

SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST  
WITH REVISED TRANSLATION FROM THE 3<sup>RD</sup> EDITION ROMAN MISSAL

**CELEBRATION OF THE LITURGY OF THE WORD<sup>1</sup>**

[*With or without Holy Communion*]

1/30/2014

**INTRODUCTORY RITES<sup>2</sup>**

186. The celebration begins without a procession. The deacon or lay leader of prayer, standing at a central place other than behind the altar or at the chair designated for the priest, faces the gathered assembly and begins the celebration. In the Diocese of Crookston, the Deacon leads from the deacon's chair and the Lay Leader leads from the pulpit or from the center aisle.

Welcome:

Fr. N. \_\_\_\_\_, who was to celebrate this Mass, cannot be here  
because \_\_\_\_\_.

While we cannot celebrate the Eucharistic sacrifice without a priest, we nevertheless come together to celebrate the resurrection of Christ, and his presence in our gathered assembly, in the Scriptures proclaimed [*if with Communion*, 'and in the Holy Communion that we receive].

My name is \_\_\_\_\_ and as an commissioned Lay Leader of prayer for the Diocese of Crookston I will lead today's celebration, which is called a Sunday Celebration in the Absence of the Priest.

<sup>1</sup> Only the 2007 edition of the Sunday Celebrations in the Absence of a Priest is to be used in the Diocese of Crookston

<sup>2</sup> Instrumental music may be played while all gather.

# CELEBRATION OF THE LITURGY OF THE WORD

*[With or without Holy Communion]*

## INTRODUCTORY RITES

### INTRODUCTION (P. 149)

**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.**

STAND

(p. 151) *[All stand and] the presiding minister, making the sign of the cross, sings or  
says: In the name of the Father, and of the Son, and of the Holy Spirit.*

*All make the sign of the cross and reply:  
Amen.*

### GREETING

*The presiding minister greets those present in the following words, taken from Scripture.*

**Grace and peace to you from God our Father and from the  
Lord Jesus Christ. Blessed be God for ever.**

*All respond:*

Blessed be God for ever.

OPENING PRAYER<sup>3</sup> (Use the opening collect for that particular Sunday celebration found in the Roman Missal.)

189 The Opening Prayer follows. The presiding minister invites the liturgical assembly to pray, saying:

**Let us pray.**

All pray in silence for a short time. For the Deacon: a server holds the Roman Missal, with hands extended, says the Opening Prayer. For the Lay Leader: the Roman Missal is placed on the pulpit for the leader to read from.

The assembly responds:

Amen.

## LITURGY OF THE WORD (P. 159)

SIT

190 The readings and the psalm are those assigned in the Lectionary for Mass for that particular Sunday.

FIRST READING<sup>4</sup>

RESPONSORIAL PSALM<sup>5</sup>

SECOND READING

GOSPEL ACCLAMATION<sup>6</sup> (if not sung, omit)

GOSPEL<sup>7</sup>

HOMILY OR SILENT REFLECTION

DEACON MAY GIVE HOMILY IF PREPARED

LAY LEADER DOES NOT PREACH, BUT ALLOWS FOR A *PERIOD OF SILENCE*

[DISMISSAL OF CATECHUMENS/ELECT] (P. 163)

198 If catechumens are present, they may be dismissed at this point.<sup>8</sup>

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

Catechumens: Thanks be to God.

<sup>3</sup> SCAP no. 189, Opening Prayer A, B, or C

<sup>4</sup> A reader other than the leader of prayer proclaims the readings, except for the Gospel which is proclaimed by the presiding minister.

<sup>5</sup> The assigned Lectionary psalm (or a common seasonal psalm, Lectionary no. 174) is preferably sung.

<sup>6</sup> The acclamation verse given in the Lectionary is sung. Omit acclamation if not sung.

<sup>7</sup> A lay leader omits the greeting, "The Lord be with you" and proceeds to "A reading from..."

<sup>8</sup> These or other dismissals may be used.

**B. 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.**

If for pastoral reasons the catechumens cannot be dismissed and Holy Communion will be distributed, option C is used.

**C. Although you cannot yet partake of the 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 re-create the face of the earth.**

An appropriate song may accompany the dismissal of the catechumens]

**PROFESSION OF FAITH (p. 165-167) STAND**

199 The profession of faith is recited. Either the Nicene or Apostles' Creed may be used. 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,**

All bow during these two lines:<sup>9</sup>

**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.**

---

<sup>9</sup> The profound bow is normative and should be modeled by the presiding minister.

**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 for 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:  
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<sup>10</sup> (P. 169)

200 The presiding minister introduces the Prayer of the Faithful.

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

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

The petitions are then proclaimed by an assisting minister.<sup>11</sup>

202 The presiding minister concludes the intercessions with the Prayer of the Day in the SCAP ritual<sup>12</sup>, or one of the following prayers.

**A God of love,  
our refuge and our strength,  
hear the prayers of your Church,  
and grant us today what we ask of you in faith.  
We ask this through Christ our Lord. All: Amen.**

**B Father,  
we come before you with faith and love  
to praise your goodness  
and to acknowledge our need.  
We ask you to hear the prayers we make in the name of Jesus the Lord. All: Amen.**

203 If Holy Communion is not distributed, continue at **no. 211a**, beginning with the invitation to the Lord's Prayer.

NOTE – the monetary collection is NOT taken here – It is taken after Holy Communion.

## COMMUNION RITE (P. 171)

204 The Leader of Prayer places a corporal on the altar, goes to the place where the Blessed Sacrament is reserved, genuflects, takes the ciborium containing the body of the Lord, and places it on the altar.<sup>13</sup>

### LORD'S PRAYER

The Leader of Prayer then returns to the designated place and invites all present to sing or say the Lord's Prayer in these or similar words:

**At the Savior's command and formed by divine teaching, we dare to say:**

---

<sup>10</sup> The Prayer of the Faithful is said or sung.

<sup>11</sup> Petitions are given in **Appendix I** and one may be chosen **from each category**. Similar intentions may be composed to reflect particular circumstances, such as the needs of the world and of the community.

<sup>12</sup> Prayers of the Day for Sundays, Feasts and Solemnities may be found in **Appendix III**. A server may hold the ritual book.

<sup>13</sup> If the Blessed Sacrament is reserved in a separate Eucharistic chapel, another extraordinary minister of Holy Communion may reverently but unobtrusively bring the ciborium to the altar.

The presiding minister continues with the people:

**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 (P. 173)

206 The presiding minister then goes to the altar and genuflects. After distributing hosts into patens if necessary, the minister raises the host slightly over the vessel or ciborium and, facing the people, says:

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

All say:

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

#### COMMUNION<sup>14</sup>

207 The presiding minister reverently consumes the body of Christ<sup>15</sup> then takes the ciborium and goes to the communicants. The minister takes a host for each one, saying:

**The Body of Christ.**

Communion proceeds in the usual manner.

After Holy Communion, the presiding minister returns any remaining sacred hosts to the tabernacle.<sup>16</sup> The deacon/lay leader of prayer returns to the designated chair. When the distribution of Holy Communion is finished, all spend some time in silent prayer.

#### SILENCE

SIT

---

<sup>14</sup> A communion song or psalm may be sung.

<sup>15</sup> As needed, extraordinary ministers of Holy Communion approach the altar and receive from the deacon/lay leader. They then take patens and distribute communion as usual.

<sup>16</sup> If patens are used, the deacon/lay leader of prayer places remaining hosts and fragments from the patens into the ciborium. If the tabernacle is at a distance, the ciborium is returned to the tabernacle by an extraordinary minister of Holy Communion, and the patens placed on the credence table for washing after the liturgy.

211a. If communion is not distributed, the presiding minister invites all to pray the Lord's Prayer in these words:

**At the Savior's command and formed by divine teaching, we dare to say:**

The presiding minister continues with the people:

**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.**

ACT OF THANKSGIVING<sup>17</sup> (P. 175)

STAND

211 The presiding minister invites all to an Act of Thanksgiving, in these or similar words.

**Together [in song], let us now praise the glory and mercy of God  
with "\_\_\_\_\_".**

All stand, and the presiding minister, facing in the same direction as the gathered assembly, leads the Act of Thanksgiving.

**CONCLUDING RITE (P. 185)**

SIT

212. Announcements are made while a Collection of monetary offerings is taken up.

INVITATION TO PRAY FOR VOCATIONS TO THE PRIESTHOOD

213 The presiding minister says in these or similar words:

**Mindful of the Lord's word, "Ask the Master of the harvest to send out laborers for the harvest," let us pray for an increase of vocations to the priesthood.**

BLESSING

STAND

---

<sup>17</sup> In this prayer the faithful praise the glory and mercy of God. Any of the following may be sung: Psalms of praise (for example, 100, 113, 118, 136, 147, 150), a hymn (for example, the *Gloria*), a canticle (for example, the Canticle of Mary or of Zechariah), a litany, or a prayer. Additional Acts of Thanksgiving can be found in Appendix II.



A A leader of prayer who is a deacon says:

**The Lord be with you.**

All respond:

And with your spirit.

He blesses the people using the following blessing.

**May almighty God bless you,  
the Father, and the Son + and the Holy Spirit.**

All: Amen.

B A leader of prayer who is a layperson signs himself or herself with the sign of the cross and says:

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

All: Amen.

## SIGN OF PEACE (P. 187)

The deacon/lay leader of prayer invites the people to exchange the sign of peace in these words:

**Let us offer each other a sign of peace.**

(no dismissal is given)

The presiding minister then reverently leaves the sanctuary without a recessional and returns to the sacristy; meanwhile, an instrumental or choral music may be done as the celebration is concluded.