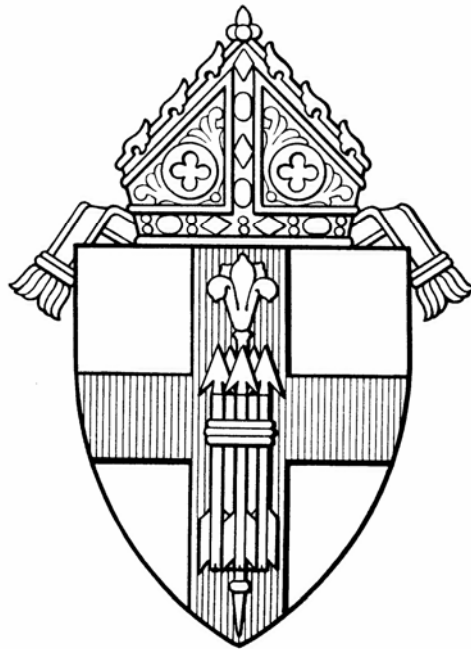


The General Instruction
of the
Roman Missal



Implementation and Synopsis
Diocese of Manchester
New Hampshire

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***LETTER PROMULGATING THE IMPLEMENTATION OF THE
GENERAL INSTRUCTION OF THE ROMAN MISSAL
FROM BISHOP MCCORMACK***

Dear Brothers and Sisters in Christ:

The implementation and promulgation of the General Instruction of the Roman Missal (GIRM), 2002 revision takes effect on the Feast of Pentecost, May 23, 2004. Many of you are familiar with the Roman Missal, the book used in the celebration of the Eucharist. The final English translation of the Introduction to the Missal has been published, and the changes called for in the celebration of Mass are gradually being implemented throughout the dioceses of the United States.

The resources accompanying this letter will provide you with all the necessary information for the GIRM implementation, which will begin in our parishes on the weekend of April 17-18, 2004 and will be promulgated on Pentecost weekend.

You may be asking why changes are needed. Our liturgy is a living expression of Faith, which means that our praise of God is always growing and evolving, mindful of 2,000 years of tradition. The revisions in the Missal and Mass are not only part of an ongoing work of renewal that is faithful to traditions of the universal Church, but also are necessary because of the developments and changes that have taken place since the last revision in 1975. The revisions emphasize and strengthen our reverence for the Eucharistic Mystery in which we all share.

I recognize that the adoption of these changes will require prayerful patience on your part. I pray that this implementation will be a means for us to achieve what the participants of Vatican II so ardently desired, namely “the full, conscious and active participation” by us all in the Sacrifice of the Mass, which is “the source and summit of the whole Christian life.”

May the new General Instruction on the Roman Missal help us to celebrate Christ's mysteries with even greater vigor and joy. May we all continue to renew and deepen our celebration of the Lord's Day, Day of the Eucharist, Day of the Church.

Sincerely in our Lord,

Bishop of Manchester

INTRODUCTION TO THE GENERAL INSTRUCTION OF THE ROMAN MISSAL

There has been a lot of talk about the third edition of the General Instruction of the Roman Missal (*Institutio Generalis Missali Romani*). But what exactly is this document and what impact will it have in parish life?

The General Instruction of the Roman Missal (hereafter, GIRM), is an official document of the Church explaining how the Eucharist is to be celebrated in the Roman Rite. It is called the *editio tertia* because it is the third edition since its promulgation at the Second Vatican Council.

GIRM speaks clearly and beautifully about the centrality of the sacrifice of Jesus Christ, the holiness of the Eucharist, the various ministries at the Eucharist and highlights the role of the priest. It is both a “how to” manual and a deeply spiritual text that calls us to reflect more deeply on the mystery of Christ’s presence among us in the Eucharist.

The document may be interpreted as restrictive and oppressive by some, while at the same time as bringing the Church back to former days when performing the ritual rigidly seemed somehow “holier.” If we want a “why” for GIRM, we may sum it up as a tool that will help us to experience the presence of God in our lives with gratitude and reverence.

So what is “new” about GIRM 2003? Perhaps we can sum up the document in this way:

- Silence is observed before Mass in the assembly and sacristy;
- If the processional cross has a figure of the Crucified Christ on it, *and* it remains in the sanctuary during Mass, it is the only cross that is used;
- Only the Book of Gospels (not the Lectionary) is carried in the procession to the altar;
- During rites of incensation, there is a set number of swings of the thurible defined as well as the number of profound bows;
- There are periods of silence that follow the Scripture readings;
- There is a profound bow during the Profession of Faith at the words, “by the power of the Holy Spirit he was born of the Virgin Mary and became man”;
- The assembly stands at the invitation to prayer before responding, “May the Lord accept the sacrifice at your hands,....”
- The Sign of Peace is offered to those nearest to you and in a dignified manner;
- The celebrant and deacon do not leave the sanctuary for the Sign of Peace;
- The assembly should receive hosts consecrated at that Mass—not from an earlier Mass;
- Communion is received standing;
- A reverence, specified as a bow of the head, is deemed an appropriate gesture before receiving the Body and Blood of Christ;

You may be saying, “What difference does any of this make?” In truth, the reason for our coming together is to worship God. When we worship God in a spirit of unity in word, gesture and song, the distraction of those who need to “do their own thing” is lessened and we can be about the work of the liturgy—the work of the people.

In the pages that follow and included on our diocesan website (www.catholicchurchnh.org) is an implementation plan for the clergy, religious and people of the Diocese of Manchester. We pray that even in the midst of change, God will be properly praised.

Sincerely in Christ,

Reverend Joseph M. Cooper and the GIRM Implementation Committee

Deacon Leon AbbottPermanent Deacon, Saint Mark the Evangelist, Londonderry

Ms. Sharon Burbank Director of Liturgy, Saint Elizabeth Seton, Bedford

Reverend Joseph M. Cooper .Director, Office for Worship; Pastor, Saint Joseph Cathedral

Mrs. Beverly Drolet Office for Worship Staff

Very Reverend C. Peter Dumont, V.F.Pastor, Saint Peter, Auburn

Sister Madonna Marie Kling, C.D.P..... Pastoral Associate, Saint Peter, Farmington

Reverend Thomas Washburn, O.F.M. Associate Pastor, Saint Thomas Aquinas, Derry

QUESTIONS MANY PEOPLE ASK ABOUT THE GENERAL INSTRUCTION OF THE ROMAN MISSAL (GIRM)

What is the GIRM?

The GIRM is the pastoral introduction to the revised Roman Missal, the rest of which we hope will be published in the near future. The Instruction provides us the norms (rules) for celebrating Mass and the theology underlying the norms. The Roman Missal contains all the prayer texts used within the liturgy of the Eucharist.

What is the significance of the revised GIRM?

The Order of Mass presently in use was issued in 1975. Since that time, some questions about the interpretation or clarification of the norms have risen. Many of the norms are not new. Some of these may have been overlooked when the implementation of the Roman Missal was introduced in 1975. What is important to understand is that underlying the order of celebration is a spirituality and theology that gives form to our rite of celebration. Reading the Introduction opens up to us a fresh understanding of the Mass and of our roles as priests, deacons, and members of the assembly.

What is the responsibility of priests in regard to the GIRM?

Our responsibility as clergy was stated in the Council's Constitution on the Sacred Liturgy:

“In the restoration and development of the sacred liturgy, the full and active participation by all the people is the paramount concern, for it is the primary, indeed the indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite formation. Yet there is no hope of achieving this unless pastors of souls, themselves become fully imbued with the spirit and power of the liturgy and attain competence in it.” (n. 14)

This underscores how important it is for priests and bishops to maintain a deep appreciation of what we celebrate and to be mindful that we are the first teachers of the liturgy for our parishioners.

A companion document to the General Instruction is the one concerning Norms for the Celebration and Distribution of Holy Communion under Both Kinds in the United States. Both of these documents can be viewed on the USCCB website (www.usccb.org/liturgy, then click on “Roman Missal”).

Other sources for increasing our understanding of the Eucharist are: (1) *Dies Domini*, (On the Keeping Lord's Day Holy), Pope John Paul II's Apostolic Letter (March 1998) on the importance of the Sabbath and the centrality of the Eucharist on the Lord's Day; (2) *Ecclesia de Eucharistia*, the most recent Encyclical; and (3), The Catholic Catechism, n.1322-1419, which provides a useful summary of

Eucharistic theology. You can view copies of these documents on the USCCB website (www.usccb.org/liturgy, then click on “Documents”).

Additional information for pastors regarding the GIRM Implementation

Ways to implement the revised GIRM in our parishes:

In addition to updating yourself in regard to GIRM and the theology of the Mass, a few ideas to consider for your parishioners are:

- Meet with the liturgical leaders of your parish to reflect on the General Instruction and identify those things that need some attention in your parish’s celebration of the liturgy.
- Develop a timeline that leads to the Feast of Pentecost, which includes instructing the various liturgical ministers and catechizing the faithful.
- Meet with each liturgical ministry to review what will be expected of them and to expand their understanding of the Eucharist.
- After the leadership has been instructed, designate which Sundays that you, as pastor, will introduce the congregation to the norms which are particularly addressed to them.

You may also contact the Office for Worship if you would like to obtain bulletin inserts that address:

The Importance of Sunday Eucharist
Ministries and Roles within the Liturgical Assembly
Postures and Gestures
Music in the Liturgy: Let All God’s People Sing!
Hearing the Word of God
The Eucharistic Prayer
The Reception of Holy Communion at Mass

**Reverend Joseph M. Cooper
Office for Worship**

***A PRACTICAL PLAN
FOR THE IMPLEMENTATION
OF THE
GENERAL INSTRUCTION OF THE ROMAN MISSAL, 2002***

- Pastor, deacon, pastoral associate(s) and liturgy committee will ideally read the General Instruction of the Roman Missal, 2002, The Introduction to the Order of Mass and the Norms for the Distribution and Reception of Communion Under Both Kinds in the Dioceses of the United States;
- Read through the diocesan implementation packet;
- Include the catechetical information in your parish bulletin on the weekends recommended;
- Hold training sessions with altar servers, lectors and Eucharistic ministers during the week of May 10th or May 17th using the implementation packet resources;
- Prior to the Masses of Pentecost Sunday, the pastor should review the “new format” with the people in the pews—invite them to join in a profound bow during the words “by the power of the Holy Spirit, he was born of the Virgin Mary and became man,” to stand immediately at the celebrant’s invitation “Pray, that our sacrifice may be acceptable...” and to make a bow of the head before the reception of Holy Communion under the forms of both bread and wine (see *sample* text which follows);
- At the appropriate time, and continuing for the weeks of Ordinary Time during the summer, gesture for the people to stand at the *Orate, fratres*, and/or say something like, “My brothers and sisters, let us stand now and pray that our sacrifice....”



BULLETIN CATECHESIS TO PENTECOST SUNDAY INCLUSIVE

For the week of April 17-18

Perhaps one of the most beautiful witnesses to our unity as believers in Jesus Christ is made manifest in the way we worship. There are many different styles of worship and different approaches to our understanding of the mystery of God. What does unite us most clearly is our worship of God according to the rites of the Roman Church.

The new “General Instruction of the Roman Missal” and the “Norms for the Celebration and Distribution of Holy Communion under Both Kinds in the Dioceses of the United States” serve as a guide for our worship—not in terms of rigid uniformity, but rather as a way to experience God’s presence in Word, Sacrament and in the community.

Essentially, the revisions of the liturgy can be summed up in what we do. As Catholics, we are often like the young man of the Gospels who asked Jesus, "Sir, what must I *do* to gain eternal life?" The "what" of the question can be summed up in the way we approach the liturgy, especially the Mass, our attitude during the liturgy and what it challenges us to do and to become. For many of us, we’ve blissfully “gone to Mass,” and even been molded by it. Now, the Church invites us to invest even more of ourselves in the celebration of the Eucharist through our attentiveness and reverence.

Really, there are very few “changes” in the liturgy. We are asked to be a little more silent, to unite ourselves in gesture and prayer, to be more mindful of the powerful words in the Profession of Faith (the Creed) in which we’re reminded that “by the power of the Holy Spirit, he was born of the Virgin Mary and became man,” and an acknowledgement that our reception of the Lord in the Eucharist is an intimate encounter with the Lord. So how will this happen? We are being invited to: 1) Be silent for 10 minutes before Mass; 2) Experience silence between our readings; 3) Stand earlier during the Preparation of the Gifts; 4) Make a simple bow of the head before receiving the Body and the Blood of Christ. That's the "what." Not all that interesting or earth-shattering. But, how about the "why"? The "why" of the current revisions of the Mass come down to one thing really - reverence.

In 1998, the Holy Father wrote an encyclical about The Lord's Day. In it he wrote, "Sunday is a day which is at the very heart of the Christian life... Today I would strongly urge everyone to rediscover Sunday: Do not be afraid to give your time to Christ! Yes, let us open our time to Christ, that he may cast light upon it and give it direction.... The rediscovery of this day is a grace which we must implore, not only so that we may live the demands of faith to the full, but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human." The current revisions seek to draw us more deeply into that deep and reverential experience of time with the Lord on His Day.

So, we talk about silence. We remember that silence is sacred. Once we are able to quiet ourselves from all that would distract us, we have the opportunity to meet the God who dwells in our hearts. We are able to prepare ourselves silently before Mass so that we can be reverently attentive to it. The same happens when there is silence between the readings. How often do we leave Mass and forget what we heard in one or more of the readings? Silence between the readings allows us to take in God's word for us. Does this

mean you have to remember each word verbatim? Of course not, but concentrate on what you hear - God will have a message for you. Maybe it is a feeling you get during the readings, maybe it is just one word, or one phrase. When we listen, we will hear what God is trying to say to us.

When it comes to standing earlier during the preparation of the gifts, again the theme is reverence. In the past, the celebrant would say, "Pray my brothers and sisters that our sacrifice may be acceptable to God, our Almighty Father." After responding, the people would stand and the prayer would continue. It was a moment full of confused motions. Now, we will stand before the prayer so we can reverently enter into that prayerful dialogue.

We are also asked to bow our heads simply before receiving the Body of Christ and again before receiving the Blood of Christ. Does this make us more reverent? No, by itself it is just a head bobbing! But, it is meant to be an outward sign of the reverence in our hearts. And, it is also meant to be an outward sign of our unity as a Christian people - that's why we ask that everyone do the same sign. In the presence of our Lord and King, the Church asks us to bow our head in humble reverence to Him.

We perhaps will never fully comprehend the incredible moment of grace we find in the Eucharist, but hopefully we are being drawn more fully into its great mystery, its great power and effect in our lives each and every day.

For the week of April 24-25

Last week, we gave a brief explanation of the new General Instruction of the Roman Missal (GIRM). Although you may notice a few changes for the celebrant, deacon, lector and extraordinary ministers of the Eucharist, we thought we'd offer a quick reflection on the changes for the assembly.

In essence, there are three that we would like to focus on: silence, gesture and reverence.

Silence is encouraged for all as we come together before Mass. This is to help us put aside distractions and allow us to enter more fully into the celebration. Of course, we're invited to greet one another in the parking lot, gathering space, and even to greet one another as we enter the church proper. But then we're asked to settle in for some time with the Lord.

You'll also notice that there will be a pause after each of the readings. Don't worry! No one has lost their place or forgotten what should be done next. Rather, this is a time for each of us to reflect on the Word of God which was just proclaimed.

Another focal point is gesture. We pray, not only with our minds, hearts and voices, but also with our bodies. We are asked to join boldly in the singing (God loves to hear the croaking of a frog—even the worst singer sounds better than that!), to be engaged in the responses to the prayers, and to praise God through our unity in gesture and posture.

In the revised GIRM, we're reminded to make a deep bow at the words "by the power of the Holy Spirit, he was born of the Virgin Mary and became man" during the Profession of Faith. A new element for us is to stand a little earlier when the celebrant says, "Pray that our sacrifice may be acceptable...." Although the GIRM suggests that we stand after that invitation and before our response, "May the Lord accept the sacrifice....," the practice in the Diocese of Manchester will be to stand immediately at the celebrant's

invitation. In this way, we symbolize the joining of our prayer with the gifts now presented on the altar.

The final “new” gesture is a sign of reverence before receiving Holy Communion. This sign of reverence is defined by the American Bishops as a slight bow of the head before the celebrant, deacon or extraordinary minister of the Eucharist says, “The Body of Christ,” or “The Blood of Christ.” Genuflections while in the Communion procession or kneeling to receive Holy Communion is not required.

Finally, when the tabernacle is located either in the sanctuary or in a very visible area in the front of the church, it is customary to genuflect (to momentarily kneel on the right knee) before entering or leaving the pew at the beginning and end of Mass. Genuflecting during Mass is not required. If the Blessed Sacrament is reserved in a chapel separate from the church proper, a deep bow to the altar (a symbol of the presence of Christ among us) is appropriate.

Beginning this week, the First Sunday of Lent, these changes will go into effect in our parish.

For the week of May 1-2

This is just a quick reminder that you will notice a few changes this week.

We will ask you to make a deep bow at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man” during the Profession of Faith.

We will ask you to stand when the celebrant says, “Pray, that our sacrifice may be acceptable....”

We encourage you to bow your head before the Lord present in the Eucharist before the celebrant, deacon or extraordinary minister of the Eucharist says, “The Body of Christ” or “The Blood of Christ.”

Our unity in prayer, song and gesture calls attention to the prayer of the *entire* assembly versus the personal devotions of individuals in the assembly.

For the week of May 8-9

One of the important additions to the new General Instruction is the value it places on sacred silence. In a world filled with noise, silence becomes a great blessing. It also allows us to be more attentive to what is happening in the liturgy, allowing us to reflect more deeply on the action of the Mass. Moments of quiet prayer should be savored after the readings, after the homily and before the Prayer after Communion.

For the week of May 15-16

Since the Second Vatican Council there has been a great deal of zeal to make Mass more pastorally fruitful. Sometimes, however, zeal for the pastoral has been equated with zeal for the informal. In fact, the celebration of Mass always calls forth from the assembly an attitude of reverence, dignity, and awe.

The introductory rites are an essential but secondary element of the structure of the Mass, a way into the edifice but not the main room. One cannot get in without the door, but the point is not to stand in the doorway. We move through this “doorway” (the

introductory rites) in order to move from the distractions of everyday to contemplate God's salvific plan in Christ.

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For the week of May 22-23

The new General Instruction of the Roman Missal notes that the priest's absolution during the act of penitence at the beginning of Mass does not have sacramental efficacy. This act of penitence at Mass is not the Sacrament of Penance but is an opportunity for the assembly to prepare themselves to celebrate Mass worthily.

The opening prayer at Mass includes a brief moment of silence, which serves to help people be aware of being in God's presence and affords them time to call to mind their intentions for prayer. The Amen of the people at the end unites the assembly to the petition contained in the prayer and recited on their behalf by the priest.

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SAMPLE TEXT READ PRIOR TO THE MASSES ON PENTECOST SUNDAY

Good morning (afternoon, evening).

Over the last couple of weeks, we've been hearing at Mass and reading in the bulletin about the General Instruction of the Roman Missal. As you know, the General Instruction was written to help Catholics throughout the world to offer praise and thanks to God through the way we celebrate the Mass.

There have not been many changes made in the Order of the Mass, and certainly the changes are not as drastic as the ones we experienced after the rubrics for the so-called "New Mass" were promulgated after the Second Vatican Council. Nevertheless, we've spoken and written about revisions that have been made with the General Instruction of 2003.

Our lectors, eucharistic ministers and altar servers have had sessions to explain the things that will affect their ministry. Now, as a way to remind you about the changes that will affect you, I'd like to offer a quick review.

Basically, there are three points that I would like to bring to your attention. The first is to invite you to bow at a specific point during the Profession of Faith; the second, an earlier time to stand at the invitation to prayer; and finally, to make a gesture of reverence before receiving the Lord in Holy Communion.

We are invited to bow during the Profession of Faith as we say the words, "By the power of the Holy Spirit, he was born of the Virgin Mary and became man." Although this is not something "new" with this General Instruction, it is certainly one of the gestures most Catholics have never paid attention to. It is a wonderful opportunity for us to remember, in the midst of our prayer, to recall God's graciousness to us by sending us His Son and born of a human mother.

The second change, which is really the biggest one for the congregation, is the time when we stand after the bread and wine have been prepared. Normally, we stand after responding to the celebrant, "May the Lord accept the sacrifice at your hands...." We're now asked to stand immediately as the celebrant says, "Pray, that our sacrifice may be acceptable...." The reason for this is two-fold. All of the dialogue prayers are done standing (for example, "The Lord be with you" and the prayers begun with "Let us pray"). It is also a time for us to offer ourselves with the gifts presented on the altar, not merely passively, but actively and engaged in heart, mind and body.

Finally, the Church asks us to make a gesture of reverence before receiving the Lord's Body and Blood in Holy Communion. This gesture is defined by the US Bishops as a slight bow of the head. It is not necessary to kneel for Holy Communion or to genuflect before receiving Holy Communion. Rather, we ask you to make this simple form of reverence as you approach the celebrant, deacon or eucharistic minister.

The purpose of the General Instruction is to call us to greater visible unity with the universal Church by the reverence we show to the Lord and one another at Mass.

Thank you for your attention. Although in the beginning we know there will be some confusion, fits and starts, turning our hearts, minds and bodies to the Lord will be a perfect offering of praise.

BULLETIN CATECHESIS AFTER PENTECOST SUNDAY

For the week of May 29-30

The Liturgy of the Word is a rich banquet of God's word in Scripture. Here Christ, the Word of God, is poured forth in our hearts and gently draws us into professing and living our discipleship. The Word is made flesh in our hearts and lives so that we become bearers of Jesus' good news for others.

The Liturgy of the Word highlights one presence of Christ in the liturgy—through the proclamation of Scripture. Because of this divine presence in the word, we listen with reverence and awe, for God speaks to us!

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For the week of June 5-6

The prayers of the faithful, which conclude the Liturgy of the Word, are already a practical expression of the assembly's response to the word of God they have just heard. As an exercise of the baptismal priesthood of the faithful, we pray for the salvation and needs of all—and already pledge ourselves to live out God's word by reaching out to others.

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For the week of June 12-13

During the Liturgy of the Eucharist we do as Jesus did: we take bread and wine, bless them, break the bread and pour the wine, and give the blessed bread and wine as Jesus' Body and Blood. This fourfold action—take, bless, break, give—characterizes the rhythm of the Liturgy of the Eucharist.

Our celebration of the Eucharist and receiving Communion aren't just for our personal benefit, but for all those we meet and touch with Christ's presence in our everyday lives. Eucharist is God's holy gift to all God's holy people.

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For the week of June 19-20

The concluding rite of Mass is so brief that we can miss its importance! The concluding rite directs our attention to living the Word that we have just heard; we are able to take up this mission because we have been nourished by the very Body and Blood of Christ. Thus strengthened, we are to be disciples living the gospel and cooperating with God in bringing salvation to our world.

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AN OUTLINE OF THE ORDER OF THE MASS DESCRIBED IN THE GENERAL INSTRUCTION OF THE ROMAN MISSAL

Those elements of the Mass that are a change and that we hope to emphasize in the Diocese of Manchester are denoted by the arrow and type that is bold and italicized.

- ***Adopt a spirit of reverent silence and prayer as the people gather. This includes the main part of the church and the sacristy areas.***
- Appropriate prelude music may be played or sung during this time. This is not, however a time for rehearsing music with the choir or contemporary ensemble. Rule of thumb—when members of the assembly begin to arrive, rehearsal stops. Music rehearsals with the people should conclude so that the people have a few minutes of silence before the Mass begins.
- **N.B.** The Church encourages us to use musical instruments to only support the singing during the season of Lent. Stark simplicity should be noticeable during the Lenten season.
- ***Before Mass begins, the liturgical ministers may join together in prayer.***
- The *Lectioary for Mass* is placed on the ambo before Mass begins. Only the Book of the Gospels may be carried in the procession. If your parish does not have a Book of the Gospels, nothing is carried in the procession.
- ***Enough bread should be prepared for all—the celebrant and the people—since it is highly desirable that the people “as the priest himself is bound to do” to communicate from what is consecrated at that Mass.***
- ***The altar cloth should be white. An under cloth may be of a different color.***
- Nothing should be on the altar other than what is necessary—specifically the Book of the Gospels during the Liturgy of the Word and the Missal, altar linens, bread and wine in appropriate vessels during the Liturgy of the Eucharist.
- ***There should be only one cross in the sanctuary, and that with an image of the crucified Christ on it. Avoid having multiple crosses/crucifixes in the sanctuary. If there is a permanent crucifix in the sanctuary, the processional cross is placed in the sacristy during the liturgy. The documents stress a “cross with the crucified Christ.” The Church asks us to replace crosses with the Risen Christ or Christ the High Priest with an image of the crucified Christ.***
- The Entrance chant is sung as the ministers enter to begin the liturgy. The options for this chant are as follow: the antiphon from the *Roman Missal* or the psalm from the *Roman Gradual* as set to music there or in another musical setting; the seasonal antiphon and psalm of the *Simple Gradual*; a song from another collection of psalms and antiphons, approved by the Conference of Bishops or the diocesan Bishop, including psalms arranged in responsorial or metrical forms; a suitable liturgical song similarly approved by the Conference of Bishops or the diocesan Bishop.
- Note that this is a change from the practice in many parishes. Most of us employ the last option as the norm rather than the antiphon from the *Roman Missal*.
- Only the Book of the Gospels is carried in the procession. It should be slightly elevated.

- The celebrant, deacon and ministers reverence the altar with a profound bow.
- The genuflection is made *only* when the tabernacle is located in the middle of the sanctuary.
- The celebrant and deacon reverence the altar in the usual manner. The celebrant may also incense the altar and cross.
- Sign of the Cross and scriptural greeting.
- The celebrant, deacon or a lay minister may *very briefly* introduce the Mass of the day to the assembly.
- The Act of Penitence follows a period of silence after the invitation. If form “C” is employed, the tropes may be led by the celebrant or deacon or sung by the cantor.
- On Sundays, especially during the Easter season, the Rite of Sprinkling may replace the Act of Penitence. The Rite of Sprinkling is never used during weekday celebrations of the Eucharist.
- If forms “A” or “B” are used for the Act of Penitence, the *Kyrie* follows. When sung, the assembly should have some part to sing in it.
- The *Gloria* is sung or said every Sunday except during Advent and Lent. The *Gloria* is not omitted during Ordinary Time, nor is a text other than that found in the *Roman Missal* permissible. (Using the *Gloria Patri* does not substitute for the *Gloria*.)
- The appropriate Collect is said or sung. Only one collect is used at Mass. The collect of the weekday *and* a saint’s day is never used at the same Mass.
- ***Leave an ample period of silence before the proclamation of the First Reading. The people should be seated and settled before the reader begins the reading.***
- ***It is preferable that different readers proclaim different readings, but each reading is proclaimed by a single reader. (The Passion on Palm Sunday of the Lord’s Passion and on Good Friday may be divided into parts. However, the readings and the Gospel may be proclaimed by only one reader for all other liturgies.)***
- Since there is only *one* ambo in the church, it is to be used for all of the scriptural readings. There may not be one lectern for the first two readings and psalm and the ambo for the gospel. All readings (including the psalm—preferably sung) should be proclaimed from the ambo.
- ***A sufficient amount of time for silence follows each reading—including the responsorial psalm.***
- Only texts from Sacred Scripture may be proclaimed during the Liturgy of the Word.
- It is preferable to sing the psalm. Although it may be sung from the cantor’s stand or another appropriate place, the sense of the psalm being part of the scripture proclamation is made more evident when it is done from the ambo.
- The psalm is either proper or seasonal as found in the *Lectionary for Mass* found in the *Roman Gradual* or *Simple Gradual* or from another musical setting; an antiphon and Psalm from another collection of psalms and antiphons approved by the USCCB or the diocesan Bishop. Other songs or hymns may not be used in place of the Responsorial Psalm.

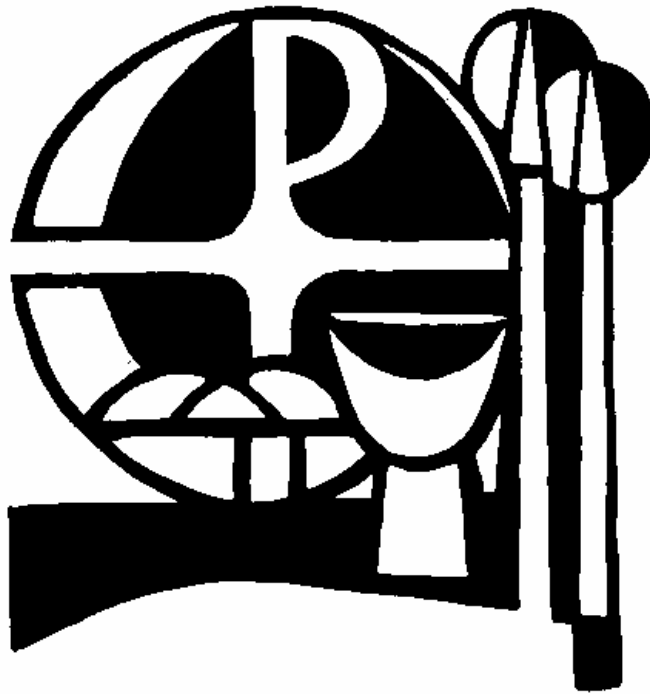
- The Gospel acclamation *and verse* is sung before the Gospel. If the Gospel acclamation and verse are not sung, they may be omitted.
- The Sequence is optional *except* on Easter Sunday and Pentecost Day, and is sung before the Alleluia. (N.B. The 2000 draft of the General Instruction said the Sequence is sung after the Alleluia. This was corrected in 2002 GIRM.)
- The *Introduction to the Lectionary for Mass* reminds us that the greeting before the Gospel (“The Lord be with you”) is done with hands joined. The sign of the cross is traced on the Gospel at the words, “A reading from the holy Gospel according to...” followed by the small signs of the cross on the forehead, lips and breast.
- ***After the proclamation of the Gospel, a Bishop reverences the Gospel himself. He may bless the assembly with the Book of the Gospels if he so chooses.***
- The homily is preached from the chair, the ambo or another suitable place.
- A period of silence follows the homily.
- ***The Apostles’ Creed is permitted as an option to the Nicene Creed, especially during Lent and the Easter Season.***
- The Prayer of the Faithful begins with an introduction and ends with the prayer of the celebrant. Ideally, this is done from the chair.
- The intentions are succinct and express the prayer of the entire community. The intentions are general in nature and not opened up to the assembly. They are announced from the ambo or another suitable place by the deacon, cantor or lector.
- Immediately after the Prayer of the Faithful, the altar is prepared by the deacon or another minister. Its preparation means placing the corporal, purificator, Missal and chalice on the altar (unless the chalice is prepared at the credence table).
- ***The bread and wine are then brought forward. The collection or other gifts for the poor or the Church may be brought forward at the same time. However, the collection is to be put in a suitable place away from the altar but still in a safe area.***
- The bread and wine are not placed on the corporal until *after* they have been blessed by the celebrant.
- The procession is accompanied by the Offertory chant which continues at least until the gifts are placed on the altar.
- If there is music (sung or instrumental), the blessing prayers are said silently. If there is no music, they may be said aloud.
- The gifts may be incensed after being placed on the altar, as well as the cross, the altar itself, the celebrant and the people.
- The celebrant washes his hands at the side of the altar as usual.
- ***Returning to the middle of the altar, the celebrant extends and joins his hands, inviting the people to pray with the “Orate, fratres.” Although the General Instruction says that the people rise after the invitation to prayer but before they make their response, it is normative in the Diocese of Manchester to stand before the celebrant’s invitation to pray.***
- Only one Prayer over the Offerings is said.
- ***The Preface follows as usual. Although Eucharistic Prayer IV retains a proper preface, it is now permissible to use other prefaces with the two Eucharistic***

- Prayers for Reconciliation. These prefaces, of course, should be penitential in nature and reflect the spirit of the Eucharistic Prayer itself.*
- *Each of the three dialogical pieces of the preface dialogue involves an active gesture—“The Lord be with you” with hands extended; “Lift up your hearts” with hands raised; “Let us give thanks to the Lord our God” with hands outstretched.*
 - The assembly kneels after the *Sanctus*.
 - *In concelebrated Masses, all of the priest-concelebrants extend both hands with palms down at the epiclesis. If bells are normally used, they may be rung at the epiclesis.*
 - During the words of institution, priest-concelebrants extend the right hand with palm up from the words, “Take this, all of you, and eat it: this is my body which will be given up for you,” and again from “Take this, all of you, and drink from it” through “Do this in memory of me.”
 - Priest-concelebrants hold their hands in the *orans* position through the anamnesis of the Eucharistic Prayer until the intercessions are begun.
 - It is permitted to mention Coadjutor and Auxiliary Bishops in the Eucharistic Prayer, but not other Bishops who happen to be present. When several are to be named, this is done with the collective formula “N., our Bishop and his assistant Bishops.”
 - At the conclusion of the “Great Amen,” the assembly stands.
 - The Lord’s Prayer follows the Eucharistic Prayer as usual. Only the approved text of the Lord’s Prayer is to be used, even when it is sung. Care should be taken that the doxology is not connected to the main part of the Lord’s Prayer and that the embolism (“Deliver us, Lord”) is said between “deliver us from evil” and “For the kingdom.”
 - *The Rite of Peace with its accompanying prayers follows. “The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. In the dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary.”*
 - *The Eucharistic ministers come forward at the conclusion of the Sign of Peace. They bow to the altar, enter the sanctuary and stand to the side of the altar. They do not stand behind the altar until after the celebrant has received Communion.*
 - *The Eucharistic ministers may bring the chalices and additional ciboria or patens to the altar, but they do not pour the Precious Blood into the chalices, nor do they apportion the consecrated Hosts into the individual vessels. This is done by a deacon or celebrant.*
 - In the meantime, the celebrant breaks a small piece of the Host, placing It in the chalice with the appropriate prayer. He then says his private prayer preparing for Holy Communion.
 - The Lamb of God is sung or said during the fractioning of the Host and pouring of the Precious Blood. Additional tropes may be added if the fractioning takes a long

time. However, the last trope should always be “Lamb of God” and conclude with “grant us peace.”

- The assembly kneels after the “Lamb of God.”
- ***Ideally, no one should need to go to the tabernacle. The assembly receives Communion from Hosts consecrated at the same Mass they attend. If, however, it is absolutely necessary to distribute consecrated Hosts from another Mass, a deacon or celebrant brings the ciborium from the tabernacle to the altar.***
- The celebrant holds the consecrated Host slightly raised above the paten or the chalice and says “This is the Lamb of God,” etc., and keeps the Sacred Species elevated until the celebrant and people have completed the prayer, “Lord, I am not worthy.”
- The celebrant then says quietly “May the Body of Christ bring me to everlasting life” and reverently receives the Body of Christ. After this, he takes the chalice and says, “May the Blood of Christ bring me to everlasting life.” He drinks the Precious Blood.
- The Communion chant begins while the celebrant is receiving the Sacrament.
- ***As the celebrant begins to consume the Precious Blood, the Eucharistic ministers may take their places behind the altar.***
- The celebrant gives Holy Communion first to the deacon under both forms. He then goes to the other ministers. When there are many Eucharistic ministers, the celebrant and deacon may give Communion to some of them, and they, in turn, offer the Sacred Species to the others. This is particularly appropriate when offering the Precious Blood.
- The celebrant, deacons and ministers must receive Holy Communion before the assembly.
- “The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves and, still less, to hand them from one to another.”
- ***The celebrant and/or deacon hands the chalice or ciborium to the ministers. The extraordinary ministers of the Eucharist do not take them from the altar themselves.***
- ***“The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel.”***
- ***“When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister.”***
- The prescriptions of law are observed regarding extraordinary ministers of Holy Communion. If there are sufficient priests or deacons present, they are to distribute the Body and Blood of the Lord with due regard to their role at the altar.
- ***After the distribution of Holy Communion to the assembly, the deacon, another priest or the celebrant places the remaining Hosts in the tabernacle.***
- The altar is cleared again. The corporal, purificator, Missal, chalice and any additional vessels are removed from the altar.
- ***Sacred silence follows.***
- All stand for the Prayer after Communion.
- If there are any announcements, they are made after this prayer.

- The celebrant gives the final blessing. On certain days, there may be a more solemn blessing.
- The deacon or celebrant then dismisses the assembly.
- From the Easter Vigil through the Octave and on Pentecost Sunday, the double Alleluia is sung at the conclusion of the dismissal.
- The celebrant and deacon venerate the altar and leave the sanctuary.
- *If the tabernacle is located in the middle of the sanctuary, the ministers genuflect. If the tabernacle is located in a separate chapel or area of the sanctuary, all make a profound bow.*



SYNOPSIS OF CHANGES FOR INDIVIDUAL MINISTRIES

In the following section, the changes that affect each ministry are addressed. This is intended to be a quick reference and overview for individual ministries.

THE MINISTRY OF THE ALTAR SERVER WHAT DO THESE CHANGES MEAN FOR ME?

- Prepare all of the vessels and books and light the candles as usual;
- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- The chalice, corporal, purificator and Missal are placed on the altar *only* after the Prayer of the Faithful;
- If bells are used in the parish, you *may* be asked to ring them when the celebrant extends his hands over the bread and wine.



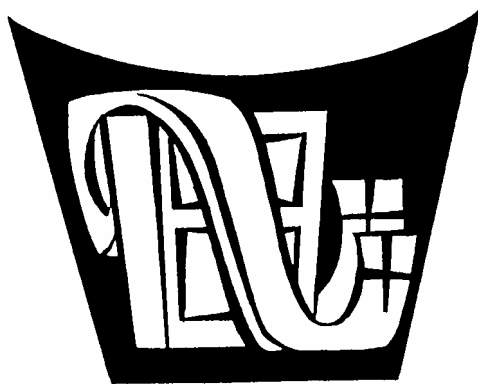
THE MINISTRY OF THE ASSEMBLY
WHAT DO THESE CHANGES MEAN FOR ME?

- Greet friends, neighbors and guests on the way into the church;
- Maintain a spirit of prayer and reflection in the church;
- There will be periods of silence after the readings and the homily;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- All stand as the celebrant says, “Pray, that our sacrifice...”;
- The Sign of Peace is offered to those immediately around you—the celebrant does not leave the sanctuary at this time;
- When coming forward to receive Holy Communion, an appropriate reverence is to be paid before receiving. In the United States, the Bishops have agreed that a bow of the head before receiving the consecrated Host and Precious Blood is appropriate.



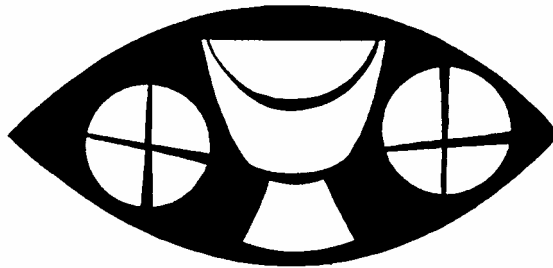
THE MINISTRY OF THE DEACON (WITHOUT A BISHOP PRESENT)
WHAT DO THESE CHANGES MEAN FOR ME?

- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- Only the Book of the Gospels is carried in the procession;
- The deacon may lead the assembly in the Act of Penitence;
- Observe a period of silence after the readings and the homily;
- The deacon may preach the homily from the ambo or another suitable place;
- Apostles' Creed may replace the Nicene Creed, especially in Lent/Easter
- Profound bow during the Creed at the words, "by the power of the Holy Spirit...";
- The deacon may lead the Prayer of the Faithful, or else the lector or cantor;
- After the Prayer of the Faithful, the deacon prepares with altar with the chalice, corporal, purificator and Missal;
- The deacon normally kneels from the epiclesis until the doxology of the Eucharistic Prayer if it is possible to do so. If it is too difficult for the deacon to kneel, he remains standing;
- Remain in the sanctuary during the Sign of Peace—exchange peace only with the ministers already in the sanctuary;
- The deacon may be asked by the celebrant to assist in fractioning the Host;
- In the rare instance that the Blessed Sacrament will be distributed from hosts in the tabernacle, the deacon goes to the tabernacle to get the ciborium;
- The deacon may assist the celebrant by pouring the Precious Blood into the chalices and apportioning the consecrated Hosts into the ciboria;
- Ideally, the deacon is a minister of the Precious Blood;
- The deacon places remaining consecrated Hosts in the tabernacle.



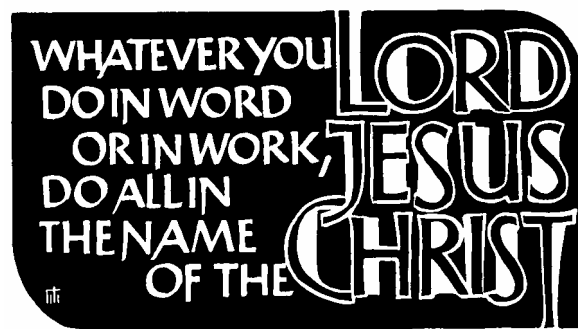
***THE MINISTRY OF THE
EXTRAORDINARY MINISTER OF THE EUCHARIST
WHAT DO THESE CHANGES MEAN FOR ME?***

- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- At the beginning of the Sign of Peace, the EME’s come to the sanctuary immediately, and, if it is the custom of the parish, they bring the empty chalices and ciboria to the altar;
- The EME’s take their places off to the side of the altar;
- Only the deacon or celebrant may pour the Precious Blood into the chalices and apportion the consecrated Hosts into the ciboria;
- Once the celebrant receives the Precious Blood, the EME’s take their places behind the altar and receive Communion as usual;
- Once they have received Communion, the celebrant or deacon hands the appropriate vessel to the EME;
- All of the ministers of Communion go to their stations at the same time;
- The deacon places remaining consecrated Hosts in the tabernacle.



THE MINISTRY OF GREETERS/USHERS
WHAT DO THESE CHANGES MEAN FOR ME?

- Arrive at the church in plenty of time to greet people—this could mean 20-30 minutes before the Mass is scheduled to begin;
- As worshipers enter the church, welcome them as you customarily would. In some parishes, the bulletin, hymnal or other worship aid may be given to the people as they enter;
- When greeting people, be warm and inviting, but also try to maintain a spirit of prayer and reflection. This does not infer a “funeral home” greeting, but you may want to avoid boisterous talking or conversation that is contrary to why we are gathering;
- As Mass begins, join the rest of the worshiping assembly;
- All ministers, including the greeters, are encouraged to model participation in the liturgy;
- For greeters who are also ushers, join in the prayers, songs and responses—you’re part of the community too;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- The collection is an important part of the work of the people for the Church—reverence and respect in taking up the collection will be noticed by the people;
- If the greeters/ushers are very evident, you are of inestimable value in allowing the People of God to feel “at home.”



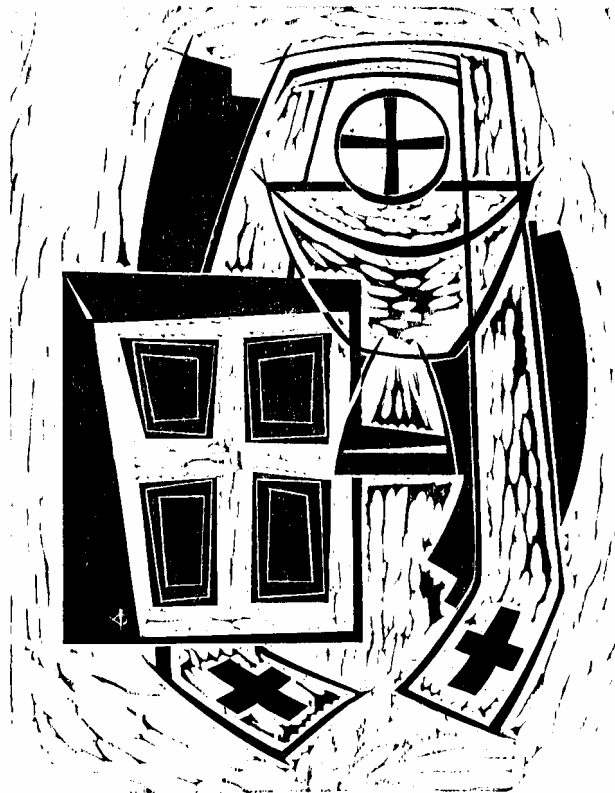
THE MINISTRY OF MUSIC
WHAT DO THESE CHANGES MEAN FOR ME?

- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- There will be silence after each of the readings and the homily;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- At the Sign of Peace, all wish peace only to those immediately around them;
- The Communion chant begins immediately as the celebrant receives Holy Communion;
- Provision should be made for the music ministers to receive Holy Communion in a reverent manner;
- A song of praise *may* be sung before the Prayer after Communion.



THE MINISTRY OF THE PRIEST-CELEBRANT WHAT DO THESE CHANGES MEAN FOR ME?

- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- Observe a period of silence after the readings and the homily;
- Apostles' Creed may replace the Nicene Creed, especially in Lent/Easter
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- Vessels, linens and Missal are placed on the altar *only* at the time of the preparation of the altar;
- Remain in the sanctuary during the Sign of Peace—exchange peace only with the ministers already in the sanctuary;
- In the absence of a deacon, the celebrant or another priest places remaining consecrated Hosts in the tabernacle.



THE MINISTRY OF THE PROCLAIMER OF THE WORD WHAT DO THESE CHANGES MEAN FOR ME?

- You may pray with the liturgical ministers if that is the custom in your parish;
- Maintain a spirit of prayer and reflection;
- Prepare and review the Lectionary, Prayer of the Faithful and announcements;
- When no deacon is present, the lector carries the Book of the Gospels in the procession (if the parish does not have a Book of the Gospels, the Lectionary is *not* carried in the procession);
- Observe a period of silence after the readings;
- Profound bow during the Creed at the words, “by the power of the Holy Spirit...”;
- In the absence of a deacon, the lector or cantor may lead the Prayer of the Faithful;
- If the lector is in the sanctuary, remain there during the Sign of Peace—exchange peace only with the ministers already in the sanctuary;
- If there are announcements at the end of Mass, the lector may read them after the Prayer after Communion.



THE MINISTRY OF THE ALTAR SERVER

Before Mass

- Gather silently in the sacristy, light candles, ensure that Sacramentary is prepared and book with the intercessions is in place, make sure the bread and wine are on the table, if it is the custom in your parish, make sure that the appropriate vessels are on the credence table;
- Pray with the other ministers before the start of the liturgy.

Structure of the Mass

Gathering Rites

- Processional or Entrance chant as usual: (thurible when incense is used), cross, candles, additional servers (note that the Sacramentary and Lectionary are *not* carried in the procession);
- Genuflection if the tabernacle is in the center of the sanctuary, otherwise bow to the altar of sacrifice in the usual way;
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Silence after the First Reading (20-30 seconds);
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- If there is a Gospel Procession, candles should be lighted during the Second Reading;
- Gospel Acclamation is sung, recited or omitted;
- Deacon proclaims the Gospel from the Book of Gospels, when possible, or else, from the Lectionary;
- Silence after the Gospel (20-30 seconds);
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful

Liturgy of the Eucharist

- Preparation of the Gifts—servers bring the Sacramentary, chalice, corporal and purificator to the deacon or the celebrant, or they prepare the altar themselves;
- Preparation of the gifts happens in the usual way;
- Invitation to Prayer

- Eucharistic Prayer in the usual way (note that the new GIRM allows for the bells to be rung three times: at the epiclesis, at the elevation of the Consecrated Host and at the elevation of the Precious Blood);
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- In some places, the EME's or altar servers may bring the additional chalices, purificators and ciboria to the altar;
- Deacon or celebrant fractions the consecrated host, apportions the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;
- Holy Communion is distributed to the ministers;
- After the ministers have received (the Eucharistic Ministers, celebrant or deacon may not receive after the assembly—they must receive first), Holy Communion is distributed to the people in the assembly;
- At the conclusion of the distribution of Holy Communion, the Eucharistic Ministers and deacon or celebrant will go to the tabernacle. The deacon or celebrant collects the remaining Hosts, puts them in a single ciborium and places the ciborium in the tabernacle—the servers are reverent and attentive;
- The deacon, another priest or the celebrant may purify the vessels immediately after the distribution of Holy Communion, or, the EME's may do so after the distribution of Holy Communion to the faithful;
- Period of Silence;
- Announcements, if any;
- Blessing and Dismissal;
- If the tabernacle is in the center of the sanctuary, all genuflect after the reverence to the altar, otherwise reverence the altar, bow and depart (the procession leaves the church in the same order as when entering).

THE MINISTRY OF THE ASSEMBLY

Before Mass

- Greet friends, neighbors and guests on the way into church;
- Genuflect before the tabernacle or make a profound bow to the altar before going to your seat;
- Pray silently in preparation for the celebration of Mass;

Structure of the Mass

Gathering Rites

- All join in singing the Processional or Entrance chant as usual;
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Adopt an attitude of silence before beginning the First Reading;
- Attentively listen to the First Reading;
- Silence after the First Reading (20-30 seconds);
- Join in singing the Responsorial Psalm;
- Silence after the Responsorial Psalm (20-30 seconds);
- Attentively listen to the Second Reading;
- Silence after the Second Reading (20-30 seconds);
- Stand and join in the Gospel Acclamation which is ideally sung;
- Attentively listen to the Gospel;
- Silence after the Gospel (20-30 seconds);
- Be seated for the Homily;
- Silence after the Homily (30-60 seconds);
- Stand for the Profession of Faith;
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful.

Liturgy of the Eucharist

- Join in the singing during the Preparation of the Gifts, and share your offering for the needs of the parish, its ongoing work and the needs of the poor;
- Stand for the Invitation to Prayer (“Pray that our sacrifice....”);
- Join in singing the Eucharistic Prayer acclamations (Holy, holy, Memorial Acclamation and Great Amen);
- Kneel for the Eucharistic Prayer;

- Stand after the Great Amen;
- Join in the Lord's Prayer;
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- Join in singing the Lamb of God while the deacon or celebrant fractions the consecrated host, apportions the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;
- Kneel after the Lamb of God;
- Join in singing the Communion hymn;
- Make a gesture of reverence (a bow) before receiving the Body and Blood of the Lord;
- Period of Silence;
- Announcements;
- Blessing and Dismissal;
- Join in singing the song of sending (recessional).

THE MINISTRY OF THE DEACON (WITHOUT A BISHOP PRESENT)

Before Mass

- Pray with the liturgical ministers if that is the parish custom (encouraged);
- Time for silence as the people arrive;
- Vesture for the deacon is normally alb and deacon's stole. On more solemn days, the dalmatic may be worn.

Structure of the Mass

Gathering Rites

- Processional or Entrance chant as usual;
- The deacon either walks ahead of the celebrant carrying the Book of Gospels, or he may walk beside the celebrant if not carrying the Book of Gospels;
- Genuflection if the tabernacle is in the center of the sanctuary, otherwise bow to the altar of sacrifice and reverence in the usual way;
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting—the Act of Penitence may be led by the deacon—if there is a Rite of Sprinkling, the deacon may accompany the celebrant through the church;
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Silence after the First Reading (20-30 seconds);
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- Gospel Acclamation is sung, recited or omitted;
- Deacon asks the blessing of the celebrant;
- Deacon proclaims the Gospel from the Book of Gospels, when possible, or else, from the Lectionary;
- Silence after the Gospel (20-30 seconds);
- If the deacon is preaching, he preaches the homily from the ambo or another suitable place;
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful—intercessions may be led by the deacon from the ambo.

Liturgy of the Eucharist

- Preparation of the Gifts—deacon prepares the altar with the corporal, chalice, purificator, Sacramentary and pall (when used);

- After the presentation of the gifts, the deacon hands the paten with the hosts to the celebrant;
- While the celebrant is saying the prayer, “Blessed are you, Lord God of all creation,” the deacon prepares the wine by pouring a little water into the carafe—then he pours the wine from the carafe into the main chalice (only the principal chalice and large paten should be on the altar at this point);
- Invitation to Prayer
- Eucharistic Prayer in the usual way (the deacon may kneel from the epiclesis through the consecration of the Precious Blood);
- The deacon takes up the chalice for the Great Doxology;
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- Deacon may assist the celebrant in the fraction of the consecrated host, apportioning the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;
- Distribute Holy Communion to the ministers. You may distribute Holy Communion to a few and have them assist in the distribution (particularly of the Precious Blood) to each other;
- The Eucharistic Ministers may not receive the consecrated Host during the Lamb of God, nor may they stand behind the altar;
- After the ministers have received (the Eucharistic Ministers, celebrant and deacon may not receive after the assembly—they must receive first), distribute Holy Communion to the people in the assembly;
- At the conclusion of the distribution of Holy Communion, the Eucharistic Ministers and deacon or celebrant will go to the tabernacle. The deacon or celebrant collects the remaining Hosts, puts them in a single ciborium and places the ciborium in the tabernacle;
- The deacon, another priest or the celebrant may purify the vessels immediately after the distribution of Holy Communion, or, the EME’s may do so after the distribution of Holy Communion to the faithful;
- Period of Silence;
- Announcements, if any, may be given by the deacon, lector or celebrant;
- Blessing by the celebrant and Dismissal by the deacon;
- If the tabernacle is in the center of the sanctuary, all genuflect after the reverence to the altar, otherwise reverence the altar, bow and depart;
- Note that the Book of Gospels is never carried out in the procession.

THE MINISTRY OF THE EXTRAORDINARY MINISTER OF THE EUCHARIST

Before Mass

- Gather silently in the sacristy, ensure that the additional chalices, ciboria and purificators are in place and the key is in the tabernacle;
- Pray with the other ministers before the start of the liturgy.

Structure of the Mass

Gathering Rites

- Processional or Entrance chant as usual;
- In most places, the EME's are seated in the assembly prior to the Mass (preferred);
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Silence after the First Reading (20-30 seconds);
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- Gospel Acclamation is sung, recited or omitted;
- Deacon proclaims the Gospel from the Book of Gospels, when possible, or else, from the Lectionary;
- Silence after the Gospel (20-30 seconds);
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, "by the power of the Holy Spirit, he was born of the Virgin Mary and became man";
- Prayer of the Faithful

Liturgy of the Eucharist

- Preparation of the Gifts;
- Invitation to Prayer
- Eucharistic Prayer in the usual way;
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- EME's come forward immediately at the Sign of Peace and stand near the sanctuary, but not behind the altar until the celebrant receives Communion;

- In some places, the EME's may bring the additional chalices, purificators and ciboria to the altar;
- The celebrant, assisted by the deacon at times, fractions the consecrated host, apports the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;
- The celebrant distributes Holy Communion to the ministers. Holy Communion may be given to a few of the ministers who, in turn assist in the distribution (particularly of the Precious Blood) to each other;
- The Eucharistic Ministers may not receive the consecrated Host during the Lamb of God, nor may they stand behind the altar as a concelebrant would;
- After the celebrant has received the Body and Blood of the Lord, the EME's may then take their places behind the altar;
- After the ministers have received (the Eucharistic Ministers, celebrant and deacon may not receive after the assembly—they must receive first), distribute Holy Communion to the people in the assembly;
- At the conclusion of the distribution of Holy Communion, the Eucharistic Ministers and deacon or celebrant will go to the tabernacle. The deacon or celebrant collects the remaining Hosts, puts them in a single ciborium and places the ciborium in the tabernacle;
- The deacon, another priest or the celebrant may purify the vessels immediately after the distribution of Holy Communion, or, the EME's may do so after the distribution of Holy Communion to the faithful;
- Period of Silence;
- Announcements, if any;
- Blessing and Dismissal;

THE MINISTRY OF MUSIC

Before Mass

- Preparations for Mass need to be completed at least 10 minutes before Mass begins—instruments tuned, warm-ups completed, psalm placed on the ambo, etc.;
- If prelude music is played or sung, it should be timed to end *before* the scheduled time of the Mass (note that instrumental music is discouraged during Lent except on Laetare Sunday—only to accompany the singing);
- Pray with the other ministers before the start of the liturgy.

Structure of the Mass

Gathering Rites

- Processional or Entrance chant as usual—ideally the Introit chant, otherwise a psalm or hymn that all may join in singing;
- Act of Penitence (may be sung by the deacon or cantor) or Rite of Sprinkling (accompanied by an appropriate piece of music) after the Sign of the Cross and Greeting
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Silence after the First Reading (20-30 seconds);
- Responsorial Psalm is ideally sung;
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- The Sequence for Easter, Pentecost and the Solemnity of the Body and Blood of the Lord is sung (ideally) before the Gospel Acclamation;
- Gospel Acclamation is ideally sung, but may be recited or omitted if absolutely necessary;
- Gospel
- Silence after the Gospel (20-30 seconds);
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful—intercessions may be led by the deacon from the ambo when present, otherwise, they are led by the lector—the intercessions may also be sung on more solemn occasions, or there may be a sung response.

Liturgy of the Eucharist

- Preparation of the Gifts—music accompanies this action, but concludes as close to the invitation to prayer as possible;
- Invitation to Prayer;
- Whenever there is music, the Holy, holy, holy, Memorial Acclamation and Great Amen are sung;
- Eucharistic Prayer in the usual way—the celebrant may sing any part of the Eucharistic Prayer for which music is provided, however, musical instruments may not accompany the Eucharistic Prayer when it is spoken under any circumstances;
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary—a song to accompany this action is inappropriate;
- Deacon or celebrant fractions the consecrated host, apportions the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people—during this time, the Lamb of God is sung—strophes may be added to accompany the entire action;
- Distribute Holy Communion to the ministers—music begins as soon as the celebrant receives Communion;
- Distribute Holy Communion to the assembly—provision is made for the music ministers to receive Communion—music accompanies the entire action, but does not prolong it;
- Period of Silence—or a hymn of praise may be sung;
- Announcements, if any, may be given by the deacon, lector or celebrant or another suitable person;
- Blessing and Dismissal;
- A song of sending forth (recessional hymn) may be sung, although there is no mention of one in the GIRM.

THE MINISTRY OF THE PRIEST-CELEBRANT

Before Mass

- You may pray with the liturgical ministers if that is the custom in your parish;
- Time for silence as the people arrive

Structure of the Mass

Gathering Rites

- Processional or Entrance chant as usual;
- Genuflection if the tabernacle is in the center of the sanctuary, otherwise bow to the altar of sacrifice and reverence in the usual way;
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting;
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- Silence after the First Reading (20-30 seconds);
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- Gospel Acclamation is sung, recited or omitted;
- Silence after the Gospel (20-30 seconds);
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful

Liturgy of the Eucharist

- Preparation of the Gifts
- Invitation to Prayer—the people stand after the invitation; it might be better to invite them to stand immediately after the washing of the hands as you say, “Pray, that our sacrifice...” (e.g., “My brothers and sisters, let us stand now and pray that our sacrifice....”);
- Eucharistic Prayer in the usual way;
- Sign of Peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- Deacon or celebrant fractions the consecrated host, apportions the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;

- Distribute Holy Communion to the ministers. You may distribute Holy Communion to a few and have them assist in the distribution (particularly of the Precious Blood) to each other;
- The Eucharistic Ministers may not receive the consecrated Host during the Lamb of God, nor may they stand behind the altar;
- After the ministers have received (the Eucharistic Ministers, celebrant or deacon may not receive after the assembly—they must receive first), distribute Holy Communion to the people in the assembly;
- At the conclusion of the distribution of Holy Communion, the Eucharistic Ministers and deacon or celebrant will go to the tabernacle. The deacon or celebrant collects the remaining Hosts, puts them in a single ciborium and places the ciborium in the tabernacle;
- The deacon, another priest or the celebrant may purify the vessels immediately after the distribution of Holy Communion, or, the EME's may do so after the distribution of Holy Communion to the faithful;
- Period of Silence;
- Prayer after Communion;
- Announcements, if any;
- Blessing and Dismissal;
- If the tabernacle is in the center of the sanctuary, all genuflect after the reverence to the altar, otherwise reverence the altar, bow and depart.

THE MINISTRY OF THE PROCLAIMER OF THE WORD

Before Mass

- Gather silently in the sacristy, ensure that the Lectionary, Prayer of the Faithful and announcements are prepared and reviewed;
- Adjust the microphone at the ambo before the entrance procession;
- Pray with the other ministers before the start of the liturgy.

Structure of the Mass

Gathering Rites

- The lector precedes the deacon in the processional order;
- If no deacon is present, he/she precedes the celebrant, carrying the Book of Gospels;
- If the lector carries the Book of Gospels, she/he places it on the altar, bows and goes to his/her place;
- Processional or Entrance chant as usual;
- Genuflection if the tabernacle is in the center of the sanctuary, otherwise bow to the altar of sacrifice in the usual way;
- Act of Penitence or Rite of Sprinkling after the Sign of the Cross and Greeting
- Gloria (except during Advent and Lent);
- Collect (Opening Prayer)

Liturgy of the Word

- After the Collect (Opening Prayer), the lector goes to the ambo
- Ensure an attitude of silence before beginning the First Reading;
- Silence after the First Reading (20-30 seconds);
- Silence after the Responsorial Psalm (20-30 seconds);
- Silence after the Second Reading (20-30 seconds);
- Gospel Acclamation is sung, recited or omitted;
- Deacon proclaims the Gospel from the Book of Gospels, when possible, or else, from the Lectionary;
- Silence after the Gospel (20-30 seconds);
- Silence after the Homily (30-60 seconds);
- Bow during the Profession of Faith at the words, “by the power of the Holy Spirit, he was born of the Virgin Mary and became man”;
- Prayer of the Faithful—intercessions may be led by the deacon from the ambo when present, otherwise, they are led by the lector.

Liturgy of the Eucharist

- Preparation of the Gifts
- Invitation to Prayer
- Eucharistic Prayer in the usual way
- Sign of Peace—the deacon invites the people to share the sign of peace—the celebrant and deacon remain in the sanctuary and offer peace only to those nearby in the sanctuary;
- Deacon or celebrant fractions the consecrated host, apportions the consecrated hosts into the needed ciboria and pours the Precious Blood into the chalices for the people;
- Distribute Holy Communion to the ministers;
- Distribute Holy Communion to the assembly;
- Period of Silence;
- Announcements, if any, may be given by the deacon, lector or the celebrant;
- Blessing and Dismissal;
- If the tabernacle is in the center of the sanctuary, all genuflect after the reverence to the altar, otherwise reverence the altar, bow and depart;
- Note that the Book of Gospels is never carried out in the procession.

TOPICS FOR STUDY AND ACTION

ART AND ARCHITECTURE

- ✓ There is nothing significantly changed in the new *General Instruction of the Roman Missal* with regard to art and architecture. However, there are a few points that are worth noting.
- ***Place of the Book of the Gospels:*** The Book of the Gospels receives due attention in the new GIRM. First, we are reminded that it is the Book of the Gospels, not the Lectionary, that holds a place of honor in our liturgical celebration. Therefore, it is likewise the Book of the Gospels, representing the very words of Jesus Christ, that is carried in procession and prominently displayed on the altar until the Gospel proclamation. (See *GIRM*, 120) The GIRM states:

349. In a special way, care must be taken that the liturgical books, particularly the Book of the Gospels and the Lectionary, which are intended for the proclamation of the word of God and hence enjoy special veneration, really serve in a liturgical action as signs and symbols of heavenly realities and hence are truly worthy, dignified, and beautiful.
- ✓ Often overlooked is the place of importance for the Book of the Gospels after the proclamation of the Gospel passage. Frequently, the Book is simply laid aside, placed on a shelf, in some cases left on a pew or even on the floor. The GIRM points out that it is very appropriate to have a place of veneration near the ambo where the Book of the Gospels can be enthroned after proclamation. If no place of enthronement is designated, it is appropriate for the Book of the Gospels to be placed on the credence table.

175. Lastly, the deacon may carry the Book of the Gospels to the credence table or to another appropriate and dignified place.
- ***The Crucified Christ:*** Over the course of the last few decades, a wide variety of crosses and crucifixes have found their way into the sanctuaries of many churches. The GIRM emphasizes that the only type of cross that should be used for our liturgical celebration is one that depicts the crucified Christ. We are reminded that our Eucharistic celebration presents “the Sacrifice of the Cross” (GIRM 296) and so symbols used in our celebration should direct our attention to that reality. This makes all other images – whether crosses with no corpus, or crosses that feature a risen Christ figure, etc. – inappropriate for liturgical use in the Church. The GIRM references this a few times:

122. The *cross adorned with a figure of Christ crucified* and perhaps carried in procession may be placed next to the altar to serve as the altar cross, in which case it ought to be the only cross used; otherwise it is put away in a dignified place.

308. There is also to be a cross, *with the figure of Christ crucified upon it*, either on the altar or near it, where it is clearly visible to the assembled congregation. It is appropriate that such a cross, which calls to mind for the faithful the saving Passion of the Lord, remain near the altar even outside of liturgical celebrations.

- ***The Tabernacle:*** The issue of the location of the tabernacle is one that seems to come around again and again. It is perhaps particularly an issue in older churches where the Eucharist was reserved on the main altar in the sanctuary. While there are no changes in policy, the new GIRM goes into much greater detail and so it is worthy of review:

314. In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer.

The one tabernacle should be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible. Moreover, it is appropriate that, before it is put into liturgical use, it be blessed according to the rite described in the Roman Ritual.

315. It is more in keeping with the meaning of the sign that the tabernacle in which the Most Holy Eucharist is reserved not be on an altar on which Mass is celebrated.

Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop,

- a. Either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration (cf. above, no. 303);
- a. Or even in some chapel suitable for the faithful's private adoration and prayer¹²⁹ and which is organically connected to the church and readily visible to the Christian faithful.

316. In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should be kept alight to indicate and honor the presence of Christ

317. In no way should all the other things prescribed by law concerning the reservation of the Most Holy Eucharist be forgotten.

THE ASSEMBLY

- ***A people re-discovered.*** In the 40 years since the Second Vatican Council, perhaps the most profound change in our liturgy has been the rediscovery of the assembly in worship. The people gathered as Church have gone from being passive observers of the Mass before the Council to being active participants in the Mass. The Council fathers said, “Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy...In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else” (*Sacrosanctum Concilium*, 14).
- ***The Assembly in the GIRM: The new General Instruction of the Roman Missal*** continues its work of effecting this unified reality as envisioned by the Council. The GIRM speaks profoundly about the unity of all the Christian faithful in the celebration of the Sacred Liturgy. It is in service of this unity that the revisions to the liturgy effecting the assembly are best seen. The GIRM says:

95. In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration. Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

96. Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.

- ***Unity through Silence.*** Silence is sacred. One of the major revisions of the GIRM is to emphasize the importance of silence in our worship. But not only is that silence emphasized during the Liturgy, it is also emphasized before the Liturgy. We arrive at Church from the busyness of our lives and so it takes us a moment to become conscious of the great act of worship we are about to engage in. The new GIRM reminds us of the need to be silent before Mass to dispose ourselves properly for this great event. The GIRM says:

45. Before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent

areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.

- ✓ A defined period of silence will precede Mass so that when we enter the Church, there will be a noticeable difference from the outside world, one that disposes us to meet Jesus in Word, in Sacrament and in each other.

- ***Christ is Present in His People:*** We often speak of the ways in which God is truly present during the Mass through His Word proclaimed and in the Body and Blood of His Son made present in our Eucharistic sacrifice. Often overlooked is the third primary form of God's Real Presence at Mass – in His people assembled. The GIRM reminds us of that third presence:

27. At Mass – that is, the Lord's Supper – the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice. For this reason Christ's promise applies in an outstanding way to such a local gathering of the holy Church: “Where two or three are gathered in my name, there am I in their midst” (Mt 18:20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the eucharistic species.

- ***Preparation of the Gifts*** - When the gifts have been brought forward in procession and prepared at the altar, the celebrant addresses the faithful, saying: “Pray, my brothers and sisters, that our sacrifice” We respond, “May the Lord accept...” Up until now, our practice has been to stand after these two exchanges. The new GIRM calls for the congregation *to stand* at the beginning of the celebrant's invitation. The reason for this revision is that this was the only time in the Mass do the celebrant and the congregation engage in a dialogue of prayer from a sitting position. At every other moment of dialogue everyone is standing. This revision brings this prayer in line with the familiar posture of the rest of the dialogue prayers of the Mass. The new practice of standing for this dialogue between the celebrant and the people can be seen to better express the active participation of the people in the offering of the Gifts.

In fairness, this will probably be the revision that we notice the most. We know how we can sometimes engage in motions and prayer during the Mass without even thinking about it. Try saying out loud in a group sometime, “The Lord be with you,” and notice how many people automatically respond, “And also with you.” We are used to standing at a different moment and it will just take some time and practice to get used to.

- ***Posture during the Eucharistic Prayer.*** In most of the world, kneeling is not the usual posture during the Eucharistic Prayer. Throughout the Middle Ages, churches throughout Europe did not have pews, never mind kneelers. The usual posture during

the entire Mass then was standing. That is still the typical posture. However, that doesn't mean we'll have a change here in the United States. The GIRM continues to call for kneeling during the Eucharistic Prayer from the end of the "Holy, holy, holy," through the proclamation of the Great Amen. Kneeling during this very central part of the Mass, and again after the "Lamb of God" is an example of one of the special "adaptations for the dioceses of the United States." The congregation's posture of kneeling reflects what the Vatican calls a "laudable practice" within our culture and is to be retained.

- ***Sign of Peace.*** There has been some concern that in some places, the Sign of Peace has become something larger than it was intended to be in our Eucharistic celebration. The Church reminds us in the new GIRM that this handshake and prayerful greeting of peace is, essentially, a sign that we are at peace, not at enmity, with others. The exchange is symbolic. The persons near me with whom I share the peace signify for me, as I do for them, the broader community of the Church and all humanity. It is the clear directive of the universal Church for us *not to extend this sign with persons beyond our more immediate reach*. Indeed, a prolonged or even boisterous expression detracts from the sense of proportion we should keep between this valued gesture and the other parts of the communion rite – especially the procession to come forward and receive our Lord. The new GIRM says also of the celebrant, that he may give the sign of peace to the ministers, "but (he) always remains within the sanctuary, so as not to disturb the celebration."
- ***Showing reverence before receiving Communion.*** Of course, we have always been called to be reverent when receiving Communion. One of the revisions of the GIRM calls us to give an outward sign of that reverence. The GIRM instructs that all communicants should make a simple bow of the head as a sign of reverence before receiving both the Body and the Blood of Christ. From a practical perspective, the bowing of one's head will most likely slow the communion procession, but what a worthy reason for slowing down – to show our love and reverence for our Eucharistic Lord! Since our reception of Holy Communion expresses our unity with the Lord and with one another, those who have been kneeling, genuflecting or making the sign of the cross before receiving Communion are strongly encouraged to join the rest of the assembly in expressing our reverence in the same way. Our common postures and gestures are both *a symbol of our unity* and *a means of nurturing and deepening that unity*. We are not free to change these postures to suit our own individual piety, for the Church makes it clear that our unity of posture and gesture is an expression of our participation in the one Body formed by the baptized with Christ, our Head. These acts of reverence are done by each person in union with the worshipping community.
- ***Other GIRM points about the Assembly:***

34. Since the celebration of Mass by its nature has a "communitarian" character, both the dialogues between the priest and the faithful gathered together and the acclamations are of great significance; in fact, they are not

simply outward signs of communal celebration but foster and bring about communion between priest and people.

35. The acclamations and the responses of the faithful to the priest's greetings and prayers constitute that level of active participation that the gathered faithful are to contribute in every form of the Mass, so that the action of the entire community may be clearly expressed and fostered.

36. Other parts, very useful for expressing and fostering the faithful's active participation, that are assigned to the whole assembly that is called together include especially the Act of Penitence, the Profession of Faith, the Prayer of the Faithful, and the Lord's Prayer.

39. The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus Saint Augustine says rightly, "Singing is for one who loves." There is also the ancient proverb: "One who sings well prays twice."

46. The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Act of Penitence, *Kyrie*, *Gloria*, and Collect (Opening Prayer), have the character of a beginning, introduction, and preparation. Their purpose is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily.

GESTURES FOR THE ASSEMBLY

The liturgy is always the action of Christ. Jesus Christ is the high priest who, by his sacrifice on the cross, offers perfect praise to the Father. The assembly, as the People of God, who gather together for prayer and praise are formed into the one Body of Christ in their worship of our one God and Father. This is most perfectly expressed in the proclamation and reflection upon the word of God, in song, posture and action.

Silence is integral to the liturgy because it affords an opportunity for reflection, meditation, prayer and praise. It is fostered in the Eucharistic liturgy¹, especially after the scripture readings, homily and reception of Holy Communion.

Our unity in posture, gesture and voice points to and builds up the unity of the Eucharistic assembly. Members of the Christian community are asked to embrace the Church's liturgical expression as well as adaptations permitted by the local Bishop. Private inclination and arbitrary choice have no place in the liturgy.² The General Instruction reminds us that the People of God "are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other."³

There are, for example, some uniform gestures and postures that are common to every liturgical assembly. These are:

Genuflection: Catholic tradition encourages us to genuflect (momentarily kneel on the right knee) when entering and leaving a church where the Blessed Sacrament is reserved in the tabernacle in a visible place in the church. No other genuflections are noted except during the Creed on Christmas and the Solemnity of the Annunciation. Genuflections are also appropriate when, on that rare occasion, a minister needs to go to the tabernacle.

Bows: There are two types of bows in the current Roman Rite. These are a simple bow of the head and a bow of the body, which is also known as a "profound bow."

Bow of the head: A bow of the head is recognized as a sign of honor and respect. This is done at the naming of the Trinity (blessings and Trinitarian doxologies), at the name of Jesus, the Blessed Virgin Mary and of the saint in whose honor the Mass is being celebrated.⁴ A bow of the head is also made before receiving Holy Communion.

Profound bow: A profound bow is made in respect and as an acknowledgement of the manifestation of the mystery of Christ. All make a profound

¹ GIRM, no. 45.

² GIRM, no. 42.

³ GIRM, no. 95.

⁴ GIRM, no. 275.

bow to the altar when approaching it or passing it. It is also made during the recitation of the Creed when we remember the Incarnation of Christ (“by the power of the Holy Spirit...made man”). Those who do not kneel during the Eucharistic Prayer make a profound bow when the celebrant genuflects after the consecration. Our liturgical life is centered around the altar as the immovable symbol of Christ. Therefore it is appropriate to make a profound bow toward the altar even outside of Mass.

Sign of the Cross: We make the Sign of the Cross twice during Mass: at the beginning of Mass and at the Final Blessing. We are also encouraged to make a small sign of the cross at the beginning of the Gospel on the forehead, lips and over the heart. The General Instruction reminds us that the Sign of the Cross is not made during the formula following the Act of Penitence. The celebrant’s absolution in this instance “lacks the efficacy of the Sacrament of Penance.”⁵

Standing: During the Liturgy of the Word, the assembly stands for the Entrance chant, the Opening Rites, the Gospel Acclamation and verse, the Gospel, Profession of Faith and the Prayer of the Faithful.

After the Preparation of the Gifts, the celebrant invites the people to pray with the words, “Pray, that our sacrifice....” Although the General Instruction envisions that the assembly would stand at the conclusion of the invitation, the custom in the Diocese of Manchester will be to stand immediately at the invitation.

The assembly remains standing until the conclusion of the Holy, holy, holy. They stand again at the conclusion of the Great Amen until the conclusion of the Lamb of God.

After Communion, the assembly stands from the Prayer after Communion until the end of the Mass.

Sitting: The assembly is seated for the readings from Scripture (except the Gospel), during the homily and during the Preparation of the Gifts. They may also be seated during the time of silence after Communion.

Kneeling: The people kneel from the conclusion of the Holy, holy, holy until the conclusion of the Great Amen. They kneel again after the Lamb of God until Communion. They may kneel during the period of silence after Communion if they so desire.

⁵ GIRM, no. 51.

Processions: The People of God participate in the Communion Procession as they go forward to receive the Lord’s Body and Blood. Members of the community also participate in the procession with the bread and wine.

There are other processions that engage the assembly in the liturgical year. The entire community, or at least a representative group, should participate in the procession on Palm Sunday of the Lord’s Passion, in the procession at the Easter Vigil and on the feast of the Presentation of the Lord.

Communion: “When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister....When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.”⁶

The faithful return to their places after receiving Communion and either sit or kneel.⁷

The General Instruction makes no provision for distributing Communion from the tabernacle; in fact, it is expressly forbidden for the celebrant or concelebrants to receive Communion from Eucharist that was consecrated at another Mass. It would be understood as normative for the faithful to do the same.⁸ Sacristans should make every attempt to ensure that a sufficient number of hosts are consecrated for the faithful to receive, but without overcompensating.⁹

⁶ GIRM, no. 160.

⁷ GIRM, no. 43. Cf. “Clarification on Posture of the Faithful Following Individual Reception of Holy Communion,” USCCB, Committee on the Liturgy Newsletter, July, 2003, pp. 25-26.

⁸ *Guidelines for the Concelebration of the Eucharist*, no. 41.

⁹ “It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice, so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated.” GIRM, no. 85. Cf. *Guidelines for the Concelebration of the Eucharist*, no. 41; and *Norms for the Distribution and Reception of Holy Communion*, no. 30.

DEACONS – MASS WITH A BISHOP

- ***What is the General Instruction of the Roman Missal?*** The *General Instruction of the Roman Missal*, commonly referred to as GIRM, is a sort of preamble to the Roman Missal, the book of prayers that is used by the celebrant at Holy Mass. The GIRM gives the concrete “directions” for participating in Holy Mass. There have been several editions of this since the Second Vatican Council in the 1960s. As the normative guide for celebrating Holy Mass, the GIRM assures that Catholics are unified in the way we worship. The goal of all the revisions is that we may better enjoy the “full, conscious and active participation” in the Eucharistic Sacrifice envisioned by the Council.
- ***Why change?*** That’s always a good question and we know that especially for us Catholics, change is never easy. One of the true treasures of our faith is the timeless nature of our sacred liturgy. What we have noticed over the last 40 years since the Council, however, is that it takes time to get where we want to be. Rather than seeing this revision of the GIRM as a change, it is more helpful to view it as a development. The outward changes are minor, but what it hopes to bring about is a more faithful practice that helps us accomplish the goal of our unity as faithful people.

Revisions to the Mass in brief are:

1. A period of *silence in the Church 10 minutes prior to Mass*. This silent time should help us prayerfully prepare to enter into the mystery of the Mass. We ask that all present –lay or ordained ministers and members of the assembly– respect this period of silence.
2. A greater appreciation of *silence* in the Liturgy of the Word between readings.
3. The Lectionary is never carried in procession, *only the Book of the Gospels is carried in the entrance*. We, the people, are the recessional of God’s Word, which leaves the church on our minds, lips and hearts.
4. During the Preparation of the Gifts, *we will now STAND before the celebrant says: “Pray my brothers and sisters, that our sacrifice...”* The deacon or celebrant should cue the congregation until the people become used to this change.
1. We are reminded that the Sign of Peace is a symbolic moment, and should be kept simple so as to not overshadow the Eucharist.
5. We are called to make an outward sign of reverence before receiving the Body and the Blood of Christ. The Bishops of the United States have decided that this outward sign will be *a simple bow of the head*. Just before approaching the Eucharistic Minister, the communicant should make this simple bow of the head. All are encouraged to make this sign.

6. We are reminded of the proper forms for receiving Holy Communion – *either in the hand or on the tongue*. We recall the proper procedure for doing this to help avoid confusion during the Mass.

BEFORE THE MASS:

When there is a deacon present at Mass, he should exercise his ministry wearing sacred vestments. Normally, the alb and deacons' stole is worn. However, on solemn occasions (i.e., serving with the Bishop, Christmas, Easter, Pentecost), alb, deacon's stole and dalmatic are worn.

The deacon(s) joins with the Bishop/priests and other liturgical ministers in the sacristy before the Mass begins. With the principal celebrant, they ideally clarify what roles the deacon(s) will exercise at *that* Mass (i.e., deacon of Word, deacon of the Altar). If only one deacon is present then he will assume both roles.

In general the *deacon of the Word*:

1. gives the introduction to the liturgy;
2. leads the Act of Penitence (Penitential Rite) or accompanies the celebrant for the Rite of Sprinkling;
3. proclaims the Gospel;
4. usually leads the intercessions;
5. dismisses the assembly at the conclusion of the Mass.

In general the *deacon of the Altar*:

1. prepares the altar and the gifts;
2. invites the assembly to join in the sign of peace;
3. pours the Precious Blood from the flagon into the individual chalices;
4. *may* assist in the breaking of the Consecrated Host and distribution of the Hosts into individual ciboria;
5. the distribution of Holy Communion to the faithful (especially the Precious Blood).

GATHERING RITES:

Entrance Procession:

When carrying the *Book of the Gospels* (not the Lectionary), the deacon of the Word precedes the Bishop in a simple procession. If the *Book of the Gospels* is not carried in the procession, the deacon may walk to the right of the Bishop (space permitting), before or slightly behind him. In processions with a variety of ranks of the clergy, the deacon with the *Book of the Gospels* walks ahead of the other clergy.

Reverencing the Altar:

After placing the *Book of the Gospels* on the altar, the deacon and Bishop reverence the altar together. In lengthier processions, the deacon reverences the altar immediately after placing the *Book of the Gospels*. When the altar is revered with incense at the

beginning of Mass, the deacon of the Altar accompanies the Bishop to the right. The crucifix above the altar is also revered with incense at this time. Don't forget to pause with the Bishop.

Act of Penitence (Penitential Rite):

The rubrics permit the celebrant, deacon or other person to briefly introduce the theme of the Mass following the sign of the cross and greeting. If this is customary in the parish, it is good to decide who will do this before the Mass begins. When a Bishop is present, he may prefer to do this himself.

The Bishop or celebrant introduces the Penitential Rite. The rubrics state that "the priest (or other suitable minister) leads the invocations."

Rite of Blessing and Sprinkling Holy Water:

As the water is being blessed, the deacon or the server may hold the container. As the presider processes through the church, the deacon accompanies him whether he holds the container of water or not.

LITURGY OF THE WORD:

The Gospel:

It is the role of the deacon to proclaim the Gospel. When incense is used at the time of the Gospel, the server brings the thurible to the Bishop who adds incense to the charcoal and blesses it. Then the deacon approaches the Bishop and asks for his blessing using the formulary: "*Father, give me your blessing*" (Our Bishops prefer that the blessing is received standing).

The deacon, after receiving the blessing of the Bishop, raises the *Book of the Gospels* and processes to the ambo. On more solemn occasions at the Cathedral, the procession will be accompanied by incense and candles. The servers will be carefully instructed by the Master of Ceremonies to lead the procession from the middle of the altar toward the cantor stand, moving in front of the altar to the ambo.

At the ambo, the deacon greets the people, saying, with his hands joined, "*The Lord be with you*", and then, "*A reading from the Holy Gospel...*", signing the book with his thumb and afterwards, himself on his forehead, mouth and breast. He incenses the book and proclaims the Gospel reading. After the reading, he says, "*The Gospel of the Lord*", with all responding: "*Praise to you, Lord Jesus Christ.*" Then he carries the opened *Book of the Gospels* to the Bishop to be kissed. In more solemn celebrations, as circumstances allow, the Bishop may impart a blessing to the people with the *Book of the Gospels*.

Then the deacon carries the *Book of the Gospels* to the credence table or another dignified and appropriate place. At Masses when a Master of Ceremonies is present, generally, he will take the *Book of the Gospels* from the deacon at the same time he takes the Bishop's crosier.

The Homily:

Those deacons who have received the faculty to preach may give the homily. Generally speaking, at Masses at which the Bishop presides, the Bishop will give the homily.

The Prayer of the Faithful (General Intercessions):

The introduction and concluding prayer are led by the presider. The deacon announces the intentions, as a rule, from the ambo. However, another minister may lead the intercessions, especially if they are sung.

LITURGY OF THE EUCHARIST:

The Preparation of the Altar and Gifts:

After the prayer of the faithful, the presider is seated and the deacon moves to the altar. He places the corporal, vessels and Roman Missal on the altar. He assists the Bishop in receiving the people's gifts. **N.B.** Our Bishops tend to receive the gifts at the chair. Occasionally they will move to the front of the altar when it is appropriate.

The deacon should *hand* the paten to the Bishop at the altar. Ideally, the unconsecrated hosts are not placed on the corporal until after the blessing. The deacon pours a small amount of water into the flagon(s) or into the chalice (if Communion is only to be offered to the assembly under the form of the Consecrated Bread). During this time, the deacon says inaudibly: "*By the mystery of this water and wine....*" He then *hands* the chalice to the Bishop (if a flagon is also used, the deacon may place the flagon of wine on the corporal after the Bishop has prayed the blessing prayer).

If incense is used, the deacon accompanies the Bishop during the incensation of the altar and cross. The deacon then reverences the Bishop with incense.

The Eucharistic Prayer:

During the Eucharistic Prayer, the deacon stands near but slightly behind the Bishop. When a large number of priests are present, he moves behind them. The rubrics state that the deacon kneels from the epiclesis through the elevation of the chalice. However, each deacon should decide for himself if he is able to comfortably kneel or not during this time. If he remains standing, the deacon makes a profound bow when the presider genuflects before each of the Species.

At the final doxology, the deacon stands next to the Bishop and holds up the chalice as the Bishop raises the paten with the Consecrated Host. The Species remain elevated until the conclusion of the Great Amen.

The Rite of Peace:

After the prayer for peace and the greeting "*The peace of the Lord be with you always*", and the people have made the response "*And also with you*", the deacon uses the

formularly “*Let us offer one another a sign of peace.*” This is not a time for a homily or commentary. It is in keeping with the simplicity of the rite to use the formula.

The deacon receives the sign of peace from the Bishop and may offer it to the other priests/ministers near him. The form of giving the sign of peace is left to the Conference of Bishops to determine in accord with the culture and customs of the people. Nevertheless, it is suitable that each person offer the sign of peace only to those nearby (not leaving the sanctuary) and in a dignified manner.

Breaking of the Bread:

The Bishop breaks the Eucharistic bread. However, if there is a large amount to be broken and divided among several patens, the deacon may assist him. Lay persons are not permitted to divide the Consecrated Hosts into smaller plates or ciboria. Similarly, the deacon may pour the Precious Blood from the flagon into the individual chalices.

If there are many concelebrants, the Bishop gives the paten(s) to the deacon(s) who, in turn, offers the Consecrated Hosts to the concelebrants. The deacon does not receive Holy Communion at this time. After the Bishop receives Communion, he gives Holy Communion to the deacon(s).

When there are concelebrants at the Mass, the deacon receives the Precious Blood immediately after the principal celebrant. The concelebrants receive from the chalice *after* the deacon has done so.

Normally, the deacon will administer the Precious Blood to the faithful. When the distribution is completed, he immediately consumes the remaining Blood of Christ. If necessary he may be assisted by other deacons, priests, or Special Ministers of the Eucharist. The sacred vessels are ideally placed on a credence table and suitably covered to be purified (generally speaking) after the dismissal.

CONCLUDING RITE:

Announcements:

The announcements are to occur *after* the Prayer after Communion. These may be made by the deacon, Bishop, or lay person.

Solemn Blessing:

When the Solemn Blessing or a prayer over the people is used to conclude the liturgy, the deacon says: “*Bow your heads and pray for God’s blessing.*” After the blessing, the deacon, with hands joined, says: “*Go in the peace of Christ*” or another approved formula. A word of caution: Many celebrants and deacons attempt to offer one last homily at this point. Please stick to the ritual!

Recessional:

After the dismissal, the Bishop and deacon(s) venerate the altar with a kiss. They make a profound bow to the altar, and then leave in the same order by which they entered. The *Introduction to the Revised Book of the Gospels* specifies that *the Book of the Gospels* is never carried out in the final procession.

Guidelines for Incensation

A profound bow is made before and after incensing the people or objects, to the altar, and to the gifts set aside for the sacrifice of the Mass.

Triple Swing:

The Blessed Sacrament
Relics of the Holy Cross
Images of the Lord exposed for public veneration
Gifts for the sacrifice of the Mass
Altar Cross
Book of the Gospels
Paschal Candle
Bishop/Priest and people

Double Swing:

Relics exposed for veneration
Images of saints
(These only at the beginning of the Mass when the altar is being incensed)

Single Swing:

Freestanding altar as the Bishop/Priest walks around it
Fixed altar by the Bishop/Priest as he walks to the right, then to the left

DEACONS – MASS WITH A PRIEST CELEBRANT

- ***What is the General Instruction of the Roman Missal?*** The *General Instruction of the Roman Missal*, commonly referred to as GIRM, is a sort of preamble to the Roman Missal, the book of prayers that is used by the priest at Holy Mass. The GIRM gives the concrete “directions” for participating in Holy Mass. There have been several editions of this since the Second Vatican Council in the 1960s. As the normative guide for celebrating Holy Mass, the GIRM assures that Catholics are unified in the way we worship. The goal of all the revisions is that we may better enjoy the “full, conscious and active participation” in the Eucharistic Sacrifice envisioned by the Council.
- ***Why change?*** That’s always a good question and we know that especially for us Catholics, change is never easy. One of the true treasures of our faith is the timeless nature of our sacred liturgy. What we have noticed over the last 40 years since the Council, however, is that it takes time to get where we want to be. Rather than seeing this revision of the GIRM as a change, it is more helpful to view it as a development. The outward changes are minor, but what it hopes to bring about is a more faithful practice that helps us accomplish the goal of our unity as faithful people.

Revisions to the Mass in brief are:

104. A period of *silence in the Church 10 minutes prior to Mass*. This silent time should help us prayerfully prepare to enter into the mystery of the Mass. We ask that all present – lay and ordained ministers and members of the assembly– respect this period of silence.
105. A greater appreciation of *silence* in the Liturgy of the Word between readings.
106. The Lectionary is never carried in procession, *only the Book of the Gospels is carried in the entrance*. We, the people, are the recessional of God’s Word, which leaves the church on our minds, lips and hearts.
107. During the Preparation of the Gifts, *we will now STAND before the celebrant says, “Pray my brothers and sisters, that our sacrifice...”* The deacon or celebrant should cue the congregation until the people become used to this change.
1. We are reminded that the Sign of Peace is a symbolic moment, and should be kept simple so as to not overshadow the Eucharist.
108. We are called to make an outward sign of reverence before receiving the Body and the Blood of Christ. The Bishops of the United States have decided that this outward sign will be *a simple bow of the head*. Just before approaching the Eucharistic Minister, the communicant should make this simple bow of the head. All are encouraged to make this sign.

109. We are reminded of the proper forms for receiving Holy Communion – *either in the hand or on the tongue*. We recall the proper procedure for doing this to help avoid confusion during the Mass.

GENERAL INSTRUCTIONS

- 171.** When there is a deacon present at Mass, he should exercise his ministry wearing sacred vestments. Normally, the alb and deacons' stole is worn. However, on solemn occasions, alb, deacon's stole and dalmatic are worn. The deacon:
- a) assists the celebrant and processes at his side;
 - b) ministers the chalice or the book at the altar;
 - c) proclaims the Gospel and, at the request of the celebrant, and may preach the homily;
 - d) gives timely directions to the faithful and announces the intentions in the general intercessions;
 - e) assists the celebrant in distributing Communion and cleanses and arranges the sacred vessels;
 - f) as needed, performs the offices of other ministers when none of them are present.

INTRODUCTORY RITES

- 172.** Vested and carrying the *Book of the Gospels* slightly elevated, the deacon precedes the priest on the way to the altar or else walks at the priest's side.
- 173.** When he has arrived at the altar, if he is carrying the *Book of the Gospels*, he omits the reverence and goes up to the altar. After placing the *Book of the Gospels* on it, along with the priest, he venerates the altar with a kiss.
However, if he is not carrying the *Book of the Gospels*, he customarily makes a profound bow to the altar with the priest alone, and then with him venerates the altar with a kiss.
Finally, if incense is used, he assists the priest in putting some in the thurible and incensing the cross and the altar.
- 174.** After the incensation, he goes to the chair with the priest, sits next to him, and assists him as required.

NOTE: The rubrics permit the priest, deacon or other person to briefly introduce the theme of the Mass following the sign of the cross and greeting. If this is customary in the parish, it is good to decide who will do this before the Mass begins. When a Bishop is present, he generally prefers to do this himself.

The priest introduces the *Act of Penitence*. The rubrics state that “the priest (or other suitable minister) leads the invocations.” If the *Rite of Blessing and Sprinkling Holy Water* is used, as the water is being blessed, the deacon or the server may hold the container. As the presider processes through the church, the deacon accompanies him whether he holds the container of water or not.

LITURGY OF THE WORD

- 175.** If incense is used, the deacon assists the priest when he puts incense in the thurible during the singing of the *Alleluia* or other chant. Then he makes a profound bow before the priest and asks for the blessing, saying in a low voice: *Father, give me your blessing*. The priest blesses him: *“The Lord be in your heart...”* [or similar words]. The deacon signs himself with the sign of the cross and responds: *Amen*. Then he takes the *Book of the Gospels* which was fittingly laid on the altar, and, with a bow to the altar, processes to the ambo, slightly elevating the book, with the thurible bearer preceding him, while the thurible is smoking, and with ministers holding lighted candles. There he greets people, saying, with his hands joined: *“The Lord be with you”*, and then: *“A reading from the Holy Gospel...”*, signing the book with his thumb and afterwards, himself on this forehead, mouth and breast. He incenses the book and proclaims the Gospel reading. After the reading, he acclaim: *The Gospel of the Lord*, with all responding: *“Praise to you, Lord Jesus Christ.”* Then he venerates the book with a kiss and the deacon says inaudibly: *“Through the words of the gospel may our sins be washed away.”* He then returns the book to the priest [or enthrones it in front of the ambo, or places it on a credence table or other dignified and appropriate place].
- 176.** If there is no other qualified reader present, then the deacon may deliver the other readings as well.
- 177.** After the priest introduces the prayer of the faithful, the deacon announces the intentions as a rule from the ambo.

LITURGY OF THE EUCHARIST

- 178.** After the prayer of the faithful, while the priest remains at the chair, the deacon prepares the altar, assisted by the acolyte, but the care of the sacred vessels belongs to the deacon. He assists the priest in receiving the people’s gifts. Next, he hands the priest the paten with the bread to be consecrated, pours wine and a little water into the chalice saying inaudibly: *By the mystery of this water and wine...*, then passes the chalice to the priest. He may also make his preparation of the chalice at the side table. If incense is used, the deacon assists the priest with the incensation of the gifts, the cross and the altar; afterward he, or the acolyte, incenses the priest and the people.
- 179.** During the Eucharistic Prayer, the deacon stands near but slightly behind the priest, so that when needed, he may assist the priest with the chalice or the Roman Missal.

As a general rule, from the epiclesis until the elevation of the chalice the deacon remains kneeling. (*However, each deacon should decide for himself if he is able to comfortably kneel or not during this time.*) If there are several deacons present, one of them goes to place incense in the thurible at the consecration and then incenses at the elevation of the host and the chalice.

- 180.** At the final doxology of the Eucharist Prayer, the deacon stands next to the priest, holding up the chalice as the priest raises the paten with the Eucharistic bread, until the people have responded with the acclamation *Amen*.
- 181.** After the priest has said the prayer for peace and the greeting: “*The peace of the Lord be with you always*” and the people have made the response, “*And also with you,*” the deacon may invite all to exchange the sign of peace, saying, with hands joined and facing the people: “*Let us offer on another a sign of peace.*” He himself receives the sign of peace from the priest and may offer it to the other ministers near him.
- 182.** After the priest’s communion, the deacon receives under both kinds from the priest himself and then assists the priest in giving communion to the people. But if communion is given under both kinds, the deacon ministers the chalice. When the distribution is completed, the deacon immediately and reverently consumes at the altar all of the Blood of Christ which remains; he may be assisted, if needs dictate, by other deacons and priests.
- 183.** After communion, the deacon returns to the altar with the priest and collects any remaining fragments. He then takes the chalice and other vessels to the credence table, where he cleanses them and arranges them in the usual way; the priest returns to the chair. But it is permissible to leave the vessels to be cleansed, suitably covered and at a credence table on a corporal, to be cleansed immediately after Mass following the dismissal of the people.

CONCLUDING RITE

- 184.** Following the Prayer after Communion, if there are any brief announcements, the deacon may make them, unless the priest prefers to do so himself.
- 185.** If a more solemn formula for the blessing is used, or even a prayer over the people, the deacon says: “*Bow your heads and pray for God’s blessing.*” After the priest’s blessing, the deacon, with hands joined and facing the people, dismisses them, saying: “*Go in the peace of Christ.*”
- 186.** Along with the priest, the deacon venerates the altar with a kiss, makes a profound bow, and leaves in the manner followed for the entrance procession.

Guidelines for Incensation

(See Mass with a Bishop, page)

EXTRAORDINARY MINISTERS OF THE EUCHARIST

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2. A greater appreciation of *silence* in the Liturgy of the Word between readings.
3. The Lectionary is never carried in procession, *only the Book of the Gospels is carried in the entrance*. We, the people, are the recessional of God’s Word, which leaves the church on our minds, lips and hearts.
4. During the Preparation of the Gifts, *we will now STAND before the celebrant says, “Pray my brothers and sisters, that our sacrifice...”* We will cue the congregation until we become used to this change.
2. We are reminded that the Sign of Peace is a symbolic moment, and should be kept simple so as to not overshadow the Eucharist.
5. We are called to make an outward sign of reverence before receiving the Body and the Blood of Christ. The Bishops of the United States have decided that this outward sign will be *a simple bow of the head*. Just before approaching the Eucharistic Minister, the communicant should make this simple bow of the head. All are encouraged to make this sign.
6. We are reminded of the proper forms for receiving Holy Communion – *either in the hand or on the tongue*. We recall the proper procedure for doing this to help avoid confusion during the Mass.

How will the revisions affect your ministry?

7. After the celebrant has received the Eucharist, extraordinary ministers come forward.
8. Once in the Sanctuary, stand in a line on the side of the altar, if possible.

[NOTE: The reason for this revision is to bring the primary focus of everyone at Mass to the Eucharist and to minimize the distribution of Holy Communion.]

9. Before receiving both the Body and the Blood of Jesus, make a simple bow of the head as a sign of reverence. Remember your ability to effectively teach the congregation by what you do – especially with the simple bow before receiving. If they see you making the bow, they’ll have a better understanding of what’s expected of them. “When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.” (No. 160)
10. One of the reminders in the new General Instruction is that all people at Mass ideally should receive Eucharist that was consecrated at that Mass.
To this regard, the ciboria usually should be filled with a sufficient amount of hosts before Mass. If you run out, approach another minister for some more Consecrated Hosts.
11. The GIRM reminds us that the proper posture for receiving communion is standing.
“The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm.” (No. 160)
12. The Precious Blood that is left over should be consumed and the hosts either consumed or reserved in the tabernacle.
13. Vessels may be purified at the altar or credence table, immediately or after Mass. Extraordinary ministers may reverently assist the celebrant/deacon in this task.

MUSIC MINISTRY

How will the revisions affect your ministry?

7. Most notably, musicians will need to get to the Church earlier. All ministry preparation should be completed 10 minutes before Mass begins. All instruments should be tuned, the cantor's music should be placed on the lectern and all rehearsals should be completed 10 minutes prior and then silence will be observed.
8. Rather than eliminating prelude music, we are challenged to make liturgically sound choices as to what we play or sing at this point. The prelude music must help the congregation prepare for the liturgical celebration.
9. Music, especially singing is very important in the Revised Rite, so much so that it states that "care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on Holy days of obligation" (no. 40).
10. Musicians are reminded about the function of silence in the Liturgy of the Word. The GIRM says, "Sacred silence also, as a part of the celebration, is to be observed at the designated times. Its purpose depends on the time it occurs in each part of the celebration. Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves, but at the conclusion of a reading or homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts. Even before the celebration itself, it is commendable that silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner" (no. 45).
11. For the musician this means do not start too early when beginning the responsorial psalm or the Gospel acclamation. Wait approximately 20-30 seconds to let the previous reading sink in.
12. It is preferable that the responsorial psalm be sung, at least as far as the people's response is concerned. In order, however, that the people may be able to sing the psalm response more readily, the following may also be sung in place of the psalm assigned in the Lectionary for mass: either the proper or seasonal antiphon and psalm from the Lectionary; as found either in the Roman Gradual or Simple Gradual or in another musical setting; or an antiphon and Psalm from another collection of psalms and antiphons, including psalms arranged in metrical form, providing that they have been approved by the United States Conference of Catholic Bishops or the Diocesan Bishop. Songs or hymns may not be used in place of the responsorial psalm (no. 61).

13. During the preparation of the gifts, whether there is a procession or not, music may be sung, but must end when the celebrant washes his hands. There should not be any music when the celebrant begins “Pray my brothers and sisters...”
14. The celebrant may sing any part of the Eucharistic prayer for which music is provided (no. 147). However, there should not be musical accompaniment behind the Eucharistic Prayer when it is not sung.
4. Another noticeable change is that music during communion begins as the celebrant receives communion. This presents a challenge for music ministry, as this is also about the same time that many cantors and choirs receive communion and it is an extremely awkward place to announce a hymn. One suggestion would be for the instrumentalist to play a variation of the piece that will be sung until the cantor (or choir) has finished receiving communion and then the hymn could be announced at a more appropriate moment.
15. After communion has finished, a period of suitable silence or a hymn or song of praise may be sung by the entire congregation. This song is meant to enhance the assembly’s sense of Eucharistic celebration as a communal act. Communion meditation hymns sung by the choir or soloist are no longer employed.
16. There is no mention of a song of sending forth or recessional hymn in the GIRM. That does not mean that you cannot do one. It is better to sing one even if it is used only to allow the celebrant and ministers a way of exiting the church with dignity and decorum.

Other points of Interest

1. The nature of the “presidential” texts demands that they be spoken in a loud and clear voice and that everyone listen with attention. Thus, while the celebrant is speaking these texts, there should be not other prayers or singing, and the organ or other musical instruments should be silent (no. 32).

What are the “presidential” texts? They are the Eucharistic Prayer, the Collect (Opening Prayer), the prayer over the offerings and the prayer after Communion. These prayers are addressed to God in the name of the entire holy people and all present, by the celebrant who presides over the assembly in the person of Christ (no. 30).

2. Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded; provided that they correspond to the spirit of the liturgical action and that they foster the participation of the faithful.

Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of

the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies (no. 41).

3. The entrance chant begins as the celebrant enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season and accompany the procession the celebrant and ministers (no. 47).

The singing at this time is done either alternately by the choir/cantor and the people or entirely by the people, or by the choir alone. There are four options for the Entrance chant: (1) the antiphon from the Roman Missal or the psalm for the Roman Gradual as set to music there or in another musical setting; (2) the seasonal antiphon and psalm of the simple gradual; (3) a song from another collection of psalms and antiphons, approved by the Conference of Bishops or the diocesan Bishop, including psalms arranged in responsorial or metrical form; (4) a suitable liturgical song similarly approved by the Conference of Bishops or the Diocesan Bishop (no. 48).

4. Since the Kyrie is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and the choir or cantor have a part in it (no. 52).
5. The text of the Gloria may not be replaced by any other text. The Gloria is intoned by the celebrant or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. It is sung or said on Sundays outside the Seasons of Advent and lent, on solemnities and feasts, and at special celebrations of a more solemn character (no. 53).

Singing the Gloria is not new, however, many musical settings may need to be adapted so that the Gloria may be intoned.

6. The Alleluia is sung in every season other than Lent. The verses are taken from the Lectionary or the Gradual. During Lent, in place of the Alleluia, the verse before the Gospel is sung, as indicated in the Lectionary, it is also permissible to sing another psalm or tract, as found in the Gradual (no. 62).
7. The Sequence, which is optional except on Easter Sunday and on Pentecost Day, is sung before the Alleluia (no. 64).
8. If the Creed is sung, it is begun by the celebrant, or, if this is appropriate, by a cantor or the choir. It is sung, however, either by all together or by the people alternating with the choir.

9. In Advent, the organ and other musical instruments should be used with a moderation that is consistent with the season's character and does not anticipate the full joy of the Nativity of the Lord.

In Lent, the playing of the organ and musical instruments is allowed only to support the singing. Exceptions are Laetare Sunday (Fourth Sunday of Lent), solemnities and feasts (no. 313).

PROCLAIMERS OF THE WORD

There are two noticeable revisions to the Liturgy of the Word. The first is that we no longer carry the *Lectionary* (the book that all of the Mass readings come from) in the procession. Instead, we only process with the *Book of the Gospels* because it contains preeminently the words of Jesus. The items in the procession are supposed to remind us directly of the presence of Jesus Christ. Thus, we have cross, candles, Gospel book and the ordained.

A lector/reader may carry the *Book of the Gospels* in the procession unless there is a Deacon present. If a Deacon is assisting in the liturgy, the privilege belongs to him to carry the *Book of the Gospels*, proclaim the Gospel and read the Intercessions. The *Book of the Gospels* is not carried in the recessional at the conclusion of the liturgy. The intent is that once taken into our hearts and minds, the Gospel message is taken out with us to be proclaimed in our words and actions wherever we go.

Secondly, the General Instruction calls for an increased appreciation for silence in the Liturgy of the Word for the purpose of fostering meditation. Therefore, we have a significant silent pause after the first reading, after the psalm, after the second reading, and after the homily. In the silence we have the opportunity to reflect on God's Word in our hearts.

The increased appreciation of silence is meant to draw out the conversational nature of the Liturgy of the Word. Perhaps when the readings were proclaimed in Latin, it wasn't so obvious to the average person in the pew that God was speaking to them through his Holy Word. This is obvious to us now, and so the revision asks us to be conscious of listening to God in his Word and responding prayerfully, that we might bring our discipleship to fruition when we re-enter the outside world.

The structure of the Liturgy of the Word includes all of the following:

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| 1. Old Testament reading | 7. Gospel reading |
| 2. Silence | 8. Homily |
| 3. Psalm response | 9. Silence |
| 4. Silence | 10. The Creed (our response) |
| 5. New Testament reading | 11. Prayer of the Faithful
(Intercessions) |
| 6. Silence | |

There is a thematic connection between the Old Testament reading and the Gospel. For example, if we hear from Deuteronomy 19:21, "It shall be life for life, eye for eye, tooth for tooth;" we also hear the gospel reading from Matthew 5:38-39, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil." The homily draws out further connections and spiritual insights for us. Then, after we proclaim our faith by joining in a public recitation of the Creed and asking God to listen to our needs (intercessions) we are ready to give thanks and be nourished by the Eucharist in the next part of our celebration, the Liturgy of the Eucharist.

IMPLEMENTATION TASK FORCE MEMBERS

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