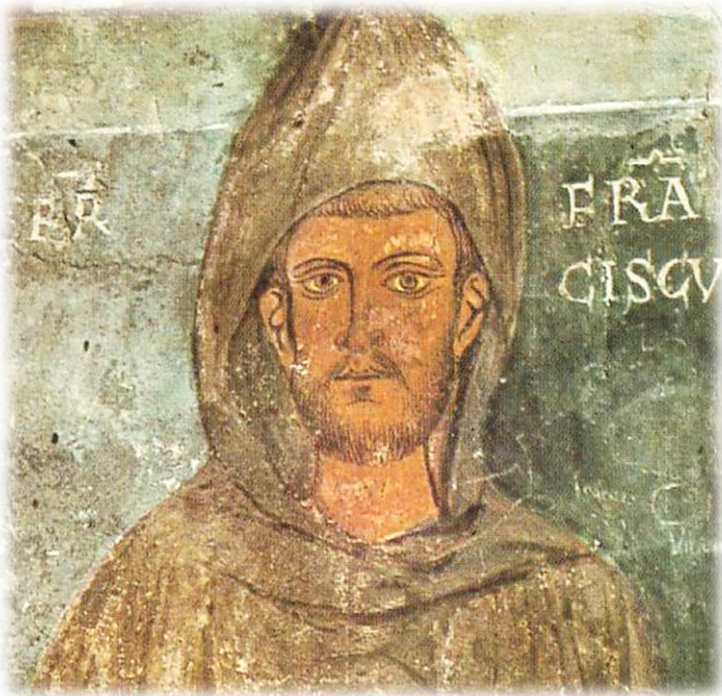


HOPE
IN THE FUTURE



LAUNCH OF STAGE THREE

“CELEBRATING THE SUNDAY EUCHARIST”



THE FEAST OF SAINT FRANCIS OF ASSISI
Friday 4th October 2019

DIOCESE OF  **SALFORD**

This booklet is intended to be a resource which you can bring back to your parish. The notes in red are taken from The General Instruction of the Roman Missal (GIRM) and are designed to help us understand the structure and richness of the Mass.

INTRODUCTORY RITES

The purpose of the Introductory Rites is 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.

GATHERING CHANT

Stay with us, Lord. Stay with us, Lord. Stay with us, Lord, on our journey

OPENING HYMN

- 1 To God be the glory, great things He has done!
So loved He the world that He gave us His son,
Who yielded His life an atonement for sin
And opened the lifegate that all may go in!

*Praise the Lord! praise the Lord!
Let the earth hear His voice!
Praise the Lord! praise the Lord!
Let the people rejoice!
Come to the Father through Jesus the Son:
Give Him the glory - great things He has done!*

- 2 O perfect redemption, the purchase of blood
To every believer the promise of God;
The vilest offender, who truly believes,
That moment from Jesus a pardon receives.
- 3 Great things He has taught us, great things He has done,
And great our rejoicing through Jesus the Son.
But purer and higher and greater will be
Our wonder, our worship, when Jesus we see.

SIGN OF THE CROSS AND GREETING

- B: In the name of the Father, and of the Son, and of the Holy Spirit.
All: **Amen.**
B: Peace be with you
All: **And with your spirit.**

COLLECT

P: Let us pray.

Then the Bishop says the Collect, at the end of which the people acclaim:
“Amen.”

LITURGY OF THE WORD

The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. As for the Homily, the Profession of Faith and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful.

By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.

FIRST READING

Micah 6:6-8 *What Does the Lord Require?*

The word of the Lord.

All: Thanks be to God.

The Liturgy of the Word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.

RESPONSORIAL PSALM

It is preferable for the Responsorial Psalm to be sung, at least as far as the people's response is concerned. Hence the psalmist, or cantor of the Psalm, sings the Psalm verses at the ambo or another suitable place, while the whole congregation sits and listens, normally taking part by means of the response, except when the Psalm is sung straight through, that is, without a response.

**O Lord, you are the centre of my life:
I will always praise you,
I will always serve you,
I will always keep you in my sight.**

- 1 Keep me safe, O God, I take refuge in you.
I say to the Lord, "You are my God.
My happiness lies in you alone;
my happiness lies in you alone."
- 2 I will bless the Lord, who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.
- 3 And so my heart rejoices, my soul is glad;
even in safety shall my body rest.
For you will not leave my soul among the dead,
nor let your beloved know decay.
- 4 You will show me the path of life,
the fullness of joy in your presence,
at your right hand,
at your right hand happiness forever.

SECOND READING

Galatians 6:14-18: *I bear on my body the marks of Jesus*
The word of the Lord.

All: Thanks be to God.

GOSPEL ACCLAMATION

An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires.

Alleluia, alleluia, alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth,
for revealing the mysteries of the kingdom to mere children.

Alleluia, alleluia, alleluia, alleluia!

GOSPEL

P: The Lord be with you.

All: **And with your spirit.**

P: A reading from the holy Gospel according to **Luke**

He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:

All: **Glory to you, O Lord.**

Luke 12:22-34: *Do Not Be Anxious*

P: The Gospel of the Lord.

All: **Praise to you, Lord Jesus Christ.**

HOMILY

The Homily is part of the Liturgy and is highly recommended, for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.

THE APOSTLES' CREED

The purpose of the Symbol or Profession of Faith or Creed is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily and that they may also honour and confess the great mysteries of the faith by pronouncing the rule of faith in a formula approved for liturgical use and before the celebration of these mysteries in the Eucharist begins.

**I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

At the words that follow, up to and including 'the Virgin Mary', all bow.

**who was conceived by the Holy Spirit,
born of the Virgin Mary,**

**suffered under Pontius Pilate,
was crucified, died and was buried; he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

THE PRAYER OF THE FAITHFUL

In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all.

The series of intentions is usually to be:

- for the needs of the Church;
- for public authorities and the salvation of the whole world;
- for those burdened by any kind of difficulty;
- for the local community.

After each intention there is a pause while the faithful pray. The minister says:

Lord, in your mercy.

All: **Hear our prayer.**

The Bishop concludes the Prayer. When the Liturgy of the Word has been completed, the people sit.

LITURGY OF THE EUCHARIST

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. For Christ took the bread and the chalice, gave thanks, broke the bread and gave it to his disciples, saying: "Take, eat and drink: this is my Body; this is the chalice of my Blood. Do this in memory of me." Hence, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ, namely:

- At the Preparation of the Gifts, bread and wine with water are brought to the altar, the same elements, that is to say, which Christ took into his hands.
- In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
- Through the fraction and through Communion, the faithful, though many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way that the Apostles received them from the hands of Christ himself.

HYMN AT THE PRESENTATION OF THE GIFTS

§

Show us - lead us - ig - nite in us a flame Take us on a
jour - ney - help us - sur - ren - der to your name,
and stay with us Lord - as we com - mit to your call with
faith re - newed and gra - ti - tude may your light
burn in our souls and lead us to deep trust in you
Your bles - sing on us we do seek Let not our hearts
and minds grow weak - In - stead e - van - ge - lise and speak
news of our glo ry and sal - va - tion. Let it spread
to all the na tions, shi - ning out from, deep with - in
Ho - ly Spi - rit, come! May our hearts be one!

To Coda

D.S. al Coda

The musical score is written in treble clef with a key signature of two sharps (F# and C#) and a 4/4 time signature. It consists of ten staves of music. The lyrics are printed below the notes. A section symbol (§) is placed above the first staff. The score includes a 'To Coda' instruction and a 'D.S. al Coda' instruction. The final staff ends with a double bar line and repeat dots.

The offerings are brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by Bishop, Priest or Deacon to be carried to the altar.

Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance. Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the Eucharistic table.

B: Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

**All: 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.**

PRAYER OVER THE OFFERINGS

P: Let us pray.

*Then the Bishop says the Prayer, at the end of which the people acclaim:
"Amen."*

EUCCHARISTIC PRAYER

Now the centre and high point of the entire celebration begins, namely, the Eucharistic Prayer itself, that is, the prayer of thanksgiving and sanctification. The Bishop calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice.

The Eucharistic Prayer requires that everybody listens to it with reverence and in silence.

B: The Lord be with you.

All: And with your spirit.

B: Lift up your hearts.

All: We lift them up to the Lord.

B: Let us give thanks to the Lord our God.

All: It is right and just.

The Bishop continues with the Preface, after which all sing:

Ho - ly, ho - ly Ho - ly Lord - God of hosts.

Heav-en and earth are full, are full of your glo - ry Ho -

Fine

san - na! Ho - san - na! Ho - san-na in the - high - est.

Bless-ed is he who comes, who comes in the name of the

Lord. Ho

After this the congregation kneels for the remainder of the Eucharistic Prayer.

B: The mystery of faith.

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

claim your death, O Lord, - un - til you come a - gain.

At the end of the prayer the Bishop and concelebrating priests sing:

B: 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.

A - men! A - men! A - men!

COMMUNION RITE

Since the celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord's command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion.

THE LORD'S PRAYER

B: At the Saviour's command and formed by divine teaching, we dare to say:

All: **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.**

The Bishop alone continues, saying:

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

All: **For the kingdom, the power and the glory are yours
now and for ever.**

RITE OF PEACE

B: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

All: **Amen.**

B: The peace of the Lord be with you always.

All: **And with your spirit.**

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

HYMN AT THE BREAKING OF BREAD

The Bishop breaks the Eucharistic Bread, with the assistance, if the case requires, of the Deacon or a concelebrant. The gesture of breaking bread

done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Cor 10: 17) by receiving Communion from the one Bread of Life, which is Christ, who for the salvation of the world died and rose again.

Lamb of God, you take a-way the sins of the
world, have mer-cy on us. world, grant - us - peace.

INVITATION TO HOLY COMMUNION

After his private prayers of preparation the Bishop genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

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

HOLY COMMUNION

It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice, so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated. After the Bishop has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing.

- 1 You shall cross the barren desert, but you shall not die of thirst.
You shall wander far in safety though you do not know the way.
You shall speak your words to foreign men
and they will understand.
You shall see the face of God and live.
*Be not afraid, I go before you always.
Come, follow me, and I will give you rest.***
- 2 If you pass through raging waters in the sea, you shall not drown.
If you walk amid the burning flames, you shall not be harmed.
If you stand before the pow'r of hell and death is at your side,
know that I am with you through it all.**

- 3 Blessed are your poor, for the kingdom shall be theirs.
Blest are you that weep and mourn, for one day you shall laugh.
And if wicked men insult and hate you all because of me,
blessed, blessed are you!**

When the distribution of Communion is over, if appropriate, the Bishop and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation.

- 1 Sweet sacrament divine,
hid in thy earthly home,
lo! round thy lowly shrine
with suppliant hearts we come;
Jesus, to thee our voice we raise,
in songs of love and heartfelt praise,
sweet sacrament divine.**
- 2 Sweet sacrament of peace,
dear home of every heart,
where restless yearnings cease,
and sorrows all depart,
there in thine ear all trustfully
we tell our tale of misery,
sweet sacrament of peace.**
- 3 Sweet sacrament of rest,
ark from the ocean's roar,
within thy shelter blest
soon may we reach the shore,
save us, for still the tempest raves;
save, lest we sink beneath the waves,
sweet sacrament of rest.**
- 4 Sweet sacrament divine,
earth's light and jubilee,
in thy far depths doth shine
thy Godhead's majesty;
sweet light, so shine on us, we pray,
that earthly joys may fade away,
sweet sacrament divine.**

PRAYER AFTER COMMUNION

P: Let us pray.

*Then the Bishop says the Prayer, at the end of which the people acclaim:
"Amen."*

CONCLUDING RITES

To the Concluding Rites belong the following:

- brief announcements, should they be necessary;
- the Bishop's Greeting and Blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;
- the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God;
- the kissing of the altar by the Bishop, Priests and the Deacon, followed by a profound bow to the altar by the Bishop, Priests, the Deacon, and the other ministers.

BLESSING AND DISMISSAL

P: The Lord be with you.

A: And with your spirit.

All bow for the blessing

B: May God, the glory and joy of the Saints, who has caused you to be strengthened by means of their outstanding prayers, bless you with unending blessings.

All. Amen.

B: Freed through their intercession from present ills and formed by the example of their holy way of life, may you be ever devoted to serving God and your neighbour.

All. Amen.

B: So that, together with all, you may possess the joys of the homeland, where Holy Church rejoices that her children are admitted in perpetual peace to the company of the citizens of heaven.

All. Amen.

B: And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever.

All. Amen.

B: Go and announce the Gospel of the Lord.

All: Thanks be to God.

FINAL HYMN

- 1 Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.**

*Christ, be our light! Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.*

- 2 Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has pow'r to save us.
Make us your living voice.**

- 3 Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.**

- 4 Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.**

- 5 Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.**

Copyright Information: "Stay with us Lord" by James Manock; "To God be the Glory" by Fanny Crosby; "You, Lord, are the Centre of My Life" by Paul Inwood; "Hope in the Future Anthem" by Debbie Prince; "You Shall Cross the Barren Desert" by Robert J. Dufford SJ; "Sweet Sacrament Divine" by Francis Stansfield; "Christ, be Our Light" by Bernadette Farrell; Penitential Rite, Gloria, Sanctus, Acclamation, Amen, Lamb of God from "Mass of Christ the Savior" Dan Schutte, b. 1947, © 2007, 2009, Daniel L. Schutte. Published by OCP. All rights reserved. Hymns and music are reproduced with permission under Christian Copyright Licensing (Europe) Ltd: Church Copyright Licence No. 0294 (Calamus). All rights reserved. Texts from the English Translation of the Roman Missal © 2010, International Commission on English in the Liturgy Corporation.