

## Scripture

James and John, the sons of Zebedee, came forward to Jesus and said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

Mark 10:35, 37-45

This leaflet is one of a series of resources prepared by the Liturgy Office to accompany the publication of *Consecrated for Worship*. Excerpts from *Consecrated for Worship* and this leaflet © 2006 Catholic Bishops' Conference of England and Wales. Excerpts from *The Roman Missal* © 1974, ICEL, and from the *New Revised Standard Version of the Bible*, © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

*Consecrated for Worship* is published by CTS [www.cts-online.org.uk].

Further resources can be found at [www.liturgyoffice.org.uk/Resources/CFW](http://www.liturgyoffice.org.uk/Resources/CFW)

## Prayer

*Father,  
you have taught the ministers  
of your Church  
not to desire that they be served but  
to serve their brothers and sisters.  
may they be effective in their work  
and persevering in their prayer,  
performing their ministry with  
gentleness and concern for others.*

*We ask this through  
our Lord Jesus Christ, you Son,  
who lives and reigns with you and the  
Holy Spirit,  
one God, for ever and ever.*

*Father,  
your Son washed the feet  
of his disciples as an example for us.*

*Accept our gifts and our worship;  
by offering ourselves  
as a spiritual sacrifice  
may we be filled with the spirit of  
humility and love.*

*We ask this through Christ our Lord.*

Opening Prayer and Prayer over the Gifts  
from Mass for the Ministers of the Church.

Consecrated for Worship



**T**he sanctuary is the place where the altar stands, where the word of God is proclaimed, and where the priest, the deacon, and the other ministers exercise their offices.

It should suitably be marked off from the body of the church either by its being somewhat elevated or by a particular structure and ornamentation.

It should, however, be large enough to allow the Eucharist to be celebrated properly and easily seen.

General Instruction of the Roman Missal 295

# The Sanctuary: a focus for loving service

**Liturgy  
Office**  
ENGLAND  
& WALES

## Christ's presence in the action of the Mass

When the Church assembles to celebrate the Eucharist then in addition to Christ's presence in the assembly, Christ is also present in the person of the priest presiding, in the word proclaimed, and in the sacrament of his Body and Blood offered and shared. Thus the places associated with those actions — the altar, the ambo, the presidential chair — are natural focal points for the assembly called to full participation in them. The place for these three major focal points is the sanctuary, the distinctive part of the church where particular liturgical ministries of leadership and service have their place and are clearly shown.

### Designing the sanctuary

The altar, ambo and chair should always be designed specifically to meet the particular function of each. At the same time the unity of the Eucharistic action as a whole should be indicated by the incorporation into the design of each of some elements of common or complementary design. The altar, ambo and chair should also be provided with the space necessary for the reverent carrying out of the liturgical actions proper to each:

- The altar and chair should be sufficiently far apart to enable the priest to preside from the chair and then move to the altar for the Liturgy of the Eucharist, returning to the chair for the Post-Communion Prayer, blessing and dismissal;
- the chair and ambo should be placed so that the presider can pay attention to the Word as it is proclaimed.

The arrangement of the sanctuary should reveal the relationship that exists between these three elements in the celebration of the Mass. For example there should be a clear and dignified processional route along which during the Liturgy of the Word the deacon or priest may move from the presidential chair to the altar



then to carry the Gospel book in procession from the altar to the ambo.

### Practicalities

Although it is an integrated part of the whole sacred space, the sanctuary should be marked, normally by a raised floor, its lighting and/or decoration, but not normally by rails.



While the floor of the whole sanctuary may be higher than the rest of the church, fewer steps and changes in level around altar, ambo and chair will facilitate the reverent, graceful and safe performance of the Liturgy. Any raised floor levels or steps should be as few as necessary for good visibility and should not compromise the sanctuary's allowing for ease of movement even when, for example, the Book of the Gospels or a processional cross is being carried. Access for disabled ministers should also be considered as far as possible within any architectural or historic constraints imposed by the building.

### Use of Sanctuary space

Provision for the following should also be considered:

- Space for processional cross stand;
- Places by ambo and altar for candles;
- Space by the ambo or elsewhere in the sanctuary for the Paschal Candle during the Easter season;
- Space for flowers and other seasonal decorations;
- Space for thurible stand.
- Hymn boards which should be of a design in keeping with the rest of the sanctuary.