

The Lord's Prayer — The Lord's Prayer is always recited or sung by all, even if Holy Communion is not distributed.

Concluding Rites — Before the dismissal of the assembly, announcements relating to the life of the parish are read. The *collection of monetary gifts* of the assembly may also be done at this time. The *blessing and dismissal* connect the liturgy and the Christian life. A *recessional hymn* is sung.

Specific Norms

In both forms of these options for Sunday worship the leader and those responsible for planning the celebration should keep in mind the following points.

- The person who leads the community, whether a deacon or lay person is called a “*leader*.”
- The leader may be vested in lay clothing or an alb.
- The use of stole and dalmatic is reserved to deacons.
- Lay persons are to avoid all things proper to a priest or deacon. They do not use the greetings before the Gospel nor any of the other greetings designated for a deacon or priest. Nor do they use the priestly or diaconal forms of blessing. When giving a blessing, a lay person does not make the sign of the cross over the people.
- A lay person may impart any blessings given in the *Book of Blessing* which are not reserved to a bishop, priest, or deacon.
- The chair used by a lay person must be different from the presider's chair and should be placed outside the sanctuary in close proximity to the assembly.

Source:

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Sunday Celebrations in the Absence of a Priest



Forms of the Sunday Celebration in the Absence of a Priest

Two options for Sunday worship are provided when a priest is absent due to sickness or some other emergency, and when another priest cannot take his place.

1. Morning or Evening Prayer from the Liturgy of the Hours
2. A Liturgy of the Word

Both options may include the distribution of Holy Communion.

1. Morning Prayer or Evening Prayer

Morning and Evening Prayer have the same structure and the following elements:

Introductory Rites — The *Invitation to Prayer* and a *hymn* serve to gather the faithful into a worshipping community.

Psalmody — The singing or recitation of *psalms* and *canticles*, along with their respective *antiphons* and *psalm-prayers*, permits the assembly to join its praise and thanksgiving to God to that of Christ, who is our great high priest and advocate.

Liturgy of the Word — The *Scripture readings* assigned in the Lectionary for Mass are proclaimed. It brings to those gathered in faith the good news of salvation and redemption in Christ.

A brief *reflection* on the readings may be given by the leader if authorized by the archbishop or their pastor; a reflection prepared by the pastor may be read; or there may be a period of silence for reflection on what has been proclaimed.

The *response* of the assembly to the Word of God is a combination of thanksgiving for God's goodness to us (*Canticle of Zechariah* in Morning Prayer or *Canticle of Mary* in Evening Prayer), and of *Intercession* for the needs of the Church and the world.

Communion Rite — If Holy Communion is not distributed, this portion of the rite is omitted.

The *Lord's Prayer* is recited or sung, a *sign of peace* is exchanged, and the leader goes to the altar for the *invitation to communion*. The assembly unites itself to the Paschal Mystery of Christ and with those who are able to celebrate the Eucharist on that particular day through the *reception of Holy Communion* which preferably has been brought from another Mass at a nearby church. The leader then says the proper *Prayer after Communion*.

The Lord's Prayer — The Lord's Prayer is always recited or sung by all, even if Holy Communion is not distributed.

Concluding Rite — Before the dismissal of the assembly, *announcements* relating to the life of the parish are read. The *collection of monetary gifts* of the assembly may also be done at this time. The assembly is *sent forth* with *God's blessing* to live the Christian life. A *recessional hymn* is sung.

2. A Liturgy of the Word

A Sunday celebration of the Liturgy of the Word includes the following elements:

Introductory Rites — The purpose of these rites is to gather the faithful into a community and to prepare them to celebrate. They are *welcomed, invited to prayer, and an appropriate hymn is sung*.

Liturgy of the Word — God speaks to the gathered assembly through the *Scripture readings* assigned in the Lectionary for Mass, disclosing to them the mystery of redemption and salvation.

A brief *reflection* on the readings may be given by the leader if authorized by the archbishop or their pastor; a reflection prepared by the pastor may be read; or there may be a period of silence for reflection on what has been proclaimed.

The people respond through the *profession of faith* and the *general intercessions*.

Thanksgiving — The community blesses God for the gift of redemption in Christ. This can be done by use of a *psalm, a hymn, a canticle, litany, or a prayer*. It should not take the form of a eucharistic prayer or preface.

Communion Rite — If Holy Communion is not distributed, this portion of the rite is omitted.

The *Lord's Prayer* is recited or sung, a *sign of peace* is exchanged, and the leader goes to the altar for the *invitation to communion*. The assembly unites itself to the Paschal Mystery of Christ and with those who are able to celebrate the Eucharist on that particular day through the *reception of Holy Communion* which, preferably, has been brought by the leader from another Mass celebrated at a nearby church. The leader then says the proper *Prayer after Communion*.