

Vincentian Guide for Preparing Liturgies
Society of St. Vincent de Paul
2019

Introduction

This set of guidelines is intended to help Councils conduct liturgies for special celebrations and for hosting a National Assembly. When planning a special celebration or a National Assembly, it is important first to create a liturgy planning team and be inclusive when inviting Vincentians to participate on it. This will help later when you will think about issues of diversity and multiculturalism when planning the final liturgies. It is equally important to inform your local bishop of the event. A special invitation should be issued to him as soon as possible, if you would like him to preside or be the principal celebrant of any liturgy. In the case of a National Assembly, the National Office will coordinate communications among the Host Council, the local Bishop, and the National Episcopal Adviser about the Adviser's attendance and role. At many Council celebrations and at most recent National Assemblies, Masses have been conducted in a host hotel rather than at a local church. It is important to receive permission from your local bishop to conduct any liturgical service in a hotel or any venue other than a Catholic church.

After consulting with the local bishop (if necessary), the next step in planning for a liturgy is to connect with your diocesan **Office of Divine Worship or Office of Liturgy and Spirituality**. This office can provide you with guidance and suggestions, especially for the planning of music. They can also provide a list of trusted musicians. Most liturgies during the course of the National Assembly have been scheduled around 11 am before lunch. Please consider leaving enough time (normally 90 minutes) for the liturgies. Often one hour does not provide enough time to conduct the liturgy and to allow people to walk to the luncheon location. The closing liturgy, most often presided over by the local bishop if his schedule permits, normally takes place on Saturday evening around 5:00 pm.

Decide whether or not you will have a liturgy each day of the National Assembly. If there is a special feast on a weekday, the readings for that day must be used and should not be changed. The Saturday Liturgy is always the Sunday Vigil and the readings for that day must be used. It is also important to have the readings in both Spanish and English and to alternate readers, if possible. Liturgical booklets should be provided (sample at the end of this document).

The following checklist of items should prove helpful to you in the preparation of liturgies, especially liturgies conducted in the site hotel. It indicates some of the essential items required to conduct a proper liturgy:

- Book of the gospel
- Sunday lectionary (English & Spanish)
- Weekday lectionary (English & Spanish)
- 2 Roman Missals
- Liturgical folder
- Lectern
- Flowers
- Set of vimpae
- Ciboria for up to 850

- Celebrant chalice
- Auxiliary chalices for up to 800
- Cruets
- Purificators and corporals
- White chalice veil and burse
- Green chalice veil and burse
- ewer basin
- Pontifical ewer basin
- Pall
- Humeral veil
- wine
- Hosts/gluten-free hosts
- Portable Altar (if possible)
- Tabernacle
- Sanctuary light
- Altar cloth
- Altar crucifix
- Altar candles/holders (Lighters or matches). **Note:** Check with hotel about use of real candles.
- Processional cross
- Vestments—10-15
- Tables—in back for programs and gifts
- Microphones and sound
- Acolyte candles—separate ones or use the ones that will go on altar
- Secure storage area for all items above

The following is a list of the proper order of the Catholic Mass and it is followed by a liturgy planning sheet for your convenience.

ORDER OF MASS

Introductory Rites

Entrance
Greeting
Penitential Act
Glory to God
Collect

Liturgy of the Word

First Reading
Responsorial Psalm
Second Reading (on Sundays and solemnities)
Gospel Acclamation
Gospel
Homily
Profession of Faith (on Sundays, solemnities, and special occasions)
Universal Prayer

Liturgy of the Eucharist

Presentation of the Gifts and Preparation of the Altar
Prayer over the Offerings
Eucharistic Prayer
Preface
Holy, Holy, Holy
First half of prayer, including Consecration
Mystery of Faith
Second half of prayer, ending with Doxology
The Lord's Prayer
Sign of Peace
Lamb of God
Communion
Prayer after Communion

Concluding Rites

Optional announcements

Greeting and Blessing; dismissal

LITURGY PLANNING SHEET			
CELEBRATION:		DATE:	
PLACE:		TIME:	

MINISTERS	
PRESIDER	
DEACON	
READER(S)	
HOMILIST	
EUCCHARISTIC MINISTERS	
GIFT BEARERS	
MINISTERS OF HOSPITALITY	
ALTAR SERVERS: THURIFER,	
CANDLE BEARERS, CROSS BEARER	
DIRECTOR OF MUSIC	
CANTOR	
ORGANIST/ACCOMPANIST	
OTHER MUSIC MINISTERS	

ORDER OF SERVICE / MUSIC	
PRELUDE	
ENTRANCE PROCESSION	
RITE OF BLESSING & SPRINKLING OF WATER	FORM:
PENITENTIAL RITE	FORM: [] RECITED [] SUNG
GLORIA	
RESPONSORIAL PSALM	
GOSPEL ACCLAMATION	
PROFESSION OF FAITH	

PRAYER OF THE FAITHFUL	[] RECITED BY: [] SUNG
PREPARATION OF ALTAR AND GIFTS	
SANCTUS ACCLAMATION	
MEMORIAL ACCLAMATION	
AMEN	
LORD'S PRAYER	[] RECITED [] SUNG
BREAKING OF THE BREAD	
COMMUNION SONG	
SILENCE/SONG OF PRAISE	
RECESSIONAL	

MASS READINGS / PRAYERS	
READING I SPANISH OR ENGLISH	
READING I SPANISH OR ENGLISH	
GOSPEL	
PRAYERS OF MASS: OPENING PRAYER,	
PRAYER OVER GIFTS,	
PRAYER AFTER COMMUNION	
PREFACE	
EUCCHARISTIC PRAYER	
BLESSING	
DISMISSAL	

COMMUNION	
NUMBER OF STATIONS	
CIBORIA	
CUPS	

INCENSE	
PROCESSION	[] YES [] NO

ALTAR	[] YES [] NO
GOSPEL	[] YES [] NO
PREPARATION OF GIFTS	[] YES [] NO
RECESSIONAL	[] YES [] NO

Music

Music is essential to any liturgy. According to *Sing to the Lord: Music in Divine Worship* (#2 USCCB), “A cry from deep within our being, music is a way for God to lead us to the realm of higher things. As St. Augustine says, ‘Singing is for the one who loves.’ Music is therefore a sign of God’s love for us and of our love for him. In this sense, it is very personal. But unless music sounds, it is not music, and whenever it sounds, it is accessible to others. By its very nature song has both an individual and a communal dimension. Thus, it is no wonder that singing together in church expresses so well the sacramental presence of God to his people.” Singing “is one of the primary ways that the assembly of the faithful participates actively in the Liturgy. The people are encouraged ‘to take part by means of acclamations, responses, psalms, antiphons [and] hymns. . . .’ (*Sing to the Lord* #26 USCCB).

Sensitivity to those attending the liturgy is essential: “So that the holy people may sing with one voice, the music must be within its members’ capability. Some congregations are able to learn more quickly and will desire more variety. Others will be more comfortable with a stable number of songs so that they can be at ease when they sing. Familiarity with a stable repertoire of liturgical songs rich in theological content can deepen the faith of the community through repetition and memorization” (*Sing to the Lord* #27 USCCB). Be careful then what you ask of the members attending. Liturgy is intended to inspire and include people; it is not intended simply to entertain.

When considering what music you will use for liturgies, the following questions often arise:

MUST I GET PERMISSION TO . . .

- Make photocopies of copyrighted music?
- Print songbooks or song sheets containing copyrighted works for use in church services, as long as they are not sold?
- Make a transparency, a slide or an electronic file of a copyrighted work for projection?
- Make a photocopy of a copyrighted work for my accompanist in order to sing a solo?
- Make audio recordings of worship services?
- Make videos of worship services or special musical presentations?

The answer to all these questions is **YES**. You must request permission by securing licenses from the copyright owner prior to making any of the copies or duplications described above. Please start early. Do not wait until the last minute to obtain permissions.

Choosing appropriate hymns is an important part of preparing a liturgy. In addition to the hymns listed above, the following hymns (composers’ names and publishing companies included) are those that speak well to Vincentians and to the Vincentian Charism. It is not, however, an exhaustive list. The starred hymns on the list are hymns that all Vincentians have permission to

use. No other special permission is needed. Copies of these starred hymns are attached at the end of this document. Some on the list are in Spanish, as well as English. They are **bolded**. More Spanish/English bilingual hymns can be found in the following source: Ronald F. Krisman, *We Pray in Song (Oramus Cantando): A Bilingual Roman Catholic Hymnal*.

The list below is in alphabetical order by section and also suggests where the hymns might possibly be used in the order of the Mass:

Opening/Processional Hymns:

All Are Welcome, Marty Haugen (Gia Publications)
Canticle of the Sun, Marty Haugen (Gia Publications)
Christ, Be Our Light (Sé Nuestra Luz), Bernadette Farrell (OCP)
City of God, Dan Schutte (OCP)
Gather Us In, Marty Haugen (Gia Publications)
Gather Your People, Bob Hurd (OCP)
In the Arms of Saint Vincent (En Los Brazos De San Vicente), Ray Sickinger *
Lead Me Lord, John D. Becker (OCP)
Lord, of All Hopefulness, Jan Struther (Oxford University Press)
Renew Us, O Lord, Ray Sickinger *
Servant Song, Donna Marie McGargill, OSM (OCP)
The Summons, John L. Bell (Gia Publications)
Trust in Providence, Ray Sickinger *
We Are the Light of the World, Jean Anthony Greif (Vernacular Hymns Publishing)
We Walk by Faith, Marty Haugen (Gia Publications)

Offertory:

Eat This Bread, Jacques Berthier (Gia Publications)
Eye Has Not Seen, Marty Haugen (Gia Publications)
Gift of Finest Wheat, Robert E. Kreutz (International Liturgy Publications)
Here I am, Lord, Dan Schutte (OCP)
In the Breaking of the Bread (Cuando Partimos el Pan del Señor), Bob Hurd (OCP)
Open My Eyes (Abre Mis Ojos), Jesse Manibusan (OCP)
Pescador De Hombres (Lord, You Have Come), Cesáreo Gabaráin (OCP)
The Cry of the Poor, John Foley, SJ (OCP)
To Lead a Better Life (Hymn to Blessed Ozanam), Ray Sickinger *
Trust in Providence, Ray Sickinger *
We Are Many Parts, Marty Haugen (Gia Publications)
We Have Been Told, David Haas (Gia Publications)
We Remember, Marty Haugen (Gia Publications)
You are Mine, David Haas (Gia Publications)

Communion:

Behold the Lamb, Martin Willett (OCP)
Eat This Bread, Jacques Berthier (Gia Publications)
I Am the Bread of Life (You Soy el Pan de Vida), Susanne Toolan, RSM (Gia Publications)

In the Breaking of the Bread (Cuando Partimos el Pan del Señor), Bob Hurd (OCP)

One Bread, One Body, John Foley, SJ (OCP)

Pan De Vida, Bob Hurd (OCP)

Taste and See, James Moore, Jr. (Gia Publications)

*To Lead a Better Life (Hymn to Blessed Ozanam) **

Trust in Providence, Ray Sickinger *

We Have Been Told, David Haas (Gia Publications)

Meditation after Communion

Vincentian Call to Serve, Ray Sickinger *

Recessional

Blest Are They, David Haas (Gia Publications)

City of God, Dan Schutte (OCP)

Lead Me Lord, John D. Becker (OCP)

Servant Song, Donna Marie McGargill, OSM (OCP)

The Summons, John L. Bell (Gia Publications)

We Are Called, David Haas (Gia Publications)

NOTE: For the responsorial psalm and the parts of the Mass, if they are to be sung, plan to practice those parts before the Mass with the congregation. Perhaps consider using Marty Haugen's *Mass of Creation* with which many are familiar (see sample liturgical booklet below).

Diverse Cultures and Languages

The list above does not include all possibilities, especially for hymns in Spanish or in other languages. The following selection is taken from *Sing to the Lord: Music in Divine Worship* (#'s 57-60 USCCB) and it may help in preparing your liturgy:

57. Even as the liturgical music of the Western European tradition is to be remembered, cherished, and used, the rich cultural and ethnic heritage of the many peoples of our country must also be recognized, fostered, and celebrated. Cultural pluralism has been the common heritage of all Americans, and "the Catholic community is rapidly re-encountering itself as an immigrant Church" "The cultural gifts of the new immigrants" are "taking their place alongside those of older generations of immigrants," and this calls for interaction and collaboration between peoples who speak various languages and celebrate their faith in the songs and musical styles of their cultural, ethnic, and racial roots. . . .

58. Liturgical music must always be chosen and sung "with due consideration for the culture of the people and abilities of each liturgical assembly." [Those who do not speak English and /or] Immigrants should be welcomed and should be provided with the resources they need to worship in their own language. "Religious singing by the faithful is to be intelligently fostered so that in devotions and sacred exercises as well as in liturgical services, the voices of the faithful may be heard, in conformity with the norms and requirements of the rubrics." However, as the second generation of an immigrant

group comes to maturity in the worshiping assembly, bilingual (native language and English) resources and songs are needed to promote participation of the multicultural and multigenerational assembly.

59. As [the Catholic Church and our Society] . . . become increasingly diverse, the different cultural groups strive for some expression of unity. In a spirit of hospitality, local worshiping communities are encouraged to develop bicultural or multicultural celebrations from time to time that reflect the changing face of the Church in America. When prepared with an attitude of mutual reciprocity, local communities might eventually expand from those celebrations that merely highlight their multicultural differences to celebrations that better reflect the intercultural relationships of the assembly and the unity that is shared in Christ. Likewise, the valuable musical gifts of the diverse cultural and ethnic communities should enrich the whole Church in the United States by contributing to the repertory of liturgical song and to the growing richness of Christian faith.

60. Liturgical music today must reflect the multicultural diversity and intercultural relationships of the members of the gathered liturgical assembly. The varied use of musical forms such as ostinato refrains, call and response, song translations, and bilingual or multilingual repertoire can assist in weaving the diverse languages and ethnicities of the liturgical assembly into a tapestry of sung praise. Liturgical leaders and musicians should encourage not only the use of traditional music of other languages and peoples, but also the incorporation of newly composed liturgical music appropriate to various cultural expressions in harmony with the theological meaning of the rites. Care should be taken, however, to choose appropriate hymns in other languages so as to avoid an expression that could be misconstrued as tokenism.

Ronald F. Krisman, *We Pray in Song (Oramus Cantando): A Bilingual Roman Catholic Hymnal* is an excellent source for all popular hymns. The hymns are both in Spanish and English. It also provides information about bilingual benediction services. It is a must have reference for every council, especially one planning a National Assembly.

Vincentian Liturgies

You can easily access on the national website special liturgies for Vincentians that you might want to consider using. The link is: <https://www.svdpusa.org/members/Programs-Tools/Tools/Spirituality-Formation/Vincentian-Liturgy>

Sample Closing Liturgy Booklet:

Twenty-second Sunday in Ordinary Time

Celebrant and Homilist:

INTRODUCTORY RITES

Prelude: *Ave Verum*, Wolfgang Amadeus Mozart

Gathering Hymn: *O Spirit, All-embracing*

Verse 1: O Spirit, all-embracing and counselor all-wise,
Unbounded splendor gracing a shoreless sea of skies:
Unfailing is your treasure, unfading your reward;
Surpassing worldly pleasure, the riches you afford.
Come, stream of endless flowing, and rescue us from death;
Come, wind of springtime blowing, and warm us by your breath.

Verse 2: O Beauty, ever-blazing in flower, field and face,
You show yourself amazing in unexpected place.
We see you and remember what once our dreams had been;
You fan the glowing ember and kindle hope within.
Come, fire of glory gracious, bless all who trust in you;
Undying flame tenacious, burn in your church anew.

Verse 3: Come, passion's power holy, your insight here impart,
And give your servants lowly an understanding heart
To know your care more clearly when faith and love are tried,
To seek you more sincerely when false ideals have died:
For vision we implore you, for wisdom's pure delight;
In prayer we come before you to wait upon your light.

Text: Delores Dufner (2001)

Tune: THAXTED 13 13 13 13 13 13, by Gustav Holst (1874-1934) Used with permission

Greeting and Penitential Act

Glory to God (Sung)

From *Mass of Creation*, Marty Haugen

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.

Text: ICEL, © 2010 Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc. Used with permission

LITURGY OF THE WORD

First Reading: Deuteronomy 4:1-2, 6-8

Reader:

English

A reading from Deuteronomy.

Moses said to the people:
“Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the LORD, the God of your fathers, is giving you. In your observance of the commandments of the LORD, your God, which I enjoin upon you, you shall not add to what I command you nor subtract from it. Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, ‘This great nation is truly a wise and intelligent people.’ For what great nation is there that has gods so close to it as the LORD, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole law which I am setting before you today?”

The word of the Lord.

Primera Lectura: Deuteronomio 4: 1-2, 6-8

Spanish

Una lectura del Deuteronomio.

En aquellos días, habló Moisés al pueblo, diciendo: “Ahora, Israel, escucha los mandatos y preceptos que te enseñó, para que los pongas en práctica y puedas así vivir y entrar a tomar posesión de la tierra que el Señor, Dios de tus padres, te va a dar. No añadirán nada ni quitarán nada a lo que les mando: Cumplan los mandamientos del Señor que yo les enseñó, como me ordena el Señor, mi Dios. Guárdenlos y cúmplalos porque ellos son la sabiduría y la prudencia de ustedes a los ojos de los pueblos. Cuando tengan noticias de todos estos preceptos, los pueblos se dirán: ‘En verdad esta gran nación es un pueblo sabio y prudente.’ Porque, ¿cuál otra nación hay tan grande que tenga dioses tan cercanos como lo está nuestro Dios, siempre que lo invocamos? ¿Cuál es la gran nación cuyos mandatos y preceptos sean tan justos como toda esta ley que ahora les doy?”

Palabra del Señor.

Responsorial Psalm: (Sung)

The one who does justice will live in the presence of the Lord.

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Second Reading: Jas 1:17-18, 21b-22, 27/Santiago 1, 17-18. 21b-22. 27

Reader:

English

A reading from the first Letter of James

Dearest brothers and sisters:

All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of first fruits of his creatures.

Humbly welcome the word that has been planted in you and is able to save your souls. Be doers of the word and not hearers only, deluding yourselves. Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.

The word of the Lord

Spanish

Lectura de la primera carta de Santiago

Hermanos:

Todo beneficio y todo don perfecto viene de lo alto, del creador de la luz, en quien no hay ni cambios ni sombras. Por su propia voluntad nos engendró por medio del Evangelio para que fuéramos, en cierto modo, primicias de sus creaturas.

Acepten dócilmente la palabra que ha sido sembrada en ustedes y es capaz de salvarlos. Pongan en práctica esa palabra y no se limiten a escucharla, engañándose a ustedes mismos. La religión pura e intachable a los ojos de Dios Padre, consiste en visitar a los huérfanos y a las viudas en sus tribulaciones, y en guardarse de este mundo corrompido.

Palabra del Señor

Gospel Acclamation

“Celtic Alleluia,” Fintan O’Carroll and Christopher Walker

Gospel Reading: [Mk 7:1-8, 14-15, 21-23](#)/Marcus 7, 1-8. 14-15. 21-23

English

A reading from the holy gospel according to Mark

When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. —For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds. —So the Pharisees and scribes questioned him, “Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?” He responded, “Well did Isaiah prophesy about you hypocrites, as it is written: *This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.* You disregard God’s commandment but cling to human tradition.” He summoned the crowd again and said to them, “Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile. From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile.”

The Gospel of the Lord.

Spanish

Lectura del santo evangelio según san Marcos

En aquel tiempo, se acercaron a Jesús los fariseos y algunos escribas venidos de Jerusalén. Viendo que algunos de los discípulos de Jesús comían con las manos impuras, es decir, sin habérselas lavado, los fariseos y los escribas le preguntaron: “¿Por qué tus discípulos comen con manos impuras y no siguen la tradición de nuestros mayores?” (Los fariseos y los judíos, en general, no comen sin lavarse antes las manos hasta el codo, siguiendo la tradición de sus mayores; al volver del mercado, no comen sin hacer primero las abluciones, y observan muchas otras cosas por tradición, como purificar los vasos, las jarras y las ollas). Jesús les contestó: “¡Qué bien profetizó Isaías sobre ustedes, hipócritas, cuando escribió: *Este pueblo me honra con los labios, pero su corazón está lejos de mí. Es inútil el culto que me rinden, porque enseñan doctrinas que no son sino preceptos humanos!* Ustedes dejan a un lado el mandamiento de Dios, para aferrarse a las tradiciones de los hombres.” Después, Jesús llamó a la gente y les dijo: “Escúchenme todos y entiéndanme. Nada que entre de fuera puede manchar al hombre; lo que sí lo mancha es lo que sale de dentro; porque del corazón del hombre salen las intenciones malas, las fornicaciones, los robos, los homicidios, los adulterios, las codicias, las injusticias, los fraudes, el desenfreno, las envidias, la difamación, el orgullo y la frivolidad. Todas estas maldades salen de dentro y manchan al hombre”.

El evangelio del Señor.

Homily

The Profession of Faith

Note: At the words bolded in the prayer below, all bow.

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,
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.

Universal Prayer: general intercessions

Readers:

At the end of each intercession, all respond:

Lord, hear our prayer.

Celebrant: With confident hearts, let us now turn to our loving God with our
petitions and prayers that we will follow His will in all things.

Reader: Lord, may our Pope, Francis, our Bishop, (Name), our priests, deacons, religious and faithful disciples, ever proclaim your truth before all people by what they say and do. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Reader: Lord strengthen the bonds within our families. Make our homes, havens of harmony and contentment. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Reader: Lord...grant your gift of peace and justice to the poor, the homeless and abused, the victims of avarice and greed, slander and deceit. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Reader: For the Society of Saint Vincent de Paul that it may continue to be the world-wide network of charity and justice that Fredric Ozanam envisioned. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Reader: Lord . . . reconcile to yourself, all those who are sick and terminally ill . . .grant them patience, strength and compassion. May all who care for them be channels of your peace. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Reader: Lord...may all those who have gone before us find eternal rest in the love and peace of your Son Jesus Christ and his blessed mother. Let us pray to the Lord . . .
R: Lord, hear our prayer.

Celebrant: Almighty God, you sent your only Son, that we might have life eternal. May our hearts be filled with love for you and each other as we strive to do your will in all things. May all of us trust in your Divine Providence and abound in your hope. We ask this through Christ our Lord .
R. Amen

LITURGY OF THE EUCHARIST

Gift Bearers:

Preparation Hymn: *You Are Mine* by David Haas

- Verse 1: I will come to you in the silence
 I will lift you from all your fear
 You will hear My voice
 I claim you as My choice
 Be still, and know I am near
- Verse 2: I am hope for all who are hopeless
 I am eyes for all who long to see
 In the shadows of the night,
 I will be your light
 Come and rest in Me. (Refrain)
- Refrain: Do not be afraid, I am with you
 I have called you each by name
 Come and follow Me
 I will bring you home
 I love you and you are mine
- Verse 3: I am strength for all the despairing
 Healing for the ones who dwell in shame
 All the blind will see, the lame will all run free
 And all will know My name. (Refrain)
- Verse 4: I am the Word that leads all to freedom
 I am the peace the world cannot give
 I will call your name, embracing all your pain
 Stand up, now, walk, and live. (Refrain)

Text: David Haas, b.1957; Tune: David Haas, b.1957
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Eucharistic Prayer

Preface

Holy, Holy, Holy

From *Mass of Creation*, Marty Haugen

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

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Mystery of Faith: Eucharistic Acclamation

From *Mass of Creation*, Marty Haugen

We proclaim your Death, O Lord, and profess your Resurrection until you come again, until you come again.

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Lamb of God Litany

From *Mass of Creation*, Marty Haugen

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

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Communion Hymn 1: *Let There Be Peace* by Sy Miller and Jill Jackson

Let there be peace on earth and let it begin with me.
Let there be peace on earth, the peace that was meant to be.
With God our creator, fam'ly all are we.
Let us walk with each other in perfect harmony.

Let peace begin with me, let this be the moment now.
With ev'ry step I take, let this be my solemn vow:
To take each moment and live each moment in peace eternally.
Let there be peace on earth and let it begin with me.

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Communion Hymn 2: *Prayer of Saint Francis* by Sebastian Temple

Verse 1: Make me a channel of your peace.
 Where there is hatred, let me bring your love.
 Where there is injury, your pardon, Lord,
 And where there's doubt, true faith in you.

Verse 2: Make me a channel of your peace.
 Where there's despair in life, let me bring hope.

Where there is darkness only light,
And where there's sadness ever joy.

Verse 3: Oh Master, grant that I may never seek
So much to be consoled as to console.
To be understood as to understand,
To be loved as to love with all my soul.

Verse 4: Make me a channel of your peace.
It is in pardoning that we are pardoned;
In giving of ourselves that we receive,
And in dying that we're born to eternal life.

Dedicated to Mrs. Francis Tracy. Text: Based on the prayer traditionally ascr. to St. Francis of Assisi, 1182–1226. Text and music © 1967, OCP. All rights reserved. Used with permission.

Communion Hymn 3 (If needed): *Here I Am Lord* by Dan Schutte

Verse 1: I, the Lord of sea and sky, I have heard my people cry.
All who dwell in dark and sin my hand will save.
I, who made the stars of night, I will make their darkness bright.
Who will bear my light to them? Whom shall I send?

Refrain: Here I am, Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart.

Verse 2: I, the Lord of snow and rain, I have borne my people's pain.
I have wept for love of them. They turn away.
I will break their hearts of stone, Give them hearts for love alone.
I will speak my word to them. Whom shall I send? (Refrain)

Verse 3: I, the Lord of wind and flame, I will tend the poor and lame.
I will set a feast for them. My hand will save.
Finest bread I will provide. Till their hearts be satisfied.
I will give my life to them. Whom shall I send? (Refrain)

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Communion Meditation

Trust in Providence; Abound in Hope (based in part on Romans 15:13; Jeremiah 29:11)
Lyrics and Music by Raymond L. Sickinger

Refrain: Trust in Providence; abound in Hope,

For the Lord's abiding love is near.
Trust in Providence; abound in hope
For the Lord will comfort every fear.

- Verse 1. God has plans to prosper his people
 to give hope and a future filled with peace
 We are his instruments so simple
 Through us his love will never cease. (Refrain)
- Verse 2. We are called to walk on the journey
 With those who wish to leave
 The tyranny of the moment
 That burdens those who live in poverty. (Refrain)
- Verse 3. Let us loosen and break the deadly grip
 Of crushing poverty
 By putting hope into action
 With justice and Christian charity. (Refrain)
- Verse 4. Trust and hope will form a kingdom of peace,
 A kingdom so sublime.
 Let us work in love to form a better world,
 One person, one neighborhood, one community at a time.
- Final Refrain: Trust in Providence; abound in Hope,
 For the Lord's abiding love is near.
 Trust in Providence; abound in hope
 For the Lord will comfort every fear.
 For the Lord will comfort, the Lord will comfort,
 Yes, the Lord will comfort every fear.

CONCLUDING RITES

Greeting and Blessing

Dismissal

CLOSING HYMN: *Send Us As Your Blessing, Lord*

- Refrain: Send us as your blessing, Lord,
 Send us in the pow'r of your Spirit,
 To live the Good News.
 Proclaiming your gospel of peace;
 That all the world will come to believe;
 Salvation and glory, and wisdom and power
 Are yours, are yours.

Salvation and glory and wisdom and power are yours,
Now and forevermore!

Verse 1: Bless the lips of those proclaiming your Holy Word,
With a voice of truth revealing your glory.
That the sound of your Word will be a blessing for all. (Refrain)

Verse 2: Bless the ears of all who wait for your Saving Word,
May your voice be heard by those you have chosen.
Make them strong in faith and hope to face the unknown. (Refrain)

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It is important to acknowledge those who have assisted in the liturgies: (example below)

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musical talent of the following people:

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Sherry Humes Dane, M.Mus. - Director of Liturgical Music
Liturgical Choir and *Schola Cantorum*

Providence College Department of Music
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Websites for further resources:

- www.usccb.org (departments, Divine Worship) - United States Conference of Catholic Bishops is a resource for current liturgical documents (GIRM, RS, Norms for Holy Communion under both kinds in the United States)
- www.fdlc.org Federation of Diocesan Liturgical Commissions. They have bulletin inserts and resources on liturgy
- www.npm.org National Pastoral Musicians Association,
www.ltp.org Liturgy Training Publications offers many resources in English and Spanish
- www.wlp.org JS Paluch/World Library Publications offers both music and missalette resources in English and Spanish
- www.giamusic.org GIA Music offers music resources in English and Spanish
www.ocp.org Oregon Catholic Press offers music and liturgy planning resources in English and Spanish
- www.litpress.org The Liturgical Press, Collegeville, MN publishes both academic and pastoral resources for liturgy.

In the Arms of St. Vincent

Ray Sickinger

Intro. 7

Refrain

G Bm

Come in - to the arms of St.

Em G Bm

Vin - cent. Bring all of your pain and des -

Em C D

pair. En - ter the arms of St.

Em Am D

Vin - cent, find Christ's joy - filled love wait - ing

Em Verse 1 C D

there. 1) See in the face of the

G Em C D

sick and the poor the im-age of Christ our true

Em C D

light. When you help his least, you

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o - pen the door to a re - fuge from dark - ness and

night. _____ 2)The low - ly he'll raise on

high in his realm, the king - dom of love and of

light. _____ O - pen your eyes to the

ser - vice of God and he will re - store your clear

sight. _____ (Come) find Christ's joy - filled

love wait - ing there. _____

Chords: C, Bm, C, D, Em, G, C, D, Em, C, D, Em, C, D, Em, Am, D, G.

Annotations: to Ref., Verse, * final Ending Repeat, to Refrain.

EN LOS BRAZOS DE SAN VICENTE

(In the Arms of St. Vincent—Spanish Lyrics)

ESTRIBILLO:

Ven a los brazos de San Vicente
Trae tus dolores y desesperos
Entra en los brazos de San Vicente
Encuentra el amor de Cristo

Verso 1:

Mira la faz del enfermo y del pobre
La imagen de Cristo, nuestra luz
Cuando ayudas al pobre abres las Puertas
a un refugio de la oscuridad
(Estribillo)

Verso 2:

Los humildes El levantara muy alto
En Su Reino del amor y de la luz
Abre tus ojos al servicio de Dios
El te dará una clara visión
(Estribillo)

ESTRIBILLO:

Ven a los brazos de San Vicente
Trae tus dolores y desesperos
Entra en los brazos de San Vicente
Encuentra el amor de Cristo
VEN ENCUENTRA SU AMOR ESPERANDO POR TI!

Renew Us, O Lord

Ray Sickinger

Introduction

7

Refrain

Re -

G C G

new us O Lord in Your Love.

G C Am

Make us the in - stru - ments of Your Ho - ly

G G C

Will. Then set our hearts on

D G Em

Fire; may our lives in - spire. All will

C D D7 G

know we're re newed in Your love.

Verse 1

D D7

1. Help us to grow in ho - li -

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1

ness. Bring us ev-er

clo-ser to Your way. To

see you more clear-ly, love you more

dear-ly, Fol-low you more near-ly ev-ery-

day. Re-2.Help us to

build com-mu-ni-ty.

Guide us in our so-ci-e-ty.

To em-brace all in friend-ship, a

G Em Am
 true faith fam - i - ly. And to form a last - ing

D D7 G Ref.
 sol - i - dar - i - ty. Re -

D D7 3 G
 3.Help us to serve all those in need.

Am D D7 3
 To see the face of Christ in ev - ery -

Em D
 one. Let us love with com -

D7 G Em
 pas - sion and fol - low the lead of

Am D D7 G
 Je - sus Christ, the Fa - ther's on - ly Son.

to Ref. Coda G C
 Re - Then set our hearts on

Fire; may our lives in - spire. All will

know we're re - newed_ in Your love.

The Vincentian Call to Serve

Ray Sickinger

G Em Am D Am D G *Verse 1* D

My name is

10 G D G

Vin-cent I'm a friend of the poor, in each face I see my Lord my light The

17 D G Em

poor are my mas-ters and I must do more to bring

21 A⁷ D D⁷ REFRAIN

Christ's love and make all things right I

25 G Em Am D G Em D

call you to serve all with joy in your heart I ask you to trust in God's pro-vi-dence Come

33 G Em Am D C D Em C

in-to my fam-ily and play your true part serve cha-ri-ty and jus-tice make a diff-erence

42 D G *Verse 2* D G D

My name is Lou-ise I'm a friend of the poor my daugh-ters have

50 G D

served in ev-ery land with com-pa-ssion and love as a

55 G Em A⁷ D *To Refrain*

ho-ly corps serv-ing jus-tice with a kind lov-ing hand I

61 *Verse 3* D G D G

My name is Ro-sa-lie I'm a friend of the poor in the streets of Pa-ris I saw pain I

70 D G Em A⁷ D D⁷ *To Refrain*

nur-tured a young group who went door to door to re-store peace and hope once a-gain I

78 *Verse* 4D G D G
 My name is Fred-ric I'm a friend of the poor in the streets of Pa-ris we must go____

86 D G Em A^7 D D^7 *To Refrain*
 — to bring love and friend-ship e-ver more ov-er com-ing in ju-stice and woe____ I

95 *BRIDGE* G Em Am D Em A A^7 D
 The poor are our mas-ters and we must do more to bring Christ's love and make all things right____ We

104 *CLOSING REFRAIN* Am D G Em A D G
 call you to serve all with joy in your heart we ask you to trust in God's pro-vi-dence____ come in-to our

113 Em Am D C D Em C
 fam-ily and play your true part serve cha-ri-ty and jus-tice make a diff-rence____ serve cha-ri-ty and

121 D C D G Am D C G
 jus-tice serve cha-ri-ty and jus-tice serve cha-ri-ty and jus-tice make a diff-rence____

To Lead a Better Life

(Hymn to Blessed Ozanam)

Ray Sickinger

Intro.

To lead a bet - ter

life and to do a lit - tle good was your

fer - vent wish Fre - derick Oz - a - nam.

May we help the poor, our lov - ing

God a - dore. Just like our Bless - ed

Fre - derick Oz - a - nam. Just like our

Bless - ed Fre - derick Oz - a - nam.

Verse 1

Hum - ble let us serve the poor. This

c 1998

truth we will come to know: the poor will be our

ma-sters; the way of love they will show. (To lead a)

Vs.2 A faith that has no liv-ing works is a faith that will sure-ly die.

In our hearts a deep pride lurks ov-er-

come by the poor per-son's cry. (To lead a) Suf-fer-ing

serves a role in God's e-ter-nal plan.

It o-pens up our hard-ened hearts to lend a lo-ving

hand. (To lead a)

Chords: Em, A, F#m, Bm, A7, G, D, E7, F#m, A, A7, G, F#m, Em, D, G, F#m, E7, A, A7.

Trust in Providence

Text: Romans 15:13; Jeremiah 29:11;
Raymond Sickinger

Music: Raymond Sickinger
Transcription: Christopher Kelton/Mike Kregler

Intro ♩ = 132

Chords: E F#m A B

Voice/voices

Piano (as is or ad lib.)

Refrain*

5 C#m F#m E/BB7 E (A) E E Trust in

10 F#m A B C#m Pro - vi - dence; a - bound in Hope, For the Lord's a -

The musical score is written for voice and piano. It begins with an 'Intro' section marked with a tempo of 132. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The piano part features a rhythmic melody in the right hand and a bass line in the left hand. The voice part enters with a single note on a whole rest. The first system of the main body of the song includes a 'Refrain*' section. The chords for the first system are E, F#m, E/BB7, E, (A), E, and E. The lyrics 'Trust in' are written under the final two notes. The second system of the main body of the song includes the lyrics 'Pro - vi - dence; a - bound in Hope, For the Lord's a -'. The chords for this system are F#m, A, B, and C#m. The piano part continues with a consistent rhythmic pattern throughout the piece.

14 G#m F#m B7 E F#m
bi - ding love is near. Trust in Pro - vi - dence; a -

19 A B C#m F#m E/B B7 E
bound in hope For the Lord will com - fort ev - ery fear.

24 Verse 1 F#m A C#sus C#m
— God has plans to pros - per his peo - ple to give

29 A F#m B7 F#m
hope and a fu - ture filled with peace We are his

The musical score is written for voice and piano. It features a key signature of three sharps (F#, C#, G#) and a common time signature. The score is divided into four systems, each with a vocal line and a piano accompaniment. The piano accompaniment consists of a right-hand melody and a left-hand bass line. The lyrics are written below the vocal line. The first system (measures 14-18) has a vocal line with a long note on 'near.' and a piano accompaniment with a steady eighth-note pattern. The second system (measures 19-23) continues the vocal line with a long note on 'fear.' and a piano accompaniment with a steady eighth-note pattern. The third system (measures 24-28) is marked 'Verse 1' and features a vocal line with a long note on 'peo - ple' and a piano accompaniment with a steady eighth-note pattern. The fourth system (measures 29-33) continues the vocal line with a long note on 'peace' and a piano accompaniment with a steady eighth-note pattern.

34 A C#sus C#m A F#m

ins-tru-ments so sim-ple Through us his love will ne-ver

39 B B7 E F#m A

cease. So, trust in Pro-vi-dence; a-bound in

Refrain

44 B C#m G#m F#m B7

Hope, For the Lord's a-bi-ding love is near.

49 E harm. F#m A B C#m

Trust in Pro-vi-dence; a-bound in hope For the Lord will

54 F#m E/B B7 E Verse 2 F#m A

com-fort ev - ery fear. _____ We are called to walk on the

59 C#sus C#m A F#m B7

jour - ney _____ with those who wish to leave _____

64 F#m A C#sus C#m

the tyr - an - ny of the mo - ment _____ that

69 A F#m B B7

bur - dens those who live in po - ver - ty. _____

The musical score is written for a vocal line and a piano accompaniment. The key signature has three sharps (F#, C#, G#) and the time signature is 4/4. The score is divided into three systems, each with a vocal staff and a piano staff. The piano part features a steady eighth-note accompaniment in the right hand and a more active bass line in the left hand. Chord markings are placed above the vocal staff, and lyrics are written below the notes. A 'Verse 2' label is placed above the second system. The lyrics are: 'com-fort ev - ery fear. _____ We are called to walk on the', 'jour - ney _____ with those who wish to leave _____', 'the tyr - an - ny of the mo - ment _____ that', and 'bur - dens those who live in po - ver - ty. _____'. The piano part includes various musical notations such as eighth notes, quarter notes, and rests.

Trust in Providence

5

Refrain

73 E F#m A B C#m

Trust in Pro-vi-dence; a - bound in Hope, For the Lord's _____ a -

73

78 G#m F#m B7 E F#m

bi - ding love is near. _____ Trust in Pro - vi - dence; a -

78

83 A B C#m F#m E/B B7 E

bound in hope For the Lord _____ will com - fort ev - ery fear. _____

83

88 Verse 3 F#m A C#sus C#m

Let us loo - sen and break the dead - ly grip of

88

6 Trust in Providence

93 A F#m B7 F#m

crus - hing po - ver - ty by put - ting hope

98 A C#sus C#m A F#m

in - to ac - tion with jus - tice and Chris - tian char - i -

103 B B7 E F#m A

ty. Trust in Pro - vi - dence; a - bound in

108 B C#m G#m F#m B7

Hope, For the Lord's a - bi - ding love is near.

Refrain

The musical score is written for voice and piano. It features a key signature of three sharps (F#, C#, G#) and a 4/4 time signature. The score is divided into four systems, each with a vocal line and a piano accompaniment. The first system (measures 93-97) has a vocal line with notes for 'crus - hing po - ver - ty by put - ting hope' and a piano accompaniment with a steady eighth-note pattern. The second system (measures 98-102) has a vocal line with notes for 'in - to ac - tion with jus - tice and Chris - tian char - i -' and a piano accompaniment with a similar eighth-note pattern. The third system (measures 103-107) is the start of the refrain, with a vocal line that includes a tie and a piano accompaniment with a more complex rhythmic pattern. The fourth system (measures 108-112) continues the refrain, with a vocal line that includes a tie and a piano accompaniment with a similar rhythmic pattern. Chord symbols are placed above the vocal line, and measure numbers are placed at the beginning of each system.

113 E F#m A B C#m

Trust in Pro-vi-dence; a - bound in hope For the Lord — will

118 F#m E/B B7 E E7 A

com-fort ev - ery fear. — Trust and — hope will form a

Bridge

123 G#m F#m B7

king-dom of peace, a king - dom so sub - lime.

128 **B7** E A G#m
Let us work in love to form a bet - ter world, One

133 F#m A F#m B B7
per-son, one neigh-bor-hood, one com - mu-ni-ty — at a time.

Refrain

138 E F#m A B C#m
Trust in Pro-vi-dence; a - bound in Hope, For the Lord's — a -

143 G#m F#m B7 E F#m
bi - ding love is near. — Trust in Pro - vi - dence; a -

The musical score is written for a vocal line and a piano accompaniment. The key signature has three sharps (F#, C#, G#) and the time signature is 4/4. The score is divided into three systems. The first system (measures 128-132) has a vocal line with lyrics 'Let us work in love to form a bet - ter world, One' and a piano accompaniment. Chords B7, E, A, and G#m are indicated above the vocal line. The second system (measures 133-137) has a vocal line with lyrics 'per-son, one neigh-bor-hood, one com - mu-ni-ty — at a time.' and a piano accompaniment. Chords F#m, A, F#m, B, and B7 are indicated above the vocal line. The third system (measures 138-143) is the 'Refrain' and has a vocal line with lyrics 'Trust in Pro-vi-dence; a - bound in Hope, For the Lord's — a - bi - ding love is near. — Trust in Pro - vi - dence; a -'. Chords E, F#m, A, B, C#m, G#m, F#m, B7, E, and F#m are indicated above the vocal line. The piano accompaniment consists of a right-hand melody and a left-hand bass line.

148 A B C#m F#m E/B B7 E

bound in hope For the Lord_____ will com-fort ev - ery fear. _____

153 **Ending** E C#m7 E G#m

— For the Lord will com-fort, the Lord will com-fort, yes, the Lord

158 E F#m *rit.* E/B B7 E

— will com - fort ev - ery fear. _____

***Alternate Refrain:**

Trust in Providence; abound in Hope,
 For The Lord will wipe away all tears.
 Trust in Providence; abound in hope,
 For The Lord will comfort every fear.

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