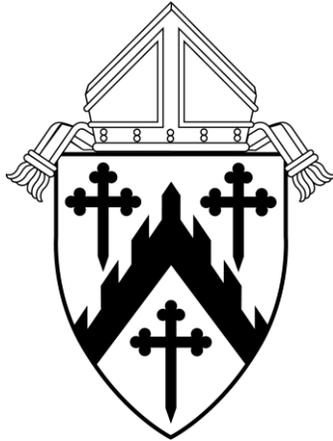


DIOCESE OF DAVENPORT



Policies Relating to Gathering for Worship without a Priest

Policies Relating to Lay Preaching

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Original *Policies Relating to SCAP, Weekday Celebrations of the Liturgy of the Word, and Lay Preaching*
Promulgated at the Pastoral Center of the Diocese of Davenport—effective October 18, 2007
The Feast of St. Luke, Evangelist
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The Feast of the Exaltation of the Holy Cross

Most Reverend Martin Amos
Bishop of Davenport

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§IV-244 POLICIES RELATING TO SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST, WEEKDAY CELEBRATIONS OF THE LITURGY OF THE WORD, AND LAY PREACHING

Introduction: 2007

As the number of Priests available to serve parishes across the United States has decreased, dioceses have been faced with the question of how to both maintain the Eucharist as the source and summit of our life while at the same time remembering that our life of faith is lived out and nourished in a particular parish community. On the one hand, communities are strongly encouraged to gather on Sunday, even if their Priest is absent. In such a way, the primacy of Sunday is maintained and the community remains intact. On the other hand, routine recourse to such celebrations has the effect of diminishing and even distorting our sense of Eucharist as well as our teachings regarding the essential nature of the ministerial priesthood. It is out of this tension that this document is born. It attempts to be faithful to the current discipline of the Church while at the same time being attentive to the particular needs of our diocese.

Pastors and other pastoral leaders are reminded that the obligation to attend Sunday Mass is considered primary; the absence of a Priest from a particular community does not remove the obligation. However, if it is truly impossible (SCAP 6) for someone to attend Mass outside that community, the obligation does not bind. It is for those individuals that a Sunday celebration in the absence of a Priest may be held. As mentioned in the policy below, the pastoral leadership in each parish has a serious obligation to ensure that sound catechesis on the Eucharist, and on the essential and crucial distinctions between Mass and the distribution of Holy Communion outside of Mass, takes place.

Weekday celebrations of the Liturgy of the Word with the distribution of Communion outside of Mass are regulated by the ritual text, Holy Communion and Worship of the Eucharist Outside Mass (Congregation for Divine Worship, 1974) and the appropriate canons in the Code of Canon Law. In celebrating this rite, it is important to note that the underlying values listed above still remain—as specified in the policy below.

As of the writing of this policy, the U.S. Bishops are preparing a new ritual text entitled Weekday Celebrations of the Liturgy of the Word. Once this text is approved for use, this policy will be revised to reflect any necessary changes.

Finally, this policy adds a section on lay preaching in the context of Sunday and weekday liturgies of the word outside Mass; these norms also apply to other situations where a lay person is leading one of the Church's rites (for example, the funeral vigil or the Liturgy of the Hours). The conditions when lay preaching in the context of Sunday Eucharist may take place are also listed. The faculty to preach is separate from the faculty to lead SCAP (or weekday liturgies of the word) and must be requested separately.

These policies replaces “Sunday Celebrations in the Absence of a Priest: A Policy of the Diocese of Davenport” and “Weekday Liturgy in the Absence of a Priest: A Policy of the Diocese of Davenport,” both dated September 21, 2001.

Abbreviations used:

c. / cc.	canon / canons
CIC	Codex Iuris Canonici (Code of Canon Law, 1983)
EMHC	Extraordinary Minister of Holy Communion
HCWEOM	Holy Communion and Worship of the Eucharist Outside of Mass (1974)
PLA	Parish Life Administrator [used in 2007 policy]
PLC	Parish Life Coordinator [used in this policy]
SCAP	Sunday Celebrations in the Absence of a Priest (second edition, © 2007; revised © 2012) [the citations in this document have been updated to match the 2012 edition]

§IV-244 POLICIES RELATING TO GATHERING FOR WORSHIP WITHOUT A PRIEST; POLICIES RELATING TO LAY PREACHING

Introduction: 2014

History

As part of the liturgical reforms following the Second Vatican Council, the Church provided for the distribution of Communion in the context of a Liturgy of the Word—on those occasions where the faithful are prevented from being able to receive Communion at Mass—through the *Rite of Distributing Holy Communion Outside of Mass with the Celebration of the Word* (HCWEOM 13-14; 26ff). This is still the rite that is used on weekdays in, for example, institution settings such as jails/prisons and nursing homes.

In 1988, the Sacred Congregation for Divine Worship published its *Directory for Sunday Celebrations in the Absence of a Priest*. It had become clear by then that a number of communities around the world were unable to celebrate Mass every Sunday, and that Bishops were looking for direction on how to address their needs. In response, the Congregations set out directives for national conferences of Bishops to follow. The Bishops of the United States took these guidelines and, in 1991, published *Gathered in Steadfast Faith* followed by the first version of the rite for *Sunday Celebrations in the Absence of a Priest* two years later. In publishing this rite, the U.S. Bishops were trying to balance a number of values: (1) the centrality of the Eucharist for the Church; (b) the importance of a community gathering for worship even if a Priest is not available; (c) avoiding confusion between Mass and the distribution of Communion outside of Mass; and (d) providing a liturgical rite that would be more robust than the simple rite found in HCWEOM for Sundays.

The Diocese of Davenport promulgated initial policies regarding Sunday Celebrations in the Absence of a Priest in 2001; these policies were revised in 2007 after the second edition of SCAP was published.

After seven years of experience with these policies, Bishop Amos and the Liturgical Commission of the Diocese of Davenport have revisited the issue of liturgies in the absence of a Priest on Sundays, specifically the use of the rite, *Sunday Celebrations in the Absence of a Priest* (SCAP). The celebration of this Rite in the Diocese is a rarity, and most often done only in an emergency, and not as planned celebrations.

Between 2008 and 2014 no reports were made to the chancery of SCAP being celebrated in the diocese. In 2012, a survey of those commissioned to lead SCAPs was undertaken by e-mail. In that survey, 48 individuals responded that SCAP had never been celebrated at their parish. Only 4 parishes and 1 hospital reported ever using SCAP, for a total of 15 celebrations of this rite over 4 years. Eleven of these celebrations took place because of an emergency.

Policy Updated

Because of these results, the question of the necessity of every parish having an individual or individuals trained to celebrate SCAP has been revisited. Bishop Amos has decided on the following:

1. The reasons for holding a liturgy in the absence of a Priest on Sundays remain unchanged.
2. A community that needs to celebrate such a liturgy has the following options:
 - a. Celebrating the Rite, *Sunday Celebrations in the Absence of a Priest*.
 - b. Celebrating a Liturgy of the Word with Communion, according to the Rite, “*Holy Communion and Worship of the Eucharist Outside of Mass: Rite of Distributing Communion Outside of Mass with the Celebration of the Word*.”
 - c. Celebrating the Liturgy of the Hours (Morning or Evening Prayer) without Communion.
 - d. Celebrating a Liturgy of the Word without Communion.
3. In all cases, participation in these liturgies does not fulfill the Sunday (or Holy Day) obligation. Those who are able to do so, even if inconvenienced or at some hardship, must still assist at Mass. For those who are truly unable to participate at Mass the obligation is lifted.

§IV-244 Policies Relating to Gathering for Worship without a Priest; Policies on Lay Preaching

Option (a): SCAP

If a parish anticipates that there will be a need to gather more than 2 or 3 times per year without a Priest to worship on Sunday, then they ought to have ministers prepared to lead SCAP (option a), because it provides a more full liturgical rite. Pastors must decide if they wish option (a) to be used in their parish and then follow the procedures under §IV-244.4.2.

However, as our experience bears out, this is not the case for almost all parishes in the Davenport Diocese. Therefore, rather than expending the time and resources to train individuals to lead a rite that will almost never be used, we have elected to allow for other options on Sunday (b-d).

The proper minister for all these Rites is a Deacon. Deacons have the faculty to celebrate SCAP.

In the absence of a Deacon, properly prepared and commissioned lay ministers may lead these Rites. In the case of SCAP (option a), those lay ministers need to be *specifically* prepared, delegated by the Bishop, and commissioned to lead that rite. Formation for leading SCAP is through the Office of Liturgy (including through the Ministry Formation Program Pastoral Associate track).

Effective immediately, all previous delegations of lay persons to lead SCAP are rescinded. Parishes that wish to exercise the option of using SCAP as the rite in case of a Priest's absence on Sunday must follow the procedures listed under §IV-244.4.2 to request the delegation of ministers for this rite.

Options (b-d): Other Rites

If a parish chooses to use options b-d above, instead of SCAP, then it is the responsibility of the pastor to properly prepare commissioned Extraordinary Ministers of Holy Communion (b) or other qualified lay person (c, d) to lead these rites in the absence of a Deacon. Such a person must have completed the liturgy track in the Ministry Formation Program or have equivalent formation or experience, be fully initiated, and not under any canonical penalty or irregularity (in "good standing" with the Church). The Diocesan Office of Liturgy is available to assist with training if desired.

Application of this Policy

As Catholics in the Davenport Diocese, we are called to be a Eucharistic people. Keeping the Eucharist at the center of our life together is crucial to our identity and our ministry. It is in that spirit that the revision of these policies is offered. In applying these policies, the following values/priorities must be kept in mind:

Everything possible must be done to ensure that the celebration of the Eucharist is made available in each of our communities. This may mean sacrifice in terms of the scheduling of Masses or of the availability of Priests for other aspects of the ministry.

Communion services (on weekdays or Sundays) are never to be routinely scheduled at parishes, and the faithful must be clearly informed that such liturgies do not fulfill the obligation to assist at Mass on Sundays and Holy Days of obligation. This may mean sacrifice in terms of travel to other parishes in order to share in the Eucharist on those days. If, for a grave reason, it is not possible to assist at Mass on such days, then the obligation is lifted. As noted in the policies that follow, we are not referring to institutions such as prisons/jails or long-term/health care facilities here. Communion services may never be celebrated in schools.

It is true that, for those for whom the obligation is lifted, gathering for prayer as a community is important. It is for that reason that the U.S. Bishops gave us *Sunday Celebrations in the Absence of a Priest* and the universal Church gives us the rite for distribution of Communion outside of Mass. More importantly, the Church has also encouraged parishes and other communities to celebrate the Liturgy of the Hours in common. Pastors and other parish ministers should strive to introduce the Hours into parish life, and to turn to this form of prayer on those occasions when a Priest is not available for Mass

§IV-244.1 The Rite to be Used

IV-244.1 Policy

On weekdays, if Communion is to be distributed, the rite to be used is taken from “*Holy Communion and Worship of the Eucharist Outside of Mass: Rite of Distributing Communion Outside of Mass with the Celebration of the Word*” (HCWEOM). The rite is reproduced in Appendix 1.

On Sundays, the same rite (option “b” above) may be used; though, if a parish so desires, the rite from *Sunday Celebrations in the Absence of a Priest* (SCAP; option “a” above) may be used as long as a properly prepared minister is available, in accord with Policy §IV-244.4.2. An outline of this rite is given in Appendix 2.

If Communion is not to be distributed, then the Liturgy of the Hours (option “c” above) or a Liturgy of the Word (option “d” above) may be celebrated in accord with the liturgical books.

§IV-244.2 The Leader of Prayer

IV-244.2 Policy

In the absence of a Priest, the usual leader of worship is a Deacon.

In the absence of a Deacon, if Communion is to be distributed, a properly deputed Extraordinary Minister of Holy Communion leads these rites. Otherwise, another properly prepared and deputed layperson may lead the rites.

Procedures

1. In the absence of a priest, a deacon assigned to the parish leads worship.
 - a. If there is no deacon assigned to the parish, a deacon from a nearby parish, from within the deanery, or from another part of the diocese—if available—leads worship.
 - b. Deacons vest in alb and stole; the dalmatic is not worn.
2. In the absence of a deacon, a properly prepared and deputed lay minister leads these rites. If Communion is to be distributed, the layperson must also have been delegated as an Extraordinary Minister of Holy Communion.
 - a. Among lay ministers, the order of precedence is as follows:
 - i. Instituted Acolyte (an EMHC by virtue of his institution)
 - ii. Instituted Lector
 - iii. The lay Parish Life Coordinator of a parish (if applicable)
 - iv. Another EMHC (if Communion is to be distributed) or another qualified layperson
 - b. In order to lead the rite from HCWEOM, the EMHC must be properly prepared and delegated by the pastor.
 - c. In order to lead SCAP, the EMHC must be delegated by the bishop.
 - d. Lay leaders of prayer vest in alb.
 - e. Unless they have the faculty to do so (see §IV-244.6 below), lay persons may not preach at these rites.
 - f. Laypersons called to lead prayer must be fully initiated (have received Baptism, Confirmation, Eucharist), have been Catholics for at least two years, and be in full communion with the Catholic Church.
3. The leader of prayer ought to be assisted by other ministers, such as readers, servers, musicians/cantors, ministers of hospitality, and, if needed, (other) EMHCs.

§IV-244.3 Worship Without a Priest on Weekdays

“Sacramental Communion received during Mass is the more perfect participation in the Eucharistic celebration” (HCWEOM 13) and “the faithful should be encouraged to receive Communion during the Eucharistic celebration itself” (HCWEOM 14). At the same time, “it is proper that those who are prevented from being present at the community’s celebration” should have access to the Sacrament (HCWEOM 14).

IV-244.3 Policy

Holy Communion may be distributed outside of Mass for a “just cause” (c. 918; HCWEOM 14), at the discretion of the pastor. Examples of a just cause include:

1. The absence of a Priest when weekday Mass is usually scheduled. (The Priest’s day off does not qualify.)
2. The community is unable to attend Mass (e.g., those in prison, hospitals, nursing homes).

A Liturgy of the Word with Communion (HCWEOM) may not be scheduled as a routine in parishes.

They may be held only at a time when Mass would ordinarily have been celebrated, and only as long as Mass is not being celebrated at any other time in that church on that day.

Worship that does not involve the distribution of Communion (such as the Liturgy of the Hours, a Liturgy of the Word, or Eucharistic Adoration) may be scheduled routinely. The proper liturgical books are used.

Procedures

1. When there is a planned absence of a Priest from his assignment for whatever reason (and a substitute Priest cannot be found), and it is judged pastorally necessary to offer another opportunity for the community to gather for prayer:
 - a. The pastor who will be away publishes a notice in the Sunday bulletin and announces to the weekday Mass congregation the dates of daily Masses at neighboring parishes and adds that a Liturgy of the Word (with or without Communion) or Liturgy of the Hours without Communion, will be celebrated by the Deacon or lay pastoral minister for those who are unable to attend Mass elsewhere.
 - b. See Appendix 3 for a sample bulletin announcement; the words in italics cite canon 918.
2. When there is an emergency or unplanned absence of a Priest (defined as less than 24 hours notice): if in the judgment of the pastor it is pastorally necessary, a Liturgy of the Word with Communion using the proper ritual text (as noted above) may be celebrated.

§IV-244.4 Worship Without a Priest on Sundays (and Holy Days of Obligation)

The celebration of Sunday Eucharist sits at the very heart of our lives as Catholics—individually and as communities of faith. As the U.S. Bishops note in the Introduction to the revised edition of Sunday Celebrations in the Absence of a Priest:

The complete liturgical celebration of Sunday is characterized by the gathering of the faithful to manifest the Church, not simply on their own initiative but as called together by God, that is, as the people of God in their organic structure, presided over by a Priest, who acts in the person of Christ. Through the celebration of the Liturgy of the Word the assembled faithful are instructed in the Paschal Mystery by the Scriptures which are proclaimed and which are then explained in the homily by a Priest or Deacon. And through the celebration of the Liturgy of the Eucharist, by which the Paschal Mystery is sacramentally effected, the liturgical assembly participates in the very sacrifice of Christ (SCAP 3).

Pastoral catechesis on the importance of Sunday should emphasize that the Sacrifice of the Mass is the only true actualization of the Lord's Paschal Mystery and is the most complete manifestation of the Church: "Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them. . . . Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year" (SCAP 4).

At the same time, they also note the very real problem of lack of Priests, especially in some areas of the United States. Therefore, in keeping with the Directory for Sunday Celebrations in the Absence of a Priest (Sacred Congregation for Divine Worship, 1988) and in light of the recent Instruction, Redemptionis sacramentum, the USCCB Committee on the Liturgy has provided an updated ritual book for Sunday celebrations in the absence of a Priest. The questions of whether or not to allow such celebrations, whether or not to distribute Communion at such celebrations, and the ritual text to be used are left to the discretion of the local Bishop (SCAP 8-11; 18-20).

The U.S. Bishops also warn of the importance of differentiating these rites from the Eucharistic Liturgy, and the importance of considering the use of these rites as a temporary measure while praying for and encouraging vocations to the ministerial priesthood:

Any confusion in the minds of the faithful between this kind of liturgical assembly and a Eucharistic celebration must be carefully avoided. These celebrations should increase the desire of the faithful to be present at and participate in the celebration of the Eucharist (SCAP 16).

To this end, the faithful need to be led to an understanding that the Eucharistic Sacrifice cannot take place without a Priest, even though the reception of Holy Communion which they receive in this kind of liturgical assembly is closely connected with the Sacrifice of the Mass, but not equal to it. This serves as an urgent reminder for prayers that those whom God has called to the priesthood will respond generously (SCAP 17).

Accordingly, the first option whenever a community is faced with the absence of a Priest is to join with a neighboring community for the celebration of Sunday Mass (SCAP 8). However, "[i]n circumstances in which there is no reasonable opportunity to provide for the celebration of Mass," the Bishop may allow for the use of the rites contained in Sunday Celebrations in the Absence of a Priest so that the "Christian tradition regarding Sunday" is preserved (SCAP 10).

In addition, the Church offers other Rites, such as the Liturgy of the Hours, which are also appropriate on such occasions.

IV-244.4.1 Policy

On the rare occasion when a Priest is not available to celebrate the Sunday Eucharist with a parish community, that community may gather to celebrate an alternative rite in accord with the following procedures. In applying the provisions of this document, Holy Days of Obligation are to be treated as Sundays.

Procedures

1. First Scenario: Emergency Absence of the Priest

- a. Definition: The sudden absence of a Priest just before Mass is to begin; there is insufficient time to notify the Dean or Diocese.
- b. Those arriving for Mass should be informed that a SCAP or other rite will be celebrated instead. They are to be informed of nearby opportunities to attend Mass, and that they should do so instead if at all possible.
- c. Permission is granted by the Bishop to celebrate one of the rites listed above under §IV-244.1.
- d. Given the sudden and unexpected absence of the Priest, permission is granted to celebrate these rites at the times Mass would normally be scheduled for the parish.
- e. Given the sudden and unexpected absence of the Priest, preaching would normally be omitted.

2. Second Scenario: Urgent Absence of the Priest

- a. Definition: The Priest becomes aware that he will be unable to preside at Sunday Mass with less than a week's warning, and is unable to find a substitute as in (3) below. In addition, the parish is not able to be notified through the usual means (announcement, bulletin, social media).
 - i. If the parish is able to be notified (for example, a phone tree in a small community) then the procedure in (3) below applies.
- b. Those arriving for Mass should be informed that a SCAP or other rite will be celebrated instead. They are to be informed of nearby opportunities to attend Mass, and that they should do so instead if at all possible.
- c. In case of necessity, as judged by the pastor, permission is granted by the Bishop to celebrate one of the rites listed above under §IV-244.1.
- d. There should only be one liturgical assembly of this kind, and it is preferably to be held on Sunday itself rather than "anticipated" on Saturday evening (SCAP 15). However, in order to prevent undue hardship, permission is granted to celebrate a rite more than once if necessary.

3. Third Scenario: Planned Absence of the Priest

- a. Definition: The Priest has scheduled time away from the parish and is unable to find a substitute in spite of making good-faith efforts to do so and in spite of having requested assistance from (i) his Dean and (ii) the Vicar for Clergy at the Diocese. The parish is able to be notified at least a week prior to the absence that an alternative liturgy will be celebrated.
- b. If changing the Mass schedule for that weekend would allow for a visiting Priest, this should be done before a liturgy in the absence of a Priest is scheduled if at all possible.
- c. If Mass cannot be celebrated in the parish, the first option is always for parishioners to celebrate Mass with a nearby community.
 - i. The parish leadership is to ensure that those in their charge are aware of the serious obligation they have in this regard (SCAP 14).
 - ii. Therefore, because of the easy availability of Mass in nearby parishes, in the event of the planned absence of a Priest when a substitute Priest cannot be found, SCAP may not be celebrated in Davenport/Bettendorf or Iowa City.
- d. In case of necessity, as judged by the pastor, permission is granted by the Bishop to celebrate one of the rites listed above under §IV-244.1.
- e. There may only be one liturgical assembly of this kind, and it is preferably to be held on Sunday itself rather than "anticipated" on Saturday evening (SCAP 15).
- f. As soon as plans for a Sunday liturgy in the absence of a Priest are known, they are to be published in the bulletin (and announced at Mass)—as noted in Appendix 3. The announcement should include the serious obligation the faithful have to attend Sunday Mass and the Mass schedules of neighboring parishes.

§IV-244 Policies Relating to Gathering for Worship without a Priest; Policies on Lay Preaching

4. Whenever a Sunday liturgy in the absence of a Priest is celebrated, the appropriate Dean and the Vicar General are to be notified the following week. The rite used and the leader of prayer should be mentioned.
5. Sunday liturgies in the absence of a Priest are not to be routinely scheduled in a parish or other community. If a parish community will experience a prolonged absence of a Priest/pastor, the Office of the Bishop is to be consulted.
6. In preparing these Sunday celebrations, every effort should be made to include the full expression of ministries in the Church. For example, readers, servers, usher/greeters, musicians, and those responsible for the liturgical environment should all be included to the extent possible. It is not intended that the leader of SCAP or of one of the other rites take on all the ministerial roles.
7. Before any liturgy in the absence of a Priest may be used in a parish, catechesis must be provided so that all parishioners understand that “although these celebrations substitute for the Sunday celebration of the Eucharist, they should not be regarded as the ideal solution to present circumstances nor as a surrender to mere convenience” (SCAP 15). Likewise, “the faithful need to be led to an understanding that the Eucharistic Sacrifice cannot take place without a Priest, even though the reception of Holy Communion which they receive in this kind of liturgical assembly is closely connected with the sacrifice of the Mass, but not equal to it” (SCAP 17). In addition, it must be made clear that these rites do not fulfill the Sunday obligation and that, therefore, if at all possible, the faithful are to assist at Mass at another parish.

IV-244.4.2 Policy

The following policies set out the “general and particular norms” (SCAP 18) for Sunday celebrations in the absence of a Priest in the Diocese of Davenport.

Permission is granted for the rite “Sunday Celebrations in the Absence of a Priest” to be celebrated in accord with the procedures listed below.

The ritual text to be used is *Sunday Celebrations in the Absence of a Priest*, revised edition, updated to reflect the third edition of the Roman Missal (2012). If celebrated in Spanish, the 2007 bilingual edition may be used.

All the norms contained in these ritual books are to be observed unless otherwise specified below.

If the good of the community requires it, permission is granted to allow for the distribution of Communion as part of SCAP.

Procedures

1. Pastors who wish to exercise this option for their parish(es) must notify the Bishop in writing that this is the liturgical form that they wish to follow. The letter should document that proper catechesis has taken place, that the proper ritual book is available, and name the individuals who have been properly prepared to lead such rites, requesting that they be delegated for this ministry by the Bishop (see Appendix 4). Pastors should also note that they have properly catechized the community (see above: Policy IV-244.4.1; Procedure #7).
2. An outline of the SCAP 2012 rite for a Liturgy of the Word with Communion is included in Appendix 2.
3. Those who will lead SCAP are to be commissioned using an appropriate liturgical rite (The Order for the Blessing of Those Who Exercise Pastoral Service contained in the *Book of Blessings*; or the expanded rite in Appendix 5 may be used).

§IV-244.5 Application of these Policies

IV-244.5 Policy

The above policies apply to parishes, college/university chapels (oratories), and religious houses in the Diocese.

Neither a Liturgy of the Word with the distribution of Communion (HCWEOM) nor SCAP may be celebrated in a grade school or high school.

The celebration of a Liturgy of the Word with the distribution of Communion (HCWEOM) may be scheduled at regular times in jails/prisons or in health care institutions, including on Sundays if a Priest is not available for Mass.

§IV-244.6 Lay Preaching

By virtue of their Baptism, all of Christ's faithful are called to bear witness to the Gospel in word and deed; some, in addition, are called to a more specific ministry of the word (c. 759). For example, some are called to the catechetical ministry or to teaching in institutes of higher learning, or to work in the area of social communication (c. 761).

Preaching, especially liturgical preaching, is primarily the ministry of the ordained (c.756-7). The pre-eminent form of liturgical preaching is the homily—which is reserved to the ordained and may not be omitted without a grave reason (c. 767).

The lay faithful may be called upon to share in the preaching ministry in appropriate ways (c. 766), as specified in the policy that follows. It is especially important to note that this policy does not grant the faculty for routine or regular lay preaching at the Eucharist. Likewise, it is stressed that when lay preaching does take place in the context of Eucharist it does not replace the homily and does not take place at the usual time of the homily—but, rather, after the Prayer After Communion.

According to the USCCB Complementary Norms to c. 766:

Preaching the Word of God is among the principal duties of those who have received the sacrament of orders (cc. 762-764). The lay faithful can be called to cooperate in the exercise of the Ministry of the Word (c. 759). In accord with canon 766 the National Conference of Catholic Bishops hereby decrees that the lay faithful may be permitted to exercise this ministry in churches and oratories, with due regard for the following provisions:

If necessity requires it in certain circumstances or it seems useful in particular cases, the diocesan Bishop can admit lay faithful to preach, to offer spiritual conferences or give instructions in churches, oratories or other sacred places within his diocese, when he judges it to be to the spiritual advantage of the faithful.

In order to assist the diocesan Bishop in making an appropriate pastoral decision (Interdicasterial Instruction, *Ecclesiae de Mysterio*, Article 2 §3), the following circumstances and cases are illustrative: the absence or shortage of clergy, particular language requirements, or the demonstrated expertise or experience of the lay faithful concerned.

The lay faithful who are to be admitted to preach in a church or oratory must be orthodox in faith, and well-qualified, both by the witness of their lives as Christians and by a preparation for preaching appropriate to the circumstances. The diocesan Bishop will determine the appropriate situations in accord with canon 772§1. In providing for preaching by the lay faithful the diocesan Bishop may never dispense from the norm which reserves the homily to the sacred ministers (c. 767§1; cf. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, 26 May 1987, in AAS 79 [1987], 1249). Preaching by the lay faithful may not take place within the Celebration of the Eucharist at the moment reserved for the homily.

IV-244.6.1 Policy

The permission of the Bishop is required for a lay person to preach in a church or oratory (or if celebrating a rite of the Church elsewhere, such as a funeral home).

“Those designated for lay preaching must have completed a process of discernment with the pastor or pastoral administrator responsible for the pastoral care of the faith community. They must also complete the program for training, certification, and commissioning provided for by the local diocese. Formation in the ministry of lay preaching includes thorough familiarity with the documents issued by the USCCB [especially *Fulfilled in Your Hearing*] and legislation issued by the USCCB as complementary to Canon 766” (SCAP 34).

Qualifications

Those selected to be lay preachers are expected to:

- a. have been fully initiated (Baptism, Confirmation, Eucharist) Catholics for at least two years and who are in full communion with the Catholic Church;
- b. have a recommendation/endorsement from their pastor or PLC;
- c. be suitably qualified for this role by the witness of their lives as Christians;
- d. actively participate in the liturgical, spiritual and service life of their faith community;
- e. be persons who understand the mission and ministry of the Catholic church and who are respectful of the Catholic faith and tradition as expressed in worship and the teaching office of the church;
- f. have skills in interpersonal communication, including verbal and non-verbal skills;
- g. have a living appreciation for scripture;
- h. have a spirit of cooperative involvement with the leadership of the faith community;
- i. be committed to this ministry and have the time to minister.

Competencies

As a result of the required training and experience, the lay preacher will:

- a. be an effective public speaker in a liturgical setting;
- b. understand the proper role of the liturgical assembly according to the norms and guidelines;
- c. be able to demonstrate cultural awareness and sensitivity;
- d. be knowledgeable about the principles in the documents of Vatican II, the post-conciliar documents, canon law on liturgy, and documents regarding cultural diversity;
- e. be knowledgeable about the Scriptures and how they are interpreted within the context of Catholic faith and liturgy;
- f. be knowledgeable about one’s own community and be effective in integrating this knowledge and experience into preaching.

“Those who preach, when properly delegated, should preserve a diligence in prayer, commitment to the study of Scripture, growth in faith, and careful preparation” (SCAP 33).

IV-244.6.2 Policy

1. With the permission of the pastor, canonical pastor, or PLC, a commissioned lay preacher may preach in the following circumstances:

- a. at a celebration of Mass with children when, because of difficulty in adapting to the mentality of children, no ordained minister is able to preach (see *Directory for Masses with Children*, no. 24.);
- b. at a celebration of the Word of God in the absence of a Priest or Deacon, especially on a Sunday or holy day of obligation (see *Directory for Sunday Celebrations In the Absence of a Priest*, no. 43);
- c. at a celebration of one of the funeral rites (see *Order of Christian Funerals* no. 27), led by authorized lay persons because ordained ministers are absent (canon 230.3; 1112);
- d. at parish mission, retreats, days of recollection, and spiritual exercises led by lay persons with expertise in Scripture, theology or the spiritual life;
- e. at celebrations of Morning Prayer or Evening Prayer, particularly on a Sunday or solemnity, when no Priest or Deacon is present (see *Liturgy of the Hours* nos. 27 & 47);
- f. at popular devotions and those blessings which may be given by lay persons (see *Book of Blessings*, no. 21).

In these cases, preaching takes place at the usual time called for in the rite.

In addition, certain qualified or commissioned lay persons can be permitted to preach in a church in the following special circumstances:

- g. at a liturgical celebration when, because of illness or lack of familiarity with the language of the assembly (including instances when the presider does not have the requisite command of English to be readily understood), no ordained minister is able to preach;
- h. when those who have been admitted to Candidacy for ordination receive a particular assignment as part of their pastoral formation;
- i. when particular circumstances recommend preaching by a lay person with special expertise (such as mission appeals – as noted below).

In these cases, outside of Mass, preaching takes place at the usual time called for in the rite. At Mass, the appropriate time for such lay preaching is after the Prayer After Communion.

2. No faculty is granted for the regular/routine preaching by lay persons at the Eucharist.

3. Individuals making mission appeals through the Mission Co-op are granted the faculty to preach at Mass. Such preaching may not take place at the time reserved for the homily; the Priest or Deacon must still preach (albeit a shorter) homily.

Procedures

1. The pastor (or PLC) sends a letter nominating the individual for this ministry to the Bishop
2. The letter should document the following
 - a. the individual meets the qualifications and competencies listed above
 - b. the specific training that the individual has had in the Scriptures, Homiletics, and Theology
 - c. the reason why the ministry of a lay preacher is required
3. The Bishop may require an interview with the applicant, either personally or through the Office of Liturgy.
4. The basic training provided by the diocese is the Pastoral Associate Track in the Diocesan Ministry Formation Program. For those who have not completed that program, but meet the criteria listed in §IV-244.6.1, a personalized course of study may need to be completed before faculties are granted.
5. Initial faculties are granted for one year.
 - a. In order that their ministry is made known to the parish, these ministers are to be commissioned using an appropriate liturgical rite (The Order for the Blessing of Those Who Exercise Pastoral Service contained in the *Book of Blessings*; or the expanded rite in Appendix 5 may be used).
 - b. During that time, the pastor (or PLC) is to review the text of each reflection before it is preached (if possible; if not, it should be reviewed after the event).
 - i. The pastor (or PLC) should give specific feedback to the lay preacher regarding their successes as well as areas of needed improvement. The Diocesan Director of Liturgy is available to assist in this matter if needed.
 - ii. The lay preacher is to keep a copy of all the reflections he or she preaches. These are to be reviewed with the pastor/PLC as specified above; and are to be submitted to the Bishop upon his (or his delegate's) request.
 - c. The Bishop may specify that specific continuing formation in preaching take place during this time. (Alternatively, the Bishop may also choose not to grant faculties until the additional formation is completed).
6. At the end of the year, the pastor (or PLC) should make a report to the Bishop. The report should include how often the lay preacher exercised his/her ministry and an evaluation of the preaching, including areas of needed improvement. The report should also note if any required continuing formation was completed and/or if re-appointment to the ministry is requested.
 - a. If so, the Bishop will specify:
 - i. the length of time of the re-appointment (1-3 years); and
 - ii. whether or not review of the reflections *before* they are preached is still required.
 - b. The reflections should always be reviewed after the event in order to provide the preacher with constructive criticism.
 - c. The lay preacher is commissioned in a liturgical rite as specified above.
 - d. The lay preacher is to keep a copy of all the reflections he or she preaches. These are to be reviewed with the pastor/PLC as specified above; and are to be submitted to the Bishop upon his (or his delegate's) request.

Appendix 1: Rite of Distributing Communion Outside of Mass with the Celebration of the Word

The outline includes texts for either a Deacon-president or a lay leader of prayer. The rite presumes that other ministers will assist with the readings, Prayer of the Faithful, distributing Communion (if necessary) and with the music. Those parts marked with an asterisk (*) would probably already have been prepared by the choir/cantor and can be used. Care should be taken that the hymn accompanying Communion (***) does not make reference to the Eucharistic action (offering) or to the Precious Blood/wine.

INTRODUCTORY RITES

Hymn* – wear *alb* (deacon also wears *stole*); process in, bow to altar

Sign of the Cross

Greeting (*Note different response to a lay leader: Blessed be God forever.*)

Layperson: Brothers and sisters, the Lord invites us to his table to share the Body of Christ: bless him for his goodness. (Blessed be God forever.)

Deacon: The Lord be with you (or other greeting from the Missal) / (And with your spirit.)

PENITENTIAL RITE

My brothers and sisters, to prepare ourselves for this celebration, let us call to mind our sins.

Here, you can use the Form A (the Confiteor; I confess to almighty God...) or Form C, such as:

You were sent to heal the contrite of heart. Lord have mercy. (Lord have mercy.)

You came to call sinners. Christ have mercy. (Christ have mercy.)

You are seated at the right hand of the Father to intercede for us. Lord have mercy. (Lord have mercy.)

Close with:

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. (Amen)

CELEBRATION OF THE WORD OF GOD – use the readings of the day

First Reading

Responsorial Psalm*

Second Reading

Gospel Acclamation*

Gospel – read by the leader of prayer (lay leader omits the greeting, and begins with: “A reading...”)

[Homily – by deacon or deputed lay person]

Prayer of the Faithful (Intercessions) – opened and closed by the leader of prayer

For example: Let us bring our needs before the God who loves us.

(the intercessions are prayed)

Gracious God, hear the prayers of your people, for they are made through Christ our Lord.

HOLY COMMUNION

Place corporal on the altar.
Go to tabernacle.
Retrieve the Blessed Sacrament.
Place the vessel (ciborium or paten) on the corporal.
Genuflect.

Lord's Prayer

Introduce the prayer, for example: *We pray as Jesus taught us... Our Father...*

Sign of Peace

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

Invitation to Communion

Genuflect. Raise Host.

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

(Say quietly to yourself) May the body of Christ keep me safe for eternal life. (commune)

Communion

Hymn to Accompany Communion**
Afterwards, return Blessed Sacrament to Tabernacle. Genuflect.

Concluding Prayer (taken from HCWEOM, for example:)

All-powerful God, you renew us with your sacraments.
Help us to thank you by lives of faithful service.
Through Christ our Lord. (Amen.)

CONCLUDING RITE

Blessing & Dismissal

A lay person says this while making the sign of the cross on oneself:
+May the Lord bless us, protect us from all evil, and bring us to everlasting life. (Amen.)
Go in the peace of Christ. (Thanks be to God).

A deacon concludes the rite in the usual way:
The Lord be with you (And with your spirit).
May almighty God bless you: +The Father, and the Son, and the Holy Spirit. (Amen.)
Go in peace (or another dismissal from the Missal). (Thanks be to God.)

Concluding Hymn* – bow to altar, process out

Baskets may be placed at the exits for parishioners to leave their Sunday offerings. Alternatively, a collection may be received after the concluding prayer.

Appendix 2: SCAP Outline

The following outline may be used as the basis for a worship aid when a Liturgy of the Word with Communion is celebrated, following SCAP 2012:

INTRODUCTORY RITES

There is no entrance procession. The rite begins with the leader standing in a place other than the altar or the presider's chair, which is not used in this rite. All stand.

Introduction (given in the ritual text)

Sign of the Cross

Greeting (*The response is: Blessed be God forever.*)

Opening prayer

The normal collect is not used. Instead, the alternate form given in the text is used according to the season.

LITURGY OF THE WORD

The readings assigned to the day are used. The gospel is proclaimed in the usual fashion by a Deacon; a lay leader omits the greeting. A Deacon preaches the homily. If qualified, a lay leader of prayer offers a reflection or reads a text provided by the pastor. All stand for the gospel; otherwise, all are seated.

The catechumens may be dismissed. All then stand.

The Profession of Faith (Nicene or Apostle's Creed) is recited, followed by the Prayer of the Faithful (the introduction to the Prayer of the Faithful is given in the text, and sample invocations are given in Appendix I). The Prayer of the Faithful concludes with the prayer of the day (Collect from the Missal; found in Appendix III) or another prayer given in the rite.

COMMUNION RITE

All are seated as the altar is prepared. The leader retrieves the Blessed Sacrament from the Tabernacle and places it on a corporal on the altar. Returning to the place where he or she has been sitting, the leader then leads the assembly in the Lord's Prayer. The people then kneel as the leader returns to the altar. There, he or she holds the host over the ciborium, showing it to the people, and says:

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.

The leader then communes. If needed, the hosts are distributed to other vessels and the EMHCs are given Communion. Communion is then distributed to the assembly.

The Act of Thanksgiving

After Communion, all stand and the leader—facing the same direction as the gathered assembly—leads the Act of Thanksgiving. A psalm, canticle, hymn, litany of praise, or prayer may be used—as specified in the ritual text. If appropriate for the season, the Gloria may be used.

CONCLUDING RITE

Brief Announcements

Collection of Monetary Offerings

Invitation to pray for vocations to the Priesthood.

Blessing (different form if Deacon or if lay leader of prayer; the Deacon uses the same greeting as in the Missal).

Sign of Peace (the leader says: Let us offer each other the sign of peace.)

Music may conclude the celebration.

Appendix 3: Sample Bulletin Announcements

The following are offered as possible bulletin inserts and/or pulpit announcements in the event a Weekday or Sunday celebration in the absence of a Priest is planned. The sentence in *italics* could be omitted.

Sunday Celebration in the Absence of a Priest

After many phone calls, we are unable to find a Priest to celebrate Mass with us on the weekend of _____. *While the faithful have a serious obligation to attend Sunday Mass and should receive Communion during Mass itself, for just cause (for example, when the faithful are unable to attend Sunday Mass elsewhere) Communion may be distributed outside of Mass.* Listed below are the Mass times for other parishes in the area. For those who would find it impossible to travel to the other parishes, _____ will lead a (Liturgy of the Word and Holy Communion) (celebration of Morning Prayer / Evening Prayer) (Sunday Celebration in the Absence of a Priest) in the church at _____.

Weekday Celebration of the Liturgy of the Word (and Communion)

After many phone calls, we are unable to find a Priest to celebrate Mass with us on _____. *While the faithful should receive Communion during Mass itself, for just cause (for example, when the faithful who regularly attend daily Mass cannot without inconvenience go elsewhere for Mass) Communion may be distributed outside of Mass.* Listed below are the Mass times for other parishes in the area. For those who would find it difficult to travel to the other parishes, _____ will lead a Liturgy of the Word [with distribution of Communion] in the church at _____.

Appendix 4: Nomination Form

I, _____, pastor/PLC of _____
(name) (name of parish)
parish in _____ nominate the following individual for delegation as a leader of
(name of city)
Sunday Celebrations in the Absence of a Priest:

Name of Nominee: _____

Address: _____

Phone Number: _____ E-Mail: _____

I certify the following (please check the boxes that apply):

- 1. The nominee is a Commissioned lay Extraordinary Minister of Holy Communion:
- 2. The nominee has completed the specific formation for leading Sunday Celebrations in the Absence of a Priest provided by the diocese, by attending one of the following:

- The required classes in the Ministry Formation Program’s Liturgy Year
- Another SCAP certification class/workshop

Specify: _____

Signature of Pastor/PLC: _____

Date: _____

Office Use Only:

Decision of Bishop:

- Appoint for three years
- Do not appoint

Signature of Bishop: _____

Date: _____

**See other side if requesting faculties for lay preaching.*

§IV-244 Policies Relating to Gathering for Worship without a Priest; Policies on Lay Preaching

Check if applicable: I also nominate this layperson for the faculty of preaching in accord with diocesan policy §IV-244.6.

I certify that the individual meets the qualifications and competencies listed in diocesan policy (§IV-244.6.1), and that the individual has completed appropriate preparation for this ministry as follows (please check one or both of the following):

- The 5-Year Parish Life Administrator Program through the diocesan Office of Faith Formation
- Other (please describe): _____

Reason(s) the ministry is needed:

Signature of Pastor/PLC: _____

Date: _____

Office Use Only:

Decision of Bishop:

- Appoint for three years
- Appoint for one year
- Do not appoint

Instructions: _____

Signature of Bishop: _____

Date: _____

Appendix 5: Rite for Commissioning a Leader for Sunday Celebrations in the Absence of a Priest and/or a Lay Preacher

The following rite is based on the “Order for the Blessing of those who Exercise Pastoral Service” and the “Order for the Commissioning of Extraordinary Ministers of Holy Communion,” found in the *Book of Blessings*.

Presentation of the Candidates

After the homily (or Profession of Faith), the presider presents the candidates and then addresses them, in these or similar words:

Presider: Dear friends in Christ, our brothers and sisters N. and N. are to be entrusted with (leading Sunday Celebrations in the Absence of a Priest) (preaching the word). Today, we ask God to bless them and strengthen them in their ministry. Will they please come forward.

May invite the candidates to stand, come forward.

In this ministry, you must be examples of Christian living in faith and conduct; you must strive to grow in holiness—through prayer, through the Word, and through the Eucharist, the sacrament of unity and love. As ministers of (prayer) (the word), therefore, especially observant of the Lord's command to love your neighbor. For when he gave his body as food to his disciples, he said to them: "This is my commandment, that you should love one another as I have loved you."

Examination

Presider: Are you resolved to undertake the office of (leading prayer) (preaching), and so serve to build up the Church?

Minister: I am.

Presider: Are you resolved to (lead prayer) (preach) with the utmost care and reverence, in union with the Church?

Minister: I am.

Prayer of Blessing

All stand. May have candidates kneel.

Presider: Dear friends in Christ, let us pray with confidence to the Father; let us ask him to bestow his blessings on our brothers and sisters, chosen to be ministers of (prayer) (the word).

Lord God, in your loving kindness you sent your Son to be our shepherd and guide. Continue to send workers into your vineyard to sustain and direct your people. Bless N.N. and N.N. Let your Spirit uphold them always as they take up their new responsibility among the people of this parish. We ask this through Christ our Lord.

All: Amen

The general intercessions follow. Specific intercessions for the new ministers should be include, for example:

That the Holy Spirit would strengthen the hearts and enlighten the minds of N.N. and N.N., who will serve us as (leaders of prayer) (preachers of the word); we pray to the Lord.

Appendix 6: Pastoral and Theological Concerns with the Regular Distribution of Communion Outside of Mass

The Eucharist stands at the center of our lives as Catholic Christians. For 2000 years, our communities of faith have gathered in fidelity to Christ's command to "do *this*" in his memory. What is "this" way of remembering, of making present again, that he calls us to every Sunday?

While "this" includes Communion, it is so much more than that: at Mass, we join in praying the great Eucharistic Prayer. In 1995, the Bishops from Kansas stated:

We believe that this awesome mystery stretches even to our place and our time when the Priest takes bread in his hands, takes a cup of wine in his hands and says the words of consecration. We believe that, while the ordinary elements remain, an extraordinary difference has taken place through the invocation of the Holy Spirit. The ordinary elements of bread and wine have been totally and absolutely transformed into the very body and blood of Christ.

While the single voice of the Priest proclaims the words of consecration, the whole Eucharistic Prayer also has a larger meaning. It is the prayer of the whole assembly. It expresses praise, reconciliation, remembrance and intercession. It is the prayer through which the Holy Spirit transforms people as well as gifts.

The meaning of the Eucharistic Prayer is even larger still. It reaches those who are beyond the altar by means of those who are around the altar. It gives rise to ecumenism, evangelization, missionary activity and stewardship.

It is important that we pay attention to the dynamic at work in the Eucharistic Prayer, a dynamic that is missing in Word and Communion services. At Eucharist, we receive the fruits of the earth and of human work—bread and wine—and return them to God with gratitude, not just as bread and wine but as symbols of all that we are and all for which we hope. God, not to be outdone, returns those offerings to us as the ultimate gift: the gift of God's very presence, the Body and Blood of Christ. In receiving these gifts, we, too, are transformed and sent to live Eucharistic lives.

While Communion services tap into this dynamic, the fullness of this divine exchange is missing. We would note that this dynamic is also missing when we resort to the routine use of reserved Hosts for Communion at Mass. In a sense, that all-too-common practice has contributed to the misunderstanding that Mass and Communion services are equivalent.

This concern was uppermost in the Kansas Bishops' minds when they wrote their 1995 pastoral letter. In restricting the use of Communion services in their dioceses, they noted:

We, the Bishops of Kansas, have come to judge that Holy Communion regularly received outside of Mass is a short-term solution that has all the makings of becoming a long-term problem. It has implications that are disturbing:

- A blurring of the difference between the celebration of the Eucharist and the reception of Communion.
- A blurring of the distinction between a Priest and a Deacon or a non-ordained minister presiding over Communion service.
- A blurring of the relationship between pastoral and sacramental ministry.
- A blurring of the connection between the Eucharist and the works of charity and justice.
- A blurring of the need for Priests and therefore a blurring of the continual need for vocations.
- A blurring of the linkage between the local church and the diocesan and universal church that is embodied in the person of the parish Priest.

Appendix 7: Summary Table for Parishes

Please see the relevant policies for details.

	On a WEEKDAY	On a SUNDAY		
When?	<p>When a Priest is not available for a regularly-scheduled Mass.</p> <p>Note: The Liturgy of the Hours and/or a Liturgy of the Word (without the distribution of Communion) may be scheduled on a routine basis.</p>	<p><i>Emergency Absence of the Priest</i> (The sudden absence of a Priest just before Mass is to begin; there is insufficient time to notify the Dean or Diocese).</p>	<p><i>Urgent Absence of the Priest</i> (The Priest becomes aware that he will be unable to preside at Sunday Mass with less than a week’s warning, and is unable to find a substitute. In addition, the parish is not able to be notified through the usual means).</p>	<p><i>Planned Absence of the Priest</i> (The Priest has scheduled time away from the parish and is unable to find a substitute in spite of making good-faith efforts to do so. The parish is able to be notified at least a week prior to the absence that an alternative liturgy will be celebrated.)</p>
Who may lead?	<p>Deacon</p> <p>If a Deacon is not available: <i>If Communion distributed:</i> Qualified EMHC, deputed by pastor <i>If Communion not distributed:</i> Qualified layperson, deputed by pastor</p>	<p>Deacon</p> <p>If a Deacon is not available: <i>If Communion being distributed:</i> a qualified EMHC <i>If Communion is not being distributed:</i> a qualified layperson</p> <p><i>If SCAP (option “a” below) is being used:</i> the layperson must be deputed by the Bishop <i>If another rite is being used:</i> the layperson must be deputed by the pastor</p>		
Who may preach (if also leader)?	<p>Deacon</p> <p>Layperson delegated by the Bishop</p>	<p>Deacon (usually only if already prepared to preach)</p>	<p>Deacon</p> <p>Layperson delegated by the Bishop</p>	<p>Deacon</p> <p>Layperson delegated by the Bishop</p>
What Rite?	<p>Liturgy of the Word with Communion, according to the Rite, “<i>Holy Communion and Worship of the Eucharist Outside of Mass: Rite of Distributing Communion Outside of Mass with the Celebration of the Word.</i>”</p>	<p>Four options:</p> <ol style="list-style-type: none"> Celebrating the Rite, <i>Sunday Celebrations in the Absence of a Priest.</i> Celebrating a Liturgy of the Word with Communion, according to the Rite, “<i>Holy Communion and Worship of the Eucharist Outside of Mass: Rite of Distributing Communion Outside of Mass with the Celebration of the Word.</i>” Celebrating the Liturgy of the Hours (Morning or Evening Prayer) <u>without</u> Communion. Celebrating a Liturgy of the Word <u>without</u> Communion. 		