

# Liturgy Preparation

*The entire celebration should be planned, with due regard for the nature and the particular circumstances of each liturgical assembly, in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind.*

The pastoral effectiveness of a celebration will be truly heightened if the texts of the readings, the prayers, and the liturgical songs correspond as closely as possible to the needs, spiritual preparation, and capacity of participants.

In planning the celebration of Mass, then, the priest, should pay attention to the common spiritual good of the People of God, rather than his own inclinations. He should also remember that choices are to be made in consultation with those who perform some part in the celebration, including the faithful in regard to the parts that more directly belong to them.

Since, indeed, a variety of options is provided for the different parts of the Mass, it is necessary for the deacon, the readers, the psalmist, the cantor, the commentator, and the choir to be completely sure before the celebration of those texts for which each is responsible is to be used and that nothing be improvised. Harmonious planning and carrying out of the rites will, to a great extent, help dispose the hearts and minds of the faithful to participate in the Eucharist.

GIRM 18, 352

## Some Questions

- What skills are necessary for a parish liturgy preparation group?
- What preparation and resources are necessary for a liturgy group?
- How do you recognise good liturgy?
- How often do you reflect and evaluate on parish liturgy?
- Who does a group need to communicate with and how can it best do this?

## Further References

*General Instruction of the Roman Missal*  
18, 106, 111, 352

*Celebrating the Mass*  
51, 85, 129, 132

*Redemptionis Sacramentum*  
39, 57–58

*Mane nobiscum, Domine*  
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## Practical Points

- Liturgy Preparation Groups also need formation so that they can develop appropriate skills and knowledge.
- Even if *With hearts and Minds* is not used with the rest of parish there may be an advantage in it being used by the parish liturgy group.
- Participation in the liturgy is not an end in itself rather it is to help people through the liturgy participate in life as Christ in the world.
- Use the Holy Father's 'examination of conscience' in *Spiritus et Sponsa* (6) as the starting point for evaluating the parish's liturgy.

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## Questions for Groups

1. What is good about current practice?  
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?  
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?  
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?