The Prayer of the Faithful

General Instruction of the Roman Missal

69. In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It fitting that such a prayer be included, as a rule, in Masses celebrated with a congregation, so that petitions will be offered for the holy Church, for civil authorities, for those weighed down by various needs, for all men and women, and for the salvation of the whole world.

70. As a rule, the series of intentions is to be:
   a. for the needs of the Church;
   b. for public authorities and the salvation of the whole world;
   c. for those burdened by any kind of difficulty;
   d. for the local community.

Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion.

71. The priest celebrant directs the prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

The people, however, stand and give expression to their prayer either by an invocation said together after each intention or by praying in silence.

Celebrating the Mass

171. Enlightened and moved by God’s word, the assembly exercises its priestly function by interceding for all humanity. Because “the joy and hope, the struggle and anguish of the people of this age and especially of the poor and those suffering in any way are the joy and hope, the struggle and anguish of Christ’s disciples,” the Church prays not just for its own needs but for the salvation of the world, for civil authorities, for those oppressed by any burden, and for the local community, particularly those who are sick or who have died.

172. Thus, even though the intercessions may be quite concrete or particular in content, they should always look beyond the concerns of the local assembly to the needs of the whole Church and of the wider world. They are a sign of the communion of the particular assembly with all other assemblies and with the universal Church.

173. The priest celebrant directs the prayer from the chair. He briefly invites the people to pray, and at the end he draws their intercessions together in a brief concluding prayer with a short doxology. The intentions are proposed by a deacon, a cantor, reader, other minister, or members of the assembly at the ambo or another suitable place. After each intention, the faithful respond by silent prayer or a common response or both. They affirm the concluding prayer of the priest with their Amen.

- It is appropriate for the Prayer of the Faithful to be included in all Masses.
- Both the priest’s introduction and the proposed intentions are addressed to the assembly, not to God. They are invitations or biddings to the faithful, who normally will first pray silently for each intention and then give expression to their common prayer in an invocation sung or said together after each intention. Alternatively the prayer after each intention may simply be offered in silence.
- These intentions should be short, clear, and objective enough for the faithful to understand and respond to them without difficulty. They should express the prayer of the entire community. There should be a significant pause after the intention has been read, while the assembly prays before the response is sung or said.
- The response they are to evoke is petition rather than praise, thanksgiving, or repentance.
- On particular occasions, when other Sacraments or particular rites are celebrated in conjunction with the Mass, the range of intentions may be more closely concerned with the occasion; but even so, the intercessions should always include some general or universal intentions.
- For each intention, the invitation to pray and the response may be sung or the entire intention may be sung or even spoken while music is played.
- The Roman Rite does not envisage the inclusion of devotional prayers in the Prayer of the Faithful. As is traditional with liturgical prayer, the Prayer of the Faithful is addressed to the Father, through the Son and in the Spirit.
- Those who read the intentions return to their place only after the completion of the concluding prayer.
- Sample formulas for the Prayer of the Faithful are given in Appendix III of the Roman Missal.
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Prayer of the Faithful

Day

Date

Introduction

Response:  \( \checkmark \) Lord, in your mercy.  \( \checkmark \) Hear our prayer  \( or \)  
\( \checkmark \) Lord, hear us.  \( \checkmark \) Lord, graciously hear us.  \( or \)

2.

3.

4.

5.

6.

Concluding Prayer
ADVENT/CHRIStMAS
Openness to the Word of God
especially on Bible Sunday
(Second Sunday in Advent)
Migrants and Refugees
especially on Migrants’ Day (3 December)
Expectant Mothers
especially on Fourth Sunday in Advent

ORDINARY TIME: WINTER
Peace On Earth
especially on the Day of Prayer for Peace
(2nd Sunday in Ordinary Time) and on Racial Justice Day (3rd Sunday before Lent)
Christian Unity
especially during the Octave of Prayer for Christian Unity (18–25 January)
The Sick and Those Who Care for Them
especially on the World Day for the Sick
(11 February)
Victims of Human Trafficking
especially on feast of St Josephine Bakhita (8 February)
The Unemployed
especially on the Sunday before the First Sunday of Lent

LENT
Candidates for the Sacraments
especially on the Sundays of Lent
Women’s World Day of Prayer
(first Friday in March)
The Needy and Hungry of the World
especially on Family Fast Day
(Friday of the first week in Lent)
Survivors of Sexual Abuse
(Friday of the fifth week of Lent)
Penitents and Wanderers

EASTER
New Members of the Church
Vocations
especially on the World Day of Prayer for Vocations (Fourth Sunday of Easter)
Human Work
especially on St Joseph the Worker (1 May)
The Right Use of the Media
especially on World Communications Day
(Seventh Sunday of Easter)
The Church
especially Pentecost

ORDINARY TIME: SUMMER
A Deeper Understanding
between Christians and Jews
Those Who Suffer Persecution,
Oppression and Denial of Human Rights
especially on St John Fisher and St Thomas More
(22 June)
Europe
especially on the Feast of St Benedict who, with St Cyril and St Methodius (14 February), is patron of Europe (11 July)
Human Life
especially on 3rd Sunday in June
Seafarers
especially in Sea Sunday (2nd Sunday in July)

ORDINARY TIME: AUTUMN
The Harvest, the Fruits of Human Work, and the Reverent Use of Creation
especially on World Day of Prayer for the Care of Creation (1 September) and on last Sunday in September or whenever Harvest Festivals are held
Students and Teachers
especially on the Education Day (Second Sunday in September)
The Spread of the Gospel
especially in England and Wales on Home Mission Day (third Sunday in September) & on World Mission Day (penultimate Sunday in October)
Justice and Peace in the World
especially on Racial Justice Day (Second Sunday in September) and on Family Fast Day
(First Friday in October)
All Victims of War
especially on Remembrance Sunday
(Second Sunday in November)
Young People
especially on Youth Day (Christ the King)
Prisoners and their Families
especially during Prisons Week (second week in October) and on the Day of Prayer for Prisoners and their Dependents (second Sunday in October)

INFORMATION
For further information about the Cycle of Prayer see:
www.liturgyoffice.org.uk/Calendar/Cycle