

HINTS AND HELPS
TO PREPARE
MEANINGFUL AND RELEVANT
EUCCHARISTICAL GROUP CELEBRATIONS
FOR CHILDREN'S MASSES - RETREATS - CAMPS
SEMINARS - WORKSHOPS - RECOLLECTIONS
AND OTHER EVENTS

Above all foster: Devotion Variety, Active Participation and Creativity

BEFORE THE MASS :

Welcome

- Assemble outside the Chapel or Church in an adjacent room
- Welcome the assembled participants.
- A point to be stressed at this moment is that the Eucharist is a Group Celebration. of thanksgiving, joy and unity.

You may go through any group building exercises, such as

- **The Rope of Unity.**
Namely, while sitting on the ground, the participants will be given a thick nylon rope. They will make the rope pass under everybody's arms and rest their backs on it.. Leaning on the rope, they'll form "The circle of friendship". Everybody's weight is balanced by all the others' weight. In this position they may sing hymns like: "Bind Us Together", "We are one in The Spirit", Etc/
- **The Circle of Love**
They sit in a close circle, arms over their neighbors' shoulders, while they sing appropriate hymns.
- **The Chain of Friendship:**
Sitting in a circle, with arms crossed over one's own chest and holding the hands of the neighbors right and left like the links of a chain, they may sing: "This is the day" or "Come my Brothers, Praise the Lord" etc.

Immediate preparation:

- Give those present a short input on the Eucharist, especially on the theme of today's Mass.
- Then, divide the participants into small groups of – 5 or 6 each.
- Assign to each group one the parts of the liturgy for them to prepare. Encourage them to be original and creative.

Notice: We suggest in the following pages a large number of active methods of participation for each part of the Mass. The suggestions here below are meant to generate ideas, not to be slavishly adhered to. They are intended to help you and your groups. The best ideas are always those coming from the participants. Supply them with the items required for the preparation. Fix a time for preparation.

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I ENTRANCE RITES (Salutation)

- Processionally, singing hymns, move to the place where The Eucharist will be celebrated. Suggested hymns "I Rejoiced When I Heard The People Saying" "Rejoice In The Lord Always" etc.
- Next, The Celebrant or the members of the group that prepared the entrance rites, standing at the entrance of the Chapel will welcome the participants in any way of their choice. We suggest a few of them here below:.

Simple hand-shake.

Offering gifts to one another: e.g. Flowers, Holy pictures, Candles etc.

Applying " Kumkum " on the foreheads..

Personal Invitation: All standing outside the Chapel, The Celebrant calls them by name, inviting each one individually to the Eucharistic Celebration.

Welcoming gestures The Celebrant or the members of the welcoming group shake hands or embrace the participants and lead them inside the Chapel or church.

Relay Invitation: The Celebrant invites A to come and sit next to him. A invites B,. B invites C.... and so forth till all are called. They will sit forming a circle.

II PENITENTIAL RITE (*The I Confess*)

Litany of Things for which we ask for pardon :

- The Celebrant, or anyone else who has prepared it, recites a short litany of the common mistakes or sins all of us commit, for which now we ask for God's pardon..
- All reply: "Lord, have mercy". *Note that the list of sins should be relevant in keeping with the audience and to the theme of the Mass.*

Public Generic Confession

- Those willing may be invited to make a public confession of some generic faults for which they want God's pardon: e.g. anger, unwillingness to forgive, dishonesty. All reply: "Lord! Have Mercy,"

Penitential Hymns :

- Instead of the "I Confess", you may sing some Penitential hymns like: "God of Mercy and Compassion". "Lord, I am coming Home" etc.

Actual Penitential Service :

- Those who wish may make their private confession to any priest present at that Eucharist. The absolution and the penance could be a common one.

Prayerful Reflection on some penitential Hymn :

- Choose a penitential hymn e.g.: "I wondered far away from you" "God of Mercy and Compassion", etc.
- In silence, all will reflect on it and pray.
- Sing it together
- Invite the participants to spontaneously share their reflections and feelings on the hymn.

Praying for Healing:

- One at a time, will express what areas of his life need healing.
- In silence the rest will pray for him..
- Any participant, if he feels like may pray aloud for him.

Symbolic getting rid of our sins & bad habits. (Spiritual Liberation)

- With hands tied with strings representation their sins or bad habits, the participants will come to the celebrant and ask him to break their ties.
- They may- if they wish - manifest what the ties stand for: e.g. I pray, you Father, break my ties of jealousy, impurity, anger etc.

Other symbolic representations may be equally meaningful :

- Balloons to be burst.
- Blots to be erased
- Heavy burdens to be unloaded.

Messy Chapel as a symbol of a messy heart :

- Keep the Chapel in a messy condition: chairs up-sided down, books scattered on the ground, papers littering the place, etc.
- When the participants enter the Chapel, they will be surprised.
- Do not allow them to set the Chapel in order.
- Some participants (who have been instructed already before hand) will, in a loud voice, start grumbling. "What a shame to see the chapel in such disarray!" Disgraceful...etc.
- The Celebrant cuts them short and tells them:
 - ✓ Why are you grumbling about? No need to grumble. Look at your hearts first, and see the internal disorder there. That internal disorder in our hearts is far worse than this external one of the chapel.
 - ✓ First, lets us put our hearts in order before we put order in the chapel.
- Next, the examination of conscience will follow.
- Finally, the penitential rite will take place.
- After that, the celebrant will remark:
 - ✓ As a sign that be have put order in our in our hearts, now let us put the Chapel in order:
 - ✓ Kindly, help to arrange the Chapel before we start the Mass. .

III RITE OF PRAISE (*Glory be to God*)

The important point to be stressed here is that we have a duty to praise God

Singing Hymns of Praise

- Instead of reciting the "Glory to God", sing one or two hymns of praise.

Service of Praise :

- Choose a hymn of praise
- Read it.
- Meditate on it.
- Then sing it.
- Sharing of thoughts and feelings.
- Praying in silence or aloud.

Writing our own Praises.

- Give the participants paper and ball pens or pencils.
- Request the participants to write their own hymn of praise. (*Prose will do*).
- By turns, each one will recite it aloud.

Non verbal Expression of Praise.

- Direct the participants through a series of postures and gestures by means of which we express praise.
- (*For more serious groups*) Leave it to them to express thanksgiving by postures or gestures of their choice.

Dance praise :

- If participants are able to, request them to perform a dance in Praise to God, preferably Indian style, they should prepare it in advance.

Bhajan; Singing Or Playing

- Sing bhajans of praise
- If they are not able to sing them, play them on tape or C.D

Symbolic expression of Praise :

- Allow the participants to express their praises to God in a symbolic way e.g. Drawings, colors, patterns, shapes, movement, sound, mime, etc.

Dramatic Expression of Praise :

- Dramatize scenes of praise from the Old and New Testaments.
- Stage a drama or play based on a passage of Scripture, or on any well known hymn such as those of Francis of Assisi, Tagore, etc.

“

IV COLLECT “ PRAYER

The main idea to be emphasized here, is that the celebrant prays in the name of the congregation. Actually speaking, he ‘collects’ the prayers of those present, hence the name of “collect prayer”

Encourage the participants to pray in silence or better aloud. Finally, the celebrant will make a ‘collective’ prayer bringing as far as possible, the petitions and prayers made those present.

Praying in silence *(On the theme of the liturgy of the day)*

- All those present are invited to pray in silence on the main theme of the day’s liturgy
- .After a pause, the celebrant prays aloud interpreting the prayers of all.

Praying Aloud and Spontaneously on the theme of the Day:

- Participants are encouraged to make their petitions aloud and spontaneously.
- After the participants finish their spontaneous prayers
 - ✓ either the celebrant collects their main thoughts and petitions in his prayer
 - ✓ or one or two participants, appointed before hand, do it.

Meditating on the Collect Prayer of the day as is given in the Missal.

- Read it aloud, or give a copy of it to the participants.
- Give them time for silent reflection and prayer.
- Allow them to share their thoughts and reflections,
- Finally, the Celebrant will say the ‘collect prayer’ enriched by the participants’ thoughts and participation...

V THE WORD OF GOD

Emphasize the importance of the spoken word of God. Actually it is God speaking to us in the 'here and now' of our life. A word that is alive and addressed to each one of us in the 'present' tense.

One of the participants reads it:

- Make sure that you secure a good reader and that he prepares the reading carefully.

In a dialogue form :

- Choose good readers and have the readings done as a living dialogue, as it is done on Good Friday's reading of the Passion.

Use Mime :

- While the text is being read, either by the celebrant or someone else, a participant or participants express it in mime.

Have the reading acted :

- Put the text in an act in its original form.

Have the Reading acted in a modern setting. (*Foster creativity in the participants*).

- Transpose the original meaning or lesson from the Bible reading into a now-a-day situation, for instance: The Samaritan can be a high school boy helping with great inconvenience (e.g. missing a match or a picnic) a companion in need, or a Harijan helping a Brahmin.

Tableau reading:

- While the reading goes on, let the participants form one or several tableaux so that the message of the reading comes forcefully into relief.

Readings in audio-visual forms: slides, audio or Video tapes, C.D.s or Power Points.:

- Read the Gospel while some slides on the same are projected on the screen
- In stead of the reading or after the reading, offer a audio-visual presentation of the same

Photo Language

- Exhibit photos or posters that explain the message given by the readings.

Have the Reading played or sung :

- There are beautiful hymns on Gospel themes (*The Medical Sisters, Joe Wise and others*) e.g. Zacchaeus, The Prodigal, and The Ten Virgins, etc.

Dance Drama :

- Render the message of the reading through dance.

VI HOMILY RITE

Homily is the breaking of the Word of God. The celebrant has not the monopoly or exclusive rights to break the word of God. The Spirit may speak through the participants too. In group masses, many forms of homilies are possible. Like.

Shared Homily

- After the reading has been gone through in any of the ways suggested above, you may invite the participants to share their ideas, feelings and insights on the word of God.
- The Celebrant will gather the insights of the Group in his subsequent closing words..

Homily by Question and Answer :

- The Celebrant will question the audience on the reading of the day.
- The celebrant also may invite the congregation to ask him questions on the readings.

Jesus Encounter - Homily *(If time allows),*

- Have a “Jesus Encounter” session based on the reading in the style of Serendipity.

Fantasy Exercise.

- The participants can be put through a fantasy exercise on the day readings.
- After that, a normal or a shared homily may follow.

Study Group Homily :

- Divide the participants into small groups.
- Assign to each group a few points of the text for study and discussion.
- The groups will share their findings with the entire congregation.

Role Playing Homily

- Divide the participants into small groups.
- Each group will prepare – at Mass after the reading or better beforehand - a short role-play based on the reading.
- The Celebrant will give a short commentary or a homily after the presentation of the role- plays.

Homily in the form of a debate.

- It has to be prepared carefully beforehand. It can be held
- Between: Celebrant and Congregation
- Two celebrants or Moderators
- Two participants.

Homily by having the Gospel Paraphrased in a Modern Setting

(To be written before hand).

- The Celebrant or somebody else, in advance, will prepare a paraphrased version of the Mass readings with changed names, circumstances of place and time, etc. to make it fit into the day- to-day life of the audience.

- After the reading of the day is gone through, the new paraphrased version will be read.
- The Celebrant will invite the congregation to share their reactions.
- A normal homily may follow.

VII PROFESSION OF FAITH. *(The I Believe)*

*Bring to the notice of the participants that there is a great difference between “**believe**” and “**beliefs**”. The most important thing is to believe, namely, **to have faith in God** and to accept Christ as Our Master and Lord.*

Our Profession of faith should be more an act of conscious allegiance to Christ than an intellectual assent to the objective revealed truths.

The “I Believe” should be more than just a ratification of our “beliefs”. It ought to be rather an honest “entrusting” of ourselves to God revealing himself to us through Christ.

Recitation of the “I Believe”

- Request those present to ‘mindfully’ and ‘slowly’ recite the “I Believe”.

Recitation of the “I Believe” by parts.

- Participants, one by one, will come forward and clearly and aloud will recite one article of the “I Believe”.
- If there are more participants than articles in the Creed, have a second and a third round of recitation, till each one has made his profession of faith.

Singing the “I Believe”

- Explain first the importance of reaffirming our “faith.”
- Then, as a sign of our allegiance of God, let all sing loud and clearly the “I Believe”.

The “I Believe” by question and answer.

- The Celebrant questions the congregation about their faith as it’s done at Baptism.
- To each of the articles of the Credo, they will reply, “Yes, I do Believe”
- Another way would be to give their allegiance to the three main sections of the “I Believe” To *The Father*, to *The Son*, and to *The Holy Spirit*

Choral Recitation or Choral Singing

- Ask them to recite the “I Believe “alternatively” by groups in a choral way.
- Likewise you can alternatively sing it chorally,

“My Dearest Belief”

- Question the audience: Which is your **one dearest** and deepest religious belief?
- Give them time to think .and ask them to put their thoughts in writing.
- One at a time, in a loud voice they will share their dearest belief. r e.g.
 - ✓ I believe that God is love
 - ✓ I believe in Christ my Savior.
 - ✓ I believe in life eternal,
 - ✓ I believe that Our Lady is the mother of Christ and the Mother of God. Etc.

Take only One Part of the “I Believe”

- Take only one part or one article of the “I Believe” E.g. “The Incarnation”, or The “Forgiveness of Sins”, or “Life Eternal”, etc.
- Ask the participants to explain the truths and ideas contained in that part of the “I Believe”.
- Give them some time to put their thoughts in writing.
- At the time of the Profession of faith the participants will read their right-ups.

Renewal of the Baptismal Promises : (*As on Easter Saturday*)

- Use any of “Para-liturgical” services in vogue on the Baptismal Promises.
- If willing and able, let the participants prepare their own service.

VIII PRAYERS OF THE FAITHFUL

Explain that at Mass we pray as people, as members of God’s Family, not just as individuals. We pray for each other, for others, for the church, for universal needs, for the world at large.

Take any of the Prayers of the faithful found in the Missal.

(Make sure that they are relevant to the audience).

- Let each participant read one of the prayers, pause, and ask for a response.
- One participant, after another may take one of the prayers, and paraphrase it, Pause, and ask for a response

The Celebrant Composes his own.:

Tell Each one to write his own petition.

- Inform them about this before the Mass.
- Suggest them the topic or topics for the prayers.
- Leave each one to his free initiative.

Singing the Prayers of the Faithful in a litany form:

Photo Language: Prayers of the faithful :

- Choose some big photos or posters signifying what you want to pray for e.g.
 - ✓ The Destitute ... (photo of poor people)\
 - ✓ For peace (photo of war)
 - ✓ For the Pope (photo of the Pope) Etc.
- Each participant will come forward in front of the altar, display his photo or poster and ask the congregation to pray for the intention or needs suggested in it.

News– Paper- Cuttings” Prayers of the faithful.

- Tell the participants, in advance, to bring some newspaper cuttings referring to the intentions they want us to pray for, e.g.
 - ✓ News of war... For peace

- ✓ News of floods.... For relief
- ✓ News of the missions.... For the new Christians, etc.
- They will come forward, read the news very succinctly and make their petitions. They may paste or pin the cuttings on a board and keep them in front of the altar.

Symbolic Prayers of the Faithful. (*Tell the participants in advance what they should do*)

- The participants may come forward, one by one, with a symbol of what they want us to pray for e.g.
 - ✓ An empty plate. For the hungry crowds of our world.
 - ✓ A book and copybook For the students, for success in the exams.
 - ✓ A black stone ... For hardened sinners. Etc.
- They will show their symbols, explain their meaning and make their petitions.
- The symbols may be kept on the altar or on a table close by.

Slides Prayers of the Faithful :

- *Ideally, the preparation; namely, the choosing of the slides and the making of the petitions should be left to the participants.*
- The Moderator or the Participants, before hand, will select some slides helpful to pray for the Church and for other universal intentions.
- Project the slides on the wall or on a screen and make the petitions. .

Mime or Tableaux Prayers of the Faithful.

- By means of mimes or tableaux they may represent groups of people to be prayed for e.g. the poor, the exploited, the sinners etc.
- Leave, as far as possible, all the arrangements to the participants.

IX OFFERTORY RITE :

Stress the idea that along with the body and blood of Christ, the entire Church is offered at Mass. We too, with the bread and wine, offer ourselves to the Father. Our offering should be real and honest. Namely, each one willingly, gladly and freely has to offer himself to God the Father as Christ did.

Offertory Procession :

- The bread, the wine and water will be professionally brought to the altar.
- The candles, the flowers and other items to be used at Mass can be brought also and offered to God.

Each Participant Places His Host in the Ciborium :

- Keep the host container on a table at the Centre of the chapel.
- At offertory time, those who wish to communicate, will pick up a host, bring it to the altar and place it in the ciborium.
- Simultaneously, the offertory singing goes on.

At Offertory Time, The Host Container is sent around *(For small group only)*

1st : form

- All sit in a circle on the ground, on stools or on chairs.
- The host container and the pattern are passed around.
- Each one picks a host and keeps it on his hand.
- In turn, one after another will place the host in the pattern until the pattern comes to the Celebrant. All the while, the offertory singing goes on.

2nd form:

- The host container is passed around.
- Everyone picks a host and keeps it on his hand.
- While everyone holds the small host in his hand, the celebrant exhorts the participants to mentally make the offering of themselves along with the host.
- Finally, the Celebrant raises the big host and says aloud the prayer offering, both of the big host –symbolizing Christ - and the small ones symbolizing the participants.
- Then, the pattern is sent round and all will place their hosts on it
- After that, the offering of the wine follows.

Symbolic Offerings :

- Before the Mass, the participants are instructed to go out to the garden or elsewhere and pick up any object that symbolizes themselves e.g. a flower, a stone, a bud, a twig, an instrument, etc.
- After they have chosen their symbolic objects, they will write a prayer of self-offering in keeping with the symbols chosen.
- At offering time, one by one, will approach the altar, place their symbolic object on it, and say or read aloud his offering prayer.

Offering of all those Present.

Epecially meant for small groups at the end of a retreat or camp.

- All sit around in a close circle. The celebrant gives all a holy picture.
- Each one will write his name on the back and on the top of it.
- By rotation, clock wise, the pictures will be passed around. All will sign their names on the back of the pictures and pass them on to their next neighbor until their picture comes back to them.
- At offertory time, one by one, will come forward, keep the picture on the altar, and symbolically offer to God, both himself (*his picture*), and the whole group (*the signatures of all the participants*)
- After communion, the pictures will be given back and taken home as souvenirs

Bringing Gifts to the Altar *(The participants should be told in advance to bring their gifts)*

- The participants will bring gifts to the altar. E.g. candles, drawings, toys for poor children, cash, food packets, and clothes, etc. for distribution.
- As soon as possible after the Mass their gifts should be given away to those for whom they were collected.

Symbolic Offering of the Components of Human Life : An active Tableau.

Our life is made of play, work, study, prayer, joys, sufferings, food, rest, family life, etc At Mass we offer our lives to God. Instruct the group in advance, how to go about the offering

- Divide the participants into pairs and give each pair his task.
- At the time of the offertory, one pair will come forward.
- One of the two, through symbolic gestures and postures, will offer one of the components of their lives e.g.
 - ✓ Kneeling down with folded hands may symbolize prayer.
 - ✓ Holding a hockey stick in his hands may symbolize play.
 - ✓ Covering one's face with both hands and sobbing may portray suffering etc.
- As his partner portrays one of the aspects of our lives, his companion, aloud, will make a prayer offering to God that aspect of their life.
- The pairs, after doing their act, will remain frozen in their places and postures until the end of the offertory.
- Thus, in front of the entire group, a living tableau of all the components of their lives will appear.
- After that, at the offertory proper, the celebrant will offer to God the lives of the group members.

Group Offering

- The participants will sit in a circle.
- All will place their left hand on their neighbors' shoulders.
- Then, they will stretch their right hand forward, palm upwards in a gesture of offering.
- In silence, they will offer both, themselves and the whole group to God.
- Then, in that position they will sing a hymn of offering.

Dance Offering Indian dance

Self Offering through Symbolical Gestures

1st Method: Follow the Leader.

- Appoint an able leader. Instruct him what he has to do.
- At the offertory time, all will follow the leader.
- Through non-verbal communication, he will suggest to the group by gestures and postures only, how to make an offering of themselves to God.
- The gestures can be rhythmical or static.

2nd Method: Spontaneous non-verbal self offering.

- Instruct the group members on what are they supposed to do.
- Each one, following his own spontaneous promptings, will try to express non-verbally, by gestures and postures, his self-offering to God.
- The exercise has to be conducted in complete silence and as far as possible with the eyes closed.

Song drama : Gestures and Active Song :

- Choose one of the well-known offertory hymns and dramatize it by appropriate gestures as it is sung.

Offering of one self by symbolic drawings (*Design and color*)

- Before the mass, each participant will draw a symbolic drawing of self.
- He will attach symbolic meaning both to the design and to the colors used.
- At offertory they will place their drawings on the altar while at the same time, silently, they will offer themselves to God.
- The drawing will be given back after the Mass.

Offering of our true selves to God.

Two participants will be instructed to bring their offerings for the Mass packed in different wrappers. In a shabby and dirty wrapper a valuable gift will be concealed e.g. a good watch, a big amount of money etc. In a very attractive and neatly wrapper there will be a worthless gift

- At the offertory time, the two participants will come forward and offer their gifts to the Celebrant. He will refuse to accept the gift in the shabby wrapper.
- The giver will beg and plead of the Celebrant to accept it. Finally under protest the Celebrant accepts the shabby gift
- Next, the Celebrant promptly and eagerly will accept the neatly wrapped packet..
- On opening the packets the Celebrant discovers the true value of the gifts!
- The Celebrant will explain to the congregation the meaning of the game.
- God will accept us, even if our wrappers are poor and unattractive. There are riches in everyone's heart
- Then, the Celebrant will encourage all present to offer themselves to God, even if their wrappers are unattractive.
- All men are valuable. Each one of us is unique! Offer your uniqueness to God. God loves all – just and sinners - unconditionally and in the same way.

X THE OUR FATHER (*The Lord's Prayer*)

At this moment, sitting at the table of the Lord, we, as a family, pray to our Heavenly Father as Jesus instructed us to pray.

:

Recite the Our Father Slowly, pausing after each petition.

Recite it chorally, alternatively in two groups.

Sing the Our Father

Recite it with accompanying gestures.

Holding hands, forming a circle, say or sing the Our Father.

The Celebrant will recite one by one the petitions of the Our Father. After each petition, those present will respond : “Yes, Father, so let it be!”.

Seven or eight Participants, one after another, will recite one of the petitions of the Our Father and paraphrase it.

XI RITE OF PEACE

Stress the fact that unless we forgive our brothers and sisters, God cannot accept our offerings. Comment on (Math. 5/23-24). Namely: "If when you bring your gift to the altar, you remember that someone has something against you, keep your gift there in front of the altar: go out first, get reconciled with your brother, then come back and offer your gift to God". Note that, occasionally, you could hold the Rite of Peace before the offertory to emphasize the teachings of Jesus in Math. (5/23-24)

Explain that Communion is a sign of union with our brothers and sisters. (In Latin Cum-union means union with)

Discourage formalism. Teach them to be real and relevant: namely, choose any "normal" sign that is meaningful to your audience; for instance, in a rural setting a 'namaste' may be more acceptable than a shaking of hands or a hug, or slight kiss.

Giving the Sign of Peace to those around you.

- Give it to your neighbors around: front, right, left and back; not give only to those at your right and left.

If the group is not too large, give the sign of peace to all present.

1st Way:

- All will move freely and meet anybody no necessarily in any orderly way.

2nd Way:

- Stand in a circle.
- The celebrant moving to his left will give peace to the one next to him, then to his next and next.
- Likewise, the one at the left of the celebrant will follow him and keep the same procedure.
- All the rest, one by one, will follow suit. Like that all will go round meeting each other like a circle folding on itself.

The Sign of Peace Comes back to the Celebrant

The symbolism of this method is that peacemakers receive peace. Those who give love, joy and peace to others will finally receive the same gifts. The surest way to keep your peace is to give it away

The celebrant should explain the meaning of this rite to the participants.

- All will sit or stand in a circle, and without moving, they will give the sign of peace to their neighbors one at a time, in orderly succession
- First, the Celebrant, by shaking of hands or embracing, gives peace to the one on his left.
- Then, in turn, he will give it to the neighbor on his left who will pass it on to his next, and so on till the peace comes back to the celebrant.
- In the meantime the group keeps singing: "Shalom, My Friends" or some other similar hymn.

Giving your Sign of Peace to those you feel you ought to give.

This method proves useful when the congregation is large and it is difficult to give the sign of peace to all.

- The participants will move around the church or hall and will meet mainly
- ✓ Those with whom they are friendlier with, or
- ✓ Those whom they don't know yet, or
- ✓ Those towards whom they do not feel too friendly, or
- ✓ To those they are especially indebted to.

Each one wishes peace to the entire group : (*For small groups*)

- All sit in a circle.
- In turn, each one will come to the middle and will wish the group love, peace, happiness, joy, success, etc.

Public Reconciliation with of enemies. (*For small groups only*)

Do not use this rite without the consent of the participants. The persons concerned should be prepared before hand and willing.

Practically, in every group, you will find members not in talking terms with one another.

The other group members commonly know of this fact.

- If you come to know of such cases, first talk privately to those concerned.
- Those prepared to make up in public, will come forward during the rite of peace, and get reconciled with one another in the presence of all.
- The rest will go through the rite of peace in any way decided before hand.

Praying Over Those Who find It Hard To Forgive:

The Celebrant will explain the meaning of the rite of peace and the need we have to forgive others if we want to receive forgiveness from God

He will explain too, how difficult it is for us, men and women, to forgive.

He will tell the congregation that at the time of the Sign of Peace, all present, will pray and entreat God to help those of us who find it very hard to forgive injuries.

1st Way: Anonymously:

- Request the group to pray for those present who find it very hard to forgive.
- First, let the congregation spend some time praying silently for them..
- Next, request those willing to pray aloud and spontaneously, to do so for those who need God's strength to forgive.
- Finally, go through the rite on peace in any way you find relevant for the occasion.

2nd Way: Publicly:

- Tell the group that those who would like to be prayed upon for the grace of forgiveness, may come forward, kneel down or stand in the middle, while the rest will pray upon them for that grace.
- Those coming forward need not say or share anything of theirs.
- After that, the general rite of peace will follow.

Symbolic Forgiveness of All

- Participants will write on a sheet of paper (*not to be disclosed to anyone*) the names of persons they dislike or hate or whom they have not yet forgiven.

- They may even write down the injuries and wrongs they wish to forgive.
- During the rite of peace, they will be asked to pray – in general - for their enemies: either in silence or aloud - never disclosing either names or injuries
- After their prayer, they will come forward and in a symbolic gesture **of forgive and forget**, they will place their sheets of paper in a burning censer.
- As the papers burn, they will pray in silence to God for their enemies.
- After that, the general rite of peace will follow.

Serendipity Exercise on Forgiveness.

- If time allows it, you may conduct a serendipity exercise on any of the teachings of our Lord on forgiveness, especially in the Sermon of the Mount. Mathew 5/21-26, & 38-48.
- After that. The general rite of peace will follow.

Acting the Parable of the Unforgiving Servant : *Mathew 18/21-35.*

- Ask the participants to act the parable of the Unforgiving Servant in a modern, setting.
- They may also act the problems and difficulties they encounter in forgiving others.

Non- Verbal Rite of Peace. By Eye-to-Eye Communication.

*This exercise is suitable only for small groups of grown-ups and mature people
The entire exercise has to be done in strictly in silence.*

- All stand in a circle.
- One by one they move clock-wise following the lead of the celebrant.
- Successively, in a folding snake like fashion, they stand for a while facing each other.
- Only by eye-to-eye communication and through facial expressions they have to express peace, love, acceptance and forgiveness.

Peace Offerings:

- This method is suitable for small groups.
- Before the Mass, the Participants will prepare meaningful simple peace offerings for the members of the group. For instance: a short writing, a drawing, a picture, an autograph, a little present, a photo, a flower, Etc .
- At the time of the rite of peace, all go round, give each other the sign of peace, and exchange their peace offerings.
- If they wish, they may explain to each other the meaning they attached to their gifts.

XII RITE OF THANKSGIVING: *(Post Communion)*

*After Communion a period of Silence, Prayer and Thanksgiving is a must.
It can be held in different ways.*

Silent Time for Reflexion and Thanksgiving.

- Each one will go over his personal experiences of the Eucharist. and thank God for them

Guided prayer of Thanksgiving.

- The celebrant or someone else prepared in advance, goes over the most salient points and experiences of the celebration.
- Then, he will lead the participants to interiorization and thanksgiving.

Shared Thanksgiving

- The participants will be invited to thank God aloud, informally and spontaneously.

Background Music :

- While the congregation prays in silence, some soft of instrumental religious music is played.

Going over the Gospel Texts:

- Some of the most meaningful phrases or sentences of the day's readings can be re-read as back light flashes.

Hymn Singing in Thanksgiving:

- Keep singing appropriate thanksgiving hymns. Encourage all to sing with feeling and "gusto".

Litany of Thanksgiving:

- Each participant will reflect on what he is most grateful to God for today's Eucharistic Celebration.
- He may put it in writing or make a mental note of it.
- In a litany form, by turns, each one, will say: "I *thank you God for.....*"
- All will reply: "*We thank you Lord*"

Symbolic Thanksgiving :

- The participants may express their thanksgiving symbolically, for instance, by movement, gestures, postures, symbolic gifts, mime, action-song, etc.

Writing Thanksgiving Letters to God:

If you intend having the letters read in public, inform the participants before hand.

Their authors should agree to have their letters read to the group

- Ask the Participants to write a short letter of thanksgiving to God for what they experienced and learned in today's Eucharistic Celebration.

1st Method:

- After writing the letters, the authors, may read them aloud for all to hear

2nd Method:

- Collect the letters on a tray and keep them on the altar.
- Then, some of the letters, or all, may be read without disclosing their authors.

XIII RITE OF FINAL BLESSING AND DISMISSAL

The final blessing and the dismissal should be solemn enough as to give the participants courage and inspiration to go out into the world to live up to their faith.

Solemn Dismissal and Commission.

- The Celebrant Will Make The Blessing and Dismissal Rite more solemn than usual.
- He may compose and add some prayers of his own
- He may give a few encouraging words to the participants to go out into the world, such Christ will be always with you wherever you go until the end of time.

Blessings They Want From God.

- The Celebrant will compose sort of litany of the blessings the participants long most for. This litany of blessings will be used at the end of the mass as the final and parting blessing to the participants. For instance:
 - May God give you the courage to show others that you are true Christians
 - May God help you to generously forgive your enemies
 - May the Lord give you success in your studies, etc.

Gospel Passages of Sending:

- The Celebrant may base his Dismissal Rite on the words Jesus gave his disciples when he sent them out to preach the Good News.
- The participants, in advance, may prepare an inspiring dismissal rite based on any of following texts.

✓ MT. 10/5-15	Jesus sends his twelve disciples.
✓ MT. 10/16-31	I am sending you, you will suffer. Do not be afraid!
✓ MT. 28/16-20	Jesus sent his disciples to preach to the whole world.
✓ LK. 10/1-12.	Jesus sends the Seventy-two Disciples.
✓ Jn. 17/20-26	Jesus prays for us, his future disciples.
✓ Acts 1/7-8	You are to be my witness all over the world.

Hymns of Sending, Blessing and Mission.

- Choose any hymns of "sending", "blessing", and "mission".
- After singing the hymns the celebrant will dismiss the participants with a blessing.

Symbolic going forth :

- Leave the Chapel or Prayer-room catching hands and singing
- The priest standing at the door of the Chapel shakes hands with each participant and gives him words of encouragement as they go out into the world.

