

Sunday Celebrations in the Absence of a Priest
Diocese of Davenport
Liturgy Commission
Office of Liturgy

SCAP: Resources

- *Sunday Celebrations in the Absence of a Priest* (USCCB, 2006; replaces 1994)
 - Appendix IV: *Directory for Sunday Celebrations in the Absence of a Priest* (CDW, 1988)
 - Appendix V: *Gathered in Steadfast Faith* (USCCB BCL, 1991)
- Diocesan Policy (2007)
 - SCAP
 - Weekday "Word and Communion" Services
 - Lay Preaching
- The USCCB is preparing a Weekday rite, which will replace HCWEOM

SCAP: Issues

- Primacy of Sunday Eucharist and obligation to assist at Mass
- Importance of gathering as a community
- Confusion between Eucharist and Communion
- Confusion over unique and indispensable role of the priest

SCAP: Outline

- Introduction
- Chapter I
 - Morning Prayer (w. Holy Communion)
 - Evening Prayer (w. Holy Communion)
- Chapter II
 - Celebration of the Liturgy of the Word (w. Holy Communion)
- Appendices
 - I: Prayer of the Faithful
 - II: Forms of the Act of Thanksgiving
 - III: Prayers of the Day
 - IV & V: Documents

SCAP: Introduction

- Sunday and Its Observance (1-5)
- Sunday Celebrations in the Absence of a Priest (6-13)
- Conditions for Holding SCAP (14-17)
- Offices and Ministries
 - Bishop (18-20)
 - Pastor (21-22)
 - Deacon (23-25)
 - Layperson, including Preaching (26-38)

SCAP: Diocesan Policy

- IV-244.1.1 *Policy*
 - Permission is granted for 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 (2006). All the norms contained therein 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 one of these celebrations.

SCAP: Diocesan Policy

- *Procedures*
 - 1. Before the ritual SCAP 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 14). 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).

SCAP: Diocesan Policy

- *Procedures*
 - Scenarios:
 - First Scenario: Planned Absence of the Priest
 - Second Scenario: Urgent Absence of the Priest
 - Third Scenario: Emergency Absence of the Priest
 - *Never as a routine practice...*

SCAP: Diocesan Policy

- *Procedures*
 - 2. First 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 a SCAP will be celebrated.

SCAP: Diocesan Policy

- *Procedures*
 - 2. First Scenario: Planned Absence of the Priest

- b. If changing the Mass schedule for that weekend would allow for a visiting priest, this should be done before a SCAP 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.

SCAP: Diocesan Policy

■ *Procedures*

- 2. First Scenario: Planned Absence of the Priest
 - d. In case of necessity, as judged by the pastor, permission is granted by the bishop to celebrate one of the rites from *Sunday Celebrations in the Absence of a Priest*.
 - i. The revised edition (2006) should be used.
 - ii. Permission is granted to distribute communion as part of the celebration.

SCAP: Diocesan Policy

■ *Procedures*

- 2. First Scenario: Planned Absence of the Priest
 - 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 celebration in the absence of a priest are known, they are to be published in the bulletin (and announced at Mass)—as noted in Appendix 1. The announcement should include the serious obligation the faithful have to attend Sunday Mass and the Mass schedules of neighboring parishes.

SCAP: Diocesan Policy

■ *Procedures*

- 3. 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 (2) above.
 - i. In addition, the parish is not able to be notified through the usual means (announcement, bulletin).
 - ii. If the parish is able to be notified (for example, a phone tree in a small community) then the procedure in (2) above applies.

SCAP: Diocesan Policy

■ *Procedures*

- 3. Second Scenario: Urgent Absence of the Priest
 - b. Those arriving for Mass should be informed that a SCAP 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 from *Sunday Celebrations in the Absence of a Priest*.
 - i. The revised edition (2006) should be used.
 - ii. Permission is granted to distribute communion as part of the celebration.

SCAP: Diocesan Policy

■ *Procedures*

- 3. Second Scenario: Urgent Absence of the Priest
 - 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 SCAP more than once if necessary.

SCAP: Diocesan Policy

■ *Procedures*

- 4. Third 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 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.

SCAP: Diocesan Policy

■ *Procedures*

- 4. Third Scenario: Emergency Absence of the Priest
 - c. Permission is granted by the bishop to celebrate one of the rites from *Sunday Celebrations in the Absence of a Priest*.
 - i. The revised edition (2006) should be used.
 - ii. Permission is granted to distribute communion as part of the celebration.
 - iii. Due to the “last-minute” absence of the priest, it may be impossible to rapidly prepare and worthily celebrate a ritual as complicated and unfamiliar as those included in SCAP. Therefore, in case of necessity, the more familiar Rite of Distributing Communion Outside of Mass with the Celebration of the Word from HCWEOM (as

outlined in Appendix 3) may be used.

SCAP: Diocesan Policy

■ *Procedures*

- 4. Third Scenario: Emergency Absence of the Priest
 - d. Given the sudden and unexpected absence of the priest, permission is granted to celebrate a SCAP ritual 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.

SCAP: Diocesan Policy

■ *Procedures: Summary of Scenarios*

- 1. Planned Absence: Use 2006 SCAP
 - Never in Davenport-Bettendorf and Iowa City
 - Only one celebration
- 2. Urgent Absence: Use 2006 SCAP
 - May be celebrated more than once if truly necessary
- 3. Emergency Absence: Use 2006 SCAP
 - Rite of Distributing Communion Outside of Mass with the Celebration of the Word from HCWEOM may be used instead if necessary (watch for updated version)
 - May be celebrated at usual Mass times that day
 - Preaching usually omitted

SCAP: Diocesan Policy

■ *Procedures*

- 5. Whenever a Sunday liturgy in the absence of a priest is celebrated, the appropriate Dean and the Vicar General should be notified the following week. The rite used and the leader of prayer should be mentioned.
- 6. Sunday celebrations 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.
- 7. An outline of the SCAP 2006 rite for a Liturgy of the Word with Communion is included in Appendix 2.
- 8. 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 take on all the ministerial roles.

SCAP: Diocesan Policy

■ *IV-244.1.2 Policy*

- 1. As a minister of the Word and an ordinary minister of communion, the **deacon** is the preferred minister to lead these celebrations (SCAP 23). In the absence of a deacon, an **instituted acolyte** (if available and suitably prepared) should lead the rite.
- 2. If neither a deacon nor an instituted acolyte is available:
 - a. the **PLA** of a parish is the preferred minister and, by virtue of his/her office, has the faculty to lead these celebrations.
 - b. “[I]n the absence of both a priest and a deacon, upon the request and recommendation of the pastor, the bishop may appoint lay persons, who may be religious, as **lay leaders of prayer**, who are entrusted with the care of preparing and directing these celebrations. They would be responsible for leading the prayers and, when it is to be included in the celebration, with distributing Holy Communion” (SCAP 26).

SCAP: Diocesan Policy

■ *Procedures*

- 1. For Deacons:
 - a. If there is no parish deacon, in scheduled and urgent absences, deacons from another parish should be asked to lead these celebrations.
 - b. Deacons should attend the appropriate diocesan continuing formation programs to become familiar with the revised rites.
 - c. Deacons wear the vestments proper to their Order (alb and stole; dalmatic if available).

SCAP: Diocesan Policy

■ *Procedures*

- 2. For Instituted Acolytes:
 - a. While not commonly present, there are times when an instituted acolyte (such as a seminarian or candidate for the diaconate) would be available at a parish. If available, and suitably prepared, he should preside at the rite in the absence of a deacon.
 - b. Instituted acolytes should attend the appropriate diocesan continuing formation programs to become familiar with the revised rites.
 - c. An alb is the appropriate vesture for an instituted acolyte.

SCAP: Diocesan Policy

■ *Procedures*

- 3. For Lay Parish Life Administrators (PLA)
 - a. In parishes with both a deacon and a lay PLA, the deacon leads the celebration while the PLA attends to the pastoral needs of the community and the necessary preparations.
 - b. PLAs should attend the appropriate diocesan continuing formation

- programs to become familiar with the revised rites.
- c. An alb is the appropriate vesture for a lay leader of prayer.

SCAP: Diocesan Policy

- *Procedures*
 - 4. For other laypersons
 - a. Lay leaders of SCAP must be nominated to the bishop by their pastor. It would be helpful to have at least two trained leaders at each parish.
 - b. Steps in nominating lay persons as SCAP leaders:
 - i. the pastor (or PLA) writes a letter to the bishop, naming the individuals nominated for this ministry
 - ii. the letter should include the appropriate documentation, certifying that the person is
 - Already an extraordinary minister of Holy Communion (EMHC) in the parish
 - Has completed the training provided by the diocese
 - Preference should be given to those who have completed the two-year diocesan Ministry Formation Program (or an equivalent)
 - iii. the bishop appoints the minister for a three-year term
 - iv. 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 found in Appendix 4),

SCAP: Diocesan Policy

- *Procedures*
 - 4. For other laypersons
 - c. Those commissioned to lead SCAP are commissioned primarily for their parish. If a parish does not have someone suitably prepared to lead SCAP, and a deacon or instituted acolyte is not available, the parish may request a commissioned SCAP leader from another parish to lead a SCAP rite for them.
 - d. An alb is the appropriate vesture for a lay leader of prayer.
 - 5. A layperson may **not** preach at a SCAP unless they have also been granted those faculties (see §IV-244.3).

Lay Preaching: Diocesan Policy

- 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).

Lay Preaching: Diocesan Policy

- 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.

Lay Preaching: Diocesan Policy

- IV-244.3.1 *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).

Lay Preaching: Diocesan Policy

■ 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 PLA;
- 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.

Lay Preaching: Diocesan Policy

▪ 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.

Lay Preaching: Diocesan Policy

▪ IV-244.3.2 *Policy*

- 1. With the permission of the pastor, canonical pastor, or PLA, 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 with preaching faculties, 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.

Lay Preaching: Diocesan Policy

■ IV-244.3.2 *Policy*

- 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.

Lay Preaching: Diocesan Policy

■ IV-244.3.2 *Policy*

- 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.

Lay Preaching: Diocesan Policy

■ *Procedures*

- 1. The pastor (or PLA) 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 Parish Life Administrator Track in the Diocesan Ministry Formation Program. For those who have not completed that program, but meet the criteria listed in IV-244.3.1, a personalized course of study may need to be completed before faculties are granted.

Lay Preaching: Diocesan Policy

■ *Procedures*

- 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 4 may be used),
 - b. During that time, the pastor (or PLA) 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 PLA) should give specific feedback to the lay preacher regarding their successes as well as areas of needed improvement. The 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/PLA 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).

Lay Preaching: Diocesan Policy

■ *Procedures*

- 6. At the end of the year, the pastor (or PLA) 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 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/PLA as specified above; and are to be submitted to the bishop upon his (or his delegate's) request.

SCAP: Introduction

- Forms the Sunday Celebration May Take
 - The question of Communion (39-41)
 - Liturgy of the Hours (42-46)
 - Liturgy of the Word (47-51)

SCAP: Introduction

- Individual Parts of All Sunday Celebrations
 - Introductory Rites (52)
 - Psalmody (53)
 - Liturgy of the Word (54-57)
 - Act of Thanksgiving (58-59)
 - Communion Rite (60-63)
 - Concluding Rite (64-65)

SCAP: Introduction

- Preparations for the Sunday Celebration
 - General (66-67)
 - The Liturgical Year (68-108)
 - Importance of Singing (109-116)
 - 116: "Texts, especially communion songs, often speak of the action of the Eucharist and the eating and drinking of both the body and blood of Christ. Texts of this nature should not be used in Sunday celebrations in the absence of a priest. Nonetheless, a song for the Communion Rite would ideally reflect the Eucharistic mystery of Christ's presence in the holy sacrament."
 - Silence (117)

SCAP: Morning Prayer

- INTRODUCTORY RITES
 - Introduction
 - Hymn
- Notes
 - 119: no procession; not at priest's chair or altar; new required introduction

SCAP: Morning Prayer

- PSALMODY
 - Antiphon
 - Psalm
 - [Antiphon 2—O.T. Canticle
 - Antiphon 3—Psalm]
- Notes
 - 122: The psalm-prayers are not listed

- 123: If MP is to be combined with LOW and distribution of communion, the canticle and 2nd psalm may be omitted

SCAP: Morning Prayer

- LITURGY OF THE WORD
 - First Reading
 - Responsorial Psalm
 - Second Reading
 - Gospel Acclamation
 - Gospel
 - Homily or Reflection on the Readings
 - [Dismissal of Catechumens]
 - Profession of Faith
 - Intercessions
- Notes
 - 124: The 2nd reading may be omitted if necessary
 - 129: Lay person omits greeting (as before)
 - 132: Nicene Creed (Apostle's Creed in Easter)
 - 133-4: Intercessions moved to Appendix I; option to use proper intercessions from LOH not mentioned; closed with proper prayer of the day (Appendix III)

SCAP: Morning Prayer

- LORD'S PRAYER
OR
- COMMUNION RITE
 - Lord's Prayer
 - Invitation to Communion
 - Communion
- Act of Thanksgiving—Canticle of Zechariah
- Notes
 - Places ciborium on altar, then:
 - 137: led from the chair; one option for intro
 - 138: leader goes to altar and genuflects
 - 139: "May the body of Christ bring me to everlasting life" now omitted
 - 143-4, 146: only 1 option; face same direction

SCAP: Morning Prayer

- CONCLUDING RITE
 - Brief Announcements
 - Collection of Monetary Offerings
 - Invitation to Pray for Vocations
 - Blessing

- Sign of Peace
- Notes
 - 148: invitation required (in these or similar words)
 - 149: deacon vs. lay form of blessing (without gesture)
 - 150: "Let us offer each other a sign of peace."

SCAP: Evening Prayer

- INTRODUCTORY RITES
 - Introduction
 - Hymn
- Notes
 - 153: no procession; not at priest's chair or altar; new required introduction

SCAP: Evening Prayer

- PSALMODY
 - Antiphon
 - Psalm
 - [Antiphon 2—Psalm
 - Antiphon 3—N.T. Canticle]
- Notes
 - 156: The psalm-prayers are not listed
 - 157: If EP is to be combined with LOW and distribution of communion, the 2nd psalm and canticle may be omitted

SCAP: Evening Prayer

- LITURGY OF THE WORD
 - First Reading
 - Responsorial Psalm
 - Second Reading
 - Gospel Acclamation
 - Gospel
 - Homily or Reflection on the Readings
 - [Dismissal of Catechumens]
 - Profession of Faith
 - Intercessions
- Notes
 - 158: The 2nd reading may be omitted if necessary
 - 163: Lay person omits greeting (as before)
 - 166: Nicene Creed (Apostle's Creed in Easter)
 - 167-8: Intercessions moved to Appendix I; option to use proper intercessions from LOH not mentioned; closed with proper prayer of the day (Appendix III)

SCAP: Evening Prayer

- LORD'S PRAYER
OR
- COMMUNION RITE
 - Lord's Prayer
 - Invitation to Communion
 - Communion

- Act of Thanksgiving—Canticle of Mary
- Notes
 - Places ciborium on altar, then:
 - 171: led from the chair; one option for intro
 - 172: leader goes to altar and genuflects
 - 173: "May the body of Christ bring me to everlasting life" now omitted
 - 177-8, 180 : only 1 option; face same direction

SCAP: Evening Prayer

- CONCLUDING RITE
 - Brief Announcements
 - Collection of Monetary Offerings
 - Invitation to Pray for Vocations
 - Blessing
 - Sign of Peace
- Notes
 - 182: invitation required (in these or similar words)
 - 183: deacon vs. lay form of blessing (without gesture)
 - 184: "Let us offer each other a sign of peace."

SCAP: Liturgy of the Word

- INTRODUCTORY RITES
 - Introduction*
 - Sign of the Cross
 - Greeting*
 - Opening Prayer*
- LITURGY OF THE WORD
 - First Reading
 - Responsorial Psalm
 - Second Reading
 - Gospel Acclamation
 - Gospel
 - Homily or Reflection on the Readings
 - [Dismissal of Catechumens]
 - Profession of Faith (Nicene or Apostle's Creed)
 - Prayer of the Faithful*

- Lord's Prayer (*not mentioned in rubrics, but in outline and see Intro #62*)
OR
- OR COMMUNION RITE
 - Lord's Prayer*
 - Invitation to Communion*
 - Communion*
- Act of Thanksgiving*
- CONCLUDING RITE
 - Brief Announcements
 - Collection of Monetary Offerings
 - Invitation to Pray for Vocations*
 - Blessing
 - Sign of Peace*

SCAP: Liturgy of the Word

- INTRODUCTORY RITES
 - Introduction
 - Sign of the Cross
 - Greeting
 - Opening Prayer
- Notes
 - 186: no procession; not at priest's chair or altar; new required introduction
 - 188: same greeting for deacon or lay leader
 - 189: Opening Prayer: Seasonal options A-C; both lay leader and deacon extend hands
 - (unclear if can use proper collect from Appendix III)

SCAP: Liturgy of the Word

- LITURGY OF THE WORD
 - First Reading
 - Responsorial Psalm
 - Second Reading
 - Gospel Acclamation
 - Gospel
 - Homily or Reflection on the Readings
 - [Dismissal of Catechumens]
 - Profession of Faith (Nicene or Apostle's Creed)
 - Prayer of the Faithful
- Notes
 - 191: specifies that the reader is not the leader

- 195: Lay person omits greeting (as before)
- 201-202: closed with proper prayer of the day (Appendix III) or one of the other two options

SCAP: Liturgy of the Word

- Lord's Prayer *(not mentioned in rubrics, but in outline and see Intro #62)*
OR
- OR COMMUNION RITE
 - Lord's Prayer
 - Invitation to Communion
 - Communion

- Act of Thanksgiving
- Notes
 - Places ciborium on the altar, then:
 - 205: led from the chair
 - 206: leader goes to altar and genuflects
 - 207: "May the body of Christ bring me to everlasting life" now omitted

 - 211: Options A-E + Appendix II; hymn (ex: Gloria); litany; prayer; face same direction

SCAP: Liturgy of the Word

- CONCLUDING RITE
 - Brief Announcements
 - Collection of Monetary Offerings
 - Invitation to Pray for Vocations
 - Blessing
 - Sign of Peace
- Notes
 - 213: invitation required (in these or similar words)
 - 214: deacon vs. lay form of blessing (w/o gesture)
 - 215: "Let us offer each other a sign of peace."

SCAP in an Emergency

- HCWEOM 1973
 - Chapter I: Holy Communion Outside Mass
 - Long Rite with Celebration of the Word*
- Note: USCCB is awaiting approval for revised text:
 - *WEEKDAY CELEBRATIONS OF THE LITURGY OF THE WORD in the Dioceses of the United States of America*

SCAP in an Emergency

- Introductory Rites
 - Greeting (§27)
 - No procession.
 - Cleric vs. lay
 - Penitential Rite (§28)
 - Note that the “absolution” is said; this is absent in SCAP
 - Liturgy of the Word (§29)
 - Readings of the Day
 - Intercessions

SCAP in an Emergency

- Holy Communion (§§ 30-31)
 - Retrieve the Blessed Sacrament
 - To tabernacle; open; genuflect; retrieve
 - Go to altar; place on altar; uncover; genuflect
 - Lord's Prayer
 - This is done at altar, which differs from SCAP
 - Introduce
 - Lord's Prayer
 - Sign of Peace (not in SCAP)

SCAP in an Emergency

- Holy Communion (§§ 32-36)
 - Invitation to Communion
 - Genuflect
 - Hold host over vessel and say, “This is...”
 - Commune
 - Distribution of Communion
 - Communion song is mentioned
 - Return Blessed Sacrament to tabernacle
 - Collect fragments; to tabernacle; genuflect; close door

SCAP in an Emergency

- Holy Communion (§§37-38)
 - After Communion
 - Silence, psalm, or song of praise
 - Concluding Prayer (§38 or §§210-222)
- Concluding Rite (§§39-41)
 - Blessing (cleric vs. lay)
 - Dismissal