of the most effective ways of giving students and staff an opportunity to express and deepen their faith.

Celebrating liturgy well depends on careful preparation and planning, involving all those who will participate in the liturgy and undertake particular ministries in it. This preparation needs to pay careful attention to the context of the celebration, and also to the age and experience of those who are participating.

There are a wide range of choices and decisions to be made about texts, music, location and roles, as well as about adaptations and options that are outlined in the *Directory for Masses with Children*.

This guide outlines the structure and content of various kinds of liturgy, and gives practical and clear advice about every step in planning, preparing and celebrating liturgy. It is a very valuable resource for formation and ongoing reference by both teachers and clergy.

The guide has been prepared by Liturgy Brisbane in collaboration with Brisbane Catholic Education, and should therefore be followed in preparing all liturgies in Catholic schools in the Archdiocese of Brisbane. I am confident that many others will also find that it provides very helpful assistance and guidance, and I thank those who have been involved in its preparation.

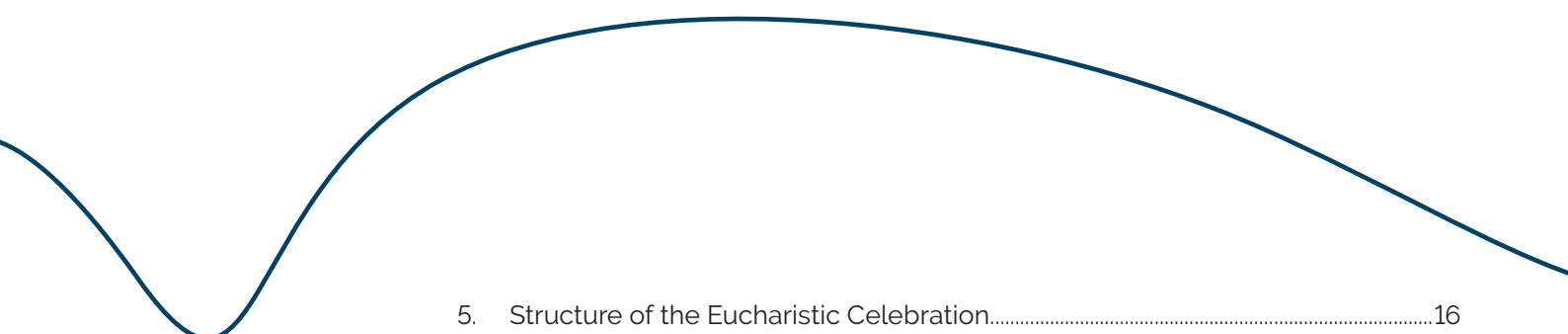
Yours sincerely,

Most Reverend Shane Mackinlay
Archbishop of Brisbane



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Introduction

Purpose of this Guide

This guide is designed to provide support and a practical framework for those who prepare liturgy and prayer in Catholic schools. It explores core liturgical principles and draws attention to officially approved adaptations which can help engage contemporary students and their families as active participants in the Church's rich liturgical tradition. The importance of the school and parish working together in a spirit of collaboration and discernment when preparing liturgies in which children will take part will be emphasised.



This document has been developed by Liturgy Brisbane in collaboration with Brisbane Catholic Education.

Chapter One

Background to Liturgy



Background to Liturgy

1. Liturgy and the Catholic Church

Liturgy is at the very heart of the Catholic Church. Celebration of the liturgy, especially Eucharist, the Mass, is the summit, the highpoint of the Church's life. At the same time, it is the font or source from which members of the Church are refreshed, renewed and empowered to live out their Christian mission in the world (SC #10).

Liturgy is the official, public worship of the Church. It is ritualised communal prayer which has been formed in the continuing living tradition of the Church. Those who prepare and celebrate liturgy in parishes and schools are entrusted with this gift and are called to be faithful to the rituals and forms as they are found in the Roman Missal and other ritual books.

2. Importance of Liturgy in Educational Settings

As liturgy is central to the Catholic Church, so too, it is foundational in the life and identity of a Catholic school. **Indeed, one of the key features which distinguishes a Catholic school from other educational institutions, even other Christian schools, is the particular way in which staff, students, and their families, gather to pray and celebrate liturgy.**

The current reality for many students and their families, is that the Catholic school is their primary, and sometimes only meaningful contact with the Church and its traditions and practices. This makes authentic, vibrant and meaningful liturgy in Catholic schools even more imperative. For many, the Catholic school is their parish. Whole-school and class Masses and other liturgies are the only opportunity for them to pray and to celebrate their faith as a community.

2.1 Liturgy and Formation

Within Brisbane Catholic Education schools, liturgy is one of the key strategies for formation in faith for all members of the community. Liturgy helps us to engage the minds, hearts and bodies of the community to deepen the learnings about Jesus and the Gospel present in the life of the school community. Formation is 'to shape' not only in the sense of structure, but in the dynamic, lifelong shaping of hearts and minds towards Christ. People are formed for the liturgy by learning about what takes place and what it means, and formed by the liturgy through participation in it.

2.2 Presiders at Liturgy

Priest

The priest is an ordained minister who acts in the person of Christ in the celebration of the sacraments. He presides at the Eucharist, proclaims and preaches the Word, and leads the community in prayer. Only a priest can preside at Mass.

Deacon

The deacon is an ordained minister, distinct from the priest, who cannot preside at Mass. His ministry during the Mass may include proclaiming the Gospel, preaching the homily, leading the Universal Prayer, assisting at the altar, and giving the dismissal. A deacon may preside at non-Eucharistic liturgies, liturgies of the Word, and other rites of blessing.

Lay Leader

In the absence of a priest or deacon, a suitably prepared lay person may lead a liturgy of the Word or another form of prayer. They may also lead certain blessings as provided in the Church's liturgical books. These occasions enable the school community to gather, listen to God's Word, and pray together in faith.

2.3 Types of Celebrations

While Eucharist, the Mass, is the pre-eminent liturgical celebration, liturgy also includes other formal non-Eucharistic rites and rituals of the Church such as:

- Liturgy of the word;
- Sacraments of Initiation – Baptism, Confirmation;
- Other Sacraments: Reconciliation, Anointing of the Sick, Marriage, Ordination;
- Liturgy of the Hours (Morning and Evening Prayer of the Church);
- Blessings for various occasions.

Within a Catholic school it may be helpful to consider three modes of liturgy:

- Eucharistic liturgy (Mass);
- Non-Eucharistic liturgy with a priest or deacon presiding;
- Non-Eucharistic liturgy in the absence of a priest or deacon.

Liturgy would typically be celebrated in all of these modes throughout the school year depending on the particular occasion.

(See Appendix XII: Particular School Celebrations.)

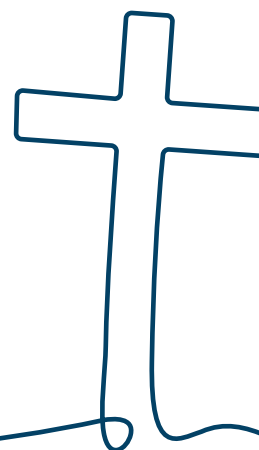
(See Appendix XV for a sample school liturgical calendar.)

3. The Liturgical Year

The Church's liturgical calendar is arranged in an annual cycle which is structured around the two great feasts of Christmas and Easter. Each new liturgical cycle begins on the First Sunday of Advent and concludes with the solemnity of Our Lord Jesus Christ, King of the Universe. The year is divided into 'seasons' with the colour of the presider's vestments and church décor visually signalling the changes throughout the year.

3.1 Advent

Advent is the period of approximately four weeks, which prepares for Christmas. It is a season of waiting and preparing in joyful hope. While it shares the liturgical colour of violet/purple with Lent, it does not have such a strong 'penitential' nature as the preparation for Easter. The readings of the season recall the stories of God's people waiting for the Emmanuel, the promised saviour, of John the Baptist announcing that the saviour's public ministry was about to begin, of Mary awaiting the saviour's birth, and of our waiting for Jesus' promise that he will 'come again'. *The Glory to God (Gloria)* is omitted on Sundays during Advent but is sung on weekday solemnities and feasts.



3.2 The Nativity of the Lord & Christmas Season

The season of Christmas begins with the Vigil Mass on Christmas Eve and ends on the feast of the Baptism of the Lord. The Christmas Season includes the feast of the Holy Family and the solemnities of Mary, the Mother of God (January 1) and the Epiphany of the Lord. The liturgical colour for the season is white.

3.3 Ordinary Time I

A short period of Ordinary Time, usually six to eight weeks, follows. The name 'Ordinary Time' doesn't indicate that this is 'less special' or that less care should be taken in preparation and celebration. Rather, Ordinary Time takes its name from the ordinal numbers used to designate the Sundays: 2nd Sunday in Ordinary Time, 3rd Sunday etc. The liturgical colour is green.

3.4 Lent

Lent is a time of penitence, prayer, fasting and almsgiving in spiritual preparation for the Church's central celebration of the Resurrection on Easter Sunday. Lent begins on Ash Wednesday and ends at sunset on Holy Thursday. The liturgical colour is violet/purple. "Alleluias" are not spoken or sung during Lent so the Gospel acclamation refrain will use another text, such as "Praise to you, Lord Jesus Christ, King of endless glory!" or "Glory and praise to you, Lord Jesus Christ!" The *Glory to God (Gloria)* is omitted on Sundays during Lent but is sung on weekday solemnities and feasts. To mark the season, it may be useful to simplify musical accompaniment a little, include some extra periods of silence and highlight the Penitential Act by reciting the *Confiteor* and singing the *Lord Have Mercy*.

3.5 The Triduum

The three-day Easter *Triduum* is the highpoint of the liturgical year as we celebrate Jesus' passion, death and resurrection. The Triduum should be understood as a single liturgy which is celebrated across three days. It begins with the Mass of the Lord's Supper on Holy Thursday, flows into the solemn commemoration of Jesus' crucifixion on Good Friday (this is not a Mass), and continues to the Easter joy of the Resurrection at the Easter Vigil. The Triduum concludes on Easter Sunday. The liturgical colour is white, apart from Good Friday when it is red.

3.6 The Easter Season

The joyful Easter season begins at the Easter Vigil on Holy Saturday night and continues for fifty days. It includes the solemnities of the Ascension of the Lord, and Pentecost Sunday, which concludes the Easter season. The liturgical colour for the Easter season is white except for Pentecost Sunday which is red. Beginning with the Easter Vigil, joyful "Alleluias" return to the Gospel Acclamation after remaining silent throughout Lent. The *Glory to God (Gloria)* is once again included on Sundays. The sense of Easter as a season of 'new life' can be highlighted by including a Sprinkling Rite in place of the Penitential Act. Lighting the Paschal Candle as a symbol of the Risen Christ throughout the season also makes a strong connection with the Easter Vigil and the Resurrection.

3.7 Ordinary Time II

A second longer period of Ordinary Time then continues until the end of the liturgical year. The green of this season is interspersed with the white and red vestments of a number of solemnities and feasts including The Assumption of the Blessed Virgin Mary on August 15 and St Mary of the Cross MacKillop in Australia on August 8.



3.8 Solemnities, Feasts and Memorials

Masses in schools will mostly be celebrated on weekdays. Apart from an awareness of the liturgical season, it is important to know if there is a particular liturgical celebration assigned to that day.

Throughout the year there are many, often generically named, 'feast' days. These are actually divided into three levels of importance.

Solemnities have the highest ranking and include important mysteries of our faith (e.g. Easter, Pentecost, Immaculate Conception), main titles of Jesus (e.g. Christ the King, Sacred Heart), some celebrations of Mary (e.g. Immaculate Heart, the Assumption) and some particularly prominent saints such as Saints Peter and Paul, and Saint John the Baptist. Solemnities can vary from country to country (e.g. Saint Patrick's day is a solemnity in Ireland and Australia but is a regular feast day in many countries).

Mass for a solemnity is treated liturgically like a Sunday. A solemnity has three readings, rather than the usual two on a weekday and also includes the **Gloria** and **Creed**. When preparing a Mass for children on a solemnity, these liturgical requirements will need to be honoured. It would be important to collaborate with your pastor early in the preparation process.

Feasts honour various titles of Jesus and Mary along with many significant saints. Masses on these days have only two readings on a weekday but do include the **Gloria**.

Memorials and Optional Memorials mark most saints' days and follow the pattern of a regular weekday Mass with optional alternative readings. The exception is during Lent and the octave of Christmas where only the Collect of the saint is used, with all other texts and readings taken from the Lenten or Christmas season day on which they fall.

The liturgical colour for solemnities, feasts and memorials is generally white with the exception of martyrs, where the colour is red.

Some solemnities are listed as **Holy Days of Obligation** and Catholics are required to attend Mass on these days. Holy Days of Obligation vary between regions and countries so a check should be made with the local Conference of Bishops. In Australia, the Holy Days of Obligation are the Nativity of the Lord (25 December), the Assumption of the Blessed Virgin Mary (15 August), and all Sundays of the year. When the Assumption of the Blessed Virgin Mary falls on a weekday it would be wise to check with your pastor about preparing and celebrating a Mass for students, staff and the school community.

School Feast Day and Charism

Many Catholic schools bear the name of one of the saints, and the school will celebrate the feast day of their saint. In Australia, schools will also celebrate St Mary of the Cross MacKillop (August 8) along with days associated with a particular charism which the school has embraced e.g. Marist, Franciscan, Ignatian.

(See Appendix XIV for guidance on celebrating the school feast day and charism.)

3.9 The Ordo and Liturgia

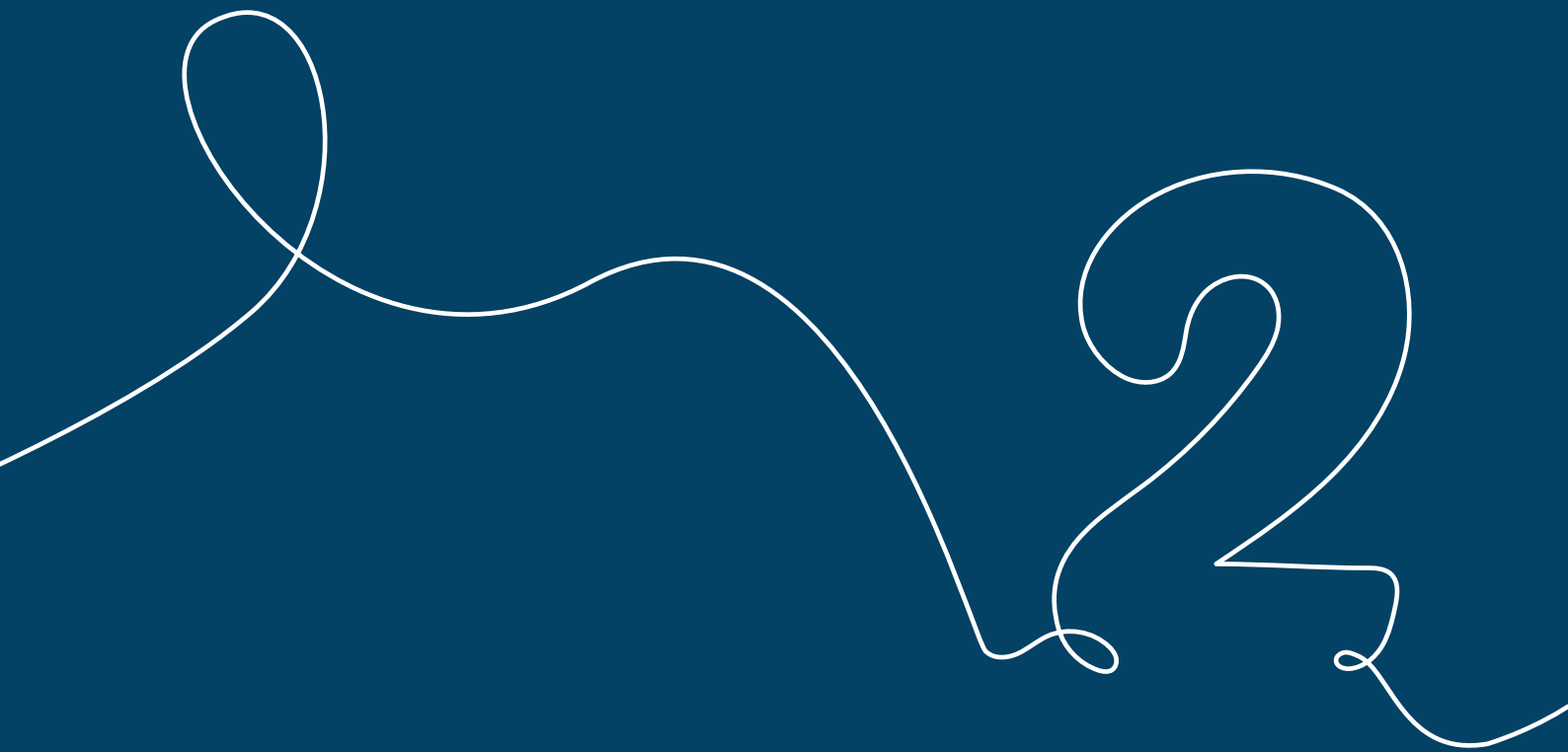
An invaluable resource to help navigate these seasons, feasts and colours is an annual liturgical calendar called the **Ordo**, which is published by each Conference of Catholic Bishops. It contains information for every day of the liturgical year, specifies the various solemnities, feast days and memorials, along with liturgical colours and readings for the day.

For Australia and New Zealand, the **Ordo** is published by Liturgy Brisbane and is available in both hardcopy and digital versions. Liturgy Brisbane's online liturgy planning resource, **Liturgia**, also includes information from the **Ordo** for every liturgical day.

(See Appendix I for a summary of the liturgical year in table form.)

Chapter Two

Eucharistic Celebrations (The Mass)



Eucharistic Celebrations (The Mass)

1. Significance of the Eucharist in Catholic Tradition

The Eucharist, Mass, is central to the life of the Catholic Church. Since the earliest days of the Church, Christians have come together on Sunday, the day of the Resurrection, in response to Jesus' command at the Last Supper to "do this in memory of me". However, rather than simply remembering or re-enacting an historical event, each Eucharistic celebration brings the mystery of Christ's passion, death, resurrection and ascension into the present. Through this *re-presentation*, the gathered community actually participates in the reality of being a part of the living Body of the Risen Christ.

Catholic communities assemble Sunday by Sunday to celebrate Eucharist, to praise, worship and thank God in liturgies rich in word, ritual, sign, symbol, song and silence. There, Christ is truly present in the person of the priest, in the proclaimed Scriptures, in the consecrated bread and wine, and in the very assembly of believers who gather as the living Body of Christ (SC #7). As Jesus said, "where two or three are gathered in my name, I am there among them" (Matt 18:20).

Members of the assembly listen to the word of God proclaimed and broken open to encourage and inspire them to be more like Jesus in their daily lives. Led by the priest, the community then prays over simple gifts of bread and wine, asking that they be transformed by the power of the Spirit into the Body

and Blood, the real presence, of Christ. Through eating and drinking from Christ-truly-present in one Bread and one Cup, individuals are formed more closely into the Body of Christ in the world. Unified through word and sacrament, all are then sent out to follow and live like Jesus in the week ahead.

The Vatican II document, the *Sacrosanctum Concilium (SC)/The Constitution on the Sacred Liturgy* encapsulates the Church's understanding of, and vision for liturgy. One of the key concepts it espouses is an expectation of "full, conscious and active participation" of all the people in liturgical celebrations; this participation is the "right and duty" of all the baptised. Furthermore, "this full and active participation by all the people is the aim to be considered before all else" (SC #14).

The assembly is called to participate "by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, & bodily attitudes. And at the proper times all should observe a reverent silence" (SC #30). By participating in these ways, individuals *express* and *experience* their unity as the gathered Body of Christ.



2. When and Why to Celebrate Eucharist in a Catholic School

The Eucharist is the *source* and *summit* of the life of the Catholic Church. So too, it should be the *source* and *summit* of the liturgical life of a Catholic school. In times past, many schools celebrated Mass every week. For several reasons, this is not feasible or even appropriate today. However, it is difficult to be authentically Catholic without the Eucharist. As the school is effectively 'the Church' for many, a Catholic school should offer a number of opportunities for staff, students and their families to participate in the celebration of Eucharist each year. This would include Masses celebrated with the whole school community and others in individual class, year level, or 'buddy' groupings.

2.1 Whole-School Eucharist

A whole-school Eucharist might be celebrated three or four times a year, typically at the beginning and end of the school year, on the school's feast day and perhaps on another significant day which is relevant to the charism of the community. Many schools choose to celebrate Eucharist on Ash Wednesday and solemnities such as the Assumption (15 August) and St Mary of the Cross MacKillop (8 August).

2.2 Year Level or Class Eucharist

In addition to whole-school Eucharists, many schools offer class, year-level, pastoral care group, or 'buddy' Masses for celebrations with smaller groups of students. In many places these students may participate with parishioners in a regularly scheduled parish weekday Mass. This can be an enriching and positive relationship-building experience as it offers an opportunity for parish and school to prepare the liturgy together and it enables students to be actively involved in parish worship.

The celebration of a class Mass offers an opportunity for the priest, perhaps with the assistance of the

teacher and APRE (or equivalent), to guide the children through the liturgy with some simple explanations so that they can participate more fully and with greater understanding in whole school or parish Masses.

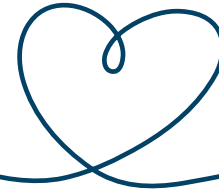
2.3 Theme and Focus of the Mass

In the introduction before the liturgy, we often hear the phrase, *The theme of today's Mass is...* Sometimes the liturgy can tend to be seen as another lesson with a particular point we wish to teach to the class. Instead, we listen to the readings to rejoice in and celebrate God's saving actions in our world. In the Eucharist, we join in Jesus' passage from death to life; God reaches out to us and we respond by offering ourselves with Christ. In this sense, the only 'theme' of every Mass is the mystery of Jesus' death and resurrection. For this reason, it is important to remember that the altar is a sacred space and should not be obscured with school banners or decorations in order to keep the focus on the action taking place. It might be possible to place these in other parts of the sanctuary.

3. Directory for Masses with Children

From the beginning of liturgical reform after the Second Vatican Council (1962-1965) the Church was aware that there would be a need for "variations and adaptations to different groups, regions, and peoples" (SC #38) so that everyone could fully and easily participate in the Mass.

One of the groups that was of particular concern to the Church, was children. Realising that "the Church must show special concern for baptised children" (DMC #1), in 1973 the Vatican published *The Directory for Masses with Children* (DMC) to specifically address these concerns. Acknowledging that Mass is sometimes not engaging for children, the Church feared "spiritual harm if over the years children repeatedly experience in the Church things that are barely comprehensible" to them (DMC #2).



In an effort to help children understand and participate more fully in liturgy, the *Directory* recommends and approves various adaptations for them. It encourages creativity in preparing celebrations while always respecting the Church's liturgical forms and traditions.

The *Directory for Masses with Children* is an official document, approved by the Holy See and promulgated under the auspices of the Sacred Congregation for Divine Worship. A Directory carries similar canonical weight to the Catechism and its provisions should not be ignored or considered irrelevant.

While the content of the *Directory* is focused on children of primary school age, it offers many principles relevant for consideration in secondary schools. It also specifically addresses the importance of intentionally engaging children in parish liturgical celebrations.

The Directory for Masses with Children is a foundational document for all Catholic schools and familiarity with it is vital for all who prepare school liturgy, especially those in Religious Education leadership positions. The DMC may be downloaded at www.liturgybrisbane.net.au/resources/liturgical-documents/children-and-schools/

4. Approved Adaptations for Masses with Children

The vision of the *Directory for Masses with Children* resulted in two officially approved liturgical books. Both were designed to engage children in liturgical celebrations by using language which is more accessible to them. **It is important to note that these are both approved and recommended by the Vatican.**

4.1 Lectionary for Masses with Children

The *Lectionary for Masses with Children* (LMC) uses the Vatican-approved *Contemporary English Version* translation of the Scriptures with its more child-friendly language. The LMC contains the readings, responsorial psalms and Gospel acclamations for all Sundays and solemnities in the Church's liturgical calendar.

For weekday liturgies, the LMC has an extensive range of readings which offer appropriate selections for every liturgical season. Except for solemnities, for which the LMC provides specific sets of readings, **these themed readings may be substituted for those set down in the weekday Lectionary for Mass (DMC #43).** The LMC has shortened some readings and omitted others in the interests of clarity and suitability for children (DMC # 42).

It is strongly recommended that the LMC is used in all liturgical celebrations in Catholic schools. (*The full contents of the LMC are available in the online liturgical planning tool, Liturgia.*)

4.2 Eucharistic Prayers for Masses with Children

"The Eucharistic Prayer is the summit and centre of the entire celebration" (GIRM #78). What should be the highpoint of the Mass can be lost on children who are unable to understand and engage with the complex language used in the *Roman Missal*.

In response, the Church has developed three *Eucharistic Prayers for Masses with Children* (EPMC). Like the LMC, the language and imagery is more easily understood by children which helps them to engage more easily. Additionally, these Eucharistic Prayers, especially EPMC II, contain extra acclamations which allow children to actively participate throughout the prayer.

These are Vatican-approved Eucharistic Prayers and they should be preferentially chosen for Masses where children make up the majority of the assembly (EPMC Intro #9).

5. Structure of the Eucharistic Celebration

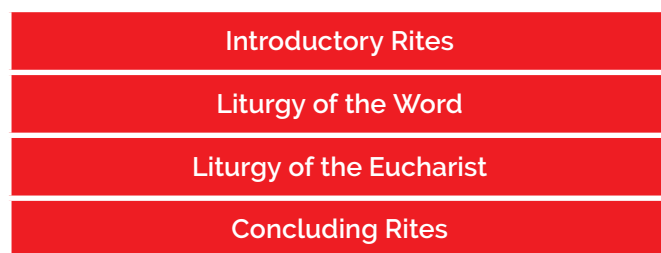
Those preparing liturgy require an understanding of liturgical structure and the purpose and meaning of its various parts. Only then can informed decisions be made about adaptations and choices between various options to better serve the liturgical needs of children while always remaining authentic to the liturgical traditions of the Church.

Acknowledgement of Country

As a mark of respect for traditional custodians and in support of an ongoing process of reconciliation, Brisbane Catholic Education schools begin formal gatherings, including liturgies, with an Acknowledgement of Country. This occurs as part of the Commentator's welcome before the liturgy begins; it is not part of the liturgical rite but precedes it. The Gathering Song marks the beginning of the liturgy.

(See Appendix XIII for Acknowledgement of Country examples.)

The Mass is structured in four parts with the two central parts being the highpoints.



5.1 Introductory Rites

The purpose of the Introductory Rites is to help the gathered group of individuals "take on the form of a community and prepare themselves to listen to God's word and celebrate the Eucharist properly" (DMC #40). The Introductory Rites would typically include:

- Gathering Song – sung by all
- Sign of the Cross & Greeting
- Penitential Act – 3 options
 - Confiteor – *"I confess to almighty God..."*
 - *"Have mercy on us, O Lord..."* (not often used for Masses with children)
 - *"Lord Jesus, you are mighty God and Prince of Peace: Lord have mercy."*

OR

- Sprinkling Rite – in the Easter Season
- Glory to God (Gloria) – *solemnities, feasts & Sundays (except in Advent and Lent)*
- Collect (Opening Prayer)

So that the Introductory Rites don't become too overloaded, the *Directory for Masses with Children* suggests that "it is sometimes proper to omit one or other element of the introductory rite or perhaps to expand one of the elements... [while ensuring that] each one be used from time to time and that none be entirely neglected" (DMC #40). The Introductory Rites always conclude with the Collect (Opening Prayer).



5.2 Liturgy of the Word

The Liturgy of the Word is the first of the two central parts of the Mass. The community is invited to an encounter with God through the proclaimed Scriptures. The Church reaffirms that “Sacred Scripture is of the greatest importance in the celebration of the liturgy... and it is from the Scriptures that actions and signs derive their meaning” (SC #24).

The importance of the Liturgy of the Word is further highlighted in the Introduction to the Lectionary for Mass which states that “at Mass we are fed from the table of the Word and the table of the Eucharist” (LMI #10) thus emphasising the importance of the Word alongside that of the Eucharist. “Since readings taken from holy Scripture form the main part of the Liturgy of the Word, even in Masses celebrated with children biblical readings should never be omitted” (DMC #41).

The Scripture readings for Mass are found in the *Lectionary for Mass*. As previously mentioned, liturgies in the primary school should preferably use the more child-friendly *Lectionary for Masses with Children* (LMC).

The Sunday *Lectionary* is arranged in a three-year cycle of readings built around the Gospels: Year A focusses on Matthew’s Gospel, Year B on Mark, and Year C features the Gospel of Luke. John’s Gospel is interspersed throughout the three-year cycle and is especially heard in the Easter season. The Lectionary for weekdays uses a two-year cycle: Year I and Year II.

The LMC contains the readings for the three-year cycle of Sundays and solemnities along with a comprehensive selection of seasonally themed readings for weekdays.

5.2.1 Sundays and Solemnities

1	First Reading Usually Old Testament Easter Season: Acts of the Apostles
	Silence
2	Responsorial Psalm Usually Book of Psalms Should be sung
3	Second Reading New Testament Letters of the Apostles
	Silence
4	Gospel Acclamation Should be sung
5	Gospel Matthew, Mark, Luke, John
6	Homily
	Silence
7	Creed
8	Universal Prayer Prayer of the Faithful

On Sundays and solemnities, the Liturgy of the Word has four proclamations from sacred Scripture.

The First Reading is usually taken from the Old Testament, except in the Easter season when it is from the New Testament *Acts of the Apostles*. The first reading is usually related to the Gospel of the day.

The Responsorial Psalm follows, preferably led by a cantor who sings the verses with the assembly singing the response. The psalm relates thematically to the first reading.



The Second Reading is always from the New Testament letters of the Apostles. These are generally read sequentially, and don't necessarily relate to the other readings.

A sung Gospel Acclamation announces the high point of the Liturgy of the Word, an excerpt from one of the four Gospels. Christ himself speaks through the Gospel as it is proclaimed by the priest or deacon.

5.2.2. Weekday Masses

1	First Reading Old or New Testament
	Silence
2	Responsorial Psalm Should be sung
3	Gospel Acclamation Should be sung
	Silence
4	Gospel Matthew, Mark, Luke, John
5	Homily
	Silence
6	Universal Prayer Prayer of the Faithful

On weekdays, other than solemnities, there is no Second Reading. The First Reading is from either the Old or New Testament. The Responsorial Psalm and Gospel Acclamation are followed by a reading from one of the Gospels.

5.2.3. Liturgy of the Word with Children

The *Directory for Masses with Children* allows some flexibility and discernment in the Liturgy of the Word for valid pastoral reasons.

Omitting or Substituting Readings

"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" (DMC #42). "If all the readings assigned to the day seem to be unsuited to the capacity of the children, **it is permissible to choose [other] readings...** taking into account the liturgical seasons" (DMC #43).

"If, because of the limited capabilities of the children, it seems necessary to omit one or other verse of biblical reading, this should be done cautiously and in such a way that the meaning of the text or the intent and, as it were, style of the Scriptures are not distorted" (DMC #43). The *Lectionary for Masses with Children* has already done much of this work by shortening many readings and deleting some considered less suitable for children.

Only approved translations of Scripture, which includes the *Lectionary for Masses with Children*, may be used in Mass and "paraphrases of Scripture should... be avoided" (LMCI #45). Other approved translations include the *Jerusalem Bible* (the current Australian Lectionary), the *Revised New Jerusalem Bible*, and the *New Revised Standard Version Catholic Edition*, *New American Bible* and *Contemporary English Version* (children's Lectionary).

5.2.4. The Homily at Masses with Children

Breaking open the Word in the homily is a key element of every liturgy and should never be omitted. It is vital that the Scripture readings that have just been shared, especially the Gospel, are explained and made relevant for the everyday lives of the children. "The homily explaining the word of God should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them..." (DMC #47) where the children are invited to participate by answering questions or sharing their understandings and ideas. A short five-minute homily which highlights one or two key points will be the most effective way to engage children.

It is most important that the children understand the message of the homily. Some adults, especially teachers, have the gift of explaining ideas to children in an engaging and simple way. While many priests have this gift, some humbly recognise that they do not. **The DMC encourages the priest to invite another adult to speak to the children after the Gospel if he "finds it difficult to adapt himself to the mentality of children"** (DMC # 24).

5.2.5. Creed and Universal Prayer (Prayer of the Faithful)

On Sundays and solemnities, the core beliefs of the Church are recited in the Creed.

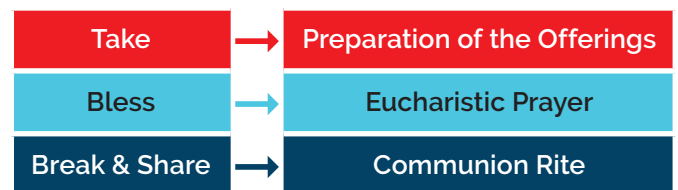
At all Masses, the Liturgy of the Word concludes with the community offering the petitions of the Universal Prayer, or Prayer of the Faithful, for the leaders and needs of the Church, the world and the local community.

(See Appendix II for further suggestions and information about enhancing the Liturgy of the Word for children.)

(See Appendix VI for guidelines on writing petitions for the Prayer of the Faithful.)

5.3 Liturgy of the Eucharist

The Liturgy of the Eucharist, the second central part of the Mass, is in three parts. It is formed around the four-fold actions of Jesus at the Last Supper – take, bless, break and share.



5.3.1. Preparation of the Offerings

In the Preparation of the Offerings, previously known as the Offertory, gifts of bread and wine are brought forward by representatives of the assembly. Having children participate in the Procession of Gifts by bringing forward the offerings of bread and wine "expresses more clearly the value and meaning of the preparation of the gifts" (DMC #34).

In addition to bread and wine, this is a time that "money or other gifts for the poor or for the Church... should be received. These are to be put in a suitable place but away from the [altar]" (GIRM #73). The bread and wine are 'taken' or received by the priest who praises and thanks God for these fruits of "earth and vine", and the "work of human hands" which are to be offered in this Eucharist.

The Procession of Gifts focusses on bread and wine for the Eucharistic meal, gifts for the poor and financial support for the work of the Church. This is not a time to bring forward samples of students' work, trophies, cultural items or school banners. If these items have particular relevance to the celebration, they could be included in the Entrance Procession. A simple guideline for the Procession of Gifts is: don't bring up anything that will be taken back after Mass.

The priest prays the Prayer over the Offerings which asks God to accept these offerings and to unite us and our lives with the great offering of Christ which follows in the Eucharistic Prayer.



5.3.2. Eucharistic Prayer

The Eucharistic Prayer is “the centre and summit of the entire celebration” (GIRM #78). The gifts of bread and wine that have been brought forward are **blessed** and made holy through the power of the Holy Spirit to become the Body and Blood of Christ.

While the priest prays the majority of the Eucharistic Prayer, it is actually the prayer of the whole gathered community, the assembly. The priest speaks on behalf of all present who actively participate by silently praying with the priest and by joining in the various dialogues and acclamations.

The Eucharistic Prayer is one of praise and thanksgiving for what God has done throughout history, culminating in the gift of Jesus Christ who came to save the world. Christ’s words and actions at the Last Supper are recalled and made present again: “This is my body... this is my blood... do this in memory of me.” Intercessions are prayed aloud for the Church and the world. The Eucharistic Prayer concludes with the assembly’s “Amen” which gives assent to the whole prayer.

In addition to silent participation, members of the assembly are called to add their voices to the Eucharistic Prayer by singing the acclamations: the Holy, Holy, Holy, the Memorial Acclamation and the Amen.

Many are surprised to learn that there are thirteen options for the Eucharistic Prayer.

- Eucharistic Prayers I, II, III, IV
- Eucharistic Prayers for Reconciliation I, II
- Eucharistic Prayers for Various Needs I, II, III, IV
- Eucharistic Prayers for Masses with Children I, II, III

For Masses in the primary school, there are two compelling reasons to preferentially choose one of the three *Eucharistic Prayers for Masses with Children* (EPMC). Firstly, the language and imagery used is much more easily understood by children. Secondly,

there are extra opportunities, especially in EPMC II, for children to be actively engaged throughout the prayer by singing a series of extra acclamations.


Secondary schools are encouraged to explore the other rich and varied selections from the Eucharistic Prayers for Reconciliation and Various Needs and Occasions.

5.3.3. Communion Rite

In the Communion Rite, the gifts which were **taken** in the Preparation of the Offerings, and **blessed** to become the real presence of Christ in the Eucharistic Prayer are then **broken** and **shared** in the Communion Rite. The signs, symbols, words and actions in the Communion Rite all point to presence and unity – the presence of Christ in both the Eucharist and the gathered assembly, and the unity expressed and experienced through participation in eating and drinking the Eucharistic meal together.

Lord's Prayer
Sign of Peace
Fraction Rite (Lamb of God)
Invitation to Communion
Communion Procession (Communion Song)
Silence
Song of Praise
Prayer after Communion

The Communion Rite begins with the prayer of unity common to all Christians, the *Lord's Prayer*, followed by a unifying *Sign of Peace*. Accompanied by the *Lamb of God*, the consecrated bread is **broken** ready to be **shared** in holy Communion.



Those who will receive communion process forward together to partake in the Eucharistic meal which they have just prepared together. While not always practical at school Masses, Communion should also be offered from the Cup, whenever possible. Christ commanded that we "eat and drink," and "Holy Communion has a fuller form as a sign when it is distributed under both kinds" (GIRM # 281).

To emphasise the importance of this particular Eucharistic celebration, the hosts distributed should be those consecrated at that Mass rather than from the tabernacle. Through this sign, Communion will stand out more clearly as a participation in the sacrifice actually being celebrated (GIRM #85).

Communicants are unified through receiving Christ, truly present in the Eucharist, and then reveal the presence of Christ to the world through that unity. To echo St Augustine, by receiving the Body of Christ we become the Body of Christ.

This unity is further experienced and expressed when the whole assembly sings the Communion song together to show a "union in spirit by means of a unity of their voices... [and to] highlight the 'communitarian' nature of the procession to receive Communion" (GIRM 86). This sung participation reinforces that the Communion Rite is about communal prayer and united ritual action rather than personal prayer and private adoration. (See also 8.3. The Communion Rite.)

5.4 Concluding Rites

Nourished by the word of God and the Eucharistic meal, the assembly is sent out to be Christ in the world. A trinitarian blessing is followed by a dismissal to "go and announce the Gospel of the Lord" or to "glorify the Lord by your life." A Recessional or Sending song would usually inspire the assembly to live out their baptismal mission. Any announcements are best given prior to the Concluding Rite.

6. Music and Song in Liturgy

When preparing a school or class liturgy, choices and decisions are always needed in the area of music. Music and song form an integral part of the liturgy (SC #112). Singing is not an optional addition; it is vital. Indeed, singing is one of the main ways that people fully and actively participate in the liturgy (STL #26). The *Directory for Masses with Children* reminds us that singing has great importance in all Masses, "but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music" (DMC #30).

When choosing songs for liturgy, especially the Mass, it is important to understand the purpose and place that music fulfills. The fact that a song is 'religious' does not necessarily make it suitable for liturgy. *Sing to the Lord* (STL) from the US Conference of Catholic Bishops, suggests two key starting points for choosing liturgical music. Firstly, the hymns must "foster maximum participation of the gathered assembly" (STL #122), and secondly, they must "serve the needs of the liturgy, and not dominate it, seek to entertain or to draw attention to itself or the musicians" (STL #124).

In a nutshell, liturgical music must be 'singable' by the assembly and suitable for the liturgy.

There are two inter-related and equally important factors to consider when choosing suitable music for Mass.

1. What parts of the Mass have the highest musical priority?
2. How do we judge if a hymn or song is suitable for use in the liturgy?

6.1 Musical Priorities in the Mass

The Church asks that priority is given to singing those parts of the Mass which have more liturgical importance, namely in the Liturgy of the Word, especially the Gospel Acclamation, and in the Liturgy of the Eucharist, especially the acclamations of the Eucharistic Prayer.

Priority I (always sung)

Acclamations

The four **acclamations** which highlight these parts are "shouts of joy which arise from the whole gathered assembly as assents to God's word and actions" (STL #115a).

Standing together to sing the **Gospel Acclamation** prepares the assembly to hear Christ's voice in the words of the Gospel. *Alleluias* are featured in the Gospel Acclamation except during Lent when an alternative text is used. The communal singing of the **Holy, Holy, Holy** helps all join themselves to the Eucharistic Prayer, the **Memorial Acclamation** professes Christ's Passion, Death and Resurrection and the **Amen** gives the Assembly's assent to the great prayer that has just been shared.

There are additional acclamations to be sung if one of the Eucharistic Prayers for Masses with Children, especially EPMC II, is chosen. **It is recommended that a school choose one Mass setting and learn it well** so that the acclamations can joyfully "arise from the whole gathered assembly" whenever the school celebrates Eucharist.

Two Australian Mass settings which include these extra EPMC acclamations are:

- *Mass of Celebration* – Michael Mangan – www.litmusproductions.com
- *Mass of Echoing Praise* – Andrew Chinn – www.butterflymusic.com.au

Responsorial Psalm

Psalms, by definition, are songs and the **Responsorial Psalm**, after the first reading at Mass, is meant to be sung. It is an integral part of the Liturgy of the Word and at least the people's response should be sung even if the verses are read (GIRM #61). To foster the singing of the psalm, the Church has chosen the texts of some psalms which can be sung throughout a particular liturgical season, or for the various categories of saints. **These 'common' or 'seasonal' psalms may be substituted for the psalm of the day in the Lectionary to enable the psalm to be sung** (GIRM #61).

(See Appendix IX for a list of common psalms for the various liturgical seasons.)

Processional Songs

There are two 'processional songs' which accompany important liturgical moments and foster a sense of unity in the assembly through communal singing.

The **Gathering or Entrance song** should "open the celebration, foster the unity of the assembly, highlight the liturgical season or feast and accompany the procession of the presider and ministers" (GIRM #47).

Similarly, the **Communion Song** plays a pivotal role in the Communion Rite. Its purpose is "to express the communicants' union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the 'communitarian' nature of the procession to receive Communion" (GIRM #86). Silence, instrumental music or a song performed by a soloist or choir is not appropriate here as it denies the assembly the opportunity to experience and express their unity through communal singing.

It is vital that the whole assembly can participate in these 'Priority I' musical pieces.



Priority II (should be sung)

The next musical grouping would ideally be sung whenever possible. Perhaps the **Lord Have Mercy** could be sung during Lent to highlight the Penitential Act. The **Glory to God (Gloria)** is classified as a hymn and would ideally be sung. It is included on Sundays (except in Advent and Lent) and on weekday solemnities and feasts. (Check the *Ordo* or *Liturgia*.) The **Lord's Prayer** may be sung on particularly solemn occasions but would usually be spoken. As the **Lamb of God** accompanies the action of breaking consecrated bread and preparing chalices it would normally be sung.

Priority III (may be sung)

Less liturgically important parts of the Mass may be sung but do not have as high a priority as the Group I and II pieces. An **Offertory Song** may be sung during the Preparation of the Offerings but silence, instrumental music, or the performance of an appropriate song by a soloist or choir may also be suitable.

While the Communion Song is far more important, a **Song after Communion** may also be sung. A **Recessional/Sending Song** is not mentioned in liturgical documents as the celebration officially concludes with the priest's final dismissal. However, a song is usually chosen to send the assembly out with a song on their lips and a message in their hearts.

6.2 Choosing Appropriate Music for Liturgy: Four Criteria

Having prioritised the parts of the Mass that **should** be sung, choices must then be made about specific songs or pieces of music for each of these parts.

It is important to understand that not just any song, no matter how well the children know and love it, can automatically be 'slotted' into Mass. A mention of 'God,' 'Jesus,' or 'Hallelujah' in the lyrics does not necessarily qualify it as a liturgical song.

Many children's religious songs used in schools were composed for religious education and catechetical purposes and were never intended to be sung in Mass. Unfortunately, these songs are sometimes chosen as Gathering or Communion songs, based on the fact that the children love to sing them, rather than on their suitability for the liturgy.

Liturgical songs composed specifically for children may contain repetition and simple melodies and harmonies but that doesn't necessarily mean that they lack artistic merit. Simple, well-crafted songs which can be enthusiastically sung by children and adults alike help support the liturgy with active participation.

Church documents recommend that four interdependent criteria are considered when choosing music for liturgy.

Musical: Is this song well-composed and can the children sing it?

Liturgical: Does this song sit well in this liturgy and this particular part of the liturgy?

Pastoral: Will this song help this particular assembly to participate and celebrate their faith?

Theological: Are the lyrics of this song in keeping with Catholic teaching?

The lyrics of all pieces, especially those from non-Catholic sources, should be carefully checked for theological content.

(See Appendix IV for detailed information on choosing Music for Mass.)



6.3 Music from other Christian Denominations

The religious denomination of a song's composer is not one of the criteria for deciding on its liturgical suitability. Many well-known hymns found in Catholic hymnals were composed by non-Catholics.

Secondary schools, in particular, may want to choose 'praise and worship' style music for liturgy from *Hillsong* for example. If a song from any source is carefully evaluated according to the four criteria above, and is found suitable, it can be used in liturgy.

While this music genre will pastorally appeal to older students, many contemporary non-Catholic 'praise and worship' songs will be difficult to place within the Mass for a number of reasons.

1. Many of these pieces are difficult for an assembly of students to sing as the melodic range and intricate rhythms were composed for performance by a skilled vocalist, rather than for easy participation by everyone. This especially becomes an issue for Gathering and Communion songs which, according to liturgical principles, are meant to foster unity through the unity of everyone participating together.
2. Non-Catholic 'praise and worship' songs were not composed with liturgy in mind; there was never any intention that they would fulfill the requirements of a liturgical action or accompany a particular ritual moment. Consequently, fulfilling the liturgical criteria may be problematic.
3. The theology in the song lyrics may not align with Catholic teaching; for example, it is most unlikely that a suitable Communion Song would be found in *Hillsong's* catalogue as their understanding of 'Eucharist' differs markedly from Catholic theology. These theological judgments may be beyond local school-level expertise and may need outside consultation.

While contemporary non-Catholic 'praise and worship' music may be inappropriate in the context of Mass, many songs may find a place in a non-Eucharistic Liturgy of the Word or Prayer Gathering as long as the lyrics are theologically sound.

6.4 Secular Songs

Sometimes the chorus of a currently popular song or the musical theme for a new movie seems to perfectly reflect the focus of a particular Scripture passage or liturgical celebration. Especially in the secondary context, consideration may be given to using it as a contemporary musical bridge between liturgy and life.

Secular music will not be appropriate in Mass and should be cautiously evaluated for use in other liturgical celebrations. Firstly, the lyrics of the whole song must be carefully checked. For example, while Leonard Cohen's *Hallelujah* has the most beautiful chorus, a survey of the verse lyrics find that the song is completely unsuitable in any liturgical context. Secondly, a secular song may powerfully recall a particular movie scene or experience which overwhelms any potential religious or spiritual connection or theme. If a secular song is used, its connection with the celebration and theme may need to be explicitly clarified in the homily or reflection.

7. Preparing for the Mass

While the structure and the majority of the texts and ritual actions for Mass are already found in the *Roman Missal* and *Lectionary*, there are many elements which require preparation, organisation and creativity. Approved alternative readings may need to be considered, some texts must be written, appropriate music selected, readers and other ministers invited and rehearsed, the space enhanced with symbols and art, booklets printed or screen projections prepared.

7.1. Collaborative Preparation

The liturgy preparation process should be a collaboration between the various parties involved. This would typically include the APRE, class teacher/s, campus minister, music teachers and, of course, the priest or deacon who will preside at the liturgy. School/parish partnerships could be enhanced by inviting the parish sacramental co-ordinator, youth minister or music co-ordinator to participate. Some schools involve students in the preparation process to benefit from their ideas and perspectives, and also to mentor them as liturgists-in-training.

7.2. Practical Details of the Celebration

Date and Time: When will the celebration occur?

Presider: Who will preside? Are they available?

Purpose: What is the purpose of this celebration? – badge-giving, graduation, farewell?
Is Eucharist the most appropriate option?

(See Appendix III on Discerning the Most Appropriate Form of the Celebration.)

Venue: Where will it take place? – parish church, school hall or gym, classroom?
What preparations may be needed to make the space 'sacred'?

Participants: Who will be present? – Students and Staff? Parents and Caregivers? Parishioners? Visiting dignitaries?

7.3. Liturgical Day

Consult *Liturgia* or the *Ordo*

- What is the **liturgical season and colour**?
- Is this day a **solemnity, feast or memorial**?
If so, this will limit flexibility of choices for readings and prayers.

7.4. Place for Worship

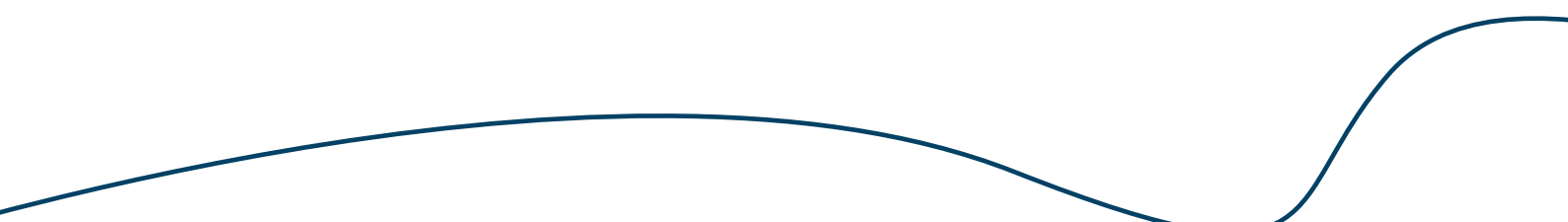
"The primary place for the Eucharistic celebration for children is the church" (DMC 25). If the parish church is chosen, it may still be necessary to adapt it to the needs of a celebration with children.

However, celebrating in the parish church may not always be possible if it is not near the school or is too small for the number of participants who will attend. Consequently, a school hall or gym may need to be used for whole-school liturgies or perhaps a classroom for smaller groups.

If the Eucharist is to be held in a place other than a church, creative efforts will be required to make the space sacred and suitable for liturgy. Consideration must be given to how the space can be made suitable for a liturgy with children. This will be more difficult in a gymnasium than a church because some 'sense of the sacred' is required.

7.5. Creating a Sacred Space

Once the place for the celebration is chosen, the seats should be arranged to facilitate the group's participation. Avoid setting up the space as a classroom or concert with everything being 'taught' or 'performed' from a stage at the front. If possible, the chairs should be set out so that people are grouped not as spectators but as active participants. Similarly, the whole worship space could be decorated with flowers and colours, not just the 'front.'



Everyone must not only be able to see and hear but be able to participate actively. If children sit on the floor, the priest might sit on a chair in front of them for the homily so that he does not tower over them. There should be room for movement of processions for the entry, for the *Lectio*, for the bread and wine, and for communion.

There should be a suitable place from which to read the Word and a lectern or stand on which to place the *Lectio*. The altar table could allow those present to gather round it during the Liturgy of the Eucharist. Then the space may be decorated with candles, a vase of flowers, a bowl of smoking incense, perhaps a banner or poster to add colour.

7.6. Selecting Readings and Prayers

If the liturgy is held on a solemnity, feast or memorial, the set readings of the day must be used unless express permission is obtained from the local bishop. A regular weekday offers some flexibility in the choice of readings and prayers, especially in the primary school, under the provisions of the *Directory for Masses with Children*.

Alternative Readings

Apart from solemnities and feasts, The *Lectio for Masses with Children* offers a wide selection of themed readings for weekdays based on the liturgical seasons. **These readings may be freely substituted in liturgies in schools** and they will help to inform alternative reading selections in the secondary school.

Presidential Prayers

The *Roman Missal* contains some prayers specific to each liturgical day. These include three 'Presidential Prayers' prayed by the priest: the Collect (Opening Prayer), the Prayer over the Offerings, and the Prayer after Communion. **If these are too difficult to be understood by children, the DMC allows the text of these prayers to be adapted to the needs of children** (DMC #51).

(See Appendix V – Adapting Liturgical Prayers.)

Eucharistic Prayer

One of the 13 Eucharistic Prayers must be chosen for the liturgy. In the primary school, one of the three *Eucharistic Prayers for Masses with Children* is strongly recommended. In the secondary school, options in the Eucharistic Prayers for Reconciliation and those for Various Needs and Occasions may be explored.

7.7. Texts to be Composed

A welcome and introduction to be delivered before Mass must be scripted and these introductory remarks might include a reminder to students, staff and parents that this is an event in which they are participants rather than spectators. There are also a number of texts within the liturgy which need to be composed.

The introduction and petitions of the Prayer of the Faithful (Universal Prayer) must be written and it may also be appropriate to compose the three invocations for Option 3 of the Penitential Rite if it is chosen. The themes of the season and the Scripture readings of the Mass will assist in the composition of the introduction and prayers. Involving children in the preparation of these texts may offer new ideas and perspectives.

(See Appendix VI – Creating Liturgical Prayers.)

7.8. Choosing Music

Keeping in mind the purpose of music in the liturgy and the principles for making appropriate choices, music for the acclamations, the psalm and the various songs must be selected. A fundamental starting point for these choices is that liturgical music should draw everyone present into active participation, and be appropriate for the liturgy and the particular part of the liturgy where it is to be used.

(See Appendix IV – Music in the Mass.)



Who are the best people to choose and prepare the music for the celebration? What singers and instrumentalists are available to support and lead the singing? How can their talents be harnessed in a large school celebration? Music, led by live musicians, is always the preferential choice for liturgical celebrations. However, when musicians are not available, recorded music may be used to lead and support the singing of the assembly (DMC #32).

7.9. Worship Aids

"Full and active [liturgical] participation is the aim to be considered before all else" (SC #14). This requires the preparation of printed or digitally projected worship aids to enable students, staff and parents to easily join in the spoken and sung responses and hymns. Rather than printing or displaying every word of the liturgy, these resources should only include what is necessary for participation so that the attention of the assembly is focused on the ritual action and proclamation, rather than on screens or sheets of paper.

(See Appendix X – Preparing Digital Projection Screens.)

7.10. Symbols and Ritual Actions

Liturgy uses visible signs, symbols and ritual actions to signify and point to the invisible spiritual reality which is actually taking place. One thing is seen – water poured over a baby's head – but something else is happening; the child is being spiritually renewed, refreshed and reborn as a child of God.

The symbols of the liturgy, and the reverent way in which they are handled must open students up to the sense of the sacred which is taking place. Opening the *Lectionary*, the book of God's word, and hearing it proclaimed should provoke a sense of wonder. Breaking the bread, pouring the wine, eating and drinking, should allow those who take part to glimpse the mystery of Christ who is present.

Allowing time for silence further draws participants into a sense of wonder and contemplation.

7.11. Students in Liturgical Ministries

Everyone present is called to full, conscious and active participation in the liturgy. Additionally, some are called to serve in particular ministries which are required for the celebration. The DMC suggests that children's participation be made "more intense" by offering as many of them as possible active leadership roles within the celebration (DMC #22). It is important that these roles are not seen as opportunities for individual performance, but rather as a service to the communal act of worship.

Those chosen to proclaim the readings and the petitions of the Prayer of the Faithful should be Christians who understand the text, believe what they read, and have the ability to proclaim it well. Altar servers and those who bring forward the gifts of bread and wine should be chosen from among those who will go to communion. Those with the necessary gifts might lead the song of the community. Others could help with preparing and decorating the space. However, ministries should not be multiplied simply for the sake of involving more students.

In the secondary school, fully initiated and committed senior students might be invited and trained to serve as lay ministers of holy communion. Once trained, these student ministers should be formally commissioned at a whole-school liturgy to publicly acknowledge their formation and the importance of their ministry.

(See Appendix VII – Children in Liturgical Ministries.)

Some ministers will require particular preparation and rehearsal, especially those who will lead music and those who will proclaim the readings and the petitions of the Universal Prayer.

(See Appendix VIII – Proclaiming the Word.)

7.12. Preparing the Children to Participate

Many students, even those who are Catholic, may not be familiar with liturgy. Careful preparation for all students before the celebration will enhance participation and give them a better understanding of what they are experiencing. The level and content of preparation will depend on the age of the children but ideally all would be familiar with the basic responses ("Amen," "And with your spirit," "Thanks be to God" etc.) and would have rehearsed the sung acclamations and at least the choruses of the other songs. Older students might visit classrooms to demonstrate and remind others how to receive communion or come forward for a blessing.

Upper primary and secondary students should be led to some understanding of the structure of the Mass and the meaning and purpose of its different parts and to an appreciation of the key symbols and ritual actions of the liturgy. If he is available, it may be most beneficial for the parish priest or deacon to sometimes visit classrooms before major celebrations to break open aspects of the liturgy for students.

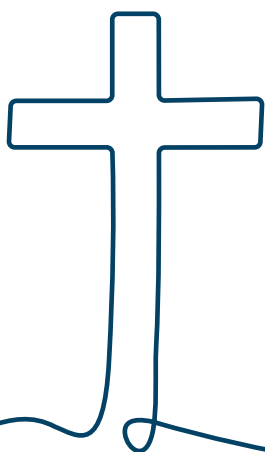
8. Challenges and Opportunities

8.1. School and Parish Collaboration

Ideally, the local school and parish would have a strong, mutually beneficial liturgical relationship and collaborate whenever possible. This might take the form of school classes taking turns participating in parish weekday Masses, or the school and parish jointly preparing and celebrating a monthly or quarterly family-focused Eucharist on a Sunday.

When many children are participating in these parish celebrations "it may be suitable to plan the Mass so that it corresponds more closely to the needs of the children" and employ the suggestions and adaptations in the DMC (DMC #19). With the support of the priest, parish staff and school leadership, this relationship can enhance, benefit and help unite the parish and school communities.

The main liturgical link between the school and parish is the parish priest. His ministerial leadership is required for any Eucharistic celebrations in the school context. With fewer, and therefore busier priests, it may be challenging to find a mutually suitable date and time for a whole-school Mass, or for collaborative planning meetings. Even if in-person preparation meetings with the priest are impractical, proposals and drafts should be shared as early as possible so that there are no last-minute surprises or issues on the day of the liturgy.



For primary school liturgies, it is vital that the priest and the school community have a common understanding of the principles contained in the *Directory for Masses with Children*. Due to their busy schedules, many priests have not had the opportunity to engage with the content of the DMC. Ideally, the priest and school leadership team would explore the visions and recommendations in the DMC together "to help children readily and joyfully... encounter Christ together in the Eucharistic celebration" (DMC #55).

8.2. Celebrating Diversity

The increasing number of unchurched students, parents and staff in Catholic schools presents a number of challenges. In a class or school Mass, everyone should be included. But this does not presume that everyone is the same. We need to celebrate and value diversity.

Some students will be active and committed Catholics, familiar with the Mass; some will have had only occasional contact with Sunday worship; some will have been baptised in another Christian Church; some may be Hindu, Buddhist or Muslim; others might have no religious affiliation. So, while some may not be invited to proclaim the Scriptures or receive communion, they are still included, rejoicing in God's mysterious plan which maps out different paths for each of us.

8.3. The Communion Rite

The Communion Rite, which is meant to affirm and highlight unity, can be challenging when many in attendance are not able to receive Communion. Younger students will not yet have received First Communion, and some students, staff and parents may not be Catholic or even Christian. A few welcoming words of explanation and invitation from the priest or APRE before the distribution of Communion can encourage and support those who may receive Communion, and welcome those who are not able to receive Communion to come forward for a blessing. A pastorally inclusive invitation allows all to take part in the ritual action of the assembly even if they are not yet able to receive the sacrament. This may awaken in some a yearning for full participation and prompt them to enquire about becoming Catholic.

8.4. Opportunities for Evangelisation

Many students, parents and staff, Catholic or otherwise, have not had the chance to develop an understanding and appreciation of Eucharist. Well-celebrated liturgy evangelises. It invites all to participate and offers an opportunity for evangelisation as they engage through signs, symbols, gesture, song, word and ritual action.

This 'experiential evangelisation' may lead to approaches from adults or students saying, "I want to become Catholic" or "How can I receive Communion too. What must I do?"

Rather than waiting passively for such an approach, an occasional explicit invitation to explore the Catholic faith, especially from the priest, principal or APRE, may lead some to begin their faith journey towards Christian Initiation.

Chapter Three

Non-Eucharistic Celebrations



Non-Eucharistic Celebrations

1. Overview of Non-Eucharistic Liturgies

As previously discussed, there will be school celebrations where a Eucharistic liturgy, Mass, may not be possible, and others where a Mass is not the most appropriate way to celebrate. There are several forms of non-Eucharistic liturgy, with differing levels of formality, which may be celebrated in Catholic schools.

A non-Eucharistic liturgy is a formally structured liturgical ritual which does not include the Preparation of the Offerings or the Eucharistic Prayer. It is sometimes referred to as a Celebration of the Word. The proclaimed Scripture readings are the focal point in these celebrations. There may be times when Communion from the tabernacle is distributed in a non-Eucharistic liturgy. This form, known as a Celebration of the Word with Communion, may occur in parishes but would be unusual in school-based celebrations.

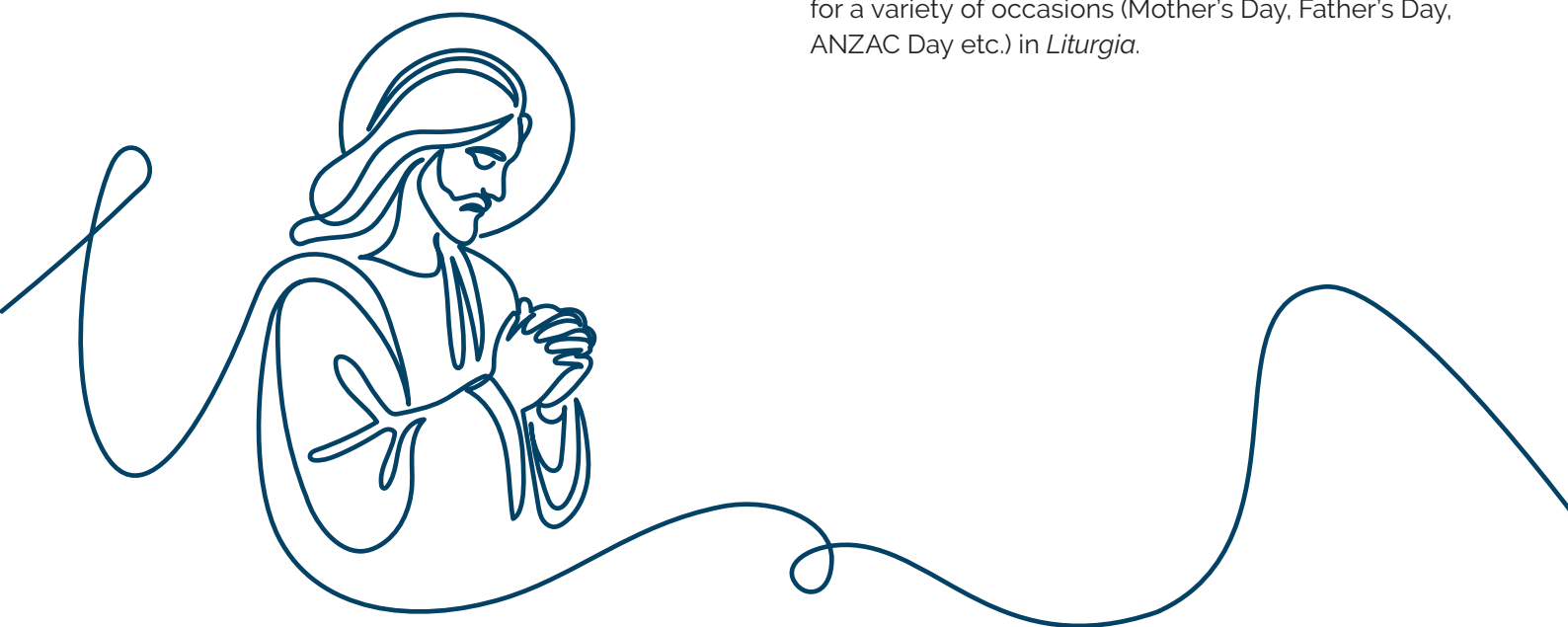
2. Forms of Non-Eucharistic Liturgy

2.1. Liturgy of the Hours (Divine Office) – Morning and Evening Prayer

The Liturgy of the Hours has its roots in the monastic tradition of the Church. It is made up of a formal set of psalms, readings, hymns, antiphons and other prayers to be prayed at specific times during each day. Outside of monasteries and convents, some parishes and institutions gather for Morning and Evening Prayer. Some secondary schools may offer these liturgical opportunities but, if carefully adapted, they may also provide a valuable liturgical experience in primary schools. The texts for the Liturgy of the Hours can be found online in *Liturgia*.

2.2. Liturgy of the Word

A Liturgy of the Word may be celebrated in slightly varying forms. The number of Scripture readings and the particular liturgical elements included in the ritual may change the level of formality of the celebration. There are many template examples of these liturgies for a variety of occasions (Mother's Day, Father's Day, ANZAC Day etc.) in *Liturgia*.



2.3. Prayer Gathering / Prayer Assembly

A Prayer Gathering or Prayer Assembly has a less formal structure but includes some liturgical or religious elements. These celebrations would typically include a Scripture reading, one or two religious songs and some prayers of petition. Some educative content might also be included to teach the school community about a particular commemoration on days such as World Environment Day or Sorry Day.

2.4. Blessing, Commissioning and Other Rituals

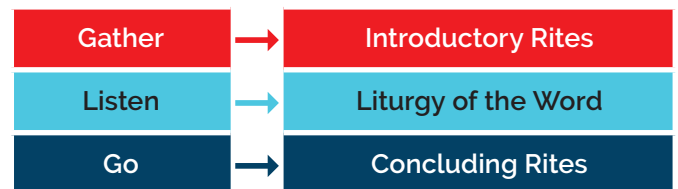
Blessings of buildings and people, commissioning of leaders, or farewell and graduation celebrations will often be embedded within a Mass, Liturgy of the Word or Prayer Assembly. These will often occur after the homily.

(See Appendix III – Discerning the Most Appropriate Form for the Celebration.)

The *Book of Blessings*, available in *Liturgia*, is an invaluable resource when searching for prayers which are designed for specific celebrations.

3. Structure of Non-Eucharistic Liturgy of the Word

In its fullest form, the structure of the Liturgy of the Word mirrors the Mass without the Liturgy of the Eucharist. The previously established principles for preparing a Mass should be used to prepare the Liturgy of the Word. A deacon, other adult or child/children would take a liturgical leadership role as 'presider.'



To connect these celebrations closely with Church practice, and to draw children into the norms of Eucharistic liturgy, a non-Eucharistic Liturgy of the Word should maintain liturgical structure and form.



Liturgy of the Word (Non-Eucharistic) Structure

Introductory Rites

- Gathering Song and Procession
- Sign of the Cross
- **Presider's Greeting and Statement of Purpose**
"We gather today to celebrate... (refer to Gospel message)"
- Penitential Act (*optional*) – Use Option 3 "Lord Have Mercy" with invocations.
- **Collect** (Opening Prayer)

Liturgy of the Word (*Use the Children's Lectionary in Primary School*)

- First Reading – *Old or New Testament (optional)*
- Responsorial Psalm (*if there is a First Reading*) – preferably sung
- **Gospel Acclamation** (*preferably sung*)
- **Gospel**
- **Homily/Reflection** (*even if a priest or deacon is not present, the Scripture message should be broken open for the children by another adult.*)
- Song or Ritual Action (*optional*) responding to the Gospel & Homily. This would be an appropriate place to include a rite of blessing or commissioning.
- Prayer of the Faithful (*optional*)

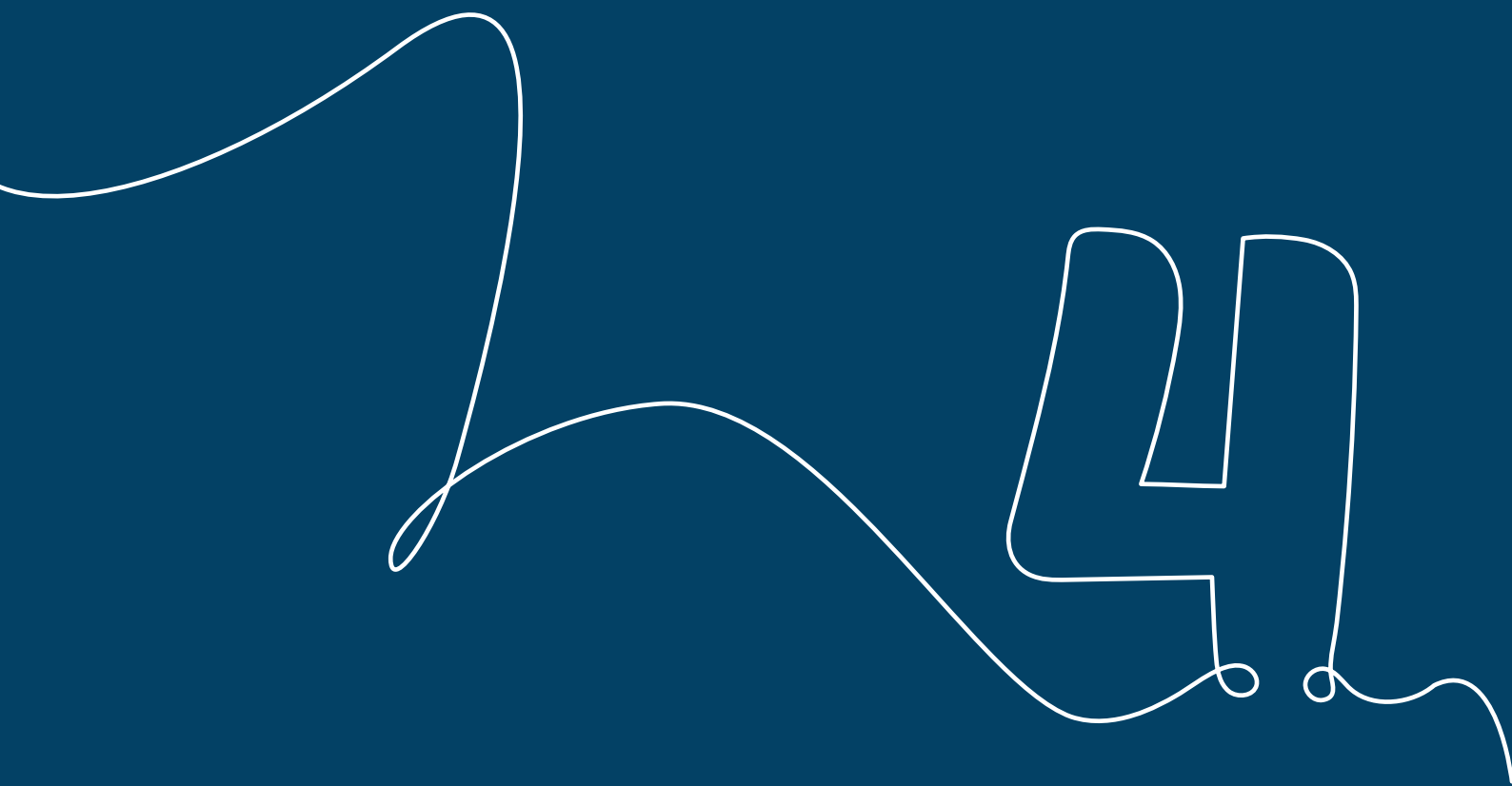
Concluding Rites

- Lord's Prayer (*optional*)
- Sign of Peace (*optional*)
- **Blessing**
- **Dismissal**
- Sending Song (*optional but usually included*)

Standard liturgical dialogues, responses and patterns should be used to aid participation e.g. ending prayers with "through Christ our Lord" or "forever and ever" so that it is clear when the assembly's "Amen" response is required.

Chapter Four

Resources



Resources

1. Liturgical Documents

- *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)*
- *General Instruction of the Roman Missal*
- *Directory for Masses with Children*
- *Lectionary for Mass – Introduction*
- *Lectionary for Masses with Children – Introduction*

2. Liturgical Music Documents

- *Instruction on Music in the Liturgy (Musicam Sacram)*
- *Music in the Order of the Mass (Australian Catholic Bishops Conference)*
- *Sing to the Lord: Music in Divine Worship (US Catholic Bishops – reference)*

3. Preparation & Education Resources from Liturgy Brisbane

Liturgy Preparation

- *Ordo* (annual liturgical calendar)
- *Liturgia* (comprehensive online subscription liturgy planning tool)
 - Includes templates for school celebrations e.g. Lent, Easter
 - Mothers' & Fathers' Days, ANZAC Day, Beginning & End of School Year
- Children's Liturgy of the Word (digital resource)
- Praying Together with Children (digital resource)
- Children's Mass Book

Online Courses

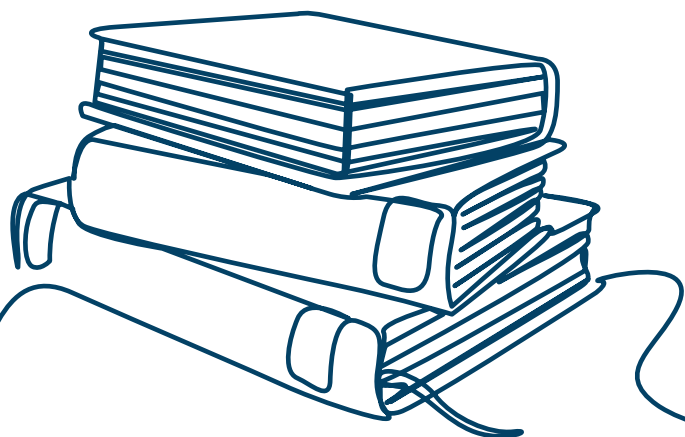
- Liturgy for Primary Teachers
- Music Ministry in the Liturgy
- Ministers of the Word (Readers) Course
- Lay Ministers of Communion Course

<https://shop.liturgybrisbane.net.au/collections/onlinecourses>

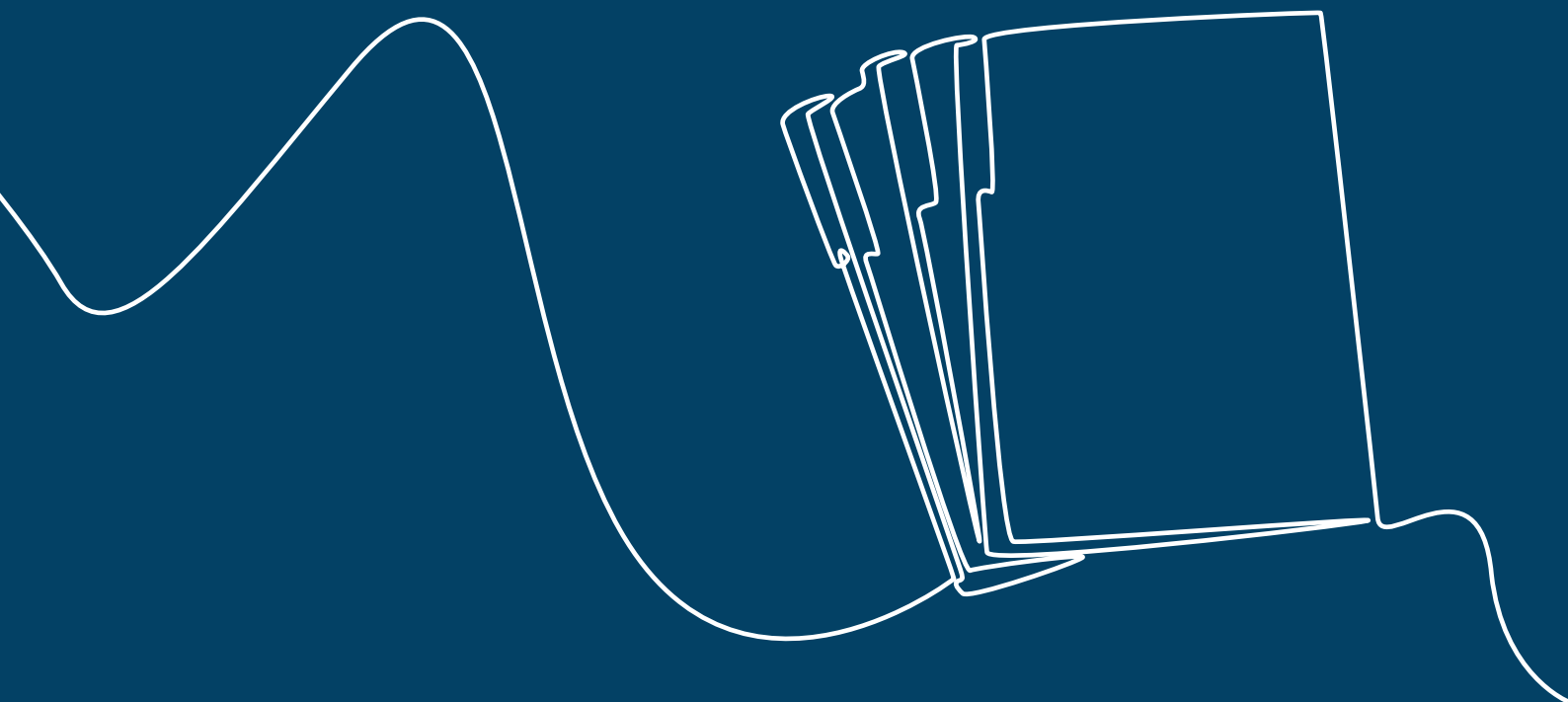
Online Liturgy Course for Teachers

It is highly recommended that all who prepare liturgy in Catholic schools, especially APREs, complete Liturgy Brisbane's online course, *Liturgy for Primary Teachers*. While the course has a particular primary school focus, the principles and processes discussed are equally relevant in the secondary school. The course is approved by BCE for 5.5 hours accreditation to Teach Religion in a Catholic School (AR).

<https://shop.liturgybrisbane.net.au/products/liturgy-for-primary-teachers?variant-41840734273695>



Appendices



Appendix I: The Liturgical Year

Season	Colour	Notes
Advent	Violet	Approx 4 weeks: 1st Sunday of Advent to 24 Dec <ul style="list-style-type: none"> • Omit the <i>Gloria</i> • Optional Advent Wreath
Christmas Season	White	13-20 days: Nativity of the Lord Vigil (24 Dec) to Baptism of the Lord
Lent	Violet	Approx 6 weeks: Ash Wednesday to Holy Thursday <ul style="list-style-type: none"> • Omit <i>Gloria</i>
(Palm/Passion Sunday)	Red	<ul style="list-style-type: none"> • No <i>Alleluias</i> – choose a Lenten Gospel Acclamation
Easter Triduum		The Triduum is ONE liturgy celebrated across three days.
Holy Thursday	White	<ul style="list-style-type: none"> • Include the <i>Gloria</i> • No Final Song (Depart in silence)
Good Friday	Red	<ul style="list-style-type: none"> • Not a Mass • No Entrance or Recessional Song (Silence) • Use a Lenten Gospel Acclamation
Easter Vigil	White	<ul style="list-style-type: none"> • Include <i>Gloria</i> and <i>Alleluias</i>
Easter Season	White	50 days: Easter Vigil to Pentecost Sunday <ul style="list-style-type: none"> • Optional Sprinkling Rite in place of Penitential Act • Include “<i>Alleluias</i>” & <i>Gloria</i> on Sundays
(Pentecost Sunday)	Red	<ul style="list-style-type: none"> • Pentecost Sequence before Gospel Acclamation
Ordinary Time	Green	The remainder of the year outside of the seasons above falls into two parts: <ul style="list-style-type: none"> • After Christmas Season until Ash Wednesday • From Pentecost until 1st Sunday of Advent

Liturgical Colours – Vestments & Church Decor

White	Christmas Season, Easter Season, Holy Thursday, most solemnities, feasts and memorials
Red	Palm Sunday, Good Friday, Pentecost Sunday, solemnities and feasts of martyrs
Violet	Advent, Lent, All Souls Day (2 November)
Green	Ordinary Time

Appendix II: Liturgy of the Word at Masses with Children

Choice of Readings

Since readings taken from holy Scripture form “the main part of the Liturgy of the Word, even in Masses celebrated with children biblical reading should never be omitted. 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**” (DMC 42).

“If all the readings assigned to the day seem to be unsuited to the capacity of the children, **it is permissible to choose [other] readings...** taking into account the liturgical seasons” (DMC 43).

Use the *Lectionary for Masses with Children* – many of these adaptations have already been made.

In the biblical texts “God is speaking to his people... and Christ is present to the faithful through his own word.” **Paraphrases of Scripture should therefore be avoided** (LMCI 45).

Drama Elements

“When the text of the reading lends itself to this, it may be helpful to have the children read it with parts distributed among them, as is provided for the reading of the Lord’s passion during Holy Week” (DMC 47).

It is important to remember that “the Mass is not a performance or an historical re-enactment of the events of salvation history and care should be taken not to” give the impression that the Liturgy of the Word is a play. Consequently, **“the use of costumes etc. is more appropriate” in other celebrations or services [outside of the Mass]** (LMCI 52).

“[In Mass] care should be taken especially at Christmas and during Holy Week and the Easter” Triduum not to stage the various liturgies as plays (LMCI 52).

The Homily

“The homily explaining the word of God should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them” (DMC 48).

“With the consent of the pastor... one of the adults may speak to the children after the Gospel, especially if the priest finds it difficult to adapt himself to the mentality of children” (DMC 24).

Profession of Faith (The Creed)

The Profession of Faith is included on Sundays and solemnities. Either the *Nicene* or *Apostles’ Creed* may be used. In the Easter Season a *Renewal of Baptismal Promises* may be substituted.

Appendix III: Discerning the Most Appropriate Form for the Celebration

The Eucharist is the source and summit of the Church's life and is central to Catholic identity and practice. A Catholic school should offer a number of opportunities throughout the year to celebrate Mass as a whole community and in smaller class and year-level groupings. However, there are occasions where Mass is not possible due to the unavailability of a priest, and times where a non-Eucharistic liturgy would be a more appropriate ritual form for the celebration.

While Prep or Year 1 students would participate in whole school Masses, it makes little sense to have a Prep or Year 1 Class Mass when the students have not yet received their First Communion. Similarly, a Year 1 class would not be rostered to prepare and help facilitate a whole school Mass.

There are also many occasions when the school community needs to gather for a specific purpose such as presentation of awards, commissioning of school leaders, farewells or graduations. By default, it is often assumed that a Mass will be celebrated for these events, partly because it provides an existing framework and structure to which the event can be grafted. Using the Mass as merely a convenient 'gathering device' is not an appropriate use of the liturgy of the Church.

Some questions which may help discern the most appropriate form for a celebration are:

Why are we gathering?

- Is the celebration essentially religious/spiritual or secular?
- Is it a significant event in the religious life of the Church or school? Is the main purpose to commission, or present, or farewell?

Who is gathering?

- Is it a whole school or class or year level celebration?
- Have the children made, or are they preparing for, their First Communion?
- Will parents and other community members or dignitaries be invited?
- Will the majority of the attendees be able to participate sacramentally?

If it is discerned that Mass may not be the most appropriate option, Catholic schools will still want to include formal prayer, Scripture and ritual in these gatherings. In these situations, a non-Eucharistic **Liturgy of the Word** would be the preferable option. (See 3.3 Structure of Non-Eucharistic Liturgy of the Word.)



Appendix IV: Music in the Mass

Key Church Documents

Sacrosanctum Concilium [Constitution on the Sacred Liturgy] (SC)

General Instruction of the Roman Missal (GIRM)

Musicam Sacram (MS)

Sing to the Lord (STL)

Music in Catholic Worship (MCW)

"[Music] is a necessary or integral part of the sacred liturgy" (SC #112).

"Among the many signs and symbols used by the Church to celebrate its faith, music is of pre-eminent importance... it forms a necessary or integral part of the solemn liturgy. The quality of joy and enthusiasm which music adds to community worship cannot be gained in any other way" (MCW #23).

"Singing is one of the main ways that the assembly fully and actively participates in liturgy" (STL #26).

Liturgical Song

- encourages a sense of unity through shared communal song;
- provides a sense of joy and celebration;
- helps "unpack" symbols and liturgical actions;
- highlights the liturgical highpoints.

Choosing Music for Liturgy: Singable & Suitable

Choose music that:

- ... fosters maximum participation of the gathered assembly (STL #122)
- ... serve(s) the needs of the Liturgy (STL #125)

Liturgical music must be:

- 'singable' for the assembly
- suitable for the liturgy

Musical Priorities in the Mass

Which parts of the Mass do we sing?

"Preference should be given to those [parts] that are of greater importance" (STL #115).

Priority I

(Always sung)

- **Dialogues**
Between priest and people
(relies on a singing presider)
e.g. "The Lord be with you." "And with your spirit."
- **Acclamations**
Highlight the most important parts of the liturgy.
(Gospel & Eucharistic Prayer)
Gospel Acclamation
Holy Holy Holy
Mystery of Faith
Amen
- **Responsorial Psalm**
By definition, a psalm is a song.
At least the people's response should be sung.
- **Processional Songs**
Gathering Song
Communion Song

Priority II

(Preferably sung)

- **Hymns & Repeated Responses**
Lord Have Mercy (Kyrie)
Glory to God (Gloria)
Prayer of the Faithful Response (solemn occasions)
The Lord's Prayer/Our Father (solemn occasions)
Lamb of God

Priority III

(May be sung)

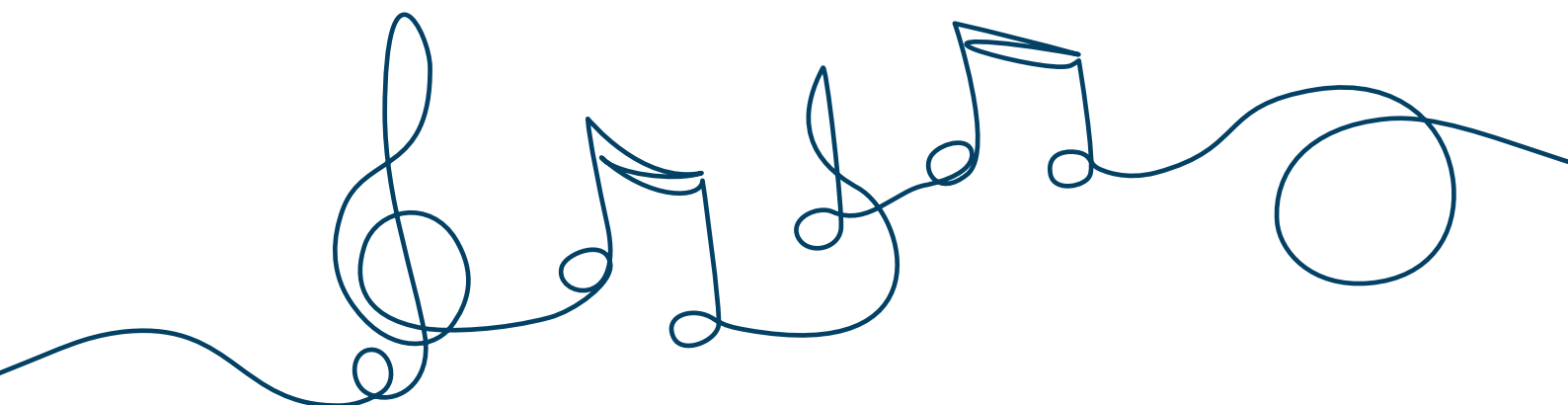
- **Other Songs**
Preparation of Offerings (Offertory)
Song after Communion
Recessional/Sending Song

(From STL #115 & GIRM #40)

Musical Priorities Overview Within the Mass

Which Parts of the Mass do we sing?

	ALWAYS SUNG***	Should be sung**	May be sung*
		• Dialogues between Presider & Assembly ** (if possible)	
Introductory Rites:	• GATHERING SONG ***	• Lord Have Mercy **	• Glory to God (<i>Gloria</i>) ** on Sundays (except Advent & Lent) plus solemnities & feasts
Liturgy of the Word:	• RESPONSORIAL PSALM *** (at least people's response)	• GOSPEL ACCLAMATION ***	• Prayer of the Faithful response*
Liturgy of the Eucharist:	• Preparation of the Gifts * (song, instrumental or silence)	• HOLY, HOLY, HOLY ***	• MYSTERY OF FAITH ***
	• AMEN ***	• Lamb of God **	• COMMUNION SONG/S ***
			• Post-Communion Song/Song of Praise*
Concluding Rites:		• Recessional/Sending Song* (Usually sung)	



Four Criteria: One Evaluation

"Is this piece of music appropriate for use in this particular liturgy?" (STL #126)

A: The Liturgical Criteria

Does this song serve the needs of this liturgy and this particular part of this liturgy?

- Does the musical style and lyrical content of the song fit this celebration?
- Does it serve the liturgical needs of the various parts of the ritual?
e.g. *Does it fill the requirements for a Gathering Song or a Communion Song?*
- Does the song support the season, Scripture readings, feast day or particular theme?
- Does the musical style/genre support the ritual action?

"It is not sufficient ... that these songs be simply 'Eucharistic'; they must be in keeping with the parts of the Mass, with the feast, or with the liturgical season" (MS 36).

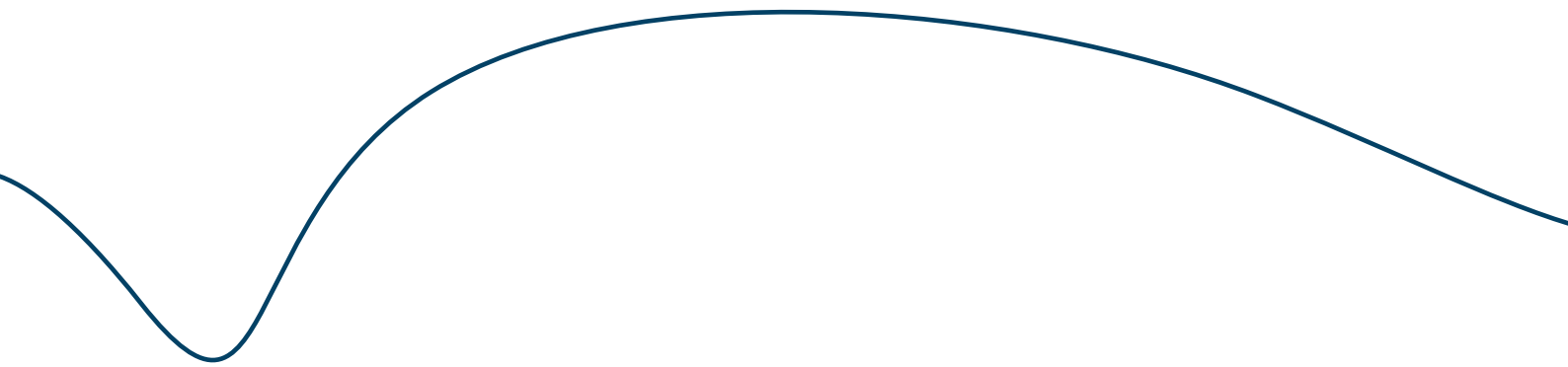
B: The Musical Criteria

"Is this composition technically, aesthetically, and expressively worthy?" (STL #134)

- Is this 'good' music? Does it make musical sense? Does it have 'artistic merit'?
- Is it suitable for sacred use? Does the musical style support the ritual action?
- Is the music within the capabilities of the assembly? – Too high, too low, too difficult?

"No kind of sacred music is prohibited from liturgical actions... as long as it corresponds to the spirit of the liturgical celebration itself and the nature of its individual parts" (MS #9),

"The Church has consistently recognised and freely welcomed the use of various styles of music as an aid to liturgical worship" (STL #136).



C: The Pastoral Criteria

"[The pastoral judgment] takes into consideration the actual community gathered to celebrate in a particular place at a particular time.

Does a musical composition promote the sanctification of the members of the liturgical assembly by drawing them closer to the holy mysteries being celebrated?

Is it capable of expressing the faith that God has planted in their hearts and summoned them to celebrate?" (STL #130)

- Can the assembly sing this song?
- Does it resonate with their age and their culture?
- Does it help this community to consciously and actively pray together?

"Does the music in this celebration allow **these** people to express **their** faith in **this** place, in **this** age, in **this** culture?" (MCW #39)

D: The Textual/Theological Criteria

"[Lyrics] must always be in conformity with Catholic doctrine [and] should be drawn chiefly from Scripture and liturgical sources and must always be true to Catholic teaching" (CSL #121).

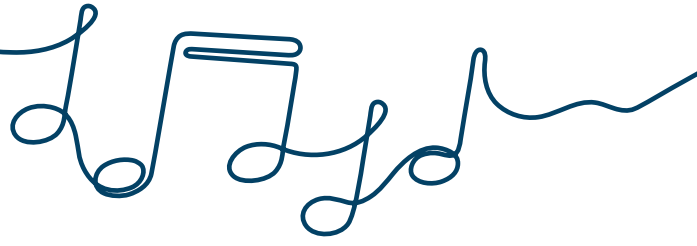
- Does the text have artistic and poetic merit? Is it worthy of liturgical use?

Lex orandi, lex credendi – as we pray, so we believe

We come to believe what we repeatedly pray & sing – our songs must be theologically sound.

The four criteria must be considered together to make a final evaluation.





Choosing Music for Mass

Using Musical Priorities and the Four Criteria.

1. Choose Acclamations (*always sung*) & Mass Setting

- Most Mass settings contain all of the sung acclamations & responses for Mass.
- Ideally, choose these parts from the same Mass setting.
- Must be 'singable' for the whole assembly.

Gospel Acclamation

- The Gospel Acclamation may be from a different Mass setting to the other parts.
- It contains *Alleluias* in the refrain **except** in Lent.
- In Lent, choose a Lenten Acclamation "e.g. Praise to you Lord Jesus Christ..."
- The Book of the Gospels may be processed to the ambo during the sung acclamation.

Acclamations for the Eucharistic Prayer: Holy Holy Holy, Memorial Acc/Mystery of Faith, Amen

- These should be from the same Mass setting forming a single musical unit.
- If one of the **Eucharistic Prayers for Masses with Children** is chosen, (recommended for primary school & 'family-focused' parish Masses) choose a Mass setting that contains the extra acclamations: Glory to God in the highest, We praise you, Jesus has given.

Other Mass Parts when required, will usually be found in the chosen Mass setting:

Lord Have Mercy, Glory to God (Gloria), Lamb of God

2. Choose Responsorial Psalm Setting

"It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned" (GIRM #61).

- Preferably the whole psalm is sung with a cantor or choir singing the verses.
- At least the people's response should be sung even if the verses are read.
- The response must be easily sung by the whole assembly.
- The psalm is part of the Liturgy of the Word and must be from Scripture.
- Another song or hymn cannot be substituted for the psalm.

"[It is not] lawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God" (GIRM #57).



Common or Seasonal Psalms

"[So] that the people may be able to sing the Psalm response more readily, texts of some responses & psalms have been chosen for the various seasons of the year... These may be used in place of the text corresponding to the reading whenever the Psalm is sung" (GIRM #61).

- An appropriate Seasonal Psalm may be chosen and used at every Mass in the season.
(See Appendix IX for a list of Common/Seasonal Psalms.)

Leading Psalms

1. Play response as introduction
2. Cantor sings response
3. All sing response together
4. Cantor sings verses – all respond

Psalm Numbers

Due to differences in the Hebrew & Greek arrangement of the Book of Psalms, the psalm numbers differ e.g. Ps 23 *The Lord is my Shepherd* is listed as Ps 22 in the Lectionary. **Always check that the psalm text matches what is expected.**

3. Choose Gathering & Communion Songs (always sung)

Gathering Song

The choice of Gathering song is crucial as it sets the tone for the celebration that follows. If the assembly can't participate here it can be very difficult to engage them afterwards.

The purpose of the Gathering song is to

- open the celebration
- **foster the unity** of those who have been gathered
- **introduce their thoughts to the mystery of the liturgical season or festivity**
- and accompany the procession of the priest and ministers (GIRM #47).

To foster unity, the assembly must be able to joyfully participate in the song.

- Does the assembly know the song and can they sing it?
- Is it vibrant and engaging?
- Does it use language of 'unity' – *we, us, our* rather than *I, me, my*?
- Does it highlight the particular season or feast?
- Do the lyrics fit the action? e.g. singing of 'being sent out' makes no sense for a Gathering song.



Communion Song/s

While the priest is receiving [Communion], the Communion [song] is begun. Its purpose is to

- express the **communicants' union in spirit** by means of the **unity of their voices**,
- to show joy of heart,
- to highlight... **the 'communitarian' nature** of the [Communion procession] (GIRM #86).

The Communion song is about unity – uniting our voices in song to show our unity as the Body of Christ. It is a song of unity rather than of private adoration.

- Does the assembly know the song?
- Can they sing it (at least the chorus)?
- Does it use language of "unity" – *we, us, our* rather than *I, me, my*?
- Do the lyrics make it clear that this is no longer 'bread and wine' but Jesus truly present in Body & Blood?
- Is this a Communion song rather than an Offertory song?

The entire Communion Procession is a time for united participation in song.

The time for silent prayer is after, not during, Communion.

Hymns supporting the season, feast or Scripture of the day may be sung during the Communion procession. Communion songs will often be hymns of unity which are "Eucharistic" in nature, focusing on Scriptures such as the Last Supper narrative, 'one body, many parts,' 'we are the Body of Christ' or the 'Bread of Life' passages from John's Gospel.

Ideally, one song would be sung throughout the Communion procession. If necessary, it may be extended by repeating some verses or adding instrumental interludes. If the assembly is large this may not always be practical and a second song may be included.

Spoken Entrance & Communion Antiphons

The Missal contains Entrance and Communion antiphons for every Mass.

However, these antiphons are only recited if there is no singing.

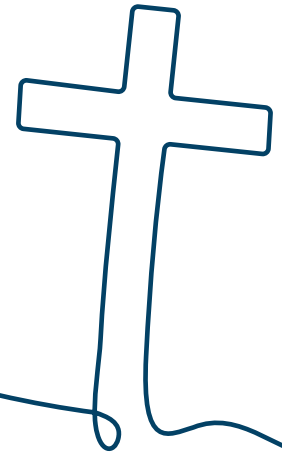
It is not appropriate to recite the antiphon and then sing the Entrance or Communion song.
(See MS #32, GIRM #48, GIRM #87)

4. Choose the other songs (*may be sung*)

Other Mass Parts

If sung, select these from the chosen Mass setting (*above*):

- **Lord Have Mercy** (*in the Penitential Act*)
- **Glory to God (Gloria)** (*preferably sung*)
- Response to the Prayer of the Faithful petitions.
- **Lamb of God** (*normally sung*)



Preparation of the Offerings

There are a number of options during the Preparation of the Offerings:

- A suitable song for the assembly to sing;
- Instrumental music;
- A 'performance' piece by the choir or a soloist;
- Silence (*sometimes used during Lent*).

If a song is chosen it could be:

- A general song of praise;
- A song which supports the liturgical season or feast;
- A song which is inspired by the Scripture readings;
- An 'offertory' song about 'bread and wine'.

Offertory songs and Communion songs are not interchangeable.

Offertory style songs might sing of bringing bread and wine which will become Jesus for us. *Eat this bread, This is my body or Do this in memory of me* are Communion songs.

Song after Communion

While it is much more important to sing **during** the Communion procession, a song may also be sung after Communion following a brief period of silence.

"When the distribution of Communion is finished... the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation" (GIRM #88).

This song should be sung by the whole assembly and should be:

- a song of praise OR
- a song which reflects themes of Eucharist, the season or the Scriptures.

Recessional/Sending Song

- This song is not mentioned in the GIRM or other documents.
- Mass ends with the dismissal to go out and live the Good News.
- A Recessional song is usually sung but instrumental music could also be used.
- It would usually be seasonal or an inspiring song of mission and evangelisation.

Introducing New Liturgical Songs

Liturgical music is meant to be sung by the whole assembly together. To support this aim, introduce new pieces intentionally and carefully.

- Introduce the song as a prelude before Mass or a postlude after Mass.
- If appropriate, have the choir sing it at the Preparation of the Offerings for a week or two.
- Briefly rehearse at least the chorus with the assembly before Mass begins.

Appendix V:

Adapting Liturgical Prayers

Like adults, children will never fully understand the Mass. Some understandings will deepen and new insights will be gained over time through regular participation in, and experience of, the liturgy.

However, children's "here and now" experience can't be ignored in the hope that things will become clearer in the future.

To address this issue, the *Directory for Masses with Children* (DMC) not only allows, but encourages various adaptations in liturgies with children to enhance their understanding and participation. This would be an opportunity for recontextualisation.

Many priests are not familiar with provisions for these adaptations in the DMC. Some may believe that it is not permitted to change the set readings and prayers of the day; in this case, it is appropriate to refer them to the relevant directions in the *Directory for Masses with Children* and assure them that this is an official Vatican document and that it is current liturgical law.

Remembering that liturgy 'belongs' to the Church, "Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults becomes too pronounced" (DMC 39).

Elements that shouldn't be changed include:

- **Dialogues between the priest and people**
e.g. "The Lord be with you." "And with your spirit."
- **Set Prayers**
e.g. The Lord's Prayer, the Eucharistic prayers and acclamations.

Mass of the Day

Every day of the liturgical year has been assigned particular **presidential prayers**, prayed by the priest, on behalf of the gathered assembly. These are found in the *Roman Missal*.

Ideally, when preparing a school or class Mass, these would be the prayers that would be used. However,

the *Directory* recognises that the allocated prayers may not always be suitable for Masses with children.

Therefore, in consultation with the presiding priest, the *Directory* allows "the text of the prayers of the Roman Missal (to) be adapted to the needs of children" (DMC #51).

Presidential Prayers

Three presidential prayers are prayed by the priest at each Mass:

- the **Collect** (or Opening Prayer) at the end of the *Introductory Rites*;
- the **Prayer over the Offerings** at the end of the *Preparation of the Gifts*;
- the **Prayer after Communion** at the end of the *Communion Rite*.

In the *Roman Missal*, these prayers use formal, heightened language and long, complex sentences. This makes them difficult for children to understand and adaptations are often required.

Adaptations must be made carefully and should "preserve the purpose of the prayer and to some extent its substance as well, [and] avoid anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech" (DMC#51).

The first step in adaptation is to understand the original and become familiar with its form. Presidential prayers share a common structure which should be used as a template when adapting or creating them.

The Collect

The *Collect* concludes the Introductory Rites. It 'collects' together the scriptural themes of the Mass along with the focus of the season, feast or particular celebration. Before adapting a prayer it is important to become familiar with its form.

The format is often helpfully summarised as **You, Who, Do, Through**.

- 1. You:** The prayer is usually addressed to God but can be addressed to Jesus. It may begin as simply as, "O God..." or say something about God: "Almighty and ever-living God..." or "God of love and kindness".
- 2. Who:** This 'amplification' often acknowledges something God has "done" and highlights an aspect of God's power, love, mercy or kindness.
- 3. Do:** This describes what we are asking God to 'do.'
- 4. Through:** This is a standard formula which ends a liturgical prayer and invites a response from the assembly. While there are some variations, the standard long form used in the *Collect* is:
Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.
The assembly responds *Amen*.
The other presidential prayers in the Mass would usually use a shorter ending, *Through Christ our Lord*.
The assembly responds *Amen*.

It is strongly advised to retain these standard 'through' formulas at the end of adapted prayers so that the children become familiar with them and are confident in making their "Amen" response.

Here is the *Collect* for the Feast of the Holy Family of Jesus, Mary & Joseph:

Original Collect

- You:** *O God,*
Who: *who were pleased to give us the shining example of the Holy Family,*

Do: *graciously grant that we may imitate them in practising the virtues of family life and in the bonds of charity, and so, in the joy of your house, delight one day in eternal rewards.*

Through: *Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.*

The idea with an adaptation is to retain the spirit and thematic content of the original prayer as far as possible while rendering it more understandable for children. Here is an adaptation of the *Collect* above.

Adapted Collect

- You:** *O God,*
Who: *you gave us the shining example of the Holy Family of Jesus, Mary and Joseph.*
Do: *Help us to be more like them as we try to make our families places of love. We pray that one day we will live forever in joy with you in your heavenly home.*
Through: *Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.*

To achieve a satisfactory adaptation, it is necessary to sit with the original prayer and get a real sense of what it is saying. Then, sometimes with the help of a thesaurus, simplify the language for children.

Creating Presidential Prayers

There will sometimes be occasions where presidential prayers need to be created specifically for a particular celebration.

When composing these prayers 'from scratch,' use the structures outlined above as a template. Be clear about the purpose of each prayer and draw out the focus of the celebration. Echoing some themes from the Scripture readings may also be helpful.

Appendix VI: Creating Liturgical Prayers

Some prayers must be created for each liturgical celebration. Ideally, students would participate in the preparation and creation of these prayers.

Penitential Act (Lord, Have Mercy)

(Option 3: *Lord, Have Mercy* with Invocations)

- This is a three-part prayer.
- Each part is directed to Jesus and is a short statement about Jesus.
- Each is a positive statement in praise of Jesus' merciful love, example and ministry.

Structure of the Prayer

- The 1st invocation begins with "Lord Jesus, you...". The 2nd & 3rd begin with "You..."
- The 1st & 3rd invocations end with "Lord, have mercy." The 2nd ends with "Christ, have mercy."

Example from the Roman Missal

*Lord Jesus, you are mighty God and Prince of peace:
Lord, have mercy. **Lord, have mercy.***

*You are Son of God and Son of Mary:
Christ, have mercy. **Christ, have mercy.***

*You are the Word made flesh, the splendour of the Father:
Lord, have mercy. **Lord, have mercy.***

Writing Invocations for the Penitential Act

The invocations, the three statements about Jesus, may be written to be more accessible to children and to reflect the themes of the particular season or celebration.

Hints & Tips

- **This is a Jesus-focused prayer.**
Don't be tempted to direct the first line to the Father, the second to Jesus and the third to the Holy Spirit.
- **The prayer contains three short statements about Jesus.**
It is not appropriate to write a paragraph for each of the three invocations.
- **It is not a list of our sins or failings.**
Rather, it is a prayer in praise of the saving love and mercy of Jesus. These invocations **never** begin with "For the times we have failed to...".
- Use the Scripture readings, especially the Gospel, for inspiration.

Example for a Social Justice Theme

*Lord Jesus, you fed the hungry and healed the sick:
Lord, have mercy. **Lord, have mercy.***

*You teach us how to love all people:
Christ, have mercy. **Christ, have mercy.***

*You came so that all may have life to the full:
Lord, have mercy. **Lord, have mercy.***

"Lord, Have Mercy" Template

Lord Jesus, you...	Lord, have mercy. Lord, have mercy.
You...	Christ, have mercy. Christ, have mercy.
You...	Lord, have mercy. Lord, have mercy.

Some "line starters" are:

You came to...	You come...
You will come...	You are...
You call us to...	You teach us...
You show us...	You lead us to...



Prayer of the Faithful (Universal Prayer)

Three Part Prayer:

- Invitation
- Petitions
- Conclusion

1. Invitation to Prayer

- The priest invites the assembly to pray.
- It is directed to the assembly, not to God.

2. The Petitions

- Petitions are stated by a representative/s of the 'faithful'.
- The assembly responds to each petition.
e.g. "Lord, hear our prayer" (*This response may be sung.*)
- Write **5 or 6 petitions** from the following categories:
 - a. For the needs of the Church
e.g. Church leaders, for mission and evangelisation;
 - b. For public authorities and the salvation of the world;
 - c. For those experiencing difficulty;
 - d. For the local community.

"In a particular celebration... the series of intentions may reflect more closely the particular occasion" (GIRM #70).

(Can be more than one petition per category.)

- These are 'asking' prayers, not 'thanking' prayers.
- Each petition is **short and clear**. (No paragraphs!)
- **The reader should leave short pauses** (*as in examples below*) for the assembly to meditate on

each petition.

- The reader ends each petition with "Lord, hear us" or "We pray to the Lord" or similar. The assembly responds with "Lord, hear our prayer" or similar.
- **Two recommended forms for petitions:**
 - i. For (pause)
Lord, hear us. **Lord, hear our prayer.**

OR

- ii. For (pause)
that (pause)
Lord, hear us. **Lord, hear our prayer.**
- Use the same form for each petition in a single liturgy.

Examples of each form

- i. For the homeless and hungry in our community.
(*pause*)
We pray to the Lord. **Lord, hear our prayer.**

OR

- ii. For the homeless and hungry in our community:
that they may know the love of Jesus through our actions. (*pause*) We pray to the Lord.
Lord, hear our prayer.

3. Conclusion

- The presider concludes with a prayer directed to God.
- The **You, Who, Do, Through** format is used. e.g.
 1. **You:** Loving God,
 2. **Who:** you know the needs of your people.
 3. **Do:** In your mercy, answer these prayers and those that are in our hearts.
 4. **Through:** Through Christ our Lord. **Amen.**

Prayer of the Faithful Example

(Invitation)

Priest: Jesus came so that everyone may have life to the full. And so, sisters and brothers, let us turn to God to pray for all those in need.

(Petitions)

Reader: For Pope (*Leo*), and all who lead your people, (*pause*) that they may be filled with your Holy Spirit to joyfully tell the world the Good News of Jesus. (*pause*) Lord, hear us. **Lord, hear our prayer.**

Reader: For the leaders of our country and our local community, (*pause*) that they truly serve all people in their care so that everyone may have life to the full. (*pause*) Lord, hear us. **Lord, hear our prayer.**

Reader: For people who are homeless and hungry, (*pause*) that they feel the love of Jesus through our care for them. (*pause*) Lord, hear us. **Lord, hear our prayer.**

Reader: For our school and parish communities, (*pause*) that all members feel welcome, valued and respected. (*pause*) Lord, hear us. **Lord, hear our prayer.**

Reader: For all who have died, especially those we have loved, (*pause*) that they may share in the peace and joy of God's eternal kingdom. (*pause*) Lord, hear us. **Lord, hear our prayer.**

Reader: For our school leaders who received their badges today, (*pause*) that they are inspired to be good examples for our school community. (*pause*) Lord, hear us. **Lord, hear our prayer.**

(Conclusion)

Priest: Loving God,
you know the needs of your people.
In your mercy, answer these prayers and those that are in our hearts.
Through Christ our Lord. **Amen.**

What are we praying for in the Prayer of the Faithful?

Therefore I say to you, whatever you pray and ask for, believe that you will receive it, and it will be so for you. Mark 11:24

When we gather in prayer, we bring before God the hopes, needs, and concerns of our community. Sometimes these petitions arise from everyday challenges; at other times, they come from situations that test our faith and stretch the limits of what we can understand.

In moments of serious illness or when someone is approaching death, it is important to pray with realism, compassion, and deep pastoral sensitivity. In such circumstances, rather than asking for a 'miracle cure,' our prayers can focus on God's presence, care, and consolation. Examples include:

- **For the medical staff caring for N.,** that their professional expertise and personal compassion may bring peace and comfort in this time of need.
- **For N.,** that they may be blessed, encouraged, and comforted by God's boundless love and mercy, and by the caring support of our community of faith.
- **For N.'s family, friends, and this community,** that our faith and trust in God will remain strong as we accompany N. through this challenging time.

These kinds of intentions honour the dignity of the person, recognise the reality of the situation, and place our trust in God's loving presence with us.

Appendix VII:

Children in Liturgical Ministries

"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" (DMC #22).

Liturgical Ministries for Children

Preparation Team: Students should be included in a liturgy preparation team.

Art and Environment: Children help prepare and decorate the worship space.

Screens and Projection: Older students could operate the computer for the screens.

Welcome: Welcoming students and adults as they arrive for the celebration.

Altar Servers: Students who have been trained can assist as altar servers.

Commentator: Verbally welcoming everyone and introducing the liturgy.

Processions: Children participate in the entrance procession and procession of gifts.

Readers: Suitably skilled students can proclaim Scripture in the Liturgy of the Word.

Drama: Some elements of drama might enhance the Scripture readings.

Intercessors: Children help write and read the petitions in the Prayer of the Faithful.

Music Ministry: Skilled students act as cantors, choristers, or instrumentalists.

Dance and Movement: Students might lead actions or movement in some songs.

Communion Ministers: Fully initiated senior secondary students may be trained for this ministry.

Important Considerations for Liturgical Ministers

"Ministers should be selected on the basis of liturgical competence" (LMCI #23).

- Liturgical ministry is not a task or a job to be completed.
- Liturgical ministry is an official service to the assembly and the liturgy.
- Not everybody is suited to every ministry and so every child isn't necessarily offered an opportunity in every ministry. e.g.
 - Music ministers must be able to play and sing in tune and in time.
 - Readers of Scripture must be capable of engaging, expressive and meaningful proclamation.
 - Altar servers must be trained, confident and competent.
 - Commentators must warmly welcome and encourage participation.
- Diversity of Ministries: One ministry, per person, per Mass.
- All ministers must be competent, confident, well-trained and well-rehearsed.

Avoid creating a roster to ensure all students "take part in" every ministry. Every student isn't necessarily suitably qualified for every ministry. Liturgy in school isn't a 'practice run' – it's the real thing.

Baptism and Lay Liturgical Ministry

- Ministers in many official lay liturgical roles are called to act as representatives of, and on behalf of, the gathered Catholic community.
- It is not possible to represent, or act on behalf of a community to which you do not belong.
- Baptism and the other Sacraments of Initiation (Confirmation & Holy Communion) are the path to becoming full members of the Catholic community.
- It makes no theological, liturgical or logical sense for an unbaptised or non-Catholic child to take on these important ministries which have their foundation in Baptism and membership of the Church.
- **Liturgical ministry must be exercised from a place of authenticity.**
- **In our multi-denominational, multi-faith schools, this is difficult.**
- **As teachers, aiming for equal opportunities for all is challenging.**

Liturgical Ministries Reserved for Baptised Catholic Students

- Proclaimers of Scripture (readers)
- Altar Servers (*usually expected to have received First Communion*)
- Lay Ministers of Communion (*suitably trained Catholic adult or senior secondary students*)

Ministries for Un-Baptised and Non-Catholic Students

Art & Environment: Children help prepare and decorate the worship space.

Screens & Projection: Older students could operate the computer for the screens.

Welcome: Welcoming children and adults as they arrive for the celebration.

Processions: Children can take part in the entrance procession and the procession of gifts.

Drama: Some elements of drama might enhance the Liturgy of the Word.

Music Ministry: Skilled students might serve as cantors, choristers, or instrumentalists.

Dance & Movement: Students might lead actions or movement in some songs.

We must pastorally work with non-Catholic students and their families to lead them to an understanding of the place of lay ministerial roles in liturgy.

When approached sensitively, this may stir in some students a hunger for greater participation and present an opportunity for evangelisation.

Appendix VIII: Proclaiming the Word

Tips for Preparing Readers

"Sacred Scripture is of the greatest importance in the celebration of the liturgy... and it is from the Scriptures that actions and signs derive their meaning" (SC #24).

"When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel" (GIRM #29).

"[Readers must be] truly qualified and carefully prepared so that the faithful may develop a warm and living love for Scripture from listening to the sacred texts read" (LMI #55).

Reading at Mass is a specialist ministry. Not every child (or adult) has the necessary gifts and skills to bring the Scriptures alive for the assembly.

"Ministers should be selected on the basis of liturgical competence" (LMCI #23).

- Scripture requires a confident & expressive oral or "performance" reader who is capable of proclaiming clearly, passionately and engagingly.

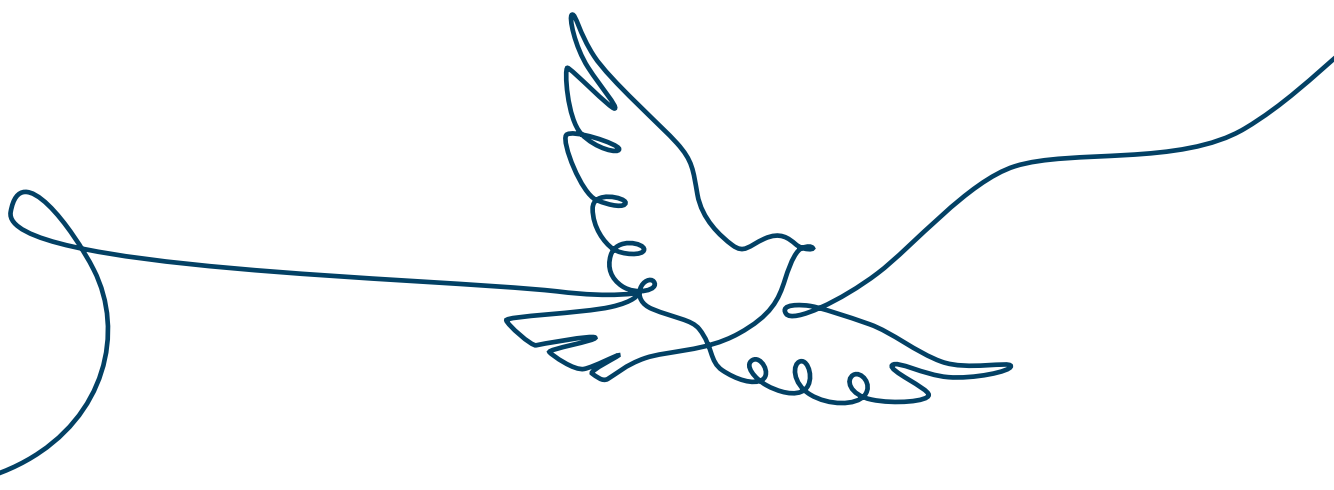
Those who read well for comprehension are not always the strongest readers when proclaiming a text aloud.

Preparation

The reader must understand the reading to proclaim it well.

Understand the Reading

- **Intention – what does the author want to say?**
 - Who was it written for?
 - Why was it written?
 - What was the context when it was written?
 - What does this text mean for us today?
- **Emotion – how do we say it?**
 - Happy? Sad? Angry? Gentle?
- **Literary Style (Genre)**
 - Narrative? Poetic? Persuasive?
- **Pronunciation and Punctuation**
 - Check pronunciation of tricky words.
 - Check punctuation; it can change the meaning
- **Identify the Key Theme, Word or Phrase**
 - What is the most important idea, sentence or phrase?
 - Find a way to emphasise it in the proclamation.



Performance Skills

Use your voice and face to convey the message of the reading.

- **Pitch**
 - Use a higher pitch for joyful or exciting parts.
 - Use a mid-pitch for general narrative.
 - Use a lower pitch for sad or gentle sections.
- **Pace**
 - Don't read too fast or people won't understand.
 - Don't read too slowly or listeners lose interest.
 - Vary the pace.
 - Read faster in exciting or joyful sections, and slower in serious or sad sections.
- **Pause**
 - A brief pause before or after an important phrase or sentence can make it stand out.
- **Volume**
 - Vary the volume to suit the text.
- **Face**
 - Use facial expression to enhance the text.
 - Smile, frown, etc when appropriate.
- **Eye Contact**
 - Read to the assembly not to the Lectionary!
 - Raise your eyes whenever possible during the reading to include the assembly in the proclamation.
- **Projection**
 - Aim to send your voice past the microphone to the back of the church or room.
- **Two Tips: Slow down! Open your mouth!**

Rehearsal

Rehearsal is vital for an engaging proclamation.

- **Rehearse out loud multiple times!**
 - Musicians don't rehearse in their heads and neither should proclaimers.
 - Rehearse multiple times; once through isn't enough.
 - Rehearse at least once in the church or space with the microphone.
 - Rehearse walking to the ambo, bowing etc.
 - A teacher or another adult should give encouragement and feedback.

Proclaiming the Word is a great privilege. With the privilege comes the great responsibility to prepare and rehearse so that the words we speak, God's words, touch the hearts and minds of those who listen.



Appendix IX: Common/Seasonal Psalms

To enable the psalm to be easily sung, these psalms can be substituted for the psalm of the day which appears in the Lectionary.

Season	Seasonal/Common Psalms
Advent	24/25: To you, O Lord, I lift my soul (Show me your paths, O Lord) 84/85: Lord, show us your mercy and love
Christmas Season	97/98: All the ends of the earth
Lent	50/51: Be merciful, O Lord (Create a clean heart) 90/91: Be with me, Lord, when I am in trouble 129/130: With the Lord there is mercy and fullness of redemption
Easter Season	66/67: Let all the earth cry out to God with joy 117/118 : This is the day that the Lord has made
Ordinary Time	18/19: Lord, you have the words of everlasting life 26/27: The Lord is my light and my salvation 33/34: I will bless the Lord at all times (Taste and see) 62/63: My soul is thirsting for you 94/95: If today you hear his voice 99/100: We are his people, the sheep of his flock 102/103: The Lord is kind and merciful 121/122: Let us go rejoicing 144/145: I will praise your name forever

N.B. Many psalm numbers differ by one depending on the source of the translation. Check that the text matches what is expected.

Appendix X:

Preparing Digital Projection Screens

Projection screens can be a powerful tool to enhance the full, conscious and active participation of the assembly.

Two Key Guidelines:

1. Less is more – don't put everything on the screen.
2. Screens should facilitate participation, not draw attention from the liturgy.

Always Project:

- **Acclamations**
(unless known by heart)
*Gospel Acclamation/Holy Holy Holy/
Mystery of Faith/Amen*
Children's Eucharistic Prayer responses
- **Psalm Response**
People's response to the Responsorial Psalm
- **Song Lyrics**
Gathering, Procession of Gifts, Communion,
Post-Communion, Sending
(*Even if students know these from memory,
parents and others may not.*)
- **Longer Prayers**
(if included)
Confiteor, Glory to God (Gloria), Creed
- **Medium Prayers**
(unless known by all)
 - Preparation of the Gifts:
"May the Lord accept this sacrifice..."
 - Preface Dialogue:
"We lift them up..." "It is right and just."
 - Communion Rite:
"Lamb of God..." "Lord, I am not worthy..."

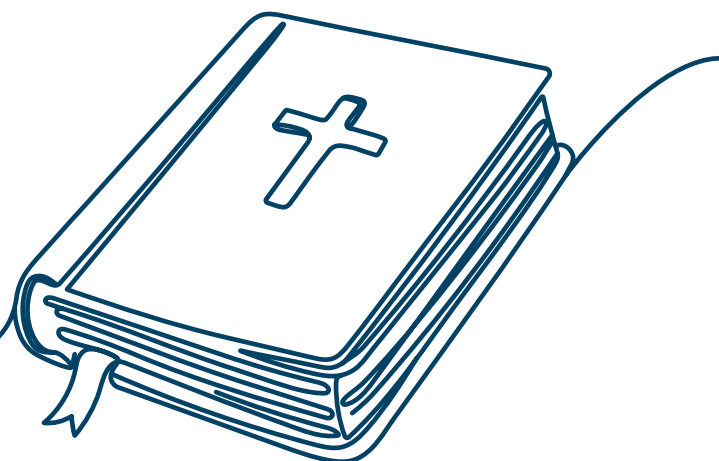
Only Project if Necessary...

During preparation for a school or class Mass, children should practise and be familiar with short responses and the priest's or reader's 'lead-in' to them. However, these may be projected if necessary to enhance participation.

- *"And with your spirit."*
- *"Amen."*
- *"Lord, have mercy."*
- *"Thanks be to God."*
- *"Lord, hear our prayer."*

At times, it may also be pastorally welcoming to project directions such as:

- *Please stand.*
- *Please sit.*
- *Please kneel.*



Don't Project

- **Presidential Prayers**
Collect, Prayer over the Offerings,
Prayer after Communion
The assembly is called to listen and engage with these prayers.
- **Scripture Readings**
1st & 2nd readings, Gospel.
The assembly is supposed to watch, listen and engage with the readers, not follow the readings on screen.
- **Prayer of Faithful**
The assembly is supposed to watch, listen and respond.
EXCEPTION: Translations may be projected if multiple languages are used.
- **Eucharistic Prayer**
During the Preface and Eucharistic Prayer, the assembly's full attention is required on the liturgical action at the altar, not on the screen or a printed sheet.

In circumstances where printed aids are required due to hearing impairments etc. individual copies, rather than screen projections, should be provided.

Slide Design & Screen Operation

- **Select a standard slide design and use it throughout the Mass. Think about what the slide will look like from the perspective of a viewer in a Church or School Hall. How easily can the viewer read the text?**
- Light text on dark background or dark text on light background?
- Left justify or centre justify?
- Use the same set of fonts throughout the Mass.
- Choose a clear font, large enough to be easily read by all.
- Changing design on each screen or using multiple background graphics distracts from the purpose of the screens which is to promote full participation.
- **Formatting must 'make sense'** especially for song lyrics. Format line breaks to mirror how the words are sung.

NO!

Amazing grace, how
sweet the sound that saved a
wretch like me. I once was
lost but now am found, was
blind but now I see.

YES!

Amazing grace, how sweet the sound
That saved a wretch like me.
I once was lost but now am found
Was blind but now I see.

The Computer Operator

- **Timing is crucial** – every screen must appear at the right time.
- **Operator Training** – the operator must be familiar with the structure and flow of the liturgy.
- **Rehearsal** – the screen operator should rehearse like any other ministry.

What goes on the screen the rest of the time?

Either NOTHING (*blank screen*) or

Find/Create a suitable HOLDING SLIDE to use throughout.

- Preferably choose an abstract design which supports the season, feast, or particular celebration and artistically enhances the liturgical environment and worship space. Some examples are set out below.



Artwork Credit: Helen Bachmann – Faith in Art "Easter"



Artwork Credit: Helen Bachmann – Faith in Art "Advent"



Artwork Credit: Helen Bachmann – Faith in Art "Pentecost"



Artwork Credit: Helen Bachmann – Faith in Art "Lent"

Don't use a 'video' holding slide – e.g. running water or floating clouds. This draws attention to the screen and away from the liturgical action.

Use of appropriate images from SnapIt or other religious clip art may be useful here.

Important "DON'TS"

- **Don't duplicate liturgical symbols on the screen.**
e.g. Don't show an image of a book on the screen during the Liturgy of the Word when there is a real book, the Lectionary, on the Ambo.
- **Don't portray liturgical actions on the screen.**
e.g. Don't project an image of a priest raising the host in the Eucharistic Prayer when the priest is actually doing that live in the room!
- **Don't put too much text on a screen.**
Four lines on two slides may be easier to follow than 8 lines on one slide.

Appendix XI: Vessels, Vestments & Volumes

Sacred Vessels & Linen



Chalice

Cup which contains the Precious Blood



Purifier

Cloth for cleaning chalice & other vessels



Paten

Plate which holds the large host



Corporal

Cloth placed on altar under chalice & paten



Ciborium

Stores consecrated hosts



Communion Bowl

Holds hosts for distribution of Holy Communion



Cruets

Contain wine & water for Mass



Fingerbowl

For washing priest's hands at Preparation of the Offerings

Vestments



Alb

(white garment)



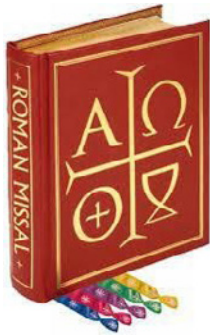
Stole

(in liturgical colour)

Chasuble

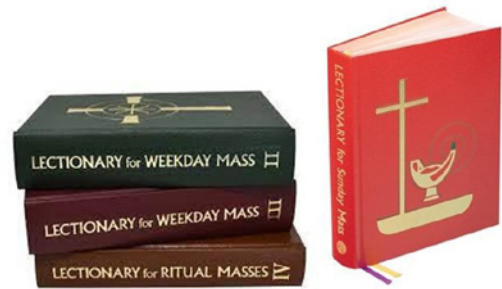
(in liturgical colour)

Books



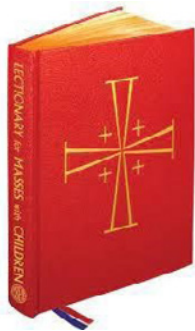
Roman Missal

Contains the prayers for Mass



Lectionary for Mass

Contains the readings for Mass
3 or 4 volume set for Sundays & Weekdays



Lectionary for Masses with Children

Contains the simpler CEV translation of the readings
(Preferred option for Masses in schools)



Eucharistic Prayers for Masses with Children

(Best option for Masses in the primary school)

Appendix XII: Particular School Celebrations

Many key events in the life of a school and its community, such as beginnings and endings of the school year, feast days, and special times of remembrance or thanksgiving, call for thoughtfully prepared liturgical celebrations. A wealth of ready-to-use liturgies for children for a variety of these occasions can be accessed through *Liturgia*, Liturgy Brisbane's online subscription liturgy preparation platform.

To explore these liturgies, log in at www.liturgia.com.au, select **Prepare Liturgy**, then choose **Schools – Special Celebrations**.

To learn more about this invaluable tool for liturgy preparation in schools, visit www.aboutliturgia.com.au.



Appendix XIII: Acknowledgement of Country Templates

Acknowledgement of Country – Dialogue Version

This dialogue version of the *Acknowledgement of Country*, which is both prayerful and relational, may be used at the beginning of school liturgies, prayer gatherings, and assemblies. The name of the local Nation is to be inserted in the appropriate place, and responses should be projected or printed so all can join in confidently. Students can be encouraged to respond with awareness and reverence, honouring the custodianship of the land and seeking God's grace for all peoples.

Leader: We are gathered on Country.

All: May God give abundant life to this land.

Leader: We acknowledge the People (and their Elders past and present).

All: May Christ give his grace and peace to them.

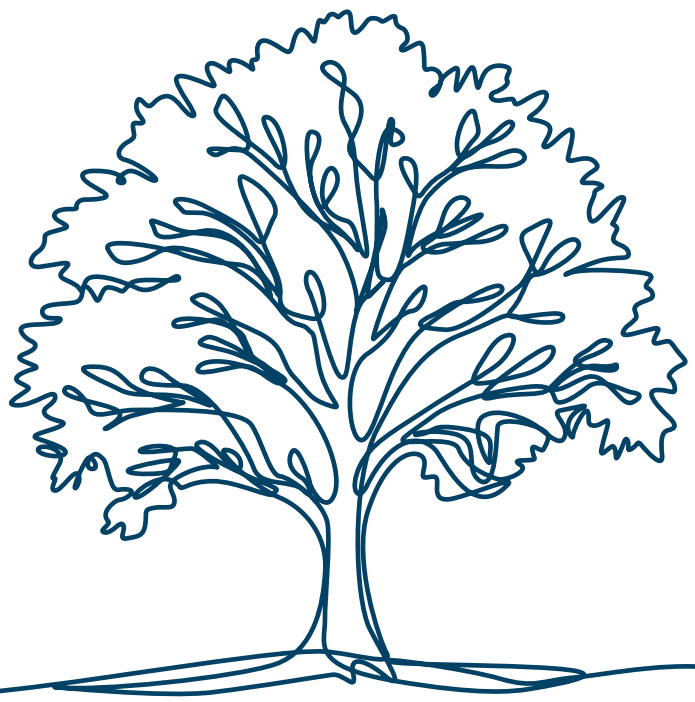
Leader: We honour Aboriginal and Torres Strait Islander Peoples who are present here.

All: May the Spirit give healing and wisdom to all.

Leader: May we become the Church Jesus wants us to be.

All: Amen.

(Developed by Fr Stephen Hackett MSC and approved for use by NATSICC 1 May 2023)

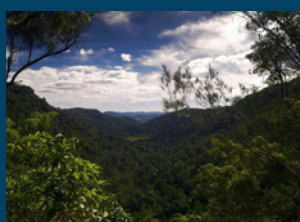


Acknowledgement of Country – PowerPoint Slide

This visual *Acknowledgement of Country* can be used in classrooms, assemblies, and formation settings to help students recognise the First Nations groups within the Archdiocese of Brisbane. By identifying each Nation and showing images of its landscape, it invites students to develop a deeper understanding of Country, culture, and place, and to appreciate the richness of the lands on which our communities learn and pray.

We acknowledge the First Peoples that we learn from and thank elders past and present for sharing the ancient wisdom of their ancestors.

We continue to be enriched by their knowledge and connection to Country, so we pay our regard to the Nations groups in the Archdiocese of Brisbane:



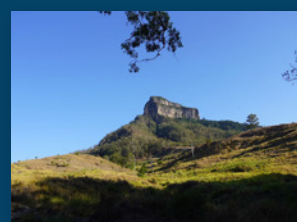
1. The Lost World by Erik K. Veland is licensed under CC BY-SA 2.0

The Kabi Kabi and Gubbi Gubbi to the North.



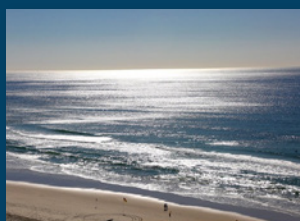
2. Last sun rays of the day by Tatters is licensed under CC BY-SA 2.0

The Kubbi Kubbi, Butchulla/Badtjala and Wakka Wakka to the Northwest.



3. Mount Lindesay by bertknot is licensed under CC BY-SA 2.0

The Yuggera, Jagara and Ugarapul to the South and West.



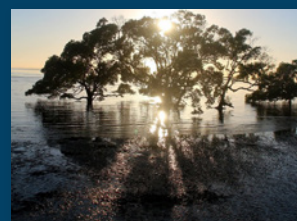
4. Silver on golden sands by Chris B is in the public domain

The Yugambeh and Kombumerri to the South.



5. North Stradbroke Island by Paul Welding is licensed under CC BY 2.0

The Quandamooka to the South Bay.



6. Nudgee Beach, early a.m, May 2015 by bertknot is licensed under CC BY-SA 2.0

The Turrbal to the North of Brisbane.

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4. Silver on golden sands by Chris B is in the Public Domain
5. North Stradbroke Island by Paul Welding is licensed under CC BY 2.0
6. Nudgee Beach, early a.m, May 2015 by bertknot is licensed under CC BY-SA 2.0

Appendix XIV: Celebrating the Saints and Praying with the School's Charism

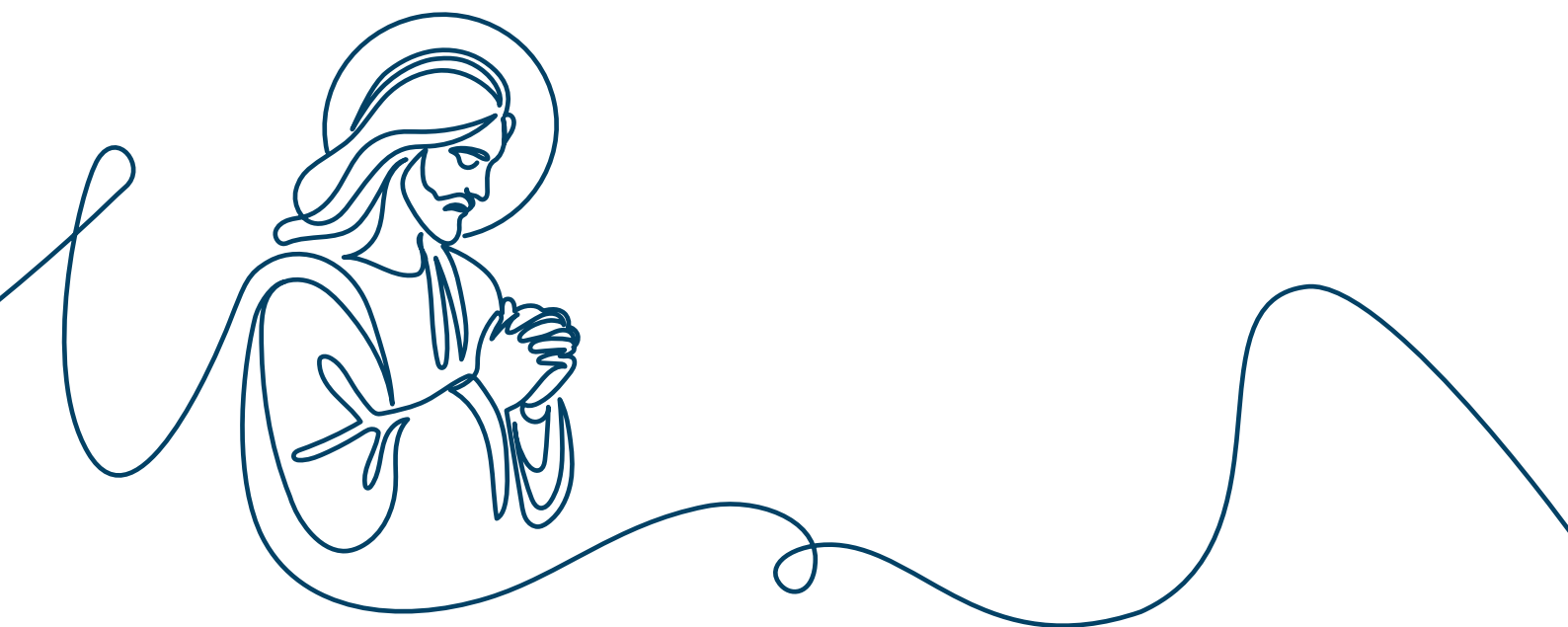
The early Christians venerated the martyrs who were witnesses to Christ. They also honoured the apostles and the holy men and women who had escaped martyrdom but had lived the Christian life with deep authenticity and courage. These holy ones were remembered on the day they had died. Christian communities would gather to read the acts of the martyrs, to celebrate Eucharist and to ask the intercession of these holy ones with God. From this practice the Church has developed a long tradition of honouring the saints on their appointed feast days.

Many of our schools have been named in honour of one or other of the saints and this has formed a key part of the identity of the school and its community. It is important for school communities to celebrate the saints and to celebrate the life of their community. Many schools also honour saints that are linked to their school's charism or some other cultural connection.

Schools should, wherever possible, honour their saint on the allocated feast day. Changing the celebration of the feast day to another day should only occur for substantial reasons. Celebrating the life of the saint through liturgy is an excellent way to honour the patron saint of the community and fits with the practice of the Church.

Many schools draw their charism from their patron saint, some from the religious order that began the school. The tradition of articulating a charism and celebrating it through liturgy and prayer, using symbols from that particular tradition, is a key way for many schools to live out their Catholic identity.

In celebrating the saints and in praying with the charism of the school, great care should be taken to retain the focus on the presence of Christ who is at the heart of the mystery of the saints and the vision of charismatic founders. St Mary of the Cross MacKillop sought only to put the focus on Christ and to take the focus off herself, and we should honour her and all of the saints in the same way.



Appendix XV: Sample School Liturgical Calendar – BCE

School Annual Liturgy Plan

	School Masses	Other Liturgies and Prayers	School Assembly Prayer
Term 1	Staff Commissioning Mass	Ash Wednesday (whole school liturgy)	
	Opening Year Mass	Holy Week liturgy (in classes and then whole school)	
Term 2		Easter liturgy (whole school)	
		ANZAC Day liturgy (whole school liturgy)	
Term 3	St Mary of the Cross MacKillop (Archdiocesan Mass)		
	Assumption of the Blessed Virgin Mary		
Term 4	Graduation Mass	Remembrance Day liturgy	
	End of Year Mass		

