

# 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 is 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:
- for the needs of the Church;
  - for public authorities and the salvation of the whole world;
  - for those burdened by any kind of difficulty;
  - 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. It is for the priest celebrant to direct this 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.

### How to use this worksheet

On the outside pages general information is provided on the Prayer of the Faithful.

In the inner pages space is provided to draw up the text of the Intentions. Space is given in the left-hand column to note areas of need and concern in the Church and the World that it is desirable to pray for. In the right-hand column there is space to note phrases and images from the given Liturgy of the Word that might be helpful when preparing the text.

Excerpts from *General Instruction of the Roman Missal* © 2005 International Commission on English in the Liturgy, Inc.

**Liturgy  
Office**

ENGLAND  
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<i>What needs to be prayed for?</i>	<i>Phrases and images from the Readings?</i>
<b>in the life of the Church:</b>	<b>First Reading</b>
<b>in the world:</b>	<b>Responsorial Psalm</b>
<b>those in need:</b>	<b>Second Reading</b>
<b>in the local community:</b>	<b>Gospel</b>

# Prayer of the Faithful

Day \_\_\_\_\_

Date \_\_\_\_\_

## Introduction

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1. \_\_\_\_\_  
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Response: *℣.* Lord, in your mercy. *℟.* Hear our prayer *or*  
*℣.* Lord, hear us. *℟.* Lord, graciously hear us. *or*

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2. \_\_\_\_\_  
\_\_\_\_\_

3. \_\_\_\_\_  
\_\_\_\_\_

4. \_\_\_\_\_  
\_\_\_\_\_

5. \_\_\_\_\_  
\_\_\_\_\_

6. \_\_\_\_\_  
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## Concluding Prayer

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# Cycle of 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)

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)

Students and Teachers  
*especially on the ecumenical Education Day* (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)

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)

Seafarers  
*especially in Sea Sunday* (2nd Sunday in July)

Human Life  
*especially on last Sunday in July*

## ORDINARY TIME: AUTUMN

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)

The Harvest, the Fruits of Human Work,  
and the Reverent Use of Creation  
*especially on last Sunday in September or whenever Harvest Festivals are held*

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 Prisoners' Week*  
(9–15 November)  
*and on the Day of Prayer for Prisoners and their Dependants* (Third Sunday in November)

## INFORMATION

For further information about the Cycle of Prayer see:  
[www.liturgyoffice.org.uk/Calendar/Cycle](http://www.liturgyoffice.org.uk/Calendar/Cycle)

