



PLANNING AND CELEBRATING THE MASS WITH YOUNG PEOPLE

Foreword by Bishop Patrick McKinney

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It is with great pleasure and hope that I commend a new resource to support the celebration of Mass with young people in the diocese of Nottingham. As we approach The Year of the Word: A God who speaks'; we find in the Mass an incredible way to explore scripture that is rooted within our rich liturgical calendar and tradition.

Creating an experience which is both accessible, engaging and firmly rooted in our rich liturgical tradition, can be difficult for us all. All those involved can be fearful of getting it wrong, and that fear can lead to a reluctance to prepare and celebrate the Mass in our schools. This resource draws upon the 'General instruction of the Roman Missal', 'Celebrating the Mass' and the 'Directory for Masses with Children'. It also calls upon the wisdom and experience of many who are working with young people everyday, and seeks to educate, empower and encourage us all to embrace planning and celebrating Mass in our schools. By outlining clearly how best we can work with and for young people, it will give us a common foundation on which to enjoy enriching and inspiring liturgical experiences.

I am very grateful to all those involved in bringing this helpful resource together, and grateful also to the many priests who have contributed and advised. For schools, it will give clear simple processes to help in the planning and preparation of a celebration that is faithful to our liturgical norms. For clergy, it will outline a consistent approach and provide confidence that celebrations of Mass will be properly and thoughtfully prepared. It will allow us all to come together as the body of Christ without pressure, worry or anxiety and help us to be free to encounter Christ in The Word and Eucharist.

In Christus Vivit Pope Francis writes: When it comes to worship and Prayer, "in many settings, young Catholics are asking for prayer opportunities and sacramental celebrations capable of speaking to their daily lives through a fresh, authentic and joyful liturgy".[118]. I commend this resource to you and ask that it is now used throughout the diocese.

+ Patrick

Rt Rev Patrick McKinney Bishop of Nottingham



Contents

Section 1 - Understanding the Mass

- Page 3 - Using this resource
- Page 4 - Music in Mass
- Page 6 - Gathering Together / The Space
- Page 7 - The Entrance Procession
- Page 8 - The Liturgy of the Word
- Page 12 - Scripture Interpretation
- Page 13 - The Prayer of the Faithful
- Page 14 - The Preparation of the gifts (Offertory)
- Page 15 - The Eucharistic Prayer
- Page 16 - The Concluding Rite



Section 2 - Using commentary in the Mass

- Page 18 - Using commentary
- Page 20 - The Gathering Rites sample texts (Encounter)
- Page 22 - The Liturgy of the Word sample texts (Discipleship)
- Page 23 - Presentation of the gifts / Blessing and dismissal sample texts (Missionary Discipleship)

Section 3 - Planning Guides

These single page guide sheets can be copied and used as reference when planning different elements of the Mass.

Section 4 - Planning Templates

These reproducible templates help with the preparation of different Mass parts.

Section 5 - Glossary of terms

Using This Resource

The Mass is an incredible way to encounter Jesus. In the breaking of bread we remember the last supper that Jesus had with his disciples just as he asked us to do. As one body of Christ we come together to place before God our hopes, fears, joys and needs. We do this in memory of him.

The Mass should be accessible to all, bringing all people to an encounter with Christ, through word, action and silence. Creating and preparing for this celebration, however, can sometimes be a daunting task and this guide is designed to help you understand not just *what* we do but *why* we do it! With practical guides, checklists and templates it can help you as a community prepare a rich and powerful celebration where everyone can actively participate.

This document is also designed to help support the clergy, who so generously give to our school communities, by ensuring that we create accessible celebrations that harmonise with the wider liturgical tradition of the Church.

This document references among others two key texts - 'Celebrating The Mass' and the 'Directory for Masses with Children'. These two documents give us the official guidance and help us to work within the guidance from the 'General Instruction of the Roman Missal'. They also give us scope to enhance and adapt elements of the liturgy specifically for young people.

Each Eucharistic celebration with children should be carefully prepared beforehand, especially with regard to the prayers, songs, readings, and intentions of the general intercessions. This should be done in discussion with the adults and with the children who will have a special ministry in these Masses. If possible, some of the children should take part in preparing and ornamenting the place of celebration and preparing the cup with the plate and the cruets. Presupposing the appropriate internal participation, such activity may also help to develop the spirit of community celebration.

- **Directory for Masses with Children (p29)**

As an art placed at the service of communal prayer, music is part of the liturgical action, drawing people together and transforming them into an assembly of worshippers. For this reason music is considered integral to worship and serves a ministerial function...

In choosing music for liturgy, consideration should be given to the music itself, the text, and the ritual function. Musical factors include the quality of composition, its ability to express the tone, content, and form of a text (for example, an acclamation or a hymn), and the ease with which it can be remembered and sung.

- Celebrating The Mass (p80)

Music can really enrich the celebration of Mass and enable all people to take part in an active way. Don't feel pressured into doing lots of singing if it is a small celebration or you are struggling for musical accompaniment. The Bishops' Conference of England Wales provides clear guidance on Music in the Liturgy (Singing the Mass 1997)

When including music it's worth noting that the hymns aren't actually the first priority when it comes to organising Music for the Mass. The order of priority is as follows:

Most Important

- Gospel Acclamation (usually Alleluia, unless it's during Lent)
- Sanctus (Holy Holy)
- Memorial Acclamation
- Great Amen

To be included next:

- Opening Hymn
- Gloria (if applicable – check Ordo)
- Psalm
- Communion processional hymn (played during but not after Communion)

To be included only if all of the above is already present:

- Penitential act
- The Preparation of the Gifts (previously known as 'Offertory')
- Agnus Dei (Lamb of God)
- Recessional/ Exit/ Final Hymn

The most important elements should **all** be included before including other music in the Mass.

What should not be sung:

The Lord's Prayer (Our Father) This was given by Jesus to everyone and should be inclusive to all so avoid singing this unless everyone present knows it and can join in with this prayer.

After Communion has taken place it is important that any Communion processional song conclude to allow for silence after Communion has taken place.

Instrumental music can be a great way of helping everyone to focus and to reflect – just as long as it doesn't distract from words and actions that might take place at the same time!

Secular (non-religious) music is not usually used during Mass. If it is used it must be in conformity with the Bible and the Church's theological teachings and should be used in a way that enhances the celebration. As the document Celebrating the Mass states: *'The music of our own day, from every culture and region, should also serve the assembly and its worship with due reverence and honour.'*

- Celebrating the Mass (p82)

Make sure you allow time for all those involved to become confident with the Mass music so that it does not become a distraction or a worry. Remember to rehearse with the accompaniment that you will have during the Mass – changing instruments or using a different backing track can cause confusion.

Before Mass make sure you have considered the following points:

- Check your musicians are available for the Mass and that they know which pieces of music they need to prepare for
- Time for musicians/ congregation to practise the Mass music
- Space for the musicians during Mass (including chairs, music stands, microphones, CD players etc)
- Check that the sheet music is suitable for the instruments being played e.g. chords for guitars, sheet music for woodwind/ brass/ stringed instruments in the correct key
- Check that the words and verses that the musicians have match those printed in the order of service/ showing on the PowerPoint to avoid any confusion
- Be prepared with some music that can be played via CD/ a laptop whilst people gather for Mass/ when the musicians go up to Communion

Music is an important part of the liturgy, but so too is silence. Make sure that space and time is left for silent reflection.

Don't forget to enjoy the music during Mass! As St Augustine says: 'Whoever sings well prays twice over'.

Who should be involved?

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

- **Directory for Masses with Children (p22)**

The Atmosphere

Try to ensure that candles are lit before anyone comes into the space for Mass and encourage people to come in quietly by playing music so that they understand the change in atmosphere for the celebration of Mass. It is worth reflecting that Mass will not always take place in a church. It is vital that any space used feels different and important. Art, decoration, lighting, and colour can all be used to create a space for worship.

Introduction

An introduction to Mass may be led by the young people, or by a member of staff before the celebration begins. The purpose of the introduction is to welcome those who have gathered and to set the tone and theme of the Mass.

The beginning of Mass is also a good time to begin any commentary that has been prepared - particularly if it is a particular feast or memorial. The Introduction can come before the opening hymn or, after the priest has begun the celebration with the sign of the cross. It is important that you check with your celebrant what is appropriate for your particular celebration of Mass.

The aim of the introduction is:

'that the faithful coming together take on the form of a community and prepare themselves to listen properly to God's word and to celebrate the Eucharist worthily.'

- **Directory for Masses with Children (p40)**

The Introduction should:

- Welcome the congregation and any special guests
- Introduce those (students) who have prepared the Mass
- Introduce the theme of the Mass e.g. the Liturgical Season, the feast day of a particular Saint, the intentions of the Mass etc.
- Prepare the congregation to take part in the Mass as a community

The Introduction could include commentary to:

- Explain why specific readings have been chosen/ why they relate to the theme of the Mass
- Ask the congregation to reflect upon and focus on a particular intention during the Mass

The Introduction is also a good opportunity to bring up any objects/ symbols that may help the congregation to reflect upon the theme of the Mass for example: young people's work, symbols to represent the theme of the Mass or religious icons. This could be done by creating a prayer focus at the front of the celebration during the introduction or by pointing out and explaining the objects/ symbols that have already been prepared before the Mass began. Care must be taken that this doesn't distract from the altar, or that the altar becomes simply a backdrop for the display. A separate site is always preferable.

For example:

'We place before the altar a sleeping bag to remind us that St Vincent de Paul cared for those who were homeless and in need and we should follow his example'

Or,

'Today we will light the second candle on the Advent wreath to remind us that we are preparing to come closer to Jesus, this is also why the priest is wearing purple vestments.'



THE PENITENTIAL ACT

The Penitential Act comes at the start of Mass, just after the welcome/ introduction and the Sign of the Cross. It is there to help us prepare our hearts and minds for what we are about to participate in and receive.

The Penitential Act is part of all Masses except Ash Wednesday, February 2nd 'The Presentation of the Lord', Masses with Baptisms, the Easter Vigil and usually Palm Sunday.

The Penitential Act always begins and ends with words from the priest. Some of the prayers or statements within can be led/written by those taking part in the celebration of Mass.

There are three different forms that the Penitential Rite can take.

1. The 'I confess to Almighty God...' prayer
2. A prayer led by the priest
3. Three statements about Jesus' love and mercy followed by the responses: 'Lord have mercy, Christ have mercy, Lord have mercy' (also referred to in Greek as Kyrie Eleison).

A pause should be left between each prayer and the response to allow everyone to reflect on that prayer.

It is possible for young people to write and lead a Penitential Act in the third form (statements followed by: Lord Have Mercy... etc).

This will usually take the form of three statements written about Jesus and his love and mercy. Guidance for this format can be found on the following page.

The priest will conclude the Penitential Act with a prayer of absolution (Forgiveness).

The readers should only return to their seats after the priest has concluded the Penitential Act.

On feast days, Sunday Masses solemnities, or other days of celebration, the Gloria will follow. The Gloria is not required for a weekday Mass but can still be included if appropriate. See the Ordo for times when the Gloria is required.

During this part of the celebration of Mass we hear readings from the Bible which is the Word of God.

A brief explanation of the background of the reading can be provided as another point of commentary before the scripture.

All reading should ideally be proclaimed from the Lectern/Ambo.

The readings should ideally be read from **the Lectionary**. If however, the text needs to be enlarged and cannot be read straight from the Lectionary then the paper that the Scripture is read from should be presented in a respectful way that acknowledges its importance as the Word of God.

The Bishops' Conference of England and Wales has approved the following translations of the Bible for use in the Liturgy:

- Jerusalem Bible
- Revised Standard Version
- New Jerusalem Bible
- New Revised Standard Version
- Good News – may be used for Masses with Children

The Lectionary for Masses with Children is also a valuable source for liturgical use.

Before choosing readings for a celebration of Mass, **check the Ordo for guidance**. On Sundays or when there is a solemnity or saint's feast day then specific readings may be required in which case you will need to refer to a missal or to websites such as www.universalis.com (remembering to change the settings to the Nottingham Diocesan Calendar so that celebrations specific to our Diocese are included).

It's important for the 'active and conscious participation' of those gathered the scripture be appropriate.

"If all the readings assigned to the day seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the Lectionary for Mass or directly from the Bible, but taking into account the liturgical seasons..."

If, because of the limited capacity of the children, it seems necessary to omit one or other verse of a biblical reading, this should be done cautiously and in such a way 'that the meaning of the text or the intent and, as it were, style of the Scriptures are not distorted.'"

- Celebrating the Mass (p43)

If you do need to make changes to the readings for the day, make sure to involve and inform the Celebrant who will be celebrating with you.

The readings follow this format:

First Reading

- This reading is present for all celebrations of Mass.
- This can be from the Hebrew Bible (Old Testament) or (on weekdays) from an Apostle in the New Testament (this includes all books of the New Testament apart from: The Gospels or the Acts of the Apostles or the revelation to John – Acts must however be used during the Easter Season)
- The book of the Bible is introduced at the beginning of the reading (see the Scripture Introductions guidance) and ends with 'The Word of the Lord' to which the congregation responds: 'Thanks be to God'

Psalm

- This reading is present for all celebrations of Mass.
- This must be either a canticle or taken from the book of Psalms found in the Hebrew Bible (Old Testament).
- For a responsorial psalm the Psalmist (reading or singing the psalm) introduces the response which the congregation repeats and then the psalmist reads/ sings verses which are followed by the response each time.
- Psalms were usually written as songs so, where possible, it should be sung. This can be done using the responsorial format described below or sung altogether. It can be helpful to sing the response but recite/listen to the verses to encourage participation. If it is not possible to sing any parts of the psalm then using instrumental music can be used to help meditation on the words.

Even when it is impossible to sing the psalm, it may be possible to support and enrich its recitation with instrumental music. Psalms should always be recited in a manner conducive to meditation.

- Celebrating the Mass (p162)

Second Reading

- This reading is only used during Sunday Masses and solemnities.
- The second reading should be from an Apostle in the New Testament.
- If a New Testament reading is used as the second reading the first reading must be from the Hebrew Bible (Old Testament)

If the scripture chosen for the first or second reading has many parts or have many voices in then this can be an opportunity to involve several young people in its reading.

Depending on the text of the reading, it may be helpful for the children to read it in parts distributed among them, as is provided for the reading of the Lord's passion during Holy Week.

- Directory for Masses with Children (p48)

The Gospel Acclamation

- The acclamation should always be sung and the congregation stands to greet the Gospel.
- There may be a procession with candles (and incense if used) during the acclamation.
- The reader of the previous piece of scripture may remain at the Lectern/Ambo to read the acclamation before the Gospel is proclaimed.

The Gospel

This is the high point of the Liturgy of the Word so some special marks of honour are used to distinguish it:

- The priest or deacon reads the Gospel after a special prayer of blessing
- A procession to the Lectern/Ambo with candles
- Whilst the Gospel passage is announced (e.g. A reading from the Holy Gospel according to Luke) we make the sign of the cross with our thumb on our forehead, lips and chest. We then respond by saying '**Glory to you, O Lord**'
- The Gospel reading ends when the priest or deacon says 'The Gospel of the Lord' and we respond by saying '**Praise to you, Lord Jesus Christ**'. The Gospel acclamation may then be sung again.

The Gospel always comes from one of the four Gospels in the New Testament: Matthew, Mark, Luke or John.

General Advice

It is important that the scripture be read clearly by a confident reader. Make sure young people have chance to practise and that they are comfortable. Make sure also, that microphones are in place if necessary, so that the readings can be heard easily by everyone.

If the young people wish to prepare scripture reflections then these must be done in a way that **enhances understanding** rather than to detract from the Word of God. Please see the separate guidance sheet for further information.

After the scripture readings the priest may preach on the Word of God and the theme of the Mass in general, this is called the **homily**. When celebrating with young people participation of those gathered is encouraged. This homily should be suitable and relevant to the young people with whom it is shared.

If it is to fulfil its purpose, the Homily must be the fruit of meditation, carefully prepared, and in length, style, and content sensitively adapted to the needs and capacities of all present. This may well be more easily achieved if the priest prepares the Homily in shared reflection and prayer with members or representatives of the congregation.

- Celebrating the Mass (p169)

Everything written in the Scriptures was written to teach us, in order that we might have hope through the patience and encouragement which the Scriptures give us.

- Romans 15:4 (GNT)

Interpreting Scripture creatively can be an engaging and enjoyable way to help young people connect with the liturgy. It can help contextualise and break down often complex concepts into something meaningful and relevant.

Some key questions to consider and discuss with your young people when preparing an interpretation of scripture are:

1. What is the meaning of the story/passage?
2. What is the main message or phrase that sums up the passage (this is sometimes included in some Missals)?
3. What does it mean to the young people of today?
4. How do the words personally affect you?

When you have broken open the Word with the young people preparing the scripture you then need to consider the best way to bring that scripture to life. It is important to remember that all scripture must be read (or in the case of the Psalm, sung) before any interpretation so that the reflection enhances understanding. The scripture interpretation must never replace hearing the Word of God as it has been handed down to us.

Scripture interpretation could take one of several forms:

1. A re-enactment of the scripture, either with the passage read as a narration or shown directly after reading.
2. A dramatised interpretation of the scripture, but set in a modern day situation.
3. A metaphorical interpretation where the core theme is reflected in a different setting or scenario.
4. A musical interpretation prepared to explain the message and theme of the scripture
5. An artistic interpretation of the scripture (posters, pictures, sculpture), either as a collective piece or work produced in pairs. The text could be read followed by the group showing and explaining their artwork. This works well if the group are not very vocal or confident in front of others.

The key is to remember this is not a performance. It's not there to highlight the people taking part but the scripture itself. With that in mind it is important to keep the focus on the scripture you've just heard at all times and to encourage the young people to always be respectful and appropriate.

Try not to make it too long or too complicated. Pick one aspect or theme to interpret and keep it simple. Make sure the experience of leading the interpretation is as easy and enjoyable for the young people as possible. Try not to insist on memorising lines if they find it difficult and try not to rehearse it over and over again. It is also important to remember that any reflections given do not and should not replace the homily.

Enlightened and moved by God's word, the assembly exercises its priestly function by interceding for all humanity. Because "the joy and hope, the struggle and anguish of the people of this age and especially of the poor and those suffering in any way are the joy and hope, the struggle and anguish of Christ's disciples, the Church prays not just for its own needs but for the salvation of the world, for civil authorities, for those oppressed by any burden, and for the local community, particularly those who are sick or who have died.

- Celebrating the Mass (p171)

The Prayer of the Faithful or Universal Prayer (sometimes called Intercessions, Bidding Prayers or Asking Prayers), follow the Liturgy of the Word and encourages us to turn to God and to ask for help with those things that the scripture has taught us. These prayers are offered on behalf of all people across the wider Church and the wider World.

The intercessions usually begin and end with words from the priest with the intercessions and responses led by those reading the prayers and those taking part in the celebration of Mass.

The prayers are not initially directed towards God, for example 'We pray for... Let us pray for...' but instead to the congregation so that we can collectively pray 'Lord hear us' or 'Lord in Your mercy' following a period of prayer and reflection on the intention.

The intentions of these Prayers are usually in the following order:

1. For the needs of the Church;
2. For public authorities and the salvation of the whole world;
3. For those burdened by any kind of difficulty;
4. For the local community;
5. Any other specific intentions of the community;

The prayers should reflect:

- The theme of the Mass
- The liturgical season
- The needs of the local community
- The needs of the world



A pause should be left between each prayer and the response to allow everyone to reflect on that prayer.

At the end of the prayers the congregation should be invited to pray for their own personal intentions in silence followed by a longer pause then we can collectively pray 'Lord hear us' or 'Lord in Your mercy' to offer up our silent prayers. In England and Wales and therefore in the Diocese of Nottingham, the prayers always conclude with asking for the intercession of Mary, Mother of God. For example:

We ask Mary our Mother to pray/ intercede for us as we say, Hail Mary full of grace....

The readers should only return to their seats after the priest has concluded the Prayer of the Faithful.

The Offertory is a really important part of the celebration and should **only** involve the Procession of bread, wine and if necessary, a collection of money/goods for the parish and the poor.

Besides money, gifts in kind and other real gifts for the poor are appropriate, but not token items that will be retrieved and returned to ordinary use after the celebration. If it is intended to make use of things that symbolise the particular work or identity of the assembly or occasion for celebration, these are best brought to the sanctuary as part of the Entrance Procession and displayed near the altar or other suitable place. They should not be brought in the Procession with the gifts of bread and wine.

- Celebrating the Mass (p180)

Where possible the bread and the wine should each be brought up in a single container that makes them clearly visible to those celebrating Mass, for example a glass jug or open ciborium. The Water should already be on the credence table as the water has not been 'made' by the work of human hands and therefore cannot be offered as a sacrifice.

The Offertory Procession should not be used to bring up other objects or work from the young people. These should be brought up during the Entrance Procession and placed in a prominent position (but not on the Altar) so they are present for the entire celebration. It may seem a shame that our work cannot be "offered" to God but the things we bring in procession at this time are meant to be sacrificed and used, which is not possible with the young people's work or any other objects.

Bringing up the items during the Entrance Procession however, enables them to be present for the whole celebration and for them to be a focal point for everybody. They can still be received by a priest, announced and celebrated at the beginning of Mass. In a Sunday Mass, if work has been produced by a Children's Liturgy Group, during the Liturgy of the Word, this could be offered up before the offertory and placed in front of the Lectern/Ambo to show the fruit of the word of God.



At the Last Supper, Christ instituted the Sacrifice and Paschal meal that make the Sacrifice of the cross present in the Church. From the days of the Apostles the Church has celebrated that Sacrifice by carrying out what the Lord did and handed over to his disciples to do in his memory. Like him, the Church has taken bread and wine, given thanks to God over them, broken the bread, and shared the bread and cup of blessing as the Body and Blood of Christ (see 1 Corinthians 10:16). The Church's Eucharist, in all its rich variety of forms and traditions, has always retained this basic shape: the taking of the elements of bread and wine in the preparation of the gifts, the act of thanksgiving in the Eucharistic Prayer, the Breaking of the Bread, the giving and sharing of the Body and Blood of Christ in Communion.

- Celebrating the Mass (p174)

The source and summit of our faith is the Eucharist. The Mass reaches its high point at the moment that the bread and wine become the real presence of Jesus in Body and Blood, and as such the young people present should be made aware of this before Mass starts.

After the offertory procession, the Priest prepares the gifts of Bread, Water and Wine with the help of a Deacon, and/or Altar Servers. The Priest prays over the gifts and then everyone is invited to sing the Holy, Holy (Sanctus) and the Eucharistic prayer begins. During this time everyone is invited to kneel if they can and if the setting allows it. There are several different Eucharistic Prayers each with their own themes and focus, which encourage your young people to think about the words as they are being prayed.

After the raising of both the body and blood of Christ the priest or cantor will start to lead the memorial acclamation of which there are three:

'Save us, Saviour of the world, for by your cross and resurrection you have set us free.'
'We proclaim Your death, O Lord, and profess Your resurrection until You come again.'
'When we eat this Bread and drink this Cup, we proclaim Your death, O Lord, until You come again.'

The Eucharistic Prayer concludes with a prayer called the Doxology, the priest will say: 'Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever' Everyone then responds together with the Great Amen.

As the congregation stand we pray the 'Our Father' a symbol of our community, and then together share a sign of peace, which usually takes the form of a handshake but may include an embrace with those around us before the Priest or ideally a cantor leads the Lamb of God.

The priest should be concerned above all about the dignity, clarity, and simplicity of his actions and gestures. In speaking to the children he should express himself so that he will be easily understood, while avoiding any childish style of speech. The free use of introductory comments will lead children to a genuine liturgical participation, but these should not be merely didactic explanations. It will help him to reach the hearts of the children if the priest sometimes expresses the invitations in his own words, for example, at the penitential rite, the prayer over the gifts, the Lord's Prayer, the sign of peace, and communion.

- Directory for Masses with children (p23)

The invitation that precede the final blessing are important in Masses with children. Before they are dismissed, they need some repetition and application of what they have heard, but this should be done in a very few words. In particular, this is the appropriate time to express the connection between the liturgy and life.

- Directory for Masses with Children (p54)

The end of a celebration is really important, particularly in its missionary focus. We are being sent out to live and share what we have heard and received. With this in mind it can be suitable to have a final piece of commentary which gives those attending a mission or focus for when they leave. This could be accompanied by a prayer card / gift prepared by a group.

It is important however that this is brief and focused so that missionary focus of this part of the celebration is not lost. For that reason it is a good idea to allow people to collect and prayer cards / gifts as they leave rather than to give them out to everyone gathered.

Shortly before the final blessing is also the time for any community announcements to take place.

The practice of a final song or hymn is foreign to the Roman Rite, which is notably brief in its concluding rites. The use of a final hymn at Mass which keeps ministers and assembly in their place after the dismissal detracts somewhat from the dimension of missionary imperative present in the dismissal texts. The use of instrumental music, particularly an organ voluntary, is more appropriate to this moment.

- Celebrating the Mass (p225)

If a final hymn is to be included then it should be short, celebrational and purposeful to inspire people to mission. It can be a good idea to leave the Mass whilst singing (meaning that all announcements must be done before!) So that those gathered can process out during the song.

The word 'Celebration' is used a lot during this document and it's important not to lose sight of this focus. Mass should be a joyful opportunity to bring people together. It is not a concert or a performance - nor is it about 'getting it right'. The perfect liturgy awaits us in heaven! Working alongside your celebrant and preparing a Mass properly can enable everyone to take part, everyone to be engaged and everyone to come together. It is vital that we ensure Mass does not become exclusive or unwelcoming to those of different faiths or none.

Most importantly do not approach the preparation of Mass with fear. We are all called by the same Christ to the same celebration - the source and summit of our faith. Hopefully this document and its resources can help us as a diocese to work in harmony to celebrate Mass together.

PLANNING AND CELEBRATING
THE MASS
WITH YOUNG PEOPLE

USING COMMENTARY IN THE MASS

Encounter, Discipleship and Missionary Discipleship
commentary resources and sample texts

This resource is designed to help incorporate commentary into your celebrations of Mass.

It can be used at any celebration of the Eucharist but was first written to provide help with catechesis for the introduction of the new translation of the Roman Missal in 2011. Some of the texts provided refer directly to changes that took place when this new translation was introduced in late 2011.

The commentator, who provides the faithful, when appropriate, with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and clear though brief. In performing this function the commentator stands in an appropriate place facing the faithful, but not at the ambo.

Rather than rely on the priest to guide the congregation through the liturgy, using someone suitably skilled and experienced to provide moments of catechesis and reflection brings to the mind of those gathered the importance of the different liturgical ministries and of lay leadership in liturgy.

- General Instruction on the Roman Missal Section 105

To get some sense of what this must be like, remember an occasion when you were part of a ritual that was new to you; the first experience of a formal occasion such as an awards ceremony, your own wedding ceremony, going to a school parents' evening for the first time, even having to celebrate Mass with the new translation of the Missal for the first time.

We often need others to guide us through these unfamiliar rituals so that we can participate fully and well. The Church teaches that this guidance helps us fulfil our baptismal rights and obligations.

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

- Sacrosanctum Concilium (Constitution on the Sacred Liturgy) Documents of Vatican II Para 14

The three areas highlighted below, along with example text show how we can use the role of the commentator to enable 'active and conscious participation' of all those gathered and to give greater understanding to those who are not familiar. It will also be an opportunity to explore our pastoral themes; Encounter, Discipleship and Missionary Discipleship. All of these themes speak to us powerfully in the Mass and the commentary can celebrate and highlight these priorities to help focus us on our mission as a diocese.

We suggest using these three moments as you begin to explore using commentary in Mass especially as we explore our Diocesan themes. These three moments provide an opportunity to explore this valuable ministry and will hopefully serve as a foundation for this ministry to grow to other areas of the celebration in the future.

It is important to remember that these moments of commentary are not designed to replace explanatory or catechetical remarks by the priest, who is encouraged to use these throughout the entire celebration.

The free use of introductory comments will lead children to a genuine liturgical participation, but these should not be merely didactic explanations. It will help him to reach the hearts of the children if the priest sometimes expresses the invitations in his own words, for example, at the penitential rite, the prayer over the gifts, the Lord's Prayer, the sign of peace, and Communion.

- **Directory for Masses with Children (p23)**

Things to remember:

1. Choose your commentator/s well. They should be:
 - Skilled in public speaking so that the commentary is heard and understood.
 - In good standing in the community; respected by the congregation, dressed appropriately, trusted...
 - Able to be sensitive to the particular liturgical action or moment on which they are passing comment and able to work well with the other liturgical ministers, not least the presider who has responsibility for the good celebration of the Eucharist.
 - Not involved in any other liturgical ministry during the celebration.
 - Well prepared always in discussion with the Celebrant and other liturgical ministers.
2. Think carefully about the positioning of the commentator. Their face should be well lit and clearly seen so that any members of the congregation who need to lip-read can do so with ease. The commentator should not stand at the lectern or ambo but so that the majority of the congregation can see and all can hear.
3. Ensure that any amplification system used is appropriate, and that it is connected to a loop system.
4. Use the ministry of commentator and these texts sparingly. Used every week or even as frequently as once a month with the same congregation, they will lose their effect. In a parish, these texts could be used on the first Sundays of Lent, Advent and during the Eastertide after Easter Sunday. They could also be used over two consecutive weeks in Ordinary Time or at particular celebrations such as First Holy Communion Mass, Enrollment for Confirmation, Feast of Corpus Christi In a school, it could be used effectively for a Mass to celebrate the beginning of the school year or the school's patronal feast day or House Saint feast day.
5. Once you are confident, you could choose to deliver parts of the commentary as a dialogue, with the commentator posing questions to the congregation for reflection; rhetorical or to elicit a spoken response.
6. Adapt, adapt, adapt. If there are other ideas you have to make the commentary more appropriate for your celebration, then use them. It may be better to use only some of the texts offered. After using this once, you will realise that it needs changing or amplifying to suit your needs.
7. Be careful not to simply use these texts as they are presented here. They are designed to be changed and used for inspiration. Also don't try and do too much - there is too much material for it all to be used at once!
8. Any commentary used should always be discussed with the celebrant in advance and agreed with him.

This resource was originally devised by Fr David Cain, Fr Joe Wheat, Paula Bailey, David Quinn, and Tom Baptist. *The help of Mons. Alex Adkins and John Hadley as proof readers is acknowledged, as is the inspiration of Rev Mr Seamus O'Looskan, Chaplain at St Paul's School, Leicester, whose commentary at a celebration on retreat inspired the writing of this resource.*

The celebration of the Mass is the source and summit of our faith and a powerful physical encounter with Jesus. It is a powerful opportunity to meet Christ and to be changed and inspired by his real presence in the Eucharist.

This following texts (in bold) are an example of words that could be used to encourage the congregation to settle and reflect on what they are about to encounter, why they have chosen to gather and the wider context in which they do so.

“When a family comes together it often does so to share a meal. The meal is rather like a magnet in bringing the family together. Think about why eating together for a birthday or Christmas is so important to us. With the family of God, the Church, it’s no different.

Whether we celebrate in our parish church or school chapel or hall, we take part in something incredible, uniting ourselves with millions of Catholics throughout the world. We gather not just with the living but also with those members of our families and communities who have died and we join with the saints and angels in heaven to praise and thank God. The Mass starts when we leave our home or walk out of our classroom and begin the journey to where we will celebrate. We always come as people equal in God’s sight to gather as one family around the table - ready to encounter Jesus present in our world and in our lives.”

As an alternative, catechesis could be offered on the symbols and the setting of the celebration. You might want to comment on;

The priest’s vestments - “You will notice Father putting on his vestments. The white garment he wears is called an Alb and symbolizes the white garment that we use to clothe someone who has just been baptised.

He then wears a stole and a chasuble. The colour today is green which denotes that we are in Ordinary Time and are following the natural rhythm of the Church’s year. There are occasionally symbols on the vestments which may tell us something about what we are about to celebrate. (For example, flames on a red chasuble or stole inform us about why that colour is worn on the feast of Pentecost. Sheaves of wheat on the green may remind us of the bread of the Eucharist)”

The altar and lectern/ambo - “The altar is the focal point of our church and celebration and is the table of offering and sacrifice. It represents both the table of the last supper and the tomb of Good Friday. It is dressed and prepared with a cloth of white and later a smaller cloth called a corporal, this name meaning where the body of our Lord will be placed at the consecration, candles to represent Jesus the light of the world, and ... (you may want to comment on other signs and symbols on the altar frontal).

If you lift the cloth off the altar, you will sometimes find a consecration stone. This is a stone that contains a relic of a saint, reminding us that when we celebrate the Eucharist, we do so in Communion with the saints and angels in heaven. The altar also has five crosses on it, symbolizing the five wounds of Christ on the cross. The altar helps us to focus on Christ and it is from there that we receive his body and blood.”

“The lectern, or ambo, is an altar of proclamation, from which the Word of God is read. It should echo the design of the main altar in the church and is the place from which we receive the Word of God and it is broken open and explained by the homily we might hear.

The two tables used, of the Word and of the Eucharist, show us that our hearing of the Word of God and receiving of the Body of Christ are one action through which we receive Jesus Christ, present in Word and in Sacrament.”

You may want to comment on certain features of the space that help with our understanding of a particular celebration. For example, on the feast of All Saints, draw the congregation’s attention to the statues and stained glass windows that depict saints.

If you don’t have an altar server (or even if you do) use the bell to explain key moments of the Mass. At the beginning, the ringing of the bell isn’t just a hint to stand for the first hymn but clears the worship space of any arguments, gossip or bad feelings present as God is present amongst us. Older churches often have a little door at the back to slam shut as anything bad was driven out to be replaced with God’s goodness - this is called an exorcism bell. As the bell rings a second time, at the epiclesis, we are alerted to the calling of the Holy Spirit as the priest holds his hands over the gifts. The third & fourth rings are prompts for us to look up in awe and wonder as the Body & Blood of Christ are elevated before us as God’s initiative to sacrifice his only son. The bell rings a final time as the priest drinks from the chalice to remember that Christ is, in a very real way, within each of us.

Immediately before the entrance procession or gathering hymn, instead of just announcing the hymn number, you could also give people the reason why singing is so important to our celebration? If nothing else, it might suggest to the congregation that they are welcome to sing, and to the musicians that their ministry is vital to the celebration of the Eucharist!

“Why do we sing parts of the Mass and Hymns? Singing together does several things; it sparks off different feelings and memories in us, changes the mood of a room or lifts our minds and hearts in praise to God. The opening music at Mass is used to help us join together to become one in mind and heart. There is nothing better than singing as part of a group and the Opening Hymn helps us to settle and gather into the mood or theme of the celebration.”

Before the Liturgy of the Word is a great opportunity for commentary to help those gathered understand what we are about to do and how we are called to be disciples listening at the feet of Jesus. We have a rich scriptural tradition in the Catholic Church - we hear often from both the Hebrew Bible and New Testament and from the psalms and these readings always show us more about the celebration and the theme of the Mass. These often inspire us in a spirit of discipleship and show us how to live our lives for Christ. They also open our eyes to the lives and examples of the first disciples. Often, giving context to why we have scripture as part of our celebration can be a really good opportunity for young people to understand the liturgy and to reflect on how they can be disciples too.

"I wonder if your family does this. Often, at family celebrations like weddings, Christmas or funerals, we always end up telling stories of the life of our family. Sometimes they turn out to be embarrassing ones, sometimes we hear the same old story all over again and other times we hear something that sparks a memory and an emotion such as sadness, laughter or happiness. God's family is no different. We hear stories from the Bible, our Scripture; the accounts of our life as God's people, so that we can live today as disciples, part of a great tradition. This is a huge body of wisdom that we carry with us and God continues to speak to us through this wonderful gift of Scripture, so let's hear from the Word of God."

You could also use this as an opportunity to explain some of the context of the readings that you're about to hear, to explain how they connect with the celebration, or simply to show how they connect with each other. You could explain who the scripture was written by or who it was written to as this can often tell us a great deal about its meaning for us today in our lives. For example you could say:

"Both our first reading and our Gospel talk of sacrifice. Today we celebrate the feast of a Martyr - someone who gave his or her life for Christ - and in readings we hear about those people in scripture who've given his or her life for God. We hear specifically about St. Stephen who was the first martyr. He was not afraid to give everything to Jesus and never lost his faith." Or we could say:

"One of our readings today is from St Paul's letter to the Romans. When he wrote this he was writing to people who were scared to live out their faith because they could be killed for just being a Christian. His words of encouragement remind us that even though we face challenges being a disciple, God's love is always more powerful!"

In the event of a procession of the Book of Gospels, the following could be used instead:

"The Book of Gospels is held high in procession so that we lift our eyes to see Christ, the Word, come to speak to us. Just as we bow to and venerate the altar, we do the same to the Book. When we hear the words of the Gospel proclaimed, it is as though Christ is here, speaking to us today calling us to follow him as his disciples. We sometimes use incense to show our reverence for the book from which the Gospel is proclaimed and the priest or deacon will kiss the words to do the same."

The commentary is not to explain or interpret the Gospel as the homily is always reserved for the priest. As disciples we are called to live the mission of the Church and the offertory or the Dismissal are opportunity to show our faith in action and to celebrate our call to Missionary Discipleship.

The presentation of the gifts (offertory) is a really powerful and symbolic moment in the celebration of Mass. Whilst we bring only the Bread and the wine to the Altar they represent so much more. You can help young people to understand this using something like this:

“These gifts represent the life and work of the people and we bring them up to offer thanks to God for all he provides for us. Both the bread and the wine have been “Made” by human hands and so they also represent all that we do in our lives. It’s a symbol of all God gives us. The Presentation of the Gifts is that moment when we bring to the altar and offer to the Lord everything that we have been given by God in blessing. We use the bread and the wine to symbolise God’s blessing in our lives.”

The Presentation of the Gifts is also an opportunity to bring gifts or money for the poor, this highlights our mission as a church and our call to Missionary Discipleship. It is also an opportunity to show the powerful link between worship and action and a reminder that our experience of the liturgy should inspire us in our mission to the world.

You could use something like this:

“As Missionary Disciples, Jesus calls us to feed the hungry and give drink to the thirsty. The money we present as our sacrifice today will bring life to our brothers and sisters around the world. We have a common home and a common mission to serve those around us and the money we present today shows our faith in action.”

Alternatively you may want to use your third moment of commentary for the rite of dismissal when we are sent out as Missionary Disciples.

Before the Final Blessing, as the Directory for Masses with Children instructs, there is an opportunity to remind those gathered how what we have heard can apply to our lives and what we can go out and do as a result of what we have received.

“We now come to one of the most important parts of Mass, the time when we get up and leave. Just as we come together from our families, places of work and schools so we need to share what we have received. We have heard the Good News in the Scriptures so that we can live and tell it as missionary disciples. We have been strengthened by the Eucharist so that we can share that life and strength with those we meet.

We leave not just as individuals, but as the Church, the Body of Christ, that has been united through the celebration. We say ‘Thanks be to God’ as a way of giving God praise and thanks for us meeting the risen Christ in our celebration of Mass.”

These ending notes must be brief to ensure the congregation is swiftly sent out to proclaim the Good News.

PLANNING AND CELEBRATING
THE MASS
WITH YOUNG PEOPLE

PLANNING GUIDES

These single page guide sheets can be copied and used as reference when planning different elements of the Mass.

Creating a space for worship is a really important part of the preparation for Mass. The style, colours, artwork and lighting all contribute toward setting the right tone for the celebration and for setting this time together apart from any others. They key is always to be guided by the liturgical season, the scripture and any liturgical day you may be celebrating - check the Ordo for guidance on this.

The primary place for the eucharistic celebration for children is the church. Within the church, however, a space should be carefully chosen, if available, that will be suited to the number of participants. It should be a place where the children can act freely according to the requirements of a living liturgy that is suited to their age. If, however, the church does not satisfy these demands, it will sometimes be suitable to celebrate the eucharist with children outside a place of worship. But in that case the location chosen should be appropriate and worthy of such a celebration.

- Directory for Masses with Children

Space - Key Tasks:

- Set up the Altar
- Set up the Credence Table
- Prepare all of the items needed for Mass (See Checklist)
- Decide how and where the congregation and the Altar will be (if not in a Church)
- Ensure space is given for movement, and is accessible to those with additional needs
- Ensure musicians and anyone else responsible for a ministry in Mass has their space and correct equipment
- Decorate the space in accordance with the liturgical season / celebration
- Ensure that any words / powerpoints / hymn books are ready and accessible

...the use of pictures prepared by the children themselves may be useful, for example, as illustrations of a homily, as visual expressions of the intentions of the Prayer of the Faithful, or as inspirations to reflection.

- Directory for Masses with Children

Art work - Key Tasks

- Create artwork that is clear, easily visible and suitable for display
- Use the colours of the liturgical season
- Study the Gospel scripture so that any art work can form part of a dialogue / reflection
- Reflect on any particular feast and the images associated with it
- Be prepared to explain what you've made /created
- Be creative and brave

Finding three key points that celebrate and explore the themes of Encounter, Discipleship and Missionary Discipleship help those gathered to understand the liturgy and the context of the celebration.

The commentator, who provides the faithful, when appropriate, with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and clear though brief.

- GIRM

Commentary - Key Tasks:

- Think about who will read and how the commentary can be read during Mass.
- Ensure it is marked clearly on the Mass Planning Sheet, which pieces of commentary have been prepared and that the celebrant is aware.
- Make sure that the content has been checked with the celebrant so that it can form part of the dialogue

There are three key areas to focus on for the commentary. These are outlined below. For a more detailed exploration of ideas and sample texts please see the "Using Commentary In Mass" resources.

Encounter - Before the Entrance Procession and Opening Hymn there is a chance to set the tone/theme of the Mass and welcome all those who are here with an introduction. This should be on the theme of Encounter. You could include:

- The name of the Saint/Feast being celebrated
- A welcome to those who are gathered
- An explanation of who you are as a community or why you are celebrating Mass together

Discipleship - Before The Scripture there is a chance to show how the Word of God helps and inspires us to be disciples. You could include:

- What the readings are about and what is the context of the readings of the day.
- Who the readings were originally written for or by
- Key lines to listen out for during the reading

Missionary Discipleship - Before the Presentation of the Gifts or Before the dismissal there is chance to show how we can live out what we have received as Missionary Disciples. You could include:

- [Offertory] An explanation that we are moving into the liturgy of the Eucharist
- [Offertory] An explanation of any charitable gifts that are being presented
- [Dismissal] What your mission could be when you take what you've received in Mass out in to the world or how we can live our lives inspired by our celebration

The Entrance Procession is an opportunity set the tone and theme of the celebration and also to bring forward objects that symbolise the nature of the celebration. These can be presented with explanation and form the beginning of a narrative dialogue that the priest can pick up on during his opening remarks and homily.

If it is intended to make use of things that symbolise the particular work or identity of the assembly or occasion for celebration, these are best brought to the sanctuary as part of the Entrance procession and displayed near the altar or other suitable place. They should not be brought in the procession with the gifts of bread and wine.

- Celebrating the Mass

Entrance Procession - Key Tasks:

- Think about what objects/symbols best reflect the theme of the Mass
- Think about what objects/symbols best reflect those who are gathered
- Create / find objects and symbols that can be brought up which are practical and appropriate.
- Possibly prepare short explanations as to what is being prepared and why, presented during the procession.

If it is the feast of a Saint, you could include objects and symbols that link to their life, for example you could bring forward flowers for the Feast of St. Therese and then explain what they mean and what they symbolise.

These objects will need to be displayed prominently but NOT on the altar so think about how to use the space to show off what you've made and incorporate them into the dialogue of the liturgy.

You may also want to bring objects that reflect, the nature of the group, retreat, school and that tell the story of the community gathered together.

The Entrance Procession should be accompanied by the entrance hymn.

The Penitential Act comes at the start of Mass, just after the welcome/ introduction and the Sign of the Cross. It is there to help us prepare our hearts and minds for what we are about to participate in and receive.

The Penitential Act is part of all Masses except Ash Wednesday, February 2nd 'The Presentation of the Lord', Masses with Baptisms, the Easter Vigil and usually Palm Sunday.

The Penitential Act always begins and ends with words from the priest. Some of the prayers or statements within can be led/written by those taking part in the celebration of Mass.

There are three different forms that the Penitential Rite can take.

1. The 'I confess to Almighty God...' prayer
2. A prayer led by the priest
3. Three statements about Jesus' love and mercy followed by the responses: 'Lord have mercy, Christ have mercy, Lord have mercy' (also referred to as Kyrie Eleison).

A pause should be left between each prayer and the response to allow everyone to reflect on that prayer.

It is possible for young people to write and lead a Penitential Act in the third form (statements followed by: Lord Have Mercy... etc).

This will usually take the form of three statements written about Jesus and his love and mercy. The important thing to stress is that we are focussing on Jesus' love and mercy rather than our own sin and mistakes.

Penitential Act - Key Tasks:

- Look at the Gospel (and other scriptures) for the day and see what Jesus does that shows love and forgiveness
- Think about three statements that we can make about Jesus that highlights his power, love and mercy
- If there is not a clear link in the scripture of the day think about what else we know that Jesus did.
- Write three statements using the templates. These can be read by the same person or split across many people
- Practise leading the Penitential Act, leaving pauses for reflection and making sure that the three statements work together without repetition.

The priest will conclude the Penitential Act with a prayer of absolution (Forgiveness).

The readers should only return to their seats after the priest has concluded the Penitential Act.

On feast days or Sunday Masses the Gloria will follow. The Gloria is not required for a weekday Mass but can still be included if appropriate. See the Ordo for times when the Gloria is required.

In proclaiming the word of God from Sacred Scripture, readers exercise their responsibility in mediating the presence of Christ. God speaks to the assembly through them, and the impact of God's message will depend significantly on their conviction, their preparation, and their delivery.

- Celebrating the Mass

During Mass there may be up to four readings, a first reading, a psalm and a second reading. With the exception of the Gospel, these will all need to be read by your group.

The readings will begin with the proper introduction to the book of the bible and conclude with **'The Word of The Lord'** See the Scripture Resource Sheet for guidance.

The Psalm will begin with the response that is read out loud and then repeated back by the congregation.

Scripture - Key Tasks:

- Look at the Scripture for the day and decide who and how each reading will be proclaimed
- Use the template to practice the correct introductions and responses
- Decide if you should use different voices when proclaiming the readings
- Decide on how to reflect the musical nature of the Psalm

(Should time allow you can also create artwork to accompany the intercessions.)

The reading of the scripture should be done clearly and at a good pace, but it can be split between voices. If your reading has different people speaking or a narrator these can be given to different people, the scripture should not be simply divided into parts for multiple readers however.

The psalm should always stand out as different and have a musical / reflective nature.

You could (if feeling brave!) write a musical version that you as a group could sing, with a chorus response that everyone can repeat at the start and then sing between the verses.

If that sounds like a bit too much you could just come up with a melody for the response, teach that to everyone and then read the verses over some music.

If you want a simpler way to reflect the musical nature of psalm then you can play or choose some instrumental music to read the psalm over.

Enlightened and moved by God's word, the assembly exercises its priestly function by interceding for all humanity. Because "the joy and hope, the struggle and anguish of the people of this age and especially of the poor and those suffering in any way are the joy and hope, the struggle and anguish of Christ's disciples, the Church prays not just for its own needs but for the salvation of the world, for civil authorities, for those oppressed by any burden, and for the local community, particularly those who are sick or who have died.

- Celebrating the Mass

The Prayer of the Faithful or Universal Prayer (sometimes called Intercessions, Bidding Prayers or Asking Prayers), follow the Liturgy of the Word and encourages us to turn to God and to ask for help with those things that the scripture has taught us. These prayers are offered on behalf of all people across the wider Church and the wider World.

The prayers usually begin and end with words from the priest with the intercessions and responses led by those reading the prayers and those taking part in the celebration of Mass.

The prayers are not initially directed towards God but instead to the congregation so that we can collectively pray 'Lord hear us' or 'Lord in your mercy' following a period of prayer and reflection on the intention.

The intentions of these Prayers are usually in the following order:

1. For the needs of the Church;
2. For public authorities and the salvation of the whole world;
3. For those burdened by any kind of difficulty;
4. For the local community
5. Any other specific intentions of the community.

Intercessions - Key Tasks

- Look at the Scripture for the day and draw out any themes or quotes that link with the 5 themes
- Use the template to create intercessions for each theme and any others you want.
- Practice a pause between each prayer and the response to allow everyone to reflect on that prayer.
- Decide who will read each prayer during Mass
- (Should time allow you can create artwork to accompany the intercessions.)
- At the end of the prayers the congregation should be invited to pray for their own personal intentions in silence.

In England and Wales and therefore in the Diocese of Nottingham, the prayers always conclude with asking for the intercession of Mary, Mother of God. For example:

We ask Mary our Mother to pray/ intercede for us as we say, Hail Mary full of grace....

The readers should only return to their seats after the priest has concluded the prayers.

PLANNING AND CELEBRATING
THE MASS
WITH YOUNG PEOPLE

PLANNING TEMPLATES

Resources to help with the preparation of Masses

Mass Checklist

- Check the Ordo (an A5 white, spiral bound booklet produced by the Diocese) for information about feast days/ readings/ Mass parts. For Masses on Sundays and Solemnities the gloria and creed are always used; on feast days the gloria is always used, but not the creed; during Advent and Lent the gloria isn't used (except on solemnities and feasts).
- Rehearse the Mass music and Mass parts
- Explain the format of the Mass parts to the priest and who will be leading each of them - ensure they have a copy of the planning sheet
- Select altar servers
- Get numbers for those receiving Communion
- Select Extraordinary Ministers of Holy Communion if needed.
- Check the correct responses are on the: readings/ prayers/ PowerPoint/ Orders of Service
- Print out the final version of the PowerPoint for the person changing the slides

The Space

- Altar
 - Altar Cloth
 - Altar Candles
 - Crucifix
 - Roman Missal and Stand
- Credence Table
 - Corporal
 - Ciborium with Altar Breads
 - Separate low-gluten* hosts on separate plate/ ciborium
 *low-gluten hosts must be under 20ppm
 - Chalice
 - Purificator
 - Lavabo Jug and Bowl
 - Lavabo Towel
 - Water
 - Tabernacle Key
- Priest's Chair and Altar Servers' Chairs

- Bell
Lectern/Ambo
- Bible/ Lectionary
- Microphones
- Seating for congregation, including staff
- Orders of Service/ screen, projector, laptop and PowerPoint

Offertory Gifts

- Hosts (counted out for those receiving Communion at Mass)
 - Including 1 large host
- Wine (preferably in a glass container)

Things you will/may need

- Reflective music (speakers/ CD player/ CD/ iPod/ musicians playing)
- Seating for musicians
- Music stands
- Sheet music/ chords for all music in Mass
- Song words for musicians and congregation (PowerPoint/ Orders of Service)
- Mass responses - including the response to the Psalm (PowerPoint/ Orders of Service)
- Readings, Psalm, Gospel, prayers, scripts for Introductions/ Scripture Interpretations
- Mass Planning Sheets for musicians, priest(s), staff
- Offertory Gifts - such as money for CAFOD.
- Extraordinary Ministers of Holy Communion
- Organise who will explain how Communion will work to include:
 - Where the priest and Extraordinary Ministers of Holy Communion will stand
 - When to come up and how to return to their seats
 - How to come up for a blessing
 - Explain that they must consume the Blessed Sacrament immediately
- Any artwork created for the Mass
- Props for reflections
- Visual stimuli e.g. prayer focus, flowers, images to accompany the homily, etc

Mass

PLANNING SHEET

MASS TITLE: _____

CELEBRANT: _____

DATE: _____

TIME: _____

SPACE: _____

GROUP: _____

LITURGICAL COLOUR:

CHECK LIST:

- ALTAR
- ALTAR CLOTH
- CORPORALS
- PURIFICATOR
- CHALICE
- CIBORIUM
- PATEN
- HOSTS + LARGE HOST
- WINE + JUG
- WATER +JUG
- FINGER BOWL
- FINGER CLOTH
- CANDLES
- CRUCIFIX
- ROMAN MISSAL
- LECTIONARY/LECTERN
- MASS PLANNING SHEET FOR CELEBRANT

IF REQUIRED:

- TABERNACLE KEY
- LOW GLUTEN HOSTS IN SEPARATE CIBORIUM
- MICROPHONES

🎵 *Sung*

🔊 *Spoken*

Commentary Prepared

Introduction:

Entrance Procession:

🎵 *Entrance Hymn:*

🎵 🔊 *Penitential Act/Prayers:*

🎵 🔊 *Gloria:*

Commentary Prepared

First Reading:

🎵 🔊 *Psalm/Response:*

Second Reading:

🎵 🔊 *Gospel Acclamation:*

Gospel Reading:

Homily/Reflection:

Creed: No Creed / Apostles Creed / Nicene Creed

Intercessions:

THE INTRODUCTORY RITES (GATHERING)

THE LITURGY OF THE WORD (THE WORD)

"In that little Host is the solution to all the problems of the world." - St. Pope John Paul II

🎵 Offertory:

☐ Commentary Prepared

🎵 🔊 Sanctus (Holy Holy):

🎵 🔊 Memorial Acclamation:

🎵 🔊 Great Amen:

🎵 🔊 Lamb of God:

🎵 Communion Hymn:

Notices/Acknowledgements:

☐ Commentary Prepared

Recessional Hymn:

THE LITURGY OF THE EUCHARIST (RESPONSE)

CONCLUDING RITE (MISSION)

REMEMBER...

Penitential

ACT PLANNING

Each verse should address Jesus directly, often by using one of his titles (eg. Lord Jesus).

Try to link each statement to the scripture reading or theme and remember it should say what Jesus did to save us.


Theme:

Written by:

THE PENITENTIAL ACT SHOULD BE WRITTEN IN A CERTAIN WAY.

IT SHOULD CONTAIN THREE STATEMENTS ABOUT JESUS AND HIS LOVE AND FORGIVENESS.

YOUR STATEMENTS SHOULD START WITH:

 "LORD JESUS YOU...


OR

 "YOU..."

AND END WITH...

 "LORD, HAVE MERCY"
"LORD, HAVE MERCY"

 "CHRIST, HAVE MERCY"
"CHRIST, HAVE MERCY"

 "LORD, HAVE MERCY"
"LORD, HAVE MERCY"

Links with scripture

Correct responses

Intercession

PLANNING SHEET

Prayer Theme
& Number:

Written by:

Think carefully about your prayer.
It should use the format on the left
of this page and include one of the
following themes.

- 1) The Church
- 2) The World
- 3) The Suffering
- 4) The Community
- 5+) Other Intentions

THESE PRAYERS ARE TO HELP
EVERYONE PRAY TOGETHER
SO RATHER THAN USING...



"I" OR "ME"

USE WORDS LIKE



"WE, "US" AND "OUR".

YOUR INTERCESSION
SHOULD START WITH...



"For [insert theme]..."

and continue...



"...that"

AND END WITH...



"Lord, hear us."

OR



"Lord, in your mercy."

Links with scripture Correct responses

PLANNING AND CELEBRATING
THE MASS
WITH YOUNG PEOPLE

GLOSSARY

A guide to the phrases and terminology used in Mass
and throughout these documents

Absolution - Act by which a priest, acting as the agent of Christ, grants forgiveness of sins in the Sacrament of Reconciliation.

Acolytes - Ones who assist in the celebration (i.e., carrying candles, holding the Pope's staff, mitre, etc.).

Adoration - Refers to the external acts of reverent admiration or honour given to a thing or person.

Adoration of the Blessed Sacrament - Prayer to Christ, who is recognized as being truly present in the Sacrament. During Adoration, the Blessed Sacrament is displayed for the people.

Alb - The white garment covering one's street clothes.

Alleluia Acclamation - This acclamation of praise to God follows the second reading (or psalm) and prepares the assembly for the Gospel.

Altar - A table on which the sacrifice of the Mass is offered to God. It is the center of importance in the place where the Mass is celebrated. Also called: "The Table of the Lord."

Amen - Hebrew word meaning truly, it is true. As concluding word of prayers it expresses assent to and acceptance of God's will.

Apostle - Apostolic - Disciple - Literally "one sent." Normally this refers to the 12 men chosen by Jesus to be the bearers of his teachings to the world. The term "apostolic" generally refers back to the 12 apostles. In the Church it characterizes certain documents, appointments or structures initiated by the Pope or the Holy See. The term "disciple" refers to one who follows the teachings of Jesus.

Assembly - Those present to celebrate the liturgy. Other terms to use: "The Community," "The Church (as people not building)," "The Worshippers," "The Faithful," or "the congregation." Avoid: Spectators, Crowd, Audience—all passive words which do not reflect what those present at Mass do. **NOTE: It is the entire assembly (ordained and nonordained) that celebrates the liturgy of the Mass, therefore avoid: The Pope's Mass, The Bishop's Mass, His Mass, etc.—all terms which would give the impression that it is only the Pope or clergy who celebrate Mass.**

Blessed Sacrament - The Eucharist, the Body and Blood of Christ, whether at the Mass or reserved in a special place in the Church.

Book of Gospels - The book which contains the Gospel texts, from which the priest or deacon proclaims the Gospel of the day.

Bread and Wine - The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: "the consecrated bread and wine" or "the Body and Blood of Christ." Catholics do not believe that the bread and wine are mere symbols; they believe the bread and wine actually become the Body and Blood of Christ.

Breaking of the Bread - The celebrant recreates gestures of Christ at the Last Supper when He broke the bread to give to His disciples. The action signifies that in Communion the many are made one in the one Bread of Life which is Christ.

Cantor - One who leads the singing during the liturgy (i.e. the responsorial psalm).

Cassock - A non-liturgical, full-length, close-fitting robe for use by priests and other clerics under liturgical vestments; usually black for priests, purple for bishops and other prelates, red for cardinals, and white for the Pope.

Catechesis - Religious instruction and formation for persons preparing for baptism (catechumens) and for the faithful in various stages of spiritual development.

Catechetics - From the Greek meaning “to sound forth,” it is the procedure for teaching religion.

Catechist - Someone involved in teaching or instructing others in their faith – often for the reception of a Sacrament.

Celebrant - The one who presides at the celebration of the Eucharist.

Chalice - The cup used to hold the wine that is consecrated to become the Blood of Christ.

Chasuble - The vestment worn over the alb by priests, bishops and Pope when celebrating the Mass.

Christ - The title of Jesus, derived from Greek translation Kyrios of the Hebrew term Messiah, meaning the Anointed of God.

Church - The universal Church that is spread throughout the world; the local Church is that of a particular locality, such as a diocese. The Church embraces all its members—on earth, in heaven and in purgatory.

Ciborium - A vessel used to hold the consecrated bread for the distribution of the Body of Christ during Communion.

Concluding Rite - The brief rite which consists of the celebrant’s greeting to all present, final blessing and dismissal; followed by a concluding song and concluding procession.

Congregation - Those gathered together to celebrate – see Assembly.

Confession - Part of the sacrament of penance or reconciliation, not a term for the sacrament.

Confirmation - One of the **three sacraments of initiation**, along with Baptism and Eucharist.

Consecration - The prayer and blessing during which the bread and wine become the Body and Blood of Jesus Christ.

Cross/Crucifix - An object is a crucifix only if it depicts Christ on a cross, otherwise it is a cross.

Deacon - An ordained minister who assists the Celebrant during the Liturgy of the Word and at the altar for the Liturgy of the Eucharist.

Deacons/Diaconate - The diaconate is the first order or grade in ordained ministry. Any man who is to be ordained to the priesthood must first be ordained as a transitional deacon. Deacons serve in the ministry of liturgy, of the word, and of charity. The Permanent Diaconate is for men who do not plan to become ordained priests. The program is open to both married and unmarried men.

Diocese - A particular church; a fully organized ecclesiastical jurisdiction under the pastoral direction of a bishop as local Ordinary.

Entrance Procession - Priest, deacon, altar servers, lectors, enter the church or designated place for celebration of the liturgy.

Entrance Song/Music - The song/music which takes place during the entrance procession.

Eucharistic Prayer - The prayer of thanksgiving and sanctification. It is the center and high point of the celebration of Mass. During the Eucharistic Prayer, the Church believes that the bread and wine become the Body and Blood of Jesus Christ.

Gloria - Ancient hymn of praise in which the Church glorifies God. It is used on all Sundays (outside of Advent and Lent), and at solemn celebrations. The text originates from the Christmas narrative in the Gospel of Luke (Luke 2:14).

God - The infinitely perfect Supreme Being, uncaused and absolutely self-sufficient, eternal, the Creator and final end of all things. The one God subsists in three equal Persons: the Father, the Son and the Holy Spirit.

Grace - A free gift from God to human beings, grace is a created sharing in the life of God. It is given through the merits of Christ and is communicated by the Holy Spirit. Grace is necessary for salvation.

Holy Communion - After saying a preparatory prayer, the celebrant (or other designated ministers) gives Communion (the consecrated bread and wine) to himself and the other ministers at the altar, and then Communion is distributed to the congregation.

Homily - The homily (sermon) is a reflection by the celebrant or other minister on the Scripture readings and on the application of the texts in the daily lives of the assembled community.

Incense - Incense (material used to produce a fragrant odour when burned) is used as a symbol of the Church's offering; the rising smoke represents the prayers of the assembly rising to God.

Intercessions - A series of prayers for the Church, the world, the Pope, clergy and laity, and the dead. Final Doxology A final prayer of praise of God.

Jesus - The name of Jesus, meaning Saviour in Christian usage, derived from the Aramaic and Hebrew Yeshua and Joshua, meaning The Lord is salvation.

Lamb of God ("Agnus Dei ") - An invocation during the breaking of the bread in which the assembly petitions God for mercy and peace.

Lectern - The place from which the Scriptures are proclaimed. Avoid: "pulpit."

Lectionary - The book that contains all of the readings from the Scriptures that are used in the celebration of the liturgy.

Liturgical Colours - Colours used in vestments and altar coverings to denote special times in the Church year. Green is used in ordinary time, red denotes solemn feast days, purple denotes penitential times and white or Gold is used for joyful occasions including Christmas, Easter and some saints' feast days.

Liturgy of the Eucharist - The section of the celebration when the gifts of bread and wine are prepared and the Eucharistic Prayer is proclaimed by the celebrant, and the Blessed Sacrament is distributed to the assembly.

Liturgy of the Word - That section of the celebration where readings from the Scriptures are proclaimed and reflected upon.

Mary - The central point of the theology of Mary is that she is the Mother of God. In traditions since apostolic times, the Church and the faithful have accorded to Mary the highest forms of veneration. She is celebrated in feasts throughout the year, and in devotions such as the rosary and litany and is hailed the patroness of many countries.

Mass - The common name for the Eucharistic liturgy of the Catholic Church. Also referred to as Eucharist, Celebration of the Liturgy, Eucharistic celebration, Sacrifice of the Mass or Lord's Supper. (NOTE: Do not use: "Saying Mass" or "Performing Mass." Instead use: "Celebrating Mass," "Concelebrating Mass," "Celebrating the Liturgy," or "Celebrating the Eucharist")

Opening Prayer - This prayer by the celebrant expresses the general theme of the celebration.

Parish - A specific community of the Christian Faithful within a diocese, which has its own church building and is under the authority of a pastor who is responsible for providing the faithful with ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.

Pastor - A priest in charge of a parish or congregation. He is responsible for administering the Sacraments, instructing the congregation in the doctrine of the Church and other services to the people of the parish.

Paten - The plate used to hold the bread.

Penitential Act - A general acknowledgment of sinfulness by the entire assembly, accompanied by requests for God's mercy and forgiveness.

Prayer - The raising of the mind and heart to God in adoration, thanksgiving, reparation and petition. The official prayer of the Church as a worshipping community is called liturgy.

Prayer After Communion - The final prayer by the celebrant in which he petitions that the Sacrament be beneficial for all.

Prayer Over the Gifts - The prayer by the celebrant asking that the gifts to be offered be made holy and acceptable in the eyes of the Lord.

Preface Dialogue - The introductory dialogue between the celebrant and assembly in which all are invited to join in prayer and thanksgiving to God. The Holy, Holy, is the response of the community to the preface and a continuation of the general theme of praise and thanks. Also called the Sanctus.

Preparation of the Gifts - The time in the Mass when the bread and wine to be used in the celebration are brought to the celebrant, usually by representatives of the faithful.

Profession of Faith - The assembly together recalls and proclaims the fundamental teachings of the Roman Catholic faith. The Profession of Faith, also referred to as the Creed, is used on all Sundays and Holy Days.

Responsorial Psalm - Between the first and second readings, a psalm is spoken or sung by the entire assembly. The response is repeated after each verse. If sung, a cantor or choir sings the verses of the psalm.

Rite of Christian Initiation of Adults - The norms and rituals of the Catholic Church for people who wish to join the Church. Part of the process is intended for baptised Christians who wish to become Catholics. The term is used in a general sense to refer to the process of entering the Catholic Church.

Rosary - A prayer of meditation primarily on events in the lives of Mary and Jesus, repeating the Our Father, the Hail Mary and the Glory Be. Generally, the rosary is said on a physical circlet of beads.

Sanctuary - The part of the church where the altar is located.

Second Vatican Council - A major meeting of the Bishops of the world convened by Pope John XXIII to bring about a renewal of the Church for the second half of the 20th century. It ran from 1962 to 1965 and produced important documents involving liturgy, ecumenism, communications and other areas.

See - Another name for diocese or archdiocese.

Sign of Peace - Before sharing the Body of Christ the members of the assembly are invited to express their love and peace with one another.

Sign of the Cross - A sign, ceremonial gesture or movement in the form of a cross by which a person professes faith in the Holy Trinity, and intercedes for the blessing of himself, as well as other persons or things.

Stations of the Cross - Also known as The Way of the Cross, this devotion to the suffering of Christ consists of prayers and meditations on fourteen occurrences experienced by Jesus on His way to His crucifixion and death. Stations can be done individually, or in groups with one person leading the prayers and moving from cross to cross.

Stole - The vestment worn around the neck by all ordained ministers. For priests, bishops and Pope, it hangs down in front (under the chasuble); deacons wear it over their left shoulder crossed and fastened at the right side.

Surplice - A loose, flowing vestment of white fabric with wide sleeves. For some functions it is interchangeable with an alb.

Tabernacle - Place in the Church where the Eucharist or sacred species are stored.

Theology - The study of God and religion, deriving from and based on the data of divine Revelation, organised and systematised according to an academic method.

Vestment - The vesture ministers wear.

Vow - A promise made to God with sufficient knowledge and freedom, which has as its object a moral good that is possible and better than its voluntary omission.

Washing of Hands - An expression of the desire for inward purification. The celebrant washes his hands in symbolic cleansing to prepare himself just as the gifts have been prepared as an offering to the Lord.

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CATENIANS