



Ministering at Mass: *A guide for young people*

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Ministering at Mass: A guide for young people



The Mass is the church's highest form of prayer, a gathering where the sacrifice of Christ is made present. This resource is designed to help young people organising or serving during Mass. It includes:

- A summary of what's involved in the different ministries of the Mass;
- A checklist for organising large Masses;
- A Mass planning sheet for you to fill in; and
- A guide to help you with cues for each part of the Mass

Getting started

The bishop or priest is always the one who presides over the Mass: if you would like to organise a Mass – perhaps a thanksgiving Mass for a special intention, or a weekly youth Mass – make sure that you involve the priest celebrant in preparation. The priest will be able to guide you in all liturgical aspects of the Mass.

“Youth Mass” is a term used to describe a Mass where young people are more involved in the different ministries of the Mass (such as music and reading) and where the preaching is geared towards the lives of young people. Nonetheless, every Mass is a communal affair and should welcome the whole of the church: “liturgical services are not private functions but are celebrations of the Church which is the ‘sacrament of unity’” (CCC (1992), 1140).

Normally, Mass should be celebrated in a church or chapel. Other locations can be used if a church is not available or is too small - your priest will be able to advise when an alternate location is appropriate.

GIRM: Throughout this resource you'll see the acronym GIRM referenced a fair bit. This stands for the General Instruction of the Roman Missal (2010), a document which provides the rubrics and norms for celebrating the Mass.

Forms of Mass: This resource applies to the Ordinary form of the Mass (also known as the Novus Ordo). This is the form of the Mass celebrated at most parishes in Melbourne.

Do not be deterred from taking part in Sunday Mass, and help others to discover it too. This is because the Eucharist releases the joy that we need so much, and we must learn to grasp it ever more deeply, we must learn to love it. Let us pledge ourselves to do this – it is worth the effort! Let us discover the intimate riches of the Church's liturgy and its true greatness: It is not we who are celebrating for ourselves, but it is the living God himself who is preparing a banquet for us.

*Pope Benedict XVI, Homily given at
World Youth Day, Cologne,
August 21, 2005*

Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, “a chosen race, a royal priesthood, a holy nation, a redeemed people,” have a right and an obligation by reason of their Baptism.

*Sacrosanctum concilium (1963), 14
(CCC (1992), 1141)*

The criterion that must inspire every composition and performance of songs and sacred music is the beauty that invites prayer.

John Paul II Address to the Pontifical Institute for Sacred Music for its 90th anniversary, January 19, 2001

The church loves singing at Mass! Singing is “the sign of the heart’s joy” (cf. Acts 2:46). The cantor and choir help the people to pray, recognising that the primary choir of the liturgy is the gathered assembly itself.

What kind of music is suitable for Mass?

Music for Mass should be reverent, dignified and evoke prayer. Gregorian chant and polyphony have a special place in the church’s liturgy, but contemporary sacred and liturgical music is also permitted if it can be made suitable for use in worship. The Australian Catholic Bishops Conference has a list of songs recommended for Mass (see additional resources below); it’s a good idea to give any song selections outside this list to your priest to review.

A note about instruments: the voice is the primary instrument in the liturgy. Instruments should be used to support voices, and not drown them out! The organ has a special place because it can sustain the singing of a large assembly, but other instruments can also be used if they are suitable for sacred worship (GIRM 393). Again, check with your priest about the instruments you are considering using during Mass.

How much singing?

Depending on the solemnity of the occasion (the significance of the feast to be celebrated), it is not always necessary to sing all the parts of the Mass that can be sung. Preference is given to singing parts of the Mass which are more important: ministerial chants, the Gospel Acclamation, Sanctus, Memorial Acclamation and the Great Amen are encouraged to be sung even without accompaniment from instruments. The Psalms, which were originally written as songs, should also be sung where possible.

Some tips

- Designate a leader to guide the choir and instrumentalists during the Mass. They should be able to signal to the musicians when to begin and stop according to what’s happening, keep everyone in balance, and make sure that the music is helping the people to pray.
- Mass settings set music for the different parts of the Mass. There are many available. Make sure you pick one which is in line with the New Translation of the Roman Missal (anything published pre-2010 won’t do!) and try to ensure that excerpts from different settings help to unify the prayer. Each setting has a musical uniformity that helps the congregation learn the music and feel confident joining in.
- Be faithful to the missal and the lectionary. Don’t replace the Responsorial Psalm with a song or get creative with the words of the Mass parts. Unauthorised omissions or editorial changes are not permitted. (See Sacrosanctum concilium (1963), 22.3)



Singing is for one who loves.

St Augustine

- The congregation needs to have the lyrics! Singing is one of the primary ways the congregation actively participates in the liturgy, so make sure that you have either printed booklets or can project the words up on a screen or wall (and make sure the text is large enough for everyone to see).
- Vary your arrangements for the different parts of the Mass. Not all instruments need to be used for every part of the Mass.

Additional resources:

- The General Instruction for the Roman Mass (2010) deals specifically with music in paragraphs 39-41.
- *Sing to the Lord: Music for Divine Worship*. Guidelines for those preparing music for liturgy. PDF available at: <http://www.npmrc.org/documents/SingToTheLord.pdf>
- *Not Just Singing* An e-book for anyone involved in planning and preparing music for Mass. Available from the AOY Youth Ministry Library, www.cam.org.au/youth/Resources/Youth-Ministry-Library
- *Cantor and Song Leader* (Liturgical Ministry Brochure Series). Produced by the Archbishop's Office for Evangelisation. Available at www.cam.org.au/Portals/7/AOFE%20Brochure%20Series_Cantors%202012_final.pdf
- A list of recommended hymns and songs by the Australian Catholic Bishops Conference is available at: www.catholic.org.au/index.php?option=com_content&view=article&id=1653&Itemid=385 or Google "Recommended Hymns and Songs Approved by the ACBC".
- A list of Mass settings recommended by the Australia Catholic Bishops Conference for the New English Texts of the Roman Missal is available at www.catholic.org.au/index.php?option=com_content&view=article&id=1829&Itemid=403 or Google "Recommended Mass Settings for the New English Texts of the Roman Missal".
- The AOY Youth Ministry Library has music for a number of Mass settings for the new translation. See: www.cam.org.au/youth/Resources/Youth-Ministry-Library.
- The APRA Music Copyright Guide for Churches is available at: www.apra-amcos.com.au/downloads/file/Music%20Consumers/Music-Copyright-Guide-for-Churches.pdf

Who is the cantor?

The cantor proclaims the word of God in the sung responsorial psalm and leads the congregation in singing other responses throughout the Mass.

The Lord God has given me a well-trained tongue, that I may know how to speak to the weary a word that will rouse them.

Isaiah 50:4

In the reading, God's word is laid before the people and the treasures of the Bible opened to them.

GIRM 33-34

Ambo, pulpit, lectern: what's the difference? The ambo and lectern refer to the place where the readings, psalm responses and general intercessions are proclaimed. The pulpit is where the gospel is read and the homily is preached. Often they are all in the same place.



A reader (or lector, or minister of God's word) is the person who proclaims the first or second reading during the Liturgy of the Word. The reader should be a Catholic (young or old, female or male) who is committed to the practice of their faith.

Readers not only read – they *proclaim* the word of God. When the word of God is proclaimed with clarity, sincerity and conviction it helps the congregation to meditate on God's word. To do this, the reader needs to understand the biblical and liturgical context of the readings they are about to proclaim.

Readings are normally assigned for weekday and Sunday Masses. If alternative readings are to be chosen, check with the priest celebrant first.

The how-to of proclaiming the word:

After the opening prayer has been completed, the reader moves towards the sanctuary, bows before the altar (and the presiding celebrant if he is a bishop) and walks to the ambo.

When the congregation has settled, the first reading is announced (for example, "A reading from the Book of Wisdom"). After the reading, the reader says "The Word of the Lord," to which the people respond "Thanks be to God".

Before the responsorial psalm, there may be a few moments of silence. If the psalm is not going to be sung, recite the Responsorial Psalm after the First Reading. Do not say "the response is...", just announce the response with confidence. No need to say "response" at the end of each verse either. Instead, use your tone and eye contact to prompt the congregation for the response at the end of each verse.



Some tips

- Read aloud the readings beforehand – there will often be tricky pronunciation for names and places which you may need to check. Here's a helpful website with sound files to hear those biblical names: <http://netministries.org/Bbasics/bwords.htm>
- Arrive at Mass early, and check that the lectionary is on the ambo and open at the right page.
- Watch your posture, to make sure it is not distracting or theatrical. Your hands should be placed simply on the ambo or by your side.
- Remember the public speaking fundamentals! Watch your pace, volume, and enunciation, and don't forget to maintain some eye contact with the congregation.

Additional resources

- *The Reader of God's Word* (Liturgical Ministry Brochure Series). Produced by the Archbishop's Office for Evangelisation. Available at www.cam.org.au/Portals/7/documents/AOFE%20Lector%20Ministry_brochure.pdf
- *Break Open The Word: The Book for Readers*. Brisbane: The Liturgical Commission, published annually.

Prayers of the Faithful

The Prayer of the Faithful, also known as the Intercessory Prayers, bring the Liturgy of the Word to a close. Wherever there is a congregation, there should be prayers of the faithful.

There are always at least four things that we pray for in the Prayer for the Faithful:

- 1) the needs of the Church;
- 2) public authorities and the salvation of the whole world;
- 3) those burdened by any kind of difficulty;
- 4) the local community (GIRM 70)

The role of the reader of the Prayer of the Faithful is to announce the intentions to the congregation. The congregation then silently offers their own prayers.

The how-to of reading the prayers of the faithful:

It is best to have one reader for all the intercessions, so that the focus remains on the prayer and not the readers. Following the creed, the reader of the Prayer of the Faithful approaches the Ambo or another microphone. They wait at the ambo until the priest has said the introduction.

There will be at least four intentions to be read. After each prayer, there should be a pause before the reader invites the congregation to respond (a common invitation is “Let us pray to the Lord”). During the conclusion, the reader should turn and face the priest. After the prayers, the Reader returns to their seat.

Some tips for preparing prayers of the faithful:

Because the prayer of the faithful needs to reflect the local community and the current needs of the world, they are not given in the lectionary. Sometimes the prayer of the faithful is taken from collections printed in books or available online. If you are organising a Mass for a special intention, it can be meaningful to prepare your own prayer of the faithful (but check with your priest first). Here are some guidelines:

- The prayers must be general – this means that the whole congregation should be able to assent to the prayer and want to pray it.
- Pray for general needs before referring to local needs. For example: “For all students and teachers, particularly those in St Mary’s College, that they be open to the inspiration of the Holy Spirit.”
- The prayers are intercessory. It is a time of asking God (petitioning), not thanking God or saying sorry to God (we do these things at other points in the Mass).

Prayers of the Faithful (*continued*)



- The format of the prayers and the responses should be consistent. A typical way of beginning is “For...” or “That...”.
- Use the readings of the Mass to help guide the intentions.
- Make sure that the four intentions given in the GIRM (see above) are included in your prayer
- Make sure the prayers are contained in a dignified folder, and put on the ambo before Mass begins.

Additional resources:

- *The General Instruction of the Roman Missal* (2010) deals specifically the Prayers of the Faithful in paragraphs 69-71.
- *Commentators and Readers of Prayers of the Faithful* (Liturgical Ministry Brochure Series). Produced by the Archbishop’s Office for Evangelisation. Available at www.cam.org.au/Portals/7/AOFE%20Brochure%20Series_Commentators%202012_final.pdf
- The Liturgy Office of the UK has a useful worksheet to help prepare the Prayer of the Faithful: www.liturgyoffice.org.uk/Documents/PoF-worksheet.pdf

Altar Servers and Acolytes

Those who serve at the altar exercise a genuine liturgical function. They ought to discharge their office therefore, with the sincere devotion and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

*Sacrosanctum Concilium
(1963), 29*



Acolytes and altar servers assist the priest at the altar. Acolytes are instituted by a bishop, and have a particular role in preparing the altar and vessels used for Holy Communion. Acolytes are always men. The role of altar servers is similar (though there are a few functions only an acolyte can do, such as cleaning the vessels used during Holy Communion). Altar servers can be male or female, adults or children and only need to be commissioned by a priest.

The number of altar servers and acolytes in a Mass should not be excessive! In a Mass presided by a bishop, more servers will be needed to carry the bishop's mitre, crozier and so on. All servers should wear the same vestments. It is best to approach experienced altar servers and acolytes to minister at Mass.

Additional resources

- The General Instruction of the Roman Missal (2010) deals with Acolytes and Altar Servers in paragraphs 98-99, and specifically with the functions of Acolytes in paragraphs 188-193.
- The Guild of St Stephen provides ongoing formation for altar servers. See www.guildofststephen.org.au/
- The Diocese of Wollongong Guidelines for Acolytes, Altar Servers, and Extraordinary Ministers of Holy Communion has an appendix which runs through the role of the Altar Server and Acolyte during Mass. Download from www.dow.org.au/component/docman/doc_download/115-guidelines
- Search for “Altar server training by the guild of Saint Tarcisius” on Youtube for some helpful tutorials.



Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body – the Church.

CCC (1992), 1396

The Extraordinary Ministers of Holy Communion (sometimes called Special Ministers) help the priest distribute communion to the congregation. The “ordinary” ministers of Holy Communion are bishops, priests and deacons; “extraordinary” ministers include acolytes, confirmed lay men and women and religious. Normally, Extraordinary Ministers are “deputed” (commissioned) by a bishop or priest for a fixed period of time.

When are Extraordinary Ministers of Holy Communion required?

Extraordinary Ministers of Holy Communion are permitted when the number of communicants is large enough that distribution from the present priests alone would take an overly long time (GIRM 162).

If you are helping organise a Mass, it is a good idea to speak with your priest about whether Extraordinary Ministers will be needed. Only people who have already been properly deputed as Extraordinary Ministers should be approached to assist with this ministry in the Mass.

Additional resources

- *Extraordinary Ministers of Holy Communion during Mass* (Liturgical Ministry Brochure Series). Produced by the Archbishop’s Office for Evangelisation. Available at www.cam.org.au/Portals/7/documents/AOFE%20Extraordinary%20Ministers%20of%20Holy%20Communion_brochure.pdf

Decorations



An altar (whether in a church, chapel, or elsewhere) always needs a cloth (white), corporal (a small square cloth), cross and candles. Only liturgical items required for the Mass can be placed on the altar.

Beyond this, flowers, banners, and other decorations can be used around the altar and in the sanctuary, but always in moderation. Keep in mind the liturgical season – during Lent there should no flowers (except on the Fourth Sunday of Lent, solemnities and feasts), and in Advent decorations should be used in moderation (GIRM 305). Check with your priest about how you can decorate the church to make the space most prayerful.

Additional resources

- The General Instruction of the Roman Missal (2010) deals with decorations in paragraphs 296- 308.



Mass Preparation Checklist

Venue

- Venue checked with priest
- Booking confirmed

Ministers

- Priest
- Altar servers/ Acolytes
- Musicians
- Readers
- Extraordinary Ministers of Holy Communion
- Preparation of the Gifts
- Readers for Prayers of the Faithful
- Welcomers/Ushers
- Collectors (if it's a Sunday Mass)

Elements to discuss with the priest celebrant

- Music
- Requirements for *vestments*
- Requirements for altar servers
- Appropriate decorations
- Readings
- Any announcements you want to make and when to do them

Music

- Hymn selection
- Practice, practice, practice

On Mass day:

Sacristy

- Alb* for priest
- Stole* for priest
- Chasuble* for priest
- Altar server *vestments*

Altar and things nearby

The Sacristan, altar servers and the priest will usually ensure most of these items are ready

- Ciborium* with enough hosts (or multiple *ciboria*) including large host, or appropriate Eucharistic vessel
- Chalice/s*
- Purificator* for each *chalice*, plus one spare

- Finger bowl and cloth
- Water and wine
- Key in *tabernacle*
- Altar in position
- Corporal* and cross on altar
- Book of Gospels (unless carried in procession)
- Candles lit
- White cloth on altar (or other colour if desired for Season)
- Missal* on stand
- Credence table* set up with cloth (for vessels after communion)
- Presider's chair (celebrating priest's chair)
- Chairs for concelebrating priests
- Offertory table set up with cloth and appropriate items (*chalices, ciboria, water and wine*)
- Advent Wreath, if appropriate
- Paschal Candle*, if appropriate

For more information see GIRM 117

At the lectern

- Lectionary* open at correct page
- Prayers of the faithful on lectern

Music

- Hymn sheets/ books/ projection for congregation
- Sheet music for musicians
- Musical instruments
- Music stands
- Guitar stands (or similar)
- Chairs for musicians
- Amps and cables
- Spare strings
- Spare batteries
- Tuner

Sound system

- Lectern mic on and checked
- Altar mic on and checked
- Lapel mics for celebrants checked
- Mics and jacks for musicians

**words in italics are defined over the page*

Mass Preparation Checklist *(continued)*

Other

- Flowers
- Banners or other decorations
- Chairs for the congregation
- Reserved spaces for readers and altar servers
- Lighting appropriate for Mass
- Temperature okay for Mass
- Signage for entrances and exits
- Kneelers, as required
- Have you worked out a system (and route) for people to approach communion and return
- Designated person to go to and from the tabernacle at communion time, if required
- Refreshments for after Mass

Glossary of Terms

- Alb:** A white linen vestment with close fitting sleeves, reaching nearly to the ground and secured round the waist by a sincture. It is the foundational ministerial vestment and a reminder of one's baptismal robe.
- Chasuble:** The principal and most conspicuous Mass vestment, covering the alb, stole and sincture worn by the priest celebrant.
- Ciborium:** The chalice-like vessel used to contain the Blessed Sacrament.
- Chalice:** The chalice is a sacred vessel and is held in special honour [GIRM#327] by the worshipping community as it is the cup that holds the Blood of Christ when the wine is consecrated at Mass.
- Corporal:** Is an additional smaller cloth that is placed at the centre front of the altar upon which the paten and chalice are placed. The term corporal is a Latin word that means 'body'.
- Credence table:** A small table of wood, marble, or other suitable material placed within the sanctuary of a church, for the purpose of holding items required for the celebration of the Holy Sacrifice.
- Lectionary:** The Lectionary contains the scripture readings used during the Liturgy of the Word.
- Missal:** The Roman Missal is the book that contains the liturgical prayers for the celebration of the Eucharist.
- Paschal Candle:** A large wax candle, usually fixed in a great candlestick holder and used in the liturgy on Holy Saturday, during Eastertime and at Christian Funerals.
- Purificator:** A cloth used to wipe the lip of the chalice after each person drinks from the chalice. There is one purificator for each chalice used at a Eucharistic celebration. It is used again for the drying of the vessels when they are purified or cleaned at the end of Mass.
- Sacristan / Sacristy:** A parishioner who is entrusted with the care of the sacristy, the church and their contents. The sacristy is a room in or attached to the church where the vestments, liturgical books, sacred vessels and other treasures are kept, and where the clergy meet and vest for various liturgical and devotional functions.
- Stole:** A liturgical vestment composed of a strip of material.
- Tabernacle:** A liturgical furnishing used to house the Blessed Sacrament. This provides a location where Holy Communion can be kept for later use (e.g., distribution to the sick) and for adoration by the faithful.
- Vestments:** Garments worn by liturgical ministers.

Sources: www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=38
www.newadvent.org/

Mass Planning Sheet

Place: _____

Date: _____ Time: _____

Coordinator: _____ Phone: _____

Principal Celebrant: _____ Other Concelebrants #: _____

Mass: (e.g. 3rd Sunday of Easter) _____

Altar Servers/ Acolytes: _____

Cantor: _____

Organist/ Accompanist: _____

Other Music Ministers: _____

Will Sprinkling Rite be used during the Mass? No Yes

Will incense be used during the Mass? No Yes

PRELUDE: _____

LITURGY OF THE WORD

Entrance Procession: _____

Rites of Blessing and Sprinkling of Water: Form: _____

Penitential Rite: Form: _____ Sung No Yes

Gloria / Glory to God: _____

LITURGY OF THE WORD

First Reading: _____ Lect. # _____

Reader: _____

Resp. Psalm: _____ Sung No Yes Recited No Yes

Second Reading (If applicable): _____ Lect. # _____

Reader: _____

Gospel Acclamation: _____ Sung No Yes

The alleluia is omitted during Lent and replaced by one of the four Lenten alternatives (eg. Glory and praise to you, Lord Jesus Christ) (GIRM 62)

Gospel: _____ Lect. # _____

Proclaimed by: _____

Incense at Gospel: _____ No Yes

Homily by: _____ Creed: No Yes

Creed is recited only on Sundays and solemnities (GIRM 68)

Prayer of the Faithful: Prepared by: _____ Recited by: _____

Mass Planning Sheet *(continued)*

LITURGY OF THE EUCHARIST

Procession of Gifts: _____ No Yes

Will need incense: _____ No Yes

Offertory Song: _____

Sanctus/ Holy Holy: _____

Memorial Acclamation: _____

Amen: _____

COMMUNION RITE

Communion under both forms: _____ No Yes

Approximate # of those receiving: _____

Extraordinary Ministers of Holy Communion: _____ No Yes

Lord's Prayer: _____ Sung No Yes

Agnus Dei / Lamb of God: _____

Communion Hymn: _____

CONCLUDING RITE

Recessional: _____

Source: <https://dioceseofcrookston.wufoo.com/forms/liturgy-and-music-planner-diocese-of-crookston/>

Cues for Mass

	Who sings it?	What's your cue?	Notes
Introductory Rites	Entrance hymn	Choir/Cantor/ Congregation The traditional cue for the start of Mass is a single bell ring. Or, watch for the Priest to give a nod at the entrance of the church. The hymn continues while the priest and servers process in and the veneration of the altar takes place. Try to conclude when the priest reaches the chair.	
	Penitential Rite (Kyrie)	Priest, Choir/ Cantor/ Congregation Following the Penitential Act led by the priest, the Priest will give absolution. Listen for the words: "...bring us to everlasting life. Amen". The sung Kyrie can then begin.	Let the priest know if you plan to sing the Kyrie so that he can choose the appropriate Penitential Act.
	Gloria	Choir/Cantor/ Congregation Begin the Gloria immediately after the Kyrie.	The Gloria is sung on Sundays, solemnities and feast days. It is not sung during Lent or Advent.
	Collect	Priest	
Liturgy of the Word	First reading	Reader The opening prayer concludes when everyone responds "Amen". As everyone sits down, move to the ambo. Wait for the congregation to settle before announcing the reading.	If you are in a large church, you may like to begin moving to the altar during the Collect.
	Psalm	Cantor and Congregation or Reader The Responsorial Psalm begins after the first reading, when the people respond "Thanks be to God". There should be a moment of silence before the Responsorial Psalm.	If the psalm is sung by the cantor, congregation, or choir, the reader should step away from the ambo. If there is a second reader for the second reading, the first reader should return to his/her seat
	Second reading	Reader The Second Reading follows the Responsorial Psalm.	A Second Reading is normally provided on Sundays, solemnities and feasts.
	Gospel Acclamation	Cantor and Congregation / Reader There should be a moment of silence before the Gospel Acclamation	The "Alleluia" of the Gospel Acclamation is replaced with a different acclamation during Lent.
	Gospel	Priest or Deacon	
	Homily	Priest or Deacon	The priest and congregation observe a time of silent reflection after the homily.
	Creed	Priest	This is usually included on Sundays and solemnities.
	General Intercessions	Priest / Reader Move to the ambo at the end of the Creed or, if there is no Creed, after the priest stands and begins the introduction to the prayers of the faithful.	The priest may invite the reader forward to begin.

	Who sings it?	What's your cue?	Notes
Preparation of the Gifts	Choir	After the prayers of the faithful, the congregation sits down and the music for preparation of the gifts can begin. Those bringing up the gifts can move to the table and wait for the cue from the priest or altar servers to begin walking forward. Music continues until the priest has finished preparing the bread and wine at the altar.	
Preface	Priest		
Holy Holy (Sanctus)	Choir / Cantor / Congregation	Listen for the mention of the angels and begin immediately after the priest pauses.	
Eucharistic Prayer	Priest		
Memorial Acclamation	Choir / Cantor / Congregation	The priest will say or sing " <i>The mystery of faith....</i> "	If singing, the musicians need to start playing promptly.
Doxology / Amen	Priest, Choir / Congregation	The priest will say or sing " <i>Through him, 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.</i> " The choir and congregation do not join in the doxology, but enter at the Amen.	If the priest sings this prayer, the response should be sung – even without instruments.
Our Father	Priest / Choir / Congregation	The priest will say or sing " <i>At the Saviour's command and formed by divine teaching, we dare to say.</i> " Following the Our Father, the priest alone continues, " <i>... as we await the blessed hope and the coming of our Saviour, Jesus Christ.</i> " The choir/congregation may then conclude with the acclamation " <i>For the kingdom, the power and the glory are yours now and for ever.</i> "	If the priest says "we dare to sing" – sing this prayer instead of saying it. You can use the traditional melody if another is not prepared.
Sign of Peace	Priest / Congregation		
Lamb of God (Agnus Dei)	Choir / Cantor / Congregation	Give the congregation a few moments to offer one another the sign of peace, and begin the Agnus Dei/ Lamb of God as the priest breaks the bread. While you sing, the priest will pray quietly. This litany can be extended as required to accompany the ritual of breaking the bread.	
Communion Hymn	Choir / Congregation	When the priest moves towards the communicants, the choir and congregation may begin. Leave a few minutes of silence towards the end of communion to allow for quiet prayer.	
Recessional	Choir / Congregation	The priest will dismiss the people with one of the four alternative dismissals (eg. " <i>... the mass is ended</i> ", " <i>Go forth</i> ", " <i>Go in peace</i> ") to which the people will reply " <i>Thanks be to God.</i> " The choir can then sing the recessional hymn, or an instrumental / choral recessional can be provided.	