# THE UNIVERSAL PRAYER THE PRAYER OF THE FAITHFUL

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Intercessions, Introductory Prayers, and Priest Prayers @ 2010 ICEL

#### Sources:

Intercession text: Roman Missal, Appendix V
Tone for the intercessions: Roman Missal
Tone for the introductory prayers and orations: Roman Missal
Tone for the introductory prayers by Ben Yanke

Engraving and typesetting by Ben Yanke Proofreading and typesetting assistance by Richard Chonak

#### THE UNIVERSAL PRAYER

In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.

The series of intentions is usually to be:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;
- c) for those burdened by any kind of difficulty;
- d) for the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.

It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.

They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful.

The people, for their part, stand and give expression to their prayer either by an invocation said in common after each intention or by praying in silence.

After the recitation of the Symbol or creed, the priest, standing at the chair with his hands joined, by means of a brief address calls upon the faithful to participate in the universal prayer. then the cantor, the reader, or another person announces the intentions from the ambo or from some other suitable place while facing the people. the latter take their part by replying in supplication. at the very end, the priest, with hands extended, concludes the petitions with a prayer.

After the recitation of the Symbol or creed, the priest, standing at the chair with his hands joined, by means of a brief address calls upon the faithful to participate in the universal prayer. then the cantor, the reader, or another person announces the intentions from the ambo or from some other suitable place while facing the people. the latter take their part by replying in supplication. at the very end, the priest, with hands extended, concludes the petitions with a prayer.

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.

From The General Instruction of the Roman Missal, nos. 69–71, 138, 309

### CONCERNING THE USAGE OF THE SIMPLE OR SOLEMN TONES

In choosing the simple or solemn tone, it is desirable that the same tone for all parts of the Ordinary be used, in order to preserve the unity of the musical genre.

Roman Missal p. 1416

#### **PREFACE**

The purpose of this book is twofold. It can be used as a book on the ambo or pulpit to sing the intentions themselves, but also another copy can be used as a book for the celebrant, possibly held by a server, for the priest to chant the accompanying prayers before and after the intentions, and to follow along while the intentions are being sung. Included in this book are:

- 1) The different formularies found in Appendix V on p. 1461 of the Roman Missal, all set to the music (Tone C from the Missal).
- 2) The various tones for singing both the intercessions, and for the concluding oration by the celebrant prepared for singing, in both the simple and solemn tones, should you choose to use your own text for the universal prayer.
- 3) Both creeds acceptable for usage in Mass, so that it is not necessary to switch books, should the celebrant desire the text in front of him for the creed.
- 4) Simple instructions on applying your own text to the melody for the intercessions, so that you can easily sing other intentions as well.

To get in touch with me, visit my blog: www.blog.yankehome.com.

Thank you to everyone from the MusicaSacra Forum who gave tips and suggestions, and helped edit and proofread my engraving, particularly Richard Chonak.

Thanks to everyone at the CMAA for helping me to discover even at a young age the great treasury of sacred music our Church has to offer, and also my bishop, The Most Rev. Bishop Robert Morlino, who has shown me so well by example the great importance of reverence in the Mass, and the significance of the sung liturgy as the highest form of worship.

I hope this book assists you in bringing the sung sacred liturgy to realization in your parish community. God bless you.

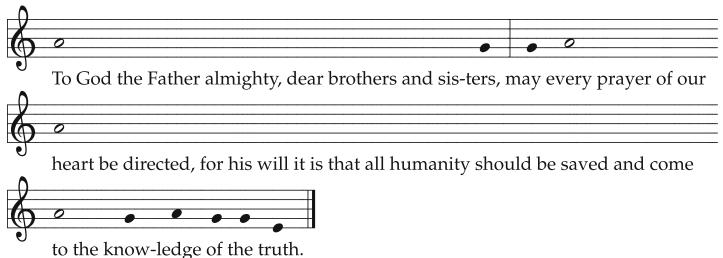
Ben Yanke AMDG - 2012

## THE FORMULAS FROM THE MISSAL

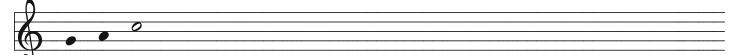
#### 1. General Formula I

Priest's Introduction

Note that when multiple options are given (for example, intentions 1a, 1b, 2a, 2b, 3a, 3b, 4a, 4b), only one should be selected for each number (only sing 1b, 2a, 3a and 4b).



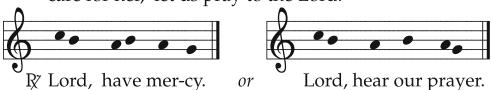
**Intentions** 



1. For the holy Church of God, that the Lord may graciously watch over her and

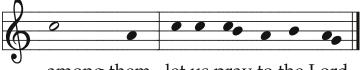


care for her, let us pray to the Lord.





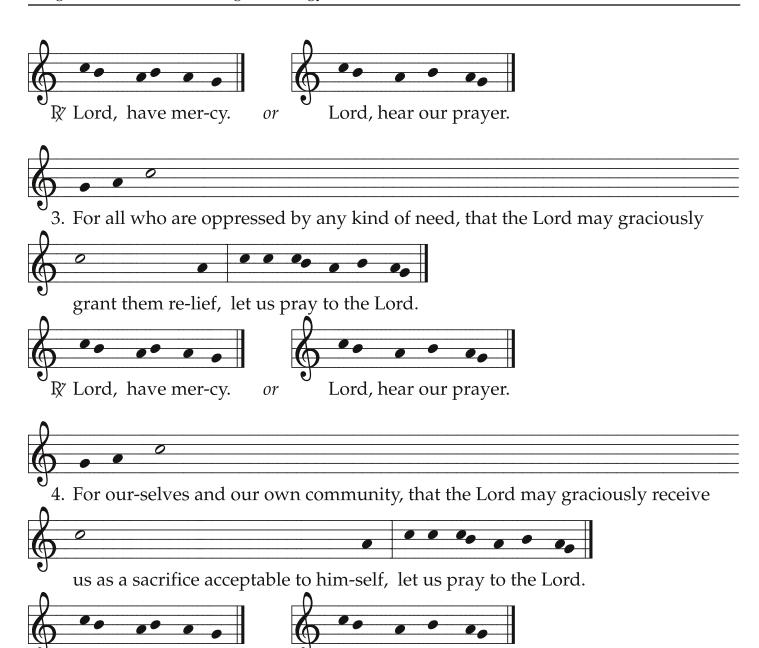
2. For the peoples of all the world, that the Lord may graciously preserve harmony



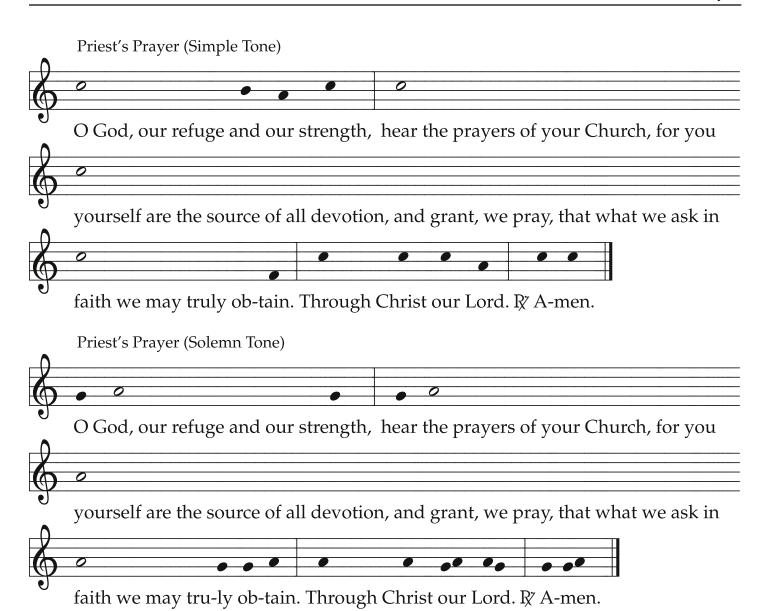
among them, let us pray to the Lord.

Ry Lord, have mer-cy.

or



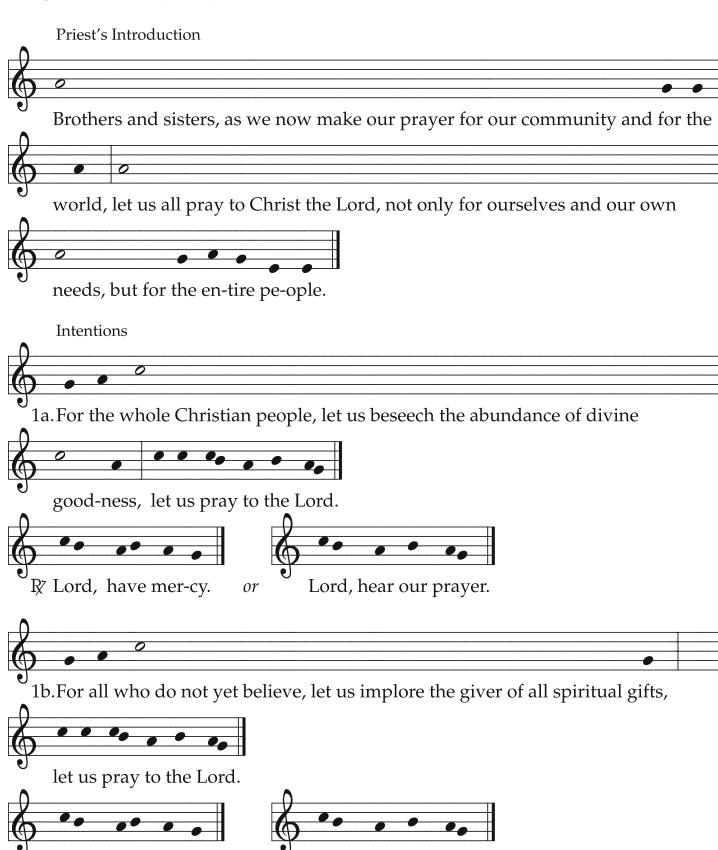
Lord, hear our prayer.



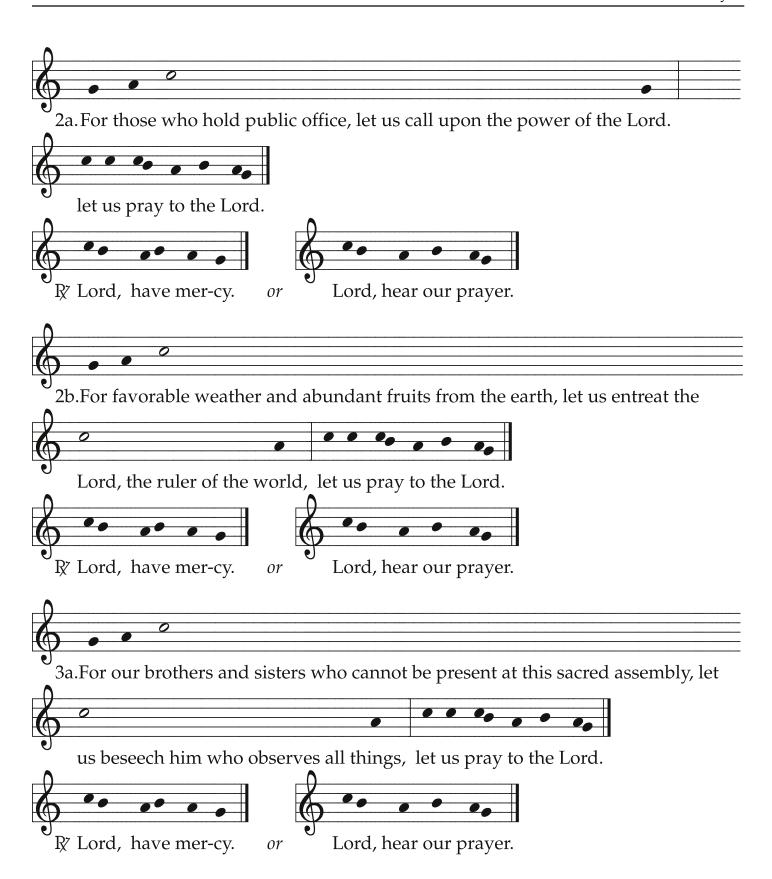
#### 2. General Formula II

RY Lord, have mer-cy.

or

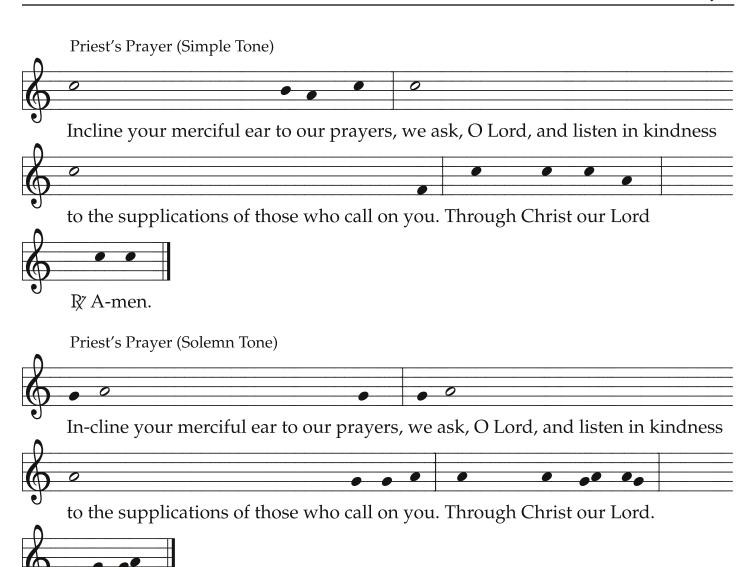


Lord, hear our prayer.

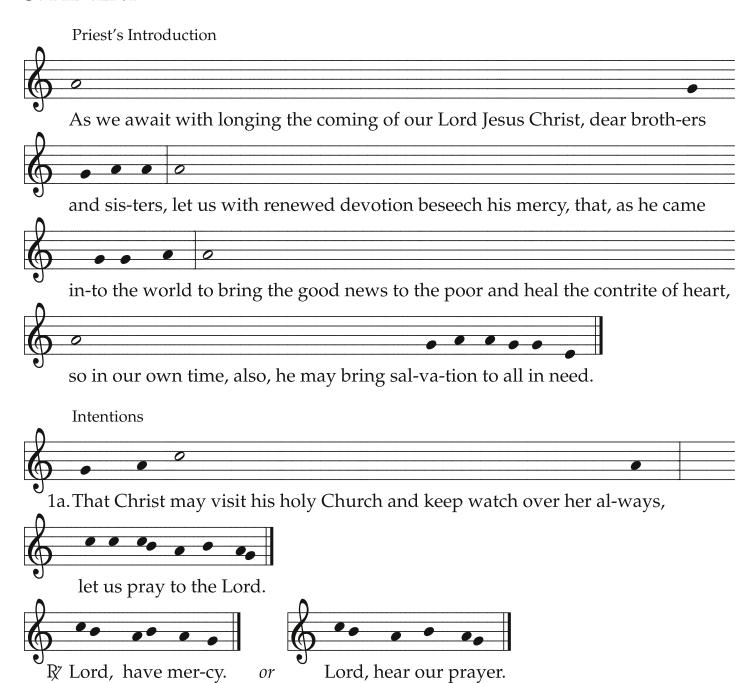


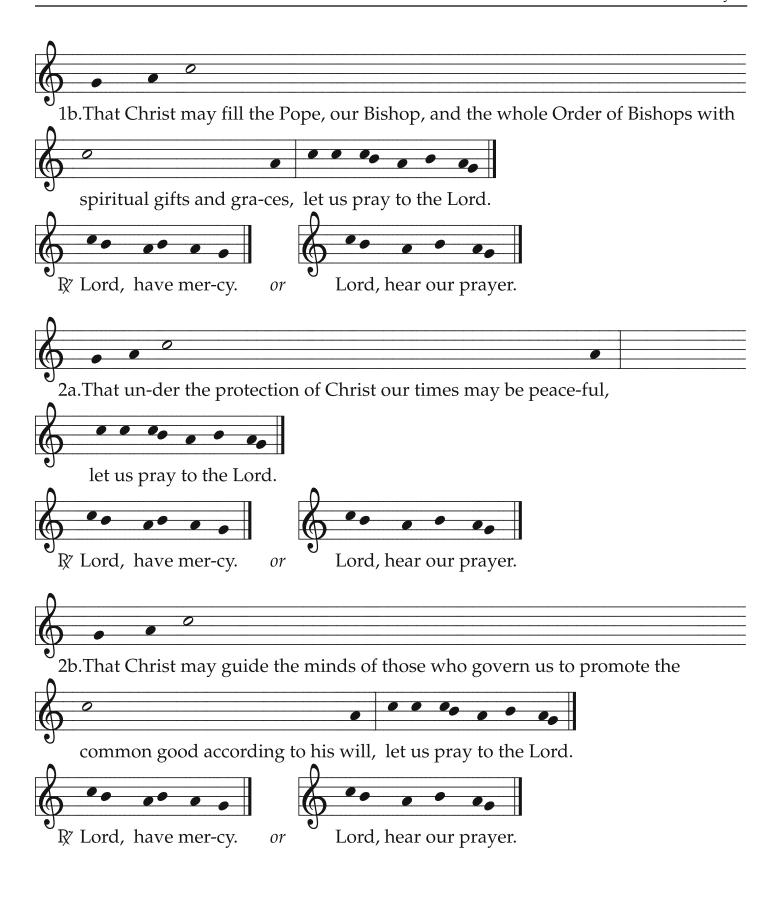


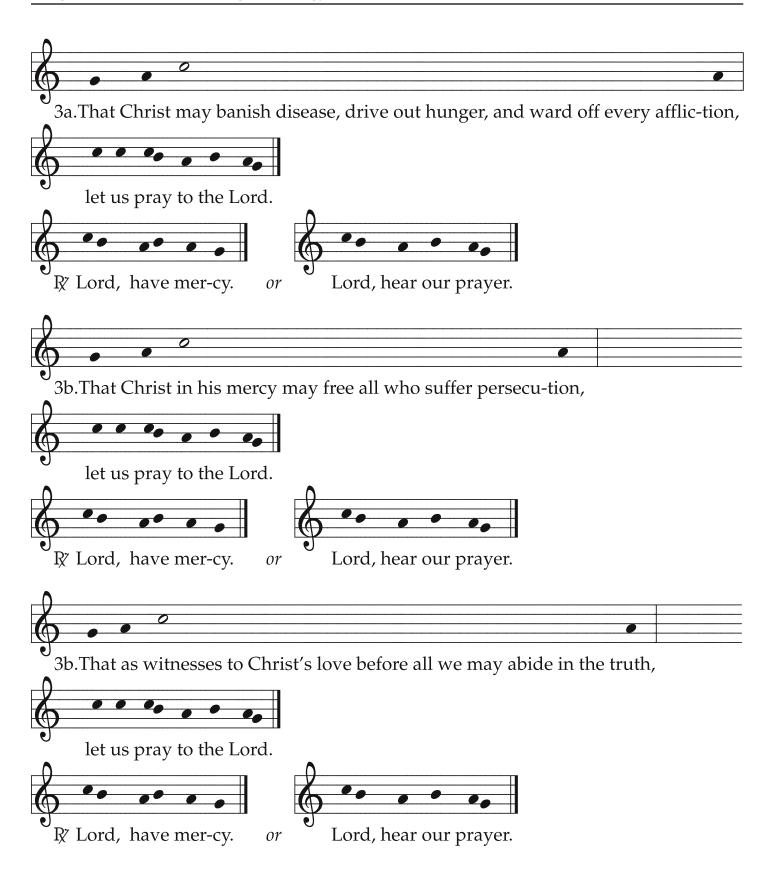
R' A-men.

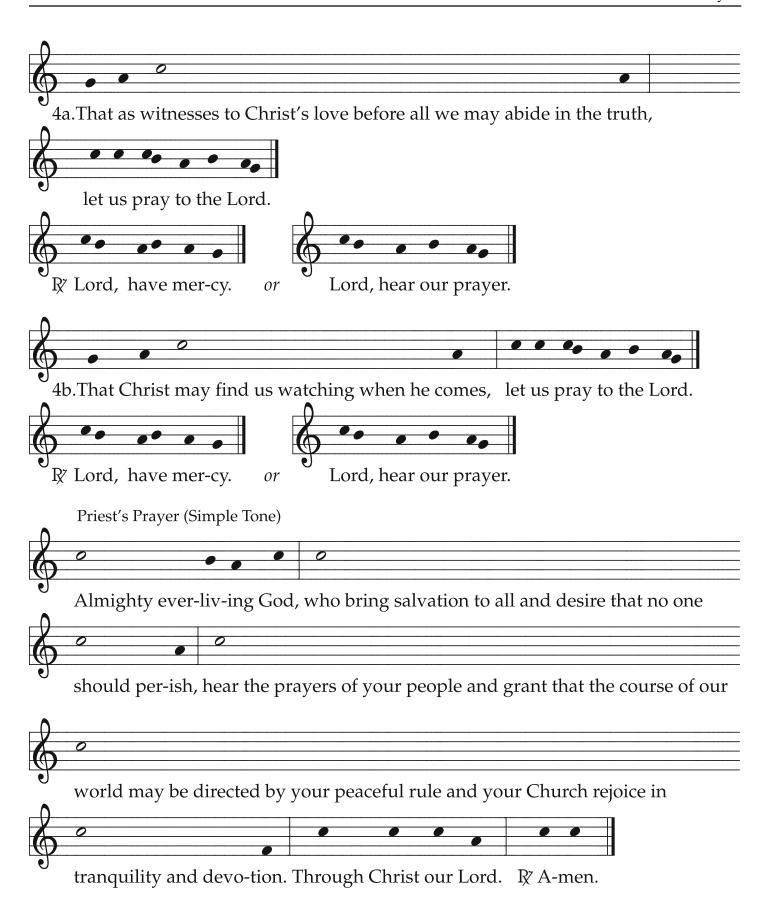


#### 3. ADVENT









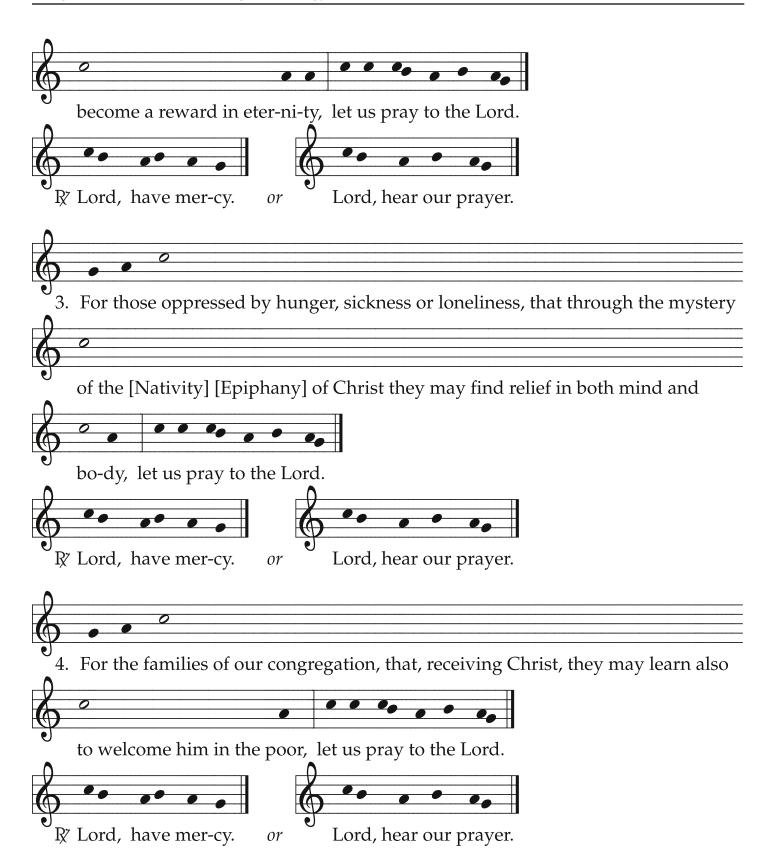
Al-mighty ever-living God, who bring salvation to all and desire that no one should per-ish, hear the prayers of your people and grant that the course of our world may be directed by your peaceful rule and your Church rejoice in

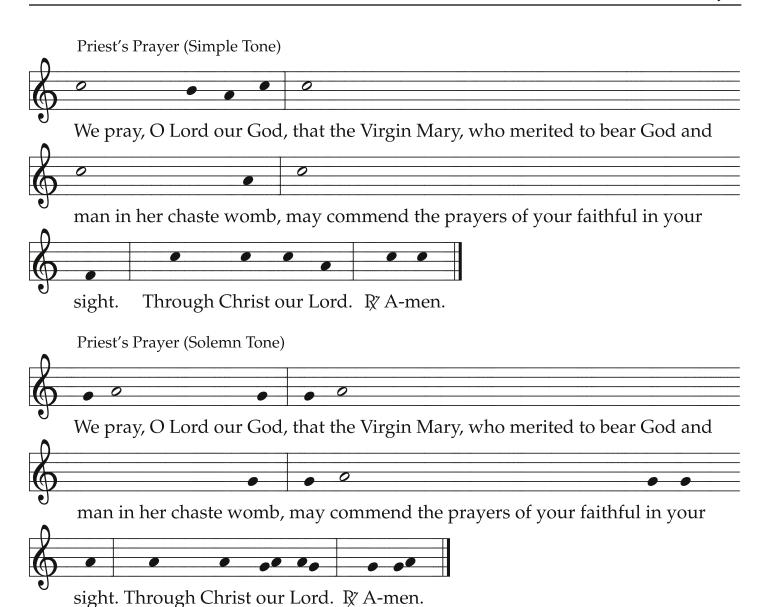
tranquility and de-vo-tion. Through Christ our Lord. R A-men.

#### 4. Christmas Time

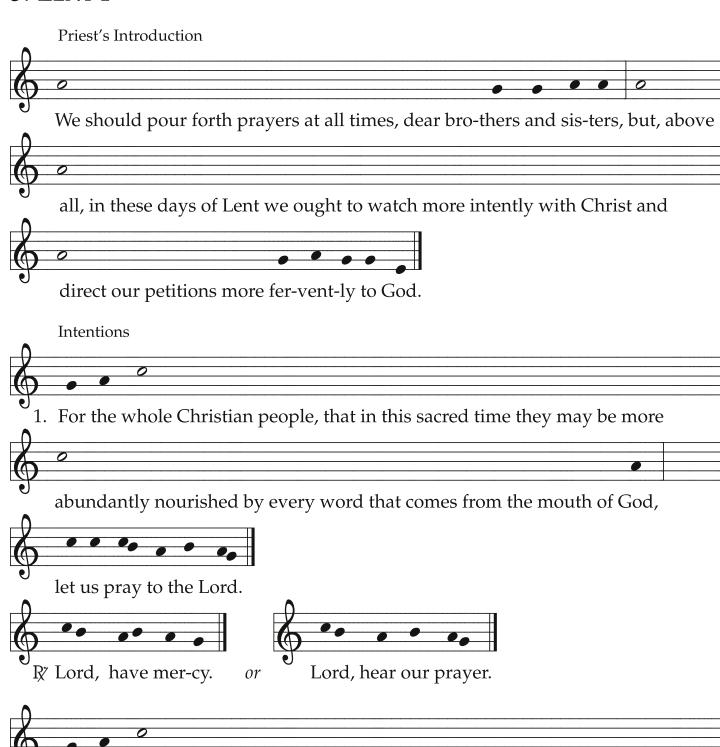
Priest's Introduction [On this day] [On this night] [In this time] when the goodness and kindness of God our Savior have ap-peared, let us, dear brothers and sisters, humbly pour forth to him our prayers, trusting not in our own good works, but in his mer-cy. **Intentions** 1. For the Church of God, that in integrity of faith she may await and may await and may welcome with joy him whom the immaculate Virgin conceived by a word and wondrously brought to birth, let us pray to the Lord. Lord, hear our prayer. R' Lord, have mer-cy. or

2. For the progress and peace of the whole world, that what is given in time may

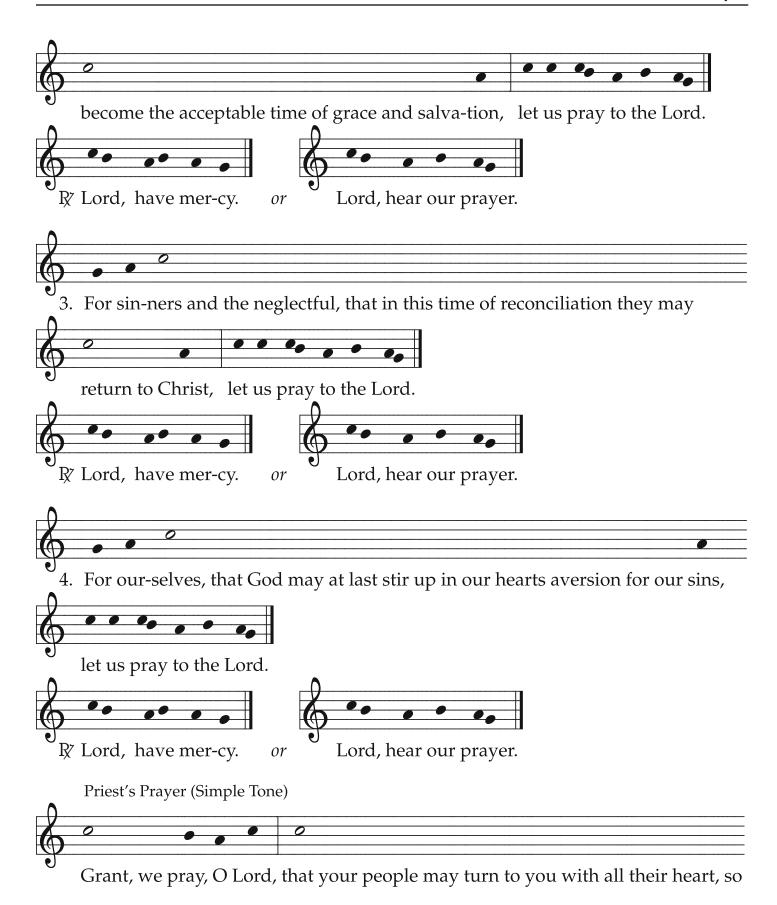


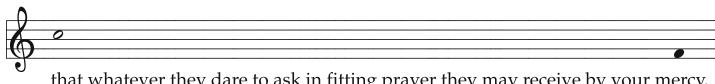


#### 5. Lent I



2. For the whole world, that in lasting tranquility and peace our days may truly



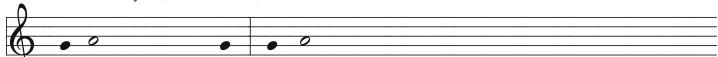


that whatever they dare to ask in fitting prayer they may receive by your mercy.

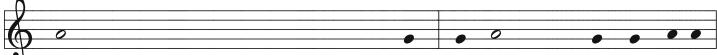


Through Christ our Lord. R A-men.

Priest's Prayer (Solemn Tone)



Grant, we pray, O Lord, that your people may turn to you with all their heart, so



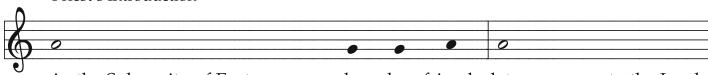
that whatever they dare to ask in fitting prayer they may receive by your mercy.



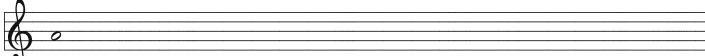
Through Christ our Lord. R A-men.

#### 6. LENT II

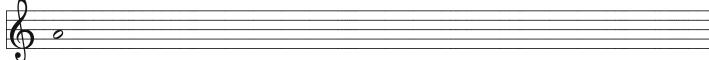
Priest's Introduction



As the Solemnity of Easter approa-ches, dear friends, let our prayer to the Lord



be all the more insistent, that all of us, and the whole multitude of the baptized,

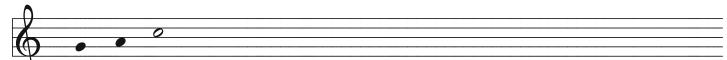


together with the entire world, may come to share more abundantly in this

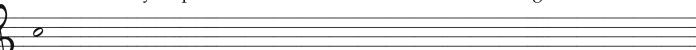


sa-cred mys-ter-y.





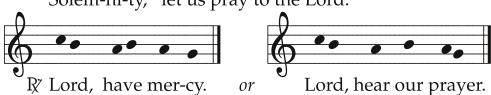
1. That God may be pleased to increase faith and understanding in the

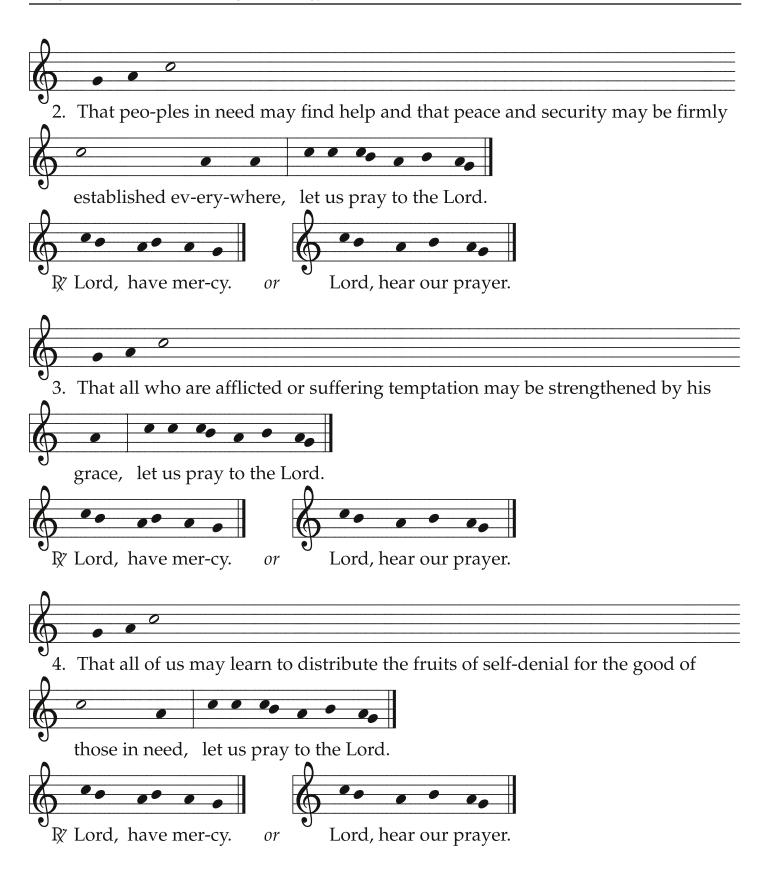


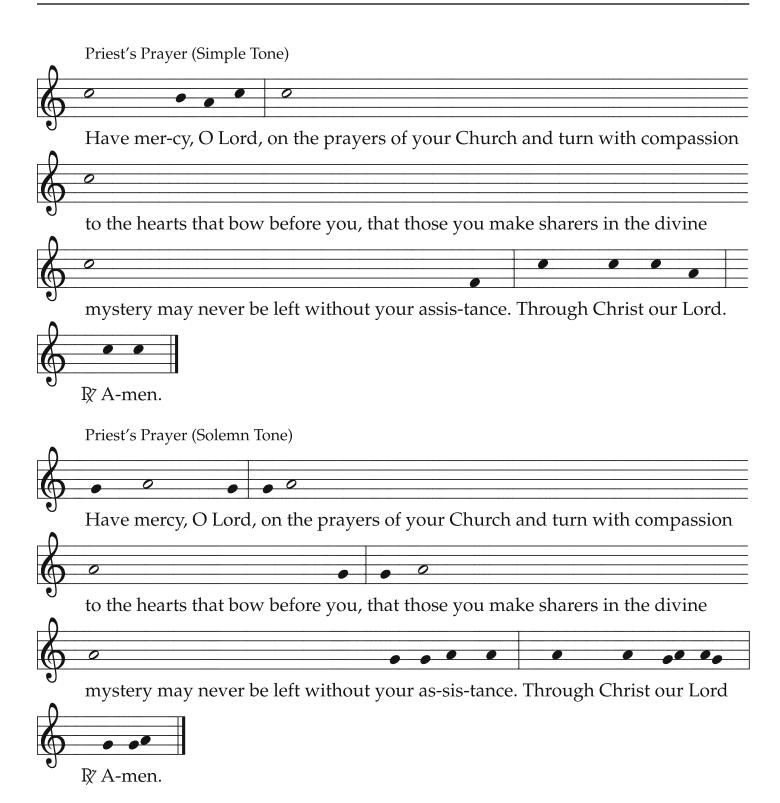
catechumens who are to be initiated by Holy Baptism in the coming Paschal



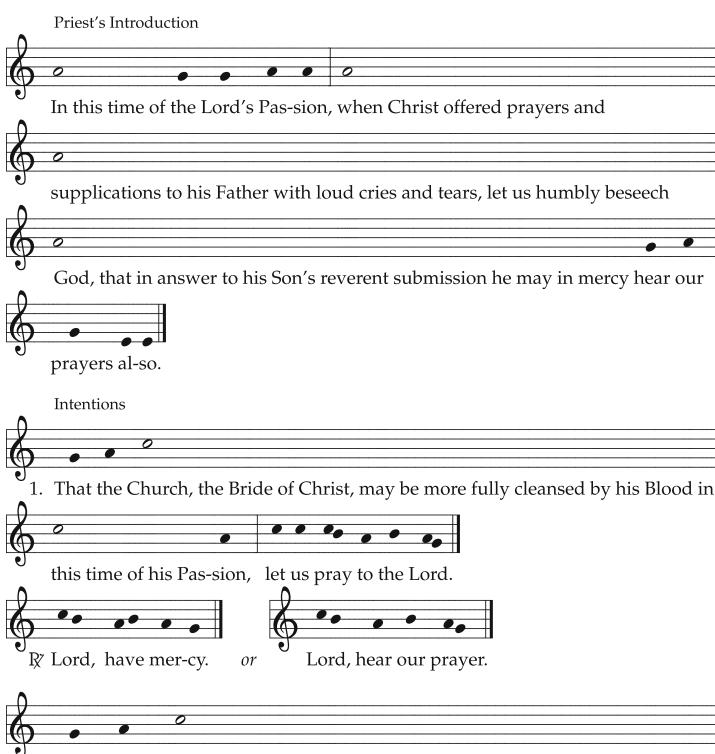
Solem-ni-ty, let us pray to the Lord.



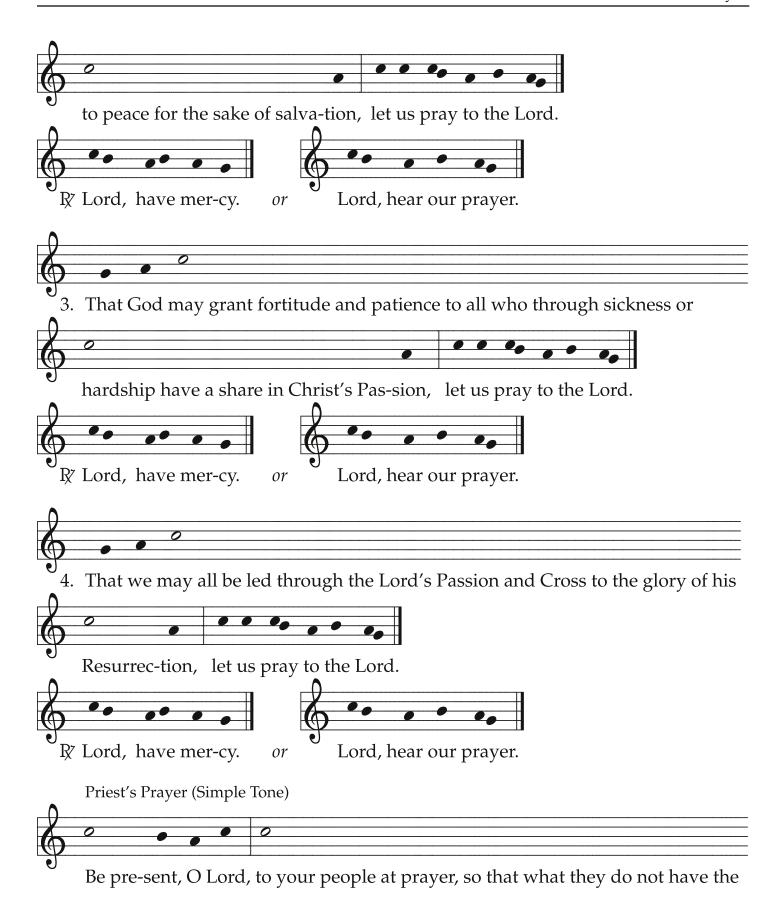


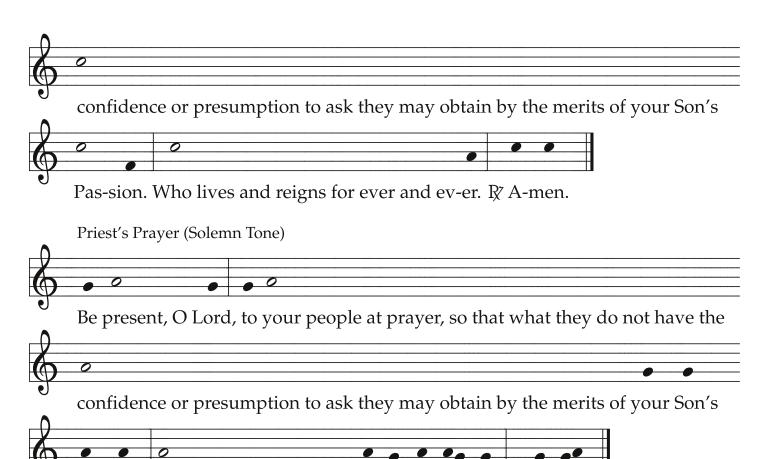


#### 7. Weekdays of Holy Week



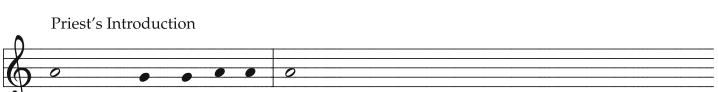
2. That through the Blood of Christ's Cross all things in the world may be brought



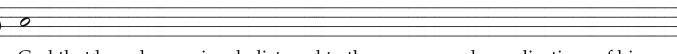


Pas-sion. Who lives and reigns for ev-er and ev - er. R A-men.

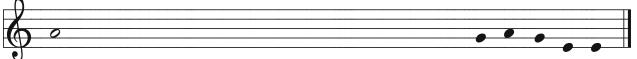
#### 8. Easter Season



Dear bro-thers and sis-ters, filled with paschal joy, let us pray more earnestly to

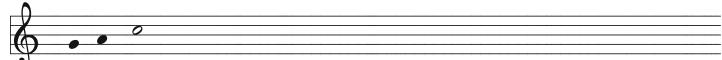


God that he, who graciously listened to the prayers and supplications of his



beloved Son, may now be pleased to look upon us in our low-li-ness.

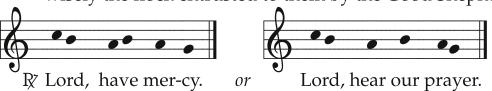


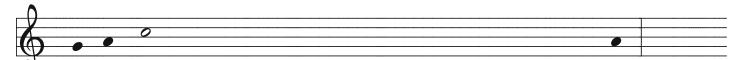


1. For the shepherds of our souls, that they may have the strength to govern



wisely the flock entrusted to them by the Good Shepherd, let us pray to the Lord

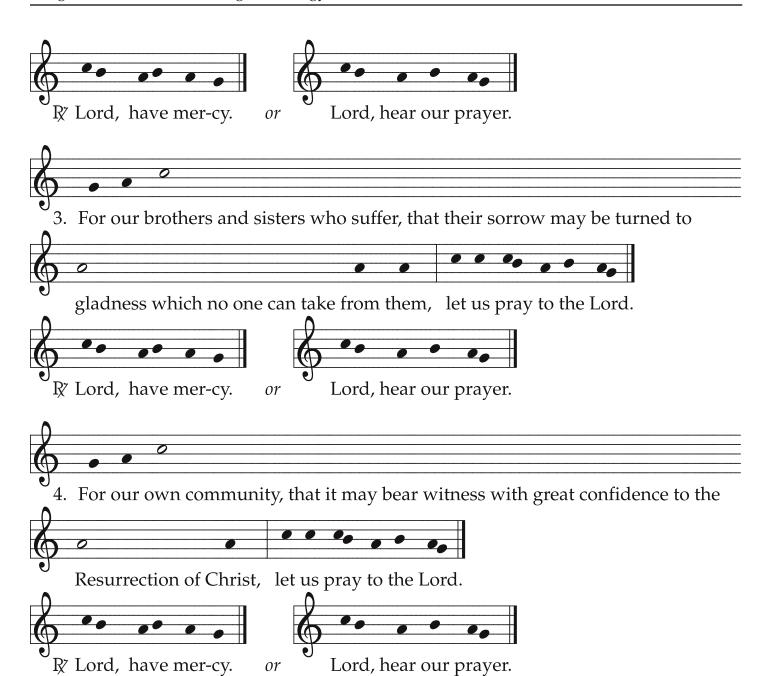


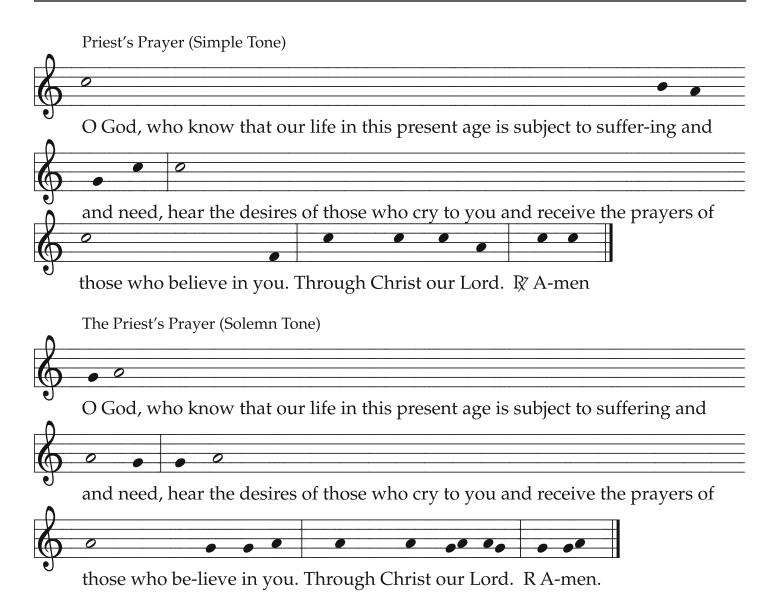


2. For the whole world, that it may truly know the peace given by Christ,



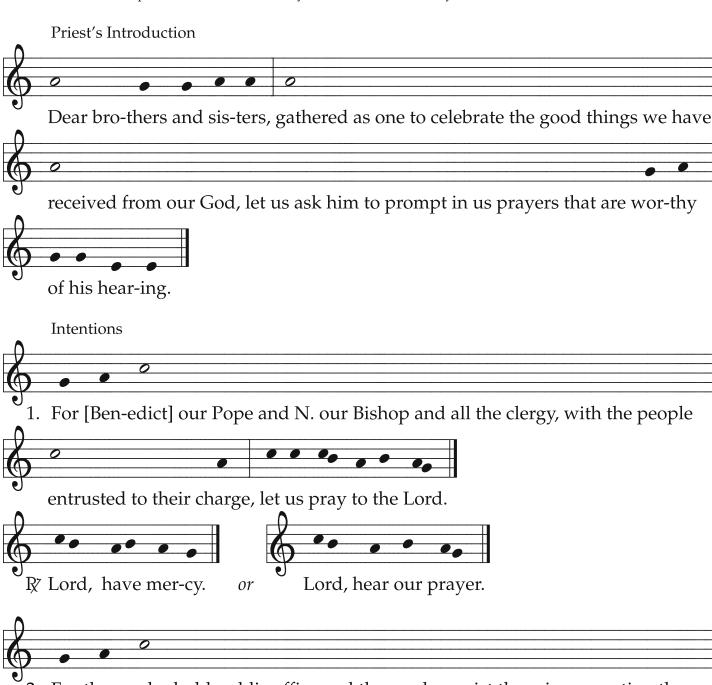
let us pray to the Lord.





### 9. Ordinary Time I

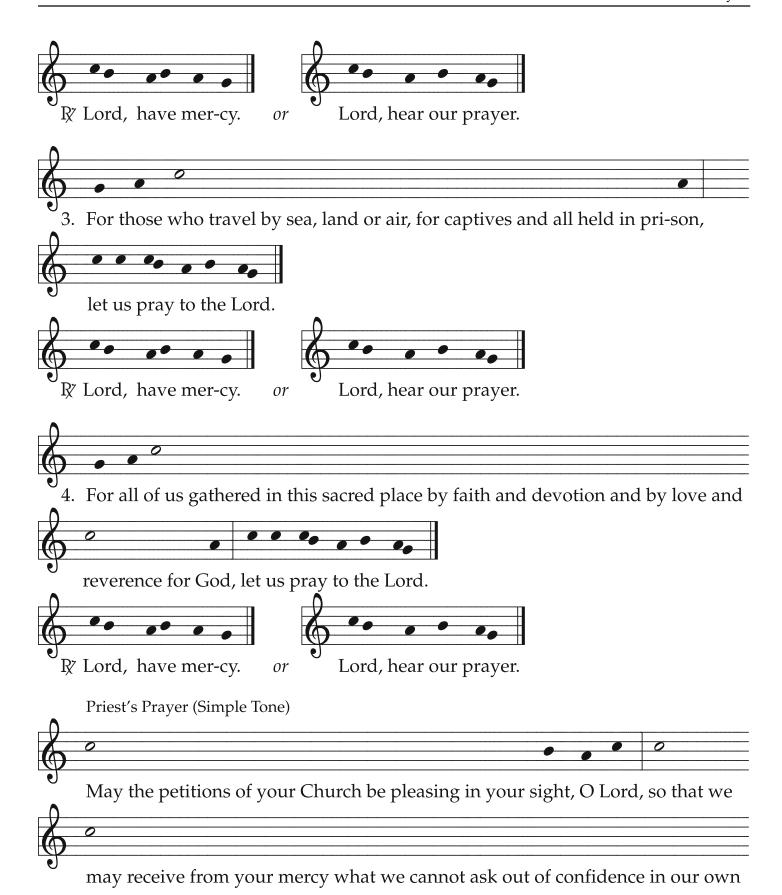
The General Formulas printed above, nos. 1-2, may also be used in Ordinary Time.



2. For those who hold public office and those who assist them in promoting the

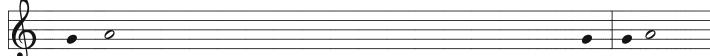


common good, let us pray to the Lord.





Priest's Prayer (Solemn Tone)



May the petitions of your Church be pleasing in your sight, O Lord, so that we



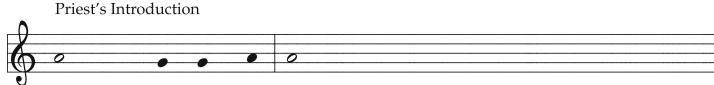
may receive from your mercy what we cannot ask out of confidence in our own



mer-its. Through Christ our Lord Ry A-men

## 10. Ordinary Time II

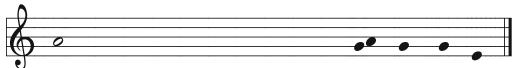




We have all ga-thered here, dear brothers and sisters, to celebrate the mysteries

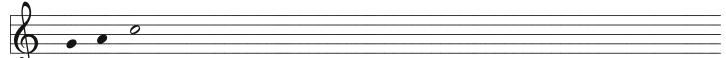


of our redemp-tion; let us therefore ask almighty God that the whole world may



be watered from these springs of all bles-sing and life.

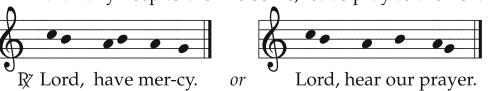


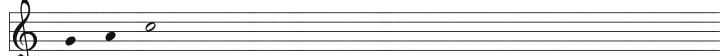


1. For all who have vowed themselves to God, that with his help they may



faithfully keep to their re-solve, let us pray to the Lord.

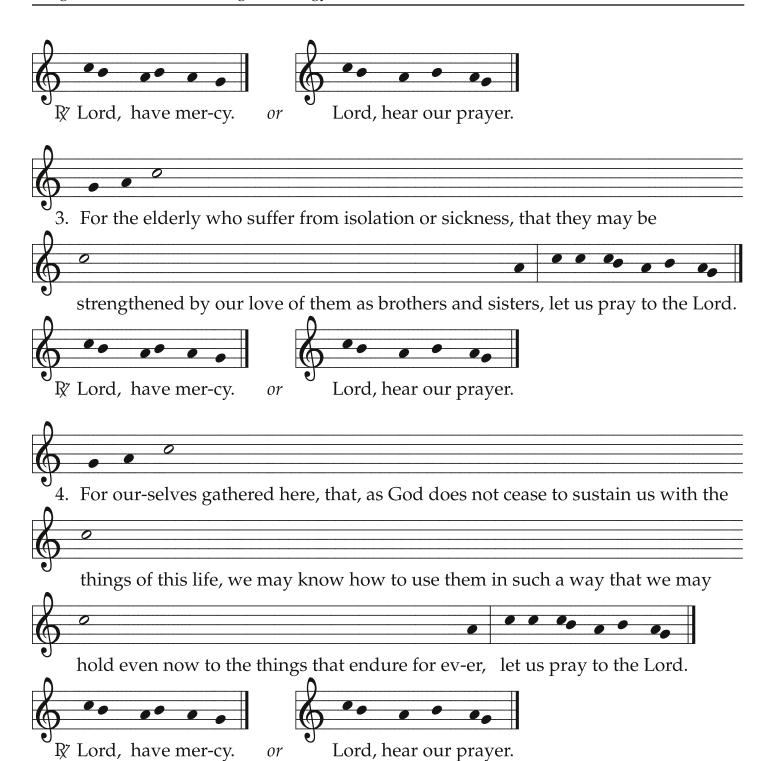


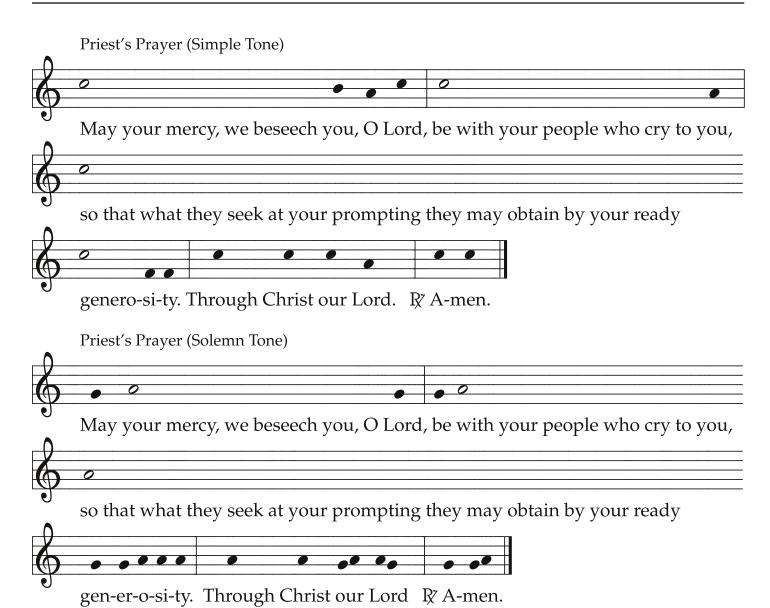


2. For peace among nations, that, delivered from all turmoil, the peoples may

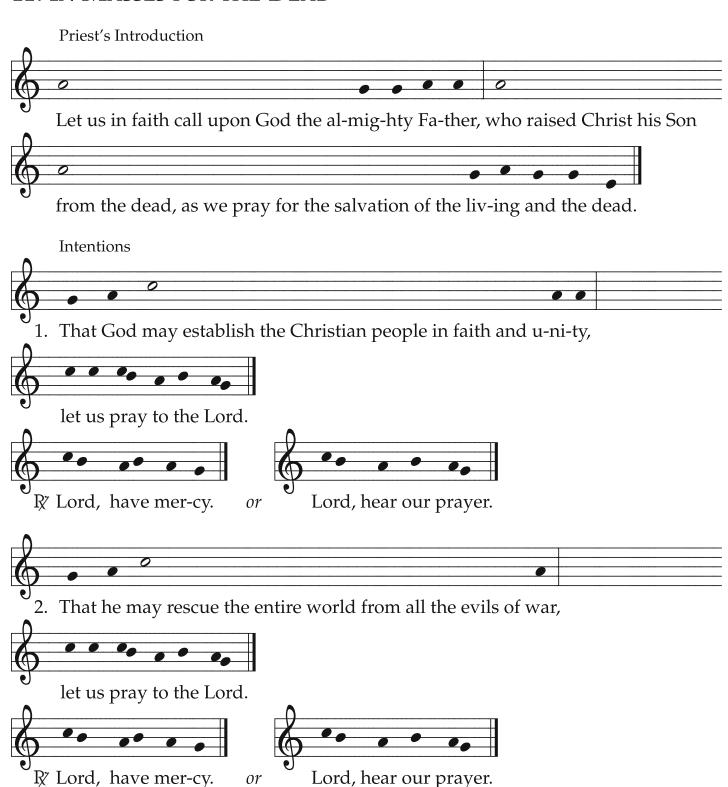


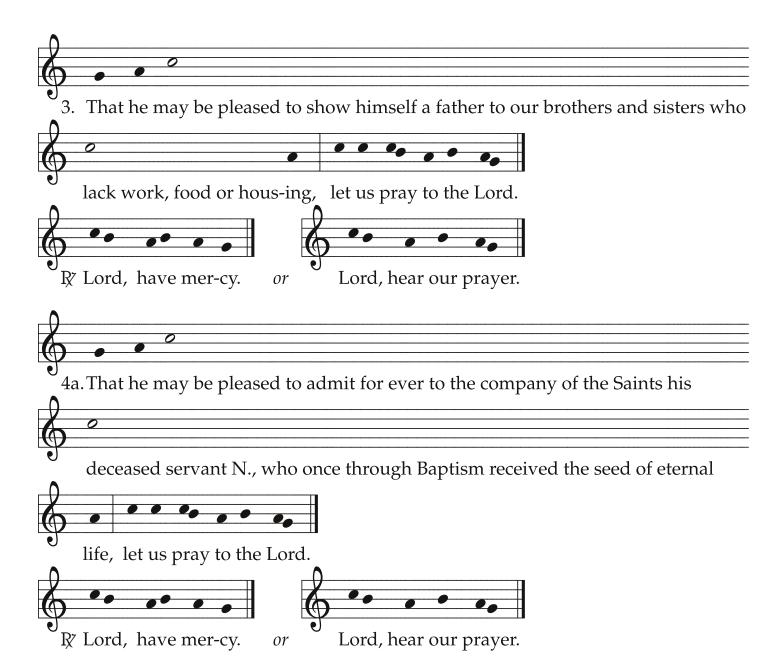
serve God in freedom of heart, let us pray to the Lord.



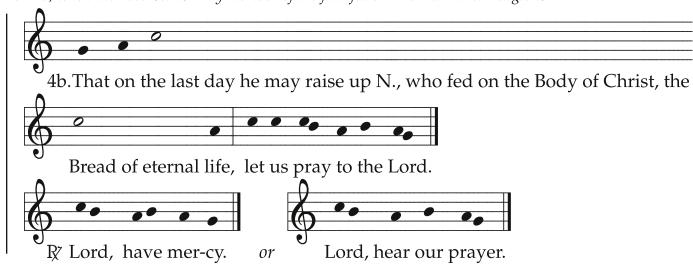


### 11. IN MASSES FOR THE DEAD

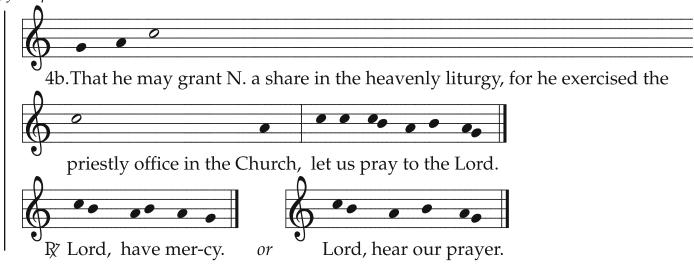


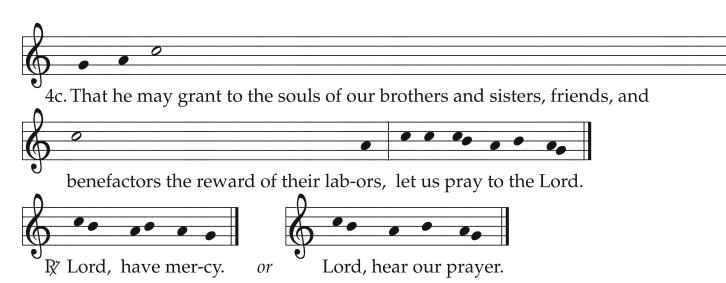


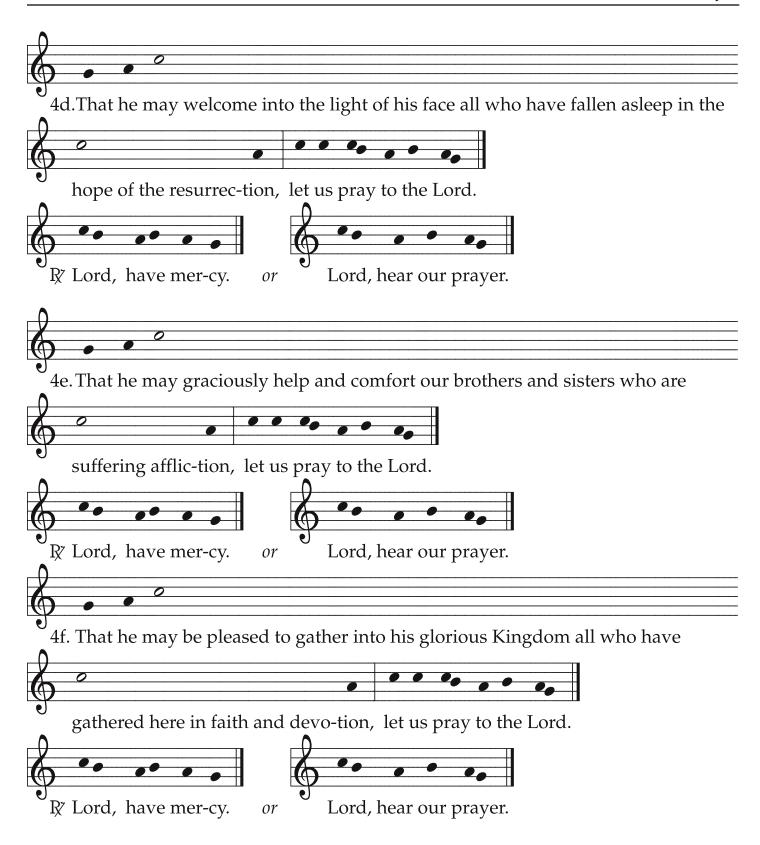
Option 4b, when the deceased is a lay member of the faithful or a non-ordained religious:

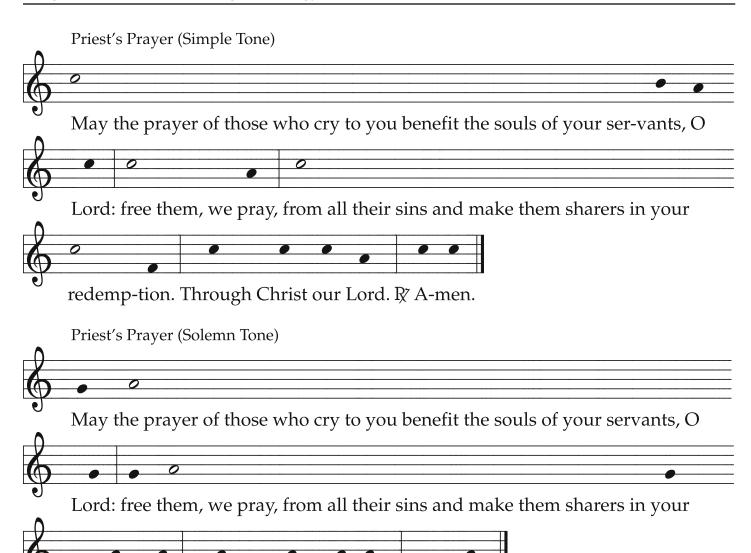


Or, for a priest:









re-demp-tion. Through Christ our Lord. R A-men.

# APPENDIX

### THE NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

### THE APOSTLES' CREED

I believe in God, the Father almighty, Creator of heaven and earth,

and in Jesus Christ, his only Son, our Lord,

who was conceived by the Holy Spirit, born of the Virgin Mary,

suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead;

he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

### APPLYING THE INTERCESSION TONE TO NEW TEXTS

The ability to sing other texts to the tone without music can be beneficial if you wish to use other intentions other than the ones in the missal (which have been provided in this book). Pointing new texts to be sung to the intercession tone is very simple. A sample text is given below for example:

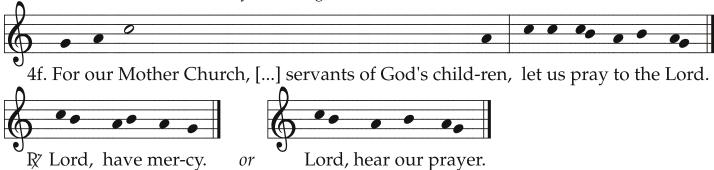
For our Mother Church, may she be as gentle with the faithful as a mother with her babies, and may her leaders be compassionate, and accepting servants of God's children, let us pray...

You first begin by singing the first two syllables to the first two notes, G and A, then the third and subsequent syllables on the C. You continue singing the text on C (called the reciting tone) until the final syllable, when you drop down to A. This is done the same way for every text.

However, a method is needed for those who find it difficult to sing them extemporaneously. There's a simple solution: *point the texts*. By pointing, I am referring to the method of marking the text to show where you start and end the reciting tone. In this way, you mark the first two syllables, and the last syllable. In most cases, underlining is the easiest way. In this way, you would point the example as follows:

<u>For our Mother Church</u>, may she be as gentle with the faithful as a mother with her babies, and may her leaders be compassionate, and accepting servants of God's child<u>ren</u>, let us pray...

The text above is a condensed way of writing this music:



In this way, you can make it easy to sing any text, even without notated music. With practice, this will become natural enough that you can sing any text to these simple melodies, even without pointing them. Below is the tone itself for pointing new intercessions.

