



Office of the Archbishop of Ottawa

October 15, 2002

Dear Father; dear pastoral assistants:

I am pleased to present these Guidelines for the Celebration of Sunday Eucharist. You may remember that a first draft of these Guidelines and a rationale for their introduction were presented at a previous pastoral day. At that time there was discussion among those present whereby you made suggestions for improvement and changes to the draft. For the past two years, the Archdiocesan Liturgical Commission and myself have studied your comments and concerns and have worked to incorporate them into this final text. The number references in these Guidelines are taken from the 1975 General Instruction of the Roman Missal (GIRM). As soon as an approved English translation of the 2002 GIRM is available, the numbering will be updated.

I am aware of the fact that it will take some time to fully implement these guidelines at the parish level, however, it is my sincere hope that you will begin immediately to study these with your Parish Liturgy Committee and ministry coordinators. To assist in this implementation, diocesan workshops are being provided for Lectors and Eucharistic Ministers. The dates of these sessions have been circulated in the Friday Fax. The follow-up to these workshops should take place at the local parish whereby you, or a liturgy coordinator, would go over the guidelines in detail with your ministers (Lectors and Eucharistic Ministers), the "How To" of the ministry. This will take in many aspects contained in the Guidelines. The Music Guidelines should be distributed to your music ministers, and the Assembly of Liturgical Musicians (ALM) will provide a workshop on the music guidelines in early 2003.

Pending the availability of the English translation of the GIRM and the development of similar guidelines for the French sector of the diocese, it is my intention that eventually these Guidelines become Liturgical Law for all of this diocese. May these guidelines be an opportunity for you to continue and possibly to renew your commitment to the liturgical renewal in your parish. Members of the Archdiocesan Liturgical Commission are available to assist in answering questions. (See next page for names and phone numbers.)

May the celebration of the Sunday Eucharist in your parish be an opportunity for you and your parishioners to experience the Risen Christ in the Eucharist, the Word, the assembly gathered, and your priestly prayerful presence.

Yours sincerely in Christ,

+Marcel Gervais
Archbishop of Ottawa

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THE EUCHARIST

LITURGICAL GUIDELINES

I. INTRODUCTION

Christ is really present during the Mass in the very community which has gathered in His name, in the proclamation of the Scriptures, in the person of the minister, and also substantially and continuously under the Eucharistic species. (*General Instruction of the Roman Missal #7*)

"...the celebration is planned in such a way that it brings about in the faithful a participation in body and spirit that is conscious, active, full, and motivated by faith, hope and charity. The Church desires this kind of participation, the nature of the celebration demands it, and for the Christian people it is a right and duty they have by reason of their baptism." (*GIRM #3*)

"For the celebration of the eucharist is the action of the whole Church; in it all should do only, but all of, those parts that belong to them in virtue of their place within the people of God.." (*GIRM#5*)

II. GENERAL COMMENTS

A. Rubrics

1. Liturgical law and rubrics are not ends in themselves.
2. They offer the wisdom of the ages and the method of putting liturgical actions into human gestures.
3. The goal - God's holy people, united by the Spirit and praising the Father of Jesus.

B. General Liturgical Principles (e.g., #7, 3, 5 above)

1. The liturgy is made up of major and minor actions.
 - a. When secondary rites overshadow what is primary, we are left with bad liturgy.

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B. General Liturgical Principles (e.g., #7, 3, 5 above)

1. The liturgy is made up of **major** and **minor actions**.
 - a. When secondary rites overshadow what is primary, we are left with bad liturgy.

- b. A basic understanding of the structure of the liturgy is of primary importance to presiders and all who prepare and serve in liturgies.
- 2. **The theme of liturgy** is: Giving thanks to God for His action in our world as particularly expressed through Christ's death and resurrection.
 - a. Extraneous themes (Right to Life, Vocation, Opening of School, etc.) must never overshadow the primary focus of the Eucharist which is the Paschal Mystery.
 - b. These special themes can be mentioned in the general intercessions and may be commented on briefly in the homily.
- 3. Do **one thing at a time** and focus all attention there.
 - a. When a prayer is being prayed, or a reading proclaimed, all attention is focused on the prayer or reading.
 - b. Ways we err in this respect - altar servers sent to the sacristy as the reader begins, ushers seating people during the readings, ushers coming forward during the Intercessions, the collection continued during the Preface, Eucharistic ministers moving during the prayer for peace, funeral directors moving around during the celebration, etc.
 - c. Lamb of God is a litany meant to accompany the breaking of the bread and preparations for Communion.
- 4. Adaptation
 - a. There is opportunity in the present rite for flexibility to adapt to local circumstances (according to norms).
 - b. When using a particular option in the liturgy, it is best to rotate so that no one option is always omitted (e.g. occasionally using the sprinkling rite as the introductory rite, or varying the choice of the Eucharistic prayer).
 - c. Adaptation is to be truly based on the needs of the people, not on the preference of the priest, or the desires of a small group of individuals.
- 5. The **presidential chair** is a focal point of the liturgical action.
 - a. The chair, not the altar, is the place for the Opening and Closing Rites. The priest needs to go to the lectern only if there is no deacon or assisting priest to read the Gospel.

- b. It is best that it be located so as to help the priest preside over the liturgy in a dignified, prayerful manner. It is never to resemble a throne by its placement or design. (*GIRM #271*) (*Our Place of Worship* pg. 28).
 - c. The strongest sign of leadership is the priest seated alone.
6. **Silence** is important. (*GIRM #23*)
- a. True silence is silence for the entire assembly - everyone silently praying.
 - b. Times for silence: before the celebration begins, before the opening prayer (after "let us pray"), after each reading, after the homily, and after Communion.
 - c. To eliminate silence is to deprive the individual of communicating personally with God.
7. Liturgy is a **dialogue** between God and the assembly.
- a. Phrases like "Amen" are the people's responses at the end of prayers and the sign of the Cross. The priest says only his part.
 - b. Allow the community time to respond before continuing.
 - c. Looking at the people when one is speaking to them enhances the dialogue (i.e., "The Lord is with you").
 - d. When praying to God (i.e., Eucharistic Prayer) eyes can glance heavenward.
8. There is a distinction between public prayers and private prayers of the priest.
- a. Public prayers need to be proclaimed in such a way as to highlight their importance (e.g.: opening prayer, Eucharistic prayer, prayer after communion).
 - b. Some prayers are said silently by the priest and are meant for his personal devotion (e.g.: prayers of preparation for the gospel, prayer at the conclusion of the gospel, certain prayers at the preparation of the gifts, prayers of preparation for Communion).
 - c. The distinction between these two types of prayers needs to be maintained, lest the liturgy becomes too verbal and the structure is destroyed (secondary rites overshadowing primary ones).
 - d. Various sizes of printing are used in the Sacramentary to show the distinction.

9. The manner in which the priest presides is essential to prayerful liturgy.
 - a. The quality of prayer and attention of the priest will affect the quality of prayer of the community.
 - b. A balance of pace and volume needs to be attained in the vocal prayers.
 - c. Attention to silence must begin with the priest.
 - d. Actions need to be clear and appear comfortable.

10. Ministries are important even in daily liturgies. "As far as possible Eucharist should be celebrated with song and with a suitable number of ministers." (*GIRM #77*)

11. Eucharistic Bread
 - a. The nature of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. (*GIRM #283*)
 - b. The bread must be made only from wheat, must have been baked recently, and be unleavened.
 - c. Acceptable recipes may be found in the Appendix of Grade 2 religion manual; *We Belong to the Lord Jesus, CCCB*.
 - d. Low gluten hosts are available for individuals suffering from celiac disease.

12. Posture
 - a. The uniformity in posture expresses and fosters the unity of the members of the Christian community. (*GIRM #20*)
 - b. All stand from the beginning of the entrance hymn until the end of the opening prayer, for the Alleluia before the Gospel; while the Gospel is being proclaimed; during the profession of faith and the general intercessions; from the invitation before the prayer over the offerings to the end of Mass. (*GIRM #21*)
 - c. All sit for the readings before the Gospel; for the homily and for the preparation of the gifts; for the period of silence after Communion. (*GIRM #21*)
 - d. All kneel at the words of institution, except when prevented by reasons of health, lack of space, the large number of people present, or some other good reason. (*GIRM #21*)
 - e. Parishes that have established the custom of standing for the entire eucharistic prayer may continue this practice.

III. PARTS OF THE MASS

- A. The Mass is made up of two parts, the **Liturgy of the Word** and the **Liturgy of the Eucharist**. These parts are so closely connected with each other that together they constitute but one single act of worship.
- B. The **Introductory Rites** serve as an opening, introduction and preparation. Their purpose is to help the people be formed into a worshipping community and to dispose themselves properly to hear God's Word and to give thanks and praise. (*GIRM #24*)
1. After the people have assembled, the **Entrance Song** begins as the priest and other ministers come in. The purpose of this song is to open the celebration, intensify the unity of the gathered people, lead their thoughts to the mystery of the season or feast, and accompany the procession of priest and other ministers. (*GIRM #25*) The priest and ministers process from the rear of the church. This allows members of the assembly to enter into the spirit of the procession with their hearts and eyes. At times (e.g. Palm Sunday) the procession can include some or all of the assembly.
 2. **Order of Procession**
 - a. A server with a censer (which is filled and smoking), if incense is used.
 - b. Cross bearer holding the cross high.
 - c. Acolytes and other ministers (i.e. second lector).
 - d. A lector carries the Lectionary or the Book of Gospels (between servers with lighted candles). The book needs to be carried high enough to be seen.
 - e. The priest who is to preside at the Eucharist.
 3. On reaching the altar the priest and ministers make the proper reverence, that is a low bow.
 - a. Server with the censer, cross bearer and person carrying the Lectionary simply pause at the foot of the altar, making a slight head bow and go directly to their places.
 - b. If the cross has been carried in procession, it is placed near the altar or at some other convenient place (if a cross is already in the sanctuary, the processional cross is placed out of sight).
 - c. The candles carried by the servers are placed near the altar, or on a side table.

4. The priest goes up to the altar and kisses it. If incense is used, he incenses the altar while circling it (the entrance hymn continues during the incensing).
 5. The priest then goes to the chair. After the entrance song, and with all standing, all make the sign of the cross. The priest says "In the name of the Father..." to which the people respond "Amen". The priest greets all present.
 - a. The greeting for the Eucharist is "The Lord be with you" and is not followed by another greeting.
 - b. If any words of introduction are needed these must be short and to the point.
 - c. The penitential rite is begun. A sign of the cross is not made at the conclusion of the penitential rite.
 - d. Either the priest or the cantor or even the entire assembly together may begin the Gloria.
 - e. The posture for the Gloria is standing.
 6. With hands joined, the priest then invites the people to pray saying: "Let us pray." All pray silently. Then the priest says the opening prayer.
- C. **In the Liturgy of the Word**, God speaks to the assembly, reveals to them the mysteries of redemption and salvation and provides them with spiritual nourishment.
1. The reading of the Scriptures is a ministerial, not a presidential function.
 - a. If no deacon or other priest is present, the Gospel is read by the priest.
 - b. Readings from Scripture are to be proclaimed by a lector even in daily liturgies.
 2. The first and second readings should be proclaimed by qualified lay persons.
 - a. Each reading is best proclaimed by a different person.
 - b. The readings are always to be proclaimed from the Lectionary and never from a missalette. The dignity of the Word of God is expressed through the quality of the book in which it is printed.
 - c. The Lectionary is not raised after the readings.

3. The **Responsorial Psalm** is best sung. (*GIRM #36*); (Introduction to Lectionary #20)
 - a. If not sung, it is recited in a manner conducive to meditation on the Word of God. It is proclaimed by a person other than the person who proclaimed the first reading (i.e. second Lector or third person).
 - b. The Psalm is sung or recited by the psalmist or cantor at the ambo.
 - c. The refrain of the Psalm is always sung or read **twice** at the beginning and once between each verse. This gives the community an opportunity to respond.

4. A period of silence is observed by all following each reading and the homily.

5. **The Gospel Acclamation** must be sung, since it is meant to accompany the procession to the ambo (it is lead by a cantor as distinct from the priest). During the singing all stand and the following actions take place:
 - a. If incense is used, the priest puts some into the censer, then with hands joined he bows before the altar and says silently "Almighty God, cleanse my heart..." (This is a private prayer and is said in such a way that the people cannot hear it. It is said during the singing of the acclamation, not after.)
 - b. If a deacon or priest (other than the presider) proclaims the Gospel, he goes to the priest to receive a blessing.
 - c. The use of incense and lighted candles to accompany the **Gospel procession** is encouraged, especially on more solemn feasts. (If the Book of Gospels is on the altar, the priest takes it and goes to the ambo. The servers, carrying the censer and candles, walk ahead of him.)
 - d. If there is no procession or no singing of the acclamation, the priest goes to the ambo and begins the Gospel. (If not sung the Gospel acclamation may be omitted.)

6. At the ambo the minister opens the book and says (or sings): "The Lord be with you." Then he says (or sings): "A reading from...", making the sign of the cross with his thumb on the book and on his forehead, mouth and breast. (*GIRM #95*)
 - a. If incense is used, he then incenses the book.
 - b. After the acclamation of the people, he proclaims the Gospel.

- c. At the end he says or sings (while raising the book high) "The Gospel..."
 - d. The Alleluia might be sung as a response to the minister's proclamation "The Gospel..." at the conclusion of the Gospel. This is reserved for more solemn feasts, or the Christmas or Easter seasons.
 - e. After the people's response he kisses the book, saying **silently**: "May the words of the Gospel wipe away our sins." (This is another private prayer.)
7. All scripture is proclaimed from the ambo.
8. On Sundays and Holy Days of Obligation there is to be a **homily** at every Mass.
- a. A homily is recommended on all other days as well, especially in the liturgical seasons of Advent, Christmas, Lent and Easter.
 - b. The homily should be an exposition of the Scripture Readings, or some other text from the liturgy of the day (something from the liturgical season or other issues might be used).
 - c. The homily is part of the liturgy, therefore, a sign of the cross at the beginning or the end of the homily is not to be made.
9. The **Apostles Creed or Nicene Creed** is to be recited or sung by the assembly on Sundays and solemn feasts. It may also be used at any other festive celebration. The creed may also be in question/answer form (Easter Vigil). It is omitted when a liturgical rite follows immediately after the homily (e.g. Baptism).
10. It is desirable that the **General Intercessions (prayers of the faithful)** be included in all Masses celebrated with a congregation. (*GIRM* #69)
- a. On special occasions some of the intentions may be concerned more explicitly with that particular celebration (i.e. confirmations, marriages, funerals, etc.).
 - b. The General Intercessions are spoken by the deacon, or another lay person, (or sung by the cantor) being introduced and concluded by the priest.
 - c. The priest's introduction is not a prayer to God, but rather a statement to the assembly, inviting them to join in a brief, silent prayer for the intentions which will be proposed.
 - d. As a general rule the sequence of intentions is to be: 1) for the needs of the Church; 2) for public authorities and the salvation

of the world; 3) for those oppressed by any need; 4) for the local community. (*GIRM* #46)

- e. A common response "Lord hear our prayer" works more effectively than a response that changes every week.
- f. Intentions are intercession and not thanksgiving (the Eucharistic Prayer is our time for giving thanks).
- g. Intentions which arise from the worshipping community and speak of their needs are better than those which come from missalettes or other books.
- h. Intentions are invitations to prayer, statements addressed to the assembly inviting them to pray for specific topics of concern.
- i. The priest concludes the prayer of the faithful with a prayer addressed to the Father through Jesus. The Hail Mary is not prayed at the conclusion of the intercessions.

D. **The Liturgy of the Eucharist** is arranged so that its several parts correspond with the words and actions of Christ: take - preparation of the altar and gifts; bless - eucharistic prayer; break - fraction rite; and give - Communion rite. Within this framework, the eucharistic prayer and Communion rite are the most important.

1. After the general intercessions, the presentation song may begin.
 - a. The taking of collection begins at this time.
 - b. Altar servers, or other ministers dress the altar (altar cloth, etc.), (candles, flowers or other decorations are not to be on the altar, but may be near the altar).
 - c. Altar servers place the corporal, purificator, chalice and sacramentary on the altar.
2. The gifts are: **bread, wine, monetary collection and other gifts for the poor or for the Church**. Water, candles, chalices, etc., are not to be brought in the procession.
3. It is fitting that the faithful's participation be expressed by having them present the gifts. This is an opportunity for more of the Assembly to participate, therefore, people can be chosen to participate who are not serving in another ministry at the celebration.
 - a. The faithful's offerings are received by the priest (assisted by the servers) at the altar. The bishop may receive the gifts at the chair or at the altar. It is preferable to receive the gifts at the altar rather than at the entrance to the sanctuary. The latter gives the impression that the assembly may not enter the sanctuary.

- b. The **collection** is presented (in a dignified container) in the procession with the other gifts. It is received by the priest and placed in full view of the assembly.
 - c. If there is no procession with the gifts, the priest begins the prayers immediately after the altar is prepared.
4. Some of the priest's prayers during the preparation of the gifts may be said aloud; some are to be recited quietly. Even prayers said aloud are not to be as prominent as the Eucharistic Prayer.
- a. If the singing of the hymn continues beyond the time that the gifts are presented, then all prayers are said quietly and the people do not respond.
 - b. The priest, standing at the altar, takes the paten with the bread and, holding it slightly raised above the altar, says: "Blessed are you, Lord, God of all creation..." The people respond: "Blessed be God forever".
 - c. As a server presents the cruets, the priest pours wine and a little water into one chalice, saying the prayer "By the mystery of this water and wine..." in a silent voice. If a large amount of wine is needed the decanter is placed on the altar and some wine is poured into one chalice only. The rest will be poured into the cups during the breaking of the bread. Water is mixed only with the wine in the chalice.
 - d. The priest takes the chalice, raises it a little with both hands, and says: "Blessed are you, Lord, God of all creation..." The people respond: "Blessed be God..."
 - e. The priest bows and silently says the prayer "Lord God, we ask you to receive..."
 - f. If incense is used, he incenses the gifts and the altar. A minister incenses the priest and the congregation.
 - g. The priest washes his hands and says silently the prayer: "Lord, wash away my iniquity..."
 - h. The singing of a hymn should not extend beyond the washing of the hands. If the hymn continues beyond this time the priest remains at the altar.
 - i. The priest faces the people, he extends and then joins his hands, saying "Pray brothers and sisters..." After the people's response, he says the prayer over the gifts with hands outstretched. At the end the people make the acclamation "Amen".

5. The **Eucharistic Prayer** is the climax to the entire celebration.
 - a. The structure of this prayer is based upon the alternation of the priest's prayer and acclamations by the entire assembly.
 - b. The acclamations are: Holy, Holy; Memorial Acclamation; the Great Amen. The Holy, Holy, and the Memorial Acclamation are acclaimed by priest and people together. All acclamations preferably are to be sung. See music guidelines for further information on these acclamations.
 - c. The Doxology, that is, "through him, with him, in him...", is the conclusion of the presidential prayer and is said or sung by the priest alone.
 - d. Since the eucharistic prayers were composed with the idea that they be proclaimed by one person, care needs to be taken that the unity is considered during concelebrated liturgies (i.e. priest simply steps aside so others can come forward, or priest says the entire prayer).

E. **COMMUNION RITE**

1. Since the Eucharist is also a Paschal meal, it implies that all who are rightly disposed heed the Lord's command to receive His Body and Blood
 - a. Eucharistic ministers may enter the sanctuary after the Great Amen and before the Our Father begins.
 - b. Although this might cause a slight delay in the celebration, it helps to clarify that the Communion rite, as separate from the Eucharistic Prayer, is about to begin.
 - c. All are standing in the sanctuary before the Our Father begins, and no one is moving during the Prayer.
 - d. If the ministers do not enter the sanctuary after the Great Amen, they enter the sanctuary at the end of the greeting of peace.
2. The **Sign of Peace** is exchanged with those people nearest - in front, back, and on either side. It is not necessary for ministers to move from the sanctuary.

3. **The breaking of bread** takes place during the Lamb of God. (This action should not take place at any other time in the liturgy, e.g., during the Eucharistic Prayer at the words of institution.)
 - a. The purpose of breaking bread is to convey the meaning that through Communion, though we are many in number, we become one body because we eat the one Bread of Life, who is Christ. To better convey this meaning, recently baked bread (see II B 11, a and b above) might be used for Eucharist or a portion of the large host may be offered to the ministers and/or some others of the faithful. (*GIRM* #283)
 - b. The hosts given to the faithful are to be consecrated at that eucharistic celebration. (*GIRM* #56h) If additional hosts are unexpectedly needed the eucharistic minister goes to the tabernacle.
 - c. The prayer said when a portion of the host is placed in the chalice "May this mingling..." is said silently.

4. **Communion**

- a. After the priest (and concelebrants) receives Communion, the eucharistic ministers, altar servers, and all present in the sanctuary then receive.
- b. Communion directly from the cup is the only form of sharing that adequately meets the prescription of the Lord: "Take this, all of you, and drink from it..." (See Appendix for document on Communion from the Cup from the Episcopal Commission for Liturgy, CCCB.)
 - (1) For this reason communion directly from the cup is in every way to be encouraged. (*GIRM* #240)
 - (2) Communion from the cup by intinction, is permitted only when the minister places the intincted host on the tongue of the recipient. (*GIRM* #246) "Among the ways of distribution of the cup, drinking from the chalice itself has pre-eminence." (*Instruction on the extension of the Faculty to Distribute Communion Under Both Kinds*)
 - (3) The practice of intinction where the individual communicant takes the host and then dips it into the blood of Christ is not permitted in liturgical law. (*Communion for the Cup: A Report of the Episcopal Commission for Liturgy, CCCB 1996*)
- c. Eucharistic ministers receive the ciboria and cups from the priest. These are not to be taken from the altar by the minister.

- d. Singing accompanies the action of receiving Communion and the communion song should begin as the priest receives. Time for silence after Communion is called for. (*GIRM #56j*)
- e. The communion procession is not a time for blessing. A blessing is given to all members of the assembly at the end of the liturgy.
- f. If a young child is present with a parent at communion, some sign of recognition may be given (e.g. tracing the sign of the cross on the forehead as a reminder of baptism).
- g. As members of the assembly approach the priest or eucharistic minister to receive communion they are not to genuflect prior to receiving communion.
- h. Eucharistic ministers to the sick are to be given the eucharistic bread, with an audible mandate, after the assembly has finished receiving Communion. (e.g., The ministers come to the altar and receive the hosts in their pyx. The priest then commissions them with these or similar words: "Go now and share the Eucharist with our sick brothers and sisters". The ministers may then leave the church or simply return to their seats and leave after the final blessing.) (see eucharistic ministers guidelines).
- i. It is preferable that the purification of the vessels takes place at the credence table **after Mass**. Servers remove the vessels from the altar. The priest returns to his chair to lead the people in silent prayer.

5. **Dismissal Rite**

- a. Any announcements **are best** made either before Mass or after the post-communion prayer before the assembly is dismissed.
- b. On certain days and occasions a more solemn form of blessing or prayer over the people precedes the regular blessing.
- c. The priest dismisses the people and they respond "Thanks be to God".
- d. If another liturgical service follows the Eucharist (e.g., final commendation and farewell at funerals), the concluding rites (greeting, blessing, and dismissal) are omitted.
- e. As the procession prepares to leave, the priest kisses the altar. All make the proper reverence upon leaving the sanctuary (see III, B, 3).

IV. OTHER CONSIDERATIONS

- A. If the rite of the blessing and sprinkling with holy water is used, it replaces the usual penitential rite at any Sunday Eucharist.
- B. The appropriate use of **singing** is essential to good celebrations (a set of guidelines for music will cover this area in detail). The following is a general order of importance for singing:
 - 1. Acclamations (Gospel Acclamation, Holy, Holy, Proclamation of Faith, Great Amen)
 - 2. Psalm
 - 3. Hymns for processions (entrance, Communion, presentation of the gifts, recessional)
 - 4. Litanies (Lord have mercy, Lamb of God)
- C. Meaningful **silence** is an element in celebration which must be given its due place; for example, after the invitation of the penitential rite, before the collect prayer, after readings and the homily, and after Communion.
- D. The Eucharist is made up of **signs, symbols, actions, words** and **song**.
 - 1. Undue emphasis on the words of the Eucharist through the use of worship aids is to be discouraged. These are intended for personal preparation prior to participation at the eucharistic liturgy.
 - 2. The signs and symbols of the Eucharist should be abundant and clear.
 - a. Lots of water used for Baptism
 - b. Plenty of wine for communion under both forms
 - c. Gestures for prayer which speak clearly
 - 3. All are to be encouraged to pay careful attention during the celebration.
 - a. Listening carefully (instead of reading along) to the readings
 - b. Listening to (rather than reading) the prayers of the Eucharist
 - c. All (including the priest) taking part in the singing
 - d. Watching the actions taking place (processions, gestures, etc.) – e.g., At funerals, turning to the back of the church for the opening prayers

E Inclusive Language

1. Avoids masculine terms when speaking of men and women in general.
 - a. "Christ died to save all" is inclusive.
 - b. "Christ died to save all men" is discriminatory or exclusive.

2. There is a growing sensitivity to avoid language that seems to exclude any portion of the assembly.
 - a. Suggested changes for collects and prefaces are given where applicable in the notes for Sundays and seasons in the Ordo: CCCB.
 - b. Priests are encouraged to use inclusive language at other times (homilies, etc.). (*To Speak as a Christian Community, 1989, CCCB*).

RESOURCES

1. *General Instructions on the Roman Missal*
2. *The Sacramentary*
3. *Ceremonial of Bishops* (Collegeville: The Liturgical Press, 1989)
4. *Our Place of Worship* - CCCB, Ottawa, 1999
5. *Youth at Worship* - CCCB, Ottawa, 1999
6. *National Bulletin on Liturgy* - CCCB – Ottawa
7. *Introduction to the Lectionary for Mass* - (Sunday Lectionary: CCCB)
8. *Preparing for Liturgy* series:

Preparing the Eucharistic Table

Preparing Sunday without the Eucharist

Preparing the Table of the Word

Preparing and Evaluating Liturgy

Preparing the Liturgical Year 1: Sunday and the Paschal Triduum

Preparing the Liturgical Year 2: Lent-Easter and Advent-Christmas

Preparing to Celebrate in Schools

Preparing the Rites of Initiation

Preparing the Environment for Worship

Preparing to Celebrate with Children

Preparing to Celebrate with Youth

Preparing Morning and Evening

Prayer Preparing Music for Celebration

EUCCHARISTIC MINISTERS

PASTORAL GUIDELINES: Pastoral Teams

I. INTRODUCTION

The ministry of eucharistic ministers (extraordinary ministers of Holy Communion) has made a positive contribution to the celebration of Eucharist and the pastoral care of sick and shut-ins. Due to the confusion which is sometimes created when a new priest arrives in a parish or when a visiting priest is presiding at Eucharist, it is helpful to have the following guidelines. It is also desirable to have consistency of practice throughout the Diocese.

II. SELECTION

- A. The eucharistic ministers. (male and female) chosen are to be mature Roman Catholics, persons of character who have by their actual Christian living shown that they have taken their faith seriously. They are persons who manifest a deep devotion for the Eucharist. The following are suggestions of how a parish might proceed in nominating persons for this ministry:
1. Nominations might be made by the entire parish community, or parish council.
 2. Nominations can be reviewed by the liturgy committee, or parish team, knowing that the final decision rests with the pastor.
 3. Young adults (over 16) might be considered for this ministry if they meet the above criteria.
 4. It is not appropriate for an individual to serve in more than one ministry at the same liturgy. (*General Instruction of the Roman Missal #5*)
- B. Since the pastor installs the ministers, it would be helpful for him to know them.

III. FORMATION

- A. Formation for ministry takes time and is an opportunity for adult faith development.
- B. A program of three or four sessions is helpful for all entering into any liturgical ministry.
 - 1. These sessions might be given by the pastor, some member of the parish team (catechetical director, or pastoral assistant), a member of the Archdiocesan Liturgical Commission, diocesan liturgical resource person, or some member of the parish who has served in the ministry for a number of years.
 - 2. Resources for these sessions are available from the Diocesan Pastoral Services or the Canadian Conference of Catholic Bishops National Liturgy Office (613-241-9461).
 - 3. One formation session yearly for all involved in this ministry is also helpful.
- C. The following topics should be covered.
 - 1. Baptism, the call of all Christians to enter into a relationship with God through the Church.
 - 2. Ministry, the call of all Christians to join with Jesus in his mission to bring all humankind into one people under the Father's love.
 - 3. Eucharist as sacrifice, sacrament, meal and memorial, as well as an appreciation of historical developments.
 - 4. Practicing the procedures, for sharing Communion (Eucharistic Bread and Wine) with the assembly and for taking Communion to the sick and shut-ins.

IV. COMMISSIONING

- A. After the completion of the period of formation, persons are called forth in a community celebration (Sunday Eucharist, weekday Eucharist, or Liturgy of the Word outside Eucharist) to be commissioned as eucharistic ministers.
- B. A recommended period of service in this ministry is four years. Renewal of this period of commitment may be made upon mutual agreement of the individual and the parish community. Each parish may adapt this period of service based on their experience and pastoral needs.
 - 1. This enables individuals to terminate their ministries with comfort when personal reasons may so dictate.
 - 2. It opens the door for others to participate in this ministry.
 - 3. People tend to be more faithful when duties accepted will be completed within a specific time frame.
 - 4. This gives people an opportunity to offer their services in other ministries (a person should serve in only one ministry at a time).
- C. The pastor or his designate officiates at the commissioning.
- D. The Rite of Commissioning can be found in the appendix of these guidelines or in the following:
 - 1. *A Book of Blessings*, Ottawa: CCCB Publications Service, pp 86-88.
 - 2. *National Bulletin on Liturgy*, Ottawa: CCCB Publications Service, vol. 66, pp 302-303.
 - 3. *The Rites: Volume II*, New York: Pueblo Publishing Company, pp 165-169.

V. CLOTHING

Eucharistic ministers dress in a way that expresses the respect and dignity proper to the Eucharist and the eucharistic assembly. There is no distinctive garb for eucharistic ministers.

VI. HYGIENE

- A. Clean hands and fingernails are required on the part of all ministers. This is especially true for those who share Communion.
- B. In the instructions for the eucharistic celebration, no provision is made for eucharistic ministers to engage in a washing of hands.
 - 1. When the priest washes his fingers or hands during the preparation of the gifts, he performs a ritual gesture rooted in the Jewish tradition and specific to the one who prays on behalf of the community, reflecting the need for interior holiness and openness to the power of the Spirit "Lord, wash away my iniquity...".
 - 2. The priest washes his hands before the eucharistic prayer, not for the sake of cleanliness but as a presidential act of ritual purification before proclaiming the Church's prayer of offering.
- C. If necessary, a washing of hands may take place prior to the beginning of the celebration. This would be done in the sacristy using hot water and soap.

VII. PROCEDURES AT MASS

- A. At least 10 minutes before the liturgy begins, the eucharistic ministers make their presence known to the priest and/or liturgical co-ordinator.
 - 1. The eucharistic ministers make sure that all details concerning their ministry are in order.
 - a. Ciboria filled with eucharistic bread.
 - b. Decanters of wine.
 - c. Sufficient cups for distribution of wine (two cups to one ciborium). One purificator for each cup, etc.
 - 2. Eucharistic ministers then join their family and friends in the assembly (preferably, they sit close to an aisle and near the sanctuary in order to readily approach the altar at the appropriate time).

- B. After the "Amen" of the Doxology of the Eucharistic Prayer, ("through him, with him, in him...") the ministers may come to their designated places in the sanctuary.
1. Ministers move without delay to the sanctuary.
 2. Walk reverently. Do not genuflect. (*GIRM #233*)
 3. All should be standing in place before the Our Father begins. No one should be moving during this prayer.
 4. If the ministers do not enter the sanctuary after the Great Amen, they enter the sanctuary at the end of the greeting of peace.
- C. During the "Lamb of God" several actions take place.
1. The eucharistic ministers bring additional containers for the eucharistic bread and wine from the credence table to the altar.
 2. Our Church has always taught that Communion is to be received from the bread and wine presented and consecrated at that particular eucharistic celebration. (*GIRM #56h*) The Eucharist is reserved in the tabernacle for Viaticum, Communion to the sick, and adoration.
- D. After the priest receives Communion, the eucharistic ministers, altar servers, and others present in the sanctuary receive. The church encourages all to receive Communion under the forms of bread and wine. (*GIRM #240*)
- E. Eucharistic ministers receive the ciboria with the eucharistic bread and the cups of consecrated wine from the priest or deacon. These should not be taken from the altar by the minister.
- F. Sharing the eucharistic bread
1. The eucharistic minister holds the eucharistic bread for the communicant to see and says, "The Body of Christ."
 2. When the communicant responds "Amen", the eucharistic bread is placed in the communicant's hand or on the tongue.
 3. Eye contact is important.

4. If a host/bread is accidentally dropped: pick it up, and put it on the corporal or on the paten which are on the altar, after which the presiding priest will deal with it.
5. If a young child is present with a parent at communion, some sign of recognition may be given (e.g. tracing the sign of the cross on the forehead as a reminder of baptism).

G. Sharing the Cup

1. Two cups are located at an appropriate distance from each ciborium.
2. Extend the cup toward the communicant and say, "The Blood of Christ" (eye contact is important).
3. The communicant takes the cup from the minister, drinks from it, and returns it to the minister.
4. The minister wipes the rim of the cup with the purificator and then turns it slightly so that the next person will drink from a different position on the rim. It is also best if the purificator is opened.
5. The minister can offer assistance to the young and elderly in drinking from the cup.
6. Communion from the cup by intinction, is permitted only when the minister places the intincted host on the tongue of the recipient. (GIRM #246) "Among the ways of distribution of the cup, drinking from the chalice itself has pre-eminence." (*Instruction on the extension of the Faculty to Distribute Communion Under Both Kinds*) The practice of intinction where the individual communicant takes the host and then dips it into the blood of Christ is not permitted in liturgical law. (*Communion for the Cup: A Report of the Episcopal Commission for Liturgy, CCCB 1996*)
7. In case the consecrated wine is spilled: the minister uses the purificator to absorb it. Extra purificators should always be readily available on the credence table.

- H. The following procedures are suggested if the minister requires additional eucharistic bread:
1. Additional eucharistic bread may be obtained from the minister closest to you.
 2. If only a few hosts are needed then it is acceptable to break the eucharistic bread in two.
 3. Leave the line and go to the tabernacle.
- I. When the cup is emptied:
1. Refill the cup from the decanter on the altar.
 2. If empty, return the cup to the credence table, cover it with a purificator and return to your place in the assembly.
 3. Never continue serving an empty cup.
- J. After sharing Communion to a given line of communicants, each minister checks to see if another minister requires assistance. If required, the minister takes a position close to the other minister and assists in the sharing of Communion.
- K. When eucharistic ministers have finished sharing Communion they take the remaining eucharistic bread to the tabernacle and then return to their place in the assembly.
1. If no eucharistic bread remains after sharing Communion, the empty ciborium or plate is taken to the credence table, and the minister returns to his/her place in the assembly.
 2. If the ministers detect noticeable particles remaining on their fingers after the sharing of Communion, these may be cleansed by using a purificator.
- L. When ministers of the cup have finished sharing, they take the cup to the credence table, cover the cup with a purificator and then return to their place in the assembly.

- M. The priest brings his ciborium to the altar and from it gives eucharistic bread to those who will take Communion to the sick.
 - 1. They come forward and receive the eucharistic bread in their pyx.
 - 2. They receive a mandate from the priest in these or similar words "Go now and share communion with our sick brothers and sisters".
 - 3. They may be dismissed then or wait until the final blessing.
- N. One minister takes the last ciborium to the tabernacle and combines the contents of several ciboria together, if necessary.
- O. All empty ciboria are taken to the credence table by a eucharistic minister or altar server.
- P. It is strongly suggested that the purification of the vessels takes place after the celebration of Eucharist. If the vessels are to be purified during the celebration, it takes place at the credence table, rather than at the altar.
 - 1. The eucharistic ministers assist with the purification of the vessels.
 - 2. The priest returns to the chair after sharing Communion and leads the assembly in silent prayer and reflection.

VIII. MINISTRY TO THE SICK

- A. "Pastors should see that an opportunity to receive the Eucharist is given to the sick and aged." (Holy *Communion and Worship of the Eucharist Outside Mass* #14)
 - 1. Those prevented from being present at the community's celebration because of sickness or infirmity have a right to be nourished with Communion.
 - 2. In this they realize that they are united with the Lord's sacrifice and with the community itself.
 - 3. This is an important aspect of the ministry of eucharistic ministers.

- B. The ordinary rite for Communion to the Sick (books available through Publications Services of the CCCB) includes the following:
1. Introductory and Penitential Rite
 2. Liturgy of the Word (usually rather short)
 3. Holy Communion
 - a. Our Father
 - b. Communion
 4. Concluding Rite

RESOURCES

1. *General Instruction of the Roman Missal*
2. *Preparing for Liturgy* series – Novalis
 - Preparing the Eucharistic Table*
 - Preparing Sunday without the Eucharist*
 - Preparing the Table of the Word*
 - Preparing and Evaluating Liturgy*
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 - Preparing to Celebrate with Children*
 - Preparing to Celebrate with Youth*
 - Preparing Morning and Evening Prayer*
 - Preparing Music for Celebration*
3. *Ceremonial of Bishops*
4. *National Bulletin on Liturgy – CCCB*
5. *Video Guide for Ministers of Communion LTP*
6. *Celebrate* periodical by Novalis

APPENDIX

RITE OF COMMISSIONING

EUCCHARISTIC MINISTERS

- A. **During Mass:** In the homily the priest first explains the reason for this ministry and then presents to the people those chosen to serve as eucharistic ministers, using these or similar words:

Dear friends in Christ,

Our brothers and sisters (N. and N.) are to be entrusted with sharing the Eucharist, with taking Communion to the sick, and with giving it as Viaticum to the dying.

The priest pauses, and then addresses the candidates:

In this ministry, you must be examples of Christian living in faith and conduct; you must strive to grow in holiness through this sacrament of unity and love. Remember that, though many, we are one body because we share the one bread and one cup.

As ministers of Holy communion be, therefore, especially observant of the Lord's command to love your neighbor. For when He gave His body as food to His disciples, He said to them: "This is my commandment, that you should love one another as I have loved you."

After the address the candidates stand before the priest, who asks them these questions::

Are you resolved to undertake the office of sharing the Body and Blood of the Lord with your brothers and sisters, and so serve to build up the Church?

R. I am.

Are you resolved to share the Holy Eucharist with the utmost care and reverence?

R. I am.

All stand. The candidates kneel and the priest invites the faithful to pray:

Dear friends in Christ,

Let us pray with confidence to the Father; let us ask Him to bestow His blessings on our brothers and sisters, chosen to be ministers of the Eucharist.

Pause for silent prayer. The priest continues:

Merciful Father,
creator and guide of your family,
bless + our brothers and sisters (N. and N.).
May they faithfully share the Bread of Life
and cup of salvation
with your people.
Strengthened by this sacrament, may they come at last
to the banquet of heaven.
We ask this through Christ our Lord,
who lives forever and ever.

R. Amen.

The General Intercessions should include an intention for the newly-commissioned ministers.

In the procession of the presentation of gifts, the newly-commissioned ministers carry the vessels with the bread and wine, and at Communion receive the Eucharist under both forms.

- B. **Outside Mass** When the people are assembled, an appropriate song is sung. The priest greets the people. There normally follows a short liturgy of the Word. The readings and chants are taken, either in whole or in part, from the liturgy of the day or from those given in the rite (see *Rites: Volume II*).

The rite continues as above.

EUCCHARISTIC MINISTERS

PASTORAL GUIDELINES: Individual Eucharistic Ministers

I. INTRODUCTION

The ministry of eucharistic ministers (extraordinary ministers of Holy Communion) has made a positive contribution to the celebration of Eucharist and the pastoral care of sick and shut-ins. Due to the confusion which is sometimes created when a new priest arrives in a parish or when a visiting priest is presiding at Eucharist, it is helpful to have the following guidelines. It is also desirable to have consistency of practice throughout the Diocese.

II. CLOTHING

Eucharistic ministers dress in a way that expresses the respect and dignity proper to the Eucharist and the eucharistic assembly. There is no distinctive garb for eucharistic ministers.

III. HYGIENE

- A. Clean hands and fingernails are required on the part of all ministers. This is especially true for those who share Communion.
- B. In the instructions for the eucharistic celebration, no provision is made for eucharistic ministers to engage in a washing of hands.
 - 1. When the priest washes his fingers or hands during the preparation of the gifts, he performs a ritual gesture rooted in the Jewish tradition and specific to the one who prays on behalf of the community, reflecting the need for interior holiness and openness to the power of the Spirit "Lord, wash away my iniquity...".
 - 2. The priest washes his hands before the eucharistic prayer, not for the sake of cleanliness but as a presidential act of ritual purification before proclaiming the Church's prayer of offering.

- C. If necessary, a washing of hands may take place prior to the beginning of the celebration. This would be done in the sacristy using hot water and soap.

IV. PROCEDURES AT MASS

- A. At least 10 minutes before the liturgy begins, the eucharistic ministers make their presence known to the priest and/or liturgical co-ordinator.
 - 1. The eucharistic ministers make sure that all details concerning their ministry are in order.
 - a. Ciboria filled with eucharistic bread.
 - b. Decanters of wine.
 - c. Sufficient cups for distribution of wine (two cups to one ciborium). One purificator for each cup, etc.
 - 2. Eucharistic ministers then join their family and friends in the assembly (preferably, they sit close to an aisle and near the sanctuary in order to readily approach the altar at the appropriate time).
- B. After the "Amen" of the Doxology of the Eucharistic Prayer, ("through him, with him, in him...") the ministers may come to their designated places in the sanctuary.
 - 1. Ministers move without delay to the sanctuary.
 - 2. Walk reverently. Do not genuflect. (*GIRM* #233)
 - 3. All should be standing in place before the Our Father begins. No one should be moving during this prayer.
 - 4. If the ministers do not enter the sanctuary after the Great Amen, they enter the sanctuary at the end of the greeting of peace.
- C. During the "Lamb of God" several actions take place.
 - 1. The eucharistic ministers bring additional containers for the eucharistic bread and wine from the credence table to the altar.

2. Our Church has always taught that Communion is to be received from the bread and wine presented and consecrated at that particular eucharistic celebration. (*GIRM* #56h) The Eucharist is reserved in the tabernacle for Viaticum, Communion to the sick, and adoration.
- D. After the priest receives Communion, the eucharistic ministers, altar servers, and others present in the sanctuary receive. The church encourages all to receive Communion under the forms of bread and wine. (*GIRM* #240)
- E. Eucharistic ministers receive the ciboria with the eucharistic bread and the cups of consecrated wine from the priest or deacon. These should not be taken from the altar by the minister.
- F. Sharing the eucharistic bread
1. The eucharistic minister holds the eucharistic bread for the communicant to see and says, "The Body of Christ".
 2. When the communicant responds "Amen", the eucharistic bread is placed in the communicant's hand or on the tongue.
 3. Eye contact is important.
 4. If a host/bread is accidentally dropped: pick it up, and put it on the corporal or on the paten which are on the altar, after which the presiding priest will deal with it.
 5. If a young child is present with a parent at communion, some sign of recognition may be given (e.g. tracing the sign of the cross on the forehead as a reminder of baptism).
- G. Sharing the Cup
1. Two cups are located at an appropriate distance from each ciborium.
 2. Extend the cup toward the communicant and say, "The Blood of Christ" (eye contact is important).
 3. The communicant takes the cup from the minister, drinks from it, and returns it to the minister.

4. The minister wipes the rim of the cup with the purificator and then turns it slightly so that the next person will drink from a different position on the rim. It is also best if the purificator is opened.
 5. The minister can offer assistance to the young and elderly in drinking from the cup.
 6. Communion from the cup by intinction, is permitted only when the minister places the intincted host on the tongue of the recipient. (*GIRM* #246) "Among the ways of distribution of the cup, drinking from the chalice itself has pre-eminence." (*Instruction on the extension of the Faculty to Distribute Communion Under Both Kinds*) The practice of intinction where the individual communicant takes the host and then dips it into the blood of Christ is not permitted in liturgical law. (*Communion for the Cup: A Report of the Episcopal Commission for Liturgy, CCCB* 1996)
 7. In case the consecrated wine is spilled: the minister uses the purificator to absorb it. Extra purificators should always be readily available on the credence table.
- H. The following procedures are suggested if the minister requires additional eucharistic bread:
1. Additional eucharistic bread may be obtained from the minister closest to you.
 2. If only a few hosts are needed then it is acceptable to break the eucharistic bread in two.
 3. Leave the line and go to the tabernacle.
- I. When the cup is emptied
1. Refill the cup from the decanter on the altar.
 2. If empty, return the cup to the credence table, cover it with a purificator and return to your place in the assembly.
 3. Never continue serving an empty cup.

- J. After sharing Communion to a given line of communicants, each minister checks to see if another minister requires assistance. If required, the minister takes a position close to the other minister and assists in the sharing of Communion.
- K. When eucharistic ministers have finished sharing Communion they take the remaining eucharistic bread to the tabernacle and then return to their place in the assembly.
1. If no eucharistic bread remains after sharing Communion, the empty ciborium or plate is taken to the credence table, and the minister returns to his/her place in the assembly.
 2. If the ministers detect noticeable particles remaining on their fingers after the sharing of Communion, these may be cleansed by using a purificator.
- L. When ministers of the cup have finished sharing, they take the cup to the credence table, cover the cup with a purificator and then return to their place in the assembly.
- M. The priest brings his ciborium to the altar and from it gives eucharistic bread to those who will take Communion to the sick.
1. They come forward and receive the eucharistic bread in their pyx.
 2. They receive a mandate from the priest in these or similar words "Go now and share communion with our sick brothers and sisters".
 3. They may be dismissed then or wait until the final blessing.
- N. One minister takes the last ciborium to the tabernacle and combines the contents of several ciboria together, if necessary.
- O. All empty ciboria are taken to the credence table by a eucharistic minister or altar server.
- P. It is strongly suggested that the purification of the vessels takes place after the celebration of Eucharist. If the vessels are to be purified during the celebration, it takes place at the credence table, rather than at the altar.
1. The eucharistic ministers assist with the purification of the vessels.

2. The priest returns to the chair after sharing Communion and leads the assembly in silent prayer and reflection.

V. MINISTRY TO THE SICK

- A. "Pastors should see that an opportunity to receive the Eucharist is given to the sick and aged." (*Holy Communion and Worship of the Eucharist Outside Mass #14*)
 1. Those prevented from being present at the community's celebration because of sickness or infirmity have a right to be nourished with Communion.
 2. In this they realize that they are united with the Lord's sacrifice and with the community itself.
 3. This is an important aspect of the ministry of eucharistic ministers.
- B. The ordinary rite for Communion to the Sick (books available through Publications Services of the CCCB) includes the following:
 1. Introductory and Penitential Rite
 2. Liturgy of the Word (usually rather short)
 3. Holy Communion
 - a. Our Father
 - b. Communion
 4. Concluding Rite

RESOURCES

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 - Preparing Music for Celebration*
3. *Ceremonial of Bishops*
4. *National Bulletin on Liturgy* – CCCB
5. *Video Guide for Ministers of Communion LTP*
6. *Celebrate* periodical by Novalis

LECTORS

PASTORAL GUIDELINES: Pastoral Teams

I. INTRODUCTION

The ministry of lector in dioceses has made a positive contribution to the proclamation of God's Word in the celebration of Eucharist, sacraments, and other liturgies. The following guidelines are presented with the intention that each parish continually improve the quality of proclamation in the midst of God's people.

II. SELECTION

A. Lectors (male and female) chosen should be mature Roman Catholics, persons of character who have by their actual Christian living shown that they have taken their faith seriously. The following are suggestions of how a parish might proceed in nominating persons for this ministry.

1. Nominations might be made by the entire parish community, or Parish Council.
2. Persons might volunteer to be nominated.
3. Nominations may be reviewed by the Liturgy Committee, or Parish Team, knowing that the final decision rests with the pastor.
 - a. Lectors are required to possess a certain poise and ease in standing before a group and reading in public
 - b. They should possess a love of Scripture and a profound faith in the presence of God in the Word.
 - c. They need the ability to proclaim the Word.
 - d. It is not appropriate for an individual to serve in more than one ministry at the same liturgy. (*General Instructions of the Roman Missal #5*)

B. Since the pastor commissions the ministers (see appendix), it would be helpful for him to know them.

III. FORMATION

- A. Formation for ministry takes time and is an opportunity for adult faith development.
- B. A program of three or four sessions is helpful for all entering into any liturgical ministry.
 - 1. These sessions might be given by the pastor, some member of the parish team (catechetical director, or pastoral assistant), a member of the Archdiocesan Liturgical Commission, diocesan liturgical resource person, or some member of the parish who has served in the ministry for a number of years.
 - 2. Resources for these sessions are available from the Diocesan Pastoral Services or the Canadian Conference of Catholic Bishops National Liturgy Office.
- C. The following topics are suggestions of what might be covered in formation sessions.
 - 1. Baptism, the call of all Christians to enter into a relationship with God and with the Church.
 - 2. Ministry, the call of all Christians to join with Jesus in his mission to bring all humankind into one people under the Father's love.
 - 3. Praying Scripture is the primary mode of preparation for the lector.
 - 4. Introduction to Scripture can be a basic session giving an overview of Scripture. Lectors should be encouraged to continue their formation by taking courses which may be offered in Scripture.
 - 5. Practise proclaiming the Word in the presence of others. Learning techniques of operating and adjusting the microphone, projecting the voice, and reading with understanding.

IV. COMMISSIONING

- A. After the completion of the period of formation, persons are called forth in a community celebration (Sunday Eucharist, weekday Eucharist, or liturgy of the Word outside Eucharist) to be commissioned as lectors.

- B. The recommended period in this ministry is four years. Renewal of this period of commitment may be made upon mutual agreement of the individual and the parish community. (Each parish may adapt this period of service based on their experience and pastoral needs.)
 - 1. This enables individuals to terminate their ministry with comfort when personal reasons may so dictate.
 - 2. It opens the door for others to participate in this ministry.
 - 3. People tend to be more faithful when duties accepted will be completed within a specific time frame.
 - 4. This gives people an opportunity to offer their services in other ministries (a person should serve in only one ministry at a time).
 - 5. Since this ministry requires a great deal of growth and skill on the part of the individual, ongoing formation (at least once a year) should also be provided.

- C. The pastor officiates at the commissioning. A rite for this can be found in the appendix of these guidelines or in the following:
 - 1. *A Book of Blessings*, Ottawa: CCCB Publications Service.
 - 2. *National Bulletin on Liturgy*, Ottawa: CCCB Publications Service, Vol. 56, pp 298-299.

V. CLOTHING

Lectors dress in a way that expresses the respect and dignity proper to the Liturgy of the Word within the Eucharist and the eucharistic assembly. There is no distinctive garb for lectors.

VI. PREPARATION

- A. Prepare for Sunday by reading and reflecting prayerfully on the Scriptures at home. Group preparation by lectors is a commendable practice. (see appendix for resources)
 - 1. It is best to prepare several times during the week.
 - 2. Find the passage in the Bible so that the section before and after the passage may be read, to get a deeper sense of the meaning.
 - 3. Study editions of the Sunday Lectionary (available from CCCB Publications Service, 90 Parent Avenue, Ottawa KIN 7B1) are superior to worship aids for preparation since the readings are printed as they appear in the Lectionary.

- B. Read the passage several times aloud to others.
 - 1. Ask them if they can clearly understand what you are reading.
 - 2. Share with them what it means to you and have them share their understanding.

- C. Go to the church and read into the microphone.
 - 1. Check the volume number on the microphone, so in case it squeals, you will know how to turn it down.
 - 2. Never tap the microphone to see if it is on; this is very distracting for those who are preparing to listen to the Word of God.
 - 3. Practice opening the book so this can be executed with the microphone on and still be done quietly.
 - 4. Reading in an empty church is different than reading in a church full of people because the bodies and clothing absorb some of the sound.

VII. PROCEDURES AT EUCHARIST

A. Before the Eucharist

1. Lectors arrive at least fifteen minutes before the liturgy begins and make their presence known to the priest and/or liturgical co-ordinator.
2. Make sure the microphone is on and adjusted to your height.
3. Find the passage in the Lectionary and note the page and number. Mark the page with the ribbon.

B. Entrance Procession

1. Carry the Lectionary (or Book of Gospels) high enough so the book can be seen.
2. When the lector reaches the entrance to the sanctuary, he/she pauses at the foot of the altar, making a slight head bow, and goes directly to the ambo.
3. If the second lector also enters in procession, that person enters after the acolytes and before the Book.
4. If the Book of Gospels is carried in procession it is placed on the altar, the Lectionary having been placed on the ambo before the celebration began.
5. If the Lectionary is carried in procession, it is placed on the ambo and remains closed. The lector may wait at the ambo for the priest to reverence the altar before taking a seat. (lectors should be seated in the assembly, or if necessary in the sanctuary).

C. Liturgy of the Word

1. Make sure the priest has completed the Opening Prayer before approaching the ambo for the reading.
 - a. Walk slowly and reverently to the ambo.
 - b. A slight bow is made to the altar if the lector must pass in front of it on the way to the ambo. (*Ceremonial of Bishops #72*)

- c. Always read the Word of God from the Lectionary and never from a worship aid. It is not appropriate to carry other papers or leaflets to the ambo.
 - d. Open the book quietly as not to cause a noise into the microphone.
 - e. Give the congregation time to settle down. Make sure all rustling and movement has ceased before beginning.
2. Look at the assembly as you begin.
 3. Read slowly. It takes time for one's voice to carry. Nervousness causes one to read faster. Reading too slowly can also cause the meaning to be lost.
 4. Eye Contact with the community is important.
 - a. Do it in such a way that the meaning is not lost.
 - b. Endings of sentences or paragraphs are usually the best place to look up.
 5. After the proclamation is completed, pause slightly before saying, "The Word of the Lord.".
 - a. It is not necessary to raise the book as you say "The Word of the Lord". This limits the reading to only the book whereas your proclamation, and your very person are also the word of God.
 - b. A ten to fifteen second period of silence follows the reading. This silence is observed by all. Standing at the ambo during this time shows that the lector is involved in the silence.
 - c. Silence is an important aspect of the liturgy, especially after hearing the Word of God.
 - d. A short pause allows God's Word to penetrate the hearts of those assembled.
 6. If at all possible, it is best that the Responsorial Psalm be sung. (*GIRM #36; Introduction to Lectionary #20*)
 - a. The psalm is normally sung by a cantor at the ambo.
 - b. The refrain of the psalm is always sung or read twice at the beginning and once between each verse. This gives the community an opportunity to respond.

- c. The psalm leader says or sings the antiphon with the people, but does not overpower them with his/her voice.
 - d. If the psalm is read, it is proclaimed by a person other than the person who proclaimed the first reading (i.e. second lector or even a third person).
 - e. If not sung, the psalm is recited in a manner conducive to meditation on the Word of God.
 - f. A slight pause follows the responsorial psalm before the second reading begins.
7. The second reading is proclaimed by the second lector in the same manner as the first was proclaimed. A silence follows the proclamation.
8. The Gospel Acclamation is meant to accompany the procession, therefore, if it is not sung, it may be omitted.
- a. The congregation stands for the Gospel Acclamation when the music begins.
 - b. Avoid saying, "Please stand for the Gospel".
9. Never lay the Lectionary on the floor or slip it onto the altar.
10. Following the Creed, the person reading the General Intercessions (Prayers of the Faithful) moves to a lectern as the priest begins the invitation to prayer.
11. As a rule the sequence of the intercessions is:
- a. for the needs of the Church;
 - b. for public authorities and the salvation of the world;
 - c. for those oppressed by any need;
 - d. for the local community.
12. Some general rules for composing intercessions:
- a. A common response such as "Lord hear our prayer" works more effectively than a response that changes every week. The response may change with the liturgical season.
 - b. Intentions are prayers of petition and not thanksgiving. The Eucharistic Prayer is our time for giving thanks.
 - c. Intentions which arise from the worshipping community and speak

of their needs (e.g., for the unemployed) are better than those which come from commercial resources.

- d. Intentions are to be expressed in inclusive language.
- e. Intentions need to be short, to the point, and general rather than specific.
- f. Intentions related to special events (opening and closing of school, weddings, funerals, parish events, etc.) may be included.

D. Closing Procession

1. The book may or may not be carried in the closing procession.
2. If carried in procession, the lector carries the book with dignity in the same manner as in the entrance procession.

RESOURCES

1. *General Instruction of the Roman Missal*
2. *Lectionary for Mass: Introduction*
3. *Ceremonial of Bishops*
4. *National Bulletin of Liturgy*
5. *Preparing the Table of the Word* (Novalis)
6. *Lector's Workbook*
7. *Celebrate* (Novalis)

These resources are available from: CCCB; Canterbury Book Store; Saint Paul University Book Store

APPENDIX

RITE OF COMMISSIONING

LECTORS

- A. During Mass: In the homily the priest explains the reason for this ministry and then presents to the people those chosen to serve as lectors, using these or similar words:

Let those who are to be commissioned for the ministry of lector come forward.

The priest pauses, and then addresses the candidates:

God our Father revealed the mystery of salvation to us and brought it to completion through his Son Jesus Christ. After proclaiming all that the Father had done, Christ entrusted the Church with the task of preaching the Gospel to every creature.

As lectors of the Word of God, you are to help with this task. You are accepting an important office within the people of God and are especially commissioned to serve the faith, which is grounded in the Word of God.

It will be your responsibility to proclaim that Word in the liturgical assembly. When you proclaim God's words to others, see that you are ready to accept it yourselves in obedience to the Holy Spirit. Meditate on God's Word often, so that you will grow daily in God's love and by your way of life show forth to the world our Saviour Jesus Christ.

The priest invites the faithful to pray:

Blessed are you, Lord, God,
creator of the universe and Father of all:
you have called us to serve you and praise you in
the family of your Church.

Look with mercy on these men and women
who are prepared to proclaim your Word
and lead your people closer to your teaching.
Bless + them, and purify their hearts this day

so that they may always live what they proclaim.
deepen the faith and love of your Church,
and bring us to share in your unending joy in heaven.

We praise you and thank you, Father,
in the name of Jesus your Son
and in the love of your Holy Spirit,
God of glory for ever and ever.

R. AMEN.

The priest presents the lectionary used in Sunday worship to each of the candidates (this also might be a presentation of the study edition of the lectionary):

N.,
this is the word of God.
Be worthy of the message you proclaim
among the people that God has called God's own,
and build up the body of Christ.

The Lector answers: **AMEN.**

The General Intercessions include an intention for the new lectors.

- B. Outside Mass: When the people are assembled, an appropriate song is sung. The priest greets the people. There normally follows a short liturgy of the Word.

Suggested Readings: Old Testament - Deu. 6:3-9; Deu. 30:10-14;
Isaiah 55:10-11; Nehemiah 8:1-4a, 5-6, 8-10. New Testament - 1 Cor. 2:1-5; 2
Tim. 3:14-17; 2 Tim. 4:1-5; Hebrews 4:12-13; 1 Jn. 1:1-4. Responsorial Psalms -
18, 118, 147. Gospel - Mt 5:14-19; Mk 1:35-39; Lk 4:16-21; Lk 24:44-48; Jn
7:14-18.

The rite continues as above.

LECTORS

PASTORAL GUIDELINES: Individual Lectors

I. INTRODUCTION

The ministry of lector in dioceses has made a positive contribution to the proclamation of God's Word in the celebration of Eucharist, sacraments, and other liturgies. The following guidelines are presented with the intention that each parish continually improve the quality of proclamation in the midst of God's people.

II. CLOTHING

Lectors dress in a way that expresses the respect and dignity proper to the Liturgy of the Word within the Eucharist and the eucharistic assembly. There is no distinctive garb for lectors.

III. PREPARATION

- A. Prepare for Sunday by reading and reflecting prayerfully on the Scriptures at home. Group preparation by lectors is a commendable practice. (see appendix for resources)
 - 1. It is best to prepare several times during the week.
 - 2. Find the passage in the Bible so that the section before and after the passage may be read, to get a deeper sense of the meaning.
 - 3. Study editions of the Sunday Lectionary (available from CCCB Publications Service, 90 Parent Avenue, Ottawa K1N 7131) are superior to worship aids for preparation since the readings are printed as they appear in the Lectionary.
- B. Read the passage several times aloud to others.
 - 1. Ask them if they can clearly understand what you are reading.

2. Share with them what it means to you and have them share their understanding.
- C. Go to the church and read into the microphone.
1. Check the volume number on the microphone, so in case it squeals, you will know how to turn it down.
 2. Never tap the microphone to see if it is on; this is very distracting for those who are preparing to listen to the Word of God.
 3. Practice opening the book so this can be executed with the microphone on and still be done quietly.
 4. Reading in an empty church is different than reading in a church full of people because the bodies and clothing absorb some of the sound.

IV. PROCEDURES AT EUCHARIST

A. Before the Eucharist

1. Lectors arrive at least fifteen minutes before the liturgy begins and make their presence known to the priest and/or liturgical co-ordinator.
2. Make sure the microphone is on and adjusted to your height.
3. Find the passage in the Lectionary and note the page and number. Mark the page with the ribbon.

B. Entrance Procession

1. Carry the Lectionary (or Book of Gospels) high enough so the book can be seen.
2. When the lector reaches the entrance to the sanctuary, he/she pauses at the foot of the altar, making a slight head bow, and goes directly to the ambo.
3. If the second lector also enters in procession, that person enters after the acolytes and before the Book.

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1. Make sure the priest has completed the Opening Prayer before approaching the ambo for the reading.
 - a. Walk slowly and reverently to the ambo.
 - b. A slight bow is made to the altar if the lector must pass in front of it on the way to the ambo. (*Ceremonial of Bishops #72*)
 - c. Always read the Word of God from the Lectionary and never from a worship aid. It is not appropriate to carry other papers or leaflets to the ambo.
 - d. Open the book quietly as not to cause a noise into the microphone.
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- a. The psalm is normally sung by a cantor at the ambo.
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12. Some general rules for composing intercessions:
 - a. A common response such as "Lord hear our prayer" works more effectively than a response that changes every week. The response may change with the liturgical season.
 - b. Intentions are prayers of petition and not thanksgiving. The Eucharistic Prayer is our time for giving thanks.
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MUSIC

PASTORAL GUIDELINES

I. INTRODUCTION

"The faithful who gather together to await the Lord's coming are instructed by the Apostle Paul to sing psalms, hymns, and inspired songs. Song is the sign of the heart's joy." (*General Instruction of the Roman Missal #19*) Great importance should be attached to the use of singing at Eucharist and it is referred to in many of the documents of Vatican II. Since New Testament times, music and singing have been a means whereby Christians express their unity with Christ and with one another. We express the unity of our minds and hearts when we offer praise to God in song.

The purpose of these guidelines is to provide practical help to musicians, pastors, and liturgy committees in planning and celebrating Sunday Eucharist and other parish liturgies.

II. GENERAL NOTES

- A. Music adds delight to prayer, fosters oneness of spirit and invests the rites with greater solemnity.
- B. Liturgy is prayer, therefore the music we use must be prayerful, leading us to praise and prayer.
- C. "The celebration of the Eucharist is the action of the whole Church," (*GIRM #5*) therefore, the song of the whole assembly must have first place in importance. All music ministers as well as presider and other ministers, are part of the assembly and must work to support and uplift the song and worship of the assembly.
 - 1. The music used should be within the competence of most of the worshippers (vocal range as well as ease in singing).
 - 2. Music, chosen with care, serves to build faith, as well as express it.
 - 3. The general make-up of the total community must be considered when planning music.

- D. Music reflects the beauty, harmony, glory, and perfection of God. Music ministers must strive for excellence and use music which reflects the beauty of God.
- E. Ideally, parish communities provide training and resources for the improvement and education of music ministers.
 - 1. Workshops for choir members and musicians.
 - 2. Private lessons for organists and guitarists.
 - 3. Workshops for cantors and leaders of song.
 - 4. Courses are available nationally:
 - in Ottawa: Saint Paul University, Summer Institute in Pastoral Liturgy
 - in Ontario: through The Ontario Liturgical Conference Summer School for Liturgical Musicians
 - in Edmonton: Newman College.

III. MUSIC MINISTERS

- A. In the liturgy, musicians are minister-servants of the whole assembly. Their role is subservient to the worship of the community, and should help all the people to give God greater praise.
 - 1. Music ministers help intensify the spirit of prayer and worship of the assembly. This is a ministry of enabling and not of performing.
 - 2. Those involved in the ministry need to be persons who believe and pray. Their public worship and music flows from their deep faith, daily lives, and personal prayer.
 - 3. They must be people of prayer who are able to use their music at the service of the people of God.
 - 4. They must be seen visibly praying with the assembly, listening to the scriptures, and taking part in all aspects of the liturgy.
 - 5. They must ensure that the presider is part of the planning.

B. Choirs

1. The choir is first of all a part of the community.
2. Its first task is to help the community to participate more fully in its worship.
3. Its second responsibility is to add to the beauty of the celebration by singing in union with the movement of the liturgical action.
4. Choirs are to be diligently promoted, provided that the whole assembly is able to contribute their active participation, which is rightly theirs. (*Constitution on the Sacred Liturgy # 114*)

C. Cantors

1. The person who sings the responsorial psalm and the verse of the gospel acclamation is called a cantor.
 - a. The psalm is normally sung at the ambo.
 - b. The gospel acclamation is usually led from a place other than the ambo.
2. The cantor might also act as leader of song throughout the liturgy although it is better that this be a different individual.
3. Cantors are persons able to sing the text and melody well and in a pleasing voice, with an ability to encourage the people to join.
4. They need to be people who pray, who reflect on the meaning of the scriptures and the texts sung in the liturgy, and try to live the spirit of the liturgy in daily life.

D. Leaders of Song

1. Leaders of song are persons who act alone, or are supported by choir; their primary task is to encourage the participation of the entire assembly.
2. The above qualities of a cantor apply to the leader of song.

3. Leaders of song need to be individuals who can stimulate the involvement of all without overpowering vocally or with hand gestures. Care needs to be exercised when using microphones
4. They need to be persons who are comfortable with the assembly and have a good relationship with them.

E. Instrumentalists

1. Serve the musical expression of prayer by accompanying the congregation, cantor and choir.
2. When accompanying the choir or community, the instruments should support the singing but not obscure the words being sung.
3. When a priest or minister is proclaiming a text, instruments are usually silent.
4. Instrumental music without singing may be used at various times in the liturgy: before the Entrance Procession, during the Preparation of the Gifts, during or after the Recessional.
5. At times, silence is desirable: after readings, after the homily, and perhaps after communion.

F. Location

1. Musicians are a part of the assembly of the faithful and their location within the church should clearly reflect this.
 - a. A location near the front will facilitate congregational singing.
 - b. A distant or separated loft is discouraged.
 - c. A position behind the assembly is also discouraged.
 - d. If the loft is the only alternative for the choir (no possibility of moving the organ console), then great effort must be made to include the assembly in the singing: use a song leader at the front at all times.
2. The vocalists and instrumentalists need to be located in the same area so they can function as an ensemble.

3. The organ, or other instruments, are placed in such a way that they can sustain the singing of the choir and congregation and be heard with ease when they are played alone.
 - a. In some buildings, a position too far from the congregation causes a time lag which tends to make the singing drag.
 - b. A location near the front pews will facilitate congregational singing.
4. The musicians should be facing at least part of the assembly and the sanctuary.
5. The musicians should be located so as to receive communion without inconvenience.
6. Hymn numbers should be clearly posted for the assembly.

G. Dress

Since the choir and musicians are part of the assembly, they need not be set apart through the use of special garments (e.g. robes).

H. Music

1. Hymn books should be provided for both the assembly and the choir members.
 - a. A sufficient number of books need to be provided so that each individual of the assembly has access to a book.
 - b. Hymn numbers need to be clearly posted.
2. Published music is protected by copyright laws. Music used by both assembly and choir must comply with the law. This is a moral and justice issue. Illegal photocopying deprives composers and others of just income.
3. The following are illegal without express permission from the copyright holders:
 - a. Photocopies of choir music or words for use by the assembly.
 - b. Parish hymn books which have been compiled and printed without permission of copyright holders.

- c. Programs for one time use (wedding, or funeral programs). .
Permission for such use may be obtained from the publishing companies for a fee.
 - d. Use of overheads without a license
4. Parishes interested in obtaining further information concerning the use of copyrighted material may contact the Music publishing companies (GIA: [www.giamusic.com], 1-800-GIA-1358, or 708-496-3800; New Dawn Music: [www.ocp.org/newdawn.html], [liturgy@ocp.org], or 1-800-243-3296).
 5. Parishes need to budget sufficient money for the purchase of music to be used by the choir. Lack of money from the parish often drives choir directors to the photocopy machine, instead of ordering music. It is the responsibility of the parish to ensure adequate funding for music resources and copyright licenses.

IV. PREPARATION

- A. Music serves the expression of faith.
 1. As sacred song is united to words, it forms a necessary or integral part of the solemn liturgy.
 - a. It must serve and never dominate;
 - b. assists the assembled believers to express and share the gift of faith that is within them, nourishes and strengthens their interior commitment of faith;
 - c. heightens the texts so they speak more fully and effectively;
 - d. imparts a quality of joy and enthusiasm;
 - e. imparts a sense of unity to the assembly;
 - f. sets the appropriate tone for the particular celebration.
 2. Music unveils a dimension of meaning and feeling, beyond the words themselves.
 - a. Prayer is not simply verbal, but also includes "the heart".
 - b. Liturgy involves the whole person and the feeling dimension is expressed through music and the other arts (dance, art, etc.).

- B. Determining the value of a given musical element in liturgical celebration includes a threefold judgment. (*Music in Catholic Worship*, revised edition, NCCB, Washington 1983).

1. The musical judgment

- a. Is the music technically, aesthetically, and expressively good?
- b. To use poor music is to cheapen the liturgy.
- c. Musicians who do not feel capable to make such judgments concerning music might consult a neighbouring musician.
- d. Although all liturgical music should be good, not all good music is suitable to the liturgy.

2. The liturgical judgment

- a. The nature of the liturgy itself helps to determine what kind of music is called for, what parts are to be preferred for singing, and who is to sing them.
- b. Music ministers must always be growing in their understanding of the liturgy in order that their service be rooted in the Eucharistic liturgy itself.
- c. The choice of sung parts, the balance between them, and the style of the musical setting used should reflect the relative importance of the parts of the Eucharist (or other service) and the nature of each part.
- d. A more detailed examination of the parts of the Eucharist will be covered in section VI of these guidelines.

3. The pastoral judgment

- a. Ideally this judgment is made in consultation with the planning team or committee.
- b. Does the music in the celebration enable these people to express their faith, in this place, in this age, in this culture?
- c. All means must be used to promote singing by the entire assembly.
- d. The pastoral judgment is aided by a sensitivity to the cultural and social characteristics of the people who make up the congregation: their age, culture, and education.

C. Immediate preparation

1. **Scripture**

- a. When music ministers are preparing music for the celebration of Sunday Eucharist, or other parish liturgy, they begin by reading and prayerfully reflecting on the scripture readings of the day.
- b. The Word of God is what calls forth our praise and thanksgiving at the Eucharist.
- c. A prayerful reflection and sharing by several members of the music ministry is recommended before choosing music for a given celebration.

2. **Liturgical Season** (Advent, Christmas, Lent, Easter)

- a. The spirit of the liturgical season should be considered and studied.
- b. This spirit is contained in the readings and liturgical texts (prayers and prefaces) of the Sundays of the season.
- c. All Sundays of a season are best considered together rather than one week at a time. Liturgical seasons ideally are planned as a whole.
- d. A common hymn to express the meaning of the season, or a common psalm is helpful for the assembly to sense the unity of the season. (see VI, B, 2, e)

3. **Co-ordination**

- a. Co-ordination with the Liturgy Committee and presider of the liturgy are important.
- b. It should be clear, before the celebration begins what parts are going to be sung.
- c. The presider should have a list of hymns and a hymn book at the presidential chair for his full participation (altar servers also need books).
- d. A sample sheet of music options can be found in the appendix of these guidelines.

4. **Before the liturgy**
 - a. Arrive at least fifteen minutes before the celebration begins to make sure that all details concerning the ministry are in order (hymn numbers posted, hymn books out, microphones set up, sheet of music options given to the presider, etc.).
 - b. If there is any music which needs to be rehearsed with the assembly, this can be done about 5 minutes before the celebration begins and is usually followed by a period of silence.

V. **TIMES FOR MUSIC AT EUCHARIST**

- A. Some parts of the Sunday liturgy are more important than others. Music ministers encourage the assembly to sing the parts that belong to them.
- B. People's parts - The following parts belong to the people and they always participate in them. The most important are marked with an * and are normally sung at every Sunday Eucharist.

1. **Introductory Rites**

- a. *Entrance song
- b. Lord Have Mercy
- c. Gloria

2. **Liturgy of the Word**

- a. *Responsorial Psalm
- b. *Gospel Acclamation
- c. Intercessions

3. **Liturgy of the Eucharist**

- a. *Holy, Holy
- b. *Memorial Acclamation
- c. *Great Amen (at the conclusion of "through him, with him, in him..")
- d. Lord's Prayer and concluding doxology
- e. Lamb of God
- f. *Communion processional song

g. Hymn of praise after Communion

C. **Other elements** - Other times when the choir or people may sing include the other processions:

1. Presentation of the gifts
2. Recessional

VI. PARTS OF THE LITURGY

A. **Introductory Rites** - The purpose of these rites is to help the assembled people become a worshipping community and to prepare them for listening to God's Word and celebrating the Eucharist. (*GIRM #24*) It is important to sing during these rites, but it is not desirable to sing all or even most of them.

1. **Prelude** - An instrumental prelude before the entrance song may help set the tone for the celebration.
2. ***The Entrance Song** is of first importance in the Introductory Rites. The entrance song:
 - a. Opens the celebration, creates a sense of unity among the people, directs their thoughts to the sacred mystery being celebrated, and accompanies the entrance procession. (*GIRM #25*)
 - b. Reflects the spirit of the Sunday, the liturgical season, or the feast of the day.
 - c. May be a hymn or a psalm with a refrain.
 - d. Accompanies the procession, and continues at least until the presider arrives at the chair. It should be long enough to create the sense of unity described above. It does not have to end as soon as the presider is at the chair. This is especially important in small churches where the procession does not take much time. It is important to respect the integrity of the text.
 - e. Every effort must be made to allow the congregation to have an active role in the Entrance Song.
3. The "**Lord Have Mercy**" may be sung at the conclusion of the Penitential Rite.

4. The rite of Blessing and Sprinkling may replace the Penitential Rite and have a hymn or acclamation to accompany it. This is especially appropriate during the Easter season or on Sundays with baptisms
5. **Gloria** is a hymn of praise used on Sundays (outside Lent and Advent), solemnities, feasts, and solemn local celebrations.
 - a. It may be begun by priest, cantor, choir, or the entire assembly.
 - b. The preference is for congregational participation.

B. Liturgy of the Word - Music within this part of the liturgy encourages the people of God to listen to the Word with faith, and to make a generous response to God.

1. A period of silent reflection follows the readings.
2. *The Responsorial Psalm is a reflection on the first reading and by its nature is intended to be sung.
 - a. The cantor sings the refrain from the ambo, and the congregation repeats it. The refrain is always sung twice at the beginning.
 - b. The cantor sings the verses of the psalm; if necessary several individuals, or even the entire choir may sing these.
 - c. The congregation sings the refrain after each verse.
 - d. The refrain may be sung even when the psalm is recited by the lector.
 - e. In order to help communities to sing the responsorial psalm, a common or seasonal psalm or refrain may be used. The alternative text should be similar in meaning to that of the appointed psalm of the day.
 - f. Non-biblical texts, psalm paraphrases, or other hymns as alternatives to the appointed responsorial psalm are not to be used.
3. The **Sequence** is a hymn that is intended to be sung. It is used on Easter Sunday and Pentecost Sunday after the second reading. It may be used on the solemnity of the body and blood of Christ. If not sung, it is omitted.
4. *The **Gospel Acclamation** is a joyful shout of praise, a song of welcome to Christ the Lord, who speaks to us in the Gospel.
 - a. The music minister determines the length of the silence following the second reading.

- b. Alleluia is for singing, not for saying. If not sung, it may be omitted.
 - c. The cantor or choir sings the alleluia.
 - d. All repeat it.
 - e. The cantor or choir sings the verse.
 - f. All repeat the alleluia.
 - g. The alleluia might also be sung as a response to the minister's proclamation "the Gospel..." at the conclusion of the Gospel. In this case it would be better for the priest or deacon to sing his phrase. Doing this is best reserved for more solemn feasts or the Easter season.
 - h. During Lent, the alleluia is not sung: God's people are seeking conversion, and will be ready to sing this cry of joy with renewed meaning during the Easter Vigil. The alleluia is replaced by lenten acclamations which are sung in the manner above.
5. The **Profession of Faith** or **Creed** is usually spoken. If sung, it is usually done by all, or by the choir and congregation alternating.
6. **The General Intercessions** may be sung by the deacon, cantor, lector, or other person. The congregation answers each intention with a common response, or may pray in silence. To encourage participation, the response should remain the same every week but it may vary by liturgical season.
- C. **Liturgy of the Eucharist** - Guided by the Word of God in the readings and homily, the church gives thanks in memory of Jesus, the Word-made-flesh. His thanksgiving, offered through his death and resurrection, becomes ours as we obey His command: "Do this in memory of me".
- 1. **Preparation of the Altar and Gifts** - This part of the liturgy is of minor importance. The music used at this time should not overpower the more important parts - liturgy of the Word, the liturgy of the Eucharist. It is helpful to vary the way music is used. Some suggestions follow.
 - 2. **Procession with the gifts**
 - a. One of the following might be chosen:
 - Choir and people alternate in singing
 - Cantor and people alternate
 - Singing by the people

- Singing by the choir
 - Instrumental music
 - b. The hymn should reflect Sunday, the season, or the feast, or be a hymn of praise.
 - c. Since the act of offering takes place within the Eucharistic prayer, hymns during the preparation of the altar and gifts should not express the theme of offering.
 - d. Music is intended to accompany the procession and may begin while the procession is being organized or during the collection. The music should continue at least until the gifts are placed upon the altar, and can continue until, but not beyond the time when the presider washes his hands, unless the altar, gifts and assembly are being incensed.
 - e. When there is music, the presider says the prayers of preparation silently.
 - f. A second hymn begun after the gifts are placed on the altar is not appropriate. This puts too much emphasis on this minor rite of the liturgy.
 - g. Music, silence, and vocal response to the two prayers of preparation provide an opportunity for variety from week to week.
3. The **Eucharistic Prayer** is the centre and high point of the Eucharist. It is proclaimed by the presider alone. The people participate by listening, by singing, and by silent offering.
- a. *Among the parts that should be sung, the Preface dialogue, Holy, Holy, proclamation of Faith, and the Great Amen have first importance. For this reason, it is preferable to sing them even at Masses when no other music is used.
 - b. These acclamations belong to the whole community. Music for them should be selected with care to ensure that the people always have the opportunity to sing them.
 - c. To enhance the unity of the Eucharistic prayer, it is best if the acclamations are composed as a single setting (e.g. *Mass of Creation* - M. Haugen). The doxology ("through him, with him, in him...") is sung or said by the presider alone, with the congregation giving assent by singing the Great Amen.

4. **Communion Rite** By our prayers and actions, we prepare to share in Christ's banquet.

- a. The **Lord's Prayer** belongs to the whole community and, if sung, only music familiar to the people should be used.
- b. The Eucharistic liturgy does not provide for a hymn during the **Sign of Peace**. A hymn detracts from the action which is taking place - offering the peace of Christ to our brothers and sisters.
- c. The **Lamb of God** accompanies the breaking of the bread and preparation of the cups. It begins after the sign of peace. It may be sung by all, or by the choir or cantor, with the people responding.

It is repeated as many times as necessary to accompany the action taking place.(e.g. more invocations if real bread is being broken)

- d. ***Communion Song** - music is intended to accompany the communion procession and begins while the priest receives communion. (*GIRM # 119; 56i*). It may include:

- congregational singing
- choir or cantor, with the congregation singing a refrain - choir alone, singing suitable psalms, or hymns.

Music should be selected and sung so that it enriches the assembly's sense of community. (*GIRM # 56i*) Sung texts may express unity of all present in the Lord, the social implications of the Eucharist, praise, or thanksgiving. They may reflect the feast, the season, or the gospel of the day. Hymns to Mary are not appropriate at this time. Hymns, songs or psalms with a simple refrain are the easiest for the assembly so they need not carry hymnals.

- e. **After communion** - a period of silent prayer, or a hymn, psalm, or other song of praise may be sung by all. (*GIRM # 56j*)

5. **Concluding Rite**

- a. While recessional music is not required, it is usually preferred to a silent recessional.
- b. Music may take the following forms: - hymn or psalm by the congregation
 - choral singing
 - instrumental music

VII. OTHER NOTES

A. Singing the entire song

1. Ordinarily a hymn is sung in full.
2. When for some reason a shorter version is used, care should be taken that the omission of verses does not cause the hymn to seem incomplete by tampering with the integrity of the text.

B. Solo Singing

1. Some ministers (priest, deacon, or cantor) sing alone, but only when the congregation is going to take part by singing a response, refrain, or acclamation.
2. Sung solos which do not permit the congregation to participate do not enhance the liturgy. Weddings and funerals can be especially problematic in this regard. Occasionally, a solo before the liturgy begins may be used (e.g. before Midnight Mass at Christmas).
3. A knowledge and sensitivity of the structure of the liturgy is vitally important for all who serve as music ministers in any celebration of Eucharist or other sacraments.
 - a. Music ministers should avail themselves of education in liturgy as well as music.
 - b. Workshops can be arranged by using competent musicians and liturgists.

C. Texts

1. Sacred song is closely bound to the text and forms an integral part of the Liturgy.
2. Of primary importance are the texts of the Eucharist in liturgy itself.
3. Other texts of hymns sung in worship are to be in accord with Catholic teaching, and should be taken mainly from Scripture.

4. Music and words used in liturgies should lead the community to a greater love for God and God's People.
5. The *Catholic Book of Worship* is the national hymnal for Canada and its use is encouraged.

D. Inclusive Language

1. Avoid masculine terms when speaking of men and women in general.
 - a. "Christ died to save all" is inclusive.
 - b. "Christ died to save all men" is discriminatory or exclusive.
2. There is a growing sensitivity to avoid language that seems to exclude any portion of the assembly.
3. *CatholiYc Book of Worship III* uses inclusive language in regards to people.

APPENDIX I

Annotated Bibliography- Resources for the Parish Musician

1. *Constitution on the Sacred Liturgy* (Liturgical Press, Collegeville, 1963) Also found in The Liturgy Documents- A Parish Resource. 3rd Ed. Chicago: Liturgy Training Publications, 1991 -the foundational document for the liturgical changes of Vatican Two.

2. *General Instruction of the Roman Missal* found in the Sacramentary or in Documents on the Liturgy 1963-1979. Conciliar, Papal, and Curial Texts, prepared by the International Commission on English in the Liturgy (ICEL) Collegeville: Liturgical Press 1982 or in *New Introductions to the Sacramentary and Lectionary*, Ottawa: Canadian Conference of Catholic Bishops,(Concacan) 1983. Revision 2001 to be published.
-these are the instructions and rubrics for the celebration of the liturgy.

3. *Music in Catholic Worship* (Washington: Bishops' Committee on the Liturgy 1972; rev. ed., 1983). See also the National Association of Pastoral Musicians Commentary on this document, 1984.

-a fine document from the United States Bishops' Liturgy Committee which gives concrete expression to the guidelines for music in the liturgy; includes the outline of the three judgements about the choice of music for the liturgy: pastoral, liturgical and musical.

4. *Milwaukee Symposia for Church Composers: A Ten-Year Report* (Washington: Pastoral Press 1992; Chicago: Liturgy Training Publications 1992).
is the report of a ten-year dialogue and observation among musicians, liturgists and composers about the nature and quality of liturgical music in the USA especially within the Roman Catholic tradition. Excellent reading for church musicians.

5. The National Association of Pastoral Musicians publishes many useful articles and books for pastoral musicians: Some of them are as follows:

i. Pastoral Music (six issues per year).

ii. Anthologies of articles previously published in Pastoral Music

Pastoral Music in Practice, ed. V.C. Funk and G. Huck (1981).

Pastoral Music in Practice: Children, Liturgy, and Music, ed. V. Funk (1990).

Pastoral Music in Practice: Celebrations: Weddings, Funerals, Liturgy of the Hours, ed. V. Funk, (1990).

Pastoral Music in Practice: Initiation and Its Seasons, ed. V. Funk, (1990).

Pastoral Music in Practice: The Pastoral Musician, ed. V.

Funk,(1990). Pastoral Music in Practice: The Singing Assembly.

ed. V. Funk, (1991). Sung Liturgy Toward 2000 A. D. ed. V. Funk, (1991).

-these are excellent anthologies with articles concerning many aspects of the liturgical musicians' craft; very good references for a parish music library.

6. Huck, Gabe. How Can I Keep From Singing? Thoughts About Liturgy for Musicians. Chicago: Liturgy Training Publications, (1989).

-fine, simple resource for musicians regarding the liturgy and how music is integral to celebration; suggested reading for all liturgical musicians.

7. National Bulletin on Liturgy. Canadian Conference of Catholic Bishops. Ottawa.

- published quarterly this Canadian review provides information and commentary about all aspects of liturgy.

8. Celebrate!. Novalis, Ottawa.

-published six times a year, this liturgy magazine provides articles about all aspects of pastoral liturgy

9. Joncas, Jan Michael. From Sacred Song to Ritual Music. (Twentieth-Century Understandings of Roman Catholic Worship Music) Collegeville: Liturgical Press, 1997.

-an in-depth study of what the church documents (and others: Milwaukee and Snowbird) say about music for worship; not for the beginner.

Appendix

Music Planning Sheet for the Sunday Eucharistic Celebration

Prelude/ or teach before Mass: _____

Gathering Hymn: _____

Lord have mercy: sung- _____ spoken _____

(or Sprinkling Rite- in Easter season and on Sundays with Baptism)

Gloria: sung _____ omitted _____

Liturgy of the Word

Responsorial psalm: _____

Gospel Acclamation: _____

Acclamation after Gospel (on feasts or in Easter season) _____

Intercessions : spoken _____ sung _____

Liturgy of the Eucharist

Preparation of the Table & Presentation of Gifts: _____

Holy Holy: _____

Memorial Acclamation: Great Amen: _____

Lamb of God: _____

Communion Procession Song: _____

Hymn/anthem/silence after Communion: _____

Recessional Hymn(option): _____