VOLUME II —

1—Directives of the Episcopal Commission on the Liturgy for the Prayer of the Faithful.

2—Practical Directory on the Prayer of the Faithful.

3—A History of the Common Prayer or Prayer of the Faithful.

4—Index to Volume II of the National Bulletin on Liturgy.

5—Rectifications in Volume II.

JANUARY, 1968
The National Bulletin on Liturgy is not published on fixed dates.

The subscriptions are available from the Chancery Office of every Dioceses in Canada or from the:

LITURGY PUBLICATION SERVICE

90 Parent Avenue
Ottawa 2, Ont.

Price of this issue: $0.50
DIRECTIVES OF THE EPISCOPAL COMMISSION ON THE LITURGY FOR THE PRAYER OF THE FAITHFUL

In conformity with the Conciliar Constitution on the Liturgy (n. 53) and the Instruction of Sept. 26, 1964 (nn. 56-57), the use of the Common Prayer or the Prayer of the Faithful in the vernacular (1) was restored for our country March 7, 1965. (2)

Henceforth the following directives, inspired by the norms published by the "Consilium" for the Implementation of the Constitution on the Liturgy (3) are to be observed:

1. The Prayer of the Faithful is an important and regular part of the Mass. It should therefore be employed as often as possible so that its use may be restored not only on Sundays and Holydays (4) but also at weekday Masses where the faithful are present. (5) In particular the Prayer of the Faithful should be used at Wedding and Funeral Masses and at Masses during Advent and Lent.

2. Formulae for the Prayer of the Faithful must be approved by the competent authority.

3. The Booklet entitled "The Prayer of the Faithful" (6) is approved for liturgical use in Canada.

4. In order that the Prayer of the Faithful may be adapted to each community, liberty is given to those responsible in each church:

   a) To make a choice of intentions from the many proposed in each of the four categories;

   b) To add a few intentions composed by themselves;

   c) To adapt, according to the needs and circumstances, the wording of the formulae.

   In any case, at least one petition must be selected from each of the four categories: for the needs of the Universal Church; for national concerns and world affairs; for those suffering want or hardship; for the congregation itself and the brethren of the local community. The text should be drawn up in advance.

2. Practical Norms . . . concerning the introduction of the vernacular etc. Liturgical Renewal, p. 144, n. 20.
5. De Oratione Communi seu Fidelium, p. 8, n. 5.
5. For the Sunday Mass it seems preferable not to exceed the number of 5 or 6 petitions. Certain exceptional celebrations could have a greater number.

6. The participation of the people is an essential element of the Prayer of the Faithful and it should always be assured.

7. The basic format of the Prayer of the Faithful must always be maintained viz:

   a) Invitation to Prayer
   b) Announcement of Petitions
   c) Response of the Congregation
   d) Concluding Prayer.

8. These directives go into force Sept. 15, 1967.
PRACTICAL DIRECTORY

I. ON THE NATURE AND PURPOSE OF THE PRAYER OF THE FAITHFUL AND ITS PASTORAL IMPORTANCE

1. The designation “Common Prayer” or the “Prayer of the Faithful” refers to a prayer or supplication, following the invitation of a suitable minister, directed to God by an assembly of the faithful as such, in which petitions are made on behalf of the needs of the Church, especially the universal Church, and of the whole world.

2. Note therefore three characteristics proper to this prayer:
   a) *It is a supplication made to God.* Hence, it is not merely an expression of adoration or thanksgiving or praise of one of the Saints; nor is it an instructional reference to any doctrine concerning religious duties or the nature of the Mass.
   b) *It is a petition to God especially for universal favours:* for the whole Church, for the world, for all “who labour under various hardships”, although it is commendable that it be offered for the congregation of the faithful which is actually present.
   c) *It concerns the faithful,* (“in which the people are to take part”) because the congregation responds to the invitation of the minister, and does not merely assent by one acclamation to petitions expressed by the minister alone.

3. The Prayer of the Faithful has a place not only at Mass but also in devotional exercises and in liturgical actions themselves, according to the words of the conciliar Constitution. In making it, the assembled Church, believing with the certitude of faith in the Communion of Saints and in its own world-wide vocation, emerges as the great intercessor and advocate established for all mankind. God’s holy people exercise in a preeminent way their royal priesthood above all in their participation in the sacraments, but also in offering this prayer to God. In itself, even now, this Prayer pertains only to the faithful and not to catechumens.

4. The proper place for this Common Prayer is at the end of every celebration of the Word of God, at which it normally takes place, even though not followed by the eucharistic Sacrifice. (Cf. Instruction, Sept. 26, 1964, nn. 37 and 74c).

For this prayer is, as it were, the result of the Word of God acting upon the souls of the faithful. Enlightened, moved, and renewed by it, all stand together to utter this Prayer for the needs of the whole Church and the world.

Hence, just as Holy Communion is the conclusion and, as far as the participation of the people is concerned, the climax of the liturgy of the Eucharist, so the Common Prayer, according to the ancient sources, would
seem to be the conclusion and, with regard to the participation of the faithful, the climax of the liturgy of the Word. For this reason, in treating of the use of the vernacular in the liturgy, the Common Prayer, together with the readings, is especially referred to both by the Constitution (n. 57) and by the Instruction (n. 54).

Nevertheless, in a certain sense it can be considered as a sort of hinge or link between the two parts of the Mass; for it concludes the liturgy of the Word in which God’s marvellous deeds and the Christian vocation are exalted, and it leads to the eucharistic sacrifice by announcing some of the general and special intentions for which the Mass is offered.

5. In view of the fact that the Common Prayer is such an important and regular part of the Mass, it is to be employed as frequently as possible, so that it may be “restored especially on Sundays and holydays of obligation” (Const. art. 53), but also on ferial days at all Masses attended by an assembly of the faithful.

II. THE PARTS AND THE MINISTERS OF THE PRAYER OF THE FAITHFUL

6. The Prayer of the Faithful has various parts, namely:
   a) The Introduction — Invitation to Prayer
   b) The Announcement of the Intentions or Petitions
   c) The Response of the Congregation
   d) The Concluding Prayer

This basic structure must always be maintained. A detailed explanation of each of these four parts follows in nn. 7-10.

7. The Introduction — Invitation to Prayer

The Prayer of the Faithful begins with the celebrant’s (in concelebrated Masses, with the principal celebrant’s) invitation to prayer. It is therefore the function of the presiding celebrant to encourage the faithful to participate in the Prayer of the Faithful by making the introductory remark, which is of great pastoral importance.

The celebrant may express special motives for the prayer. These, generally quite brief, but directed to the people, can have to do with the liturgical season or the theme of the feast being celebrated, or with the Saint of the day, by connecting with them the prayer that is to follow.

It will often be very helpful if the celebrant incorporates the response he wishes the congregation to make to the petitions, into his invitation to prayer. For example, he might say: “Since we all form one body in Christ, let us now pray not merely for our own private intentions, but let us remember the needs of all our brethren, and of the whole Church throughout the world. To the petitions which will be read out, let us together reply, ‘Lord, have mercy.’”
8. **The Announcement of the Intentions or Petitions:**

According to the ancient Roman usage, the priest himself may direct the intentions to the people. But according to the *Instruction* (n. 56) this function generally belongs to the deacon. In Masses at which no deacon is present, this task should be given to some suitable minister (e.g. to the commentator, lector, etc.), or else to the celebrant himself or to one of the concelebrants. If, however, the intentions are sung, which is commendable, the suitable minister should be a good singer.

When the celebrant himself does not announce the intentions, he answers along with the people, and does not continue the Mass until the Prayer of the Faithful is ended.

There will ordinarily be *four series or categories of intentions* in every Prayer of the Faithful, namely:

A. **For the Needs of the Universal Church;** e.g. for the Pope, the Bishops and Pastors of the Church, for the Missions, for Christian Unity, for priestly and religious vocations, etc. (Section A.)

B. **For National Concerns and World Affairs;** e.g. for peace, for the government, for good weather, for the crops, for public elections, for economic crisis, etc. (Section B.)

C. **For Those Suffering Want or Hardship;** e.g. for those absent, for persecuted, for the unemployed, for the sick and infirm, for the poor, the dying, the victims of war and various social injustices. (Section C.)

D. **For the Congregation itself and the brethren of the local Community;** e.g. for the success of parish or civic projects, for those of the parish about to be baptized, confirmed, ordained, or married, for those preparing for First Communion, etc. Here, parishioners who are sick or the recently departed of the parish and their families could be mentioned. (Section D.)

From each of the four series or categories at least one intention is to be made.

If a votive Mass is being celebrated, as at Weddings and Funerals, etc., more scope should be allowed for the special intention, but the universal intentions should never be totally disregarded.

*As to their composition*, intentions are generally expressed in three forms as pointed out in the historical summary:

a) the *full form* ("let us pray for . . . , that"), in which are announced both those for whom the prayer is made and what is asked for them. The invitations to prayer are composed in this way, and also the first part of each of the Solemn Prayers on Good Friday;

b) the *first partial form* ("let us pray that . . . "), in which immediate reference is made to the favour sought, with those for whom the petition is made designated by one word only. Such, for example, are the petitions in the last part of the Litany of the Saints;
c) the second partial form ("let us pray for . . ."), in which are mentioned only those for whom the prayer is made. Examples of this form of prayer are also certain petitionary litanies both in the East and in the West.

9. The Response of the Congregation

Of the utmost importance is that part of the Prayer in which the people participate. That this participation may be real and active, it is better that it be repeated each time the invitation to prayer is made. There are four ways of doing this:

a) a brief response, repeated in the same form at the same Mass. This is actually the easiest way of participating and recognized through the long established usage known as the "litany".

b) participation by way of silent prayer, by pausing for a suitable space of time. This silent participation, approved by the venerable Roman usage in the Solemn Prayers, though it may seem less active, can nevertheless give a marvellous richness to the prayer.

c) recitation in common of a petitionary formula of sufficient length. However, in order to avoid tedium, the texts should be varied, and copies of them given to the congregation.

d) the last way consists of a combination of the first two, when, after a brief silence, the response of the people is evoked by a second and very brief utterance by the deacon. This form can be used on some more solemn occasions.

There is no doubt that the first way is the most deserving of recommendation, although there is complete freedom to use any one of them.

Since the participation of the people is expressly called for by the Constitution on the Sacred Liturgy, and it is in fact the most important feature of the Prayer of the Faithful, it is not at all proper that in Masses attended by a congregation of the faithful only the choir or the servers should respond to the one who utters the intentions.

10. The Concluding Prayer

The conclusion of the Prayer of the Faithful belongs to the one who presides (Cf. Inst., n. 56). One utterance alone at the end of the whole prayer is usually enough, in which God is asked to hear and grant the prayers addressed to Him. This concluding prayer ought not repeat in any way the collect of the day. Nevertheless, in votive Masses, if the greater part of the petitions refer to the special intention, this final prayer of the priest may also express the same intention.

III. THE FREEDOM TO BE OBSERVED IN USING THE COMMON PRAYER

11. In order that the Common Prayer may express the genuine prayer of the Church, universal and yet adapted to every time and place, it is desirable that there be freedom to vary the formulas suitably and adapt them to the peculiar character of various areas or peoples.
12. Greater uniformity can be required in the conclusion, as well as in the responses of the people of each nation or language area; and greater freedom may be allowed in choosing intentions and the ways of participation, due regard being had for the essential characteristics of the Common Prayer noted above.

13. For the entire Roman rite, the "Commission for Implementing the Constitution on the Sacred Liturgy" sets forth principles and norms for the proper arrangement of the Common Prayer.

14. It belongs to regional bodies and, if the case warrants it, the Ordinary of the place, to approve formulas (Inst., n. 56), and to provide an ample collection of intentions for the rectors of churches to choose from.

15. It is fitting that the rector of a church should be free:
   a) to make the selection from among the many approved formulas of intentions suggested for each series;
   b) to add a few other intentions composed by himself, provided that the norm of keeping the four general categories of intentions be adhered to, and the text be written out beforehand.

16. Lest the Common Prayer become wearisome to the faithful by reason of immoderate length, the competent authority, should the case so warrant, may set the maximum number of intentions to be made at Mass. Nevertheless, this number may be exceeded on occasion; e.g., at a scripture service, on a pilgrimage, or at some special gathering.
A HISTORY OF THE COMMON PRAYER OR
PRAYER OF THE FAITHFUL

1. The Prayer of the Faithful, which now has a place in nearly every rite and seems to have existed in all rites at one time, can readily be traced to an apostolic or even Judaic origin. This remains true even if the text cited by the Constitution on the Liturgy from the first Epistle to Timothy (1) does not strictly refer to this particular form of liturgical prayer, but rather to the Christian duty of prayer in general.

2. A more evident reference to the Common Prayer in its technical sense is found at the end of the Epistle of Pope St. Clement. This successor of Peter, writing to the Corinthians before the end of the first century, gives them a homiletic exhortation, and then adds: “we will offer earnest prayer and supplication that the Creator of the universe may preserve undiminished the established number of His elect in all the world through His beloved Son, Jesus Christ.”

   After this brief admonition, Clement abruptly begins a lengthy prayer, addressed to God, for the people of God, for those in distress, for the forgiveness of sins, for peace and for rulers; and he concludes the prayer with a doxology.

3. However, the first certain testimony to this Common Prayer, as being a liturgical action which follows the homily or the baptismal rite, comes to us from the year 150 in the first Apology of St. Justin Martyr. Justin tells us that, on the Lord’s day, after the Scripture reading and the president’s homily, “we all stand up together and offer up our prayers” (67). And in treating of baptism, he says: “we escort (the newly-baptized) to the place where are assembled those whom we call brothers, to offer up sincere common prayers for ourselves, for the baptized person, and for all other persons wherever they may be, in order that, since we have found the truth, we may be deemed fit through our actions to be esteemed as good citizens and observers of the law, and thus attain eternal salvation”. (65) Justin clearly distinguishes these “common prayers” of the whole assembly from that “eucharist and prayer” made by the president over the bread and wine which have been brought to him after the kiss of peace, and to which eucharist and prayer the people respond by their cry of “Amen”.

4. St. Hippolytus of Rome, writing in his “Apostolic Tradition” in the early third century, tells us that, immediately following their baptism, the neophytes “shall pray together with all the people. But they shall not previously pray with the faithful before they have undergone all these things. And after the prayers, let them give the kiss of peace. And then let the oblation at once be brought by the deacons to the bishop . . .” (2)

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(1) “First of all, this I urge that supplication, prayers, intercessions and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way . . . in the sight of God our Saviour who desires all men to be saved and to come to the knowledge of the truth.” (I Tim. 2, 1-4)

5. There are frequent references to the Common Prayer in the writings of the Fathers (in the West: Cyprian, Tertullian, Ambrose, Arnobius, Augustine, Siricius; in the East: Clement and Dionysius of Alexandria, Origen, Athanasius, Chrysostom and others). Sometimes these are not certain references to the Common Prayer technically understood, but usually the reference is without doubt.

The Fathers of the second and fourth centuries, however, do not give us much help concerning the specific structure and the actual intentions of the prayer. Tertullian does mention in passing (Apologeticum, 39: 2) that Christians pray for “the emperors, for their ministers and those in power, that their reign may continue, that the state may be at peace, and that the end of the world may be postponed”. And Ambrose writes: “prayer is to be made for the people, for rulers and for others”. (De Sacramentis, 4: 14).

6. The solemn orations which conclude the liturgy of the Word on Good Friday provide us with the most ancient text and formula of the Common Prayer in the Roman rite. Baumstark and Jungmann attribute this text to the third century. In the fifth century, it is quoted by St. Prosper of Aquitaine. Its use later became restricted to Holy Week alone; at the beginning of the eighth century, the Ordo Romanus 24 witnesses to its use on Wednesday, as well as Friday, of that week.

In these solemn orations, there are petitions for nine intentions: for the Church, the pope and all ranks of the people of God, for the emperor, the catechumens, and those in various needs, for heretics and schismatics, the Jews and the pagans. The structure of this prayer is as follows:

a) Nine times the priest himself invites the assembled faithful to prayer by presenting them with an elaborately-formulated intention: “Let us pray . . . for . . . that”.

b) After each of these invitations to prayer, at the deacon’s request, the people kneel for silent prayer.

c) Then, again on the deacon’s instruction, all rise, and the president, by virtue of his priestly office, prays the concluding collect, which is addressed to God.

d) Finally, the people give their assent to this prayer of the priest by exclaiming “Amen”.

7. Even before this Roman form of the Common Prayer, however, a litany form was widespread in the Eastern Church, and this was adopted by the Roman liturgy at the end of the fifth century. The structure of this particular form is as follows:

a) It is the deacon who announces the intention, and the announcement is briefer than in the solemn Roman prayers. He either uses a like formula: “Let us pray for . . . that”; or more briefly: “Let us pray that . . .”; or even more briefly still: “Let us pray for . . .”. In this briefest form, he does not state what is asked, but simply for whom the prayer is offered. Because the announcement of the intentions is so brief, their number greatly increases and new
intentions appear: for the fruits of the earth, for benefactors, for the dead, etc.; and on behalf of the particular assembly itself, petition is made for the forgiveness of sins, for a guardian angel, a good Christian life, a happy death, etc.

b) To each invitation of the deacon, the people respond with a very short deprecatory acclamation. As the number of intentions grows, the people's cry is many times repeated, often as many as fifteen or twenty times (Testamentum Domini, in the fifth-century Syrian text) or thirty-five times (the same litany of the Testamentum Domini, in the text of the Ethiopian liturgy).

c) The priest then, by joining several intentions together, collects the prayers of the people into three or two concluding orations, or even into one final prayer. (3)

8. It is difficult to say if such a litany was the primitive form of the Common Prayer in the eastern liturgies, especially the Syrian. Some of the oriental formulas seem to have been composed in the third century. But whatever its origins may be, this form was in use in the entire Eastern Church at the end of the fourth century.

This usage remarkably spread in the West as well during the following centuries and frequently supplanted the original local form of the Common Prayer. So there appeared the Celtic-Germanic litany known as the Deprecatio Sancti Martini, and the Ambrosian litany Divinae pacis, which is still used in Milan during Lent. Both of these litanies are literal translations of Greek formularies. (4) At Rome we find the Deprecatio Gelasii papae, which is of superior literary style. It was introduced at the end of the fifth century and, either from its very introduction, or shortly afterwards, it was placed as part of the entrance rite of the papal Mass. Except for Holy Week, it supplanted the ancient Roman form of the Common Prayer and then was itself reduced, before the end of the seventh century, to the simple acclamation Kyrie eleison.

9. It appears that the ancient Common Prayer was not limited to the Mass only, but also served as the conclusion of every major, non-eucharistic celebration. (5) In deed, the most ancient Roman form of this prayer has come down to us as the conclusion of the liturgy of the Word on Good Friday. The litany form is still used in the Byzantine, Armenian and other rites,

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(3) Cf. M. Righetti, Storia liturgica, 3, 2a ed. Milan, 1956, 264. The first Eastern law in this regard is canon 19 of the Council of Laodicea, which was held around the middle of the fourth century (before 381 A.D.): "It is especially fitting that, right after the addresses of the bishops, a prayer should be said over the catechumens, and, when they have departed, another over the penitents. When these have left, there should be three prayers of the faithful: the first should be a silent prayer; the second and third should have the usual acclamations; then the pax is given ... and the holy sacrifice is offered." (Hefele-Leclercq. Histoire des Conciles, 1, 1010.)

(4) The last part of the litany of the saints seems to have had the same origin. (cf. H. Bishop, Liturgica historica, 142.) Its origin is obscure, but in Carolingian times it was used as a common supplication of the faithful — in procession, however, not at Mass.

(5) Cf. P. Borella: "Tutte le grandi sinassi aliturgiche, ossia adunanze di lettura e di preghiera senza celebrazione eucaristica, come le laudi matutine e dil vespro, erano chiuse dalla prece universale." (If rito ambrosiano, Brescia, 1964, p. 164.)
the end of Matins and Vespers. This was once the usage of the Roman rite as well, and the preces feriales and dominicales of the Divine Office are a remnant of this practice.

10. In the fourth century, first in the East, and then in Rome, the sacerdotal intercession was introduced at the end of the anaphora or right within the Canon of the Mass. This intercession was made for the very intentions for which the ancient Common Prayer was offered; indeed, it often even borrowed the wording. There is much evidence for this, and such intercession still exists in all rites except the Mozarabic. (6)

11. In the Visigothic liturgy of Spain (and in the Gallican liturgies), there seems to have been a local form of the Common Prayer. In this, before the individual intentions were announced, the priest gave an admonition or a general invitation to prayer which was addressed to the people. (In Gaul, this was called the preface of the Mass.)

12. In those territories where the Roman rite supplanted the Gallican, it seems that some Sunday use of the Common Prayer never entirely ceased; and this prayer was offered at the end of the liturgy of the Word, before that of the Eucharist.

We have evidence of the use of the Prayer of the Faithful in Gaul from two sources; the Council of Lyons (517 A.D.) mentions “the prayer of the people which is read after the Gospel”; and the seventh-century Exposition of the Mass by the pseudo-Germanus of Paris speaks of a diaconal litany joined with a sacerdotal prayer.

These Gallican practices are probably the origin in the Roman Mass of those formularies of the Common Prayer which are found in a few documents of the ninth, tenth and eleventh centuries: German and Lotharingian (as in the Leofric Missal), Celtic and Anglo-Saxon (Drummond and York Missals).

13. From Germanic and Gallic collections of Canon Law which date from the beginning of the tenth century, we have a canon which is supposed to have originated with a Council of Arles: “On Sundays and feast days, after the sermon given within the Mass, the priest should exhort the people to pray together, in accord with an apostolic institution, for various needs: for their king, their bishop and the heads of churches, for peace, for protection from pestilence, for the sick of the parish, for those recently deceased. For each of these intentions, the people should silently pray the Lord’s Prayer. The priest then solemnly completes this common prayer by orations which refer to the announced intentions. Following this prayer, the Eucharist is celebrated”. (7)

14. From twelfth-century Germany and Bohemia we have different formulas of the Common Prayer which followed the homily. Among these,

(6) The Mozarabic rite, nonetheless, commemorates those present when the offerings are brought to the altar, that part of their Mass which corresponds to our Offertory.

(7) Mansi, VIII, 361; PL 132, 224; 140, 658; 161, 193.
the formula found in the *Homilary Speculum Ecclesiae* is most worthy of note. This work was composed at the beginning of the twelfth century by Honorius of Autun. The formula begins: “Brothers ... you should not stand here all the day idle, but rather you should pray for yourselves and the entire holy Church of God, that God ... may grant her peace, etc.” Fourteen lengthy intentions concern: the Church and clergy (4); the king and judges (2); those in various needs (5); the whole Christian people (1); the celebrant (1) and the congregation (1). The formula concludes: “Now loudly send your prayers to heaven and sing in praise of God: Kyrie eleison”.

15. Apparently it was from this or similar texts that there arose the various formulas for setting forth the intentions in the late Middle Ages. (In France, these were called Formules du Prône or Prières du Prône.) We have actual texts or witnesses to them from the thirteenth to the sixteenth centuries, and almost all from regions using the Roman rite: Spain, France, England, Germany, Iceland, Poland, Bohemia, and even from the Italian city of Sienna. From Sienna we have this testimony: “Every Sunday ... the leader ... asks the people to pray for peace and for the clergy so that God will enable them and us so to live in this world as to possess together the kingdom of heaven. Likewise for those sick in mind or body ... Then he exhorts the people to pray for the souls of the dead ... And let him instruct them to sing Pater noster, and let the clergy say a psalm ...”

In the late Middle Ages, about twelve or even fifteen intentions were announced by the priest in the vernacular tongue, and in the full formula: “Pray (or: Let us pray) for ... that ...”; often one or two psalms and prayers were then said by the clergy, and the people said the Our Father silently.

So far we have no evidence of such a usage in Rome.

16. From the time of the sixteenth-century reformers, and especially after the Council of Trent, this mediaeval form of the Common Prayer underwent great changes in many regions.

In Italy, Spain and Poland, the new books of the Roman liturgy came into use, and other forms of popular piety were introduced; the Common Prayer immediately or gradually fell into disuse.

In Germany, in 1556, St. Peter Canisius composed a beautiful formula addressed to God by the whole assembly, and this has taken the place of the mediaeval prayers right down to our own times. Presently the president or commentator announces many intentions which he addresses to God, following the Canisian formula, and there follows a litany in which the people fully participate.

In France, the “prières du prône” (as they were then called) were unhappily transferred in the seventeenth century to before the homily, and they were encumbered with merely didactic elements. In the following centuries these prayers often came to be reduced to a mere vestige; but this remnant endures nonetheless to our own times.
17. In 1687, in the second part of his Catechism for the instruction of the faithful of his diocese, Bossuet well emphasized the great importance of this Common Prayer: "Why is it better to hear the parish Mass than some other Mass? — Because there is a gathering of the faithful at that Mass. — What is another reason? — Because the Prières du prône are said at the parish Mass. — What are the "prières du prône"? — They have two principal parts. — What are these parts? — The first is the common prayer commanded by God for the whole Church, for pastors and princes, for the sick and afflicted, and for all the needs of God's people, whether general or particular. — Is such a prayer accepted by God? — Absolutely; especially when it is the common prayer of the pastor and all the faithful gathered together in one assembly." (8)

II

Some Specimen Melodies for the Common Prayer or Prayer of the Faithful

The Instruction for the proper implementation of the Constitution on the Sacred Liturgy (n. 56) states that the intentions of the Prayer of the Faithful may be sung. Some examples are given here of the people’s sung responses to these intentions. These can be readily adapted to the formulas of the Common Prayer which will be approved by the territorial ecclesiastical authorities.

1. .................................. ALL. Christ, hear us.

2. .................................. Let us pray to the Lord.

   Grant our prayer, Almighty everlasting God.
   (or, if this seems too long:)

   Lord, hear our prayer.

3. .................................. Let us beg the Lord.

   Have mercy.

4. .................................. Let us pray to the Lord. We beg you to hear us.

5. .................................. Let us pray to the Lord. Lord, have mercy.
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RECTIFICATIONS IN VOLUME II

1) Bulletin No. 14:
   a) The title page should have carried the following notice: —
      "The translation of the experimental funeral rite is the sole property of the International Committee on English in the Liturgy, Inc. No part of the text may be produced in any form without written permission from the ICEL. Write c/o the Secretariat, 2900 Newton Street, N.E., Washington, D.C. 20018."
   b) p. 105, lines 4, 5 and 6 under the heading RESPONSORY should read as follows:
      "One of the following three Responsories is to be recited by all. (Later, when suitable music has been prepared, it is to be sung by choir and people). During the responsory the body is sprinkled with Holy Water and incensed."

2) Bulletin No. 16:
   p. 174, rubric no. 32 under the column entitled "Changes" should read:
   "The celebrant, standing erect, with hands extended, says: