

# Guidelines for the Production of Orders of Service for Single Occasions

The desire to aid people's participation and the advances in the technology available to parishes are two of the reasons why many communities are now producing their own leaflets for liturgies on a regular basis. These directives are intended for all who prepare leaflets for single occasions and the recommendations are based on both the requirements of the law and good pastoral practice and experience.

## Purpose

The primary purpose of a people's leaflet is to aid and encourage full, conscious and active participation in the liturgy. A leaflet is only one of the ways to help the congregation's participation: thoughtful leadership by various ministers is more important and more effective.

Different occasions require different types of leaflets. A leaflet for the regular Sunday assembly may include the texts of hymns and the headings and references of the readings but would not include well known responses and texts.

At a wedding or a funeral where many are unfamiliar with the service the leaflet would include all the people's prayers and responses.

Those who are visually impaired or hard of hearing may be helped, for example, by larger print or orders of service with fuller descriptions or additional texts.

## What to include

### Outline

It may be helpful to give the service in outline at the beginning of the leaflet. A list of liturgical elements will give a clear visual idea of the structure of the liturgy. Headings for each major part (Liturgy of the Word), subheadings for the component parts (Gospel

Acclamation). Different sizes and styles (bold, italic, plain) can be used to indicate the importance of each part. This variation of typeface should also be used in the main part of the booklet so that the text clearly relates to the structure. Outlines of the liturgy are included in every recent liturgical book, some sample outlines have also been included on page 4.

### Texts for the assembly

For occasions where a number of people are unfamiliar with the liturgy all the responses and texts of the assembly should be included (e.g. the Lord's Prayer, Preface Dialogue). Leaflets for a regular congregation would not normally include familiar texts and responses.

It is useful to include music for hymns, responses and acclamations. This not only helps people to follow music but also is a reminder of music's integral place in liturgy.

### Explanation

To help people take part brief explanations may be included, e.g. The preparation for Communion has three main elements: the Lord's Prayer, the Sign of Peace and the Breaking of Bread.

### Posture

Indications of when to stand, sit or kneel are a great help to people who may be unaccustomed to the celebration they are attending.

### Clip Art

There is now clip art available both in books and on computer disks. Care should be taken that the art is appropriate to the liturgy and texts, and that there is a unity in the styles of art used.

## What not to include

Liturgy is action, it is something that is done. Providing printed texts can never be an adequate substitute for properly training ministers and providing decent amplification system.

Presidential prayers should not normally be included: Opening Prayer, Prayer over the Gifts, the Eucharistic Prayer and Prayer after Communion.

For prayers that demand a response, the following may be included:

### Opening Prayer

*The opening prayer is concluded by Amen.*

The texts of readings should not normally be included though the headings and the scripture references given in the Lectionary are useful.

Avoid anything that limits the choice of the one presiding. This will encourage the assembly to look and listen attentively.

## Form of the texts

Any liturgical texts which are printed (e.g. Profession of Faith) must be taken exactly from the Roman Missal or other official liturgical books. This includes the wording, the punctuation, the setting out of the text in sense lines (short line lengths which facilitate the proclamation of a text with understanding), etc. Presentation is an integral part of the text and important in facilitating full participation. For this reason, it is unwise just to follow a booklet prepared for another occasion: check the official text.

## Copyright

Most of the texts used in liturgy are copyright; it is against the law to copy them without permission. They are either texts of the church and so copyright protects their liturgical and literary integrity or they are the work of individual authors and composers.

The following conditions are required to be met: the Order of Service is produced by the parish or community which will use it and not by a commercial publishing house; the name of the parish and the date of the event for which the edition has been prepared are to be printed on the front cover or first page of the booklet; the copies are not sold.

ICEL is the copyright holder for most liturgical texts, no fee is charged and no permission need be obtained

## Sample leaflet

### Gloria

*All sing*



### Opening Prayer

*The opening prayer is concluded by Amen.*

### Liturgy of the Word

*All sit*

### Reading

1 Kings 17: 17-24

Look, your son is alive

### Psalm 29



for non-commercial, one-off reproduction. The texts should be acknowledged (see page 3) and reproduced in the form they presented in the liturgical books.

If scripture is, for some special reason, to be included permission needs to be obtained beforehand.

For hymns and liturgical music it is important to remember that there are three areas of possible copyright: music, text and graphics (the design of the printed page). If all three are being reproduced there may need to be three distinct copyright permissions. The acknowledgement section of hymnbooks are a useful source of information, though it is important to remember that the inclusion of a hymn in a hymnbook does not mean that the copyright of the hymn is owned by the publisher of the hymnbook. There are also a couple of music copyright licence schemes which allow for an annual fee the reproduction of words (and melody line of music) of publishers who are members of the scheme. (See CCLI and Calamus below)

Whatever material is used, text or music, in a people's booklet it should be acknowledged.

# Text Acknowledgements

## *ICEL Texts*

Excerpts from the English translation of the Rite of Marriage © 1969, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Rite of Baptism for Children © 1969, emended 1984, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Rite of Holy Week © 1970, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of The Roman Missal © 1973, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Rite of Christian Initiation of Adults © 1985, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Rite of Confirmation, Second Edition © 1975, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Ordination of Deacons, Priests, and Bishops © 1975, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Dedication of a Church and an Altar © 1978, Revised 1989, International Committee on English in the Liturgy, Inc. All rights reserved.

Excerpts from the English translation of the Order of Christian Funerals © 1989, 1985, International Committee on English in the Liturgy, Inc. All rights reserved.

When texts from different rites are used in one booklet the acknowledgements are placed in chronological order.

## *Bishops' Conference texts*

Excerpts from The Divine Office © 1974, hierarchies of Australia, England and Wales, Ireland. All rights reserved.

## *ICET Texts*

These are: Gloria, Creed, Preface Dialogue, Sanctus. One time reproduction is allowed without application with following acknowledgement:

Acknowledgment is due to the International Consultation on English texts for the texts of (title).

## *Scripture Texts*

Jerusalem Bible: Darton Longman and Todd allow up to 500 words without application with the following acknowledgement:

From The Jerusalem Bible © 1966 by Darton Longman & Todd Ltd and Doubleday and Company Ltd.

Grail Psalms are part of the Calamus license scheme. For other enquiries contact HarperCollins. The acknowledgement required is:

From The Psalms: A New Translation ©The Grail (England) published by HarperCollins.

New Revised Standard Version (NRSV) The copyright holders allow up to 500 verses to be printed without application, provided they do not amount to more than 50% of the printed booklet. The acknowledgement required is:

The Scripture quotations contained herein are from the New Revised Standard Version of the Bible, copyrighted 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

## Useful addresses

### ICEL

1522 K Street, NW, Suite 1000,  
Washington, DC 20005. USA  
tel. 001 202 347-6640, fax 001 202 347-1839

### Darton Longman and Todd Ltd

1 Spencer Court, 140-2 Wandsworth High Street, London SW18 4JJ  
tel. 020 8875 0155, fax 020 8875 0133  
sales@darton-longman-todd.co.uk

### Grail Psalms

HarperCollins Publishers, 77-85 Fulham Palace Road,  
Hammersmith, London W6 8JB  
fax. 020 8307 4753  
permissions@harpercollins.co.uk

### Calamus

Oak House, 70 High Street, Brandon, IP27 0AU  
tel. 01842 819 830, fax 01842 819 832  
www.decanimusic.co.uk  
covers Decani Music, Oregon Catholic Press, GIA Publications Inc, World Library Publications, McCrimmons, Taizé, the Grail Psalms and others.

### Church Copyright Licence (CCLI)

PO Box 1339 Eastbourne, East Sussex, BN21 1AD  
tel. 01323 417 711, fax 01323 417 722  
www.ccli.co.uk  
covers Kevin Mayhew Publications, Oxford University Press, Thank You Music, Make Way Music, Jubilate Hymns and others.

## FUNERAL MASS

### INTRODUCTORY RITES

Greeting  
Sprinkling with Holy Water  
Entrance Procession  
[Placing of the Pall]  
[Placing of Christian Symbols]  
Opening Prayer

### LITURGY OF THE WORD

Reading  
Responsorial Psalm  
Gospel Acclamation  
Gospel  
Homily  
General Intercessions

### LITURGY OF THE EUCHARIST

Preparation of the Gifts  
Eucharistic Prayer  
Acclamations  
Communion Rite  
The Lord's Prayer  
Sign of Peace  
Breaking of the Bread  
Communion  
Prayer after Communion

### FINAL COMMENDATION

[Words of Remembrance]  
Invitation to Prayer  
Silence  
Signs of Farewell  
Song of Farewell  
Prayer of Commendation  
Procession to the  
Place of Committal

## Outlines

### CONFIRMATION

#### INTRODUCTORY RITES

Entrance Procession  
Penitential Rite  
Gloria  
Opening Prayer

#### LITURGY OF THE WORD

Reading  
Responsorial Psalm  
Gospel Acclamation  
Gospel

#### LITURGY OF CONFIRMATION

Presentation of Candidates  
Homily  
Renewal of Baptismal Promises  
Laying on of Hands  
Anointing with Chrism  
General Intercessions

#### LITURGY OF THE EUCHARIST

Preparation of the Gifts  
Eucharistic Prayer  
Acclamations  
Communion Rite  
The Lord's Prayer  
Sign of Peace  
Breaking of the Bread  
Communion  
Prayer after Communion

#### CONCLUDING RITE

Blessing  
Dismissal

### GOOD FRIDAY

Opening Prayer  
LITURGY OF THE WORD  
First Reading  
Responsorial Psalm  
Second Reading  
Gospel Acclamation  
Passion according to St John  
Homily  
General Intercessions

### Celebration of the Lord's Passion

#### VENERATION OF THE CROSS

Showing the Cross  
Veneration of the Cross

#### HOLY COMMUNION

The Lord's Prayer  
Communion  
Prayer after Communion  
Concluding Rite  
Prayer over the People

© 1996 Liturgy Office of the Bishops' Conference of England and Wales

Further copies are available from: Liturgy Office, 39 Eccleston Square, London SW1V 1PL 020 7901 4850

lifeworsh@cbcew.org.uk