



TO LOVE YOU MORE DEARLY

Session 4: The Mass

Practicalities

Date	Time	CPDF Focus	Venue
3/10/2024	3.30pm-5pm	Prayer and Liturgy Directory 1 – the Liturgical Year	Virtual
27/11/2024	1pm-4pm	Prayer and Liturgy Directory 2 - Prayer	St Columba's Parish Hall, Plas Newton Lane Chester, CH2 1PL
11/02/2025	1pm-4pm	Prayer and Liturgy Directory 3 - Mass- Liturgy and rubric	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ
13/03/2025	3.30pm-5pm	Prayer and Liturgy Directory 4 - Mass - practicalities	Virtual
21/05/2025	3.30pm-5pm	Prayer and Liturgy Directory 5 - Celebration of the Word	Virtual
01/07/2025	1pm-4pm	Prayer and Liturgy Directory 6 - Formation, progression and ministry	Loreto Education Centre, Dunham Rd, Altrincham, WA14 4GZ



Opening prayer

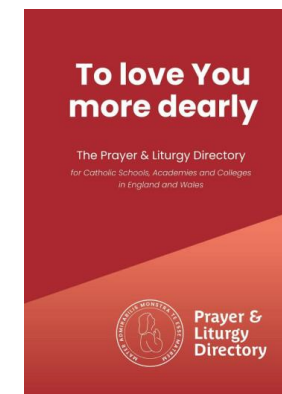
- What is the Mass?
- Why is it important?
- How can we celebrate Mass 'worthily and well'?

Closing prayer

The Mass



What is the Mass? Why is it important?



Whenever we come together to pray or to celebrate the Sacraments or to hear the scriptures, Christ is present and active.

In the Mass, Christ is present in:

- the whole gathered community as it prays, sings, and responds
- the proclamation of the scriptures
- the priest who ministers
- especially and substantially, in the Eucharistic species – the Body and Blood of Christ, wholly and entirely present under the appearance of bread and wine (PLD p9)



The Mass

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The Christ who is present in our prayer and liturgy is the risen and glorified Jesus. He made his entire life a gift to God the Father, which culminated in the offering of himself on the cross. With his resurrection the renewal of humanity begins, and in his risen glorified body he points to the destiny of all creation. (PLD p9)



The Mass

The Church has a technical term for the journey of Christ through his birth, life, suffering, death, resurrection, and ascension: the 'Paschal Mystery'. 'Mystery' here does not mean something unknown, but rather something which has been revealed which we cannot wholly grasp or understand until it is completely fulfilled – this is God's plan for salvation. (PLD p9)

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Click on these links to learn more
about the Paschal Mystery

[Together at one altar - Paschal Mystery](#)
[Background to the Paschal Mystery, St Mary's Press](#)



The Mass

The Paschal Mystery is the core content of all prayer and liturgy. This does not mean simply that we remember it as something that happened in the past. The Holy Spirit awakens the memory of the Church and **makes present, in time and space, God's saving actions.** 'The work of our redemption is continued, and its fruits are imparted to us, during the celebration of the Liturgy.'

(PLD pg)

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The Catechism of the Catholic Church says: "The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life" (654).





The Mass

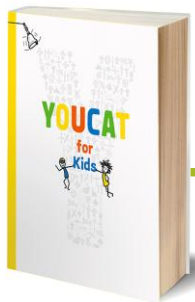
The power of the Holy Spirit is transformative, moulding us by grace to share more deeply in the life of the risen Christ. **Whenever we gather to celebrate, we are not only remembering Christ's actions in the past, but we are also looking towards the future transformation of all things by the Spirit. Indeed, that transformation, which is cosmic in scale, is already taking place in us.** (PLD pg)

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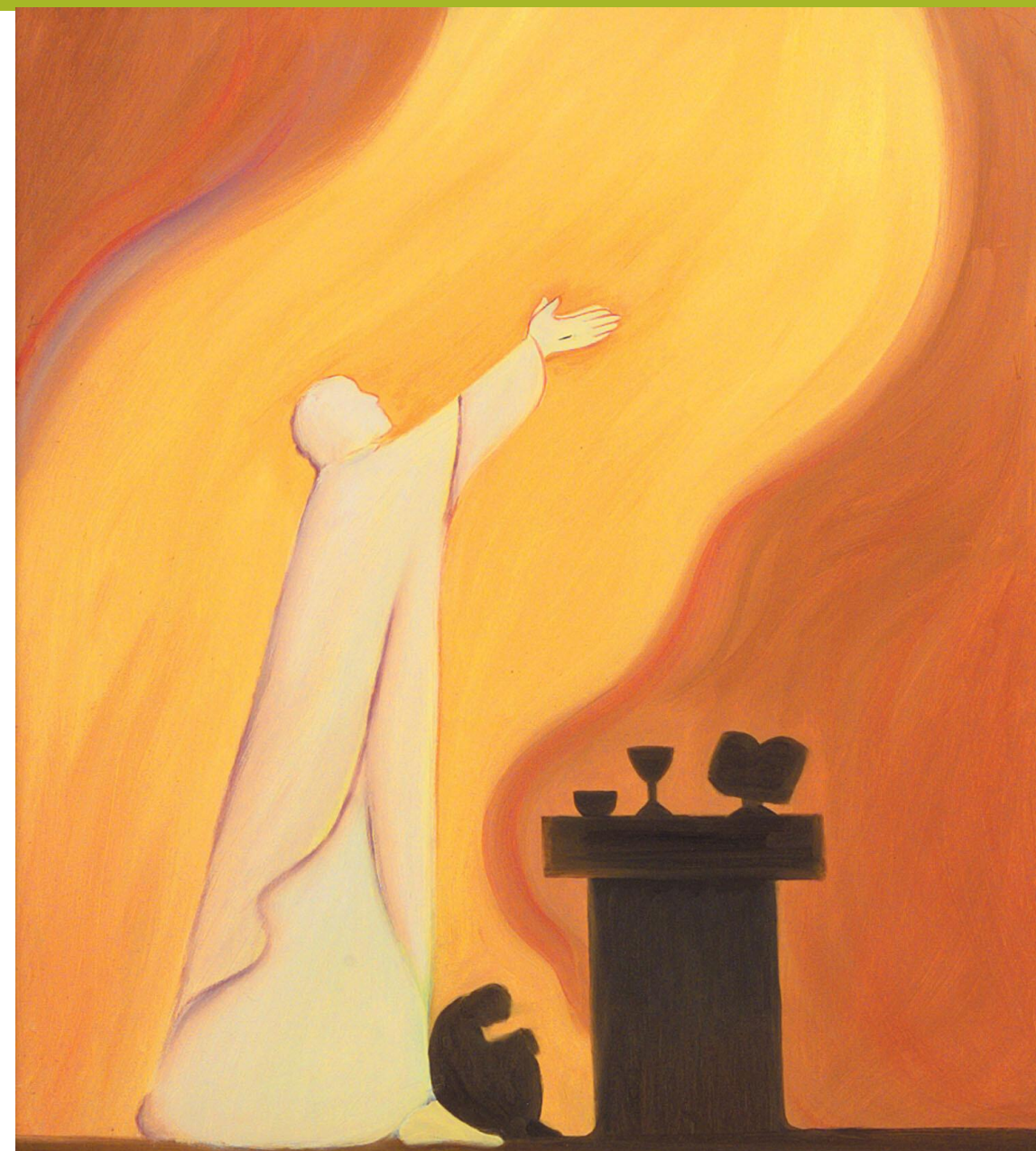


The Mass

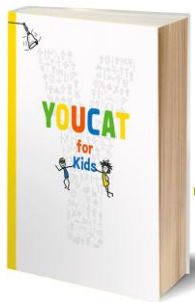
The Holy Mass is a miracle: we can be present at Jesus' death and resurrection.

With Jesus Christ, our risen Lord, we are celebrating the big feast of thanksgiving.

(YouCat for Kids p120)



Even in weakness we can place ourselves close to Christ in spirit, as He prays for us at Mass, Elizabeth Wang

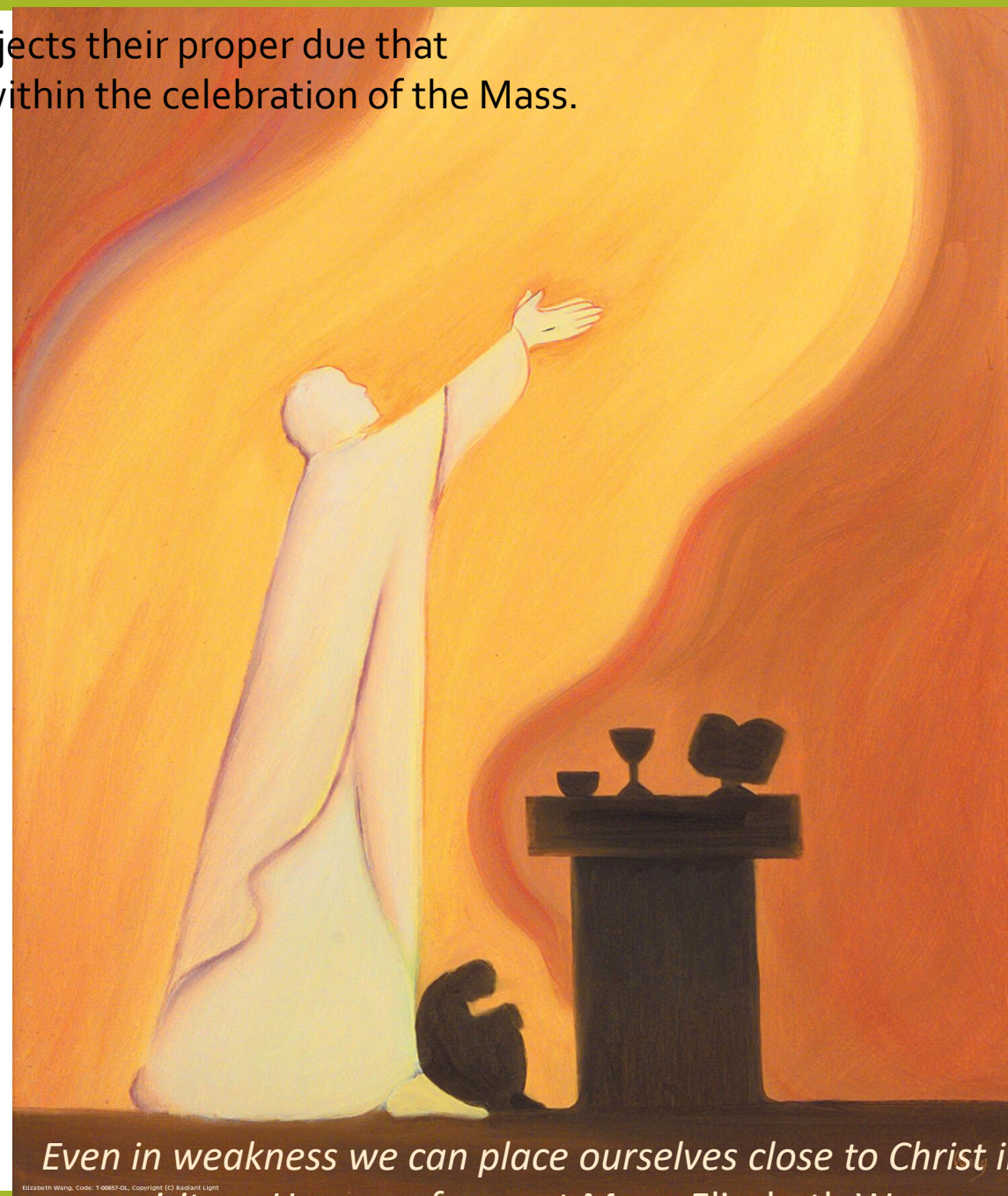


Give all actions, words, gestures, space used, objects their proper due that demonstrates the great significance they have within the celebration of the Mass.

The Mass

'in each Holy Mass Jesus's death and resurrection are made present for us: we meet the crucified and resurrected Lord and unite ourselves with him by going to Communion.

It is not like on TV, when we watch a movie for the thousandth time. Through Holy Mass we experience the death and resurrection of Jesus live.'
(YouCat for Kids p121)



Even in weakness we can place ourselves close to Christ in spirit, as He prays for us at Mass, Elizabeth Wang



Opening prayer

- What is the Mass?
- Why is it important?
- How can we celebrate Mass 'worthily and well'?

Closing prayer

The Mass

Preparation is key – prepare pupils for celebration - be clear about expectations for each age and stage (don't assume everyone knows what happens during Mass and why) – they may also need a reminder each time. See this example from St Nicholas's CHS



Preparing for our Mass

An example from St Hugh's – some of the slides shared before a celebration of Mass.
Based on Exploring the Mass by Cardinal Vincent Nicholls

Exploring the Mass



What happens at Mass?

Every Mass is a celebration of the life, death and resurrection of Jesus.

Jesus who is truly human and truly God, bridges the gap between us and God.

It is in Him and through Him and with Him that we pray.

What happens at Mass?

Jesus is truly present among us. We stand in the presence of God!



Before we begin

At Mass we meet with Jesus and he meets with us.

We meet with the Son of God, who comes to share with us his love and life; so we might be close to him and live by his love.

Arriving at Mass

We dip our hands into the holy water and make the sign of the cross as a sign of blessing.

We remember the Trinity and our Baptism.



Perhaps share the readings *before* Mass, so Mass isn't the first time they are being heard. Prior sharing can offer an opportunity to unpack them a little, so at Mass, it is an invitation to open our hearts and minds fully to God speaking to us

Overview of the main parts of the Mass

1. Penitential Act
2. Liturgy of the Word
3. Offertory
4. Eucharistic Prayer and Consecration
5. Holy Communion
6. Living out the Mass



Celebrating the Mass

It is always necessary to keep in mind that Masses with a large proportion of children and young people must **orientate them toward the regular celebration of Mass with adults, especially Mass on Sunday.**

Thus, apart from adaptations that are necessary because of the children's age, **the result should not be entirely special rites, markedly different from the Order of Mass celebrated with a congregation.** (DMC 21)





Celebrating the Mass

The principles of active and conscious participation in the liturgy are very significant for Masses celebrated with children.

Participation should be encouraged and “*as many children as possible should have special parts in the celebration.*” (DMC 22)

This should not, however, impinge on the integrity of prayers, readings or music. Where some texts are divided and apportioned to too many different readers the meaning can become disjointed.

Celebrating the Mass



While *"as many children as possible should have special parts,"* this does not mean that everyone present must necessarily perform a specific role or fulfil a distinct function. In essence, **active and conscious participation** in the liturgy refers to the individual's presence at the celebration and **interior personal engagement** with what is taking place. Any external activities *"...will remain fruitless and even harmful if they do not serve the internal participation of the children."* It should be noted that even in Masses with children, silence has an important place and a value. (DMC 22)



Participation and Engagement in the Mass



Engagement		Participation	
		All Christians	Catholic Christians
Who?	Everybody – including members of other religious traditions and people of good will	Those who have been baptised	
Gather	To be present – to become alert to what is going on in their lives and the world	To recognise one's membership of the Body of Christ	
Word	To experience – to engage with what is happening through the senses	To listen to God's speaking in his Word	
Response	To reflect – to ask what has been experienced and what it means to their lives	To offer praise, thanksgiving and petition to God through Christ	and receive Christ's Body and Blood in Communion
Send	To respond – to ask how to take forward into living a good life	To live out one's baptismal calling,	that we become what we receive



Participation and Engagement in the Mass



Those responsible for prayer and liturgy should encourage the baptised members of the school (staff and pupils) to exercise when appropriate the various ministries that flow from their Baptism. It is important that they receive formation in the roles they undertake. Wherever the number of ministers makes it possible, those entrusted with these ministries should be representative of the whole school community. (p. 13)

NB – it is precisely our Baptism that calls us to these ministries

Children and young people preparing for Baptism in the Catholic Church: Until they have been baptised, it would not be normal for them to exercise a liturgical ministry or lead prayers. (p20)

In celebrations of the...liturgy, pupils of other faith traditions are invited to share these actions. Though they are unable to join in prayers, songs, and responses which are grounded in the Christian tradition, they can support the prayers of others through their respectful presence... (SEE P24)



Participation (and Engagement) in the Mass



Those who prepare the liturgy for celebration

Those who prepare other ministers for their role

Those who prepare the space/prayer focus

Preparation/operation of participation aids

Welcomers

Readers of sacred scripture

Readers of intercessions

Extraordinary ministers of Holy Communion

Procession with gifts

Instrumentalists

Choir

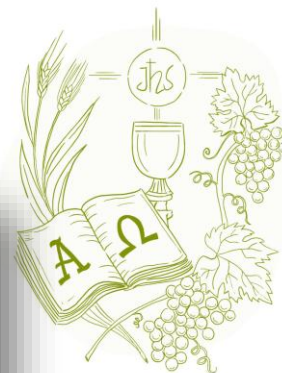
Cantor



Participation (and Engagement) in the Mass

In the liturgy, we adopt a number of postures: standing, kneeling, sitting. We do these in common (unless impeded). Each has its significance.

(PLD p28)



Instruction Manual for Mass
When to stand, sit and kneel* CatholicLink

KEY **STAND** **SIT** **KNEEL**

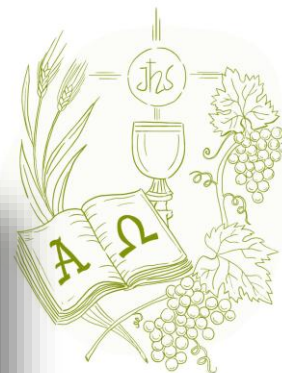
1 FROM THE ENTRANCE PROCESSION UNTIL AFTER THE OPENING PRAYER	2 FIRST READING, PSALM, AND SECOND READING	3 THE ALLELUIA AND THE GOSPEL	4 THE HOMILY
5 THE CREED AND THE PRAYER OF THE FAITHFUL	6 THE OFFERTORY	7 THE PRIEST SAYS "PRAY, BRETHREN..." UNTIL AFTER THE "HOLY, HOLY, HOLY"	8 THE EUCHARISTIC PRAYER UNTIL AFTER THE "AMEN"
9 FROM THE "AMEN" TO AFTER THE "LAMB OF GOD"	10 AFTER THE "LAMB OF GOD"	11 YOU MAY SIT, STAND, OR KNEEL AFTER COMMUNION	12 THE PRAYER AFTER COMMUNION UNTIL THE END OF MASS

*These may vary in some countries and/or dioceses.



Participation (and Engagement) in the Mass

Our participation in prayer and liturgy is not restricted to the words we say and sing, but our whole bodies. All our senses can be engaged...without words our bodies can be vehicles of prayer (p28)



Instruction Manual for Mass
When to stand, sit and kneel* CatholicLink

KEY

STAND	SIT	KNEEL
1. FROM THE ENTRANCE PROCESSION UNTIL AFTER THE OPENING PRAYER	2. FIRST READING, PSALM, AND SECOND READING	3. THE ALLELUIA AND THE GOSPEL
4. THE CREED AND THE PRAYER OF THE FAITHFUL	5. THE OFFERTORY	6. THE PRIEST SAYS "PRAY, BRETHREN..." UNTIL AFTER THE "HOLY, HOLY, HOLY"
7. THE EUCHARISTIC PRAYER UNTIL AFTER THE "AMEN"	8. FROM THE "AMEN" TO AFTER THE "LAMB OF GOD"	9. AFTER THE "LAMB OF GOD"
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*These may vary in some countries and/or dioceses.



Participation (and Engagement) in the Mass



the fundamental posture in liturgy is standing. Standing is a natural gesture of respect toward authority. This is why the assembly stands for the celebrant's entrance and exit, and during the proclamation of the Gospel, just as the Israelites stood upright as they listened to God's word. Indeed, standing was the normal position for Jewish prayer and this custom passed to Christianity as is witnessed by murals in the catacombs.

Today the faithful mostly remain standing whenever they are associated to the solemn prayer of the celebrant. The upright position is that of the heavenly elect as seen in the Book of Revelation 7:9 and 15:2. The Fathers of the Church considered this position as expressive of the holy freedom of God's children. St. Basil in his treatise on the Holy Spirit says that "We pray standing, on the first day of the week, but we do not all know the reason. On the day of the resurrection (or 'standing again'; Greek anastasis) we remind ourselves of the grace given to us by standing at prayer, not only because we rose with Christ, and are bound to 'seek those things which are above,' but because the day seems to us to be in some sense an image of the age which we expect ..." (EWTN)

Our participation in prayer and liturgy is not restricted to the words we say and sing, but our whole bodies.

All our senses can be engaged...without words our bodies can be vehicles of prayer (p28)



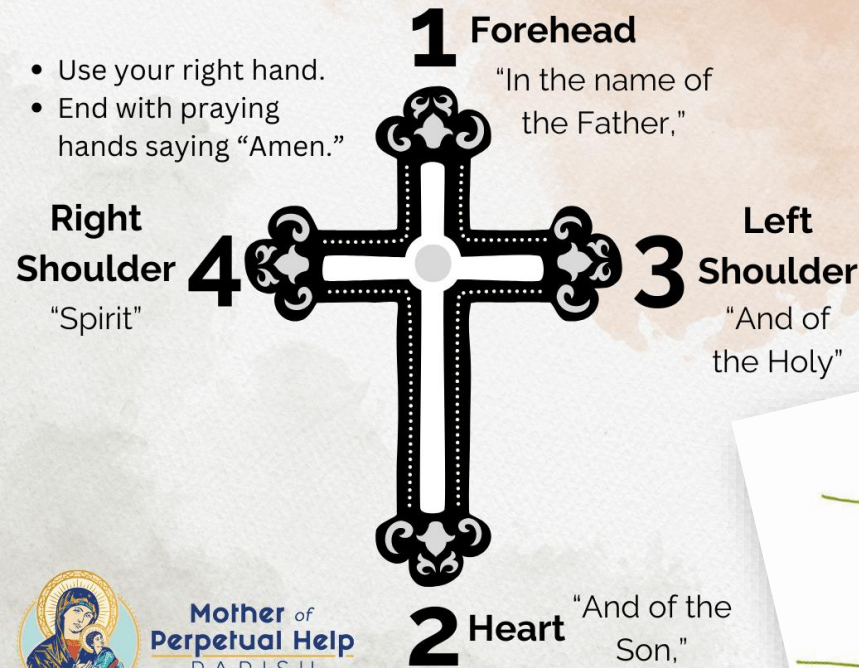
Participation (and Engagement) in the Mass



Gesture: the sign of the cross, how we hold our hands in prayer, and the sign of peace are all gestures found in the liturgy. Pupils learn these so that they are comfortable making them and understanding them. (PLD p28)

The Sign of the Cross

- Use your right hand.
- End with praying hands saying "Amen."



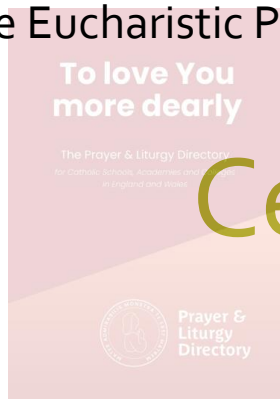
Mother of
Perpetual Help
PARISH



sign of peace

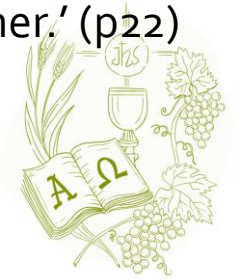
"The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament". (GIRM)

'The entire celebration forms a whole, so that the proclamation of the scriptures flows through the General Intercessions into the Eucharistic Prayer and the reception of Holy Communion, which are inextricably linked in an indivisible manner.' (p22)



Celebrating the Mass

Liturgical books, such as the Roman Missal and the Lectionary, set out the structure of the Mass to be followed, the words to be spoken, the gestures to be performed, and the symbols to be used



Readers of sacred scripture:
only those who normally receive Holy Communion at Mass be invited to proclaim the word of God (PLD p22)

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Celebrating the Mass

In considering possible adaptations, the following points will be borne in mind:

- Know and understand the legitimate choices offered by the liturgical rite. (See DCM – Ask the priest)
- Be clear about what may be adapted and what should be kept.
- Consider all the possibilities and know the suitability of each.
- Avoid personal preference and focus on the common good.
- In considering the spiritual needs or capacity of the pupils, give them space to grow.



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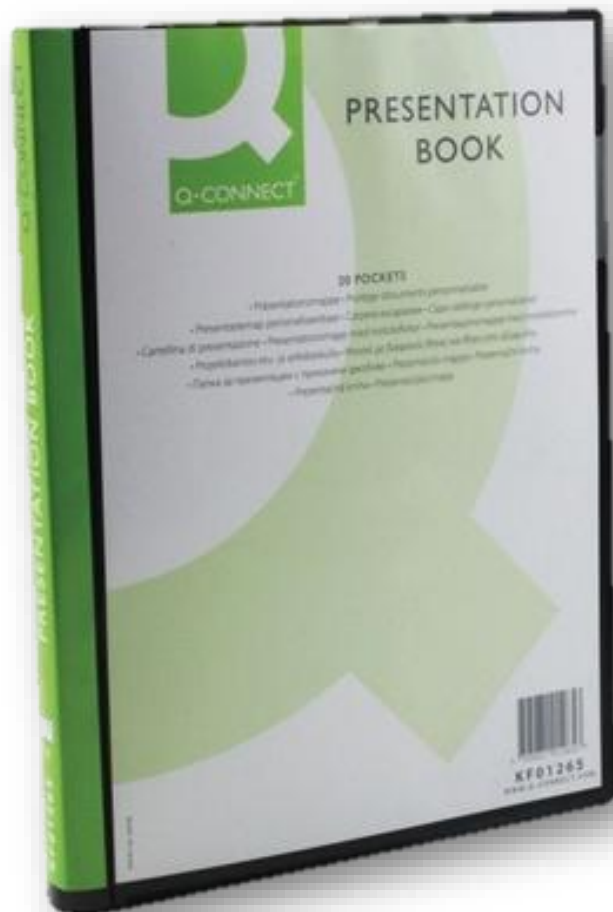
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Celebrating the Mass

Avoid using individual pieces of paper for the readings and prayers in the celebration of Mass and other liturgies, so as not to compromise the dignity of the celebration...Where needed, texts can be placed within a worthy folder for each different liturgical ministry or, for younger pupils, be mounted on card. (p.38)



Music



Music is integral to liturgy... It is not an add-on but a key element of the prayer...much of what is to be sung in the liturgy belongs to all those who are present...it is a priority of those responsible for the music to ensure this.

Music highlights or gives prominence to the part of the liturgy where it is used. Therefore, the use of music matches the high points of the liturgy. In the Mass, these are the Gospel and the Eucharistic Prayer.

Schools should give priority to singing the liturgical texts at Mass and other liturgies above the use of hymns and songs. These texts include the Acclamation before the Gospel, the Acclamations in the Eucharistic Prayer (Holy, Holy; Memorial Acclamation; Amen), the Responsorial Psalm, and the Gloria. (p28)

Kyrie XI.
(Orbis Factor)

(X.) XIV.-XVI. s.

1. **K** Y-ri e * e- lé- i-son. *ij.*

Chris-te e- lé- i-son. *ij.*

Ký-ri- e * e- lé- i-son. *ij.*

Ký- ri- e * e- lé- i-son.

We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion

un-til you come a-gain.

Or:

When we eat this Bread and drink this Cup, we pro-claim your

Death, O Lord, un-til you come a-gain.

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see how the music fits the context of the liturgy e.g. the Responso rial Psalm responds to the First Reading the Responso rial Psalm does not accompa ny another liturgical action

THE MASS

'Do this in mem-ory of me'

... **before:** hearing God's call in the midst of life

What is to be done?	What ritual is used ?	What are the roles in the assembly?	How important is it to sing?				
			1	2	3	4	5
Introductory Rite <i>Gathering God's people</i> • Becoming one in heart and voice • Preparing to listen	Opening Procession	All sing while ministers process or gather		♫			
	Greeting	Priest & people dialogue				♫	
	Penitential Rite	Priest [& Cantor] and people dialogue			♫		
	[Gloria]	Whole assembly participates		♫			
The Word <i>Recalling God's great works for us</i> • Opening our hearts • Remembering our story • Feeling our heart burn within us • Breaking and sharing the word • Praying for all humanity	Opening Prayer	Priest leads prayer; all assent with 'Amen'					♫
	First Reading	Reader proclaims; all listen					
	Psalm	Psalmist sings; all respond		♫			
	[Second Reading]	Reader proclaims; all listen					
	Gospel Acclamation	All sing [C. may lead] while ministers process	♫				
	THE GOSPEL	Deacon or Priest proclaims and all listen					
	Homily	Priest/Deacon 'breaks the word' and all listen					
	[Profession of Faith]	All recite [or sing]					♫
	General Intercessions (Prayer of the Faithful, Bidding Prayer)	{ Reader announces intentions; all pray in silence and then respond Priest concludes and all assent with 'Amen'				♫	
	The Eucharist						
<i>From word to thanksgiving</i> • Fulfilling the Lord's command to 'Do this in memory of me' • Recalling his death, his resurrection, his coming again • Becoming one with his sacrifice • Receiving God's gifts	Preparation of Altar & Gifts	People bring gifts while all sing or listen [If no song, P. may say prayers, all respond]			♫		
	Prayer over the Gifts	Priest leads prayer; all assent with 'Amen'					♫
	EUCCHARISTIC PRAYER:						
	Proclamation: dialogue & preface, thanksgiving, institution, intercessions, doxology	The priest proclaims the prayer on behalf of the whole assembly, which shows its assent by singing the acclamations				♫	
	Assent: preface dialogue responses Sanctus, Mem. Acc, Amen		♫			♫	
	Lord's Prayer	All pray together					♫
	Peace	Priest/deacon invites and all exchange peace					
	Breaking of Bread	During the breaking the 'Agnus Dei' is sung			♫		
	COMMUNION	All process to communion; a song is sung		♫			
	Silence after communion {Or: Thanksgiving hymn	No music or speaking! All sing }		♫			
Concluding Rite <i>Going in peace to love and serve the Lord</i>	Prayer after Communion	Priest leads prayer; all assent with 'Amen'					♫
	Blessing and Dismissal	Priest [& deacon] and people dialogue					♫
	Exit Procession	All sing [or listen] while ministers depart			♫		

take care that the musical setting of the psalm does not take longer to perform than the rest of the scripture combined

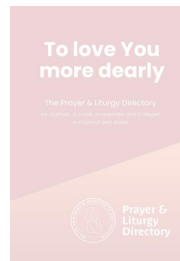
... **and after:** being Christ for others until the next gathering

MUSIC



In considering what to sing:

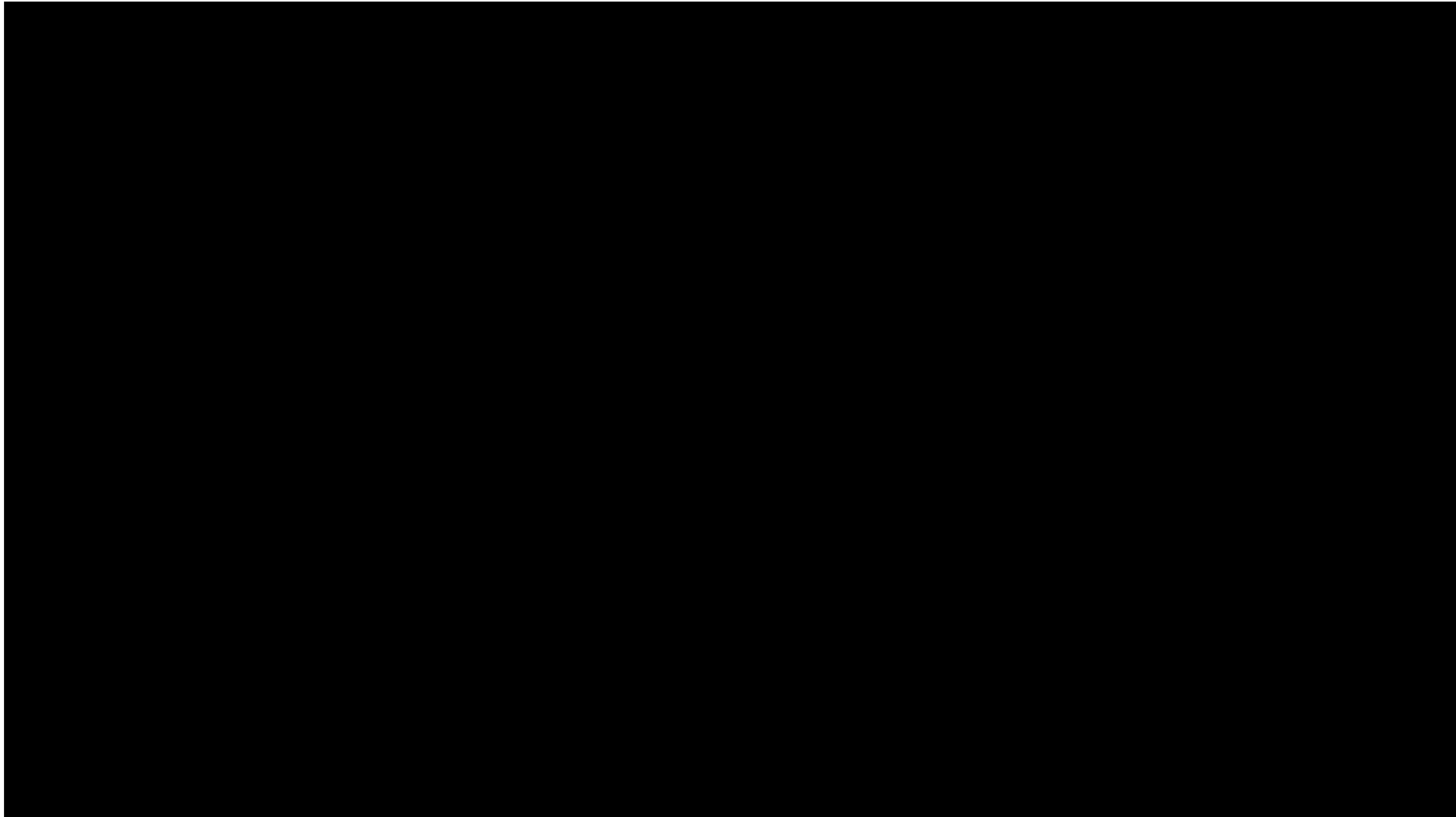
To assist with choosing music, three kinds of judgements may be used: **liturgical**, **musical**, and **pastoral**. (p30)

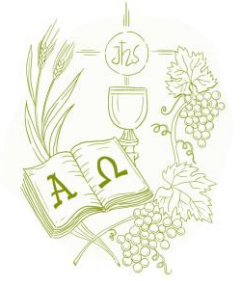


1. it is essential that any text that is sung **reflects Catholic teaching and understanding of the faith.**
2. give **priority to sing the liturgy over singing hymns and songs**, it is important for schools to consider the repertoire they need based on when they pray and to look ahead to when they might be introduced into the musical repertoire of the school
3. A shared repertoire - This will involve:
 - using the **chants given in the Missal**
 - making use of recommendations by the diocese, such as **liturgical settings approved for publication** by a Bishops' Conference
 - finding out the repertoire of local parishes, identifying good practice and **discerning what might be shared in common.**
 - Pupils should be enabled to access the Church's rich tradition of Gregorian chant in Latin or in English.
 - Variety: aim to avoid an over-dependence on a single idiom or style of music and text.

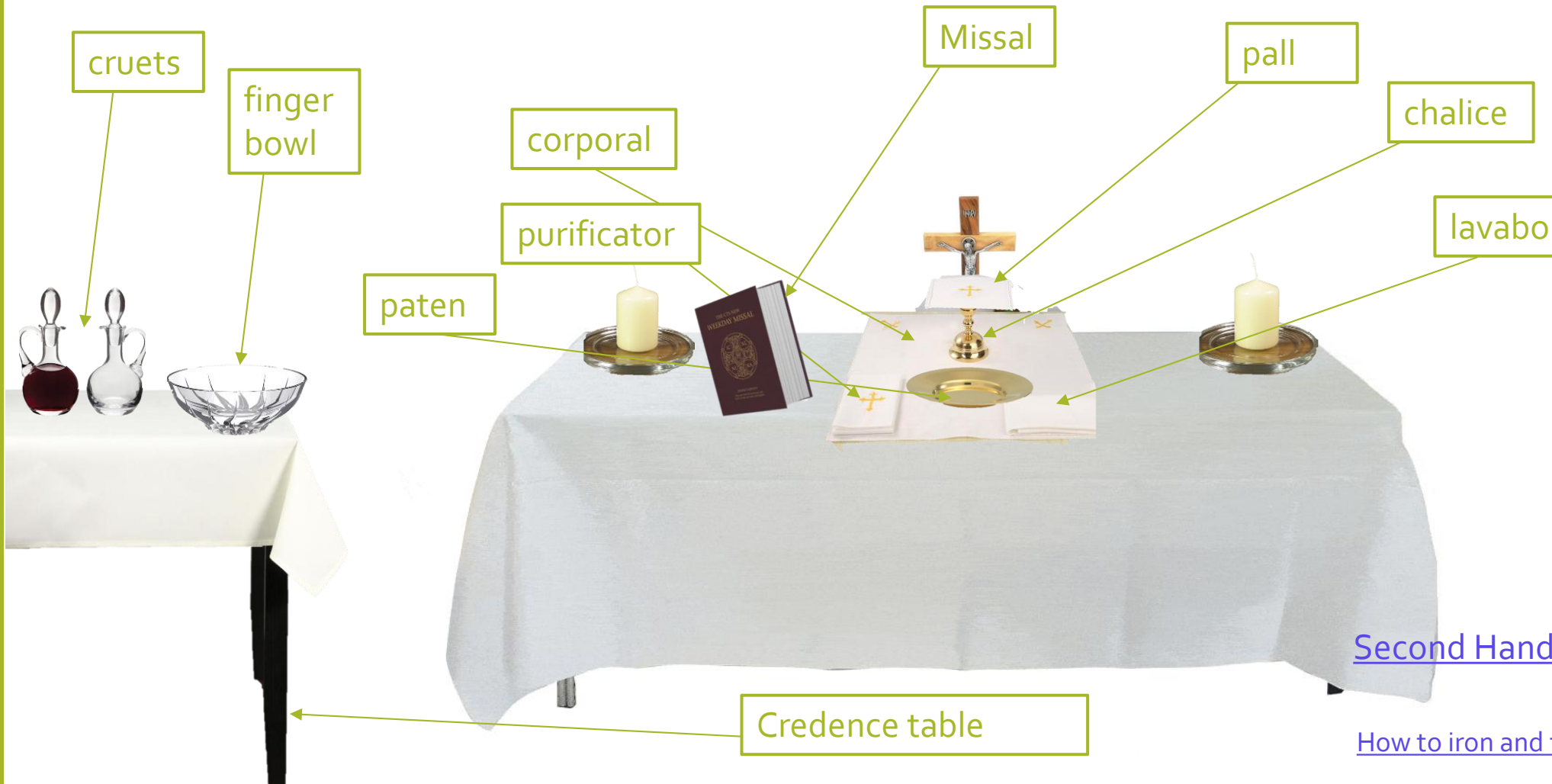


Preparing the altar





Preparing the altar



[Second Hand Items – ORMSBY](#)

[How to iron and fold altar linen](#)

Sacred objects will be stored carefully, respecting their dignity, and not used for other purposes. (PLD)

Examples of storage



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COMMUNION

Clear plan beforehand of direction of flow

Staff to facilitate Communion

Spotters to ensure host has been consumed

Reminder beforehand about how to receive Communion

Beforehand: Explore the importance of the Mass and the Eucharist particularly

Explore what is meant by reverence?



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CHAPEL SPACE

Where there is a chapel, it will be a significant space in any school. Its size, position, and usage will vary widely from one school to another.

It should always be set aside as a sacred space and not be used for other purposes, such as meetings, exam space, or storage. (p36)

Where other spaces such as assembly halls or sports halls are used, consideration needs to be given as to how the location can become a sacred space through the use of decoration, lighting, incense, etc.

Where schools have easy access to a church nearby (such as a parish church next door), use of the church should be encouraged. (p37)



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RESOURCES

The clarity of the layout of the participation aid will assist participation.

- Use heading levels consistently and appropriately (e.g., 'The liturgy of the word' is in the same font and size as 'The liturgy of the Eucharist', and more significant than 'First Reading').
- Use a clear and uncluttered design, with not too much text on a page or screen.
- Be aware of basic design principles, such as observing line breaks or avoiding centred text for hymns and prayers, as this will make the text easier to read. (p51)
- It may be helpful to include dialogue texts (e.g., 'The Lord be with you ...') in full

When choosing images for screen or print, give consideration to the diverse nature of our communities and our membership of a global Church. Images also need to be age appropriate. (p51)

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RESOURCES

It is not necessary to include the whole texts of the prayer or liturgy.

- For example, we are encouraged to **hear the word proclaimed rather than reading it** for ourselves; the 'caption', provided at the top of a reading in the Lectionary, might suffice.
- The texts of the prayers would normally be omitted.

- 10 All the LORD's paths are mercy and faithfulness,
for those who keep his covenant and commands.
14 The LORD's secret is for those who fear him;
to them he reveals his covenant. **R.**

SECOND READING

1 Thessalonians 3:12-4:2

'May the Lord establish your hearts for the coming of Christ.'

A reading from the first letter of Saint Paul to the Thessalonians.

Brothers and sisters:

- 12 May the Lord make you increase
and abound in love for one another and for all,
as we do for you,
13 so that he may establish your hearts
blameless in holiness before our God and Father,
at the coming of our Lord Jesus with all his saints.
4:1 Finally, then, brothers and sisters,
we ask and urge you in the Lord Jesus,
that as you received from us how you ought to walk
and to please God,
just as you are doing,
that you do so more and more.
2 For you know what instructions we gave you through the Lord Jesus.
The word of the Lord.

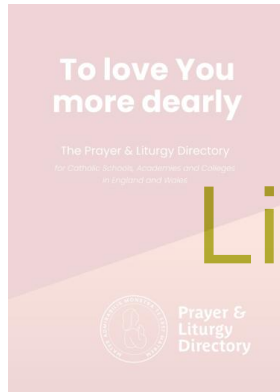
ACCLAMATION BEFORE THE GOSPEL

Psalms 85(84):8

Alleluia, alleluia.
Show us, O LORD, your mercy,
and grant us your salvation.
Alleluia.

A screen should never detract from the action and focal points of the liturgy, especially the two tables of the word and the Eucharist.





Liturgical formation

Participating in prayer and liturgy involves **learning a set of actions, ideas, and habits** that ideally takes place across the home, school, and parish partnership and over a number of years. This **learning is progressive and lifelong**.

Prayer and Liturgy Coordinators, therefore, should ensure not only that formation is provided according to the age and capacity of the children, but also that adult members of the school community have access to appropriate formation.

(PLD p14-15)

To love You
more dearly

The Prayer & Liturgy Directory
for Catholic Schools, Seminaries and Colleges
in England and Wales



Prayer &
Liturgy
Directory



Liturgical formation

Because it flows into personal choices and broader habits of discipleship, **liturgical formation is not simply a matter of religious education.**

While it involves engagement with pedagogical content (e.g., learning the structure of the Mass), it **also has a catechetical element** (responding personally to the word proclaimed and the invitation to Communion).

(PLD p14-15)

Celebrating Mass in school *(‘when’ is dependent on context)*

Everyday	Every week	Every term	Every year
Daily prayer – beginning and end, before and after meals.			
	Celebrations of the Word		
		Mass	
			Sacrament of Reconciliation
			Other liturgies and devotions