



**SUNDAY CELEBRATION
IN THE ABSENCE OF A PRIEST
(SIMPLE VERSION)**

Archdiocese of Saint Boniface, Manitoba

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CANADIAN CONFERENCE OF CATHOLIC BISHOPS

2 February 2023

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Dear Ms. Grenier:

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Best wishes in all your endeavours,

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INTRODUCTION

This document is meant to help with the preparation of a Liturgy of the Word. It is important to take proper care in preparing such liturgies.

The following document was created with permission using excerpts from the book *Sunday Celebration of the Word and Hours* and the 2010 English translation of *The Roman Missal*. Different forms of certain prayers, such as the Collect or the Closing Prayer, specific to the precise day in the liturgical calendar, can be found in these books and may be substituted in lieu of the more generic prayers provided in this document.

Other excerpts have been taken from the 1988 *Directory for Sunday Celebrations in the Absence of a Priest* and the 2004 Instruction *Redemptionis Sacramentum*, both from the Congregation for Divine Worship, and from the *Catechism of the Catholic Church*.

The Meaning of the Eucharist

The celebration of the eucharistic is the re-presentation of the sacrifice of Jesus Christ upon the cross to atone for the sins of the world and to bring all who believe in him into the full embrace of the Father. During the Liturgy of the Eucharistic, the faithful are invited to offer themselves to Christ to become part of his free gift of his very self to the Father. This sacrifice cannot take place sacramentally without a priest. Reception of Holy Communion completes this exchange of persons, as Christ unites himself to us when we receive the Sacred Species, uniting the members of the Church to Himself and to each other through his sacrifice. The eucharistic Hosts which the faithful may receive in a Sunday assembly without a priest remain closely connected with the sacrifice of the Mass. But there remains a clear distinction between being present during a Mass to participate actively in the offering of oneself with Christ, and of being present during a Liturgy of the Word with a Communion Service. The faithful will do well to remember that the latter is not equivalent to the former. The absence of a priest makes the celebration of the Eucharist in its sacramental fullness impossible.

The Meaning of the Priesthood

The priesthood was instituted by Christ, who chose certain men from among his disciples and during the Last Supper gave them the command to “do this in memory of me.” These apostles were the first bishops, replenishing and expanding their numbers through the laying on of hands in the apostolic succession. Bishops choose worthy men from the general membership of the Church to be their coworkers of the episcopal order for the proper fulfillment of their apostolic mission. Through bishops and priests, the presence of Christ as the head of the Church is made sacramentally visible in the midst of the community of believers.

The Meaning of Sunday

The Word of God, the Eucharist, and the ministry of the priest are gifts that the Lord presents to the Church, his Bride, and they are to be received and to be prayed for as divine graces. The Church, which possesses these gifts above all in the Sunday assembly, thanks God for them in that same assembly and awaits the joy of complete rest in the day of the Lord before the throne of God and before the Lamb.

Authority of the Diocese

It belongs to the diocesan bishop, after hearing the council of presbyters, to decide whether Sunday assemblies without the celebration of the eucharist should be held on a regular basis in his diocese. It belongs also to the bishop, after considering the place and persons involved, to set out both general and particular norms for such celebrations. These assemblies are therefore to be conducted only in virtue of their convocation by the bishop and only under the pastoral ministry of the pastor.

Norms for the Archdiocese of Saint Boniface

1. All reasonable efforts must be made sufficiently in advance to find a substitute priest. Only when this has been fully explored should the option to hold a service without a priest be considered.
2. A gathering of this kind can never be held on a Sunday where Mass will also be celebrated at another time.
3. It is not right to have more than one assembly of this kind in each language on any given Sunday.
4. A team of two or three lay people in a parish should be designated by the pastor as the group responsible for understanding this document and implementing it in their local setting as needed. One lay person taking on this responsibility alone is not recommended.
5. The choir and musicians should be involved in the planning of these celebrations.
6. The faithful can also be encouraged to attend an alternate nearby location where the Mass is being celebrated, if such travel is reasonable and prudent.
7. First Communion should always be administered by a Priest, and never outside the celebration of Mass.

SUNDAY CELEBRATION OF THE WORD

General Outline

INTRODUCTORY RITES

Gathering and Announcement

Gathering Hymn

Sign of the Cross

Introductory Remarks

Penitential Act or Gloria

Collect (Opening Prayer)

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Reflection and Time of Silence

Profession of Faith

Universal Prayer

Proclamation of Praise

DISTRIBUTION OF EUCHARIST

Sign of Peace

The Lord's Prayer

Invitation to Communion

Reposition of the Blessed Sacrament

Period of Silence

Prayer After Communion

CONCLUDING RITES

Announcements

Collection

Blessing

Dismissal

OPTIONS FOR THE CELEBRATION

PLACE OF THE LEADER OF PRAYER

1. Remembering the Priest's Chair remains empty (even when a Deacon leads this celebration) there are three (3) options available:
 - a. A chair is placed somewhere in the sanctuary. The person stands and sits in a place where he or she can be seen at all times.
 - b. The Leader of Prayer sits in the front seats of the assembly. He or she walks to a place at the front of the church or in the sanctuary whenever addressing the assembly or leading prayer.
 - c. A Deacon leads from the Deacon's chair.
2. Only one person leads the prayer of the assembly at any celebration. A lay person may wear an alb; Deacons wear the vestments proper to their ministry (an alb and stole).

INTRODUCTORY REMARKS AND PREPARATION

3. In advance:
 - a. The Book of Gospels may be placed on the altar, if it is not being carried in the Entrance Procession
 - b. This ritual book should be prepared and placed in the sanctuary for a server or another minister who will hold it
 - c. The Lectionary: Sundays and Solemnities should be placed open to the correct place on the ambo
 - d. The book(s) with the Prayer of the Faithful and/or any announcements should be placed in the usual location
 - e. If Holy Communion is to be distributed:
 - i. one needs to confirm there are a sufficient number of consecrated hosts in reserve
 - ii. a corporal should be placed on the credence table
 - iii. a sufficient number of vessels should be available for distribution
 - iv. the key should be placed in the tabernacle
4. The Leader of Prayer introduces the celebration as on page 1, or in similar words. The words should be suited to the particular occasion, and should call to mind the unity of this assembly with Sunday celebrations of the Eucharist taking place elsewhere.

ENTRANCE PROCESSION

5. When the people are gathered, the Entrance Hymn and procession takes place in the usual manner. The Leader of Prayer approaches the Altar with the Servers, who carry the cross and candles, if it is the custom, and with the Readers and other Ministers while the Entrance Song is sung. If it is the custom to carry the Book of Gospels at the Sunday Eucharist, one of the Readers carries it and not the Leader of Prayer, even if he is a Deacon.
6. The person who carries the Book of Gospels lays it on the Altar. It is placed flat and remains closed. Upon reaching the sanctuary, the ministers and the Leader of Prayer go to their designated places.
7. The presence of the Book of Gospels, carried in procession, helps emphasize God's Word as present and visible to the assembled people. This is the reason it is important that the Gospel Procession should be of sufficient length and dignity to highlight the reverence that the Church extends to the proclamation of the Gospel as the Word of Christ. Central to the Sunday Celebration of the Word is the procession and enthronement of the Book of Gospels, accompanied by ministers carrying candles, which takes place following the Second Reading, during the Gospel Acclamation.
8. This prominently carried icon of Christ helps us to know that Christ is indeed among us and speaks the words of life to us as he did to his disciples. While the unity of the Liturgy of the Word is maintained by the proclamation of all the Scripture Readings at the Ambo, special respect and dignity is accorded the Gospel in the rites surrounding its proclamation.

PROCLAMATION OF PRAISE

9. The proclamation of praise is the concluding prayer of the general intercessions. It is part of the liturgy of the word and is a response to the sacred readings. The Roman pattern of liturgical prayer includes praise-thanks-giving and petition-supplication. In this way, praise and thanksgiving pervade the community's supplication.

LEADING THE COMMUNION RITE (WHEN HOLY COMMUNION FROM THE TABERNACLE IS GOING TO BE DISTRIBUTED)

10. The Leader of Prayer leads this Rite from the altar, facing the assembly. Other Extraordinary Ministers who will assist with the distribution of Holy Communion bring the Blessed Sacrament from the tabernacle to the altar.

SUNDAY CELEBRATION IN THE ABSENCE OF A PRIEST

(SIMPLE VERSION)

INTRODUCTORY REMARKS

1. **The Leader of Prayer may introduce the celebration in these or similar words. The explanation should be suited to the particular occasion, and should call to mind the unity of this assembly with others celebrating Sunday Mass elsewhere.**

My brothers and sisters,
a priest cannot be with us today
and we are unable to celebrate Mass (the Eucharist).
Nevertheless, faithful to God's call, we gather now
to listen to and be nourished by the Word of the Lord
and to give praise and thanks to God.
Now in union with the whole Catholic Church, and
mindful of those
who are unable to celebrate Mass (the Eucharist) let us
keep holy the Lord's Day
by joining in this celebration of God's Word.

ENTRANCE PROCESSION

2. **When the people are gathered, the Leader of Prayer approaches the altar with the other ministers while the Entrance Chant is sung.**

If it is the custom to carry the *Book of Gospels* at the Sunday Eucharist, 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 the chair, prepared in or near the sanctuary.

The person who carries the *Book of Gospels* lays it on the Altar. It is placed flat and remains closed.

THE INTRODUCTORY RITES

SIGN OF THE CROSS

3. Immediately after the song, all make the Sign of the Cross, as the Leader of Prayer says:

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

All reply: Amen.

GREETING

4. If the Leader of Prayer is a Deacon:

The Lord be with you.

All reply: And with your spirit.

5. If the Leader of Prayer is not a Deacon:

Let us praise the Lord Jesus Christ,
who is present among us and in the Word, and who
keeps us united in love.

Bless the Father and the Son and the Holy Spirit.

All reply: Blessed be God forever.

PENITENTIAL ACT

- 6. After the greeting, the Leader of Prayer invites the people saying:**

Rich in mercy is our Saviour and great in kindness.
Praise the Lord Jesus Christ.

The Leader of Prayer sings or says:

You came to gather the nations in the peace of God's
kingdom:
Lord, have mercy.

All reply: Lord, have mercy.

The Leader of Prayer:

You come in Word and Spirit to strengthen us in
holiness: Christ, have mercy.

All reply: Christ, have mercy.

The Leader of Prayer:

You will come in glory with salvation for your
people: Lord, have mercy.

All reply: Lord, have mercy.

GLORY TO GOD

(outside of Advent and Lent)

- 7. After the Penitential Act, the Leader of Prayer invites the people to praise God:**

With people everywhere, let us glorify our God:

The Glory to God is then sung or said.

Glory to God in the highest,

and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify
you,

we give you thanks for your great glory, Lord God,
heavenly King,

O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of
God, Son of the Father,

you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy
on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ,

with the Holy Spirit,

in the glory of God the Father. Amen.

8. The Collect (Opening Prayer) then follows.

COLLECT (OPENING PRAYER)

9. The Leader of Prayer says:

Let us pray.

And all pray in silence with the Leader of Prayer for a while.

Then, with hands extended, the Leader of Prayer sings or says one of the following, as the liturgical time requires. Prayers specific to the precise day in the liturgical calendar in the Roman Missal may be substituted in lieu of the generic seasonal prayers listed here.

Advent

Keep us alert, we pray, O Lord our God,
as we await the advent of Christ your Son, so that,
when he comes and knocks,
he may find us watchful in prayer and exultant in
his praise.

Who lives and reigns with you in the unity of the
Holy Spirit, God, for ever and ever.

All reply: Amen.

Christmas

Grant, we pray, almighty God,
that, as we are bathed in the new radiance of your
incarnate Word,
the light of faith, which illumines our minds, may
also shine through in our deeds.

Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All reply: Amen.

Lent

O God, author of every mercy and of all goodness, who in fasting, prayer and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by your mercy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All reply: Amen.

Easter

Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honour of the risen Lord, and that what we relive in remembrance we may always hold to in what we do. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All reply: Amen.

Ordinary Time

Attend to the pleas of your people with heavenly care,
O Lord, we pray,
that they may see what must be done
and gain strength to do what they have seen.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit, God, for ever and ever.

All reply: Amen.

or:

Stir up the will of your faithful, we pray, O Lord,
that, striving more eagerly
to bring your divine work to fruitful completion,
they may receive in greater measure
the healing remedies your kindness bestows.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit, God, for ever and ever.

All reply: Amen.

THE LITURGY OF THE WORD

10. The Liturgy of the Word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.

11. The Leader of Prayer says:

May the Word of God always be heard in this place, as it unfolds the mystery of Christ before us and achieves our salvation within the Church.

FIRST READING

12. Then the reader goes to the ambo and reads the First Reading, while all sit and listen.

RESPONSORIAL PSALM

13. The psalmist or cantor sings or says the Psalm, with the people making the response.

SECOND READING

14. After this, a reader reads the Second Reading from the ambo.

At the conclusion of the reading, if the Book of Gospels is being used, the

reader removes the Lectionary from the ambo and sets it in an appropriate place of respect.

GOSPEL ACCLAMATION

15.If there is a second Deacon present who is not leading the celebration, he should proclaim the Gospel. In the absence of a Deacon, if possible, a third reader should proclaim the Gospel.

The person proclaiming the Gospel goes to the altar and bows. He or she takes up the *Book of Gospels* then proceeds to the ambo, carrying the book slightly elevated accompanied by ministers with candles.

GOSPEL

16.If a Deacon proclaims the Gospel:

The Lord be with you.

All reply: And with your spirit.

Deacon: A reading from the holy Gospel according to...

All reply: Glory to you, O Lord.

17.If a lay reader proclaims the Gospel:

A reading from the holy Gospel according to...

and, at the same time, he or she makes the Sign of the Cross on the book and on his or her forehead, lips and breast.

All reply: Glory to you, O Lord.

18. At the end of the Gospel, the reader says:

The Gospel of the Lord.

All answer: Praise to you Lord Jesus Christ.

HOMILY

19. A Deacon may give a Homily.

If no Deacon is present, the Leader of Prayer or another person, not a reader, may read a Homily provided by the pastor or a reflection approved by the pastor. It is given or read from the ambo. At the conclusion the Deacon or reader returns to his or her place.

20. After the Homily or reflection, all meditate briefly on what they have heard in silence.

If there is no Homily or reflection, there is a longer period of silence.

PROFESSION OF FAITH

21. At the end of the Homily or reflection, the Symbol or Profession of Faith or Creed, when prescribed, is either sung or said.

22. The Leader of Prayer may begin the Profession of Faith or introduce it in these or similar words:

In union with the whole Church, let us profess our faith.

Niceno-Constantinopolitan Creed

All say:

I believe in one God,
the Father, the Almighty, maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten
Son of God, born of the Father before all ages. God
from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.

For us men and for our salvation he came down from
heaven,

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

and by the Holy Spirit was incarnate of the Virgin
Mary, and became man.

For our sake he was crucified under Pontius Pilate, he
suffered death and was buried,

and rose again on the third day in accordance with
the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory

to judge the living and the dead and his kingdom will
have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,

who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
At the words that follow, up to and including the Virgin Mary, all bow.

who was conceived by the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried; he descended into hell;
on the third day he rose again from the dead; he ascended into heaven,
and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL)

- 23. Following the Profession of Faith, the Leader of Prayer introduces the Prayer of the Faithful in these or similar words:**

In response to God's Word proclaimed in our midst, we pray to God for the needs of the Church and the world:

- 24. The prepared intentions are then presented by a reader or another minister from the ambo.**

When the petitions are completed, the minister who announces them returns to his or her place.

- 25. The Leader of Prayer may conclude the intercessions with the Proclamation of Praise.**

PROCLAMATION OF PRAISE

- 26. The Leader of Prayer then leads the community in the Prayer of Praise. All remain standing.**

- 27. The Proclamation of Praise has a sung acclamation addressed to God. Some suitable acclamations are given below. Other similar acclamations addressed to God can be selected by those planning the liturgy.**

- 28. The Leader of Prayer says:**

Let us praise the Lord.

After a brief pause, the Leader of Prayer continues:

Prayer of Praise (Clement of Rome)

Creator of the universe,
you preserve your chosen ones in the whole world through
Jesus Christ, your beloved Son.
Through Christ you have called us from darkness to the
light, from ignorance to the full knowledge of your
glory,
that we may hope in your name
for you are the source of all creation.
To you, most holy and glorious God, we voice our praise
and sing:

The community sings an acclamation. Some options are listed below:

- It Is Good to Give You Thanks (CBW 2 #252, CBW 3 #143)
- All the ends of the earth have seen the power of God. (David Haas & Marty Haugen, refrain) (CBW III, 29B, 548)
- Forever I will sing the goodness of the Lord. (CBW II, 265; CBW III, 27, 64, 148, 448)
- Glory and praise for evermore. (CBW III, 684)

The Leader of Prayer continues:

You have opened the eyes of our hearts so that we may
know you alone,
the Most High in the heavens
and the Holy One who dwells among the saints. You
humble the arrogance of the proud;
you defeat the plans of nations;
you exalt the lowly and subdue the powerful. You enrich
and make poor;

you bring to birth and redeem from death.

You alone are the Giver of life and the God of all creation.

To you, most holy and glorious God, we voice our praise and sing:

The community sings an acclamation.

The Leader of Prayer continues:

Your gaze pierces the depth of the universe; you survey the works of humans,

you are the helper of those who are in danger, the Saviour of all in despair.

You are the Creator and Guardian of all life!

You multiply the people of the earth,

and through Jesus Christ, your beloved Son, you call all who love you to be your own.

Through Christ you instruct, sanctify, and glorify us.

To you, most holy and glorious God, we voice our praise and sing:

The community sings an acclamation.

The Leader of Prayer continues:

You ordered the universe in your wisdom and harmony which is now revealed in all your works.

Faithful throughout all generations, you are just in judgment

and wonderful in power and majesty. Everything we see proclaims your goodness.

Steadfast in kindness and compassion,
you never fail those who put their trust in you.
To you, most holy and glorious God, we voice our
praise and sing:

The community sings an acclamation.

DISTRIBUTION OF HOLY COMMUNION

29. A corporal is opened on the altar.

30. The Leader of Prayer and/or the Extraordinary Ministers of Holy Communion go to the Tabernacle and bring the Blessed Sacrament to the Altar. After placing the vessels on the Altar, they genuflect. All but the Leader of Prayer remain near the Altar, but slightly back from it, ready for the distribution of Holy Communion.

31. If the Leader of Prayer did not go to the Tabernacle, then the Leader of Prayer comes to the Altar, genuflects and introduces the Communion Rite. The people stand.

THE LORD'S PRAYER

32. The Leader of Prayer says:

Taught by our Saviour's command
and formed by divine teaching, we dare to say:

The Leader of Prayer and the people say together:

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.

For the kingdom, the power, and the glory are yours
now and forever. Amen

SIGN OF PEACE

Let us seal our prayer with a sign of unity and reconciliation as we offer one another a sign of peace.

INVITATION TO HOLY COMMUNION

33. After the Lord's Prayer, the Leader of Prayer genuflects, and taking a host from the ciborium raises it slightly.

The bread is never broken, and the accompanying chant, "Lamb of God ... " is never sung nor recited.

34. The Leader of Prayer says aloud:

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.

35. The Leader of Prayer and the people say together:

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

36. The Communion Processional hymn then begins.

37. The Leader of Prayer receives Holy Communion, saying quietly: "May the Body of Christ keep me safe for eternal life."

38. The Leader of Prayer then gives Communion to the other Communion ministers, then hands each of them a vessel. They then go to their stations.

Communion ministers raise a host slightly and show it to each of the communicants, saying:

The Body of Christ.

The communicant replies: Amen.

REPOSITION OF THE BLESSED SACRAMENT

39. After Communion the Blessed Sacrament is returned to the tabernacle.

40. Any empty Communion vessels are brought to a side table and may be reverently purified after the celebration.

41. The ministers then sit.

PERIOD OF SILENCE

PRAYER AFTER COMMUNION

42. The Prayer after Communion follows immediately, before any announcements. Since it is a part of the Communion Rite, it is appropriately led by the Leader of Prayer. Prayers specific to the precise day in the liturgical calendar in the Roman Missal may be substituted in lieu of the generic seasonal prayers listed here.

Standing, the Leader of Prayer says:

Let us pray.

Then the Leader of Prayer continues with the Prayer after Communion.

Advent

We implore your mercy, Lord,
that this divine sustenance may cleanse us of our
faults and prepare us for the coming feasts.
Through Christ our Lord.

All reply: Amen.

Christmas

May your people, O Lord,
whom you guide and sustain in many ways,
experience, both now and in the future,
the remedies which you bestow,
that, with the needed solace of things that pass away,
they may strive with ever deepened trust for things
eternal.
Through Christ our Lord.

All reply: Amen.

Lent

Renewed now with heavenly bread,
by which faith is nourished, hope increased, and charity
strengthened,
we pray, O Lord,
that we may learn to hunger for Christ, the true and
living Bread,
and strive to live by every word which proceeds from
your mouth.
Through Christ our Lord.

All reply: Amen.

Easter

We pray, O Lord,
that the reverent reception of the Sacrament of your Son
may cleanse us from our old ways
and transform us into a new creation.
Through Christ our Lord.

All reply: Amen.

Ordinary Time

Pour on us, O Lord, the Spirit of your love, and in your
kindness
make those you have nourished by this one heavenly
Bread
one in mind and heart.
Through Christ our Lord.

All reply: Amen.

or:

Nourished by this sacred gift, O Lord, we give you
thanks and beseech your mercy, that, by the pouring
forth of your Spirit, the grace of integrity may endure
in those your heavenly power has entered.
Through Christ our Lord.

All reply: Amen

THE CONCLUDING RITES

ANNOUNCEMENTS

- 43. Any announcements may be made briefly at this time by another member of the assembly, or by the Leader of Prayer.**

COLLECTION

- 44. Following the announcements, a collection may be taken up for the needs of the Church and the poor.**

The collection, including any singing at this time, should avoid any appearance of the presentation of the gifts at Mass.

- 45. The collection may be brought forward and placed in a suitable place, but not on or near the altar. It is not received by the Leader of Prayer.**

BLESSING

46. After the collection all stand and the blessing follows. One of the forms below is used.

47. A Deacon says:

The Lord be with you.

All reply: And with your spirit.

He then says:

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

All reply: Amen.

48. The Leader of Prayer signs himself (herself) with the Sign of the Cross while saying:

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

All reply: Amen.

DISMISSAL

49. Following the blessing, the Leader of Prayer dismisses the assembly in these or similar words:

Let us go forth in the name of Christ.

All reply: Thanks be to God.