

# SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST

Celebration of the Liturgy of the Word  
with Holy Communion

*annotated study edition for personal use only*



*Image created by Rev. Antony Alexander Maria Doss, HGN  
for the Roman Catholic Diocese of Portland ©2019. All rights reserved.*

**Roman Catholic Diocese of Portland  
November 2020**

## NOTE

**A hard-bound copy of the official ritual text *Sunday Celebrations in the Absence of a Priest*, USCCB © 2012, Revised Edition, is to be used to lead an approved Sunday Celebration in the Absence of a Priest in a parish.**

This personal study edition is intended only for use in training and preparation of deacons and lay leaders of prayer appointed by the bishop of the Roman Catholic Diocese of Portland for this liturgical service in her parishes throughout Maine.

In this Study Edition:

- **the text on the left** is reprinted from the official ritual text *Sunday Celebrations in the Absence of a Priest: Celebration of the Liturgy of the Word with Holy Communion*, Copyright © 2012, United States Conference of Catholic Bishops (USCCB), Washington, DC. Used with permission.
  - text in red italics indicates unspoken directions for how to pray this liturgy;
  - text in parenthesis with a number - example (*n. 186*) – references the paragraph number of the USCCB ritual text;
  - a red cross † indicates that the leader of prayer should make the sign of the cross while speaking the following words;
  - text in brackets – example [daily] – indicates a local adaptation in USCCB ritual text, when allowed/permitted; and
  - titles such as “Leader” and “All” are added for clarity of speaking parts.
- **the text in the right-hand column** contains notes or additional directions that clarify the normal practice in the Diocese of Portland.
  - text in blue indicates unspoken local directions for how to pray this liturgy;
  - text in bold black indicates optional or alternate wording for the corresponding text in the liturgy – example: optional wording for introducing the Liturgy of the Word **Brothers and sisters: Let us listen with quiet hearts to the Word of God** (page 9); and
  - LD are the initials of the diocesan Director of Lifelong Faith Formation, who entered the comments on behalf of the committee of priests, deacons, and lay people who developed the training and appointment process under the direction of Bishop Deeley and in consultation with the diocesan presbyterial council and diocesan pastoral council.

Roman Catholic Diocese of Portland (Maine)  
first issued July 2020 and revised November 2020

**Sunday Celebrations in the Absence of a Priest**  
***Celebration of the Liturgy of the Word***  
***with Holy Communion*** (USCCB, 2012)

**RITE & STUDY GUIDE TABLE OF CONTENTS**

**INTRODUCTORY RITES**

➤ Introduction.....	1
➤ Sign of the Cross [& Greeting].....	2
➤ Opening Prayer .....	2

**LITURGY OF THE WORD**

➤ First Reading.....	9
➤ Responsorial Psalm	
➤ Second Reading	
➤ Gospel Acclamation	
➤ Gospel	
➤ Homily/Reflection	
➤ Period of Silence	
➤ Dismissal of Catechumens (optional).....	10
➤ Profession of Faith .....	10
➤ Prayer of the Faithful.....	13

**COMMUNION RITE**

➤ Lord's Prayer .....	15
➤ Invitation to Communion.....	15
➤ Communion.....	16
➤ Act of Thanksgiving .....	16

**CONCLUDING RITES**

➤ Brief Announcements & Collection .....	17
➤ Invitation to Pray for Vocations .....	17
➤ Blessing.....	18
➤ Sign of Peace .....	18

<b>ROLES &amp; RESPONSIBILITIES .....</b>	<b>19</b>
-------------------------------------------	-----------

My Prayer as a Leader of Sunday Celebrations in the Absence of a Priest



Loving Father, you sent your Son  
so that all might come to know the truth and be saved.  
With the outpouring of the Holy Spirit,  
you continue his work through the Church.  
Your Son reminded his disciples that the harvest  
was indeed plentiful but the laborers few.  
Like his earliest disciples, I humbly accept the responsibility  
to lead your community in prayer.  
Through your grace, may my service  
help strengthen the bonds among the faithful and  
foster a love of the Eucharistic sacrifice in its fullness.  
I ask this through Christ our Lord. Amen

*adapted from a Diocese of Portland Prayer for Vocations by Bishop Joseph Gerry, OSB*

## INTRODUCTORY RITES

*The celebration begins without a procession. [The liturgical ministers take their place in the church, during which time there may be instrumental music (adapted from n. 186).*

*All remain seated.*

### Introduction

*The Deacon or lay leader of prayer, standing at a central place, but somewhere other than behind the altar or at the chair designated for the Priest, faces the gathered assembly and begins the celebration with the following introduction (adapted from n. 186):*

**Leader:** We gather here to celebrate the Lord's Day.  
Sunday has been called the Lord's Day  
because it was on this day  
that Jesus conquered sin and death  
and rose to new life.  
Unfortunately, we are not able to celebrate  
the Mass today because we do not have a Priest.  
Let us be united in the spirit of Christ  
with the Church around the world  
and celebrate our redemption in Christ's suffering,  
Death and Resurrection.

*If Holy Communion is to be distributed:*

**[The hosts that we use today were consecrated at a Mass celebrated earlier. Today, we will listen to the Word of God and share in Holy Communion, the Bread of Life, which is food for our journey of faith, so that we might become more and more the Body of Christ in and for our world.]**

*\*If Holy Communion is not distributed, see the recommended language in the right-hand column.*

**Commented [LD1]:** Prior to the start of the Sunday Celebration: The leader of prayer verifies there are enough consecrated hosts to distribute communion. If yes, he or she places the corporal on the credence table before the liturgy begins. If the numbers in the assembly are large, he or she (with the possible assistance of Extraordinary Eucharistic Ministers) prepares the appropriate number of vessels for distribution, preferably at the tabernacle, which are then returned to their place inside the tabernacle. A purificator is also placed on the credence table if anticipate having to purify any empty vessels after Communion.

The reader places the lectionary on the ambo then takes a seat in the assembly.

When the Blessed Sacrament is reserved in the sanctuary, all ministers genuflect toward the tabernacle whenever they enter or level the sanctuary or cross in front of the tabernacle before, during, and after the SC. If the Blessed Sacrament is reserved elsewhere, ministers reverence the altar with a bow whenever they enter or level the sanctuary or cross in front of the altar before, during, and after the SC.

**Commented [LD2]:** Other than the sanctuary lamp (which indicates the Real Presence in the tabernacle), the candles are not to be lighted. If the parish has a custom of having lighted candles near the ambo during Mass, these may be lighted before the start of the SC.

**Commented [LD3]:** The Deacon vests with an alb and stole; in keeping with the "praiseworthy" tradition, he may wear the dalmatic. He then sits in his usual chair (near the empty priest-president's chair).

The Lay Leader wears Sunday clothing that reflects the dignity and reverence of the occasion. He or she sits in the first pew of the assembly (their family may be seated in same pew).

Lector(s) and extraordinary ministers of communion sit in assembly as well.

Three to four minutes before the service is set to begin the deacon/lay leader comes from the sacristy to take appropriate seat. Allow 2 minutes of silence before offering the Introduction.

**\*Today, we will listen to and reflect on the Word of God. However, we will not be able to distribute Holy Communion because there are not sufficient consecrated hosts in the tabernacle. Please note that your presence and participation in this service makes it possible to keep holy the Lord's Day along with the Church in liturgy.**

## Sign of the Cross & Greeting

*All stand. The Deacon or lay leader of prayer, making the sign of the Cross, sings or says (adapted from nn. 187-188):*

**Leader:** †In the name of the Father, and of the Son,  
and of the Holy Spirit.

**All:** Amen.

**Leader:** Grace and peace to you from God our Father  
and from the Lord Jesus Christ.

Blessed be God for ever.

**All:** Blessed be God for ever.

## Opening Prayer

*The Opening Prayer follows. The Deacon or lay leader of prayer invites the liturgical assembly to pray, saying (adapted from n. 189, A-C):*

**Leader:** Let us pray.

*All present pray in silence for a short time. Then the Deacon or lay leader, with hands extended, says the prayer that follows, according to the proper time [liturgical season] of the year. At the end of the prayer, the liturgical assembly responds:*

**All:** Amen.

## Advent

**Leader:** Blessed are you, Father, Holy and Divine Creator.  
All creation comes from your hand;  
The entire universe bears the imprint of your goodness.  
You call us not only to inhabit the earth,  
but also to build it and thus become your co-workers.  
You give us a Sabbath day of rest  
when men and women everywhere raise their song to you  
and become the voice of all creation.  
What you accomplished in creation and wrought  
for your people in the Exodus  
has found its fullest expression in Christ's Death and Resurrection.  
And so we remember on this first day of the week  
the salvation which you have given us in Baptism  
and which has made us a new creation in Christ.

In these Advent days when we prepare for the coming  
of the Lord in glory  
and the celebration of his birth into the human family,  
we pray, O God, that you would remove from our hearts  
whatever might hinder us from receiving Christ with joy.

We praise you, Almighty God and Father,  
for there is no greater power that saves  
and no great love and mercy,  
than that which comes from you  
through your Son, Jesus Christ,  
in communion with the holy Spirit,  
both now and forever.

**All:** Amen.

## Christmas

**Leader:** Blessed are you, Father, Holy and Divine Creator.  
All creation comes from your hand;  
The entire universe bears the imprint of your goodness.  
You call us not only to inhabit the earth,  
but also to build it and thus become your co-workers.  
You give us a Sabbath day of rest  
when men and women everywhere raise their song to you  
and become the voice of all creation.  
What you accomplished in creation and wrought  
for your people in the Exodus  
has found its fullest expression in Christ's Death and Resurrection.  
And so we remember on this first day of the week  
the salvation which you have given us in Baptism  
and which has made us a new creation in Christ.

We give you glory, O God in the highest,  
for the new light that has dawned upon the world.  
In Jesus, Emmanuel,  
we see your love revealed before our eyes  
and stand in awe before the mysterious marriage  
between heaven and earth.

We praise you, Almighty God and Father,  
for there is no greater power that saves  
and no great love and mercy,  
than that which comes from you  
through your Son, Jesus Christ,  
in communion with the holy Spirit,  
both now and forever.

**All:** Amen.



## Lent

**Leader:** Blessed are you, Father, Holy and Divine Creator.  
All creation comes from your hand;  
The entire universe bears the imprint of your goodness.  
You call us not only to inhabit the earth,  
but also to build it and thus become your co-workers.  
You give us a Sabbath day of rest  
when men and women everywhere raise their song to you  
and become the voice of all creation.  
What you accomplished in creation and wrought  
for your people in the Exodus  
has found its fullest expression in Christ's Death and Resurrection.  
And so we remember on this first day of the week  
the salvation which you have given us in Baptism  
and which has made us a new creation in Christ.

Acknowledging our sins, we pray, O God,  
for the gift of true repentance and genuine conversion.  
Renew the grace of our Baptism within us  
and inspire us to express our love for you  
in our service of others.

We praise you, Almighty God and Father,  
for there is no greater power that saves  
and no great love and mercy,  
than that which comes from you  
through your Son, Jesus Christ,  
in communion with the holy Spirit,  
both now and forever.

**All:** Amen.

## Easter

**Leader:** Blessed are you, Father, Holy and Divine Creator.  
All creation comes from your hand;  
The entire universe bears the imprint of your goodness.  
You call us not only to inhabit the earth,  
but also to build it and thus become your co-workers.  
You give us a Sabbath day of rest  
when men and women everywhere raise their song to you  
and become the voice of all creation.  
What you accomplished in creation and wrought  
for your people in the Exodus  
has found its fullest expression in Christ's Death and Resurrection.  
And so we remember on this first day of the week  
the salvation which you have given us in Baptism  
and which has made us a new creation in Christ.

The good news of Easter fills our hearts with joy  
as we remember Christ's victory over sin and death.  
In him, who offered his life on the Cross,  
a broken world has been renewed  
and the promise of eternal life made sure.

We praise you, Almighty God and Father,  
for there is no greater power that saves  
and no great love and mercy,  
than that which comes from you  
through your Son, Jesus Christ,  
in communion with the holy Spirit,  
both now and forever.

**All:** Amen.

## Ordinary Time, Feasts & Solemnities – Option I

**Leader:** Praise to you, O God, our Father,  
for you give us this first day of the week  
to restore our hope,  
to refresh our spirits,  
and inspire us for works of mercy, charity and apostolic service.

On this day that belongs to you,  
we recall in faith that day  
when Christ rose from the dead;  
and with great fervor we look forward  
to the future of Christ's return.

May our gathering this Sabbath day  
lead us to a deeper solidarity of faith and  
a profound sense of gratitude for the grace of our Baptism.

May our prayer lead us to a love for the poor,  
a greater respect for the dignity of human life,  
and the liberation of the oppressed.

As we remember the Resurrection of your Christ,  
may we receive the life-giving breath of the Holy Spirit,  
so that we might be effective witnesses of the Gospel.

To you belong all glory and honor and power  
both now and forever.

**All:** Amen.

## Ordinary Time, Feasts & Solemnities – Option II

**Leader:** God of all creation,  
we gather on this first day of the week  
made holy by the Resurrection of Christ, your Son.

In the waters of Baptism we were buried with him  
so that we might also rise with him  
and so share his victory over sin and death.

You have transformed our lives into the living stones  
that form your Church with Christ as the foundation stone.

Strengthen this community's bond of communion and peace  
and deepen our solidarity  
with your Church throughout the world.

Rekindle within us this Sabbath day the vision of your kingdom  
so that our daily concerns and labor  
may find their proper perspective.

Fill our homes with the spirit of the Gospel  
and give us the grace to see the true face of the people  
with whom we live.

In a world torn by sin and division  
Make us instruments of reconciliation and mercy.

We raise our voices in praise and thanksgiving to you, O God.  
May we who celebrate Christ's Resurrection this day  
share in his eternal glory where he lives and reigns with you  
in the unity of the Holy Spirit,  
one God, for ever and ever.

**All:** Amen.

## LITURGY OF THE WORD

*All are seated. The readings and the Psalm are those assigned in the Lctionary for Mass for that particular Sunday. Before the readings are proclaimed, a brief introduction may be given in order to stimulate the attention of the listeners, to put the readings into context, or to point out connections between the readings [this introduction is not intended to be an additional 'homily' or 'reflection'] (adapted from n. 190).*

### First Reading

*A reader, other than the leader of prayer, proclaims the First Reading (adapted from n. 191).*

### Responsorial Psalm

*After the First Reading, the Psalm assigned in the Lctionary for Mass is sung. If necessary, one of the common seasonal Psalms found in the Lctionary (no. 174) may be chosen. If not sung, the reader proclaims the verses of the Psalm and, as a rule, the people say the response. When only the refrain is used by the people during the Responsorial Psalm, it is preferable that the refrain be sung (n. 192).*

### Second Reading

*A reader, other than the leader of prayer, proclaims the Second Reading (adapted from n. 193).*

### Gospel Acclamation

*All stand. The Gospel Acclamation given in the Lctionary is sung before the Gospel is proclaimed (adapted from n. 194).*

### Gospel

*A deacon proclaims the Gospel in the usual manner. However, a layperson omits the greeting, The Lord be with you, and proceeds to "A reading from the holy Gospel according to N. (adapted from n. 195).*

### Homily or Reflection on the Readings

*A leader of prayer who is a Deacon gives a Homily (n. 196).*

*If a layperson has not been delegated to preach, the pastor prepares a text to be read by him or her at this time [N.B. This will be the practice in the Diocese of Portland] (adapted from n. 196).*

### Period of Silence

*After the preaching or instruction (reflection), a period of sacred silence for reflection on the Word of God takes place (adapted from n. 197).*

**Commented [LD4]:** Sample of an appropriate introduction:

**Brothers and sisters:** Let us listen with quiet hearts to the Word of God.

OR

**Sisters and brothers:** Let us open our hearts, quiet our minds, and be attentive to the Lord present in his Word.

**Commented [LD5]:** If a deacon is the leader of prayer, the Book of the Gospels may be used. It is placed on the altar before the SC begins to be processed to the ambo at the appropriate time.

**Commented [LD6]:** If a layperson is leading the SC, someone other than the primary leader of prayer must proclaim the Gospel and read the reflection. Lay readers must use the Lctionary rather than the Book of the Gospels.

**Commented [LD7]:** The Pastor may also designate an approved resource that provides a Gospel Reflection text:

\*Approved Gospel Reflection Texts (yearly additions; appropriate liturgical cycle)

• [Living Liturgy](#) or [Give Us This Day](#), Liturgical Press

• [Magnificat](#), U.S. Edition

• [Workbook for Lectors, Gospel Readers, and Proclaimers of the Word](#), Liturgical Training Publications

• New St Joseph [Handbook for Proclaimers of the Word](#), by Rev. Jude Winkler, O.F.M. CONV., Catholic Book Publishing Corp.

• [The Word Among Us](#), The Word Among Us Press

## Dismissal of Catechumens

*If catechumens are present, they may be dismissed at this point by use of option A or B (n.198).*

### A.

**Leader:** Catechumens, go in peace, and may the Lord remain with you always.

**Response:** Thanks be to God.

### B.

**Leader:** My dear friends, this community now sends you forth to reflect more deeply upon the Word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's table.

**Response:** Thanks be to God.

*If for pastoral reasons the catechumens cannot be dismissed, option C is used.*

### C.

**Leader:** Although you cannot yet partake of Holy Communion, stay with us as a sign of our hope that all God's children will eat and drink with the Lord and work with the Holy Spirit to recreate the face of the earth.

**Commented [LD8]:** Since during the SC the baptized are not joining with a priest in offering the sacrifice of the Eucharist, the theological reasons for catechumens to be dismissed do exist. The preference is for catechumens to remain and the leader use the prayer in option C when catechumens participate in the SC.

## Profession of Faith

*All stand. The Profession of Faith is recited using one of the following formularies. The Apostles' Creed may be used during Lent and Easter Time, especially if there are catechumens or neophytes present in the liturgical assembly (n. 199).*

*Continued on following page...*

**Commented [LD9]:** The Deacon or lay leader stands and invites the assembly to profess the Catholic faith by using these or similar words:

Brothers and sisters, please stand and profess our faith by joining together in the Nicene (or Apostles') Creed.

I believe...

## A. 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,

*At the words that follow, up to and including and became man, all bow.*

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.

## B. Apostles' Creed

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

*At the words that follow, up to and including the Virgin Mary, all bow.*

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.



## Prayer of the Faithful

*The Prayer of the Faithful is said or sung, using petitions/ intentions as*

- *provided in Appendix I of the Ritual (used as provided or adapted as necessary), or*
- *composed by the parish that apply to its particular circumstances (adapted from n. 200).*

Introduction: *The Deacon or lay leader of prayer introduces the Prayer of the Faithful in these words (adapted from n. 201):*

**A.**

**Leader:** In faith and humility let us offer our needs to the God of compassion.

*—or—*

**B.**

**Leader:** With faith in God's promises, let us now present our needs and petitions.

Intercessions: *Another minister, for example either of the individuals who read the first or second reading, then sings or recites the petitions/ intentions (adapted from n. 201).*

*Continued on following page...*

*Conclusion: The Deacon or lay leader concludes the Prayer of the Faithful with one of the following prayers or with the prayer of the day (Collect) as found in Appendix III (these are the same prayers as found in the Roman Missal that correspond to each Sunday and/or Holy Day of the year) (adapted from n. 202).*

**A.**

**Leader:** O God, our refuge and our strength,  
hear the prayers of your Church,  
for you yourself are the source of all devotion,  
and grant, we pray, that what we ask in faith  
we may truly obtain.

Through Christ our Lord.

**All:** Amen.

—or—

**B.**

**Leader:** Incline your merciful ear to our prayers,  
we ask, O Lord,  
and listen in kindness to the supplications  
of those who call on you.

Through Christ our Lord.

**All:** Amen.

—or—

**C.**

**Leader:** *Offers the Collect that corresponds to the particular Sunday or Holy Day, which may be substituted/inserted **here**, to which the assembly responds:*

**All:** Amen.

**Commented [LD10]:** These collects/prayers can be found at n. 219 in the ritual book for Sunday Celebrations in the Absence of a Priest.

**Commented [LD11]:** Prayer leader may remind the assembly that the collection will take place following the Act of Thanksgiving:

The weekly collection, for the support of the church, its ministries, programs, staff and properties, will be taken after the distribution of Holy Communion.

## COMMUNION RITE

*After preparing the altar (see side notes for specific instructions), the Deacon or lay leader of prayer goes to the place where the Blessed Sacrament is reserved, opens the tabernacle, genuflects, takes the ciborium (or as many ciboria as needed) containing the consecrated hosts (The Body of Christ), and places it on the altar. If the hosts were not divided among multiple ciboria beforehand, they may be divided among the separate vessels at this time (adapted from n. 204).*

### The Lord's Prayer – Our Father

*The Deacon or lay leader of prayer then returns to the designated chair [or spot beside the altar without having his/her back to the Blessed Sacrament] (i.e., he does not remain at the altar), and invites all present to sing or say the Lord's Prayer (Our Father) in these words [note that this invitation to prayer is not the same as the one used at Mass] (adapted from n. 205):*

**Leader:** The Father provides us with food for eternal life. Let us pray for nourishment and strength.

**All:** Our Father, who art in heaven,  
hallowed be thy name; thy kingdom come;  
thy will be done on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
Amen.

### Invitation to Communion

*All kneel. The Deacon or lay leader of prayer then goes to the altar and genuflects. Taking the host, the minister raises it slightly over the vessel or ciborium and, facing the people, says (n. 206):*

**Leader:** Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

**All:** Lord, I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.

**Commented [LD12]:** If Communion is **not** distributed, the ritual directs that the Lord's Prayer be omitted and the service continues with the Act of Thanksgiving (in this document see page 16, at bottom of page), followed by the Concluding Rite, which includes the announcements, collection, prayer for vocations, and blessing.

**Commented [LD13]:** Before going to the tabernacle, the leader of prayer prepares the altar in the following manner/order:

1. lights the candles on/near the altar;
2. during pandemic or flu season: sanitizes his/her hands at the credence table.
3. gathers the corporal and purificator (if using multiple vessels to distribute Communion)
4. returns to altar then places the corporal on the middle of the altar (mensa) and unfolds it while lying flat on the altar

**Commented [LD14]:** If the Body of Christ is reserved outside the sanctuary, one of the extraordinary eucharistic ministers will retrieve the ciborium and bring it to the altar. The same person will return any remaining consecrated hosts to the tabernacle after communion is distributed.

**Commented [LD15]:** The ciborium along with any additional patens need to be placed on the corporal and lid removed before continuing.

## Communion

*The Deacon or lay leader of prayer reverently consumes the Body of Christ.*

*If additional extraordinary ministers of Holy Communion are needed, the Deacon or lay leader of prayer offers them the Body of Christ in the usual manner. Then all ministers of Holy Communion each receive a ciborium [from the deacon or lay leader] with the consecrated hosts and go to the communicants. All who will receive Holy Communion stand and join the communion procession. The communicant bows his or her head as a sign of reverence before receiving Holy Communion. The minister takes a host for each communicant, raises it slightly, and says (adapted from n. 207):*

**Minister:** The Body of Christ.  
**Communicant:** Amen.

*After responding Amen, the communicant receives Holy Communion (adapted from n. 207).*

*During the distribution of Holy Communion, an appropriate processional song may be sung (n. 208).*

*[When the distribution of Holy Communion is complete,] the Deacon or the lay leader of prayer or extraordinary minister of communion [places any vessels used for distribution on the corporal on the altar. The Deacon or lay leader of prayer gathers any remaining hosts into a single ciborium (preferably, if possible) then purifies the vessels before placing the lid on the corporal and returning the Blessed Sacrament to the tabernacle. After the consecrated hosts are returned to the tabernacle, the corporal is folded, placed over any empty vessels, and removed from the altar to the credence table and the candles on/ near the altar are extinguished.] (adapted from n. 209).*

*All are seated. The Deacon or lay leader of prayer returns to the designated chair/pew. All spend some time praying privately (adapted from n. 210).*

## Act of Thanksgiving

*The Deacon or lay leader of prayer invites all to offer an Act of Thanksgiving, in which the faithful praise the glory and mercy of God. This can be done by using a Psalm, a canticle, a hymn, a litany of praise, or a prayer. Additional Acts of Thanksgiving can be found in Appendix II.*

- Psalm: 100; 113; 118:1-4, 19-29; 136:1-9, 13-14, 16, 18, 21-26; 150; 147:1-11
- Canticles OT: 1Chronicles 29:10-13; Judith 16:1-3a, 13-15; Daniel 3:57-88, 56
- Canticles NT: Revelation 4:11, 5:9, 10, 12; Revelation 11:17-18, 12:10b-12a; cf. Revelation 19:1-7; Ephesians 1:3-10
- Gospel Canticles: Luke 1:68-79 (Benedictus); Luke 1:46-55 (Magnificat)

*All stand. The Deacon or lay leader of prayer, facing in the same direction as the gathered assembly [that is, towards the tabernacle or altar], leads the Act of Thanksgiving (adapted from n. 211).*

**Commented [LD16]:** All Eucharistic Ministers receive the Body of Christ before leader or prayer gives out any vessels for distribution.

**Commented [LD17]:** PREFERRED METHOD OF PURIFYING VESSELS AFTER COMMUNION: Deacon or lay leader of prayer places the uncovered ciborium on corporal on altar, tilts empty paten over ciborium then wipes around the inside of the vessel to ensure any remnant of the Blessed Sacrament is transferred to the ciborium and reserved in the tabernacle. Leader moves used purificator and empty paten to credence table as clear the altar.

**Commented [LD18]:** Deacon or layperson invite all to an Act of Thanksgiving, by saying these or similar words:

**Please stand.**  
(once assembly is standing continue)

**Together (in song), let us now praise the glory and mercy of God**

*Note: If sung, use hymn of thanksgiving chosen by music director. If recited, Psalm 113 is an example. [N.B. The wording of the rubric presumes that the assembly will have the necessary song or text to take full part in the Act of Thanksgiving.]*

## CONCLUDING RITES

### [Brief Announcements & Collection]

*There follow brief announcements and the collection of monetary offerings from the gathered assembly. The celebration ends with an invitation to pray for vocations to the priesthood, the blessing and sign of peace (n. 212).*

*[Instrumental music may be played while the collection is taking place. Immediately following the collection, which must follow the usual protocols for the handling and safekeeping of donations given by the faithful, the “basket” is placed in front of the altar.]*

### Invitation to Pray for Vocations to the Priesthood

*[All stand.] [The Deacon or lay leader of prayer says in these or similar words (n. 213):*

**Leader:** Mindful of the Lord’s word, “Ask the Master of the harvest to send out laborers for the harvest,” let us pray [daily] for an increase of vocations to the Priesthood. May our prayer hasten the day when we will be able to take part in the celebration of the Holy Eucharist every Sunday.

**[All:** Loving Father, you sent your Son  
so that all might come to know the truth and be saved.  
With the outpouring of the Holy Spirit,  
you continue his work through the Church.  
Your Son reminded his disciples that the harvest  
was indeed plentiful but the laborers few.  
Following his instructions, we beg you  
to call many to ordained priesthood.  
Grant them the grace to hear you  
and to respond wholeheartedly.  
May Mary Immaculate, the mother of your Son  
and the patroness of our diocese, intercede for us.  
We ask this through Christ our Lord. Amen.]

**Commented [LD19]:** Collection and Announcements  
*Deacon or layperson introduces collection saying these or similar words:*

**Please be seated.**  
*(once people are seated continue)*

**We give God praise and thanks whenever we share the gifts entrusted to us. While we collect our offerings today, let us pray for all whom God will bless through our stewardship.**

*Announcements may take place during the collection, though no song is to be sung.*

**Commented [LD20]:** Deacon or layperson invites prayer for vocations saying these or similar words:

**Please stand**  
*once people are standing continue...* **Mindful of the Lord’s word,...Holy Eucharist every Sunday.**

*leader of prayer uses these or similar words to invite the assembly to join in the prayer before continuing:*

**Join me in [ the silence of your heart] in lifting up our diocesan prayer for vocations to the priesthood.**

## Blessing

*The deacon or lay leader of prayer imparts the blessing as follows (adapted from n. 214):*

### A. Deacon

**Deacon:** The Lord be with you.

**All:** And with your spirit.

**Deacon:** May almighty God bless you,  
the Father, and the Son † and the Holy Spirit.

**All:** Amen.

—or—

### B. Lay Leader *(no gesture, that is, no Sign of the Cross is made)*

**Leader:** May the Lord bless us,  
protect us from all evil  
and bring us to everlasting life.

**All:** Amen.

## Sign of Peace

*The Deacon or lay leader of prayer may invite the people to exchange the sign of peace in these words (n. 215):*

**Leader:** Let us offer each other the sign of peace.

*All exchange an appropriate sign of peace.*

*A song, instrumental music or choral anthem may conclude the celebration (n. 216). [Just as this ritual does not allow for a formal procession, there is no formal recessional of the ministers.]*

**Commented [LD21]:** *If no song is sung, the deacon or lay leader will bow or genuflect to the altar or tabernacle, and then proceed to share the sign of peace as he or she moves toward the exit of the church, perhaps using the side aisles as a signal to others that they too may exit the worship space.*

*If the assembly joins in a closing song, the deacon or leader should join in the singing; when ready, the leader should offer the appropriate sign of reverence (either genuflect to the tabernacle or bow to the altar if the tabernacle is in another space) and then exit the church, perhaps using the side aisles as a signal to others that they too may exit the worship space.*

*A deacon may stand near the main door to greet the assembly as they leave as part of his ordained ministry to the community. Lay leaders of prayer simply leave the worship space as any other member of the assembly.*

## Roles and Responsibilities

### Sunday Celebrations in the Absence of a Priest: Celebration of the Liturgy of the Word with Holy Communion

#### Assembly

- Full, conscious, and active participation

#### Ushers

- Distribute prayer guides as people arrive
- Collect the monetary offerings during Announcements, bring to altar
- Secure funds collected in usual manner

#### Deacon or Layperson Serving as the Leader of Prayer

- Prepare vessels and credence table for distributing Communion
- Place corporal on the credence table before liturgy begins
- Introduction
- Greeting
- Collect
- DEACON ONLY: Gospel/Homily
- Introductions of Profession of Faith
- Introduction/Closing to the Prayer of the Faithful
- Communion Rite
- Introduction to the Our Father
- Invitation to Communion
- Purify vessels used for Communion
- Prayer of Thanksgiving (if recited)
- Concluding Rite
- Introduce Collection (if included)
- Prayer for the Vocation to Priesthood
- Blessing
- Invitation of the sign of peace
- DEACON ONLY: Greet assembly at the main doors as they leave the celebration

#### Extraordinary Eucharistic Minister/Sacristan

- Assist with preparing vessels for distribution (if needed)
- Retrieve the Blessed Sacrament from the tabernacle, if located in a different place than within the worship space
- Distribute communion

#### 1<sup>st</sup> Reader and/or 2<sup>nd</sup> Reader

- Old Testament reading (New Testament reading during the Easter season)
- New Testament reading
- Prayer of the Faithful
- Announcements (during the collection)

#### Associate Lay Leader of Prayer

- Proclaim the Gospel reading (when there is no deacon present)
- Read the homily prepared by the pastor or the designated reflection

#### Music Leader

- Psalm (if sung)
- Gospel Acclamation
- Communion Hymn
- Prayer of Thanksgiving (if sung)
- Instrumental during collection (optional)
- Instrumental at the sign of peace OR sing a concluding song

## Roman Catholic Diocese of Portland

