

PLANNING LITURGIES



Choose a picture that tells something of
what prayer/liturgy is/does for you



A picture that reminds you of a place where you feel God's
presence ...

where you feel most able to relate with
and LISTEN to God...

Where you have a sense of 'The Other'.

Prayer Settings

A simple prayer setting brings focus to the prayer.

The lighting of a candle...

a special piece of music...

a mantra...

can bring your students together in prayer.



When we enter prayer, liturgy
and especially Eucharist



we come to
enter into relationship ...
...and to remember
(to hear the story of)
who we are ...
and
whose we are.

Liturgy is action and symbol; it speaks to the whole person, it involves all the senses: sight, touch, sound, taste and smell.

Participating in liturgy forms our habits because we are ritual people and learn through Repetition and copying.

In liturgy we discover the riches of prayer, through word and gesture, silence and stillness.



The purpose of adapting liturgy for children is to lead them into full, conscious and active participation in the liturgy of the parish.

This will depend upon:

- Understanding
- Skills
- Maturity
- Faith



FORMS OF LITURGY

- Eucharist
- Liturgy of the Word
 - Creative Prayer
- Retreat day or hour
 - Assembly prayer
 - Classroom prayer
 - Other

FULL, ACTIVE, CONSCIOUS PARTICIPATION



- * Silence
- * Gestures
- * Visual Elements
- * Music

THE ROLE OF SILENCE

“Students need to be introduced during their earliest years in primary school to signs, symbols ... gestures and silence...” to help them communicate and respond to God.

(Education Committee of the Australian Bishops' Conference)

‘Silence should be observed at designated times. Its function depends on the time it occurs in each part of the celebration.

Thus at the *Penitential Rite* and again after the *Invitation to Prayer* (i.e. *Opening Prayer*), all recollect themselves; at the conclusion of a reading or the *Homily*, all meditate briefly on what has been heard; after *Communion*, all praise God in silent prayer.’

GESTURE



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VISUAL ELEMENTS

The primary liturgical symbols are those objects of our faith that have been part of the tradition for many years, 'many' being a lot more than 20!

Primary symbols consist of
cross, altar, ambo,
Book of Gospels, bread, wine,
font, water, oil, paschal candle,
incense, liturgical colour and vestments.



Season ritual symbols such as palms and ashes would be added to this primary list at the proper time.

These symbols demand something from us and call us to deeper faith. They are not decorative accoutrements but are present to support our ritual prayer. They must take priority over everything else in the worship space and anything added to the environment should point towards these symbols, not away from them.

MUSIC IN LITURGY



THE PARTS OF THE MASS THAT MAY BE SUNG

The table below lists the parts of the Mass that may be sung, the categories to which they belong, who sings them, and their priority. (The table summarises the **General Instruction of the Roman Missal** (24-57) and **Music in Catholic Worship** (53-74).)

	Category	Sung by	Priority
Introductory Rites			
The Entrance Song	Processional Song	Assembly	2
Penitential Rite/Lord, have mercy	Litany	Cantor/assembly	4
Glory to God	Ordinary Chant	Assembly	5
Opening Prayer (Collect)	Presidential Chant	Celebrant	8
Liturgy of the Word			
Responsorial Psalm	Responsorial Psalm	Psalmist/assembly	3
Gospel Acclamation	Acclamation	Assembly/psalmist	1
Introduction to the Gospel	Dialogue	Celebrant/assembly	7
Gospel	Presidential chant	Celebrant	8
Creed	Ordinary Chant	Assembly	5
General Intercessions	Litany	Cantor/assembly	4
Liturgy of the Eucharist			
Presentation Song	Supplementary Song	Assembly/choir	6
Preface dialogue	Dialogue	Celebrant/assembly	7
Preface	Presidential Chant	Celebrant	8
Holy, holy	Acclamation	Assembly	1
Eucharistic Prayer	Presidential chant	Celebrant	8
Memorial Acclamation	Acclamation	Assembly	1
The Doxology (Through him)	Presidential Chant	Celebrant	8
The Great Amen	Acclamation	Assembly	1
The Lord's Prayer	Ordinary Chant	Assembly	5
Embolism (Deliver Us, O Lord)	Presidential Chant	Celebrant	8
For the Kingdom	Acclamation	Assembly	1
Lamb of God	Litany	Cantor/assembly	4
Communion Song	Processional Song	Assembly	2
Post-communion Song	Supplementary Song	Assembly/choir	6
Concluding Rite			
Prayer after Communion	Presidential chant	Celebrant	8
Dismissal	Dialogue	Celebrant/assembly	7
Recessional Song		Assembly	

Choice of music ...

- ◇ Music should not be chosen simply because it is popular or because 'I like it'. Is it good music?
- ◇ Choice of music should be determined by the nature and purpose of the liturgy:
 - Is it Reconciliation Liturgy or Eucharistic Liturgy?
 - Is there a particular theme from the gospel?
 - Is the musical piece appropriate to the part of the Liturgy?
- ◇ Liturgical music versus Christian music

How we Gather
(prepare)
for prayer
...liturgy ...
Eucharist



GENERAL PRINCIPLES OF LITURGY

Liturgy is the praise and worship of God.

Liturgy is the source and summit of the Church's life and our lives.

It is the right and duty of all the baptised, both children and adults.

The function of liturgy is to build up the members of Christ's body, to strengthen us in preaching Christ.



Liturgy is action and symbol; it speaks to the whole person, it involves all the senses: sight, touch, sound, taste and smell.

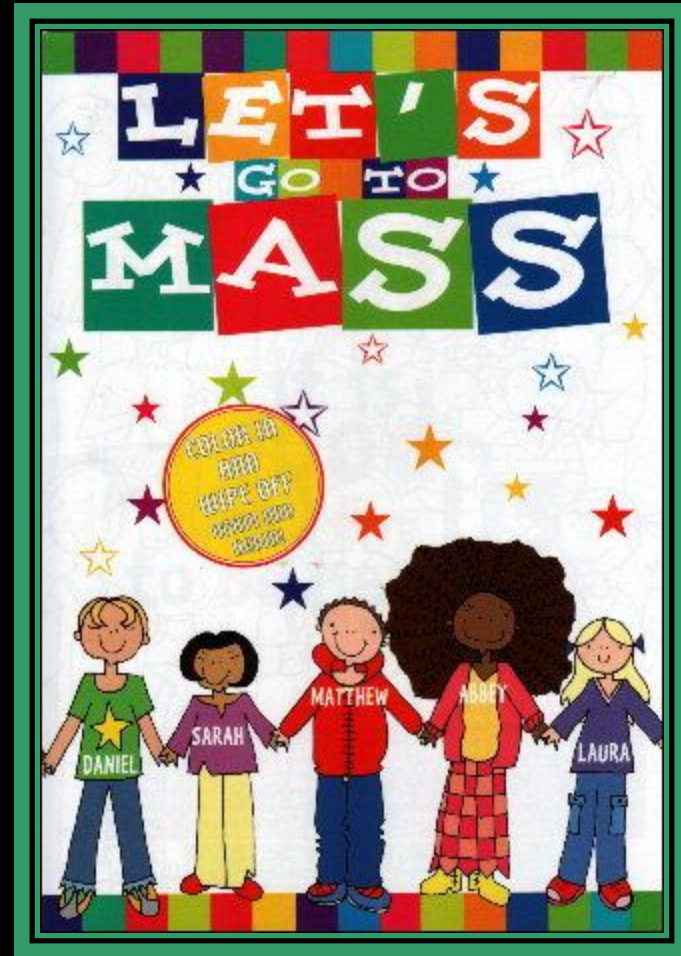
Participating in liturgy forms our habits because we are ritual people and learn through repetition and copying.

In liturgy we discover the riches of prayer, through word and gesture, silence and stillness.



The purpose of adapting liturgy for children is to lead them into full, conscious and active participation in the liturgy of the parish.

Liturgy with children, as with adults, demands dignity, clarity, and simplicity.



SOME THINGS TO CONSIDER

The only 'theme' of every Mass is the mystery of Jesus' death and resurrection.

The symbols of the liturgy and the holy way they are handled must open up for the group the sense of the sacred.

Opening the book of God's word and hearing it proclaimed should provoke a sense of wonder.

Breaking the bread, pouring out the wine, eating and drinking, these gestures should allow those who take part to glimpse the mystery of Christ who is present.

Reverence is not manifest in regimentation but in awe.



Everyone participates in liturgy but not everyone performs a ministry; liturgy is community worship not a series of individual performances.

Readers should be Christians who understand and believe what they read, and have the ability to proclaim it well.

The servers and those who bring forward the gifts should be chosen from those who will go to communion.

Those with talent might lead the rest in singing. Others might help with preparing the space and decorating it.

Ministries are not multiplied needlessly for the sake of involving more students.



Children and adolescents need to pray together in a variety of creative ways. A class Mass can be very personal and closely linked to the needs of the group. Nevertheless, we do not begin here; we come to the Church's rite which has its own structure (Liturgy of Word/Liturgy of Eucharist), its own symbols (hearing the word, eating bread, drinking wine), its own gestures and patterns of behaviour (responding, singing, signing with the cross, exchanging peace). The Mass does not provide an all-purpose structure in which we are free to 'do our own thing'; the events and concerns of the students' lives come into play as they join themselves to the Church and make their own the ancient prayers and rites used today in every corner of the world.



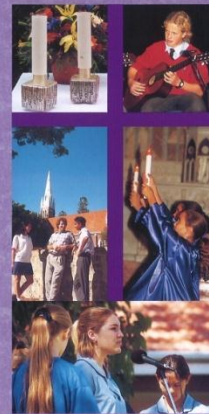
Guidelines for
Children's Liturgy of the
Word

THE DOCUMENTS



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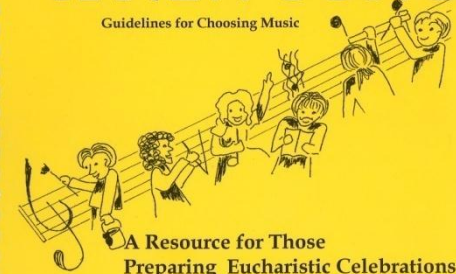
A Planning Guide for Celebrating Liturgy
in Catholic Schools

SING



A NEW SONG!

Guidelines for Choosing Music



A Resource for Those
Preparing Eucharistic Celebrations
with Young People.

ORDO 2015



Notes the colour of vestments or feast - you should check with altar cloth. parish priest alterations, so changing the readings are allowed.

Means you are free to choose the theme of the Mass.

92 AUGUST Year B/1

9 SUNDAY
green 19th SUNDAY in ORDINARY TIME
 Mass of the Sunday, Gloria, Creed
 Sunday preface
 Readings: 1 Kg 19:4-8; Eph 4:30 - 5:2; Jn 6:41-51
 Hours of the Sunday, Te Deum
 PSALTER WEEK 3

10 Monday *Feast*
red Lawrence, deacon, martyr
 Mass of Feast, Gloria
 Preface of Martyrs
 Readings: 2 Cor 9:6-10; Jn 12:24-26
 Hours of the Feast, Te Deum

11 Tuesday *Memorial*
white Clare, virgin
 Mass of the Saint
 Preface of weekday or saint
 Readings: Deut 31:1-8; Mt 18:1-5, 10, 12-14
 (Alt. Phil 3:8-14; Mt 19:27-29)
 Hours of the Saint

12 Wednesday
green Weekday, Ordinary Time 19
Mass ad libitum
 Readings: Deut 34:1-12; Mt 18:15-20
 or *white* Jane Frances de Chantal, religious *Optional*
 (PERTH: Anniv. of dedication of cathedral, 1973; see p. 6)

MASS pro populo. In Australia, bishops and parish priests are bound to offer the Mass for the people entrusted to their pastoral care on each Sunday and holy day of obligation (Christmas and Assumption).

Year B/1 AUGUST 93

13 Thursday
green Weekday, Ordinary Time 19
 Mass *ad libitum*
 Readings: Joshua 3:7-11, 13-17; Mt 18:21 - 19:1
 or *red* Pontian, pope, martyr and Hippolytus, priest, martyr *Optional*

14 Friday *Memorial*
red Maximilian Kolbe, priest, martyr
 Mass of the Saint
 Preface of weekday or saint
 Readings: Joshua 24:1-13; Mt 19:3-12
 (Alt. Wis 3:1-9 or 1 Jn 3:14-18; Jn 15:12-16)
 Hours of the Saint
 Evening Prayer I of Assumption

15 Saturday *Solemnity*
white ASSUMPTION of the VIRGIN MARY
 Mass of Vigil/Day
 Gloria, Creed, Preface of Assumption
 Ritual Masses are prohibited.
 Readings: *Vigil:* 1 Chr 15:3-4, 15-16, 16:1-2;
 1 Cor 15:54-57; Lk 11:27-28
Day: Apoc 11:19, 12:1-6, 10;
 1 Cor 15:20-26; Lk 1:39-56
 Hours of the Solemnity, Te Deum
 Evening Prayer of Assumption

PASTORAL NOTES:

- Assumption is a holy day of obligation. Normally a Sunday Mass would be celebrated on Saturday evening
- For pastoral reasons, the texts of the vigil need not be used at a Friday evening Mass to celebrate the solemnity.

New Zealand: National Patronal Feast

8 SUNDAY*green*

19th SUNDAY in ORDINARY TIME

Mass of the Sunday, Gloria, Creed

Sunday preface

Readings: Wis 18:6-9; Heb 11:1-2, 8-19; Lk 12:32-48

Hours of the Sunday, Te Deum

PSALTER WEEK 3

(BRISBANE, WAGGA WAGGA: Patronal
Feast of Mary MacKillop, *Mass of Saint*)**9 Monday***green*

Weekday, Ordinary Time 19

Mass *ad libitum*

Readings: Ezek 1:2-5, 24-28; Mt 17:22-27

10 Tuesday*red*

Lawrence, deacon, martyr

Mass of Feast, Gloria

Preface of Martyrs

Readings: 2 Cor 9:6-10; Jn 12:24-26

Hours of the Feast, Te Deum**11 Wednesday***white*

Clare, virgin

Mass of the Saint

Preface of weekday or saint

Readings: Ezek 9:1-7, 10:18-22; Mt 18:15-20

(Alt. Phil 3:8-14; Mt 19:27-29)

Hours of the Saint*Feast**Memorial***12 Thursday***green*

Weekday, Ordinary Time 19

Mass *ad libitum*

Readings: Ezek 12:1-12; Mt 18:21 - 19:1

or *white* Jane Frances de Chantal, religious *Optional*
(PERTH: Anniv. of dedication of cathedral,
1973; see p. 6)**13 Friday***green*

Weekday, Ordinary Time 19

Mass *ad libitum*

Readings: Ezek 16:1-15, 60, 63 or 16:59-63;

Mt 19:13-15

or *red* Pontian, pope, martyr and Hippolytus,
priest, martyr *Optional***14 Saturday***red*

Maximilian Kolbe, priest, martyr

Mass of the Saint

Preface of weekday or saint

Readings: Ezek 18:1-10, 13, 30-32; Mt 19:13-15

(Alt. Wis 3:1-9 or 1 Jn 3:14-18; Jn 15:12-16)

Hours of the Saint

Evening Prayer I of Assumption

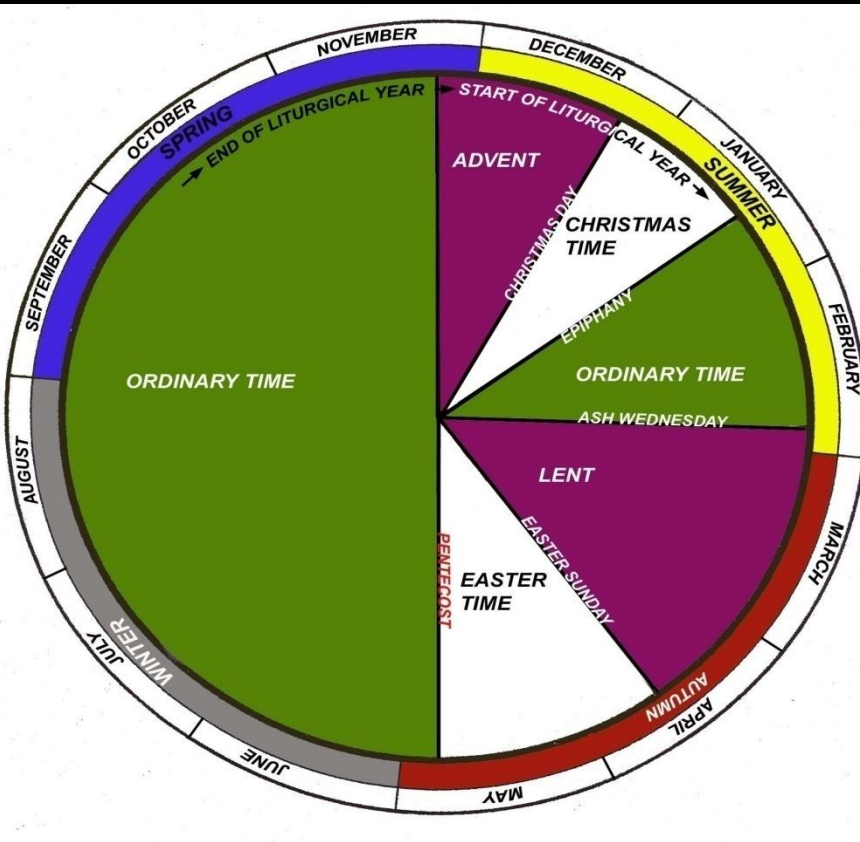
Memorial

In short, the liturgical norms of the Council of Trent have certainly, in many respects, been completed and perfected by those of the **Second Vatican Council**. This Council has brought to realization the efforts of the last four hundred years to move the faithful closer to the Sacred Liturgy, especially the efforts of recent times and above all the zeal for the liturgy promoted by Saint Pius X and his successors. *GIRM 15*

THE LITURGICAL YEAR

It follows a system of liturgical seasons within the official calendar of the Church. The liturgical year begins with the season of Advent. After Advent, Christmas follows, then Ordinary Time, then Lent,

next is Easter, then Pentecost, then Ordinary Time again follows, until the Church year ends with the celebration of the solemnity of Christ the King on the 34th Sunday - the last Sunday of the liturgical year.



EUCCHARIST CELEBRATION:

Introductory Rite

- * Entrance

- * Greeting

The congregation

- * Penitential Rite

- * Gloria

- * Opening Prayer

Entrance

‘The purpose of these rites is that the faithful coming together take on the form of a community and prepare themselves to listen to God’s word and celebrate the Eucharist properly’.

(GIRM 24)



The cross that leads the procession, is there to remind us that we walk the "way" of the cross: "Whoever wishes to follow me must . . . take up the cross" (Mark 8:34).

The carrying in of the lectionary or the Book of the Gospels reminds us about being led by the word of God.

The ways in which people are greeted or welcomed as they gather gives a sense of welcoming.



The *Entrance Song* therefore has a very important part to play. It is far from being just an accompaniment to the *Entrance Procession*.

In fact it is meant to do nothing less than ‘...open the celebration, intensify the unity of the gathered people, lead their thoughts to the mystery of the season or feast, and accompany the procession of priest and ministers’.

(GIRM 25)

The Penitential Rite ~ Statements of Affirmation



The Gloria

The *Gloria* is a song of praise based on the hymn of the angels in Luke's Christmas story.

By the eleventh century, the *Gloria* was being sung regularly except in *Advent* and *Lent*, as happens today. The *General Instructions* says, 'If not sung, (the *Gloria*) is to be recited either by all together, or in alternation.

(GIRM 31)

In *Ordinary Time* this could well be an option, but the *Gloria* should definitely be sung on major feasts and during *Christmas* and *Easter*.





Thanks to Kathy

04-25-2005

PASTOR SURE WISHED THAT HE HAD LOOKED
OVER THIS NEW VERSION OF THE BIBLE
BEFORE CHURCH HAD STARTED

LITURGY OF THE WORD

- | | | |
|---|--------------|---------|
| * Readings | Proclamation | |
| * Response (usually Psalm) | Response | |
| * Welcoming the Gospel | Response | |
| * Gospel | Proclamation | The |
| * Homily | Proclamation | lectern |
| * Profession of faith
(Nicene Creed) | Proclamation | |
| * General Intercessions
(Prayer of the Faithful) | Response | |

“When it comes to something as sacred as our liturgy and the proclamation of God’s Word, only the very best efforts we make are worthy. By ‘best efforts’ we are not meaning perfection of performance but sincere, heartfelt embodiment.”

(Monica Brown)



The First Reading

Every Sunday except during the *Easter Season*, the *First Reading* comes from the *Hebrew Scriptures* (*Old Testament*). For many centuries, these books of the Bible were hardly ever proclaimed in Catholic liturgies. This was a real impoverishment for the Church. Since *Vatican II*, we now have enough *Old Testament* readings to fill a three year Sunday cycle and many weekdays as well!

Our only way of meeting God in this part of the Mass is by listening to the readings.

Responsorial Psalm

Having heard God's word in the *First Reading*, the assembly is now ready to respond with a psalm that reflects it. The psalms are normally to be sung since they are the hymns of Israel.

This can be done in a variety of ways. The usual form is for a cantor (soloist) to sing the verses and the assembly to sing the refrain.

Because the psalm is part of the *Liturgy of the Word*, it may be sung or recited from the place that the readings are proclaimed, i.e. *the lectern (or ambo)*.

Second Reading

On Sundays and major feasts, there is a second reading before the *Gospel* which comes from the New Testament.

This reading was not chosen for its harmony with the other two readings.

In *Ordinary Times* the *Second Reading* is a progressive reading from a particular NT Letter. However, on special seasons and feasts, like *Advent*, it is chosen to fit with the other readings.

Gospel Acclamation

Also called the *Alleluia Verse* (except in *Lent* when we don't sing "*Alleluia*"), this verse of joyful praise to God accompanies the procession of the priest or deacon to proclaim the *Gospel*.

The word *Alleluia* is made up of two Hebrew words: *Hallel* meaning 'praise; and *Yah* the first part of 'Yahweh', (a Hebrew name for God). Since *Alleluia* means 'Praise God!' it is strongly recommended that it be sung. 'If not sung, the *Alleluia* or the verse before the Gospel may be omitted,' (GIRM 39) meaning that it is of the very nature of this verse that it be sung! It is not to be sung only by the cantor who intones it or by the choir, but **by the whole congregation together.**

The Gospel

On solemn occasions, it may be appropriate to repeat the singing of the *Alleluia* at the conclusion of the *Gospel*.

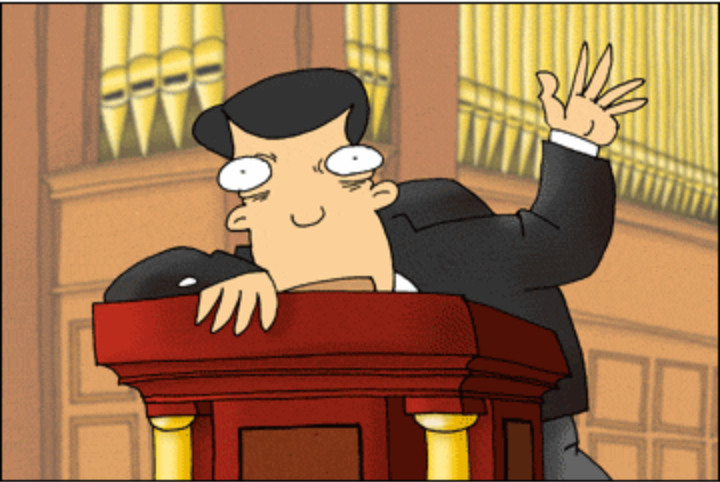


The *Gospel* is so important that it may never be omitted, even at a Mass with children, which permits an abbreviated *Liturgy of the Word*. The *Lectiary for Masses with Children* has all the *Sunday Gospels*, slightly modified to suit their age.

Dramatisation of scripture passages

- Chorus play
- Liquid pictures
- Stepping Out
- Liquid Pictures
- Changing on Accent
- Sound Effects
- Rap





05-10-2005

THE TITLE OF THIS WEEK'S SERMON IS "I JUST SPENT ALL WEEK WORKING ON A SERMON AND I GOT NOTHING"

Homily

Pointers

Prayer cards containing key message of the Gospel



03-12-1999

WHOOOPS, THAT WASN'T THE CHILDREN'S SERMON ... THOSE WERE MY LENGTHY NOTES FROM MY INTENSE THEOLOGICAL DEBATE YESTERDAY ... SORRY

The Creed

This is not a prayer as such, but a statement of belief called the *Profession of Faith*.

Today it is used on Sundays and the most important feasts and is not generally sung.

Prayer of the Faithful (General Intercessions)

The *General Intercessions* are supposed to emerge out of the readings of the Mass of the day

The usual sequence

- Needs of the universal church
- Public needs
- Needs of special groups
- The local community, or the group gathered to celebrate the liturgy

Expert Group
7 - General
Intercessions



There is also a correct way of wording the intercessions. The need (intercession) is presented to the **assembly**: e.g. *“For all those suffering persecution.”*

The actual prayer is at the conclusion of the intercession and is addressed to **God**: i.e. “Lord hear our prayer.”

LITURGY OF THE EUCCHARIST

- * Preparation of the gifts
- * Prayer over the gifts
- * Eucharistic Prayer The
Altar
- * Our Father, Sign of Peace, Lamb of God
- * Communion
- * Prayer after Communion

Procession of the Gifts to the Altar

Having people present the gifts to the priest is a reminder to the assembly that the bread and wine represent their own lives and the fruit of their labour.

Even though the faithful no longer, as in the past, bring the bread and wine for the liturgy from their homes, the rite of carrying up the gifts retains the same spiritual value and meaning.

(GIRM 49)

Sanctus (Holy, Holy)

The worshipping assembly is also invited to sing this hymn of the heavenly temple.

As we worship on earth, so too do we join in the song of heaven.

This *Acclamation* should be sung by the whole assembly.

The liturgical documents tell us that this and the *Gospel Acclamation* are the two most important parts of the liturgy that demand singing!

Eucharistic Prayer

- Compare Contrast different Eucharistic Prayers
- Read the different prayers with students and **allow them** to select the one to use at Mass
- Select phrases to use as a mantra prayer
- Take a phrase and create an artwork to illustrate this favourite phrase
- Create a PowerPoint reflection using parts of the prayer
- Create an illustrated book for a buddy class



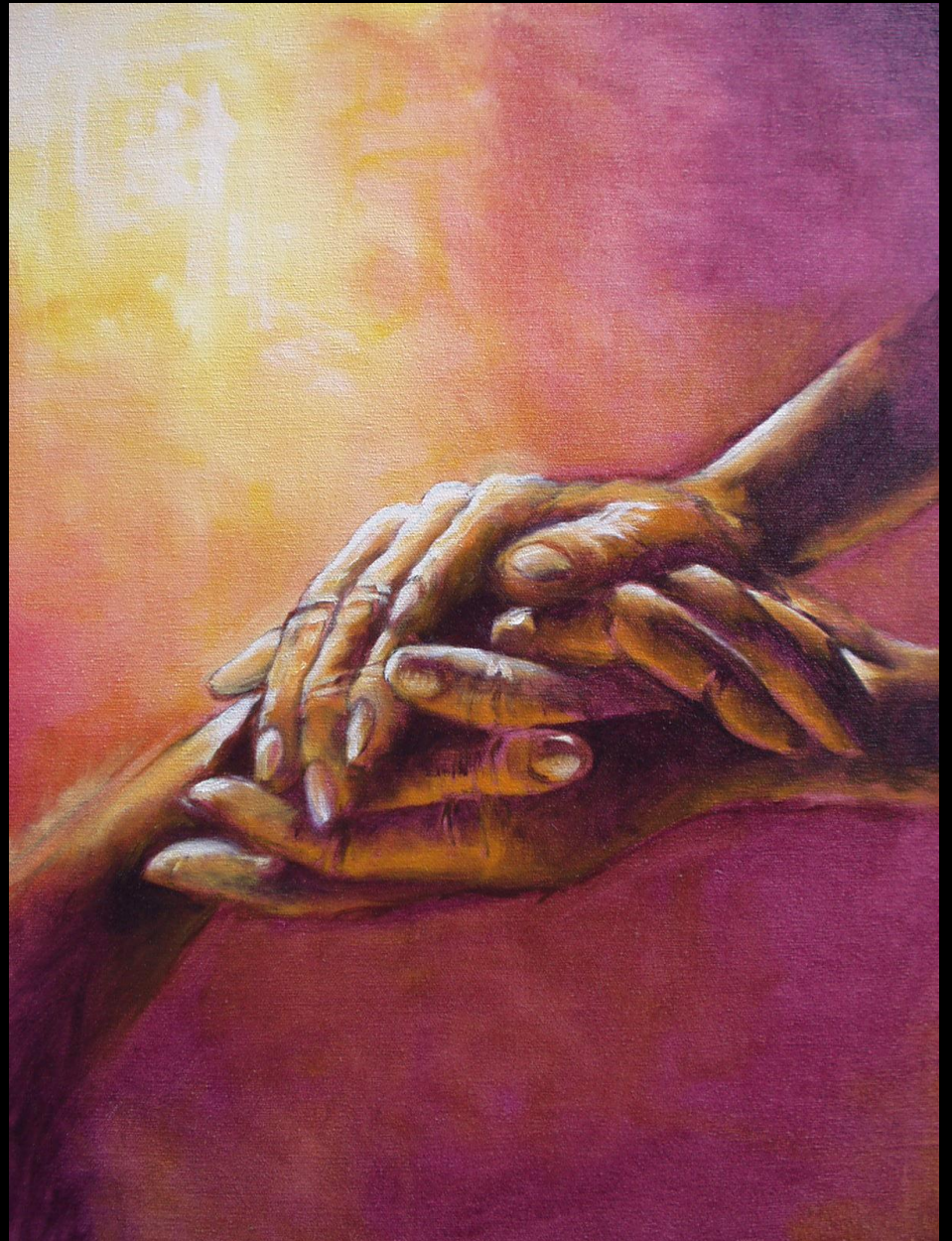
Do [†]this to remember Me!

A Great Finish!

The Prayer concludes with a final *Doxology* (prayer of praise to God). This *Doxology* “...Through him, with him, in him...” is reserved for the presiding priest and is better sung since it leads the entire assembly into the *Great Amen*. The *Amen* should always be sung because it is the people’s confirmation of all that has been proclaimed on their behalf.

The Sign
of Peace ...

we extend
Christ's
peace, not
our own.



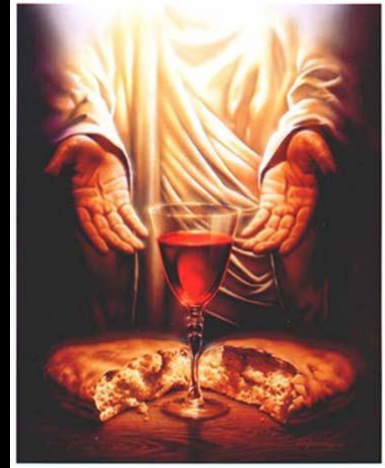
The Lord's Prayer

There are four formulas that the presiding priest uses to invite us to pray this prayer.

“For the kingdom the power and the glory are yours now and forever.”

If *The Lord's Prayer* has been sung this *Doxology* should be sung as well.

The Communion Procession



It is desirable that during the *Communion Procession* the people sing a hymn or song that expresses the unity of all called to Christ's banquet. From a musical point of view it is best to choose a hymn or song that has a refrain that all might memorise and sing during the procession with the choir or cantor singing the verses.

The Eucharistic hymns or songs sung at this point should not be adorational in content, as these are better suited to *Exposition or Benediction*.

It is customary in many parishes to have a period of silence at the end of the *Communion Procession*.

If a hymn or song is sung at this point of the celebration it should be joyful in nature.

(GIRM 56k)

Concluding Rite (Dismissal)

- * Blessing
- * Dismissal

Congregation

Display the Dismissal used in the Concluding Rite. Invite students to reflect on how we might

‘Go in peace to love and serve the Lord.’

Students create a goal for the week

‘I will live in peace this week by



Carrying the book out, at the end of Mass,
reminding us (in theory) that we become the
word of God at Mass and carry it within us
into our life and the world.

Recessional Hymn

Some people like to sing before departing as an act of thanksgiving, but it is perfectly all right also for people to leave immediately once the priest and other ministers have processed out and resume the task of witnessing to Christ in the world.