

**THE MINISTRY
of
THE MASTER OF CEREMONIES
IN WYD CELEBRATIONS**

Editing:

Liturgy section of the WYD Organizing Committee

Translation:

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INTRODUCTION

- 1.** Experiencing World Youth Day begins in dioceses. Within several days of participation, young people – among other things – take part in liturgical celebrations and services. Often it is a Holy Mass, but it can also be a Liturgy of the Hours, a service of the Word of God and other. Similar celebrations will take place in Krakow next week, from Wednesday to Friday.
- 2.** Volunteers are needed, properly prepared for the ministry of master of ceremonies (the MC), whose task is to care about appropriate places for liturgical celebrations and services, good preparation of persons fulfilling various tasks during ceremonies, and also proper course of celebrations, in accordance with Church documents.
- 3.** Each large assembly of the faithful requires masters of ceremonies, and they are especially needed during World Youth Day events. It is they who are entrusted with many details that constitute the whole celebration. They fulfill their tasks under the direction of priests.
- 4.** This elaboration is designed to help them out. It points out major tasks to be undertaken by masters of ceremonies during diocesan celebrations, and also in general celebrations, which will be carried out in over 300 places in Krakow (mainly in churches). Remarks collected here are aimed to sensitize MCs to care about sacrum of the place and course of celebrations.
- 5.** Dioceses have different liturgical practices concerning details of celebrations. For this reason, masters of ceremonies are asked to respect diligently regulations written in Church documents, and make certain adjustments only if necessary, without haste and having them previously consulted with persons responsible for the whole liturgy.
- 6.** Celebrations during WYD will be prepared for groups of faithful number from several dozen or several hundred, through several thousand, up to tens of thousands young people (e.g. at the stadium). The larger number of participants, the more masters of ceremonies needed. In each case also the chief master of ceremonies will be needed (cf. GIRM 106). Each of them should be provided with information on details influencing the course of celebrations. Therefore, advance registration and appropriate preparation is necessary.

7. All WYD events are supervised by representatives of the Pontifical Council for the Laity and organizers of particular prayer meetings.
8. However, main celebrations presided by the Holy Father Francis, as well as the opening ceremony of WYD that are to be celebrated in Krakow and surrounding area will follow their own rules and will be prepared in a different way.
9. Information collected here will be actualized according to decisions of the WYD Organizing Committee. Therefore, the website of WYD should be followed, especially in the section “Liturgy”. Another help for masters of ceremonies will be the printed version of this elaboration, as well as photographs, illustrations and films available on the website.
10. Masters of ceremonies willing to help in Krakow during Holy Masses and prayer meetings jointly celebrated in various places should volunteer via Email: michalrozyck@gmail.com The list of precise and actual needs will be published on the website: <http://www.krakow2016.com/liturgia> (English version: <http://www.krakow2016.com/en/liturgya> - *translator's note*).

I. PREPARATION

11. Masters of ceremonies asked to serve during WYD should make preparations both spiritual and organizational.

1. SPIRITUAL PREPARATION

12. Spiritual preparation finds its expression in prayer, meditation on the Word of God, strengthening one's faith, and also recollecting that liturgical celebrations, especially the Eucharist, are "the summit toward which the activity of the Church is directed; at the same time (...) the font from which all her power flows" (SC 10). Therefore, one should exercise the utmost care to ensure that each Eucharist is properly prepared and worthily celebrated.

13. It seems appropriate for MCs, before taking up their ministry during WYD, to attentively contemplate Church's doctrine about liturgy. It is included in the conciliar Constitution on the Sacred Liturgy and many post-conciliar documents. The following documents should be taken into special consideration: *General Instruction of the Roman Missal*, *General introduction to the Lectionary*, *Redemptionis Sacramentum*, *Caeremoniale Episcoporum*.

14. It is to be hoped that there will be no lack of persons willing to accept this function, and that there will be appropriate number of servers for each celebration. Everyone is encouraged to undertake this ministry: "The faithful, moreover, should not refuse to serve the People of God in gladness whenever they are asked to perform some particular service or function in the celebration" (GIRM 97).

15. Each faithful should have the right and the duty to contribute to the liturgical assembly in accordance with their ordinations and functions. Every person with a function to perform, both ministers and lay faithful, "should do all of, but only, those parts which pertain to his office by the nature of the rite" (SC 28). "This way of celebration manifests the Church in its variety of orders and ministries as a body whose individual members form a unity" (CE 19). Efforts should be made to ensure that persons instituted for the ministry of the lector and the acolyte and blessed to serve as extraordinary ministers of Holy Communion, lectors, altar servers, mem-

bers of the schola cantorum (choir), psalmists, sacristans will actually perform their own proper functions in the liturgy. It is worthwhile to prepare servers for all crucial functions in each celebration. It also applies to functions outside the sanctuary, e.g. gifts bearers, ushers (cf. GIRM 98-107).

16. The better the liturgy and various prayer meetings during WYD are prepared, the more fruitful will be the meeting of youth with Christ and His Church, the better standards of celebrating the liturgy they will adopt, and the higher hope that, after returning home from Krakow, they will join liturgy teams in their communities. And that is what we all earnestly pray for.

2. PHYSICAL PREPARATION

17. The master of ceremonies checks, if in the place of celebration each needed thing is prepared, namely:

- altar, ambo, presidential chair,
- proper number of seats for concelebrants, servers, members of the schola cantorum (choir),
- microphone for the commentator and persons announcing information,
- liturgical vestments, vessels and books,
- candles, cross, (thurible and incense),
- hosts, wine and water, credence table near the altar,
- in celebrations outside the church – one should find out where the nearest tabernacle is placed.

18. If some vestments, vessels or other items for the Eucharist are borrowed from other churches, a proper note or a detailed list of borrowed items should be made, and care should be taken to return them afterwards.

19. It is also a task of masters of ceremonies and their supporters to check thoroughly which server has which function, which seat they take, how they approach and leave, what they need to perform their functions. Some regulations demand special attention and care, e.g. preparation of the Universal Prayer in different languages and appointment of persons who can read it.

20. The ideal practice to follow is that every liturgy team has its own rehearsal directed by the appointed master of ceremonies (serving at the

altar and the presidential chair, proclaiming the Word of God and performing psalms, reading the Universal Prayer, bearing gifts, leading singing).

21. Care should be taken to avoid things that interfere with the solemnity and dignity of the liturgy, and efforts should be made to anticipate every situation and be ready to solve all possible problems.

22. The Eucharist, preceded by catecheses, will be celebrated in almost 300 places. It is recommended that masters of ceremonies share their experiences and information. It can be done via Facebook group: *ŚDM 2016 Ceremoniarze katechez* (transl. *WYD 2016 Masters of ceremonies at catecheses - translator's note*).

23. Masters of ceremonies, who oversee preparations of the celebration and proper performing of particular functions, should also take care of their own personal participation in the Holy Mass. An extended individual prayer of each master of ceremonies before taking up their functions should be helpful in reaching internal focus and appropriate participation. Texts published in “Appendix” can be used in individual prayers as well as common prayers of liturgical teams.

II. PLACES FOR CELEBRATION AND NECESSARY OBJECTS

24. The master of ceremonies is first of all the guardian of sacrum of the place where the Holy Mass is celebrated. Usually this place is a church, but occasionally it can be also a stadium or an arena.

1. THE PLACE OF CELEBRATION

25. Every care should be taken to prevent a church from being transformed into a meeting hall, where people talk, receive phone calls or behave similarly.

26. It is advisable to place information boards at the entrance to churches and other places of celebration to remind about the sacral character of the place and the consequent necessity to wear proper cloths and avoid inappropriate behavior. The board with signs reminding about these truths will be available for download and printing via website: www.liturgia.krakow.pl and also Facebook group: *ŚDM 2016 Ceremoniarze katechez* (transl. *WYD 2016 Masters of ceremonies at catecheses - translator's note*).

27. Persons serving as commentators should, if necessary, remind people that they are in a sacred place, and give them guidelines concerning their participation in the liturgy.

28. The sanctuary (also called the presbytery - *translator's note*) should be especially cherished. This place should be entered only by persons with certain functions. It is not an appropriate place for the schola (choir), however, if it is necessary for some reasons to locate singers within the sanctuary, they should always stand aside and do not obstruct the altar, the ambo, the chair and the tabernacle.

29. It is advisable to institute larger teams of ushers - servers maintaining order in the assembly, with suitable identity badges, to keep appropriate behavior in sacred places and order in taking seats by participants of catecheses and celebrations.

The altar

30. “The altar, on which is effected the Sacrifice of the Cross made present under sacramental signs, is also the table of the Lord to which the People of God is convoked to participate in the Mass, and it is also the center of the thanksgiving that is accomplished through the Eucharist” (GIRM 296).

31. In the church the altar is not removable. If the Eucharist is celebrated at the stadium or in open space, the altar should be made large enough to be seen by the faithful assembled.

32. “For only what is required for the celebration of the Mass may be placed on the altar table; namely, from the beginning of the celebration until the proclamation of the Gospel, the Book of the Gospels; then from the Presentation of the Gifts until the purification of the vessels, the chalice with the paten, a ciborium, if necessary, and, finally, the corporal, the purificator, the pall, and the Missal. In addition, arranged discreetly, there should be whatever may be needed to amplify the Priest’s voice” (GIRM 306).

33. The above rule applies not only to the celebration of the Eucharist. For also outside the Holy Mass it is forbidden to put different objects or books on the altar, much less music equipment, or other things. The master of ceremonies should care about constant reverence for the altar.

34. The altar should be properly decorated. Near the altar, on one side, the credence table for liturgical vessels should be placed.

The ambo

35. “When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel” (GIRM 29). The belief in God’s presence in the Word proclaimed entails the care about all details concerning its celebration. It also implies the special reverence for the ambo as the place of proclamation of the Word of God.

36. “The dignity of the Word of God requires that in the church there be a suitable place from which it may be proclaimed and toward which the attention of the faithful naturally turns during the Liturgy of the Word. It is appropriate that generally this place be a stationary ambo and not simply a movable lectern. The ambo must be located in keeping with the design of each church in such a way that the ordained ministers and readers may be

clearly seen and heard by the faithful. From the ambo only the readings, the Responsorial Psalm, and the Easter Proclamation (Exsultet) are to be proclaimed; likewise it may be used for giving the Homily and for announcing the intentions of the Universal Prayer. The dignity of the ambo requires that only a minister of the word should stand at it” (GIRM 309).

37. The ambo should not be used by persons who give information, lead singing. For this kind of functions another microphone should be prepared in a different place.

The chair of the Priest Celebrant

38. “The chair of the Priest Celebrant must signify his function of presiding over the gathering and of directing the prayer. Thus the more suitable place for the chair is facing the people at the head of the sanctuary, unless the design of the building or other features prevent this: as, for example, if on account of too great a distance, communication between the Priest and the congregation would be difficult, or if the tabernacle were to be positioned in the center behind the altar. In any case, any appearance of a throne is to be avoided” (GIRM 310).

39. The chair of the Priest Celebrant should not be used by other persons.

The sacristy

40. The master of ceremonies helps the sacristan in preparing whatever is needed for the celebration of the Eucharist. He also supports the Priest, who is responsible for the sacristy, to keep the proper atmosphere of the place. Talks should be limited to the necessary minimum.

41. The master of ceremonies also gives certain commands before the entrance procession and after returning to the sacristy. If there are concelebrants from different countries, commands should be given in Latin. If there is a group of servers speaking in one language, this language should be used when giving commands. If the Eucharist is celebrated in Polish, commands also should be given in Polish.

42. Commands before the entrance procession:

C. Adiutorum nostrum in nomine Domini.	MC: Our help is in the name of the Lord.
O. Qui fecit coelum et terram.	All: Who made heaven and earth.

(C. Oremus.)	(MC: Let us pray.)
(C. Impositio incensi.)	(MC: Imposition of incense.)
C. Inclinator cruci.	MC: Bow to the cross.
O. <i>Inclinatio</i> .	All: <i>Making a profound bow.</i>
C. Procedamus.	MC: Let us go rejoicing.
	All: To the house of the Lord.

43. Commands after returning to the sacristy:

C. Benedicamus Domino.	MC: Let us praise the Lord.
O. Deo gratias.	All: And give Him thanks.
(C. Oremus.)	(MC: Let us pray.)
	MC: Christ, reign over us.
	All: Always and everywhere.

44. Masters of ceremonies have a difficult task to care about the reverence for sacred vestments, especially after concelebrated Masses. Chasubles, stoles and albs should be put down with dignity in places specially arranged for this purpose.

2. THE LITURGICAL BOOKS

45. Only books approved by the competent Church's authority can be used during liturgical celebrations.

The Missal

46. Each place of the Eucharistic celebration should be equipped with the Missal in adequate language, depending on the group participating in the celebration.

47. If a given language is relatively rare, it might be difficult to get the right Missal. In this case, texts of Missal prayers should be printed and placed in a suitable and decent binding, to be used during the celebration. Tablets or other technical devices with Missal texts are not be used for this purpose.

The Lectionary and the Book of the Gospels

48. Similar rules apply to the liturgical books used during the Liturgy of the Word, especially the Lectionary and the Book of the Gospels. GIRM 349 says: “Special care must be taken to ensure that the liturgical books, particularly the Book of the Gospels and the Lectionary, which are intended for the proclamation of the Word of God and hence receive special veneration, are to be in a liturgical action truly signs and symbols of higher realities and hence should be truly worthy, dignified, and beautiful.”

49. Therefore, the appropriate Lectionary and the Book of the Gospels should be also available when readings are to be proclaimed in other languages. These books should be cherished and placed in a suitable place. Other objects should not be put on them.

50. The concern for a dignified look of the book applies also to the Universal Prayer. Its text should be printed on each day for persons appointed to announce the intentions, in proper languages, placed in a suitable binding. It is not allowed to announce intentions of the Universal Prayer from the sheet (or even a scrap) of paper.

III. THE SACRED MINISTRY

51. Liturgical services are not merely one of many duties carrying out by the lay faithful. The conciliar constitution on the liturgy points out that: “From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree” (SC 7).

52. In order to preserve the unique character of liturgical actions, persons performing them should be properly prepared and the actions themselves should be carried out in accordance with liturgical regulations.

Persons carrying out the sacred ministry

53. The master of ceremonies determines in advance persons responsible for certain liturgical functions entrusted to the lay faithful, conducts a rehearsal with them, decides which seats they take, provides them with objects needed for their ministry.

54. If the Eucharist is concelebrated, it is necessary to determine whether a deacon or a presbyter is appointed to proclaim the Gospel.

Following the liturgical rules

55. “Liturgical services are not private functions, but are celebrations of the Church, which is the «sacrament of unity», namely, the holy people united and ordered under their bishops” (SC 26).

56. This general rule finds expression in specific actions performed by particular persons and liturgy teams. The MC should be familiarized with Church’s regulations concerning liturgical celebrations and follow them devotedly.

Preparation for the Holy Communion

57. “The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: «Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.» (J 6:53)” (CCC 1384).

58. “To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: «Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.» (1 Cor 11:27-29). Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion” (CCC 1385).

59. “To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church (cf. CIC, can. 919). Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest” (CCC 1387).

60. “It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, receive communion each time they participate in the Mass (cf. CIC, can. 917; AAS 76 (1984) 746-747). As the Second Vatican Council says: «That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is warmly recommended.»” *Sacrosanctum Concilium* 55 (CCC 1388).

Communion of priests

61. Large liturgical assembles are usually concelebrated by many priests. It is necessary in this case to prepare the right number of chalices and determine the manner in which priests should approach the altar to receive the Body and the Blood of Christ. If many chalices are used to consecrate the wine, it is desirable to pour the wine and a small amount of water into chalices and leave only one chalice empty to be filled with wine and water during the rite of the preparation of the gifts.

Communion of the faithful

62. When Communion is to be distributed to hundreds, or even thousands of faithful, it is difficult to prepare this rite well. Thus it is important to consider each element of this service.

63. The MC responsible for this ministry prepares adequate number of large and small hosts and places them on the table near the altar. When the time is right, the vessels are moved to the altar. If there is a need for more vessels and there is lack of room for them on the altar, they should be placed on the table near the altar, but from the preparation of the gifts the vessels should be held in hands by ministers of Holly Communion.

64. In order to minister Holly Communion it is necessary to prepare adequate number of ordinary and extraordinary ministers. Larger communities should also have persons showing places at which ministers of Holly Communion should distribute the Body of Lord.

65. It should be determined earlier where the vessels with Holly Communion will be carried back after the rite and where the purification of empty vessels will be held, and appropriate amount of water and purificators should be organized.

66. The MC should know the number of consecrated hosts left in the tabernacle for the following day. Suitably to this number, on the next day he prepares hosts for the consecration.

67. If the Eucharist is celebrated outside the church, the place where ciboria with the Blessed Sacrament are to be carried should be determined in advance. If they are to stay in the place of the celebration, it is necessary to place a tabernacle there and make sure that a lamp burns before it and the tabernacle itself is appropriately revered.

IV. APPENDIX

Prayers of the master of ceremonies

68. The MC prays firstly by himself before starting his ministry. He prays for the faithful who will participate in the Holy Mass, especially for those who will perform various services. He may choose to pray in the form of Eucharistic adoration. He may also use “the prayer of the master of ceremonies”.

Before Mass: Come, Holy Spirit! Grant me the grace of performing my duties of the master of ceremonies at the Church’s Sacred Liturgy with dignity, and grant all servers the gift of eagerness and cooperation. Let us, by the beauty of our ministry, help the faithful assembled come closer to Christ.

After Mass: Thank You, Holy Spirit, for calling me to serve as the master of ceremonies at the Sacred Liturgy of the Church. Let me be more like Christ, and let me help others cherish serving at the liturgy.

Corporate prayers of all servers

69. Corporate prayers of the liturgy team before and after the liturgy are highly important for spiritual experiences of the celebration. There are many different prayers, yet the most commonly used are recommended.

Before Mass: I am about to approach the altar of the Lord, approach God who cheers my youth. I begin the sacred ministry and I want to fulfill it well. Please, Lord Jesus, grant me the grace of focusing my thoughts on You, my eyes on the altar, and let my heart be committed only to You. Amen.

After Mass: O God, whose kindness called me to serve You, as I am now sanctified by participation in Your mysteries, please, let me walk only on the path of salvation, today and all my life, through Christ, our Lord. Amen.

DICTIONARY OF THE WYD SACRISTY

POLSKI	ENGLISH	DEUTSCH	ITALIANO
PERSONS (masculine gender)			
papież Franciszek	Pope Francis	Papst Franziskus	Papa Francesco
ksiądz (kapłan)	priest	Priester	sacerdote
<i>ksiądz N.</i>	Father (Fr.) / Rev.	Pater (P.)	Don... / Padre...
biskup	bishop	Bischof	vescovo
kleryk	cleric	Kleriker	seminarista
proboszcz	pastor	Pfarrer	parroco
wikary	vicar	Pfarrvikar (Vikar)	vicario
koncelebrans	concelebrant	Konzelebrant	concelebrante
kaznodzieja	sermonist, preacher	Prediger	predicatore
ministrant	minister, altar server	Ministrant	ministro, ministrante
zakrystian	sacristan	Sakristan	sacrestano
wolontariusz	volunteer (s)	Volontär	volontario
chór (zespół)	choir, chorus, schola cantorum*	der Chor	il coro

CELEBRATIONS

Msza Święta	the Holy Mass	die Heilige Messe	la santa messa
Nieszpory	the Vespers	Vesper	vespri
Jutrznia	the Lauds	Laudes	lodi (mattutine)
wystawienie Najśw. Sakramentu	exposition of the Blessed Sacrament	die Aussetzung des Allerheiligsten Sakraments	l'esposizione del Santissimo Sacramento

* schola cantorum - this term used in GIRM is more specific – *translator's note*

Różaniec	rosary	der Rosenkranz	il rosario
spowiedź	confession	die Beichte	la penitenza
błogosławieństwo	benediction	die Segnung	la benedizione
nabożeństwo	celebration, divine service, church service	der Gottesdienst	la devozione
czuwanie	vigil	das Wachen	la veglia

PLACES and EQUIPMENT

zakrystia	sacristy	die Sakristei	la sacrestia il secretarium
prezbiterium	presbytery, sanctuary*	der Altarraum	il presbiterio
ambona	ambo, pulpit	die Kanzel	l'ambone m
lekcjonarz	lectionary	das Lektionar	il lezionario
ołtarz	altar	der Altar	l'altare m
mszał	missal	das Messbuch	il messale
kielich	chalice	der Kelch	il calice
korporał	corporal	das Korporale	il corporale
kredens	credence	die Kredenz	la credenza
monstrancja	monstrance	die Monstranz	l'ostensorio m
m-ce przewodn.	chair of the priest celebrant	der Priestersitz, der Präsidialsitz	la cattedra, la sedia del celebrante
chór (balkon)	choir, quire, organ gallery	der Chor, die Empore	il coro

* sanctuary – this term is more commonly used, e.g. in GIRM – *translator's note*

PARTS of the HOLY MASS

procesja wejścia	entrance procession	die Einzugsprozession	la processione di ingresso
czytanie	reading	die Lesung	la lettura
psalm	psalm	der Psalm	il salmo
Ewangelia	the Gospel	das Evangelium	il Vangelo
homilia	homily	die Homilie	l'omelia f
kazanie	sermon	die Predigt	la predica
modlitwa	General		
powszechna	Intercessions	die Fürbitten	la preghiera universale
procesja z darami	procession of gifts	die Gabenprozession	la processione offertoriale, la processione con i doni
okadzenie	incensation	die Inzensation	l'incensazione
modlitwa			
eucharystyczna	Eucharistic Prayer	das Hochgebet	la preghiera eucaristica
Komunia św.	communion	die Kommunion	la comunione
ogłoszenia	announcements	die Verlautbarungen	avvisi

EXAMPLES of EXPRESSIONS
ENGLISH TRANSLATION BY ANNA SIWEK, KOBIÓR

Dzisiaj będzie uroczyste wejście.

Today's entrance procession will be solemn.

Dzisiaj będzie Kanon Rzymski.

The Roman Canon will be used today.

W ramach aktu pokutnego będzie aspersion (pokropienie).

The Penitential Act will be in the form of Asperges.

Pierwsze czytanie będzie po niemiecku, a psalm po polsku.

The first reading is in German and the psalm is in Polish.

Podczas proklamowania Ewangelii zwracamy się w stronę ambony.

During the proclamation of the Gospel you should face the pulpit.

Komunię Świętą przyjmujemy (wierni przyjmują) na klęcząco / na stojąco.

(You/the faithful) should kneel/stand when receiving Communion.

Pół godziny przed Mszą Świętą będzie okazja do spowiedzi.

Confessions will be heard half an hour prior to the Mass.

Prosimy o wyłączenie telefonów komórkowych.

Please turn off your cell phones.

Prosimy zrobić miejsce dla procesji wejścia.

Please make way for the Entrance Procession.

Przebierzcie się w strój liturgiczny; poniesiecie świece w procesji.

Change into the vestments; you will carry the candles during the Entrance Procession.

Pójdziecie razem z nami zebrać kolektę (ofiary pieniężne).

You will go with us and take up the collection.

Szczęść Boże!

Tego niech się nauczą po polsku ☺

Abbreviations:

English version

CE - *Cæremoniale Episcoporum* (Ceremonial of Bishops)

GIRM - *General Instruction of the Roman Missal*

SC - the constitution *Sacrosanctum Concilium*

CCC - *Catechism of the Catholic Church*

Polish version

CLPB *Ceremoniał liturgicznej posługi biskupów,*

CPL *Ceremoniał posług liturgicznych,*

EM *Eucharisticum misterium,*

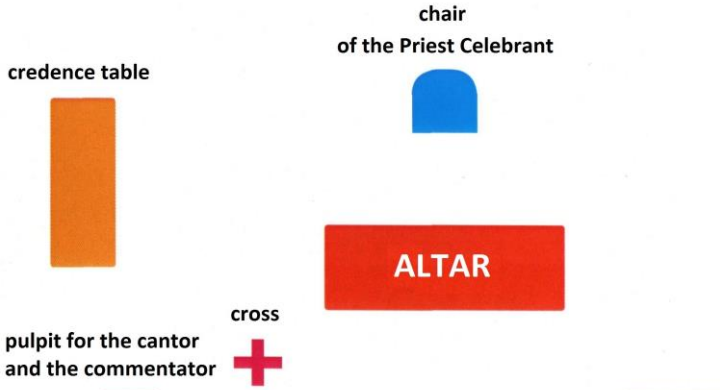
KSL *Katechizm służby liturgicznej* (wyd. 3),

OWMR *Ogólne Wprowadzenie do Mszału Rzymskiego,*

WLM *Wprowadzenie do Lekcjonarza Mszałnego* (wyd. 2).

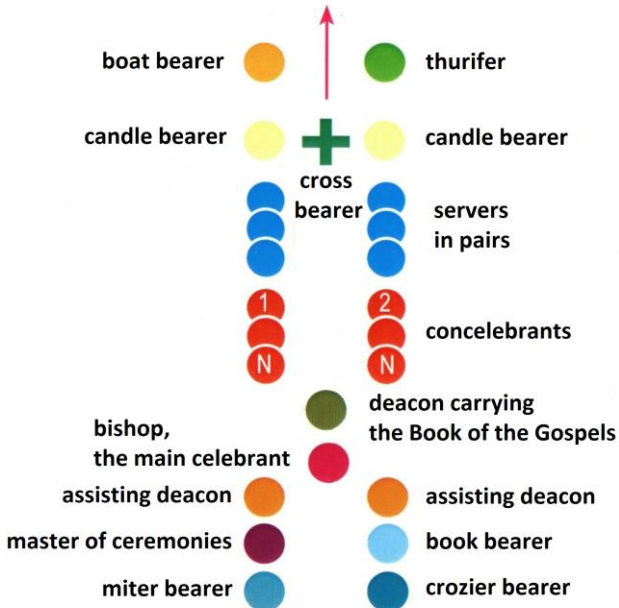
Below there are presented exemplary schemes of the sanctuary, the entrance procession and the way of taking seats in the sanctuary.

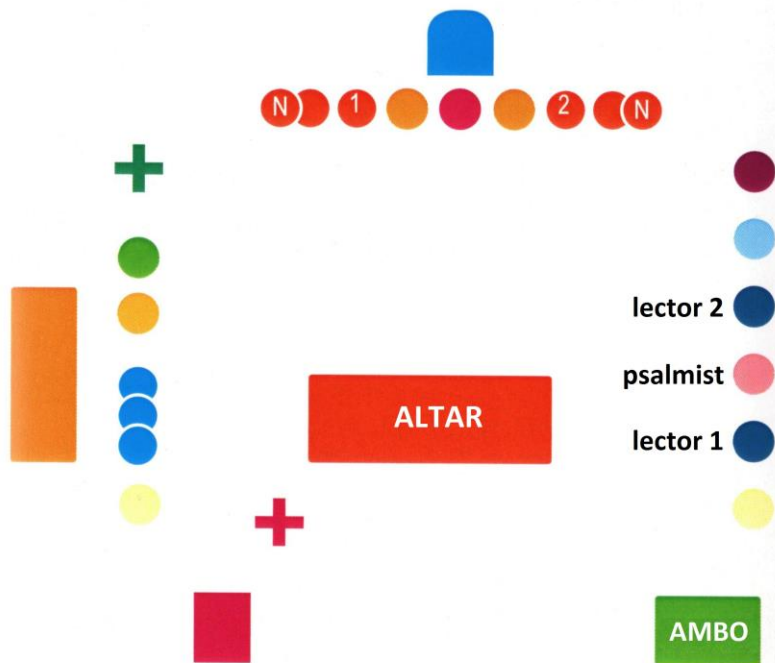
Arrangement of the sanctuary (cf. GIRM 288-310; CE 47-53).



Scheme of the entrance procession with the bishop

AMBO





Taking seats in the sanctuary
 (cf. GIRM 310; CE 50).