

With Hearts Full of Promise and Joy
Me te Ngākau Harikoa

Liturgy with Children
Ritenga mō ngā Tamariki

Approved for Interim Use in New Zealand.

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FROM THE NEW ZEALAND BISHOPS

Dear brothers and sisters in Christ,

With Hearts Full of Promise and Joy recognizes that our children are a welcome and integral part of the Sunday liturgical assembly.

Sunday Mass is the gathering together of all God's holy people – men, women, children, young people, the elderly, the sick, representatives of every social group and social stratum – as the Body of Christ, the Church.

Together, *with hearts full of promise and joy*, we listen to the Word of God, we are fed by Christ's Body and Blood, and we are strengthened for mission and service in our world. Our response to God's loving initiative is one of faith: we fall silent and humble ourselves before God, we raise our voices in prayer and song, and we give thanks for God's blessings upon us. This is who we are as Church. This is what we do as Catholics.

As with generations of Catholics before us, so too the children of today learn how to *be Catholic* by participation. They watch, listen, and experience the ritual words, silences, actions and symbols of the Church's liturgy. Therefore our parishes must be places that truly welcome our tamariki and the liturgies we celebrate must include them as active participants.

We bishops offer *With Hearts Full of Promise and Joy* as a resource for use by parishes, schools and those involved in the preparation of liturgies with children.

In this resource we include the *Directory of Masses with Children* and the *Introduction to the Lectionary for Masses with Children*. These two documents outline the principles that are central to the sound preparation of liturgies with children. They also indicate those areas where flexibility can and should be exercised so that the beauty of scripture and the mystery of the Church's rituals can be more readily accessible to our children.

The *New Zealand Guidelines for the Preparation and Celebration of Liturgies with Children* form the third part of the resource. These *Guidelines* refer to and build on both the *Directory* and the *Introduction to the Lectionary*, offering practical assistance to priests, teachers, parents and liturgy teams.

Finally, *With Hearts Full of Promise and Joy* includes the Eucharistic Prayers for Masses with Children.

E te iwi whakapono, our hope is that *With Hearts Full of Promise and Joy* will be a useful resource in your wonderful ministry to our children. The principles and guidelines contained in this resource will assist you as you guide our children in the way of prayer and the beauty of ritual that is the Church's liturgy. May the Lord bless you abundantly and may the Holy Spirit inspire you in this vital work of passing on the faith in Aotearoa.

✠ John Dew

Archbishop of Wellington

President, NZCBC

✠ Patrick Dunn

Bishop of Auckland

Secretary, NZCBC

✠ Stephen Lowe

Bishop of Hamilton

✠ Michael Dooley

Bishop of Dunedin

✠ Paul Martin

Bishop of Christchurch

Directory for Masses with Children

INTRODUCTION

1. The Church must show special concern for baptised children who have yet to be fully initiated through the Sacraments of Confirmation and Eucharist, as well as for children who have only recently been admitted to Holy Communion. Today, the circumstances in which children grow up are not favourable to their spiritual progress.¹ In addition, parents sometimes scarcely fulfil the obligations they accepted at the Baptism of their children to bring them up as Christians.
2. In the upbringing of children in the Church a special difficulty arises from the fact that liturgical celebrations, especially the Eucharist, cannot fully exercise their inherent pedagogical force upon children.² Although the vernacular may now be used at Mass, still the words and signs have not been sufficiently adapted to the capacity of children.

In fact, even in daily life children do not always understand all their experiences with adults but rather may find them boring. It cannot therefore be expected of the liturgy that everything must always be intelligible to them. Nonetheless, we may fear spiritual harm if over the years children repeatedly experience in the Church things that

HIGHLIGHTS

The Church must show special concern for baptised children who have yet to be fully initiated through the Sacraments of Confirmation and Eucharist, ...

Directory 1

... children are formed by the religious experience of infancy and early childhood, ...

Directory 2

“Jesus put His arms around the children ... and blessed them”

Mk 10:16

... the Church began to consider how participation by children could be made easier.

Directory 3

are barely comprehensible: recent psychological study has established how profoundly children are formed by the religious experience of infancy and early childhood, because of the special religious receptivity proper to those years.³

3. The Church follows its Master, who “put His arms around the children ... and blessed them” (Mk 10: 16). It cannot leave children in the condition described. Vatican Council II had spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups.⁴ Soon afterwards, especially in the first Synod of Bishops held in Rome in 1967, the Church began to consider how participation by children could be made easier. On the occasion of the Synod, the President of the Concilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of “creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a better selection of texts.”⁵
4. All the details of eucharistic celebration with a congregation were determined in the *General Instruction of the revised Roman Missal* published in 1969. Then this Congregation began to prepare a special *Directory for Masses with Children*, as a supplement to the *General Instruction*. This was done in response to repeated petitions from the entire Catholic world and with the cooperation of men and women

specialists from almost every nation.

5. Like the *General Instruction of the Roman Missal*, this *Directory* reserves some adaptations to the conferences of bishops or to individual bishops.⁶

Some adaptations of the Mass may be necessary for children in a given country but cannot be included in a general directory. In accord with the *Constitution on the Liturgy*, art. 40, the conferences of bishops are to propose such adaptations to the Apostolic See for introduction into the liturgy with its consent.

6. The *Directory* is concerned with children who have not yet entered the period of preadolescence. It does not speak directly of children who are physically or mentally handicapped, because a broader adaptation is sometimes necessary for them.⁷ Nevertheless, the following norms may also be applied to the handicapped, with the necessary changes.

7. The first chapter of the *Directory* (nos. 8–15) gives a kind of foundation by considering the different ways in which children are introduced to the Eucharistic Liturgy. The second chapter briefly treats Masses with adults in which children also take part (nos. 16–19). Finally, the third chapter (nos. 20–54) treats at greater length Masses with children in which only some adults take part.

... the *General Instruction of the revised Roman Missal* [is an important resource for priests and teachers in preparing children to celebrate the liturgy]

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... the third chapter (nos. 20–54) treats at greater length Masses with children in which only some adults take part.

Directory 7

Endnotes

- ¹ See Sacred Congregation for the Clergy, *General Catechetical Directory 5: Acta Apostolicae Sedis* 64 (1972) 101-102.
- ² See *Sacrosanctum Concilium* (SC) 33.
- ³ See Sacred Congregation for the Clergy, *General Catechetical Directory* 78.
- ⁴ See SC 38. See also Sacred Congregation for Divine Worship, Instr. *Actio pastoralis*, 15 May 1969.
- ⁵ ‘De Liturgia in prima Synodo Episcoporum’: *Notitiae* 3 (1967) 368.
- ⁶ See *Directory* 19, 32, 33.
- ⁷ See the Order of Mass with deaf and mute children of German-speaking regions approved, that is, confirmed by this Congregation, 26 June 1970.

Chapter One

**THE INTRODUCTION OF
CHILDREN TO THE
EUCHARISTIC CELEBRATION**

8. A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery. Therefore, the religious initiation of children must be in harmony with this purpose.⁸ The Church baptises children and therefore, relying on the gifts conferred by this Sacrament, it must be concerned that once baptised they grow in communion with Christ and each other. The sign and pledge of that communion is participation in the eucharistic table, for which children are being prepared or led to a deeper realisation of its meaning. This liturgical and eucharistic formation may not be separated from their general education, both human and Christian; indeed, it would be harmful if their liturgical formation lacked such a basis.

9. For this reason all who have a part in the formation of children should consult and work together toward one objective: that even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the Eucharistic Celebration. These values include the community activity,

A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery [the life, death and resurrection of Jesus Christ].

Directory 8

[Children can experience] ... human values that are present in the Eucharistic Celebration. These values include the community activity, exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration.

Directory 9

The Christian family has the greatest role in instilling these Christian and human values.

Directory 10

exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration.⁹

Eucharistic catechesis, dealt with in no. 12, should develop such human values. Then, depending on their age and their psychological and social situation, children will gradually open their minds to the perception of Christian values and the celebration of the mystery of Christ.¹⁰

10. The Christian family has the greatest role in instilling these Christian and human values.¹¹ Thus Christian education, provided by parents and other educators, should be strongly encouraged in relation to the liturgical formation of children as well.

By reason of the duty in conscience freely accepted at the baptism of their children, parents are bound to teach them gradually how to pray. This they do by praying with them each day and by introducing them to prayers said privately.¹² If children, prepared in this way even from their early years, take part in the Mass with their family when they wish, they will easily begin to sing and to pray in the liturgical community and indeed will already have some initial idea of the Eucharistic Mystery.

If the parents are weak in faith but still wish their children to receive Christian formation, they should be urged at least to communicate to their

children the human values mentioned already and, when the occasion arises, to participate in meetings of parents and in non-eucharistic celebrations held with children.

11. The Christian communities to which the individual families belong or in which the children live also have a responsibility toward children baptised in the Church. By giving witness to the Gospel, living communal charity, and actively celebrating the mysteries of Christ, the Christian community is an excellent school of Christian and liturgical formation for the children who live in it.

Within the Christian community, godparents or other persons noted for their dedicated service can, out of apostolic zeal, contribute greatly to the necessary catechesis in the case of families that fail in their obligation toward the children's Christian upbringing.

Preschool programmes, Catholic schools, and various kinds of associations for children serve these same ends in a special way.

12. Even in the case of children, the Liturgy itself always exerts its own inherent power to instruct.¹³ Yet within religious education programmes in the schools and parishes the necessary importance should be given to catechesis on the Mass.¹⁴ This catechesis should be directed to the child's active, conscious, and

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Directory 12

... within religious education programmes in the schools and parishes the necessary importance should be given to catechesis on the Mass. This catechesis should be directed to the child's active, conscious, and authentic participation.

Directory 12

authentic participation.¹⁵ 'Suited to children's age and capabilities, it should, by means of the main rites and prayers of the Mass, aim at conveying its meaning, including what relates to taking part in the Church's life.'¹⁶ This is especially true of the text of the Eucharistic Prayer and of the acclamations by which the children take part in this prayer.

The catechesis preparing children for First Communion calls for special mention. In it they should learn not only the truths of faith regarding the Eucharist but also how from First Communion onwards – after being prepared according to their capacity by penance – they can as full members of Christ's Body take part actively with the people of God in the Eucharist, sharing in the Lord's Table and the community of their brothers and sisters.

13. Various kinds of celebrations may also play a major role in the liturgical formation of children and in their preparation for the Church's liturgical life. By the very fact of such celebrations children easily come to appreciate some liturgical elements, for example, greetings, silence, and common praise (especially when this is sung together). But care must be taken that the instructive element does not become dominant in these celebrations.
14. Depending on the capacity of the children, the Word of God should have a greater place in these celebrations.

In fact, as the children’s spiritual capacity develops, celebrations of the Word of God in the strict sense should be held frequently, especially during Advent and Lent.¹⁷ These will help greatly to develop in the children an appreciation of the Word of God.

- 15. While all that has been said remains true, the final purpose of all liturgical and eucharistic formation must be a greater conformity to the Gospel in the daily life of the children.

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Directory 14

Endnotes

- ⁸ See SC 14, 19.
- ⁹ See Sacred Congregation for the Clergy, *General Catechetical Directory* 25.
- ¹⁰ See *Gravissimum educationis* 2.
- ¹¹ See *ibid.* no. 3: *Acta Apostolicae Sedis* 58 (1966) 731.
- ¹² See Sacred Congregation for the Clergy, *General Catechetical Directory* 78.
- ¹³ See SC 33.
- ¹⁴ See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium*, 25 May 1967, 14.
- ¹⁵ See Sacred Congregation for the Clergy, *General Catechetical Directory* 25.
- ¹⁶ See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium* 14. Sacred Congregation for the Clergy, *General Catechetical Directory* 57.
- ¹⁷ See SC 35: 4.

Chapter Two

**MASSES WITH ADULTS
IN WHICH CHILDREN ALSO
PARTICIPATE**

16. In many places parish Masses are celebrated, especially on Sundays and holy days, at which a good many children take part along with the large number of adults. On such occasions the witness of adult believers can have a great effect upon the children. Adults can in turn benefit spiritually from experiencing the part that the children have within the Christian community. The Christian spirit of the family is greatly fostered when children take part in these Masses together with their parents and other family members.

Infants who as yet are unable or unwilling to take part in the Mass may be brought in at the end of Mass to be blessed together with the rest of the community. This may be done, for example, if parish helpers have been taking care of them in a separate area.

17. Nevertheless, in Masses of this kind it is necessary to take great care that the children present do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration. Some account should be taken of their presence: for example, by speaking to them directly in the introductory comments (as at the beginning and the end of Mass) and at some point in the homily.

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Directory 16

Nevertheless, in Masses of this kind it is necessary to take great care that the children present do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration.

Directory 17

Sometimes, moreover, if the place itself and the nature of the community permit, it will be appropriate to celebrate the Liturgy of the Word, including a homily, with the children in a separate, but not too distant, room.

Directory 17

If the number of children is large, it may at times be suitable to plan the Mass so that it corresponds more closely to the needs of the children.

Directory 19

Sometimes, moreover, if the place itself and the nature of the community permit, it will be appropriate to celebrate the Liturgy of the Word, including a homily, with the children in a separate, but not too distant, room. Then, before the Eucharistic Liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own Liturgy of the Word.

18. It may also be very helpful to give some tasks to the children. They may, for example, bring forward the gifts or perform one or other of the songs of the Mass.
19. If the number of children is large, it may at times be suitable to plan the Mass so that it corresponds more closely to the needs of the children. In this case the homily should be directed to them but in such a way that adults may also benefit from it. Wherever the bishop permits, in addition to the adaptations already provided in the Order of the Mass, one or other of the particular adaptations described later in the *Directory* may be employed in a Mass celebrated with adults in which children also participate.

Chapter Three

MASSES WITH CHILDREN IN WHICH ONLY A FEW ADULTS PARTICIPATE

20. In addition to the Masses in which children take part with their parents and other family members (which are not always possible everywhere), Masses with children in which only a few adults take part are recommended, especially during the week. From the beginning of the Liturgical Reform it has been clear to everyone that some adaptations are necessary in these Masses.¹⁸

Such adaptations, but only those of a more general kind, will be considered later (nos. 38–54).

21. It is always necessary to keep in mind that these eucharistic celebrations must lead children toward the celebration of Mass with adults, especially the Masses at which the Christian community must come together on Sundays.¹⁹ 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.²⁰ The purpose of the various elements should always correspond with what is said in the *General Instruction of the Roman Missal* on individual points, even if at times for pastoral reasons an absolute *identity* cannot be insisted upon.

...some adaptations are necessary in these Masses

Directory 20

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.

Directory 22

... for example,

- **preparing the place and the altar (see no. 29), acting as cantor (see no. 24),**
- **singing in a choir,**
- **playing musical instruments (see no. 32), proclaiming the readings (see nos. 24 and 47),**
- **responding during the homily (see no. 48),**
- **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 (see no. 34).**

Directory 22

I. Offices and Ministries in the Celebration

22. 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 (see no. 29), acting as cantor (see no. 24), singing in a choir, playing musical instruments (see no. 32), proclaiming the readings (see nos. 24 and 47), responding during the homily (see no. 48), 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 (see no. 34).

To encourage participation, it will sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface.

In all this, it should be kept in mind that external activities will be fruitless and even harmful if they do not serve the internal participation of the children. Thus religious silence has its importance even in Masses with children (see no. 37). The children should not be allowed to forget that all the forms of participation reach their high point in Eucharistic Communion, when the body and

blood of Christ are received as spiritual nourishment.²¹

23. It is the responsibility of the priest who celebrates with children to make the celebration festive, familial, and meditative.²² Even more than in Masses with adults, the priest is the one to create this kind of attitude, which depends on his personal preparation and his manner of acting and speaking with others.

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 comments²³ will lead children to a genuine liturgical participation, but these should be more than mere explanatory remarks.

It will help him to reach the hearts of the children if the priest sometimes expresses the invitation in his own words, for example, at the penitential act, the prayer over the offerings, the Lord’s Prayer, the sign of peace, and Communion.

24. Since the Eucharist is always the action of the entire ecclesial community, the participation of at least some adults is desirable. These should be present not as monitors but as participants, praying with the children and helping them to the extent necessary.

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Directory 23

With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children.

Directory 24

... attention is to be paid to the diversity of ministries so that the Mass may stand out clearly as the celebration of the community.²⁴ For example, readers and cantors, whether children or adults, should be employed.

Directory 24

With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. In this matter the norms soon to be issued by the Congregation for the Clergy should be observed.

Even in Masses with children attention is to be paid to the diversity of ministries so that the Mass may stand out clearly as the celebration of the community.²⁴ For example, readers and cantors, whether children or adults, should be employed. In this way a variety of voices will keep the children from becoming bored.

II. Place and Time of Celebration

25. 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 with a feeling of ease according to the requirements of a living liturgy that is suited to their age.

If 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 place chosen should be appropriate and worthy of celebration.²⁵

26. The time of day chosen for Masses with children should correspond to the circumstances of their lives so that they may be most open to hearing the Word of God and to celebrate the Eucharist.
27. Weekday Mass in which children participate can certainly be celebrated with greater effect and less danger of boredom if it does not take place every day (for example, in boarding schools). Moreover, preparation can be more careful if there is a longer interval between diverse celebrations.

Sometimes it will be preferable to have common prayer, to which the children may contribute spontaneously, or else a common meditation, or a celebration of the Word of God. These are ways of continuing the eucharistic celebrations already held and of leading to a deeper participation in subsequent celebrations.

28. When the number of children who celebrate the Eucharist together is very great, attentive and conscious participation becomes more difficult. Therefore, if possible, several groups should be formed; these should not be set up rigidly according to age but with regard for the children's progress in religious formation and catechetical preparation.

During the week such groups may be invited to the sacrifice of the Mass on different days.

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Directory 25

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Directory 26

Each eucharistic celebration with the children should be carefully prepared beforehand, especially with regard to the prayers, songs, readings, and intentions of the general intercessions.

Directory 29

Singing must be given great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, ...

Directory 30

The culture of various peoples and the capabilities of the children present should be taken into account.

Directory 30

III. Preparation for the Celebration

29. Each eucharistic celebration with the 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 chalice with the paten and the cruets. Presupposing the appropriate internal participation, such activity will help to develop the spirit of community celebration.

IV. Singing and Music

30. Singing must be given great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music.²⁶ The culture of various peoples and the capabilities of the children present should be taken into account.

If possible, the acclamations should be sung by the children rather than recited, especially the acclamations that form part of the Eucharistic Prayer.

31. To facilitate the children's participation in singing the *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei*, it is permissible to use with the melodies

appropriate vernacular texts, accepted by competent authority, even if these do not correspond exactly to the liturgical texts.²⁷

32. The use of ‘musical instruments can add a great deal’ in Masses with children, especially if they are played by the children themselves.²⁸ The playing of instruments will help to sustain the singing or to encourage the reflection of the children; sometimes in their own fashion instruments express festive joy and the praise of God.

Care should always be taken, however, that the musical accompaniment does not overpower the singing or become a distraction rather than a help to the children. Music should correspond to the purpose intended for the different periods at which it is played during the Mass.

With these precautions and with due and special discretion, recorded music may also be used in Masses with children, in accord with norms established by the Conferences of Bishops.

V. Gestures

33. In view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gestures and posture should be strongly encouraged in Masses with children, with due regard for age and local customs. Much depends not only on

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Directory 31

Music should correspond to the purpose intended for the different periods at which it is played during the Mass.

Directory 32

... participation by means of gestures and posture should be strongly encouraged in Masses with children, with due regard for age and local customs.

Directory 33

... processions and other activities that involve physical participation deserve special mention.

Directory 34

The children's entering in procession with the priest ... The participation of at least some children in the procession with the Book of the Gospels ... The procession of children with the chalice and the gifts ... The Communion procession, if properly arranged, helps greatly to develop the children's devotion.

Directory 34

the actions of the priest,²⁹ but also on the manner in which the children conduct themselves as a community.

If, in accord with the norm of the *General Instruction of the Roman Missal*,³⁰ a Conference of Bishops adapts the congregation's actions at Mass to the mentality of a people, it should take the special condition of children into account or should decide on adaptations that are for children only.

34. Among the actions that are considered under this heading, processions and other activities that involve physical participation deserve special mention.

The children's entering in procession with the priest can serve to help them experience a sense of the communion that is thus being created.³¹ The participation of at least some children in the procession with the Book of the Gospels makes clear the presence of Christ announcing the Word to his people. The procession of children with the chalice and the gifts expresses more clearly the value and meaning of the preparation of the gifts. The Communion procession, if properly arranged, helps greatly to develop the children's devotion.

VI. Visual Elements

35. The liturgy of the Mass contains many visual elements and these should be given great prominence with children. This is especially true

of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colours and liturgical appointments.

In addition to the visual elements that belong to the celebration and to the place of celebration, it is appropriate to introduce other elements that will permit children to perceive visually the wonderful works of God in creation and redemption and thus support their prayer. The liturgy should never appear as something dry and merely intellectual.

- 36. For the same reason, the use of art work prepared by the children themselves may be useful, for example, as illustrations of a homily, as visual expressions of the intentions of the general intercessions, or as inspirations to reflection.

VII. Silence

- 37. Even in Masses with children ‘silence should be observed at the designated times as part of the celebration’³² lest too great a place be given to external action. In their own way children are genuinely capable of reflection. They need some guidance, however, so that they will learn how, in keeping with the different moments of the Mass (for example, after the homily or after Communion³³), to recollect themselves, meditate briefly, or praise God and pray to Him in their hearts.³⁴

The liturgy of the Mass contains many visual elements ... for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colours and liturgical appointments.

Directory 35

For the same reason, the use of art work prepared by the children themselves may be useful, for example, as illustrations of a homily, as visual expressions of the intentions of the general intercessions, or as inspirations to reflection.

Directory 36

The liturgy should never appear as something dry and merely intellectual.

Directory 35

Even in Masses with children 'silence should be observed at the designated times as part of the celebration' ...

In their own way children are genuinely capable of reflection ...

...to recollect themselves, meditate briefly, or praise God and pray to Him in their hearts.

Directory 37

Besides this, with even greater care than in Masses with adults, the liturgical texts should be proclaimed intelligibly and unhurriedly, with the necessary pauses.

VIII. Parts of the Mass

38. The general structure of the Mass, which 'is made up as it were of the Liturgy of the Word and the Liturgy of the Eucharist', should always be maintained, as should certain rites to open and conclude the celebration.³⁵ Within individual parts of the celebration, the adaptations that follow seem necessary if children are truly to experience, in their own way and according to the psychological patterns of childhood, 'the mystery of faith ... by means of rites and prayers.'³⁶
39. Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults becomes too pronounced.³⁷ These are 'the acclamations and the responses to the priest's greeting,'³⁸ the Lord's Prayer, and the Trinitarian formula at the end of the blessing with which the priest concludes the Mass. It is urged, moreover, that children should become accustomed to the Nicene Creed little by little, the right to use the Apostles' Creed indicated in no. 49 remaining intact.

Introductory Rites

40. The introductory rite of Mass has

as its purpose ‘... to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.’³⁹ Therefore every effort should be made to create this disposition in the children and not to jeopardise it by any excess of rites in this part of Mass.

It is sometimes proper to omit one or other element of the Introductory Rite or perhaps to expand one of the elements. There should always be at least some introductory element, which is completed by the opening prayer. In choosing individual elements, care should be taken that each one be used from time to time and that none be entirely neglected.

Reading and Explanation of the Word of God

41. Since readings taken from holy Scripture ‘form the main part of the Liturgy of the Word’,⁴⁰ even in Masses celebrated with children a biblical reading should never be omitted.
42. With regard to the number of readings on Sundays and holy days, the decrees of the Conferences of Bishops are to be observed. If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the Gospel should never be omitted.
43. If all the readings assigned to the day

Some rites and texts should never be adapted for children ...

acclamations ... responses ... the Lord’s Prayer ... the Trinitarian formula [Sign of the Cross] ...

Directory 39

The Introductory Rite of Mass has as its purpose ‘

- **to ensure that the faithful, who come together as one, establish communion and**
- **dispose themselves properly to listen to the Word of God and**
- **to celebrate the Eucharist worthily.’**

Directory 40

It is sometimes proper to omit one or other element of the Introductory Rite or perhaps to expand one of the elements.

Directory 40

... even in Masses celebrated with children a biblical reading should never be omitted.

Directory 41

If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the Gospel should never be omitted.

Directory 42

seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the *Lectionary* of the *Roman Missal* or directly from the Bible, but taking into account the liturgical seasons. It is recommended, moreover, that the individual Conferences of Bishops see to the composition of lectionaries for Masses with children.

If, because of the limited capabilities of the children, it seems necessary to omit one or other verse of 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.'⁴¹

44. In the choice of readings the criterion to be followed is the quality rather than the quantity of the texts from the Scriptures. A shorter reading is not as such always more suited to children than a lengthy reading. Everything depends on the spiritual advantage that the reading can bring to the children.
45. In the biblical texts, 'God is speaking to his people . . . and Christ is present to the faithful through his own word.'⁴² Paraphrases of Scripture should therefore be avoided. On the other hand, the use of translations that may already exist for the catechesis of children and that are accepted by the competent authority is recommended.
46. Verses of psalms, carefully selected

in accord with the understanding of children, or singing in the form of psalmody or the *Alleluia* with a simple verse should be sung between the readings. The children should always have a part in this singing, but sometimes a reflective silence may be substituted for the singing.

If only a single reading is chosen, there may be singing after the homily.

47. All the elements that will help to explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate the value of God's word.

Among these elements are the introductory comments which may precede the readings⁴³ and help the children to listen better and more fruitfully, either by explaining the context or by introducing the text itself. In interpreting and illustrating the readings from the Scriptures in the Mass on a saint's day, an account of the saint's life may be given, not only in the homily but even before the readings in the form of a commentary.

When the text of the readings lends itself to this, it may be helpful to have the children read it with parts distributed among them, as is provided for the reading of the Lord's Passion during Holy Week.

48. The homily explaining the Word of God should be given great

In the choice of readings the criterion to be followed is the quality rather than the quantity of the texts from the Scriptures.

Directory 44

In the biblical texts, 'God is speaking to his people . . . and Christ is present to the faithful through his own word.' Paraphrases of Scripture should therefore be avoided.

Directory 45

Verses of psalms, carefully selected in accord with the understanding of children, or singing in the form of psalmody or the *Alleluia* with a simple verse should be sung between the readings.

Directory 46

All the elements that will help to explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate the value of God's word.

Directory 47

prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence.

49. If the Profession of Faith occurs at the end of the Liturgy of the Word, the Apostles' Creed may be used with children, especially because it is part of their catechetical formation.

Presidential Prayers

50. The priest is permitted to choose from the *Roman Missal* texts of presidential prayers more suited to children, keeping in mind the liturgical season, so that he may truly associate the children with himself.
51. Since these prayers were composed for adult Christians, however, the principle simply of choosing from among them does not serve the purpose of having the children regard the prayers as an expression of their own life and religious experience.⁴⁴ If this is the case, the text of prayers of the *Roman Missal* may be adapted to the needs of children, but this should be done in such a way that, preserving the purpose of the prayer and to some extent its substance as well, the priest avoids anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech.
52. The Eucharistic Prayer is of the greatest importance in the Eucharist celebrated with children because

it is the high point of the entire celebration.⁴⁵ Much depends on the manner in which the priest proclaims this prayer⁴⁶ and on the way the children take part by listening and making their acclamations.

The disposition of mind required for this central part of the celebration and the calm and reverence with which everything is done must make the children as attentive as possible. Their attention should be on the real presence of Christ on the altar under the elements of bread and wine, on his offering, on the thanksgiving through Him and with Him and in Him, and on the Church's offering, which is made during the prayer and by which the faithful offer themselves and their lives with Christ to the eternal Father in the Holy Spirit.

For the present, the four Eucharistic Prayers approved by the supreme authority for Masses with adults and introduced into liturgical use are to be employed until the Apostolic See makes other provision for Masses with children.

Rites before Communion

53. When the Eucharistic Prayer has ended, the Lord's Prayer, the breaking of bread, and the invitation to communion should always follow,⁴⁷ that is, the elements that have the principal significance in the structure of this part of the Mass.

The homily explaining the Word of God should be given great prominence in all Masses with children.

Directory 48

If the Profession of Faith occurs at the end of the Liturgy of the Word, the Apostles' Creed may be used with children, ...

Directory 49

... the text of prayers of the Roman Missal may be adapted to the needs of children, ...

Directory 51

The Eucharistic Prayer is of the greatest importance in the Eucharist celebrated with children because it is the high point of the entire celebration.

Directory 52

Much depends on the manner in which the priest proclaims this prayer and on the way the children take part by listening and making their acclamations.

Directory 52

[The children's] attention should be on the real presence of Christ on the altar under the elements of bread and wine, on his offering, on the thanksgiving through Him and with Him and in Him, and on the Church's offering, ...

Directory 52

Communion and the Following Rites

54. Everything should be done so that the children who are properly disposed and who have already been admitted to the Eucharist may go to the holy table calmly and with recollection and thus take part fully in the Eucharistic Mystery. If possible, there should be singing, suited to the children, during the Communion procession.⁴⁸

The invitation that precedes the final blessing⁴⁹ is 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.

At least sometimes, depending on the liturgical seasons and the different occasions in the children's life, the priest should use the richer forms of blessing, but he should always retain the Trinitarian formula with the sign of the cross at the end.⁵⁰

CONCLUSION

55. The contents of the *Directory* are intended to help children readily and joyfully to encounter Christ together in the eucharistic celebration and to stand with Him in the presence of the Father.⁵¹ If they are formed by conscious and active participation in the eucharistic sacrifice and meal, they should learn day by day, at home and away from home, to proclaim Christ to others among their family and among their peers, by living the ‘faith, which expresses itself through love’ (Gal 5: 6).

This *Directory* was prepared by the Congregation for Divine Worship. On 22 October 1973, the Supreme Pontiff, Paul VI, approved and confirmed it and ordered that it be made public.

From the Office of the Congregation for Divine Worship, 1 November 1973, the Solemnity of All Saints.

By special mandate of the Supreme Pontiff.

Jean Cardinal Villot
Secretary of State

✠ A. Bugnini
Titular Archbishop of Diocletiana
Secretary of the Congregation
for Divine Worship

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Directory 54

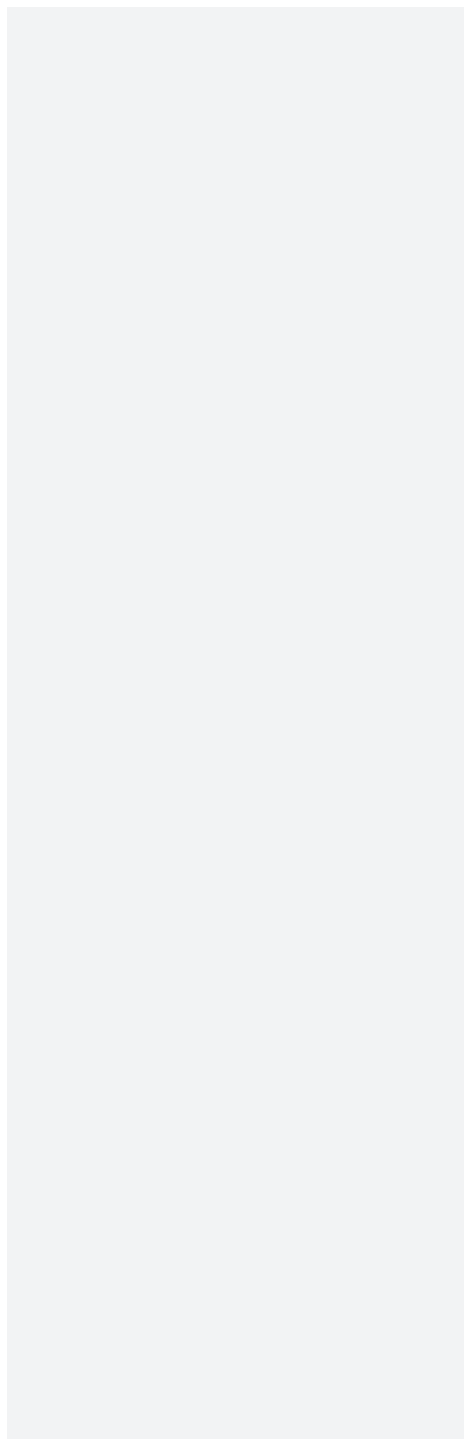
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Directory 55

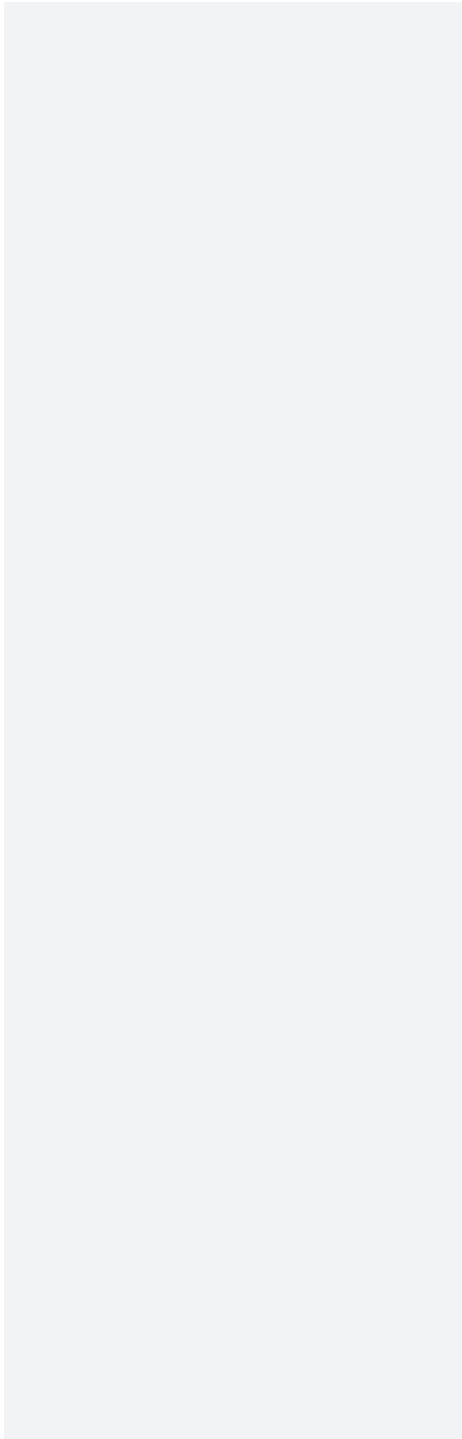
Endnotes

- 18 See no. 3 of this *Directory*.
- 19 See SC 42, 106.
- 20 See 'De Liturgia in prima Synodo Episcoporum': *Notitiae* 3 (1967) 368.
- 21 See GIRM 80. [Note: the references to the GIRM have been updated to those in the 3rd edition of the GIRM].
- 22 See *Directory* 37.
- 23 See GIRM 31.
- 24 See SC 28.
- 25 See GIRM 288.
- 26 See GIRM 39–40.
- 27 See Sacred Congregation of Rites, Instr. *Musicam Sacram*, 5 March 1967, 55.
- 28 Sacred Congregation of Rites, Instr. *Musicam Sacram* 62.
- 29 See *Directory* 23.
- 30 See GIRM 42–44.
- 31 See GIRM 46.
- 32 GIRM 45.
- 33 See Sacred Congregation of Rites, Instr. *Eucharisticum Mysterium* 38.
- 34 See GIRM 45.
- 35 GIRM 8.
- 36 SC 48.
- 37 See *Directory* 21
- 38 GIRM 35.
- 39 GIRM 46.
- 40 See GIRM 55.
- 41 *Roman Missal, Lectionary for Mass*, Introduction 7d.
- 42 See GIRM 55.
- 43 See GIRM 31.
- 44 See *Consilium*, Instr. on translations of liturgical texts for celebrations with a congregation, 25 Jan. 1969, 20.
- 45 See GIRM 78.
- 46 See *Directory* 23–37.

- 47 See *Directory* 23.
- 48 See Sacred Congregation of Rites, Instr. *Musican Sacram* 32.
- 49 See GIRM 31.
- 50 See *Directory* 39.
- 51 See *Roman Missal*, Eucharistic Prayer II.



DIRECTORY



Introduction to the Lectionary for Masses with Children

THE LITURGICAL CELEBRATION OF THE WORD OF GOD

Living Word of God

1. God speaks to us the Word, who has become flesh in Jesus Christ our Lord. Through him all things came to be and were made.¹ The many words spoken throughout history for our salvation have their origin and end in Christ Jesus.² In the liturgy we are called together that in the Spirit we may listen to and respond to the word of God in Christ. 'That word constantly proclaimed in the liturgy is always, then, a living, active word through the power of the Holy Spirit. It expresses the Father's love that never fails in its effectiveness toward us.'³

Word of God in the Assembly

2. The liturgical assembly is a gathering of God's holy People. Christ is present in the very act of gathering.⁴ Christ is also present in the proclamation of the word of God.⁵ This proclamation, if it is to promote a deeper experience of Christ's presence, must be understood in its most complete sense. It must be prepared for and experienced as the specific kind of event it is, namely,

HIGHLIGHTS

God speaks to us the Word, ... That word constantly proclaimed in the liturgy is always, then, a living, active word through the power of the Holy Spirit.

LMC 1

The liturgical assembly is a gathering of God's holy People. Christ is present in the very act of gathering.

See Matthew 18: 19–20
SC 7

Christ is also present in the proclamation of the word of God.

SC 7

The Church's deepest calling is to praise God.

LMC 2

Members of the Church do this by conforming their lives to the message of the Scriptures that they have heard and by bringing to the celebration of the liturgy all that they have done.

LMC 2

Christian communities discover, express, and deepen their identity by sharing the stories of our salvation that we read in the Scriptures.

LMC 3

The way we pass these biblical stories on to children will also influence the way in which the message of the Scriptures is communicated to the children.

LMC 3

a ritual celebration composed of reading, dialogue in song, silence, and reflection, with the use of appropriate gestures and symbols. The ability to give assent to God's Good News is deeply influenced by the manner in which the word is proclaimed and celebrated in the liturgical assembly.⁶ The Church's deepest calling is to praise God. Members of the Church do this by conforming their lives to the message of the Scriptures that they have heard and by bringing to the celebration of the liturgy all that they have done.⁷

God's Word in Story

3. Christian communities discover, express, and deepen their identity by sharing the stories of our salvation that we read in the Scriptures. The way we pass these biblical stories on to children will also influence the way in which the message of the Scriptures is communicated to the children.

Liturgy of the Word

4. One of the clearest aims and achievements of the liturgical reform after the Second Vatican Council has been the renewal of the scriptural elements of liturgical prayer and the wider opening of the Scriptures within the full cycle of liturgical seasons and celebrations.⁸ Every sacramental rite, blessing, and hour of prayer calls for the proclamation of the word of God in the form of a liturgy of the word. The most effective realisation of this proclamation is the eucharist,

the visible word or sacrament of the paschal mystery into which we have been baptised. Full nourishment comes from the tables of God's word and eucharist.⁹

Liturgical Ministries

5. In its liturgy the Christian community acts in its capacity as an 'ordered diversity of members' and ministries.¹⁰ The liturgy is a dialogue between God and the Church. This dialogue is effected by the Spirit's activity informing and inspiring the coordinated ministry of all who form the liturgical assembly (children as well as adults, including its bishops, presbyters, deacons, readers, musicians, and acolytes).¹¹

THE CELEBRATION OF THE WORD OF GOD WITH CHILDREN

Scripture Never Omitted

6. The *Directory for Masses with Children* clearly sets forth the Church's desire that children, no less than other members of the community, be formed by the same word of God. Therefore, at Masses with adults in which children also participate and at Masses with children in which only a few adults participate 'biblical reading should never be omitted.'¹²

Separate Liturgy of the Word

7. In Masses with adults in which children also participate, sometimes, moreover, if the place itself and the nature of the community permit, it will be appropriate to celebrate

One of the clearest aims and achievements of the liturgical reform after the Second Vatican Council has been the renewal of the scriptural elements of liturgical prayer.

LMC 4

Full nourishment comes from the tables of God's word and eucharist.

LMC 4
SC 2

The liturgy is a dialogue between God and the Church.

LMC 5

The *Directory for Masses with Children* clearly sets forth the Church's desire that children, no less than other members of the community, be formed by the same word of God.

LMC 6

... it will be appropriate to celebrate the liturgy of the word, including a homily, with the children in a separate, but not too distant, room.

See *Directory 17*

ORDER OF LITURGY

- Children gather with adults for Introductory Rites
- Collect
- Dismissal of Children
- Move to separate space
- Listen to reading(s)
- Responsorial Psalm
- Gospel Acclamation
- Gospel
- Homily
- Apostles' Creed
- Universal Prayer (Prayer of the Faithful)
- Return to Assembly

See *Guidelines 43 – 63*

the liturgy of the word, including a homily, with the children in a separate, but not too distant, room.¹³

8. When children are to participate in the liturgy of the word in a space separate from the main assembly, they first gather with the rest of the assembly to celebrate the introductory rites. At the conclusion of the opening prayer, but before the first reading is proclaimed, the presiding priest may formally send the children and their ministers to the place where they will celebrate their own liturgy of the word. This may be done by presenting the *Lectionary* to the one who will preside over the liturgy of the word with the children and/or by words of dismissal, such as the following:

A

Receive this book of readings and proclaim God's word faithfully to the children entrusted to your care.

B

My dear children,
you will now go to hear God's word,
to praise God in song,
and to reflect on the wonderful
things God has done for us.

We will await your return
so that together we may celebrate the
eucharist.

At the conclusion of their liturgy of the word, and before the liturgy of the eucharist begins, the children return to their families.

Weekday Masses with Children

9. Although children are always to be led toward the parish's Sunday celebration of the eucharist, nevertheless, during the week Masses with children in which only a few adults participate are recommended.¹⁴

Homily or Explanation of the Readings

10. Because the explanation of the Scripture readings is so important at Masses with children, a homily should always be given. However, in order that they may not be deprived of the riches of God's word, especially if the priest finds it difficult to adapt himself to the mentality of children, and with the consent of the pastor or rector of the church, one of the adults participating in these celebrations may speak to the children after the gospel.¹⁵

THE LECTIONARY FOR MASSES
WITH CHILDREN

A. One Lectionary

Purpose of Adaptation

11. This *Lectionary for Masses with Children* adheres as closely as possible to the selection and arrangement of readings for Sundays, solemnities, and feasts of the Lord in the *Lectionary for Mass*, while adapting them to the needs and capacities of children. In adapting the liturgy for use with children, the Church's goal is to nourish their faith,

Because the explanation of the Scripture readings is so important at Masses with children, a homily should always be given.

LMC 10

... in order that they may not be deprived of the riches of God's word, especially if the priest finds it difficult to adapt himself to the mentality of children, ... one of the adults participating in these celebrations may speak to the children after the gospel.

LMC 10

In adapting the liturgy for use with children, the Church's goal is to nourish their faith, and lead them to 'active, conscious, and authentic' participation in the worship of the whole assembly, ...

LMC 11

... this *Lectionary* may be used at Sunday Masses when a large number of children are present along with adults, or when the children have a separate liturgy of the word, or for Masses at which most of the congregation consists of children (e.g., school Masses).

LMC 11

and lead them to 'active, conscious, and authentic' participation in the worship of the whole assembly,¹⁶ but not to establish a different rite for children.¹⁷

Use of this Lectionary

12. In providing a *Lectionary* for celebrations of the eucharist in which a considerable number of children are present, the Church intends to lead them into one community of faith, formed by the proclamation of the word of God. The scriptural readings contained in this *Lectionary* may be used at Sunday Masses when a large number of children are present along with adults, or when the children have a separate liturgy of the word, or for Masses at which most of the congregation consists of children (e.g., school Masses). The readings of this *Lectionary* are also a useful resource for those who wish to prepare other liturgical celebrations with children, and wish to do so within the context of the liturgical year.
13. Proper balance and consideration for the entire assembly should be observed. Therefore, priest celebrants should not use this *Lectionary for Masses with Children* exclusively or even preferentially at Sunday Masses, even though large numbers of children are present. In addition, this *Lectionary* may be used only when the liturgy of the word with the children is held in a place apart from the main assembly on Christmas Day, Epiphany, the Sundays of Lent,

Easter Day, Ascension, and Pentecost. This is to ensure that on these days the Roman *Lectionary for Mass* will take precedence over the *Lectionary for Masses with Children* in the main assembly of the faithful.¹⁸

Family Preparation

14. Although the Church permits the liturgy of the word to be celebrated in a place apart from the main Sunday assembly,¹⁹ it seeks to protect and foster the domestic church which is the Christian family.²⁰ This might be weakened if all the Scripture readings heard by parents were substantially different from those heard by their children on the same Sunday. This *Lectionary* is intended to encourage families to prepare together those readings which will be used in common both by the adults and the children for the celebration of the Sunday Mass (at least the gospel) and to reflect after the celebration on the word proclaimed there.

B. Adapted for Particular Hearers of the Word

Age Level

15. The hearers of the word for whom this work is primarily intended are children of elementary grades [preadolescents].²¹

Number of Readings

16. 'If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to

... it [the Church] seeks to protect and foster the domestic church which is the Christian family.

LMC 14

This *Lectionary* is intended to encourage families to prepare together those readings which will be used in common both by the adults and the children for the celebration of the Sunday Mass ...

LMC 14

'If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, ...'

Directory 42

'... the gospel should never be omitted.'

Directory 42

Liturgical planners, with the consent of the priest celebrant, may further adapt particularly long readings ...

LMC 18

The responsorial psalms of the *Lectionary* have been adapted in order to foster the singing of these texts.

LMC 20

read two or only one of them, but the reading of the gospel should never be omitted.²²

Omission of Readings

17. In the preparation of this *Lectionary*, readings from the *Lectionary for Mass* which were judged to be too abstract were eliminated or shortened.²³ Also omitted were passages of Scripture containing images that could confuse or disturb children, or readings children could perceive as anti-Semitic or racist.²⁴

Length of Readings

18. Length was not the sole criterion for elimination or abridgment.²⁵ In particular cases longer or shorter forms of readings have been provided. Liturgical planners, with the consent of the priest celebrant, may further adapt particularly long readings by choosing to use only that part of the selection which presents a particular biblical image or is directly related to the other reading(s).

Replacement of Readings

19. When one of the first two readings for Sundays or solemnities or feasts of the Lord was judged inappropriate for children, it was omitted and not replaced with another. In cases where both of the two first readings in the *Lectionary* have been dropped, a replacement has been provided. The gospel selections appointed in the Roman *Lectionary for Mass* have been retained although in particular cases they have been shortened or other-

wise adapted.

Responsorial Psalms

20. The responsorial psalms of the *Lectionary* have been adapted in order to foster the singing of these texts.²⁶ Some refrains and psalms have been shortened or replaced. For the most part, the responsorial psalms are related to the first reading.²⁷ To make it easier for the assembly to join in singing the responsorial psalm, some common texts have been provided for the liturgical seasons and for the commons of Saints. These may be used in place of the assigned responsorial psalms when they are sung.²⁸

C. That the Word of God Might Be Proclaimed in the Liturgical Celebration

Worthy Celebration

21. The liturgy has the power to form children and all believers in the paschal mystery. The worthy celebration of the liturgy itself is the best introduction to liturgy.²⁹

Bodily Involvement

22. In order to engage children's authentic participation, liturgy must respect their need for physical involvement. They should be invited to participate in the actions of the liturgy whenever it is appropriate and possible.³⁰ Their internal life is still very much dependent upon what they experience through their senses. Therefore, ritual elements such as gestures and postures, processions, song,

The liturgy has the power to form children and all believers in the paschal mystery. The worthy celebration of the liturgy itself is the best introduction to liturgy.

LMC 21

In order to engage children's authentic participation, liturgy must respect their need for physical involvement.

LMC 22

... ritual elements such as gestures and postures, processions, song, dialogue, silence, and the use of symbols are integral to their experience of the liturgy.

LMC 22

Children imitate the behaviours and attitudes of adults.

LMC 23

For this reason, adults who serve as ministers ...should conduct the entire range of liturgical actions, gestures, and songs with dignity and care, ...

LMC 23

All liturgical ministries are exercised for the sake of the prayer of the assembly. Therefore, ministers should be selected on the basis of liturgical competence.

LMC 23

The Church's liturgy is first and foremost ritual prayer.

LMC 24

The liturgy celebrates the word of God in narrative and song, makes it visible in gesture and symbol and culminates in the celebration of the eucharist.

LMC 24

dialogue, silence, and the use of symbols are integral to their experience of the liturgy.

Ministers

23. Children imitate the behaviours and attitudes of adults. For this reason, adults who serve as ministers at liturgical celebrations where children are present should conduct the entire range of liturgical actions, gestures, and songs with dignity and care, yet without becoming distant or mechanical. All liturgical ministries are exercised for the sake of the prayer of the assembly. Therefore, ministers should be selected on the basis of liturgical competence. It should not be presumed that children should proclaim the word of God in the celebrations in which this *Lectionary* is used. Some younger children are able to read the Scriptures competently, but the witness of older children, teenagers, or adults, ministering graciously and reverently to young children engaged in liturgical prayer, is more conducive to the children's growing reverence for the word of God, than the peer ministry of embarrassed or ill-prepared children.³¹

Ritual Prayer

24. The Church's liturgy is first and foremost ritual prayer. The liturgy

of the word is neither a catechetical session nor an introduction to biblical history. The liturgy celebrates the word of God in narrative and song, makes it visible in gesture and symbol and culminates in the celebration of the eucharist.

D. Throughout the Liturgical Year

Introduction: Calendars Express and Shape Identity

25. A calendar marks the celebrations which shape, carry on and expand a particular community's common life. This *Lectionary*, like the Roman *Lectionary for Mass* of which it is an adaptation, is based on the Church's calendar called the liturgical year. Its faithful observance is vital to Catholic identity. This is true for children no less than for adults. Faithful observance of the calendar promotes formation and participation in the life of the Church.

Paschal Mystery

26. The Sundays, seasons and feasts of the liturgical year celebrate many facets of a single mystery. Each of them expresses from a different perspective the one great mystery of Christ's dying and rising yesterday, today and for ever. The mystery of redemption effected by Christ's incarnation, death, and resurrection is grounded in historical events of the past, yet leads to a future glory not yet fully revealed. The entire mystery, however, is present: God is now creating and redeeming in

This *Lectionary*, ... is based on the Church's calendar called the liturgical year.

LMC 25

Its [the liturgical year's] faithful observance is vital to Catholic identity.

LMC 25

[The paschal mystery is] the one great mystery of Christ's dying and rising yesterday, today and for ever.

LMC 26

Each day Christ's Church is dying and coming to new life in him through the indwelling of the Spirit given at baptism. In ritual prayer, past and future are caught up into God's eternal present.

LMC 26

... the liturgy is not an historical pageant trying to recreate a long-past event but rather is a true participation in Christ's death and resurrection, the paschal mystery.

LMC 26

The shaping of time in the Church's tradition is related to the rhythms of nature, e. g. the relationship of morning and evening prayer to the daily rising and setting of the sun.

LMC 27

The first day of the week, Sunday, is the Lord's Day on which Christians assemble to celebrate the paschal mystery whose fullest expression is the celebration of the eucharist.

LMC 27

Fidelity to the *Lectionary* on Sundays, whether during the seasons or in Ordinary Time, is an indispensable element of Catholic formation.

LMC 27

Christ. Each day Christ's Church is dying and coming to new life in him through the indwelling of the Spirit given at baptism. In ritual prayer, past and future are caught up into God's eternal present. Hence the liturgy is not an historical pageant trying to recreate a long-past event but rather is a true participation in Christ's death and resurrection, the paschal mystery. An understanding and appropriation of this mystery provides the essential starting point for preparing and celebrating the Church's liturgy.

Sunday

27. The shaping of time in the Church's tradition is related to the rhythms of nature, e.g. the relationship of morning and evening prayer to the daily rising and setting of the sun. The most fundamental shape of liturgical time, however, is the week. The first day of the week, Sunday, is the Lord's Day on which Christians assemble to celebrate the paschal mystery whose fullest expression is the celebration of the eucharist. Although it may be possible in appropriate ways to integrate a civil, diocesan, parochial, or domestic celebration within the Sunday liturgy, the full assembly's celebration of the Sunday eucharist must always take precedence over other specific occasions. Fidelity to the *Lectionary* on Sundays, whether during the seasons or in Ordinary Time, is an indispensable element of Catholic formation. This *Lectionary* contains the readings for all the

Sundays of the liturgical year in each year of the three-year cycle of readings.

Weekdays

28. In addition to the readings for Sunday, this *Lectionary* provides thirty-six sets of readings for the weekdays in Ordinary Time. All four gospels are represented in these weekday selections. The readings provided for the weekdays of each season are generally taken from the respective Sundays and weekdays of the *Lectionary for Mass* so that the images fundamental to the understanding and celebration of that season are adequately represented. Each set of readings has a heading which points out the dominant theme of the readings.

The Seasons: Easter Triduum, Season of Easter*, and Season of Lent*

The Triduum

29. The Easter Triduum or three days 'begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday.'³² The Sunday by Sunday celebration of our life in Christ finds its culmination in this annual celebration of Christ's passover from death to new life. These three days are best understood and celebrated as one liturgy which in its totality celebrates the paschal mystery. The liturgies of each day highlight the different facets of this

The Easter Triduum or three days 'begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday.'

LMC 29

*** also known as The Time of Easter, Te Wā o te Pākate and The Time of Lent, Te Wā o te Reneti.**

The Sunday by Sunday celebration of our life in Christ finds its culmination in this annual celebration of Christ's passover from death to new life.

LMC 29

The united proclamation of Christ's death and resurrection first sounds in the entrance song of the Evening Mass of the Lord's Supper: 'We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through him we are saved and made free.'

LMC 31

It intensifies in the antiphon at the veneration of the cross on Good Friday: 'We worship you, Lord, we venerate your cross, we praise your resurrection. Through the cross you brought joy to the world.'

LMC 31

It climaxes in the Easter Vigil Preface: 'We praise you with greater joy than ever on this Easter night when Christ became our paschal sacrifice.'

LMC 31

mystery.

30. The duplication of the liturgies of Holy Thursday and Good Friday is permitted only with the permission of the Ordinary and, in the case of the Easter Vigil, is prohibited. These liturgies have a power and simplicity all of their own. No provision is made for a separate liturgy of the word for children on these occasions and this *Lectionary* has not provided adapted readings for these occasions. Nevertheless, care should be taken to ensure that participation by children in these celebrations is both encouraged and fostered.

31. The united proclamation of Christ's death and resurrection first sounds in the entrance song of the Evening Mass of the Lord's Supper: 'We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through him we are saved and made free.'³³ It intensifies in the antiphon at the veneration of the cross on Good Friday: 'We worship you, Lord, we venerate your cross, we praise your resurrection. Through the cross you brought joy to the world.' It climaxes in the Easter Vigil Preface: 'We praise you with greater joy than ever on this Easter night when Christ became our paschal sacrifice.' It echoes in the reading for Evening Prayer of Easter Sunday, the closing liturgy of the Triduum: 'Christ has offered one single sacrifice for sins. ... By virtue of that one single offering he has

achieved the eternal perfection of all whom he is sanctifying.³⁴

32. The Easter Triduum should reflect our deepest belief that Christ has died once for all and that Holy Thursday evening, Good Friday and Holy Saturday are as much celebrations of the Lord's paschal mystery as is Easter Sunday, although each of these days may focus upon a particular aspect of that mystery which cannot be separated from the others.

The Season of Easter

33. Following ancient tradition, the Church celebrates Easter for fifty days, from Easter Sunday to Pentecost. These fifty days are understood to be and are celebrated as one 'great Sunday.'³⁵ The Scripture readings, liturgical texts, and rites of these fifty days take precedence over civil, school, diocesan, parochial, or domestic celebrations. These events may be integrated with the celebration of the season of Easter, but this should be done with great care.
34. The primacy of the celebration of the Sundays of Easter is rooted in the traditional character of this period as a time for ongoing catechesis, especially in regard to the sacraments of initiation (baptism, confirmation, and eucharist) and to the deeper spiritual meaning of the liturgical rites. This particular expression of the Church's formation process is called mystagogy.³⁶ Since most children have been baptised as infants and have received

Following ancient tradition, the Church celebrates Easter for fifty days, from Easter Sunday to Pentecost. These fifty days are understood to be and are celebrated as one 'great Sunday.'

LMC 31

Easter is... a time for ongoing catechesis, especially in regard to the sacraments of initiation (baptism, confirmation, and eucharist)... it is appropriate to draw out the meaning of these initiatory sacraments for the children.

LMC 34

Lent extends from Ash Wednesday until just before the Holy Thursday Mass of the Lord's Supper. This season is a period of preparation for the celebration of the Easter Triduum.

LMC 37

The season of Lent takes its shape and meaning from the process and rites of conversion which lead to baptism.

LMC 37

or soon will receive the eucharist, it is appropriate to draw out the meaning of these initiatory sacraments for the children during this season.

35. Throughout the season of Easter the first reading is from the Acts of the Apostles. In a three-year cycle of parallel and progressive selections, material is presented on the life of the primitive Church, its witness and growth.³⁷ For the second reading, passages are taken from 1 Peter in Year A, 1 John in Year B, the Revelation of John in Year C. 'These are the texts that seem to fit in especially well with the spirit of joyous faith and sure hope proper to this season.'³⁸ The gospel selections for the first three Sundays of Easter recount the appearances of the risen Christ. On the Fourth Sunday, the gospel is that of the Good Shepherd; on the Fifth, Sixth, and Seventh Sundays the Lord's discourse and prayer at the Last Supper are read. Eight sets of readings are provided for the weekdays of the Easter season.

The Season of Lent

36. Lent extends from Ash Wednesday until just before the Holy Thursday Mass of the Lord's Supper. This season is a period of preparation for the celebration of the Easter Triduum.
37. The season of Lent takes its shape and meaning from the process and rites of conversion which lead to baptism. The process of initiation gave birth to the forty days of Lent. The privileged nature of the Triduum and the joyous

celebration of Easter for fifty days can be adequately understood and maintained in worship only if Lent has led the community to the realisation that this season celebrates the very nature of Christian life. As catechumens are enrolled on the First Sunday of Lent for baptism at the Easter Vigil, the word of God calls all Christians – children as well as adults – back to a deeper appreciation of their own baptism.

38. The readings, prayers, and Lenten seasonal practices are ultimately to be interpreted and celebrated in the light of our baptism into Christ's dying and rising. The gospels for the first two Sundays of Lent in all three cycles recount the Lord's temptation and transfiguration. The readings of Year A for the Third, Fourth, and Fifth Sundays of Lent are of major importance to Christian initiation and are always used when the Scrutinies are celebrated and may also be used in Years B and C even when there are no catechumens in the parish. 'The Old Testament readings are about the history of salvation, which is one of the themes proper to the catechesis of Lent. The series of texts for each year presents the main elements of salvation history from its beginning until the promise of the New Covenant.'³⁹ For the season of Lent only three selections from the letters of the Apostles are included in this *Lectionary*. As in the *Lectionary for Mass*, these selections correspond to the gospel. Nine sets of readings are

During Lent... the word of God calls all Christians – children as well as adults – back to a deeper appreciation of their own baptism.

LMC 37

The readings, prayers, and Lenten seasonal practices are ultimately to be interpreted and celebrated in the light of our baptism into Christ's dying and rising [the Paschal mystery].

LMC 38

The Advent season is one of vigilant waiting but not of Lenten penitence.

LMC 40

The first part of the season of Advent directs the eyes of our faith to the fullness yet to be revealed ...

LMC 40

The second part [of Advent] prepares us to celebrate Christ's coming in the flesh at Bethlehem.

LMC 40

This sense of vigilance and expectation should not be anticipated by civil, diocesan, parochial, or school celebrations of Christmas during the season of Advent.

LMC 40

provided for the weekdays of Lent.

The Seasons: Advent–Christmas

The Season of Advent

39. The first part of the Advent season extends from the First Sunday of Advent through December 16. The second part extends from December 17 through December 24.
40. The reign of God is already among us but is not yet made manifest in its fullness. As Christians, we celebrate what already is while standing in expectation of what is yet to be revealed. Though we cannot bring about the fullness of God's reign through our efforts alone we can cooperate with God's grace to be ready and vigilant for its advent (coming). The Advent season is one of vigilant waiting but not of Lenten penitence. The first part of the season of Advent directs the eyes of our faith to the fullness yet to be revealed when the Spirit-inspired vision of the prophets, especially Isaiah and John the Baptist, will become full reality. The second part prepares us to celebrate Christ's coming in the flesh at Bethlehem. This sense of vigilance and expectation should not be anticipated by civil, diocesan, parochial, or school celebrations of Christmas during the season of Advent.
41. The Sunday gospels in Advent treat the Lord's coming at the end of time (First Sunday of Advent), John the

Baptist (Second and Third Sundays), and the events that immediately prepare for the Lord's birth (Fourth Sunday). The Old Testament readings, especially those from Isaiah, are prophecies about the Messiah and the Messianic age. The readings from the Apostles serve as exhortations and as proclamations, in keeping with the different themes of Advent.⁴⁰ For the weekdays of Advent this *Lectionary* provides four sets of readings which reflect some of the major themes of the season.

The Season of Christmas

42. This season begins on the Vigil of Christmas and ends with the Feast of the Baptism of the Lord. The inauguration of the fulness we await was at long last disclosed in the incarnation and birth of Jesus (Christmas), born of Mary (Solemnity of Mary, Mother of God), who became a part of a human family (Feast of the Holy Family), was manifested to the nations (Epiphany), and revealed as God's own beloved child (Baptism of the Lord). The Christmas season celebrates the appearance of God among us in the birth, epiphany, and baptism of the Lord Jesus: the beginning of our salvation in Christ.
43. Christmas does not merely celebrate the birth of a child, rather this great feast celebrates the incarnation (birth) of the Lord of history in our world as God's own Word in our very flesh. It is the beginning of the paschal mystery and inevitably leads to his

This season begins on the Vigil of Christmas and ends with the Feast of the Baptism of the Lord.

LMC 42

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LMC 42

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LMC 42

Christmas does not merely celebrate the birth of a child, rather this great feast celebrates the incarnation (birth) of the Lord of history in our world as God's own Word in our very flesh. It is the beginning of the paschal mystery ...

LMC 43

Ordinary Time comprises the thirty–three or thirty–four weeks of the liturgical year which follow the major seasons of Christmas and Easter.

LMC 46

There are two periods of Ordinary Time: one which extends from the end of the Christmas season to the beginning of Lent; a longer one which extends from the end of the Easter season to the beginning of Advent.

LMC 46

Ordinary Time is devoted to the mystery of Christ in all its aspects.

LMC 46

saving passion and resurrection from the dead. The full cycle of Christmas feasts, as surely as the celebration of the Easter Triduum, proclaims that God’s ‘eternal Word has taken upon himself our human weakness.’⁴¹

44. This is evident in the Gospel infancy narratives which, rather than being merely stories about the birth of a child, are anticipations of the acceptance and rejection which Jesus would meet throughout his ministry and unto his very death. Therefore Christmas is as integral to an adult understanding of faith as is Easter. Just as the Easter Triduum is one three-day celebration of Christ’s paschal mystery, so the various feasts of the Christmas season are themselves celebrations of that same mystery made manifest in human history from the first moment of Jesus’ birth. It is especially appropriate that the celebration of Christmas be prolonged throughout the Christmas season, rather than anticipating it as is so common in secular culture.

45. Only one set of readings for Christmas is provided in this *Lectionary*. These readings may be used for the Mass of the vigil, at midnight, at dawn, or during the day.

Ordinary Time

46. Ordinary Time comprises the thirty–three or thirty–four weeks of the liturgical year which follow the major seasons of Christmas and Easter. There are two periods of Ordinary Time: one which extends from the

end of the Christmas season to the beginning of Lent; a longer one which extends from the end of the Easter season to the beginning of Advent. Ordinary Time is devoted to the mystery of Christ in all its aspects.⁴² During these weeks the Gospel accounts of Jesus' ministry and teaching are proclaimed and celebrated. This *Lectionary* provides thirty–six sets of readings for use on the weekdays in Ordinary Time. All four gospels are represented in these weekday selections.

The Proper of Saints

47. Throughout the centuries the Church has kept holy the memory of Mary, Mother of God, the Apostles, the martyrs, and all the Saints. The liturgy presents these men and women to us as intercessors and models. The entire Church joins in the celebrations of Saints of universal significance, whereas other Saints may be commemorated with optional celebrations by local churches or religious families.
48. Children's openness to the power of stories makes them ready listeners when they hear stories of the Saints, the examples of whose lives give them a deeper appreciation of the gospel. This is especially true in the stories of Saints of our time and nation. This *Lectionary* provides readings for all solemnities and for many feasts. Common readings are provided for use on other feasts and memorials.

Throughout the centuries the Church has kept holy the memory of Mary, Mother of God, the Apostles, the martyrs, and all the Saints. The liturgy presents these men and women to us as intercessors and models.

LMC 47

Children's openness to the power of stories makes them ready listeners when they hear stories of the Saints, the examples of whose lives give them a deeper appreciation of the gospel.

LMC 48

The place where the liturgy of the word is celebrated may influence how the children receive God's word. It should be chosen carefully.

LMC 49

By their beauty, and by the reverent way in which they are carried and handled the books used for the celebration of the word of God should be eloquent witnesses to the Church's reverence for the Scriptures.

LMC 50

The proclamation of the word transcends the mere communication of information and becomes a community building celebration of God's saving mystery especially when candles, incense, banners, and processions magnify the word's impact on eyes and ears, in hearts and minds.

LMC 50

The eucharistic liturgy requires the full use of music which is integral to the whole celebration, including the proclamation of the word of God.

LMC 50

IV. PARTICULAR ISSUES

Place of Celebration

49. The place where the liturgy of the word is celebrated may influence how the children receive God's word. It should be chosen carefully. Sometimes a space outside the usual place of worship may need to be chosen.⁴³ Even when classrooms or other non-liturgical spaces must be used for celebrations of the word with children every care must be taken that these spaces be well prepared, and that the environment is suitable for the worship of God.

The Lectionary and Other Objects Used in the Celebration

50. By their beauty, and by the reverent way in which they are carried and handled the books used for the celebration of the word of God should be eloquent witnesses to the Church's reverence for the Scriptures.⁴⁴ The proclamation of the word transcends the mere communication of information and becomes a community building celebration of God's saving mystery especially when candles, incense, banners, and processions magnify the word's impact on eyes and ears, in hearts and minds.

Music

51. The eucharistic liturgy requires the full use of music which is integral to the whole celebration, including the proclamation of the word of God. The responsorial psalm is normally

sung by a cantor with the assembly singing the refrain. The gospel acclamation must always be sung. A sung response to the petitions of the general intercessions can enhance participation.

Plays within the Liturgy of the Word

52. The Mass is not an historical reenactment of the events of salvation history and care should be taken not to give the impression that the liturgy of the word is a play. This is not to say that dramatic elements may not be used, e.g., the readings may at times be divided into parts distributed among the children,⁴⁵ however, the use of costumes, etc., is more appropriate in the context of other celebrations or services. Care should be taken especially at Christmas and during Holy Week and the Easter Triduum not to stage the various liturgies as plays. The Christmas Mass should not be presented as a birthday party for Jesus, nor should secular notions of Santa Claus be introduced into the Christmas liturgy.

Common Format

53. The preparation and celebration of liturgies for children begin with and flow from a clear desire to assist them to participate in the worship of the entire community. This is best accomplished when the basic shape of the ritual used with the children, its symbols, gestures, and language, is similar to that of the full assembly. The children are thus enabled to celebrate the paschal mystery of Christ on their

The responsorial psalm is normally sung by a cantor with the assembly singing the refrain. The gospel acclamation must always be sung. A sung response to the petitions of the general intercessions can enhance participation.

LMC 51

The Mass is not an historical reenactment of the events of salvation history and care should be taken not to give the impression that the liturgy of the word is a play.

LMC 52

Care should be taken especially at Christmas and during Holy Week and the Easter Triduum not to stage the various liturgies as plays.

LMC 52

The preparation and celebration of liturgies for children begin with and flow from a clear desire to assist them to participate in the worship of the entire community. This is best accomplished when the basic shape of the ritual used with the children, its symbols, gestures, and language, is similar to that of the full assembly.

LMC 53

Christ's particular care for children teaches us that they are capable of welcoming God's call and responding to it.

LMC 54

The way in which the word of God is proclaimed and celebrated in the lives of children today will shape the future life of the Church.

LMC 54

own level of understanding and are led to the celebration of those same mysteries in the full assembly of the faithful.

CONCLUSION

54. Christ's particular care for children teaches us that they are capable of welcoming God's call and responding to it. Children's human and, therefore, religious experience is complete and whole in itself and is not determined simply by their potential for adulthood. The fullest reality of the liturgical assembly is children and adults together – not separate celebrations which run the risk of diminishing the place of children in the liturgical assembly. It should be noted that the same thing can happen if inadequate attention is given to their presence in the full assembly. Nevertheless, there will be occasions when a particular assembly is constituted almost entirely of children and other occasions where their numbers are so significant that the adaptations suggested by the *Directory for Masses with Children* should be applied for the sake of good pastoral care. This adaptation of the *Lectionary for Mass* is intended further to help those ministering to children. For them it provides the opportunity for deeper conversion as they attend to these young hearers of the word. The way in which the word of God is proclaimed and celebrated in the lives of children today will shape the future life of the Church.

Endnotes

- 1 See John 1: 1–3, 14.
- 2 See Hebrews 1: 1–3.
- 3 *Lectionary for Mass* (OLM) Introduction, 4.
- 4 See Matthew 18: 19–20; see also *Constitution on the Liturgy, Sacrosanctum Concilium* (SC) 7.
- 5 See SC 7.
- 6 See *Directory for Masses with Children* (DMC) 8.
- 7 See OLM 6 and DMC 15.
- 8 See SC 24, 35, and 56.
- 9 See SC 2; see also OLM 10.
- 10 OLM 8.
- 11 See DMC 22–24.
- 12 DMC 41.
- 13 DMC 17.
- 14 See DMC 20–21.
- 15 DMC 24.
- 16 DMC 12.
- 17 See DMC 3, 21.
- 18 See letter of the Congregation of Divine Worship and the Discipline of the Sacraments granting permission for the experimental use of the *Lectionary for Masses with Children* (Prot. N. 1259/91).
- 19 See DMC 17.
- 20 See DMC 16.
- 21 See DMC 6.
- 22 DMC 42.
- 23 See DMC 42–43.
- 24 See DMC 43.
- 25 See DMC 44.
- 26 See DMC 30.
- 27 See DMC 46.
- 28 See OLM, Introduction 9.
- 29 See DMC 12.
- 30 See DMC 33, 34.
- 31 See DMC 24.
- 32 See *General Norms for the Liturgical Year and the Calendar* (GNLYC) 19.
- 33 Galatians 6: 14.
- 34 Hebrews 10 12–14.
- 35 See GNLYC 22.
- 36 *Rite of Christian Initiation of Adults* 247.
- 37 See OLM 100.
- 38 OLM 100.
- 39 OLM 97.
- 40 See OLM 93.
- 41 *Roman Missal (Sacramentary)*, Preface of Christmas III.
- 42 GNLYC 43.
- 43 See DMC 25.
- 44 See OLM 35.
- 45 See DMC 47.ww

**NEW ZEALAND GUIDELINES FOR THE
PREPARATION AND CELEBRATION OF THE LITURGY
OF THE WORD AND MASSES WITH CHILDREN**

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New Zealand Guidelines for the Preparation and Celebration of the Liturgy of the Word and Masses with Children

This document is a resource for priests and diocesan advisors for parishes and schools in the training of Directors of Religious Education, teachers, catechists and leaders of Liturgy of the Word with children.

INTRODUCTION

Children are integral members of our worshipping communities.

1. The purpose of these Guidelines is to outline the principles for celebrating liturgies with children in the following contexts:
 - the Sunday liturgical assembly
 - the Sunday liturgical assembly with a separate Liturgy of the Word with Children
 - Masses and/or Liturgies of the Word with school aged children, celebrated in diocesan churches, schools and chapels
2. In the celebration of the Eucharist we worship God through, with, and in Christ and give praise and thanks for all God's goodness – for creating us and all that is, for loving us and for saving us.
3. We gather to celebrate and enter into the mysteries of the life, death and resurrection of Christ, following his command to "Do this in memory of me".
4. The community that gathers is drawn into union with God and with one another. The celebration of the Eucharist is a transformative ritual, where the community is formed and reformed into the Body of Christ

HIGHLIGHTS

Children are integral members of our worshipping communities.

We gather to celebrate and enter into the mysteries of the life, death and resurrection of Christ...

Guidelines 3

The community that gathers is drawn into union with God and with one another.

Guidelines 4

The celebration of the Eucharist is a transformative ritual, where the community is formed and reformed into the Body of Christ through Word and Sacrament and sent forth to pour out their lives in his memory for the sake of the world.

Guidelines 4

These Guidelines can be also used for lectionary-based catechesis, prayer services at home, in the parish or in the classroom.

Guidelines 5

through Word and Sacrament and sent forth to pour out their lives in his memory for the sake of the world.

5. These Guidelines can be also used for lectionary-based catechesis, prayer services at home, in the parish or in the classroom.

They will examine briefly where, how and by whom the formation of our children takes place.

Practical assistance and support is offered for the sound preparation of liturgies with children, with reference to the *Directory of Masses with Children (DMC)*¹, and the *Lectionary for Masses with Children (LMC)*².

These *Guidelines* also draw on the expertise and research of experienced liturgists and practitioners of celebrating Masses and the Liturgy of the Word with children.

see References, pg110.

CHAPTER I

FORMATION OF OUR CHILDREN

Children are integral members of our parish and school faith communities.

Liturgical Assemblies

6. Children learn to be *Catholic* by watching, listening, participating in and experiencing the ritual words, silences, actions and symbols of the Church's liturgy.
7. Formation of our children takes place *through* the Church's liturgy, celebrated in our parish and school faith communities
 - *in* the Sunday liturgical assembly
 - *in* the worshipping assembly of our Catholic schools
 - *with* parents, teachers and other adult Catholics as models and guides.

It is therefore of utmost importance that our schools are at the heart of every parish, that our churches are places that truly make *space* for our children and that the adult community welcomes our children with hearts full of promise and joy.

8. Our children need to feel '*at home with God*' in every liturgical assembly so that they learn:
 - to listen to God, and to respond in faith;
 - to be silent before God, and to raise their voices in prayer and song;
 - to be humble before God, and to lift their hearts in praise and thanksgiving.

Children learn how to be Catholic by watching, listening, participating in and experiencing the ritual words, silences, actions and symbols of the Church's liturgy.

Guidelines 6

... welcome our children with hearts full of promise and joy.

Guidelines 7

Our children need to feel 'at home with God' in every liturgical assembly...

Guidelines 8

'... all of the faithful should be led to that fully conscious, and active participation in liturgical celebrations ...'

SC 14

Children's spiritual needs must be respected and each stage of spiritual development is to be valued

Guidelines 12

... spiritual harm can be done [to children] ... 'if over the years children repeatedly experience in the Church things that are scarcely comprehensible to them.'

Directory 2

9. Through the celebration of Word and Eucharist the liturgy
 - unites *all* present, children, young people and adults, with the living God
 - invites encounter with the Risen Christ whose love and truth is revealed
 - so we may be continually transformed and reformed by the Holy Spirit into the Body of Christ.
10. One of the key principles of the *Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, is that 'all the faithful should be led to that *fully conscious, and active participation* in the liturgical celebrations which is demanded by the very nature of the liturgy.' CSL 14
11. This principle is so important that in 1973, the Congregation for Divine Worship in Rome issued the *Directory for Masses with Children*. This document offers principles and guidelines for adapting the liturgy for children to enable them to take a more conscious and active part in liturgical celebrations.
12. Children's spiritual needs must be respected and each stage of spiritual development is to be valued. We *need* to ensure the church's liturgy is accessible to children. Spiritual harm can be done to them if over the years they repeatedly experience in the Church things that are scarcely comprehensible to them (cf DMC 2).

Inclusion of Children within the Liturgical Assembly

13. Elements that relate to
- the Sunday liturgical assembly with a separate Liturgy of the Word with Children (Chpt III) and
 - Masses with school aged children (Chpt IV and V)
- provide inspiration for engaging children in liturgical celebrations in both the parish and the school.
14. Participation is to be encouraged. Children “should be invited to participate in the actions of the liturgy whenever it is appropriate and possible”. (LMC 22).
15. Consider including children in the preparation of Mass or Liturgy of the Word with Children. This experience engages children in liturgical catechesis, enables their voice to be heard and bears witness to their encounter with Christ in our communities.

The Sunday Liturgical Assembly

16. It is primarily within the Sunday liturgical assembly that our children learn how to be Catholic. Children need to be acknowledged within every Sunday celebration e.g.
- speak to them directly at the introductory comments (as at the beginning and end of Mass) and at some point in the homily (cf DMC 17);
 - enable them to participate in

Sometimes..., it will be appropriate to celebrate the liturgy of the word including a homily, with the children in a separate, but not too distant, room.

Directory 17

Participation is to be encouraged. Children “should be invited to participate in the actions of the liturgy whenever it is appropriate and possible”.

Guideline 14

It is primarily within the Sunday liturgical assembly itself that our children will best learn *how* to be Catholic.

Guidelines 16

The use of powerpoint is a simple tool for providing the words of hymns, responses and prayers of the liturgy. Choose a clear, large font that children can easily read.

bringing forward the gifts (cf DMC 18);

- encourage children before their First Communion to join the communion procession and be acknowledged; (see *Guideline 108*)
- include song/s with which the children are familiar (cf DMC 18).

17. When Sacraments of Initiation are celebrated with children within the Sunday liturgical assembly the text of one of the *“Eucharistic Prayers adapted for children should help them to participate with greater benefit”* (Introduction: EPMC).

Worshipping Community of the Catholic School

18. It is important that what is seen to happen in the Sunday liturgical celebrations is reflected in the celebration of Masses or a Liturgy of the Word with Children in the school environment.
19. The preparation for and the celebration of school Masses, whether primary or secondary, are enhanced by effective communication and cooperation between the priest, school staff and students. These Guidelines assist all to be attentive to what the Church teaches and requires.

CHAPTER II

THE SUNDAY LITURGICAL ASSEMBLY WITH A LITURGY OF THE WORD WITH CHILDREN CELEBRATED IN A SEPARATE SPACE

Children are integral members of our Sunday liturgical assembly.

Guidelines and Principles

20. Children's Liturgy of the Word is **liturgy; it is ritual prayer** centred on the proclamation and breaking open of the scriptures. All the principles of authentic liturgy apply.
21. The participants are pre-adolescent, usually of primary/intermediate school age. They do what the rest of the community is doing at this point of the Mass (cf DMC 21)
They are invited to
 - listen to the scriptures proclaimed,
 - reflect on them and
 - respond from the context of their lives.
 It is an experience of prayer, of dialogue with God.
22. Liturgy of the Word with Children is a specific ritual of the Catholic community. In this way it differs from Sunday School, Bible Class, catechesis, religious instruction and child minding.
23. Leaders of the Liturgy of the Word are approved by the Parish Priest. The role is a ministry of the Church.

HIGHLIGHTS

Children's Liturgy of the Word is liturgy; it is ritual prayer centred on the proclamation and breaking open of scriptures. All the principles of authentic liturgy apply.

Guidelines 20

Liturgy of the Word with Children is a specific ritual of the Catholic community. In this way it differs from Sunday School, Bible Class, catechesis, religious instruction and child minding.

Guidelines 22

The Leader of the Liturgy of the Word is approved by the Parish Priest. This role is a ministry of the Church.

Guidelines 23

The Liturgy of the Word is more than a verbal experience. It is an activity of the entire person.

Guidelines 24

The use of colours and symbols of the liturgical time, gesture, movement and singing heightens the children's experience of the transcendent.

Guidelines 24

A beautifully bound book which is handled with respect, a special place for enthroning the Word, ... all speak to the children of the sacredness of God's Word and influence how they accept and live by it.

Guidelines 24

The liturgy celebrates the Word of God in narrative and song and makes it visible in gesture and symbol

LMC 24

The approved book of readings for Children's Liturgy of the Word is the Lectionary for Masses with Children.

LMC 11 / Guidelines 25

The Leader:

- demonstrates a good understanding of the Scriptures
- provides background information where necessary and appropriate
- engages the children
- elicits their responses to the Word.

Symbols of the Liturgy and Seasonal Elements

24. The Liturgy of the Word is more than a verbal experience. It is an activity of the entire person.

The use of colours and symbols of the liturgical time, gestures, processions, movement, singing and silence all heighten the children's experience of the transcendent. (See DMC 35-37)

A beautifully bound book which is handled with respect, a special place for enthroning the Word, gathering the children around to hear the scriptures proclaimed well, all speak to the children of the sacredness of God's Word and influence how they accept and live by it.

"The liturgy celebrates the Word of God in narrative and song and makes it visible in gesture and symbol..." (LMC 24)

The Lectionary for Masses with Children

25. The approved book of readings for Children's Liturgy of the Word is the *Lectionary for Masses with Children (LMC)*.

The LMC adheres as closely as possible to the readings in the (adult) *Lectionary for Mass*, while adapting them to the needs and capabilities of children.

It is a simplified version of Scripture, not a collection of paraphrases or Bible stories.

As far as possible the readings follow those in the (adult) *Roman Lectionary for Mass*.

Where a reading is considered too difficult for children, it has been simplified or omitted completely.

The responsorial psalms have been adapted to make them easier for the children to sing.

Using the Lectionary

26. Three readings are provided for each Sunday of the year. (*See Structure 51*)

In choosing the number of readings, leaders need to take into account the level of understanding of the children and the limited time available for the celebration.

All three, or two, or the Gospel alone, may be used.

A simple introduction before the Word is proclaimed may help the children to focus on the readings.

Occasionally leaders might consider the version of a reading in the adult *Lectionary for Mass* to be more suited to the group.

It [Lectionary for Masses with Children] is a simplified version of Scripture, not a collection of paraphrases or Bible Stories.

Guidelines 25

“The absolutely indispensable key to celebrating the Word with children is to avoid getting in the way of God’s revelation to them”

A Child Shall Lead Them, p. 80

Read or sing the psalm.

At the end of each verse the reader looks up so all may respond in word or song.

The Gospel acclamation is sung or omitted if not sung.

Approved local New Zealand national and diocesan resources are available to assist your ministry as leader.

See: <http://www.aucklandcatholic.org.nz/liturgy/liturgy-of-the-word-with-children/preparation-material-and-liturgy-outlines/>

Leaders prepare:

- themselves
- the environment
- the various liturgical items required
- appropriate ritual and visual elements
- their dialogue with the children
- their methods of eliciting the children's responses to the Word of God
- some simple petitions in light of the Gospel.

Guidelines 31

27. It may help to divide appropriate readings into different speaking parts and use more than one voice. (cf. The Reading of the Passion during Holy Week) (LMC 52, DMC 47)

The Role of the Leader of the Liturgy of the Word with Children

28. The role of leader is to lead the Liturgy of the Word with Children.
29. They identify any children who require particular support, or children with disabilities for whom a broader adaptation may sometimes be necessary. (DMC 6)
30. Children who will proclaim the Word or be engaged in any ministry within the celebration are to be given time to prepare and practice before they undertake their ministry. It is important that liturgical readings and prayers are proclaimed intelligibly and unhurriedly with the necessary pauses. (cf LMC 23)
31. Leaders prepare:
- themselves, by praying with the Scriptures of the Sunday of the Liturgical year with reference to an approved commentary (refer to Auckland Catholic Diocesan website page Liturgy with Children)
 - the environment where the Liturgy of the Word is to be celebrated so it is suitable for the worship of God (cf LMC 49)
 - the various liturgical items required, such as lectionary, lectern

and candle provide a focal point for the celebration. They are treated with respect and reverence

- appropriate ritual and visual elements such as processions, singing, liturgical colours, light, water, cross and works of art (DMC 35-36)
- their dialogue with the children to break open the scriptures
- methods to elicit the children's responses to the Word
- some simple petitions which allow the children to pray for the Church, world, those in need and the local community

32. Before Mass begins leaders ensure

- The children's lectionary and candle are placed in the sanctuary of the Church ready for the Dismissal and procession of ministers and children (see Structure 42)
- A worthy place/ table is prepared to receive the Lectionary and candle in the separate liturgy space

33. At the time of celebration leaders welcome all children to the Liturgy of the Word, and ensure that:

- children can see the Lectionary, its table and candle
- see and hear the leader and ministers
- see and hear one another

Leaders encourage:

- participation
- silence
- ritual dialogues
- processions, singing, various postures, ritual gestures and actions
- children into ministerial roles

*Guidelines 34***The Mass. Te Miha**

- https://www.nlo.org.nz/the-mass/te-miha/#section_1325

Signing the Mass

Contact your local diocesan chaplaincy to the Catholic Deaf OR

Contact Rachel Marr

Mob:021 275 0006 (text only)

Email: rachelm@cda.org.nz

FBook: [facebook.com/CDADeafCommunity](https://www.facebook.com/CDADeafCommunity)

34. Leaders encourage:

- participation in all the ritual elements of the Liturgy of the Word
- appropriate use of silence during the liturgy. The children will need some guidance in learning how to recollect themselves, meditate briefly, or pray to God in their hearts (DMC 37)
- responses to ritual dialogues in English and te reo Māori; e.g. The Word of the Lord Thanks be to God / Ko te Kupu a te Ariki; / Whakamoemiti ki te Atua
- processions, singing, ritual gestures and actions
- children to progressively take on ministerial roles such as proclaiming the readings, playing music, and leading the singing or prayers.

Breaking Open the Word

35. “All the elements that will help to explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate the value of God’s Word”. (DMC 47)

36. At the time of the welcome, leaders will call attention to the readings that will be proclaimed and remind the children that Jesus wants them to hear anew that he is with them

37. After the readings, leaders will:

- invite children to share what God has revealed through the Word. This may begin with the question, “What did you hear?” or “What did you hear God/Jesus say?” (*A Child Shall Lead Them* p. 81)
- explore with children their responses to these questions and reflect upon how the Gospel of the day might relate to our daily lives
- or lead them in guided reflection or silent meditation.

(If the Gospel reading of the day is a difficult one, the leader may choose to reflect on one of the other readings with the children instead).

38. After the reflection leaders may:

- employ a variety of methods to further help the children break open the scriptures and apply them to their lives
- engage their joyful participation with respect for their need for physical involvement, while avoiding letting the activity take precedence over the message of the Word (LMC 22). Consider hymns, simple echo mimes, art, danced prayer or frozen tableaux. (see DMC 34-36)

The Creed – Profession of Faith (optional)

39. A simple statement of faith may be said or sung.

The Apostles’ Creed may be used (cf DMC 49) or children may sing an

Then we reflect upon how the Gospel of the day might relate to our lives.

Guidelines 37

See p. 83 of *A Child Shall Lead Them* for sample questions that invite children to reflect on what we have heard.

Guidelines 37

After the reflection, engage the children’s participation with respect for their need for physical involvement. Consider simple role plays, echo mimes, gospel reflections, frozen tableaux, hymns.

Guidelines 38

Some examples of Intercessions

The Leader guides the children to express their concerns in their own words.

- For the new members of our Church... Lord hear us
R: Lord hear our prayer

or

- We pray for people who are lonely... Lord hear us.
R: Lord hear our prayer

or

We pray that countries at war may find peace.... E te Ariki
R: Whakarongo mai ra ki a mātou

Further guidelines for the preparation of the Universal Prayer, (Prayer of the Faithful) are available on the National Liturgy Office website: www.nlo.org.nz and the instructions are click on "ABOUT" then on "Guidelines".

approved version of the Creed (cf DMC 31).

During Easter Time leaders may choose to use the format of the renewal of Baptismal promises.

The Universal Prayer - Prayer of the Faithful

40. The Prayer of the Faithful is always included in the celebration. This Prayer takes its cue from the readings of the day. The opening and closing prayers address God and are prayed by the leader.

The intercessions invite one another to pray for particular needs before asking God to hear our prayer.

Simple and concise intercessions begin with, "For...", or "We pray for...", or "We pray that...". (See examples in side bar).

Gestures may accompany the response to each intention.

Rejoining the Assembly

41. The children are led in procession to re-join the **assembly** before the Preparation of the Gifts.

CHAPTER III

STRUCTURE FOR CELEBRATING CHILDREN’S LITURGY OF THE WORD WITHIN THE SUNDAY LITURGICAL ASSEMBLY

The Mystery of Christ present and active in the gathered assembly

Gathering

42. The children gather together with the adults as integral members of the Sunday liturgical assembly.

“When children are to participate in the Liturgy of the Word in a space separate from the main assembly, they first gather with the rest of the assembly to celebrate the Introductory Rites.” (LMC 8)

Their Lectionary and candle are placed in the Sanctuary, close to the Table of the Word, the focal point for the Liturgy of the Word.

Although parishes vary in the timing of their Dismissal of the Children and their Leaders, it is recommended that the Guidelines from the Lectionary of Masses with Children be followed, as outlined below (LMC 8, 24).

The Collect – Opening Prayer

43. At the conclusion of the Collect, (opening prayer) but before the first reading is proclaimed, the priest may formally send the children and their ministers to the place where they will celebrate the Liturgy of the Word.

GATHER

Gather with whole assembly.

Introductory Rites with whole assembly.

COLLECT

After the Collect, the priest invites the children forward.

DISMISSAL

The priest dismisses the children using words that invite them to:

- listen to the readings to hear what God wants to say to them
- praise God in song
- reflect on the wonderful things God has done for us
- return to us so that we may pray the Eucharistic Prayer together (LMC 8).

GATHERING

GUIDELINES

PROCESSING	PROCESSION Children and Leader/s leave in procession to go to their liturgical space. During the procession a sung refrain prepares the children and the assembly to listen to God's Word.
	ASSEMBLE The children assemble in their separate liturgical space.
	PREPARE Prepare the children to listen.
LISTENING	ALL ARE SEATED The children are seated for the 1st and 2nd readings. Their ministry is to listen. The leader invites the children to ask the Holy Spirit to help them listen for God's message to them in the readings.
	The reader moves to the table of the Word. The reader's ministry is to proclaim the Word of God.
	The reader pauses for silence as the children settle.

Dismissal and Procession to Separate Liturgical Space

44. This may be done by presenting the *Children's Lectionary* to a leader of the Liturgy of the Word with Children (or to one of the children), using words of dismissal that invite children to:
- listen to the readings to hear what God wants to say to them
 - praise God in song
 - reflect on the wonderful things God has done for us
 - return to us so that we may pray the Eucharistic Prayer together (LMC 8).
45. The children leave with dignity *in procession* behind those who carry the lectionary (and candle). Leaving and returning in procession becomes a ritual that enhances the assembly's awareness that the children are participating in liturgy. During the procession a sung refrain (e.g. 'May the Word be a lamp for your feet' by Christopher Walker) prepares the children and the assembly to listen to God's Word.

Listening

The Mystery of Christ present and active in the Proclamation of the Word

All are seated

46. The readings follow the same structure and cycle as the readings for Mass (LMC 24 DMC 38).

47. The readings need to be proclaimed from the Lectionary...
- audibly,
 - clearly,
 - reverently,
 - with faith,
 - with understanding
- ... by competently prepared readers.

Different Readers

48. It is recommended that where possible, each reading be proclaimed by a different reader.
49. Some readings are appropriate to be read by dividing the text into different speaking parts. (LMC 52, DMC 47)

Choice of Readings

50. The Directory encourages us to make selections and adaptations of texts, guided primarily by the spiritual advantage the readings can offer the children (DMC 44).
51. Therefore, for separate liturgies of the Word with children, there is the option of using one, two or three readings.

The choices are:

<p>3 Readings</p> <ul style="list-style-type: none"> • 1st reading from the Old Testament Responsorial psalm • 2nd reading from New Testament Gospel acclamation • Gospel
<p>Or 2 Readings</p> <ul style="list-style-type: none"> • 1st reading from either the Old or New Testament Responsorial psalm Gospel acclamation • Gospel
<p>Or 1 Reading</p> <ul style="list-style-type: none"> • Gospel acclamation • Gospel

<p>READING 1 (optional) When all are ready the reader proclaims the reading, followed by the PSALM</p>	LISTENING
<p>READING 2 (optional) When all are ready the reader proclaims the reading.</p>	
<p>SILENCE The reading concludes with, "The Word of the Lord." After the response, "Thanks be to God," the leader invites the children; "In the silence of our hearts, let us think about what we have just heard".</p>	
<p>GOSPEL ACCLAMATION ALL STAND The Gospel acclamation is sung.</p>	
<p>READING 3 – GOSPEL (mandatory) When all are ready the reader proclaims the Gospel.</p>	

LISTENING

SILENCE

The reading concludes with, "The Gospel of the Lord." After the response "Praise to you, Lord Jesus Christ" the reader may invite the children, using words such as: "In the silence of our hearts, let us think about what we have just heard."

ALL ARE SEATED

The children are seated for the reflection.

REFLECTION

The leader's ministry is to assist children to hear what God has said to them in the Readings ...

PARTICIPATION

and helps them apply the Gospel to their lives.
(see Guidelines 37-38)

SILENCE

After the reflection call the children to silence saying, 'In the silence of our hearts, let us ask Jesus to help us live God's way.'

RESPONDING

Music and Singing

52. The Eucharistic liturgy requires the full use of music which is integral to the whole celebration including the proclamation of the Word of God.
53. The Responsorial Psalm is normally sung by a cantor with the assembly singing the refrain (LMC 51).
54. The Gospel Acclamation is sung. (LMC 51)
55. During the Time of Lent, the *Alleluia* is not used. The Gospel Acclamation during Lent usually starts with such words as, "Glory and praise to you Lord Jesus Christ" or "Praise and honour to you Lord Jesus Christ."

Silence

56. It is wise to guide children into the moments of SILENCE within the Liturgy.

Responding:**Reflect, Profess, Pray**

Breaking Open the Word

57. The breaking open of the Word nurtures the children's hearts and minds in what they have just heard. It assists them to apply the Gospel and live the Christian way of life

Profession of Faith - Creed (optional)

58. It is best if the Profession of Faith is simple, abbreviated or sung.

Universal Prayer – Prayer of the Faithful

59. These are simple petitions which name the needs of

- the Church,
- the world,
- those in need and
- the local community

in light of the Gospel, and bring them to God in prayer.

60. A simple formula is:

Reader: We pray for...Lord hear us.

All: Lord hear our prayer.

OR

Reader: We pray for...E te Ariki,

All: Whakarongo mai rā ki a mātou.

Returning

Rejoining the community

61. The timing of the Liturgy of the Word is important. It must end in sufficient time for the children to rejoin the assembly for the Preparation of the Altar and the Procession of the Gifts. It is important that the children learn to leave from and return to the assembly in a reverent manner.

<p>PROFESSION OF FAITH / CREED – (OPTIONAL) STAND</p> <p>When all are ready the Leader invites all to stand for the Creed.</p>	RESPONDING
<p>UNIVERSAL PRAYER/PRAYER OF THE FAITHFUL</p> <p>(see Guidelines 40)</p> <p>The Leader invites all to pray.</p>	
<p>RETURN</p> <p>The Liturgy of the Word must be finished in time for the children to return to the assembly for the Collection, Preparation of Altar and the Procession of the Gifts.</p>	RETURNING
<p>PROCESSION</p> <p>Children leave in procession to return to the assembly.</p>	
<p>WELCOME</p> <p>The priest may welcome the children back to the assembly for the Liturgy of the Eucharist.</p>	

Children are integral members of our Eucharistic Community.

Welcome

62. The presider *may* choose to say a simple word of welcome to the children at this point. Likewise, one of the children may be designated to share with the priest and community a message they received from hearing God's Word.

Children rejoin their families.

Liturgy of the Eucharist

63. The children are with their families and the whole assembly for the Liturgy of the Eucharist

Sending

64. At the end of Mass, the priest encourages parents and children to talk at home about the message that each received from God at Mass today.

CHAPTER IV

SOUND PREPARATION FOR MASSES WITH CHILDREN

Guidelines and Principles

65. These guidelines relate both to Masses celebrated in school and Masses with school children in the parish church or chapel, when only a few adults participate. They also apply when children are present in large numbers at a parish weekday Mass or when parishes celebrate Sacraments of Initiation or other significant occasions in the life of its young people.
66. The principles outlined above for the sound preparation of the Liturgy of the Word with children, apply also to the preparation of Masses with children.
67. Masses with children and young people are not about “creating some entirely special rite, but rather of retaining, shortening or omitting some elements or of making a better selection of texts” (DMC 3).
68. This principle of adaptation is so important that in 1973, the Congregation for Divine Worship in Rome issued the *Directory for Masses with Children*. These principles and guidelines for adapting the liturgy for children enable them to take a more conscious and active part in liturgical celebrations.

HIGHLIGHTS

PRINCIPLES

Good liturgy ... is based on sound principles.

PREPARATION

Good liturgy does not just happen ... it requires careful preparation.

PRACTICE

Good liturgy requires practice ... and lots of it.

The principle of adaptation is so important ... principles and guidelines for adapting the liturgy for children enable them to take a more conscious and active part in liturgical celebrations.

Guidelines 68

Each celebration of the Mass is carefully prepared beforehand.

Guidelines 71

Ideally this preparation includes the priest and children themselves.

DMC 23 & 29

The priest has an important responsibility in Masses with children “to make the celebration festive, familial and meditative”. He will “be concerned above all about the dignity, clarity and simplicity of his actions and gestures,” making sure he is easily understood.

DMC 23

69. “It is always necessary to keep in mind that these Eucharistic celebrations must lead children towards the celebration of Mass with adults, especially the Masses at which the Christian community must come together on Sundays” (DMC 21).

The Celebration of the Eucharist

70. The community gathers at Mass to:
- praise God and give thanks for all the blessings received
 - be nourished by God’s Word and by the Eucharist
 - pray for themselves and the needs of the world
 - go from the Mass to love and serve the Gospel with their lives
71. Each celebration of the Mass is carefully prepared beforehand especially with regard to:
- the prayers (DMC 29)
 - songs and parts of the Mass to be sung (DMC 29-30)
 - readings (DMC 29)
 - intentions of the Prayer of the Faithful (DMC 29)
 - environmental and visual elements (DMC 35)
 - children’s involvement in ministries (DMC 22)
 - participation through gestures and posture (DMC 33)

Ideally this preparation includes the priest and the children themselves (DMC 23 & 29)

72. The priest has an important responsibility in Masses with children “to make the celebration festive, familial and meditative.” He will “be concerned above all about the dignity, clarity and simplicity of his actions and gestures,” making sure he is easily understood (DMC 23)
73. Silence is also an integral part of the celebration of the Eucharist. Our children need to be comfortable with the words that are spoken, as well as the silences that surround those words.
74. “In their own way children are genuinely capable of reflection. They need some guidance, however, so that they will learn how, in keeping with the different moments of the Mass ... to recollect themselves, meditate briefly, or praise God and pray to Him in their hearts” (DMC 37).
75. God speaks to us not only through the sounds of words, but also in the power of silence.

THE ORDER OF THE MASS

Gathering

*The Mystery of Christ present and active
in the Gathered Assembly*

Introductory Rites

76. The purpose of the Introductory Rites is to gather as one:

It is good practice for the priest to invite the children into the silence prior to the Collect, using words such as, “in the silence of our hearts let us pray for any special needs we want to bring to God during this Mass.”.

Guidelines 126

God speaks to us not only through the sounds of words, but also in the power of silence.

Guidelines 75

The purpose of the Introductory Rites is to gather:

- as the People of God, the Body of Christ
- to prepare to listen to the Word
- to celebrate the Eucharist worthily

Guidelines 76

The Directory encourages flexibility in the Introductory Rites by the judicious omission of one or other of its elements or by making a focal point of a certain aspect. ...care should be taken that each one be used from time to time and that none be entirely neglected.

DMC 40

The purpose of the Entrance Procession is to heighten awareness of the particular community gathering, as one in Christ, for the celebration of the Eucharist.

It is preferable to include symbols that represent the work or identity of the assembly or relate to a special occasion in the Entrance Procession; not during the Procession of Gifts, which is a minor part of the celebration of the Eucharist.

Refer to Guidelines 78 & 89-90

- as the People of God, the Body of Christ
- to prepare to listen to the Word
- to celebrate the Eucharist worthily

77. For this reason, the Directory encourages flexibility in the Introductory Rites by the judicious omission of one or other of its elements or by making a focal point of a certain aspect. "In choosing individual elements, care should be taken that each one be used from time to time and that none be entirely neglected" (DMC 40).

78. On special occasions, children may be included in the entrance procession to bring forth items or symbols that reflect the work or identity of the children or of the particular liturgical time or special occasion that is being celebrated. These are best brought forward and displayed near the altar or other suitable place. (cf DCM 22; Leeds 32).

79. The Introductory Rites conclude with the priest drawing together the prayers of the assembly in the Collect (Opening Prayer).

80. The priest may choose from the Collect prayers in the Roman Missal. However, because these prayers were composed for adults, the text may be adapted to the needs of children so they may understand them as an expression of their own life and religious experience and make them their own (cf DMC 51).

THE LITURGY OF THE WORD

Listening

The Mystery of Christ Present in the Proclamation of the Word

81. See Guidelines and Principles, Chapter II and Structure, Chapter III, 46-60, Liturgy of the Word.
82. "With the consent of the priest, one of the teachers or another adult may speak with the children after the Gospel, especially if the priest finds it difficult to adapt himself to the mentality of children". (DMC 24)

... one of the teachers or another adult may speak with the children after the Gospel.

DMC 24

THE LITURGY OF THE EUCHARIST

Thanksgiving

The Mystery of Christ Present and Active in the Person of the Priest

83. The word Eucharist means 'thanksgiving'. It comes from the Greek language.
84. The Liturgy of the Eucharist forms the 'heart' of the Mass.
85. During this part of the Mass,
 - the altar is prepared
 - the gifts of God's people are brought forward
 - the wonderful works of God are recounted
 - we respond with thanksgiving and praise

The word Eucharist means thanksgiving.

Guidelines 83

The priest assists the children into full active and conscious participation in the celebration.

Guidelines 86

The gifts of bread and wine that will become the Body and Blood of Christ are brought forward in procession.

Guidelines 87

These gifts of bread and wine also represent the children and all who have gathered. All are to be transformed into the mystery they will receive, the Body of Christ, the Blood of Christ.

Guidelines 88

86. During Mass the priest has his part to play, the children have theirs. They are not spectators but are assisted into full active and conscious participation in the celebration through participating in dialogues, postures, ritual gestures, responses and singing (see guidelines 98-108 for examples of liturgical gestures, postures, actions, responses and singing that will assist children's participation in the liturgy).

The Preparation of the Gifts

87. The preparation of the Gifts begins with activities that prepare for the action of the Eucharist that is about to take place. After the altar (the table of the Lord) has been prepared and all is ready, the gifts of bread and wine that will become the Body and Blood of Christ are brought forward in procession, from among the assembly, and solemnly placed on the altar.
88. These gifts of bread and wine that are placed on the altar also represent the children and all who have gathered. All are to be transformed into the mystery they will receive, the Body of Christ, the Blood of Christ.
89. In addition, money, or other real gifts such as food that will support and nourish the life of the poor may be brought in procession. The music that may accompany these actions may be instrumental or a song that expresses praise, community or the liturgical time (EL pg 7).

90. Items or symbols that reflect the work of the children, or the special occasion of this celebration, that will be retrieved and returned to ordinary use after the celebration are best included in the entrance procession, or displayed near the altar or other suitable place. (See Guidelines 78).
91. The Preparation of the Gifts, while important, is a minor ritual. Care is taken not to make more of this rite than of the Eucharistic Prayer, a major ritual. Remember the need for balance and perspective.
92. As with the Collect, the priest may adapt the Prayer over the Offerings to be more clearly understood by the children.

The Eucharistic Prayer

The Mystery of Christ present and active in the Eucharist broken and shared

93. The Eucharistic Prayer is the centre and summit of the entire celebration of the Mass (GIRM 78)
94. Every Eucharistic Prayer begins with a *Preface*. The priest calls the children to lift up their hearts to the Lord in praise and thanksgiving.
95. Careful preparation for this dialogue between priest and children helps the children to understand what is happening at this sacred moment of the Mass, and ensures their wholehearted response.

All Eucharistic Prayers for Masses With Children provide a variety of acclamations that engage the children in praise and thanksgiving by word and song.

Eucharistic Prayer II for Masses with Children provides sung responses that may be used throughout the Preface

Before he begins the dialogue of the Preface, the priest may briefly insert motives for giving thanks to God.

GIRM 31; DMC 22

The calm and reverence with which everything is done makes the children as attentive as possible to the real presence of Christ –

- **on the altar under the elements of bread and wine**
- **on his offering**
- **on the thanksgiving; through Him, with Him, in Him**
- **on the Church's offering made during the prayer by which the faithful offer themselves and their lives, with Christ to the eternal Father in the Holy Spirit. (DMC 52)**

96. The Preface ends with the Sanctus, (the Holy, Holy, Holy). "In this acclamation the assembly joins its voice to that of all creation in giving glory to God." CTM 192
97. *Full and active participation* is a hallmark of good liturgy. Because of the centrality and the importance of the Eucharistic Prayer, the priest takes great care in the way in which he proclaims this prayer. Children will learn to listen attentively and to sing *with hearts full of promise and joy* by singing and saying those acclamations that are rightfully theirs.
98. Those parts of the Mass that should always be sung during the Eucharistic Prayer are:
- the *Holy Holy*,
 - the *Acclamation of Faith* and
 - the *Amen*
99. ...the calm and reverence in which the Eucharistic Prayer is prayed, (helps) make the children as attentive as possible to the real presence of Christ:
- on the altar under the elements of bread and wine
 - on his offering
 - on the thanksgiving; through Him, with Him, in Him
 - on the Church's offering made during the prayer by which the faithful offer themselves and their lives, with Christ to the eternal Father in the Holy Spirit. (cf DMC 52 & EL p 7)

Receiving

The Mystery of Christ Present in the Eucharist Broken and Shared

Communion Rite

100. The Communion Rite comprises:
- the *Lord's Prayer*,
 - the *Sign of Peace*,
 - the *Lamb of God*
 - the *invitation to Communion* and
 - the Communion procession.
101. "From beginning to end the prayers, actions, gestures, songs and postures of the communion rite speak of how we are drawn more deeply into Christ, and therefore into union with one another by sharing in Christ's Body and Blood. The Communion Rite is about the most profound oneness imaginable: oneness with Christ, and through oneness with him, communion with the Trinity". *Living with the Prayers of the Mass* by Bernadette Gasslein pgs 22-23
102. First we pray the *Lord's Prayer*, the prayer that Jesus himself taught us. While this may be sung or said aloud (GIRM 81), it is appropriate for children to pray this prayer with the use of gestures (DMC 31, 33).
103. Part of our preparation for communion is to offer and receive the gift of peace that Christ gives us. Careful preparation by and clear guidance from teachers, enables

It is appropriate for children to pray the 'Lord's Prayer' with the use of gestures.

cf DMC 31, 33

Careful preparation by, and clear guidance from teachers enables Children to use the *Sign of Peace* to those around them with dignity and responsibility.

We offer those near us, the sign of peace, a ritual gesture that witnesses our desire to be one in "the peace of Christ".

EL p8

Guidelines 103

Singing in unison... enables us to pray together, one in mind, one in heart, one in Christ, with one voice.

*Living with the Prayers of the Mass
Bernadette Gasslein pg27*

It is recommended that children sing during the Communion procession.

Guidelines 105

Careful preparation and catechesis enables children and young people to receive the Eucharist with respect and reverence.

Guidelines 107

children to offer the *Sign of Peace* to those around them with dignity and responsibility.

104. The *Sign of Peace* is followed by a short litany, the *Lamb of God* which accompanies the *Breaking of the Bread* (Host). It is recommended this litany be sung.
105. Processions play an important part in the liturgy. Usually they are accompanied by music and song. It is therefore recommended that the children sing *during* the Communion procession.
106. When all is ready and the priest and extraordinary ministers of Holy Communion have taken their places, the procession begins. Singing during this procession symbolises unity. It “enables us to pray together, one in mind, one in heart, one in Christ, with one voice”. (BG p27)
107. Those children who have made their First Holy Communion receive the Body and Blood of Christ in the usual way. Careful preparation and catechesis, as well as the good example of the adults present, enables children and young people to receive the Eucharist with respect and reverence.
108. Those children who have yet to make their First Holy Communion may come forward in procession at the same time. By crossing their arms in front of their chests, they indicate to the priest or extraordinary minister that they are not yet able to

receive Holy Communion. It is our Baptismal tradition to Sign children on the forehead with the Sign of the Cross. However, when concerns about hygiene or cultural sensitivity to the touching of the head are raised, the minister may acknowledge the child by touching their shoulder and speaking a word from the Gospel or a word of encouragement such as, “Know that God loves you” or “Jesus says, I am with you always”.

Within a school setting an appropriate word of encouragement that reflects the charism of the school may be chosen, e.g. ‘May the God of mercy bless and protect you always’ (Venerable Catherine McAuley) or ‘Listen to the whispering of God in your heart’ (St Mary of the Cross MacKillop).

Once the children have received Holy Communion or an acknowledgement of their participation in the Communion procession, they return to their places.

109. The *Prayer after Communion* follows. As with the Collect and the Prayer over the Offerings the prayer in the Roman Missal may be adapted to the needs of the children.

It is our Baptismal tradition to Sign children on the forehead with the Sign of the Cross. However, when concerns about hygiene or cultural sensitivity to the touching of the head are raised, the minister may acknowledge the child by touching their shoulder and speaking a word from the Gospel or a word of encouragement such as, “Know that God loves you” or “Jesus says, I am with you always”.

Guidelines 108

SENDING

*The Mystery of Christ present
and active in the world*

Concluding Rites

Before they are dismissed [the children] need some repetition and application of what they have heard, but this should be done in a very few words.

Guidelines 110

110. The *Directory* notes that the invitation before the blessing is important for 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 (DMC 54).
111. The *Roman Missal* includes a number of options for the blessing and dismissal. The blessing itself, however, will always include the Trinitarian formula and the Sign of the Cross.

CHAPTER V

STRUCTURE FOR CELEBRATING MASSES WITH CHILDREN

112. This Structure relates to Masses celebrated with school aged children when only a few adults participate. When the number of children is large, e.g. parishes celebrating Sacraments of Initiation or other significant occasions in the life of its young people, it may also apply (cf DMC 19).
113. The Celebration of the Eucharist has four parts:
- The Introductory Rites
 - The Liturgy of the Word
 - The Liturgy of the Eucharist
 - The Concluding Rites

GATHERING

The Mystery of Christ present in the Gathered Assembly

The Introductory Rites

Gathering Hymn

114. Mass begins with the Gathering Hymn and entrance procession which draws children and adults together into one assembly, with one voice and one spirit, giving praise and worship to God.

• LITURGICAL YEAR

Preparation begins with the Liturgical year. These are the times and events that are central to the liturgy.

- Time of Advent
- Time of Christmas
- Ordinary Time
- Time of Lent
- Easter Triduum
- Time of Easter
- Ordinary Time
- Solemnities
- Feasts

Each of the liturgical times has its own character.

The liturgies we prepare will be in harmony with the liturgical time.

PREPARING

• THE MYSTERY OF CHRIST PRESENT AND ACTIVE IN

- the Assembly
- Word of God
- Person of the priest
- Eucharistic elements of bread and wine

PRESENCE

GUIDELINES

PARTICIPATION

- THE LITURGY CALLS THE WORSHIPPING ASSEMBLY TO PARTICIPATE IN
 - Songs
 - Gestures
 - Actions
 - Responses
 - Postures

GATHERING

- INTRODUCTORY RITES

There is room for flexibility. Adaptations can be made.

 - Gathering Hymn

A well-chosen gathering hymn introduces the mystery of the liturgical time, fosters the unity of the assembly provides a strong rhythm to accompany the procession
- LITURGICAL RESPONSES

Learning and making the responses helps the children to focus their attention during the celebration of the Liturgy.

 - Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

Ki te ingoa o te Matua, o te Tamaiti, o te Wairua Tapu. **Āmene.**

115. A well-chosen Gathering Hymn:
- opens the celebration
 - fosters the unity of the assembly because it is well known by children and adults alike (GIRM 47)
 - introduces the mystery of the liturgical time (Advent, Christmas, Lent, Easter, Ordinary Time), Solemnity or Feast
 - provides a strong rhythm to accompany the procession

Greeting

Sign of the Cross

116. Through praying the Sign of the Cross we remember:
- Jesus' self-giving sacrifice on the cross
 - the embrace of the communal love of the Trinity – Father, Son and Holy Spirit
 - our baptism or welcome into the church
 - that we are marked as followers of Jesus
117. The *Sign of the Cross* may be prayed in Te Reo, New Zealand Sign Language or English
- Greeting (see words of formal greeting in side panels)
118. A brief warm greeting to the children and adults is accompanied by a few

words to help focus the attention of the children on what is about to happen.

Penitential Act (optional – DMC 40)

119. The *Penitential Act* acknowledges that we are sinners, while rejoicing in God’s never ending mercy and love.

Three choices are offered:

- the 1st Form is the *Confiteor* – I Confess – a general confession of sin
- the 2nd Form quotes directly from scripture, acknowledging that we are sinners and that God is ever merciful and ever loving
- the 3rd Form makes three acclamations, each concluding with “Lord have mercy,” “Christ have mercy”, “Lord have mercy”

120. The acclamations of the 3rd Form are directed to *Christ*, and emphasise *our belief in Him*, whose life, light and forgiveness are greater than death, darkness or sin. It is a litany of praise to Christ and all he does for us.

“The invocations in the Missal are samples, [see p 1441 NZ Roman Missal] others may be more freely composed. However, they must be acclamations *to Christ* who is merciful, not a litany of sins for which the faithful seek mercy”. (Paul Turner, p 49, Let Us Pray) The acclamations may take their cue from the Gospel of the day and may be prepared by the school, eg.

GATHERING	<ul style="list-style-type: none"> • The Lord be with You. And with your Spirit. • Kia noho te Ariki ki a koutou. Ki tōu wairua anō hoki.
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GATHERING	<ul style="list-style-type: none"> • PENITENTIAL ACT (OPTIONAL) 1st Form 2nd Form 3rd Form <p style="color: #e91e63;">Make your choice according to the time of the liturgical year. The acclamations may take their cue from the Gospel of the day (<i>Guidelines</i> 120).</p> <ul style="list-style-type: none"> • Gloria (except in Advent and Lent) • Collect (opening prayer) <p style="color: #e91e63;">The priest may adapt the words of the Collect to make it accessible to children.</p>
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The Gloria is sung on Sundays throughout the liturgical year except in Advent Time and the Time of Lent. It is sung also on Solemnities and Feasts.

Guidelines 124

To facilitate the children's participation in singing the Gloria, Credo, Sanctus and Agnus Dei, it is permissible to use with the melodies, appropriate vernacular texts accepted by competent authority, even if these do not correspond exactly to the liturgical texts.

DMC 31

It is good practice for the priest to invite the children into the silence prior to the Collect, using words such as, "In the silence of our hearts, let us pray for any special needs we wish to bring to God during this Mass".

Guidelines 126

Lord Jesus, you feed the hungry R/

Lord Jesus, you heal the sick R/

Lord Jesus, you are rich in mercy R/

It is preferable to have the priest, rather than children, proclaim these acclamations with the children singing the responses.

121. It is important that children learn all three options of the Penitential Act. Liturgical Time and pastoral considerations will guide the choice in relation to the age of the children (cf DMC 40).

Gloria (optional – DMC 40)

122. The *Gloria* is an ancient hymn of praise that has its roots in scripture. The opening lines echo the song of the angels in Luke's story of Jesus' birth (Bernadette Gasslein, *Living with the Prayers of the Mass* pg. 8).

123. If chosen for use, it is recommended that it be sung in a form that is adapted to best suit the needs of the children. (DMC 31)

124. This hymn is sung on Sundays throughout the liturgical year *except* in Advent Time and the Time of Lent. It is sung also on Solemnities and Feasts.

Collect

125. The Collect concludes the Introductory Rites. The words of this prayer may be adapted by the priest to make it accessible to children.

126. It is good practice for the priest to invite the children into the silence prior to the Collect, using words such as, “In the silence of our hearts, let us pray for any special needs we want to bring to God during this Mass”.
127. The Collect gathers the prayers and intentions of the assembly. The priest, places these before God on behalf of those gathered, through Christ in the unity of the Holy Spirit.

LISTENING

The Mystery of Christ present and active in the Proclamation of the Word

The Liturgy of the Word

128. See Guidelines 46-60 on pages 80-83.
129. The Catechism of the Catholic Church teaches: “The liturgy of the Word and the liturgy of the Eucharist together form ‘one single act of worship.’ The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.” (CCC 1346)

THANKSGIVING

The Mystery of Christ present and active in the person of the Priest and in the Eucharist Broken and Shared

The Liturgy of the Eucharist

130. The Church’s Eucharist in all its rich variety of forms and traditions, has always retained this basic shape:

The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

CCC 1346

The Liturgy of the Word. Refer to Guidelines 46-60 on pages 80-83.

LISTENING

The postures during Mass are:

- Standing is the posture for preparation; for indicating the importance of the Gospel; for indicating that we are a people of the Resurrection.
- Sitting is usually the posture for listening.
- Kneeling is the posture for adoration or reverence.

POSTURES

- the taking of the elements of bread and wine,
- giving thanks in the Eucharistic Prayer,
- the breaking of the Bread and the pouring of the Wine,
- the giving and receiving of the Body and Blood of Christ in Communion. (EL p7)

131. When celebrating the Mass with children a variety of Eucharistic Prayers may be considered. There are three Eucharistic Prayers for Masses with Children. Eucharistic Prayers II and III for Masses with children are written in Te Reo and in English.

The Masses of Reconciliation and Masses for Various Needs and Occasions from the New Zealand Roman Missal, may also offer an appropriate choice “as children grow in sacramental awareness and in familiarity with the Eucharistic Liturgy.” (CTM 188)

132. The Eucharistic Prayer is prayed by the priest. It is the prayer of the whole assembly, who share the baptismal responsibility for giving thanks and praise and making an offering to God. “The whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice”. (GIRM 78)

Preparation of the Altar

133. Altar servers assist the priest in preparing the altar with the placement of the corporal, purificators, chalice and Missal.

Procession of Gifts

134. The offerings brought *to* the altar are those that will be used *at* the altar – the bread and the wine.
135. Gifts for the poor and for the Church are brought forward in procession and left at a designated place in the sanctuary. (GIRM 73) (Remember this is not the place for symbols better suited to the entrance procession – *see Guidelines 78.*)
136. Singing or instrumental music may accompany the Preparation of Gifts, even if there is no procession.

Preface

137. Prior to the Preface, through which the assembly enters into the great prayer of thanksgiving, it is helpful for the priest to invite the children to recall the motives for giving thanks to God at *this* celebration.
138. The opening dialogue of the Preface announces our thanks to *God* for all that *God has done for us* through Christ.

Well-prepared children can respond with joy and thanksgiving throughout this dialogue.

- Preparation of the gifts

At the preparation of the Gifts, the priest offers the bread. The assembly replies:

Blessed be God for ever.

The priest offers the wine. The assembly replies:

Blessed be God for ever.

The priest prays that our offering may be acceptable to God. The assembly replies:

May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

- The Preface

The priest:

The Lord be with you.

The assembly:

And with your spirit.

The priest:

Lift up your hearts.

The assembly:

We lift them up to the Lord.

The priest:

Let us give thanks to the Lord our God.

The assembly:

It is right and just.

RESPONSES

GUIDELINES

RESPONSES

The Preface ends with these or similar words, '... as without end we acclaim.' The assembly then responds:

- **Holy, holy, holy Lord God of hosts. Heaven and earth are fill of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

The Holy Holy is a major acclamation. It is recommended that it be sung.

Memorial Acclamations

- **We proclaim your Death, O Lord, and profess your Resurrection until you come again.**

OR

- **When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.**

OR

- **Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.**

Holy, Holy, Holy

139. The wholehearted singing of the *Holy, Holy, Holy*, draws the Preface to a close as the assembly joins with all creation in giving glory to God.

The Eucharistic Prayer

140. The Eucharistic Prayers for Children with their variety of acclamations are the most effective way of drawing children into the rhythm and action of praise and thanksgiving.

Institution Narrative and Consecration

141. At the heart of the Eucharistic Prayer, the priest proclaims the story of the Last Supper. This is known as the *Institution Narrative*. In the Roman Rite it is called the *Consecration*. Through the spoken prayers and actions of the celebrant:

- we ask that the Father send the Holy Spirit to bless our gifts of bread and wine
- that our gifts become the Body and Blood of Christ
- and we call to mind Jesus' death and resurrection

Memorial Acclamation

142. Following the Consecration one of the Memorial Acclamations is chosen. This acclamation, preferably sung, proclaims what Jesus has done for us through his death and resurrection.

The Offering

143. The assembly joins with Jesus who offered the sacrifice of his life on the cross. After offering the Body and Blood of Christ to the Father, we offer ourselves. With the priest the assembly prays that the Holy Spirit will transform us that we “may become one body, one spirit in Christ.” (EP III).

Prayers for the Church

144. As the Eucharistic Prayer leads us towards the Great Amen, the assembly prays for all the members of the church, God’s family, both the living and the dead.

Great Amen

145. The climax of the Eucharistic Prayer, the Great Amen, concludes the Doxology. By singing “Amen” the assembly, who has been made one community by the Holy Spirit, affirms that through, with and in Christ we give ourselves to God the Father in praise, thanksgiving and love.

RECEIVING

Communion Rite

146. When the Eucharistic Prayer has ended,

- the Lord’s Prayer
- Sign of Peace and
- Breaking of the Bread

lead us from one high point, the

Great Amen:

The priest takes the chalice and the paten with the host and, raising both, he says or sings:

- Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

The assembly responds:

- Amen.

The Lord’s Prayer: English

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Te Reo

E to mātou Matua i te rangi kia whakatapua tōu ingoa; kia tae mai tōu rangatiranga, kia whakaritea tōu hiahia i te whenua kia pērā anō i tō te rangi.

Hōmai ki a mātou āiane he taro mā mātou mō tēnei rā, whakakāhoretia ō mātou hara, me mātou e whakakore nei i ngā hara o te hunga e hara ana ki a mātou; kua mātou e tukua kia whakawaia, ēngari whakaoranga mātou i te kino.

RESPONSES

- Rite of Peace

The priest says:

The peace of the Lord
be with you always.

Kia tau te rangimārie
o te Ariki ki a koutou
i nga wā katoa.

**The assembly
responds:**

And with your spirit.

**Ki tōu wairua
anō hoki.**

The priest then adds:

Let us offer each
other the sign of
peace.

Me tuku tohu
rangimārie tātou,
tētahi ki tētahi.

*And all offer one
another a sign that
expresses peace,
communion, and
charity.*

- The Lamb of God

*This litany may be
sung or said*

**Lamb of God, you
take away the sins
of the world, have
mercy on us.**

**Lamb of God, you
take away the sins
of the world, have
mercy on us.**

**Lamb of God, you
take away the sins of
the world, grant us
peace.**

Eucharistic Prayer, to another, the
sharing in Communion. (cf DMC 53)

Lord's Prayer

147. The community prays together in
the words Jesus gave his disciples.
It is the prayer that Christians all
over the world pray. The priest is
encouraged to use his own words
when introducing the Lord's Prayer
at Masses with Children (DMC 23).

148. First the assembly acknowledges
that:

- God is *our* Father, therefore
- we are brothers and sisters to one
another
- God gives us our bread each day
- we ask God to forgive us as we
forgive others

The Lord's Prayer may be sung in
English, chanted in Te Reo or signed
in NZSL. (cf GIRM 81)

Rite of Peace

149. To be in communion the assembly
needs to be reconciled with God, with
oneself, with one's neighbours and
the whole of creation. The peace of
reconciliation is the pure gift of God,
given through Christ.

150. The priest invites the assembly to
exchange Christ's peace with one
another.

151. While the Rite of Peace is optional at Masses with Children, well-prepared children are able to grasp its meaning and enter its ritual elements.

Breaking of the Bread

152. The *Lamb of God* is another prayer asking for mercy, peace and healing. This litany, which may be sung or spoken, accompanies the action of the breaking of the bread. "To facilitate the children's participation ... it is permissible to use with the melodies, appropriate vernacular texts accepted by competent authority, even if these do not correspond exactly to the liturgical texts". (DMC 31)

Communion

153. During preparation of the Mass, judgment needs to be made in consultation with the presider whether Holy Communion will be administered under both kinds.
154. The Communion procession is accompanied by joyful song, the unity of voices symbolising the spiritual communion of the assembly coming forward to receive the bread and wine, now transformed into the Body and Blood of Christ (GIRM 86). (See *Guidelines 106 on pg 94*)
155. Sensitivity and understanding is to be shown to children who have yet to make their First Holy Communion, when they come forward in the communion procession. (See *Guidelines 108*)

Communion dialogue

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

• The Body of Christ.
OR

• Ko te Tinana o te Karaiti.

The response:

• Amen.

OR

• Āmene.

• The Blood of Christ.
OR

• Ko ngā Toto o te Karaiti.

The response:

• Amen.

OR

• Āmene.

RESPONSES

GUIDELINES

RESPONSES

Sending:

The Deacon or the Priest, with hands joined and facing the assembly, says

- Go forth, the Mass is ended.
- Haere koutou, kua mutu nei te Miha.

OR

- Go and announce the Gospel of the Lord.
- Haere koutou, pānuitia te Rongo Pai a te Ariki.

OR

- Go in peace, glorifying the Lord by your life.
- Haere koutou i runga i te rangimārie, whakakorōriatia te Ariki i te āhua o tōu noho.

OR

- Go in peace.
- Haere koutou i runga i te rangimārie.

The assembly responds

- **Thanks be to God.**
- **Whakamoemiti ki te Atua.**

156. When Communion is completed, the Communion song comes to an end (GIRM 86). The assembly observes a short period of silent prayer and/or song of thanksgiving.

Prayer after Communion

157. The priest leads the Prayer after Communion bringing to completion the prayer of the People of God and concludes the entire Communion rite. (GIRM 89)

SENDING

The Concluding Rites

158. The purpose of the Concluding Rites is to send the assembly out to put into effect in their daily lives what they have celebrated in the liturgy. It calls us to mission and sends us to witness to Christ in the world and to bring the gospel to the poor. (EL p9)

Blessing

159. As the priest blesses the people using Te Reo or English or NZSL, he makes the Sign of the Cross over them.

Sending

160. In Masses with children, the priest or at his request, a teacher or other adult, offers the children brief remarks repeating the message of the Gospel and its application to their daily lives (DMC 24 & 54).

161. After the blessing and dismissal, the priest and servers leave the sanctuary in procession. A short hymn or processional music is optional.
162. As the assembly leaves, it is appropriate to make an act of reverence: a bow to the altar or a genuflection to the tabernacle.
163. We go now to live as witnesses to Jesus.

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PREPARATION SUMMARY FOR MASSES WITH CHILDREN

Preparation for the Mass, begins with the liturgical calendar. Day by day, we walk with Jesus Christ, through the cycle of the liturgical year that remembers and celebrates his birth, life, death and resurrection. We also remember the Saints who show us how to live the Jesus way. The calendar provides us with the liturgical colour, prayers and readings for each day that suggest the mood, environment, symbols and songs appropriate to each celebration. Consider how the gospel of the day reflects the purpose of your celebration (e.g. beginning of the school year). Occasionally, it may be necessary to choose alternative readings and prayers. This is done in consultation with the Priest celebrating the Mass.

Wherever possible, invite the celebrating Priest to share in the preparation and choices being made for the Mass. If this is not possible, ensure that the celebrant receives a copy of the readings, prayers, texts and names of the children who are leading/ministering each part of the Mass.

Do ensure:

- Children know how to bless themselves and **genuflect** to the tabernacle OR **bow** to the altar if the tabernacle is not in the sanctuary.
- **Sacred silence** is observed before Mass begins.
- Children are encouraged to pray in the silence of their hearts (provide suggestions on a PowerPoint).
 - E.g. What can I thank God for today?
 - Who shall I pray for today?

Priest Consultation

Before Mass begins

Ngā Ritenga Timatanga**The Introductory Rites**

Haere mai

Welcome

Hīmene Whakahui &
Whakaeke

Gathering Hymn & Procession

Te Meatanga o te Rīpenetātanga
Penitential Rite(Let the priest know if
children are leading the
Acclamations – see Form 3)**Do ensure:**

- A welcome to the Mass is provided in culturally appropriate languages, eg English, Te Reo, NZSL or other.
- Use of the words “Welcome to Mass” before identifying the class/school, and the Priest who is celebrating the Mass.
- An invitation to stand and sing the Opening Hymn.

Do ensure:

- This Hymn draws children and adults together in giving praise and worship to God.
- That the Entrance Procession is the time when symbols representing the work or particular identity of the community/season/occasion are brought forward (and returned later)

Choices:

- Form 1 (Confiteor: I Confess)
- Form 2 (Scripture quotes)
- Form 3 (3 Acclamations).

Do ensure (when preparing form three):

- Acclamations are addressed to Jesus as Lord or Christ: The season, feast or readings of the day will inspire you.
 - “You (Jesus) fed the hungry: Lord have mercy.”

- “Lord Jesus, you give peace to the troubled: Christ have mercy.”

Sundays Masses	Yes / No
Weekday Masses	Yes / No
Feast day Masses	Yes / No
Solemn Celebrations	Yes / No

Do ensure:

- the use of the Lectionary for Children.
- consideration of a first reading, a responsorial psalm, and gospel, rather than using three readings (Sunday).
- readers are well prepared beforehand, including the use of the microphone.

Do ensure:

- each reading concludes with the phrase “The Word of the Lord”.

Do ensure:

- the Psalm is sung (a Hymn is not used unless the Hymn is a Psalm).
- instead of saying “Response” at the beginning of the Psalm and after each verse, the reader/cantor looks up. People know to repeat the response.

Korōria

Gloria (if chosen). Sung on specific occasions

Te Ritenga o te Kupu

Liturgy of the Word

Tuhituhi Tapu Tuatahi

First Reading

Waiata Whakautuutu

Psalm

Tuhituhi Tapu Tuarua
Second Reading

Gospel Acclamation
Rongo Pai
Gospel

Homily

Te Īnoinga o te Hunga
Whakapono
Prayer of the Faithful

[As per first reading]

Do ensure:

- the Gospel acclamation is sung (or omitted).

Do ensure:

- the prayers are already on the lectern, children are well prepared to read them and in the use of the microphone.
- petitions respond to the readings of the Mass – who should we be praying for? How should we be acting?
- petitions are addressed to the People (don't begin "Dear Jesus").
- petitions identify the needs of the Church, the world, those in need, local community and seek help from the Lord.
- a simple formula is used e.g.
 - "We pray for those who are sick, that they may know the healing and peace of God [PAUSE] Lord, hear us".
- it is traditional for the final intention to pray for the dead.

Do ensure:

- the gifts brought to the altar are those that will be used at the altar: bread and wine.
- gifts for the poor and for the Church may also be brought forward these are put in a suitable place away from the Eucharistic table.
- music reflects the liturgical time, feast, or our desire to be transformed into the Body of Christ (hymn or instrumental) and ends before/as the Priest washes his hands.
- gift bearers are well prepared and know to bow in reverence before returning to their seats.

The priority for **singing** the parts of the Mass belong to the Gloria, the Gospel Acclamation, the Holy, Holy, the Memorial Acclamation, the Great Amen and the Lamb of God, using the current translations in English or Te Reo.

Te Whakapono o ngā Āpōtoro Apostles Creed

Te Kawenga o te Taro me te
Wāina
Preparation of the Gifts

Te Ritenga Ūkaritia The Liturgy of the Eucharist

Karakia o te Ūkaritia
The Eucharistic Prayer
(NB 3 Eucharistic Prayers
for Children)

Parts of the Mass
to sing (or say)

Ko te Ritenga Kōmunio
Communion Rite

Ko te Pātere
Our Father

Te Rangimārie o te Ariki
Sign of Peace

Te Ritenga o te Kōmunio
Communion Procession

Te Ritenga Whakamutunga
Concluding Rites

Do ensure:

- the parts of the Mass are provided on PowerPoint, with the sung responses **highlighted**.
 - Holy, Holy
 - Memorial Acclamation
 - Great Amen
 - Lamb of God
- the Lamb of God immediately follows the Sign of Peace

Do ensure:

- children are well prepared to enter the ritual of exchanging the Sign of Peace with only three or four people closest to them.

Do ensure:

- music for the Communion Procession is simple, reflective and repetitive, focused on a communion theme or thanksgiving.
- time is given for silent prayer.

Do ensure:

- the recessional hymn (optional) reflects the message of the Gospel and sends us out on mission as witnesses to Jesus.

PREPARATION CHECKLIST FOR MASSES WITH CHILDREN

Celebrations for Sundays, Weekdays and Saints Days

Ministers

Priest: _____

Musicians: _____

Cross Bearer: _____

Servers: _____

Readers: _____

Extraordinary Ministers of Holy Communion:

Other: e.g. symbol bearers _____

The Introductory Rites

Gathering Hymns -
open the liturgy
foster unity
reflect the liturgical
time of the year
accompany the
procession

Welcome: _____

Gathering Song: _____

Entrance Procession: _____

Penitential Rite: _____

Gloria: _____

Liturgy of the Word

Psalm is sung.
A hymn is not used
unless the hymn
is a Psalm

First Reading: _____

Responsorial Psalm: _____

Second Reading: _____

PREPARATION CHECKLIST FOR MASSES WITH CHILDREN

Celebrations for Sundays, Weekdays and Saints Days

The Liturgy of the Eucharist

Gospel Acclamation: _____

Gospel: _____

Homily: _____

Creed: _____

General Intercessions: _____

Preparation Song / Instrumental: _____

Procession: Bread _____

Wine _____

Gifts for the poor _____

Holy Holy: _____

Eucharistic Prayer: _____

Eucharistic Acclamations: _____

The Great Amen: _____

Our Father (Sung / Said): _____

Communion Song: _____

Thanksgiving hymn (optional): _____

Brief Announcement: _____

Recessional: _____

Concluding Rites

A recessional hymn (optional) reflects the message of the Gospel and sends us out on mission as witnesses to Jesus.

EUCCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

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EUCCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

I

I

The Priest begins the Eucharistic Prayer. With hands extended he sings or says:

1. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

**God our Father,
you have brought us here together
so that we can give you thanks and praise
for all the wonderful things you have done.**

**We thank you for all that is beautiful in the world
and for the happiness you have given us.**

**We praise you for daylight
and for your word which lights up our minds.**

**We praise you for the earth,
and all the people who live on it,
and for our life which comes from you.**

**We know that you are good.
You love us and do great things for us.**

[So we all sing (say) together:

**Holy, holy, holy Lord God of hosts,
heaven and earth are full of your glory.
Hosanna in the highest.]**

2. The Priest, with hands extended, says:

**Father,
you are always thinking about your people;
you never forget us.
You sent us your Son Jesus,
who gave his life for us
and who came to save us.
He cured sick people;
he cared for those who were poor
and wept with those who were sad.
He forgave sinners
and taught us to forgive each other.
He loved everyone
and showed us how to be kind.
He took children in his arms and blessed them.**

[So we are glad to sing (say) together:

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.]

3. The Priest, with hands extended, continues:

**God our Father,
all over the world your people praise you.
So now we pray with the whole Church:
with N., our pope and N., our bishop.*
In heaven the blessed Virgin Mary,
the Apostles and all the Saints
always sing your praise.
Now we join with them and with the Angels
to adore you as we sing (say):**

All:

Holy, holy, holy Lord God of hosts.
Heaven and earth are full of your glory.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

4. *The Priest, with hands extended, says:*

I

**God our Father,
 you are most holy
 and we want to show you that we are grateful.**

We bring you bread and wine

He joins his hands and, holding them extended over the offerings, says:

and ask you to send your Holy Spirit to make these gifts

*He joins his hands
 and makes the Sign of the Cross once over the bread and the chalice
 together, saying:*

the Body ✠ and Blood of Jesus your Son.

He joins his hands.

**Then we can offer to you
 what you have given to us.**

5. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

**On the night before he died,
 Jesus was having supper with his Apostles.**

*He takes the bread
 and, holding it slightly raised above the altar, continues:*

**He took bread from the table.
 He gave you thanks and praise.
 Then he broke the bread, gave it to his friends, and said:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

6. After this, he continues:

When supper was ended,

He takes the chalice
and, holding it slightly raised above the altar, continues:

**Jesus took the cup that was filled with wine.
He thanked you, gave it to his friends, and said:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

Then he said to them:

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

7. Then, with hands extended, the Priest says:

**We do now what Jesus told us to do.
We remember his death and resurrection
and we offer you, Father, the bread that gives us life,
and the cup that saves us.
Jesus brings us to you;
welcome us as you welcome him.**

Let us proclaim our faith:

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

OR

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

OR

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

8. *Then, with hands extended, the Priest says:*

**Father,
because you love us,
you invite us to come to your table.
Fill us with the joy of the Holy Spirit
as we receive the Body and Blood of your Son.**

**Lord,
you never forget any of your children.
We ask you to take care of those we love,
especially of N. and N.,
and we pray for those who have died.**

**Remember everyone who is suffering from pain or sorrow.
Remember Christians everywhere
and all other people in the world.**

**We are filled with wonder and praise
when we see what you do for us
through Jesus your Son,
and so we give you praise:**

He joins his hands, takes the chalice and the paten with the host and, raising both, he sings (says):

9.

**Through him, and with him,
and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.**

The people acclaim:

Amen.

EUCCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

II

The Priest begins the Eucharistic Prayer. With hands extended he sings or says:

1. **V. The Lord be with you.**
R. And with your spirit.
- V. Lift up your hearts.**
R. We lift them up to the Lord.
- V. Let us give thanks to the Lord our God.**
R. It is right and just.

**God, our loving Father,
we are glad to give you thanks and praise
because you love us.**

II

[With Jesus we sing your praise:

All:

Glory to God in the highest. OR Hosanna in the highest.]

The Priest continues:

**Because you love us,
you gave us this great and beautiful world.**

[With Jesus we sing your praise:

All:

Glory to God in the highest. OR Hosanna in the highest.]

The Priest continues:

**Because you love us,
you sent Jesus your Son
to bring us to you
and to gather us around him
as the children of one family.**

KARAKIA ŪKARITIA TUARUA MŌ NGĀ MIHA TAMARIKI

II

Ka tīmatangia te Karakia Ūkaritia e te Pirihi. Ka tūwhera ōna ringa, ka waiata, ka kī rānei;

1. **P. Kia noho te Ariki ki a koutou.**

W. Ki tōu wairua anō hoki.

P. Whakaarahia ō koutou ngākau ki runga.

W. E whakaarahia nei e mātou ki te Ariki.

P. Me whakamoemiti tātou ki te Ariki, ki to tātou Atua.

W. He mea tika, he mea pai rawa.

E te Atua, e to mātou Matua ngākau aroha,
e hari ana mātou ki te tuku whakamihi me te whakanui ki ā koe,
nā te mea e aroha mai ana koe ki a mātou.

[Tahi me Hēhu ka waiata mātou i tōu whakapai:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.

HEI TĒNEI RĀNEI:

Hōhana i runga rawa.]

Ka kī te Pirihi:

Nā tōu aroha ki a mātou

i homai nei e koe tēnei ao nui, ataahua hoki.

[Tahi me Hēhu ka waiata mātou i tōu whakapai:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.

HEI TĒNEI RĀNEI:

Hōhana i runga rawa.]

Ka kī te Pirihi:

Nā tōu aroha ki a mātou,

nāu i tono mai a Hēhu, tāu Tamaiti

hei arahi atu i a mātou ki ā koe

me te emiemi mai ki ā ia,

anō he tamariki o te whānau kotahi.

[With Jesus we sing your praise:

All:

Glory to God in the highest. **OR** Hosanna in the highest.]

The Priest continues:

**For such great love
we thank you with the Angels and Saints
as they praise you and sing (say):**

All:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

II

2. *The Priest, with hands extended, says:*

**Blessed be Jesus, whom you sent
to be the friend of children and of the poor.**

**He came to show us
how we can love you, Father,
by loving one another.
He came to take away sin,
which keeps us from being friends,
and hate, which makes us all unhappy.**

**He promised to send the Holy Spirit,
to be with us always
so that we can live as your children.**

[All sing (say):

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.]

[Tahi me Hēhu ka waiata tātou i tōu whakapai:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.
Hōhana i runga rawa.]

HEI TĒNEI RĀNEI:

Ka kī te Pirihī:

Mō tēnā arohanui

**ka whakamihi tātou ki ā koe, tātou tahi me ngā Āhere me te
Hunga Tapu
i a rātou e whakapai ana, ā, ka waiata tahi:**

Ka kī te katoa:

He Tapu, he Tapu, he Tapu te Ariki te Atua o ngā taua.
Kī tonu te rangi me te whenua i tōu korōria.
Hōhana i runga rawa.
Kia whakapaingia ia e haere mai nei i runga i te ingoa o te Ariki.
Hōhana i runga rawa.

2. *Ko ngā ringaringa ka totoro, ā ka kī:*

**Kia whakapaingia a Hēhu, nāu ia i tono mai
hei hoa mō ngā tamariki, ā, mō te hunga pōhara.**

**I haere mai ia ki te whakaatu ki a mātou
me pēhea te aroha ki ā koe, e te Matua,
mā te aroha rā o tētahi ki tētahi.**

**I haere mai ia ki te tango atu i ngā hara
e ārai nei i tō mātou noho hoahoa,
ā, me te tango atu i te ngākau riri e whakapōuri nei i a mātou katoa.**

**Nāna i whakatau, māna e tono mai te Wairua Tapu
kia noho tahi me tātou mō āke āke
kia tū atu tātou ko āu ake tamariki.**

[ka waiata (ka kī rānei) te katoa:

*Kia whakapaingia ia e haere mai nei i runga i te ingoa o te Ariki.
Hōhana i runga rawa.]*

3. He joins his hands and, holding them extended over the offerings, says:

**God our Father,
we now ask you
to send your Holy Spirit
to change these gifts of bread and wine**

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:

**into the Body ✠ and Blood
of Jesus Christ, our Lord.**

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

II

**The night before he died,
Jesus your Son showed us how much you love us.
When he was at supper with his disciples,**

He takes the bread
and, holding it slightly raised above the altar, continues:

**he took bread and gave you thanks and praise.
Then he broke the bread,
gave it to his friends, and said:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people [while all sing (say):
Jesus has given his life for us.]

He places consecrated host on the paten, and genuflects in adoration.

5. After this, he continues:

When supper was ended,

He takes the chalice

3. Ka piri ōna ringa, ā, ka totoro ki runga i ngā kawenga, ā ka kī:

**E te Atua, e to mātou Matua,
ka īnoi mātou ki ā koe i āiane
māu e tonu mai tōu Wairua Tapu
kia whakaputa kē ai ēnei tākohā o te taro me te waina**

Ka piri ōna ringaringa,
ka Tohu i te Rīpeka ki runga i te karihe me te taro, ā, ka kī.

**ko te Tinana ✠ me ngā Toto
o Hēhu Karaiti, to mātou Ariki.**

4. I ēnei kupu e whai ake nei kia mārama te whakahua i ngā kupu a te Ariki.

**I te pō i mua atu i tōna matenga,
ka whakakite mai a Hēhu, tāu Tamaiti,
i te nui o tōu aroha ki a mātou.
I ā ia e kaitahi ana me āna ākongā,**

Ka tango i te taro,
ā, puritia ana ki runga ake i te āta, ka kī:

**ka tango ia i te taro, ka whakamoemiti, ka whakapai.
Katahi ka whawhati i te taro,
ka hoatu ki ōna hoa, ā, ka kī:**

Ka tuohu.

**TANGOHIA TĒNEI, KAINGA E KOUTOU KATOĀ,
KO TŌKU TINANA TĒNEI,
KA TUKUA NEI MŌ KOUTOU.**

Ka whakaari atu te ōhitia tapu ki te iwi [i te iwi e mea ana:
I mate a Hēhu mō mātou.]

Ka tuku te ōhitia tapu ki runga i te pereti koura, ā, ka tuku turi.

5. I muri mai, ka kī:

I te mutunga mai o te hapa,

Ka tango ia i te karihe,

and, holding it slightly raised above the altar, continues:

**Jesus took the cup that was filled with wine.
He thanked you, gave it to his friends, and said:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

He shows the chalice to the people while all sing (say):
Jesus has given his life for us.

The Priest continues:

II

Then he said to them:

DO THIS IN MEMORY OF ME.

He places the chalice on the corporal and genuflects in adoration.

6. Then the Priest, with hands extended, says:

Let us proclaim our faith:

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

OR

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

OR

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

puritia ana ki runga ake i te āta, ā ka kī:

ka tango a Hēhu i te karihe kua kī i te waina.

Ka whakamoemiti ia ki ā koe, ka hoatu ki ōna hoa, ā, ka kī:

Ka tuohu.

**TANGOHIA TĒNEI, INUMIA E KOUTOU KATOA,
KO TE KARIHE TĒNEI O ŌKU TOTO,
KO NGĀ TOTO O TE KAWENATA HŌU MAU TONU,
KA RINGIHIA MŌ KOUTOU, Ā, MŌ TE TOKOMAHA
HEI WHAKAKĀHORETANGA HARA.**

Ka whakaari i te karihe ki te iwi [i te iwi e mea ana:

I mate a Hēhu mō mātou.

Ka kī te Pirihi:

Katahi ia ka kī ki a rātou:

KAWEA TĒNEI HEI WHAKAMAHARATANGA KI AHAU.

Ka whakatakoto i te karihe ki runga i te rīmene, ā, ka tuku turi.

6. *Ko te pirihi, totoro ana ōna ringa, ā, ka kī:*

Me pānui to tātou whakapono:

Ka pānui tonu te iwi:

Ka pānui mātou i tōu Matenga, e te Ariki,
ā, ka whakapuakina tōu Aranga ake
tae noa ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

I a mātou ka kai i tēnei Taro, ka inu i tēnei Kapu,
ka pānui mātou i tōu Matenga, e te Ariki,
tae noa mai ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

Whakaorangia mātou, e te Kaiwhakaora o te ao,
nā tōu Rīpeka me tōu Aranga ake
i whakawātea ai koe i a mātou.

7. **Then the Priest, with hands extended, says:**

**And so, loving Father,
we remember that Jesus died and rose again
to save the world.
He put himself into our hands
to be the sacrifice we offer you.**

[All sing (say):

We praise you, we bless you, we thank you.]

8. **The Priest continues:**

**Lord our God
listen to our prayer.
Send the Holy Spirit
to all of us who share in this meal.
May this Spirit bring us closer together
in the family of the Church,
with **N.**, our Pope,
N., our bishop,*
all other bishops,
and all who serve your people.**

[All sing (say):

We praise you, we bless you, we thank you.]

The Priest continues:

Remember, Father, our families and friends [N.** and **N.**],
and all those we do not love as we should.
Remember those who have died [**N.** and **N.**].
Bring them home to you
to be with you for ever.**

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

7. Ko te pirihi, totoro ana ōna ringa, ka kī:

Nō reira, e te Matua ngākau aroha,
 ka mahara mātou, i mate a Hēhu , ā, ka ara ake anō
 ki te whakaora i te ao.
 I tuku i ā ia anō ki ō mātou ringaringa
 hei patunga tapu ki ā koe.

[ka waiata (ka kī rānei) te katoa:

Ka whakanui, ka whakapai, ka whakamoemiti mātou ki ā koe.]

8. Ka kī te Pirihi:

E te Ariki, to mātou Atua
 whakarongo mai ki tā mātou īnoi.
 Tonoa mai te Wairua Tapu
 ki a mātou katoa e kai tahi nei.
 Mā tēnei Wairua mātou e whakapiri mai ki roto i te
 whānau o te Hāhi,
 ki a **N.**, to mātou Pāpā,
 ki a **N.**, to mātou Pīhopa,
 ki te rōpū Pīhopa,
 me te katoa e mahi atawhai ana ki tō iwi.

[ka waiata (ka kī rānei) te katoa:

Ka whakanui, ka whakapai, ka whakamoemiti mātou ki ā koe.]

Ka kī te Pirihi:

Kia mahara , e te Matua, ki ō mātou whānau, ki ō mātou hoa [**N.**;
 me **N.**],
 ā, ki ērā atu e tika ana kia arohatia e mātou.
 Kia mahara ki a rātou kua mate [**N.**; me **N.**].
 Tangohia atu ki ā koe, ki te wā kāinga mō āke āke.

* Ka āhei te whakahua i kōnei te ingoa o te Pīhopa [Kaiāwhina] Kairīwhi rānei, ki tā ngā
 Tohutohu kei te Pukapuka Miha Rōmana, nama. 149.

[All sing (say):

We praise you, we bless you, we thank you.]

The Priest continues:

**Gather us all together into your kingdom.
There we shall be happy for ever
with the Virgin Mary, Mother of God and our mother.
There all the friends
of Jesus the Lord
will sing a song of joy.**

[All sing (say):

We praise you, we bless you, we thank you.]

9. He joins his hands, takes the chalice and the paten with the host and, raising both, he sings (says):

II

**Through him, and with him,
and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.**

The people acclaim:

Amen.

[ka waiata (ka kī rānei) te katoa:

Ka whakanui, ka whakapai, ka whakamoemiti mātou ki ā koe.]

Ka kī te Pirihi:

Whakaemia mai mātou katoa ki tōu rangatiratanga.

Ko reira mātou whakahari ai mō āke āke

me Maria Takakau, Whaea o te Atua, to mātou whaea hoki.

Ko reira ngā hoa katoa

o Hēhu te Ariki

hāpai ai i te waiata hari.

[ka waiata (ka kī rānei) te katoa:

Ka whakanui, ka whakapai, ka whakamoemiti mātou ki ā koe.]

9. Ka piri ōna ringaringa, ka tangohia te karihe me te pereti koura, whakaarahia ake ana, ā ka waiata, (ka kī rānei):

Hei ā ia, kei ā ia, i ā ia,

kei ā koe e te Atua Matua kaha rawa,

kotahi tonu me te Wairua Tapu,

te tino korōria me te hōnore

mō āke, āke.

Ka tautoko te iwi:

Āmene.

EUCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

III A

For use outside Easter Time

The Priest begins the Eucharistic Prayer. With hands extended he sings or says:

1. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

**We thank you,
God our Father.**

**You made us to live for you and for each other.
We can see and speak to one another,
and become friends,
and share our joys and sorrows.**

**And so, Father, we gladly thank you
with everyone who believes in you;
with the Saints and the Angels,
we rejoice and praise you, singing (saying):**

III

All say:

**Holy, holy, holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

KARAKIA ŪKARITIA TUATORU MŌ NGĀ MIHA TAMARIKI

IIIA

I tua atu i te Wā o te Pākate

Ka pānuī te Pirihi i te Karakia Ūkaritia. Ka waiata, ka ki rānei ko ōna e ringa e tooro ana:

1. P/. Kia noho te Ariki ki a koutou.

R/. Ki tōu wairua anō hoki.

P/. Whakaarahia ō koutou ngākau ki runga.

R/. E whakaarahia nei e mātou ki te Ariki.

P/. Me whakamoemiti tātou ki te Ariki, ki to tātou Atua.

R/. He mea tika, he mea pai rawa.

**E whakamoemiti ana mātou ki ā koe e te Atua,
to mātou Matua.**

† Nāu mātou i hanga kia piri katoa ki ā koe,
ā, ki a mātou anō, tētahi ki tētahi,
kia whakahoahoa mātou,
kia hari tahi, kia mamae tahi. †

**Nō reira, e te Matua, ka hari mātou ki te whakamoemiti ki ā koe,
mātou tahi me ngā tāngata katoa e whakapono ana ki ā koe,
ā, me te Hunga Tapu me ngā Āhere,
ka hari mātou, ka whakamoemiti ki ā koe, ka ūmere:**

Ka ūmere te katoa:

**He Tapu, he Tapu, he Tapu te Ariki, te Atua o ngā taua.
Kī tonu te rangi me te whenua i tōu korōria.
Hōhana i runga rawa.**

**Kia whakapaingia ia e haere mai nei i runga i te ingoa o te Ariki.
Hōhana i runga rawa.**

2. *The Priest, with hands extended, says:*

**Yes, Lord, you are holy;
you are kind to us and to all.
For this we thank you.
We thank you above all for your Son, Jesus Christ.**

**You sent him into this world
because people had turned away from you
and no longer loved each other.
He opened our eyes and our hearts
to understand that we are brothers and sisters
and that you are Father of us all.**

**He now brings us together to one table
and asks us to do what he did.**

He joins his hands and, holding them extended over the offerings, says:

**Father,
we ask you to bless these gifts of bread and wine
by the power of the Holy Spirit
and make them holy.**

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:

**Change them for us into the Body ✠ and Blood of Jesus Christ,
your Son.**

He joins his hands.

3. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

**On the night before he died for us,
he had supper for the last time with his disciples.**

2. Ko te Pirihi, ōna ringa e tūwhera ana, ka kī:

Āe, e te Ariki, he tapu koe;
e atawhai ana koe i a mātou, i te katoa hoki.
Mō tēnei manaakitanga āu, ka whakamoemiti ki ā koe.
Ka tino whakamoemiti mātou mō tāu Tamaiti, mō Hēhu Karaiti.

Nāu ia i tonu mai ki tēnei ao,
nā te mea, kua tahuri kē atu ngā tāngata i ā koe,
ā, kua kore te aroha o tētahi ki tētahi.
Nāna i whakapuare ō mātou kanohi me ō mātou ngākau
kia mārama ai, he tuakana, he teina mātou,
ā, ko koe te Matua o mātou katoa.

Ināianei, e whakamine mai ana ia i a mātou ki te tēpu kotahi,
me te whakahau kia rite pū ā mātou mahi ki āna.

Ka piri ōna ringa, me te totoro ki runga i ngā tākoha, ka kī:

E te Matua,
whakapaingia koa ēnei tākoha o te taro me te waina
ki te mana o te Wairua Tapu
kia tapu ai.

Ka piri ōna ringa, ā, ka Tohu te Rīpeka ki runga i te taro me te karihe, i ā ia e kī
ana:

Hangā kētia ēnei mō mātou ko te Tinana ✠ me ngā Toto o Hēhu
Karaiti, tāu Tamaiti.

Ka piri ōna ringa.

3. I ngā kupu e whai ake nei, e tika ana kia whakahuatia māramatia ngā kupu
a te Ariki i runga i te āhua anō o ēnei kupu.

I te pō i mua atu i tōna matenga mō tātou,
i kai tahi ia me āna ākongā i te hapa mutunga.

He takes the bread
and, holding it slightly raised above the altar, continues:

**He took bread
and gave you thanks.
He broke the bread
and gave it to his friends, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten,
and genuflects in adoration.

4. After this, he continues:

In the same way,

He takes the chalice and, holding it slightly raised above the altar, continues:

**he took a chalice of wine.
He gave you thanks
and handed the chalice to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

Then he said to them:

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and
genuflects in adoration.

Ka tango ia i te taro,
puritia ana ki runga ake i te aata, ka kī:

**Ka tango ia i te taro
me te whakamoemiti ki ā koe,
ka whawhati,
ka hoatu ki ōna hoa, ka kī:**

Ka tūngou.

**TANGOHA TĒNEI, KAINGA E KOUTOU KATOA,
KO TŌKU TINANA TĒNEI
KA TUKUA NEI MŌ KOUTOU.**

Ka whakaari atu ia i te ōhitia tapu ki te iwi, ka waiho iho ki runga i te pereti koura,
ā, ka piko te turi ki te atorāhio.

4. I muri mai, ka kī:

Anō, ka tango ia i te karihe waina,

Ka tango ia i te karihe, puritia ana ki runga ake i te aata, ka kī:

**ka whakamoemiti,
ā, ka hoatu ki āna ākonga, ā, ka kī:**

Ka tūngou.

**TANGOHA TĒNEI, INUMIA E KOUTOU KATOA,
KO TE KARIHE TĒNEI O ŌKU TOTO,
KO NGĀ TOTO O TE KAWENATA HOU MAU TONU,
KA RINGIHIA MŌ KOUTOU, Ā, MŌ TE TOKOMAHA
HEI WHAKAKĀHORETANGA HARA.**

Kātahi ia ka mea ki a rātou:

KAWEA TĒNEI HEI WHAKAMAHARATANGA KI AHAU.

Ka whakaari atu ia i te karihe ki te iwi, ka waiho iho ki te rīnene tapawhā, ā,
ka piko te turi ki te atorāhio.

5. Then the Priest, with hands extended, says:

Let us proclaim our faith:

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

OR

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

OR

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

6. Then the Priest, with hands extended, says:

**God our Father,
we remember with joy
all that Jesus did to save us.
In this holy sacrifice,
which he gave as a gift to his Church,
we remember his death and resurrection.**

III

**Father in heaven,
accept us together with your beloved Son.
He willingly died for us,
but you raised him to life again.**

[We thank you and sing (say):

All:

Glory to God in the highest.]
(Or some other suitable acclamation of praise.)

5. *Kātahi te Pīrihi, ōna ringa e tūwhera ana, ka kī:*

Pānuitia to tātou whakapono:

Ko te whakanui tonu a te whakaminenga:

Ka pānui mātou i tōu Matenga, e te Ariki,
ā, ka whakapuakina tōu Aranga ake
tae noa ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

Ka kai mātou i tēnei Taro, ka inu i tēnei Kapu,
ka pānui mātou i tōu Matenga, e te Ariki,
tae noa ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

Whakaorangia mātou, e te Kaiwhakaora o te ao,
nā tōu Rīpeka me tōu Aranga ake
i whakawātea ai koe i a mātou.

6. *Kātahi te Pīrihi, ōna ringa e tūwhera ana, ka kī:*

**E te Atua to mātou Matua,
kei te maumahara mātou me te hari
i ngā mea katoa i mahi nei e Hēhu ki te whakaora i a mātou.
I tēnei whakahere tapu,
i homai e ia hei tākoha ki tōna Hāhi,
ka maumahara mātou ki tōna Matenga Rawa me tōna Aranga ake.**

**E te Matua i te rangi,
whakaae pai mai ki a mātou, mātou tahi ko tāu Tamaiti
e arohatia nuitia ana.**

**I whakaae ia kia mate mō mātou,
otirā, nāu ia i whakaara ake ki te ora.**

[Kei te whakamoemiti mātou me te waiata.

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]
(Hei tētahi atu kupu whakanui rānei.)

The Priest says:

**Jesus now lives with you in glory,
but he is also here on earth, among us.**

[We thank you:

All:

Glory to God in the highest.]

(Or some other suitable acclamation of praise.)

The Priest says:

**One day he will come in glory
and in his kingdom
there will be no more suffering,
no more tears, no more sadness.**

[We thank you:

All:

Glory to God in the highest.]

(Or some other suitable acclamation of praise.)

The Priest says:

**Father in heaven,
you have called us
to receive the Body and Blood of Christ at this table
and to be filled with the joy of the Holy Spirit.
Through this sacred meal
give us strength to please you more and more.**

III

**Lord our God, remember N., our Pope,
N., our bishop,* and all other bishops.**

**Help all who follow Jesus
to work for peace
and to bring happiness to others.**

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Ka kī te Pirihi:

Ināianeī, kei te noho tahi a Hēhu me koe i te korōriatanga, otirā, kei kōnei tonu ia, kei tēnei ao, i waenganui i a mātou.

[Kei te whakamoemiti mātou me te ūmere:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]

(Hei tētahi atu kupu whakanui rānei.)

Ka kī te Pirihi:

Ā tētahi rā ka tae mai ia i roto i te korōria, ā, i roto i tōna rangatiratanga, kāhore he mamae, kāhore he roimata, kāhore he pōuritanga.

[Kei te whakamoemiti mātou me te ūmere:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]

(Hei tētahi atu kupu whakanui rānei.)

Katahi te Pirihi:

**E te Matua i te rangi,
nāu mātou i karanga
kia tango i te Tinana me ngā Toto o te Karaiti i tēnei tēpu,
ā, kia kī mātou i te koa o te Wairua Tapu.
Mā tēnei kai tapu
e whakakaha i a mātou ki ngā mahi e pai ana ki ā koe.**

**E te Ariki to mātou Atua, kia whai whakaaro koe ki a I,
to mātou Pāpā,
ki a I, to mātou Pīhopa, * me te rōpū Pīhopa katoa.**

**Āwhinatia te hunga e whai haere ana i a Hēhu
i te mahi rongomau
me te kawē i te harikoa ki te katoa.**

*He pai kia pānuitia hoki i kōnei ngā ingoa o ērā atu Pīhopa Kaiāwhina, Pīhopa Tautoko, tirohia te General Instruction of the Roman Missal, no. 149.

**7. Bring us all at last
together with Mary, the Mother of God,
and all the Saints,
to live with you**

He joins his hands.

and to be one with Christ in heaven.

He joins his hands, takes the chalice and the paten with the host and, raising both, he sings (says):

**Through him, and with him,
and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.**

The people acclaim:

Amen.

**7. Arahina mātou katoa, ā tōna wā,
mātou tahi ko Maria, te Whaea o te Atua
me te Hunga Tapu katoa kia noho tonu ki ā koe,**

Ka piri ōna ringa.

ā, kia kotahi me te Karaiti i te rangi.

*Ka piri ōna ringa, ka tango ia i te karihe, te pereti koura me te ōhitia,
ka hapaingia, ā, ka kī:*

**Hei ā ia, kei ā ia, i ā ia, kei ā koe
e te Atua Matua kaha rawa
kotahi tonu me te Wairua Tapu,
te tino korōria katoa me te hōnore
mō āke āke.**

Ka ūmere te whakaminenga:

Āmene.

EUCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

III B

For use during Easter Time

The Priest begins the Eucharistic Prayer. With hands extended he sings or says:

1. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

**We thank you,
God our Father.**

**You are the living God;
you have called us to share in your life,
and to be happy with you for ever.
You raised up Jesus, your Son,
the first among us to rise from the dead,
and gave him new life.**

**You have promised to give us new life also,
a life that will never end,
a life with no more anxiety and suffering.**

**And so, Father, we gladly thank you
with everyone who believes in you;
with the Saints and the Angels,
we rejoice and praise you, singing (saying):**

All:

**Holy, holy, holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.**

KARAKIA ŪKARITIA TUATORU MŌ NGĀ MĪHA TAMARIKI

III B

I te Wā o te Pākate

Ka tīmatangia te Karakia Ūkaritia e te Pirihī. Ka tūwhera ōna ringa, ka waiata, ka kī rānei;

1. P. Kia noho te Ariki ki a koutou.

R. Ki tōu wairua anō hoki.

P. Whakaarahia ō koutou ngākau ki runga.

R. E whakaarahia nei e mātou ki te Ariki.

P. Me whakamoemiti tātou ki te Ariki, ki to tātou Atua.

R. He mea tika, he mea pai rawa.

E whakamoemiti ana mātou ki ā koe e te Atua,
to mātou Matua.

Ko koe te Atua ora;

nāu mātou i karanga kia whai wāhi ki tōu ora,
ā, kia hari tahi ai tātou mō āke tonu atu.

Nāu i whakaara ake a Hēhu, tāu Tamaiti,
te mātāmua o mātou ki te ara mai i te mate
me te tuku ki ā ia he ora hōu.

Nāu hoki i oati mō mātou he ora hōu,
he ora e kore nei e memeha,
he oranga kāhore kau he āwangawanga, he mamae.

Nō reira, e te Matua, ka hari mātou ki te whakamoemiti ki ā koe,
mātou tahi me ngā tāngata katoa e whakapono ana ki ā koe,
ā, me te Hunga Tapu me ngā Āhere,
ka hari mātou, ka whakamoemiti ki ā koe, ka ūmere:

Ka kī te katoa:

He Tapu, he Tapu, he Tapu te Ariki, te Atua o ngā taua.

Kī tonu te rangi me te whenua i tōu korōria.

Hōhana i runga rawa.

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

2. *The Priest, with hands extended, says:*

**Yes, Lord, you are holy;
you are kind to us and to all.
For this we thank you.
We thank you above all for your Son, Jesus Christ.**

**He brought us the Good News
of life to be lived with you for ever in heaven.
He showed us the way to that life,
the way of love.
He himself has gone that way before us.**

**He now brings us together to one table
and asks us to do what he did.**

He joins his hands and, holding them extended over the offerings, says:

**Father,
we ask you to bless these gifts of bread and wine
by the power of the Holy Spirit
and make them holy.**

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:

III

**Change them for us into the Body ✠ and Blood
of Jesus Christ, your Son.**

He joins his hands.

3. *In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.*

**On the night before he died for us,
he had supper for the last time with his disciples.**

**Kia whakapaingia ia e haere mai nei i runga i te ingoa o te Ariki.
Hōhana i runga rawa.**

2. *Ko te Pirihi, ōna ringa e tūwhera ana, ka kī:*

**Āe, e te Ariki, he tapu koe;
e atawhai ana koe i a mātou, i te katoa hoki.
Mō tēnei manaakianga āu, ka whakamoemiti ki ā koe.
Ka tino whakamoemiti mātou mō tāu Tamaiti, mō Hēhu Karaiti.**

**Nāna i mau mai te Rongo Pai
o te ora kia noho tahi ki ā koe i te rangi mō āke tonu atu.
Nāna anō i tohu te huarahi ki taua ora,
te ara o te aroha.
Ko ia tonu i haere rā taua ara i mua.**

**Ināianeī, e whakamine mai ana ia i a mātou ki te tēpu kotahi,
me te whakahau kia rite pū ā mātou mahi ki āna.**

Ka piri ōna ringa, me te totoro ki runga i ngā tākohā, ka kī:

**E te Matua,
whakapaingia koa ēnei tākohā o te taro me te waina
ki te mana o te Wairua Tapu
kia tapu ai.**

*Ka piri ōna ringa, ā, ka Tohu te Rīpeka ki runga i te parāoa me te karihe, i ā ia e kī
ana:*

**Hangā kētia ēnei mō mātou ko te Tinana ✠ me ngā Toto o Hēhu
Karaiti, tāu Tamaiti.**

Ka piri ōna ringa.

3. *I ngā kupu e whai ake nei, e tika ana kia whakahuatia māramatia ngā kupu
a te Ariki i runga i te āhua anō o ēnei kupu.*

**I te pō i mua atu i tōna matenga mō mātou,
i kai tahi ia me āna ākongā i te hapa mutunga.**

He takes the bread and, holding it slightly raised above the altar, continues:

**He took bread
and gave you thanks.
He broke the bread
and gave it to his friends, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

4. After this, he continues:

In the same way,

He takes the chalice and, holding it slightly raised above the altar, continues:

**he took a chalice of wine.
He gave you thanks
and handed the chalice to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.**

Then he said to them:

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

Ka tango ia i te taro, puritia ana ki runga ake i te aata, ka kī:

**Ka tango ia i te taro
me te whakamoemiti ki ā koe,
ka whawhati,
ka hoatu ki ōna hoa, ka kī:**

Ka tūngou.

**TANGOHA TĒNEI, KAINGA E KOUTOU KATOA,
KO TŌKU TINANA TĒNEI
KA TUKUA NEI MŌ KOUTOU.**

Ka whakaari atu ia i te ōhitia tapu ki te iwi, ka waiho iho ki runga i te pereti koura, ā, ka piko te turi ki te atorāhio.

4. I muri mai, ka kī:

Anō, ka tango ia i te karihe waina,

Ka tango ia i te karihe, puritia ana ki runga ake i te aata, ka kī:

**ka whakamoemiti,
ā, ka hoatu ki āna ākonga, ā, ka kī:**

Ka tūngou.

**TANGOHA TĒNEI, INUMIA E KOUTOU KATOA, KO TE
KARIHE TĒNEI O ŌKU TOTO,
KO NGĀ TOTO O TE KAWENATA HOU MAU TONU,
KA RINGIHIA MŌ KOUTOU, Ā, MŌ TE TOKOMAHA
HEI WHAKAKĀHORETANGA HARA.**

Kātahi ia ka mea ki a rātou:

KAWEA TĒNEI HEI WHAKAMAHARATANGA KI AHAU.

Ka whakaari atu ia i te karihe ki te iwi, ka waiho iho ki te rīnene tapawhā, ā, ka piko te turi ki te atorāhio.

5. *Then, with hands extended, the Priest says:*

Let us proclaim our faith:

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

OR

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

OR

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

6. *Then the Priest, with hands extended, says:*

**God our Father,
we remember with joy
all that Jesus did to save us.
In this holy sacrifice,
which he gave as a gift to his Church,
we remember his death and resurrection.**

III

**Father in heaven,
accept us together with your beloved Son.
He willingly died for us,
but you raised him to life again.
[We thank you and sing (say):**

All:

Glory to God in the highest.]

5. *Kātahi te Pīrihi, ōna ringa e tūwhera ana, ka kī:*

Pānuitia to tātou whakapono:

Ko te whakanui tonu a te whakaminenga:

Ka pānui mātou i tōu Matenga, e te Ariki,
ā, ka whakapuakina tōu Aranga ake
tae noa ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

Ka kai mātou i tēnei Taro, ka inu i tēnei Kapu,
ka pānui mātou i tōu Matenga, e te Ariki,
tae noa ki tōu hokinga mai.

HEI TĒNEI RĀNEI:

Whakaorangia mātou, e te Kaiwhakaora o te ao,
nā tōu Rīpeka me tōu Aranga ake
i whakawātea ai koe i a mātou.

6. *Kātahi te Pīrihi, ōna ringa e tūwhera ana, ka kī:*

**E te Atua, to mātou Matua,
kei te maumahara mātou me te hari
i ngā mea katoa i mahia e Hēhu ki te whakaora i a mātou.
I tēnei whakahere tapu,
i homai e ia hei tākoha ki tōna Hāhi,
ka maumahara mātou ki tōna Matenga Rawa me tōna Aranga ake.**

**E te Matua i te rangi,
whakaae pai mai ki a mātou, matou tahi ko tāu Tamaiti
e arohatia nuitia ana.**

**I whakaae ia kia mate mō mātou,
otirā, nāu ia i whakaara ake ki te ora.**

[Kei te whakamoemiti mātou me te ūmere:

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]

(Or some other suitable acclamation of praise.)

The Priest continues:

**Jesus now lives with you in glory,
but he is also here on earth, among us.**

[We thank you and sing (say):

All:

Glory to God in the highest.]

(Or some other suitable acclamation of praise.)

The Priest continues:

**One day he will come in glory
and in his kingdom
there will be no more suffering,
no more tears, no more sadness.**

[We thank you and sing (say):

All:

Glory to God in the highest.]

(Or some other suitable acclamation of praise.)

The Priest, with hands extended, says:

**Father in heaven,
you have called us
to receive the Body and Blood of Christ at this table
and to be filled with the joy of the Holy Spirit.
Through this sacred meal
give us strength to please you more and more.**

**Lord our God,
remember N., our Pope,
N., our bishop,* and all other bishops.**

**Fill all Christians with the gladness of Easter.
Help us to bring this joy
to all who are sorrowful.**

III

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

(Or some other suitable acclamation of praise.)

Ka kī te Pirihi:

**Ināianeī, kei te noho tahi a Hēhu me koe i te korōriatanga,
otirā, kei kōnei tonu ia, kei tēnei ao, i waenganui i a mātou.
[Kei te whakamoemiti mātou me te ūmere:**

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]

(Or some other suitable acclamation of praise.)

Ka kī te Pirihi:

**Ā tētahi rā ka tae mai ia i roto i tōna korōria,
ā, i roto i tōna rangatiratanga kāhore he mamae,
kāhore he roimata, kāhore he pōuritanga.
[Kei te whakamoemiti mātou me te ūmere:**

Ka kī te katoa:

Korōria ki te Atua i runga rawa.]

(Or some other suitable acclamation of praise.)

Ka kī te Pirihi:

**E te Matua i te rangi,
nāu mātou i karanga
kia tango i te Tinana me ngā Toto o te Karaiti i tēnei tēpu,
ā, kia kī mātou i te koa o te Wairua Tapu.
Mā tēnei kai tapu
e whakakaha i a mātou ki mō ngā mahi e pai ana ki ā koe.**

E te Ariki, to mātou Atua, kia whai whakaaro koe ki a **I, to mātou
Pāpā, ki a **I**, to mātou Pīhopa, *me te rōpū Pīhopa katoa.**

**Āwhinatia te hunga e whai haere ana i a Hēhu
i te mahi rongomau
me te kawē i te harikoa ki te katoa.**

*He pai kia pānuitia hoki i kōnei ngā ingoa o ērā atu Pīhopa Kaiāwhina,
Pīhopa Tautoko, tirohia te General Instruction of the Roman Missal, no. 149.

**Bring us all at last
together with Mary, the Mother of God,
and all the Saints,
to live with you**

He joins his hands.

and to be one with Christ in heaven.

7. He takes the chalice and the paten with the host and, raising both, he sings (says):

**Through him, and with him,
and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.**

The people acclaim:

Amen.

**Arahina mātou katoa, ā tōna wā,
mātou tahi ko Maria, te Whaea o te Atua
me te Hunga Tapu katoa,
kia noho tonu ki ā koe, ā,**

Ka piri ōna ringa.

kia kotahi me te Karaiti i te rangi.

7. *Ka piri ōna ringa, ka tango ia i te karihe, te pereti koura me te ōhitia, ka hapaingia, ā, ka kī:*

**Hei ā ia, kei ā ia, i ā ia
kotahi tonu me te Atua Matua kaha rawa
kotahi tonu me te Wairua Tapu,
te korōria katoa me te hōnore
mō āke āke.**

*Ka ūmere te whakaminenga:
Āmene.*

