

Silence After Communion

“When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately.

If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.” (#88 GIRM)

Note the word “also” in the second paragraph. The Hymn of Praise does not take the place of the silence, but occurs after the silence.

Communion Rite

- **The Lord’s Prayer**
- **Rite of Peace**
- **Breaking of the Bread and Pouring of the Wine.** The **Lamb of God** is sung.
- As the **priest is receiving communion**, the **communion hymn** begins and continues while the assembly is receiving communion.
- The **extraordinary ministers of Holy Communion approach the altar** to receive communion, and are given the chalice or the ciborium from an ordained minister.
- The **lay faithful receive communion.**
- **Silence** for thanksgiving and praise is observed after all have received communion.
- A **hymn of Praise** may be sung. All stand.
- The **prayer after communion** is prayed by the presider. All respond “Amen.”

SILENCE

Diocese
of
Fort Wayne-South Bend

Office of Worship
2003

Silence an integral part of the Celebration of Mass

from the new
General Instruction of
the Roman Missal
(G.I.R.M.)

Diocese
of
Fort Wayne-South Bend

Office of Worship
2003

The place of SILENCE in the Celebration of Mass

“Sacred Silence also, as part of the celebration, is to be observed at designated times. Its purpose, however, depends on the time it occurs in each part of the celebration.

Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts.

Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.” (#45 GIRM)

*“Be still and know that I am God”
(Psalm 46:11)*

“After the earthquake there was fire but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave.” (1 Kings 19:12-13)

Act of Penitence: “Then the priest invites those present to take part in the Act of Penitence, which, **after a brief pause for silence**, the entire community carries out through a formula of general confession.” (#51 GIRM)

Opening Prayer: “Next the priest invites the people to pray. All, together with the priest, **observe a brief silence** so that they may be conscious of the fact that they are in God’s presence and may formulate their petitions mentally.” (#54 GIRM)

Liturgy of the Word and Silence

“The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must be clearly avoided.

During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared.” (#56 GIRM)

“It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second reading, and lastly at the conclusion of the homily.” (#56 GIRM)

Liturgy of the Word

- A lector waits until all are settled and silent, approaches the ambo and proclaims the **first reading**.
- **Silence:** a moment of silent reflection on the Word just proclaimed is observed.
- The cantor approached the ambo (for good reason, the psalm may be proclaimed in another suitable place) and leads the **responsorial psalm**. After the singing of the psalm, he/she leaves the ambo.
- A lector approaches the ambo for the **second reading**.
- **Silence:** After the reading there is a moment of reflective and prayerful silence.
- The **gospel acclamation** is sung.
- The **Gospel** is proclaimed.
- The **homily** is given by the priest or deacon.
- **Silence:** After the homily, all remain seated for a moment of silence.
- All stand for the **creed** (Sundays and solemnities).
- The **prayer of the faithful** is introduced by the presider and led by the deacon, lector or another member of the laity.