

Prince Albert Roman Catholic Diocese



Guidelines for Celebrating Eucharist:

Quick Reference

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**Celebration of the Eucharist
Norms for the Prince Albert Roman Catholic Diocese**

<i>Preparation for celebrating Eucharist</i>	<i>Notes</i>
<p>-The celebration of the Eucharist, like the entire Liturgy, is carried out by means of perceptible signs by which the faith is nourished, strengthened, and expressed, the greatest care is to be taken that those forms and elements proposed by the Church are chosen and arranged, which, given the circumstances of persons and places, more effectively foster active and full participation and more aptly respond to the spiritual needs of the faithful. (GIRM 20)</p> <p>Gathering and Welcome</p>	<p>**If the rosary is recited, it must be finished 15 minutes before the celebration of the Eucharist begins, this gives the choir a chance to begin practicing hymns, especially the responsorial psalm with the assembly, as well, no other devotional prayers are to be said before (ex. Prayer for vocations)</p> <p>**To celebrate the Eucharist with reverence and grace it is important that all organizational things are in place when the celebration begins.</p> <p><i>5 min. before the Entrance procession begins</i></p> <p>Greeting by Commentator or Cantor : It would be appropriate at this time for a commentator or Choir director to welcome visitors and invite the congregation to greet each other before the celebration of Eucharist begins. A brief introduction to the celebration could also be done in collaboration with the parish priest. This would be followed by a couple minutes of silence (including those in the sacristy).</p> <p>: This time should also be used for the congregation to quite their hearts in preparation for the Eucharist and instrumental music would be a good way to do this. However, it is important to still encourage the hospitality that is happening by the greeters and ushers welcoming those coming in and finding seats.</p>

<i>Outline of Section</i>	<i>Notes</i>
<p style="text-align: center;"><u>Introductory Rites</u></p> <p>Procession and Song procession includes: Incense Cross and Candles Other Ministers Readers Priest</p> <p>Sign of the Cross Greeting Penitential rite/ kyrie Glory to God (outside Advent / Lent) Opening Prayer (presidential prayer)</p>	<p>**To accomplish a procession with reverence, those who are taking part should walk slowly, not on the heels of the person ahead of them</p> <p>In some parishes the ministers process down the aisle but wait at the edge of the sanctuary for the priest to arrive. Then they all make the reverence together before entering the sanctuary. However, ministers make their reverence “when they reach the sanctuary” (GIRM 49) or “on reaching the altar” (122). This suggests that each minister processes in, makes the reverence, and takes his or her place without awaiting the priest. (LP #174)</p> <p>*Those carrying things in the procession do not need to reverence the altar</p> <p>-During the Easter season, the sprinkling rite may take place of the penitential rite.</p> <p>**In order for the celebration to continue smoothly the server should bring the book to the presider’s chair at the end of the Glory to God and before he says “Let us pray”</p> <p>**It would be appropriate during the celebration if the congregation stood with the presider at the appropriate times and sat along with or after (especially when the Bishop is presiding).</p>

<i>Outline of Section</i>	<i>Notes</i>
<p style="text-align: center;"><u>Liturgy of the Word</u></p> <p>First reading: Old Testament (outside Easter)</p> <p>Responsorial Psalm</p> <p>Second Reading: New Testament</p> <p>Gospel acclamation</p> <p>Gospel</p> <p>Homily</p> <p>Profession of faith</p> <p>General intercessions</p>	<p>**If there is children’s liturgy their dismissal should be short and only include a brief highlight of what they will be learning and then dismissed with a blessing.</p> <p>**The first reader should wait until the kids have left the church area before starting to proclaim the reading.</p> <p>-separate readers are recommended for the first and second reading</p> <p>**Because silence is to follow the first reading, it would be preferred if the reader proclaimed the reading, pausing briefly before saying “the word of the Lord” and then remain at the ambo for the silence. When there has been appropriate silence then the cantor of the psalm moves to the ambo as the first reader returns to their place in the congregation.</p> <p>**In order to keep unity of style, it would be good if the reader proclaimed the second reading, paused briefly before saying “the word of the Lord” and then remain at the ambo for the silence.</p> <p>**In order to smoothly go from the Profession of Faith to the Prayer of the Faithful, it is important for the minister leading the petitions to move immediately following the Creed and before the priest introduces the Universal Prayer.</p> <p>**There should be no more than 5 – 7 intercessions when following the above guidelines.</p> <p>After the last response the petitioner’s role is done. He or she may need to move from one place to another, for example, from the ambo to a pew. It will cause less distraction if the petitioner remains still until after the priest’s concluding prayer (IOM 96). (LP #400)</p> <p>**If the children were dismissed for Children’s Liturgy then they may return following the Universal Prayer.</p>

<i>Outline of Section</i>	<i>Notes</i>
<p style="text-align: center;"><u>Liturgy of the Eucharist</u></p> <p>The Preparation of the Gifts Mixing of Water and Wine The Prayer over the Offerings Washing of hands</p> <p>The Eucharistic Prayer The <i>thanksgiving</i> (Preface) The <i>acclamation</i> (Holy, Holy, Holy) The <i>epiclesis</i> (“calling upon” the Holy Spirit) The <i>Institution narrative and Consecration</i> Memorial Acclamation The <i>Anamnesis</i> (re-actualizing for “today”) The <i>oblation</i> The <i>intercessions</i> The <i>concluding doxology</i> (concluded with “Amen”)</p> <p>The Communion Rite The Lord’s Prayer The Rite of Peace The Fraction of the Bread Lamb of God Communion Prayer after Communion</p>	<p>**In order to keep a unified prayer throughout the Eucharistic Prayer it would be encouraged that the congregation stand after the washing of the hands before the priest’s invitation to pray.</p> <p>**Bells will not be used during the consecration: Now that Mass is in the vernacular and the priest is facing the people and speaking in a clear voice, the need for the bells has vanished. The highlight of the Mass is the Communion of the faithful.</p> <p>The clear desire of the Church that the faithful receive the Eucharist from the elements consecrated at the same Mass is highlighted several times throughout the instruction. At the same time, the document reaffirms the Church’s desire for Communion under both forms as a clearer expression of the Eucharistic banquet. (on-line resource from cccb.ca)</p> <p>**A Common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them (GIRM 42)</p> <p>**In the dioceses of Canada, the faithful should kneel at the Consecration, except when prevented on occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause (ex. no kneelers / tradition of the parish). However, <u>those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration.</u> (GIRM 43)</p> <p>**Extraordinary Minister of Communion: These ministers should not approach the altar before the Priest has received Communion, and they are always to receive from the hands of the Priest Celebrant the vessel containing the species of the Most Holy Eucharist for the distribution to the faithful. (GIRM 162) The extraordinary ministers of Communion may stand at the foot of the sanctuary from the sign of peace/Lamb of God until the priest has received communion.</p> <p>The Communion rite retains more unanimity if the faithful maintain the same posture throughout, in union with the priest and deacon. The singing at Communion will also be enhanced if all stand. (LP #669)</p> <p>The entire assembly may observe a period of silence for private prayer after Communion. They may sit or kneel during this time. In practice, many of the Catholic faithful kneel for a while as soon as they return to their places after Communion, and then sit. But this disrupts the common posture, action, and song of the Communion rite. <u>The rubrics envisioned the community standing throughout the distribution of Communion and then sitting or kneeling together after Communion...</u> (LP #778)</p>

<i>Outline of Section</i>	<i>Notes</i>
<p style="text-align: center;"><u>Concluding Rites</u></p> <p>Announcements Blessing Dismissal Recession</p>	<p>The documents never mention these announcements without saying that they should be “brief” and made only if necessary (OM 140; GIRM 90a, 166, 184). In practice, most parishes find announcements are indeed necessary to highlight upcoming events. But they sometimes fail in brevity. The content is best limited to events of interest in the coming week. They need not detail times, places, and contact information.... (LP #796)</p> <p>Announcements should be short, necessary, and generally of concern to the whole community. Longer and more particular information is better communicated in other ways, e.g., through the parish bulletin. Since the ambo is reserved for the proclamation of God’s word, the announcements are preferably given elsewhere. (M of F, p. 131)</p> <p>To bless God means to praise God for his goodness and wonderful gifts. To bless a person is an action requesting that God continue to extend his generosity. In this final blessing the priest prays that the greatest of all benefits may be given in abundant measure to those who have shared in God’s word and Christ’s Body. Such an action upon departure is found in the New Testament when Christ, before being taken up into heaven, “raised his hands, and blessed them [the apostles]” (Luke 24:50). (M of F, p. 133)</p> <p>No recessional hymn is noted in the OM or the GIRM. In practice, almost every parish sings one on Sundays. The IOM permits the practice with some reluctance: “A recessional song is always optional, even for solemn occasions” (147). Most congregations instinctively feel that Mass should end as it began, with everyone singing. However, the omission of a recessional hymn lends more weight to the dismissal. The assembly is sent forth to do good works, and nothing delays them, not even a song. Another musical tradition is for the organ to play a postlude. (LP #820)</p> <p>If there is a recessional hymn for all to sing, it would be courteous for the priest and deacon to remain at their chairs, singing, until the song is nearly over. (LP #821)</p> <p>All minister and all the faithful are to depart in peace. They are sent forth “to do good works, praising and blessing God,” until they gather for Eucharist again (GIRM 90c)</p>

<i>Outline for Musicians</i>	<i>Notes</i>
<p><u>Introductory Rites</u></p> <p>Procession and Chant Sign of the Cross Greeting Penitential rite/ kyrie Glory to God Opening Prayer</p>	<p>Entrance Chant: The entrance chant should continue until the presider has reached his chair and is ready to begin. It is important for the choir to know if there is to be incense or an extended procession (kids with ribbons) so that they can pick a song of appropriate length.</p> <p>The <i>Gloria in excelsis</i> (<i>Glory to God in the highest</i>) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this may not be replaced by any other...If not sung, it is to be recited either by everybody together or by two choirs responding one to the other. It is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. (GIRM 53)</p>
<p><u>Liturgy of the Word</u></p> <p>First reading: Responsorial Psalm Second Reading: Gospel acclamation Gospel Homily Profession of faith General intercessions</p>	<p>When there has been appropriate silence after the first reading then the cantor of the psalm moves to the ambo as the first reader (who has remained at the ambo for the silence) returns to their place in the congregation.</p> <p>After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God. The Responsorial Psalm should correspond to each reading and should usually be taken from the Lectionary. It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned...(GIRM 61)</p> <p>The gospel acclamation is not led from the ambo (GIRM 309; LM 33). The cantor usually leads the acclamation from a cantor's stand or someplace in the music area. (LP #329)</p>

Liturgy of the Eucharist

The Preparation of the Gifts

Mixing of Water and Wine
The Prayer over the Offerings
Washing of hands

The Eucharistic Prayer

The *thanksgiving* (Preface)
The *acclamation* (Holy, Holy, Holy)
The *epiclesis*
 (“calling upon” the Holy Spirit)
The *Institution narrative and*
 Consecration
Memorial Acclamation
The *Anamnesis*
 (re-actualizing for “today”)
The *oblation*
The *intercessions*
The *concluding doxology*
 (concluded with “Amen”)

The Communion Rite

The Lord’s Prayer
The Rite of Peace
The Fraction of the Bread
Lamb of God
Communion
Prayer after Communion

If an offertory chant is sung, it “continues at least until the gifts have been placed on the altar” (GIRM 74). The gifts are not formally placed on the altar until after the blessing prayers, and the rite of preparing the gifts still requires several more steps. In practice, the music usually covers at least the procession of the gifts to the sanctuary, if not the entire rite to the washing of the hands. (LP #481)

The function of the song at the presentation of the gifts is to accompany the procession and highlight its communal aspects. Texts expressing praise and joy as well as seasonal texts are appropriate. The lyrics need not speak of bread and wine or of offering. To be avoided are texts that speak of offering apart from the action of Christ. Since the Preparation and Presentation of the Gifts is a secondary rite, soft instrumental music (outside Lent) or silence may be preferred as a fitting preparation for the Eucharistic Prayer. (M of F, p. 64)

**** It is also important to mention that this is not an appropriate time for devotional songs such as Marian songs, these can be used as the closing chant**

****Since the Eucharistic Prayer is all one prayer, choirs should also be encourage to use musical settings that are also written in the same style in order to unify the prayer. The Canadian Conference of Catholic Bishops commissioned three composers to write settings that follow the new translation. These Mass settings can be found in “Celebrate and Song”**

If the breaking of bread takes time, the petitions of the *Lamb of God* may be repeated to cover the action (OM 130; GIRM 83). ..No matter how many times the first petition is repeated, the last petition always concludes with “grant us peace.” (LP #661)

The music begins with the priest’s Communion (OM 136; GIRM 86, 159). The musicians are to start it right after the people have said “Lord I am not worthy.” This unifies the Communion of all participants and allows the song to gain some footing before members of the faithful begin to move. This works smoothly if musicians share Communion last. In some parishes musicians come to Communion first after the altar ministers, and they do not begin the music until they return to their places. This assures from the beginning that their Communion will not be overlooked and allows music to continue seamlessly from the end of Communion to the period of thanksgiving. However, it fails to unite musically the Communion of the priest and the people. At Masses with several musicians, they may take turns going to Communion so that at least one of them can lead the music throughout. (LP #702)

	<p>The music lasts throughout the distribution of Communion, but it may end sooner if a song of thanksgiving is to follow (GIRM 86)... The singing is meant to accompany the sharing of Communion. If the musicians receive Communion last, the Communion song naturally ends as the procession ends. (LP #706)</p> <p>Although a hymn of praise or a psalm may be sung by the entire congregation after the Communion, adequate time for deep and silent prayer should not be rare. Such silence is important to the total rhythm of the celebration. (M of F, p. 123)</p>
<p><u>Concluding Rites</u></p> <p>Announcements</p> <p>Blessing</p> <p>Dismissal</p> <p>Recession</p>	<p>No recessional hymn is noted in the OM or the GIRM. In practice, almost every parish sings one on Sundays. The IOM permits the practice with some reluctance: “A recessional song is always optional, even for solemn occasions” (147). Most congregations instinctively feel that Mass should end as it began, with everyone singing. However, the omission of a recessional hymn lends more weight to the dismissal. The assembly is sent forth to do good works, and nothing delays them, not even a song. Another musical tradition is for the organ to play a postlude. (LP #820)</p> <p>If there is a recessional hymn for all to sing, it would be courteous for the priest and deacon to remain at their chairs, singing, until the song is nearly over. (LP #821)</p>

Additional notes concerning the Communion Rite and Posture

Returning to Seats after Communion

This seemingly innocuous omission sets up a more practical question: What posture do the faithful take upon returning to their places? The universal GIRM asked everyone to stand from the consecration until the end of Mass, unless they sit for the period of thanksgiving after Communion (43)...The intent of GIRM 43 is “on one hand, to ensure within broad limits a certain uniformity of posture within the congregation for the various parts of the celebration of Holy Mass, and on the other, not to regulate posture rigidly in such a way that those who wish to kneel or sit would no longer be free” (Prot. N. 855/03/L). However, this did not eliminate the posture the GIRM had in mind all along, namely, standing. The documents, therefore, permit three different postures after receiving Communion. (LP #748)

The entire assembly may observe a period of silence for private prayer (OM 138; GIRM 43, 45, 88, 164). They may sit or kneel during this time. In practice, many of the Catholic faithful kneel for a while as soon as they return to their places after Communion, and then sit. But this disrupts the common posture, action, and song of the Communion rite. The rubrics envisioned the community standing throughout the distribution of Communion and then sitting or kneeling together after Communion. In many parishes, though, people who are still kneeling sit when the priest sits or when the tabernacle door is closed. (LP #778)