

Archdiocese of Kingston

Liturgy of the Word
On Sunday
In Exceptional Circumstances

The Liturgical Commission

April 2017

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Prepared by the Archdiocesan Liturgical Commission



Explanatory Remarks, Lay Leader's Greeting, Introduction to the Penitential Act, Invitation to Prayer and Concluding Prayer of the Prayer of the Faithful, Prayer for Spiritual Communion, Blessing and Dismissal © 2016, Archdiocese of Kingston. All rights reserved. Prepared by the Archdiocesan Liturgical Commission for use in the Archdiocese of Kingston.

Archdiocese of Kingston

Office of the Archbishop

DECREE

With the shortage of priests in the Archdiocese of Kingston, it is foreseen that due to sudden illness, adverse weather conditions or other unexpected situations, a Parish Priest may find it impossible to celebrate the Sunday Eucharist and to arrange for another priest to take his place. At the recommendation of and after discussion with the Council of Priests, I authorize this Ritual to be used in emergency situations when the celebration of the Eucharist is impossible.

The celebration of the Sunday Eucharist is the source and summit of the Christian and Parish life and should not be replaced by any other celebration except in the most serious and urgent circumstances. Therefore, this Ritual is not to be used to replace the Sunday Eucharist in ordinary circumstances.

When the Eucharist cannot be celebrated, the tradition of the Church still invites the faithful to respond to God's call to gather together, join in prayer and listen to the words of Scripture. This Ritual will help the faithful to fulfill these important elements of the Sunday tradition, even if they cannot celebrate the Holy Sacrifice of the Mass.

The format of this Ritual provides a form of celebration in which the faithful can readily participate without advance instruction or preparation. The format follows the usual pattern of the Introductory Rite, the Liturgy of the Word and the Concluding Rite of the Mass. Two additional elements have been added: the first is an introduction to the celebration which explains why the Mass is not being celebrated; the second is a prayer for Spiritual Communion, since it is foreseen that, since there has been no time to prepare or consecrate sufficient Hosts, Communion will not be distributed.

Duly trained and authorized lay persons, in addition to the Deacons of the Archdiocese, are to serve as the Leaders of Prayer, enabling the faithful to derive spiritual benefit from the celebration. After sufficient training, the names of the lay persons prepared to lead the Liturgy of the Word are to be submitted to me for authorization. In so far as it is possible, lay persons are to wear an alb as a sign of their baptismal ministry.

Deacons are to wear the vestments proper to them, including a dalmatic if one is available.

Lay Leaders are authorized to read a reflection from *Living with Christ*, or *The Word Among Us*, if the Parish priest has not provided a text to be read. Deacons have the faculty to preach by virtue of their Ordination and Office. If a Homily is not possible, a time of silent reflection should be observed after each Reading or after the Gospel.

Given at Kingston, this eighth day of December 2016, on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, Patroness of this Archdiocese.

Most Reverend Brendan M. O'Brien
Reverend Monsignor. M. Joseph Lynch
Archbishop of Kingston
Chancellor

Pastoral Notes

1. Due to the possibility of a sudden illness or severe weather, it is possible that a priest may be impeded from celebrating the Sunday Eucharist. Deacons and suitable lay people are to be trained in order that they may be ready to lead a Sunday Liturgy of the Word in such circumstances. The lay leaders are to be commissioned by the Diocesan Bishop at the end of their training.
2. This Ritual is to be used when the Parish Priest, for whatever reason, is suddenly and unexpectedly unable to celebrate the Sunday Eucharist. In this Ritual the term "Leader of Prayer" refers to any person, lay or Deacon who leads the service.
3. Since it is anticipated that there will be no time for pastoral planning, the format of the Liturgy of the Word of the Sunday Eucharist is to be followed as closely as possible. The Readings of the Sunday or Solemnity found in the Lectionary are used as usual. Because of the importance of God's word, no other readings, even of a religious nature, may replace or be added to the scriptural texts.
4. In keeping with the provisions of no. 39 of the *Directory for Sunday Celebrations in the Absence of a Priest*, Congregation for Divine Worship and the Sacraments, 30 June, 1988, and *Holy Communion and the Worship of the Eucharist Outside Mass*, by the same Congregation, June 21, 1973, the formula of the liturgical greeting used by lay ministers and the response of the people is to be different from the form used by ordained ministers. Thus an adaptation to the Greeting of the Introductory Rite has been made. The adapted Greeting leads to the exchange of a sign of peace. The form of blessing used by lay people has also been adapted. Texts to be used exclusively by ordained Deacons are included in text boxes.
5. The distribution of Holy Communion during this service is not foreseen for several reasons:
 - A) There may not be a Tabernacle in the Church;
 - B) Normally there would not be sufficient consecrated Hosts reserved in the Tabernacle to ensure Communion for the whole Parish;
 - C) Communion is not distributed to avoid any confusion between the celebration of the Eucharistic Sacrifice and the distribution of Holy Communion outside of Mass.
6. Although it is preferable to have a few people trained to lead this celebration, only one person leads the prayer of the assembly at any one celebration. A lay person may wear an alb; Deacons wear the vestments proper to their ministry -- an alb and stole and, if available, a dalmatic.
7. A Deacon and a Leader of Prayer do not use the presidential chair, which remains empty. A chair may be placed to the right of the Priest's chair or in the sanctuary, so that the Leader of Prayer can be seen by all when addressing the assembly, inviting them to pray, listening to the Word of God and joining the praises of God. Wherever a lay leader is seated, it is to be emphasized that the leader is always a member of the assembly.
8. During the Liturgy of the Word, the altar is not to be used, especially as a book stand for the Ritual. A small lectern may be placed in the sanctuary or near the leader's chair or a server may hold the Ritual for the Leader. The altar is only used when the Communion Rite is celebrated.
9. A person authorized by the Bishop to preach gives the Homily or reflection on the Readings. If no one is authorized, the Leader of Prayer may read the Homily prepared for the day by the Pastor or the Archdiocese. If none have been provided, the introduction or commentary for the Sunday may be read from *Living with Christ* or *The Word among Us*; otherwise a time of silent reflection is observed. A Deacon always has the faculty to preach in the Archdiocese. The Archbishop may make other arrangements as necessary, such as authorizing other published reflections to be read.
10. When, and only when, a priest will not be available in a parish church on a regular basis, the Archbishop will authorize the use of *Sunday Celebrations of the Word and Hours* in that parish.

Order of the Liturgy of the Word

Explanatory Remark

Either before the Liturgy begins or following the Opening Hymn, the Leader of Prayer advises the people that the Priest is unable to be present and introduces the celebration in these or similar words, using the appropriate wording that applies to the situation or adapting them:

My brothers and sisters,
due to:

- sudden illness,
- hazardous road conditions,
- severe weather conditions,
- unforeseen circumstances,
- a death in the family,

our parish priest cannot be with us today
and there is no other priest available to take his place,
therefore, we are unable to celebrate the Eucharist today.
Nevertheless, faithful to God's call, we have gathered
in order to listen to and be nourished by the Word of the Lord
and to give praise and thanks to God.
Therefore, this celebration fulfills our Sunday obligation.

Let us pray for Father *N.*, that he may return to us shortly.
Now in union with the whole Catholic Church,
and mindful of those who are unable to celebrate the Holy Eucharist
due to persecution, war or the shortage of priests,
let us keep holy the Lord's Day
by joining in this celebration of God's word.

INTRODUCTORY RITES

Entrance Procession

The Leader of Prayer joins the other ministers and the Entrance Hymn and procession takes place in the usual manner. While the Entrance Song is sung, the Leader of Prayer approaches the Altar with the Servers, (who carry the cross and candles if it is the custom), the Readers and the other Ministers. If it is the custom to carry the Book of the Gospels, one of the Readers carries it and not the Leader of Prayer, even if he is a Deacon. At the Altar, they make a profound bow to the Altar (and/or genuflection to the Tabernacle) and go to their places. The Leader of Prayer goes to a chair, prepared in or near the sanctuary.

Sign of the Cross and Greeting

Then the Leader of Prayer makes the sign of the Cross with the people while saying:

In the name of the Father, and the Son, + and the Holy Spirit.

The people reply:. Amen.

The lay Leader of Prayer greets the people in the following manner:

Gathered in the love of God,
rejoicing in the grace of our Lord Jesus Christ,
and united in the communion of the Holy Spirit,
let us greet one another as we exchange a sign of the peace of Christ.

All offer one another a sign of peace.

The Deacon makes the Sign of the Cross with the people and adds the customary Greeting from the Roman Missal. Then he adds:

Recognizing the Lord is present
when two or three are gathered in his name,
let us greet one another as we exchange a sign of the peace of Christ.

All offer one another a sign of peace.

Penitential Act

Then the Leader of Prayer invites the faithful to join in the Penitential Act:

My brothers and sisters,
let us acknowledge the mercy of God,
revealed in Christ,
and so prepare ourselves to listen to God's Word.

A brief pause for silence follows.

Then the Leader of Prayer or another minister, says or sings the following invocations:

Lord Jesus, you have called us out of darkness
into your own marvellous light:
Lord, have mercy.

The people answer: Lord, have mercy.

The Leader of Prayer says:

Christ Jesus, you have clothed us with holiness and love:
Christ, have mercy.

The people answer: Christ, have mercy.

The Leader of Prayer says:

Lord Jesus, you have made us a new creation in the Spirit:
Lord, have mercy.

The people answer: **Lord, have mercy.**

The Leader of Prayer concludes:

May the almighty and ever loving God have mercy on us,
bestow upon us his gracious forgiveness,
and lead us in the pathway of everlasting life.

The people reply: **Amen.**

Glory to God

Then, when it is prescribed, this hymn is either sung or said by all. (See pages 495-6).

Collect

The Leader of Prayer, with hands joined, says:

Let us pray.

And all pray in silence. Then the Leader of Prayer, with hands extended, says the Collect Prayer, as found for the Sunday in the Roman Missal.

Liturgy of the Word

The Readings of the Sunday or Solemnity are proclaimed at the Ambo from the Sunday Lectionary by the Readers as usual. The Readings are indicated in the Liturgical Calendar (*Ordo*).

The Gospel is read by the Deacon or, in his absence, by the Leader of Prayer or another Reader.¹

A lay person omits the greeting: *The Lord be with you*, and begins with the words: *A Reading from the Holy Gospel according to Saint N.*, as indicated in the Lectionary.

Homily

If the parish priest has not provided a text for the Leader of Prayer, a time of silent reflection is observed. The Deacon, if prepared, may give a Homily.

¹ The preference in the liturgy is for the person presiding to listen to the Gospel. Thus the Deacon proclaims the Gospel and not the Priest. If possible, in the absence of the Deacon and Priest, a lay person other than the one leading the service would read the Gospel. However, this is an emergency situation and the time for planning is short, it is suggested that the person leading the service proclaim the Gospel.

Profession of Faith - Creed

At the end of the Homily or period of reflection, all recite the Creed as found in the Roman Missal on page 502 or 503.

Prayer of the Faithful

The Prayer of the Faithful follows as usual. If none is prepared, the intercessions from a missalette or the Roman Missal, pages 1450 to 1460, can be used.

With hands joined, the Leader of Prayer invites the people to pray:

My brothers and sisters,
united as the Body of Christ,
let us exercise our baptismal ministry,
as we pray for the good of the Church
and the salvation of all people.

The petitions or intentions are read by a reader, as usual.

Then, with hands extended, the Leader of Prayer concludes the Prayer of the Faithful:

Remembering your mercy and love, O God,
we rejoice that you have chosen us in Christ
and anointed us by the power of the Holy Spirit.
Renew in us the Spirit of the gospel
that we may imitate the example of Jesus
who freely poured out his life for our salvation.
Who lives and reigns for ever and ever.

The people respond: Amen.

Collection

The people are now seated and the collection is taken up as usual. A hymn may be sung or instrumental music is played. If it is the custom that the collection is brought to the Sanctuary, the Leader of Prayer receives it and places it in the customary place.

If it can be arranged, a hymn of praise may be sung after the Collection. In this case, instrumental music is played during the Collection.

The Lord's Prayer and "Deliver Us"

Following the Collection, all stand and the Leader of Prayer, remaining at the chair, invites all to pray the Lord's Prayer, as found in the Roman Missal on page 640. Afterwards the Prayer, *Deliver Us*, on page 641 is added.

Prayer for Spiritual Communion

Then the Leader of Prayer says:

My brothers and sisters,
since we cannot celebrate the Eucharist
or receive Communion at this time,
let us join in prayer together,
asking the Lord Jesus Christ to renew us in mind, body and spirit,
as we seek spiritual Communion with him.

All pause for a moment of silence, then the Leader of Prayer continues:

Lord Jesus Christ,
we know and believe that you gave the Eucharist to the Church
as the memorial of your Death and Resurrection,
and it grieves us that we cannot celebrate the Sacrifice of the Cross
or participate in the Sacred Banquet of your Body and Blood.
Nevertheless, look upon the desire of your faithful people
to be renewed by your word and presence in prayer,
and abide with us spiritually in our minds, hearts and souls.

By your Word and the power of the Holy Spirit
unite us more firmly in our faith
and strengthen us in love,
that we may go forth in your name
to proclaim your loving mercy to all people.
Who live and reign for ever and ever.

The people reply: Amen.

Concluding Rite

Announcements

Announcements may be made at this time.

Blessing

All stand and the lay Leader of Prayer says:

Let us bow before the Lord and implore God's blessing.

The Leader continues:

May the mercy, peace and kindness of God dwell in our hearts and minds and keep us faithful to his Son, our Lord Jesus Christ by the power of the Holy Spirit.

In the Blessing all make the sign of the cross, as the Leader of Prayer says:

And may the almighty and merciful God, the Father, + and the Son, and the Holy Spirit, bless us and protect us now and for ever.

The people reply: Amen.

Dismissal

The Leader says:

My brothers and sisters, let us go in the peace of Christ to love and serve the Lord.

The people reply: Thanks be to God.

The Deacon gives the Blessing and Dismissal as usual.

Closing Hymn

Then as the Hymn is sung or music is played, the ministers bow to the Altar with the Leader of Prayer, and all withdraw in the usual manner.

Liturgy of the Word on Sunday

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Notes for Musicians

The guiding principle in conducting a Liturgy of the Word in an emergency situation is to keep the service as normal as possible.

- The Entrance Procession takes place as usual while the Entrance Hymn is sung.
- The third form of the Penitential Act is used, therefore, the *Lord, have mercy* is not sung.
- The *Glory to God* is sung or recited according to the custom of the place. It is omitted during Advent and Lent.
- The Responsorial Psalm is sung or recited as usual. The Gospel Acclamation is sung; otherwise it is omitted.
- A Hymn during the collection is sung as usual. If it can be arranged at the last minute, a hymn of praise is most appropriate after the collection. In this case, instrumental music should be played during the collection.
- The Eucharistic Acclamations: *Holy, Holy*, Memorial Acclamation, the *Amen*, and the Lamb of God are not sung under any circumstances.
- If Communion is distributed the Communion Hymn is sung; When Communion is not distributed the Communion Hymn is omitted.
- A Recessional Hymn is sung as usual as the ministers leave the sanctuary.

