

CEREMONIES OF THE MODERN ROMAN RITE



THE EUCHARIST AND THE LITURGY OF THE HOURS

— REVISED EDITION —

A Manual for Clergy and All
Involved in Liturgical Ministries

PETER J. ELLIOTT

IGNATIUS

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A Manual for Clergy and All Involved in Liturgical Ministries
Revised Edition

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Pro fratribus

Contents

[Foreword](#)

[Preface](#)

[Abbreviations](#)

[Introduction](#)

1. [The Setting for the Liturgy](#)

The Baptistry

The Nave

The Sanctuary

The Altar

The Tabernacle

The Sacristy

Other Liturgical Areas

The Love of the House of the Lord

2. [Vessels and Vestments](#)

Sacred Vessels

Sacred Objects

The Linen

The Vestments

Liturgical Colors

Choir Dress

The Vestments of the Bishop

The Matter of the Sacraments

3. Ministries

The People

The Choir

The Sacristan

The Servers

The Master of Ceremonies

The Lector

The Acolyte

The Deacon

The Priest

The Bishop

4. Ceremonial Actions

The Hands

The Sign of the Cross

Blessings

Genuflections

Bows

Prostrations

The Liturgical Kiss

The Voice

The Eyes

Memorization

Incensations

Holy Water

Decorum and Experience

5. The Celebration of Mass

Preparations

Entrance Procession

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Communion Rite

Concluding Rite

Rite of Blessing and Sprinkling Holy Water Collections and Stipends

6. Solemn Mass

Preparations

Entrance Procession

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Communion Rite

Concluding Rite

7. Concelebration

Preparations

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Communion Rite

Concluding Rite

A Concelebrated Mass of Christian Burial.

8. The Bishop Celebrates Mass

Solemn Pontifical Mass

A Median Form of the Bishop's Mass

A Simple Form of the Bishop's Mass

The Bishop Presides at the Liturgy of the Word at Mass

Bishops Present at Mass in Choir Dress

9. Other Forms of Mass

Mass at Which Only One Minister Assists

Ritual Masses: Celebrating a Sacrament during Mass

Mass outside a Sacred Place

Celebrating Mass with Children

The Mass of Thanksgiving of a Newly Ordained Priest

Blessing a Chalice and Paten during Mass

10. The Sacrament of the Eucharist

Ministering the Eucharist

Communion of the Sick

Viaticum

Holy Communion outside of Mass

A Sunday Celebration in the Absence of a Priest

11. Eucharistic Adoration

Solemn Adoration of the Holy Eucharist

The Simpler Form of Adoration

Exposition at the End of Mass

A Eucharistic Procession—Corpus Christi
Other Forms of Adoration

12. The Liturgy of the Hours

Solemn Vespers

Vespers and Eucharistic Adoration

The Bishop Presides at Vespers

A Simpler Form of Vespers

The Other Hours

Mass Combined with an Hour

Postscript

Appendices

1. Extraordinary Ministers of Holy Communion
2. Liturgical Days and Other Celebrations
3. Setting out the Vestments
4. The Corporal
5. Other Eucharistic Prayers
6. Accidents
7. Candles and Lamps
8. Mass Stipends
9. The Location of the Tabernacle
10. Vesting Prayers
11. Diagrams

Bibliography

Notes

Foreword

I have the honor to present this new book of Msgr. Peter Elliott, a faithful collaborator and expert in our Dicastery. Msgr. Elliott has solid experience, not only theoretical but also pastoral, as is evident in this work which was written with love for the Church and priestly commitment. In fact the liturgical action is the heart of the ministerial priesthood: “The ordained minister is, as it were, an ‘icon’ of Christ the priest. Since it is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the bishop’s ministry is most evident, as well as, in communion with him, the ministry of priests and deacons” (*Catechism of the Catholic Church*, 1142).

Reading through *Ceremonies of the Modern Roman Rite*, I recalled various moments in my own experience, in the Conference of the Bishops of Latin America (CELAM), both as Secretary and President, and also as Archbishop of Medellin, Colombia. I recalled especially how, among faithful ministers, there is a great desire and willingness to deepen the understanding of the Liturgy and so enjoy its rich spiritual and pastoral fruits. Both in the life of the particular Church and through the global experience of Rome, one gains a sense of how worship can be carried out worthily, with noble simplicity and active participation. This was the vision and ideal of the Second Vatican Council.

However, I have long been concerned that we still face problems in the way the Sacred Liturgy of the Roman Rite is celebrated. The riches of the Liturgy as renewed in the light of the Second Vatican Council are not always fully drawn upon. In some places one encounters disorder or innovations, based on ignorance of, or disregard for, the norms of Catholic worship. At times, one also notes a lack of a sense of prayer and reverence during the celebrations of the Eucharist.

Therefore I warmly welcome this practical manual, which is the fruit of the scholarly and pastoral interest of Msgr. Elliott. He is offering a service to the clergy and “all involved in liturgical ministries”, fully in accord with the needs of the post-conciliar Church. This may well be the first extensive

ceremonial manual published since the Second Vatican Council. But the reader will find that this book has a broader scope and a more encouraging tone than some old manuals. Attention to detail, so important in preparing liturgical celebrations, is balanced by sensitivity to pastoral needs. One also finds a strong doctrinal and spiritual theme running through the entire work, inviting the reader to understand the beauty of ordered ceremonial within Christian life and so to reach out and strive for something better.

One could say that the ceremonies of the Church are described here in a *classical* way. Msgr. Elliott respects both the traditions and the renewal of the liturgy. He is faithful to the authorities and official sources, and he offers ready access to information not easily gained. Therefore, his interpretation of doubtful points is reasoned, clearly explained and at times challenging.

In serving our Dicastery, Msgr. Elliott has also acquired a broad pastoral vision through his direct contacts with various nations and cultures. The reader will gradually become aware of this in studying his reflections on the Liturgy.

I hope that such an eminently practical book will be a great help to all involved in liturgical ministries. I also look forward to seeing it appear in other languages so that the wider family of the Church may benefit from its ample and rich content.

—Alfonso Cardinal López Trujillo
President of the Pontifical Council for the Family

Preface to the Revised Edition

Since *Ceremonies of the Modern Roman Rite* first appeared in 1995, it has spread widely throughout the English speaking world, and has been translated into Spanish as the *Guia practica de liturgia* (Pamplona: Ediciones Universidad de Navarra, 1996). The need for this revised edition emerged in light of the publication in 2002 of the third Latin typical edition of the *Roman Missal*, together with a revised *General Instruction of the Roman Missal*. Specific changes derived from these sources have been incorporated into this new edition. A further authoritative source is also cited, the Instruction of the Congregation for Divine Worship and the Discipline of the Sacraments, *Redemptionis Sacramentum, on certain matters to be observed or to be avoided regarding the Most Holy Eucharist*, 2004.

The appearance of this Instruction should inaugurate a more stable phase in the development of the post-conciliar Roman Liturgy. Further hope may be drawn from the prospect of accurate and dignified translations of liturgical texts for the English speaking world. In this edition the current translation is retained, where appropriate. Nevertheless, the way the Mass is celebrated in many places is still an issue, hence the need, not only for clearer guidelines, but for ideals and skills animated by Catholic faith and a deeper understanding of the continuity of our tradition.

I thank the Archbishop of Melbourne, Most Rev. Denis J. Hart, D.D., for his continuing support and expert advice. I renew my thanks to those who made suggestions, provided technical advice and indicated areas which would be of practical value. Without committing them to the opinions and interpretations in this book, I thank: Most Rev. Michael J. Miller, Secretary of the Congregation for Catholic Education, Most Rev. Geoffrey H. Jarrett, Bishop of Lismore, Most Rev. Anthony Fisher, O.R, Auxiliary Bishop of Sydney, Most Rev. Pere Tena Garriga, Auxiliary Bishop of Barcelona and former Under-Secretary of the Congregation for Divine Worship, Rev. Msgr. Dennis Carroll, Rev. Msgr. Thomas E. Crane, Rev. Msgr. Brian Ferme, Rev. Msgr. François Fleischmann, Rev. Msgr. Anthony La Femina, Rev. Msgr. Alan McCormack, Rev. Msgr. James O'Brien, Rev. Msgr.

Fernando Rodriguez Velasquez, Rev. Msgr. Charles Scicluna, Rev. Kieran Adams, O.P., Rev. David Barnes, Rev. Robert Borg, Rev. Dan Cardelli, Rev. Don Cave, S.S.S., Rev. Michael Enright, Rev. Ralph Fitzgerald, Rev. Luke Joseph, Rev. William. Ross, Rev. George Rutler, Rev. Andrea Spatafora, M.S.F., Rev. Peter M. J. Stravinskias, Rev. John Walshe, Rev. Peter M. Waters, Rev. Andrew Wise, and Mr. Chris Grady.

I also appreciate encouraging words from younger priests, deacons, and seminarians who use this work and its sequel, *Ceremonies of the Liturgical Year* (San Francisco: Ignatius Press, 2002). As always, I am grateful to the team at Ignatius Press for their commitment, expertise, and dedication.

—Rev. Msgr. Peter J. Elliott, E.V.
Melbourne 2004

Abbreviations

CB	<i>Ceremonial of Bishops</i>
CCC	<i>The Catechism of the Catholic Church</i>
CIC	<i>Codex Iuris Canonici, Code of Canon Law</i>
CLY	<i>Ceremonies of the Liturgical Year</i>
GIRM	<i>General Instruction of the Roman Missal (2000)</i>
MR	<i>Missale Romanum (2002)</i>
PR	<i>Pontificale Romanum, Roman Pontifical</i>
RR	<i>Rituale Romanum, Roman Ritual</i>
RS	<i>Redemptionis Sacramentum (2004)</i>
SC	Vatican II, <i>Sacrosanctum Concilium, The Constitution on the Sacred Liturgy</i>

Introduction

1. We have had more than a quarter of a century in which to put into effect the liturgical reforms initiated by the Second Vatican Council. Over those decades the ceremonial dimension of the Roman Rite has changed and developed. It is time to provide a practical guide to the ceremonies as the Church intends us to carry them out.
2. This manual concentrates on the ceremonial of the Mass and the Sacrament of the Eucharist. A sequel, *Ceremonies of the Liturgical Year*, has already appeared, and a second sequel is planned, on the ceremonies of the sacraments and funerals. Nor is this a book of rubrics, although it includes the rubrics of *the General Instruction, of the Roman Missal* (GIRM), revised in 2000 to conform to *The Ceremonial of Bishops* (1983), with further minor changes added for the third typical edition of the *Missale Romanum* (2002).
3. Unlike the manuals of the past, here efforts have been made to integrate ceremonial or “ritual” with theological, pastoral and cultural ideals. Therefore, while the text provides what the official directives require, there is a secondary level of interpretation, explanation, precision and detail. The reader may distinguish what is obligatory and officially optional from the considered judgments of the author, which are usually indicated by expressions such as “it seems preferable that. . . .” Furthermore, pastoral and critical comments have been included in the footnotes, which may interest those seeking reasons for a position taken in the text or those seeking an opinion on a matter of detail or taste. The wider freedom evident in modern liturgy may surely extend to authors who propose ceremonial procedures today.
4. It is important to explain the principles which guided and inspired this work. These principles are: the need for God to be at the center of worship, the value of “noble simplicity”, the continuity of our tradition, fidelity to the Church and the pastoral dimension of liturgy. I

believe these are the key principles of liturgy which can help us to plan and provide good Catholic ceremonial in all our churches.

God at the Center

5. All worship ought to be centered on God. Therefore, ceremonial must lead people to God, helping them to become those who worship Him “in spirit and in truth” (John 4:23, 24). Ceremonial is a means, not an end in itself. But, as an outward form, it is normally inseparable from the content of the sacraments. In movements, gestures, sacred actions and signs, the religious language of the body must “speak” reverently to God and of God, and thus give glory to Him.
6. Reverence in every gesture expresses the faith that is within us. It proceeds from “wonder and awe”. Therefore reverence on the part of the celebrant should communicate to worshippers a sense of the sacred. Through reverence we affirm that here in this place we are in the presence of God; that here we are involved in the supreme human act for which each of us was created—giving glory to our Creator and Redeemer; that here, as living cells in the Body of Christ, we are a “holy people”. We are set apart from the world to pray for the world, and through this great prayer of Christ we are empowered to go out into the world to transform it for Him. By reverence we give glory to God and in turn share in His grace and glory.
7. Reverence should express devotion, the heart set on God, the undivided heart. While the celebrant’s private devotion should always be unobtrusive in public worship, his devout celebration of the Mysteries leads people to prayer. They see a man whose gestures and words say, “God alone matters . . . together let us go to Him.”
8. The majesty of He Who Is, divine transcendence, and the intimacy of the Word made flesh, divine immanence, are kept together by reverence and devotion. In celebrating the Holy Mysteries, we should fear neither an appropriate “otherworldliness” nor the incarnational use of signs, movement, color, sound, the bodily senses. Supernatural and natural, the spirit and matter, are integrated through the Incarnation. Therefore, good Christian worship and prayer is faithful to this unity of the invisible and the visible. “. . . and the Word was made flesh.”

This is the incarnational principle of “sacramentality”, that we encounter God and are transformed by Him here and now through tangible human actions and signs.

Noble Simplicity

9. Our second principle is the distinctive character of the Roman Rite as it has been handed down to us by the Church. This principle may be summed up as “noble simplicity”, the phrase which captures one of the liturgical intentions of the Fathers of the Second Vatican Council.¹ This is the measure of style and taste in the *General Instruction of the Roman Missal*. We should make noble simplicity a guiding ideal in all the ceremonies of parish or cathedral. But the words “noble” and “simple” are meant to be kept together so that they propose one ideal.
10. That ceremonial should be “noble” excludes both a casual and careless style and a pretentious and self-conscious ritualism. Nobility speaks to us of a sense of graciousness and splendor, which may be equally evident at a solemn Mass or at the simplest celebration. Nobility means offering the best for God: noble actions, gestures, and also noble altars, vessels, vestments, etc. In this nobility we recognize that God is beautiful, that He should be adored with beauty and that our redeemed nature and our destiny are beatific.
11. A fear of nobility in worship finds no place in the rich Christian culture which is embodied in the directives of the Church. While worldly pomp should not be part of divine worship, beauty and splendor reflect the triumph of the Resurrection of the Lord Jesus, which we proclaim and celebrate in a particular way every Sunday. But noble worship always reflects the glory of Easter, because it expresses the inherent nobility of a people reborn in the Paschal Mystery, hence confident and joyful in the faith and hope they share.
12. “Noble simplicity” is unfortunately often reduced to “simplicity”. In practice this means carrying out rites in the easiest way possible, or using cheap objects for furniture, vessels and vestments. In defense of this liturgical minimalism, some may argue that they have more important and time-consuming pastoral work to attend to, that they are not liturgists or even that liturgical matters are trivial. But this book

has been prepared for busy clergy and those who share in the variety of liturgical ministries.

13. This manual envisages the deacon carrying out his full liturgical and sacramental ministry. It includes a description of the role of acolytes, for dioceses where they are instituted. Details are provided for the master of ceremonies and those in charge of training the servers. Provision has been made for lectors and extraordinary ministers of the Eucharist, and practical information has been included which should be useful for sacristans. The indispensable role of the choir, the organist, musicians and cantors has been incorporated into the description of ceremonies. Therefore, this is not a work of theories or academic questions but a practical guide, based not only on what the Church requires but on experience, on what has been tried and tested.²
14. The pragmatic approach to noble simplicity in ceremonial is achieved through attention to fine detail: how one genuflects, how people move in harmony, knowing what object is required at this particular moment of worship, what to prepare in the sacristy, etc. Therefore, every effort has been made to include such details in the text or the appendices. Decisions have been made about some obscure matters, and options and suggestions are provided at other levels.
15. It may seem that there is too much fine detail and that apparently trivial matters have been given attention, for example, in some of the appendices. In preparing a manual for ceremonies, it is better to err in that direction rather than to leave those using the book in doubt or confusion. A casual regard for detail produces liturgy that is uncertain and clumsy, hence, neither noble nor simple. The practice of liturgy shows how the two concepts correct and complement one another; nobility without the discipline of simplicity produces a superficial or fussy ritualism; simplicity without nobility descends into banality or ugliness. The genius of the Roman Rite is its capacity to combine splendor with an uncluttered focus on the great essentials of worship.

The Continuity of Our Tradition

16. Continuity is the third principle which has direct bearing on good ceremonial. There is a recognizable continuity between the

preconciliar and postconciliar forms of the Roman Rite, ideally the unity and coherence of the Church's tradition.³ However, in practice we have encountered many problems since the postconciliar reform began.

17. Good ceremonial is an essential part of the solution to these problems. Better "ritual" should lead away from a verbal, or verbose, style of worship to more prayerful and reflective celebrations. An emphasis on the "sacred action" frees the liturgy from didacticism, from adding little homilies, explanations and directions. The celebrant who understands action, gesture and word, as an integrated whole, allows the liturgy to speak for itself. He does not regard the liturgy as primarily talking to people. He avoids a "presidential style" which reflects mass-media communication; he does not strive to project his personality.
18. The close relationship between music and ceremonial is part of the continuity of our tradition. Ceremonial is inseparable from music because the faithful participate through watching and hearing at the same time. Processions are lifeless without appropriate music. Singing at a liturgy bereft of ceremonial reduces liturgical music to a series of "items", which may bear little or no relationship to the content or the moments of the rite. However, it is easy to integrate good music with the visible actions of bodily worship. A community accustomed to good ceremonial usually expects good church music, and vice versa. Within the great Action of Christ, the finest traditional and modern forms of music and hymnody help us to adore God and lead us to a prayer that is at once communal and personal.
19. Is maintaining the continuity of our tradition a process of restoration? We should strive to recapture the qualities of liturgical mystery and peace from times past. We should respect gracious customs and traditions. But maintaining the continuity of our tradition goes beyond a restoration of the past. Within continuity there is always development, which is as subtle a process in the liturgy of the Church as it is in the deeper understanding of her doctrinal truths. It would be instructive to apply the Venerable John Henry Cardinal Newman's tests for authentic doctrinal development to some practices of worship which have emerged since the Second Vatican Council.

20. To achieve continuity in this manual, we return to the sources, in particular to the *General Instruction of the Roman Missal*. But this authoritative guide has been interpreted in various ways because it lacked the precision of the old rubrics. Like the documents of the Council, it was not read carefully. But a more precise version of the *General Instruction* was published in 2000, revised largely in light of the *Ceremonial of Bishops*.⁴
21. The cathedral liturgy of the bishop is meant to be the model for all rites celebrated throughout the “particular Church”, the diocese. Therefore the *General Instruction* should be interpreted in the light of the *Ceremonial of Bishops*.⁵ This manual integrates the two sources. The *Ceremonial* clarifies many points and even sets out procedures from the past which are still normative and useful.⁶ Some of the problems in recent decades have been caused because various skills and customs have been forgotten.
22. Clergy and laity involved in liturgical ministries want guidance concerning the ceremonial of the modern Roman Rite. They want to know the best ways to celebrate the liturgy, for the glory of God and the good of His People. When the modern rite is celebrated with full ceremonial, good music, devoutly, prayerfully, with time for silence, then our people can experience continuity with the living tradition of Western Catholic worship as it has developed over the centuries.
23. Nevertheless, at some points in this work it was necessary to return to procedures in the preconciliar rite, simply because there was no alternative if clear guidance was to be offered to the reader. A classical authority was used but is not cited in the footnotes.⁷ Those who have the indult to use the missal of 1962, authorized by Blessed John XXIII, should refer to that authority.⁸
24. Furthermore, to avoid clumsy expressions, some traditional words have been preferred when describing liturgical ministries (for example, the “thurifer”) or parts of the Mass, such as the “Kyrie” and “Sanctus”. This respect for time-honored language maintains a cultural tradition and a sense of our identity and thus may contribute to a better understanding of our distinctive forms of worship.

Fidelity to the Church

25. The fourth essential principle of good liturgy is fidelity to the Church. Fidelity is best understood in terms of “communion”, an awareness of the nature of the Church which is favored in our times. Day by day, all around the world, priests celebrate Mass according to a rite authorized by the successor of St. Peter; hence its forms are determined by the Pope and the bishops in communion with him. These forms carry with them an ecclesial meaning—communion in the one Body of Christ. Our fidelity is thus a concrete sign to our people of communion with our bishop and of our communion with Rome. In this context, liturgical fidelity is a matter of charity, unity and, in the final analysis, of faith.
26. As servants of the Church, each of us should regard the sacred liturgy as greater than ourselves. It may be a human work, the result of centuries of human invention and labor, but that work has been inspired by the Holy Spirit. It may be the fruit of many cultures, and it is certainly a major way in which they have been transmitted, but those cultures were transformed into the rich tapestry of Christian civilization by the gospel of Jesus Christ. Therefore, the gospel of the Incarnate Word is the basic “cause” of the human forms of Christian worship. In liturgy, we find the supreme point where the Incarnation transforms culture. We should be faithful to the various forms of Christian culture.
27. In the light of the Incarnation, we honor and respect certain familiar, tangible actions, words, signs and objects which make up a truly “incarnational worship”. These signs and symbols of a wider sacramentality raise us into the eternal worship of Jesus our Priest. By means of this earthly worship, the members of his Body on earth already share in the adoration which is at the heart of the triune God.⁹
28. Let each of us examine his conscience in terms of fidelity to this precious treasure which the Church offers us. At ordination, the Church entrusts her own form of worship to each priest, according to a specific Rite. He does not determine the forms and the content of that Rite.¹⁰ In the practice of liturgy, fidelity necessarily includes obedience, recognizing specific limits and accepting liturgical

authority. Every priest is also called to be loyal to the practices and traditions of the specific Rite, Roman or Eastern, in which God has called him to lead and serve his people.

29. Seminary formation should also cultivate fidelity to the liturgy of the Church among the men called to priestly ministry.¹¹ This manual is also offered to seminarians to assist them in preparing for their sublime duty at the altar in a spirit of love and reverence for the Sacred Mysteries.
30. Fidelity also requires an understanding of how “liturgy” is a form of worship which is distinct from other communal or personal forms of worship and prayer. By its very nature, liturgy is fixed in form and procedure, in structure and essential content. This is the genius of liturgical worship. A certain predictability and stability is unavoidable. This can descend into dull or mechanical routine, although this should be less of a problem today. Within the settled framework of the modern rite, there are points for pastoral flexibility, and these are indicated in this book.

Pastoral Liturgy

31. Fidelity to the Church encompasses fidelity to the Catholic people. Therefore the fifth major principle for developing good ceremonial is pastoral concern for Christ’s faithful. A truly pastoral liturgy can only be realized when it is formed by the preceding four principles: seeing liturgy as God-centered, seeking noble simplicity, maintaining the continuity of our tradition and being faithful to the liturgies of the Church. These principles call us to give our people the best, so that they may participate in Christian worship according to a more spiritual or interiorized interpretation of “active participation”. They should be encouraged to offer their best to God in the sacrifice of praise and thanksgiving. But providing fine worship should never be seen as a kind of one-way ministry. As we minister to our worshipping people, so they minister to us, sustaining us, bearing us up before the Lord with their prayer and praise. Has this not been our common experience in presiding over good liturgies?

32. Pastoral liturgy raises the question of “creativity”. There is a place for creativity and imagination in the pastoral context. However, this is not the “creativity” of inventing novelties or of trying to entertain people. Pastoral liturgy has a much deeper source and a clear finality. It is derived from the relationship between the triune God and creation. Hence, it is directed towards the sanctification and salvation of His People.
33. Therefore liturgical creativity should be based on the needs of the faithful. It is formed by listening to the “sense of faith” of the people, who readily welcome beautiful ceremonies, carried out reverently and competently. Liturgical creativity includes respect for the human goodness and value of popular devotions, which the Council encouraged.¹² Nor should sensitivity to the local culture be lacking, subject to the subtle directive of the Council concerning appropriate liturgical inculturation.¹³ For these reasons, it is important to listen to our people when building or renovating a church, so that they can enjoy a beautiful sacred place which is designed both for the full celebration of Catholic worship and for personal prayer and devotion.
34. Close to the families of his community, the pastor recognizes the human need to celebrate occasions and events, to celebrate times, seasons, saints, heroes and heroines, joys and sorrows. He exploits the variety of the Church Year, the range of votive Masses and celebrations for special occasions. He leads his people in public eucharistic adoration and Benediction. He wants to share his own celebration of the Liturgy of the Hours with them when this is possible. These are a few examples, included in this manual, which indicate the creative use of the treasury of worship that is placed at our disposal by the Church.
35. However this pastoral creativity is not based only on concern for the needs of the people. It is guided by a positive vision of the creative potential of the worshipping community. With time, effort and some imagination, we can draw on the talents of the community to enrich celebrations, in the fields of music, art and the crafts. Our liturgical creativity helps us to look at creation as God beholds it, a universe which is ordered, good and beautiful in itself, hence meant to be offered to the Creator through the actions of the body, the sound of the

voice, the harmony of all the senses. Such true creativity affirms the dignity of our nature, the essential optimism of Catholicism, grounded in the virtues of faith, hope and love.

- 36.** Pastoral creativity is sustained by keeping together a love for the people with a love for the liturgy. The lover wills the best for the beloved. In willing the best, one strives to give the faithful the finest forms of worship which raise them to participate with joy in the foretaste of heaven and pledge of eternal life.¹⁴ A sense of celestial splendor is evident when the Eucharist is celebrated reverently and well.
- 37.** At the transition of millennia we are all called to a new evangelization. The evangelizing power of noble Catholic worship should never be forgotten or underestimated. When Augustine was enraptured by the Christian chant in Milan, when the pagan princes of the Rus stood awestruck amid the glorious Byzantine rites of Hagia Sophia, when Newman and countless others who followed his path were moved by the stately pace and mystery of the Mass, they were all changed, and with and through them the Church was changed. How much greater should be that evangelizing power of Catholic worship now that we have the more accessible liturgical forms of our times. How much more powerful can be the evangelizing attraction of these forms when our ceremonial presents those seeking God with the grace, mystery and beauty of our living traditions.
- 38.** Now is the time to develop the splendor and glory contained in the living traditions of Catholic worship. Now is the time to bring forth treasures old and new. This need not be a contrived or tiring effort. The high ideals inherent in working to achieve beautiful and prayerful worship are easily attainable. Wherever we are called to offer worship, the Spirit Himself comes to aid us in our weakness. Therefore, this manual is offered to all involved in liturgical ministries with one conviction, that even the smallest church, with one priest and a few servers and lectors, can achieve that same sense of splendid order and gracious solemnity which one finds in a well-staffed cathedral or basilica.

39. In the reverent, devout and stately celebration of the ceremonies of the Church, we are called to and prepared for a higher form of worship. The endless worship of heaven is the end of and the reason for our creation and redemption; we have been justified and sanctified so that we might give glory to God. As an Eastern hymn puts it, “from glory to glory proceeding”, we go forward in time, journeying towards that paschal day when we shall give glory to the Father, the Son and the Holy Spirit for all eternity.

1.

The Setting for the Liturgy

40. Every Catholic church is built for the Eucharistic Sacrifice, that is, to house an altar and a place where the word of God is proclaimed. In form and function the church building itself expresses the dynamic hierarchy of ministries within the Mystical Body of Christ, and, in this regard, the cathedral is the model for all other churches.¹ Through the sacraments of Christian Initiation and Holy Orders, each of us has a place in the offering of the worship of Jesus Christ the Priest.² Therefore, in describing what is required for the setting for the liturgy of the Roman Rite, it seems best to begin with the place of Christian Initiation which leads into the eucharistic assembly.

The Baptistry

41. The current directives stress the need for a place where people may participate in the celebration of Baptism but envisage normally a separate building, chapel or distinct area as the baptistry of parish churches and cathedrals.³ If the font must be placed in or near the sanctuary, for example in a small church, the area around it should be clearly defined as distinct from the sanctuary. However, the baptistry would seem best located near the major door, not in an obscure corner, but in a prominent position, for example, directly at the center of the “west end” of a church, as may be seen in some medieval churches.
42. The font should be “stationary, gracefully constructed out of a suitable material, of splendid beauty and spodess cleanliness”.⁴ A new font should provide for the options of baptizing infants either by infusion or immersion, with provision for heating the water in cold climates. Depending on local practice, some churches will require a large font which may serve for the immersion of adults. This should

not be a large pool of still water. A fountain of running water is allowed for Baptism, but perpetually flowing water would be distracting were the font to be located in or near the sanctuary.

43. Except during the Easter Season, the Easter candle stands near the font, in a suitable bracket or candlestick. A table may be provided for baptismal objects. In a separate baptistery, a lectern may be required and perhaps a secure cupboard to store objects. A noble repository or wall safe (*aumbry* or *ambry*) for the Holy Oils should be located in or near the baptistery. In some places the oils are displayed in this repository, for, unlike a tabernacle, it need not have opaque doors. But it must be kept locked.
44. The holy water stoups at the doors of the church are signs which recall the baptismal washing of the faithful.⁵ The sacristan ensures that they are regularly replenished and cleaned.

The Nave

45. Whatever may be the design of a church, the area for the people is designated as the “nave”. The seats for the faithful should be so arranged that the people can participate easily in worship by being able to see the altar, lectern and chair, and that they should be able to come to Communion conveniently.⁶ There should be enough room for worshippers to stand and kneel conveniently. Therefore, whatever form the seats take, they should be spaced carefully and equipped with some form of comfortable kneeler.⁷
46. The choir and organ are to have their own place, determined both by their role in the liturgy and the convenient access of choir members to Holy Communion.⁸ Expert advice should be sought when locating the choir in order to promote its indispensable role in Catholic worship. The Second Vatican Council explicitly endorsed the place of the organ in the Roman Rite.⁹
47. In most churches provision should be made for a chapel or chapels, but not for a multiplicity of altars. Shrines for the devotion of the faithful to Our Lady and the saints have their place, without detracting from the liturgy. Therefore, sacred images set up for the devotion of

the faithful should not be placed permanently in the sanctuary. Restraint should be exercised in the number and arrangement of sacred images, and two images of the same saint should not be included in the same building.¹⁰ This need not necessarily preclude images of Our Lady under different titles or other representations of a saint included in a group of figures.

48. Usually near the nave, confessionals are provided for the celebration of the Sacrament of Penance according to the first and second rites of reconciliation. In modern practice, these are pleasant and reasonably spacious soundproof rooms, equipped with a chair, a kneeler and with a *crates*, screen or grille, between the priest and penitent, as the Code requires.¹¹ Where the bishops allow it, the room should be designed so that the penitent may also choose the option of “face to face” confession.
49. The Stations of the Cross are usually placed in the nave, or in a chapel or area where the faithful may easily make this devotion. The practice of grouping all the Stations closely together at one point is unfortunate because it eliminates the significant movement from place to place which is part of this devotion. Each Station should be easily identifiable, surely not an abstract symbol. Stations are to be blessed by a bishop or priest, but a new set of Stations erected in a church about to be dedicated is blessed by the act of dedication—as are the font, cross, images or statues, organ, bells, etc., in that place.¹² The Stations should not be confused with the twelve or four crosses set onto or into the walls of a dedicated church.

The Sanctuary

50. The prominent sacred area where most of the ceremonial actions of the liturgy are carried out should be spacious, clearly defined and delineated.¹³ This is usually achieved through steps and through the shape or style of the church itself. Great care must be taken in choosing the appropriate number of steps so that the faithful can be visually involved in the sacred action. In some churches, with the good intention of involving the people, the number of sanctuary steps has been reduced and the people cannot be involved visually. In all the

Rites of the East and the West, the sanctuary is a permanently fixed area, the sacred space reserved for action at the altar. It is contrary to sound religious psychology to relocate the sanctuary area from time to time in the course of the year or to place chairs for the faithful in it.

The Ambo

51. There is to be one preferably permanent ambo or lectern for the proclamation of the word of God from or near the sanctuary.¹⁴ By tradition and favored practice, it may be in a fixed position to the left of the altar on what was called the “Gospel side”. However, the distinctive plan of a church or the choir liturgy of a religious community or seminary may require a different place for the ambo. It should be designed to harmonize with, but never to overshadow, the altar. The ambo may be covered with a dignified antependium or “fall” of the color of the day or season, preferably matching the antependium on the altar.
52. If possible, the surface where the book rests should be adjustable, to meet the needs of readers, including children. In most churches a reliable microphone and good lighting will be required. A shelf or cupboard may be built into the ambo for books. The area around it must allow room for the candle bearers and thurifer at the reading of the Gospel, and also for the Easter candle, which is setup near the ambo during the Easter Season. The homilist should be able to see a clock from the ambo.
53. A cantor, choir director or commentator should not use the ambo reserved for the proclamation of the word of God.¹⁵

The Chair

54. The presidential chair should be located behind or near the altar, in a convenient place and at a height where the celebrant may be seen to preside over the assembly. Taking into account the size and plan of the church, the chair should be arranged so that the priest presides without dominating. A truly beautiful and dignified chair should be designed or chosen, in harmony with the style of the church, nor should the

comfort of the celebrant be forgotten. It must not resemble a throne.¹⁶ However, in a cathedral, the cathedra is a throne reserved for bishops. The cathedra should be raised on steps so that the bishop is clearly visible when he presides in his own church. A separate chair must be provided for a priest who is the celebrant at the main altar of a cathedral.¹⁷

55. Seats may be placed on either side of the chair or the cathedra for deacons and perhaps for an instituted acolyte and the master of ceremonies at solemn functions. Other seats will be needed for concelebrants. The servers should never occupy these places. If possible, servers should not sit facing the people, as if they were presiding. Chairs, stools or benches should be provided for them in the sanctuary itself,¹⁸ preferably near the credence table and along the sides. However the sanctuary should never be cluttered up with chairs, benches or prie-dieux.
56. A server holds the book when the celebrant reads any text at the chair. A simple lectern placed in front of the chair may be tolerated only during a Mass celebrated without servers.

The Credence Table

57. In the modern Roman Rite, the credence table plays a prominent and practical role, like the table of prothesis in the Byzantine Rite. Therefore it should be at least a medium-sized table of normal height, large enough for the sacred vessels, cruets, the missal on its stand, the processional candles, etc. It should be covered by a cloth, at least during Mass. The credence table is most conveniently located to the left of the altar as you face it, except when Mass is celebrated facing the altar [see par. [61](#), note [23](#)], when it is located to the right. For pontifical ceremonies, a second credence table is convenient, usually located to the right of the altar.

The Altar

58. The main altar of a church should be a fixed altar. According to biblical symbolism and Western tradition, at least the table of a fixed

altar is made of natural stone, Another “solid, becoming and skillfully constructed material” may be approved by the episcopal conference.¹⁹ Fixed altars are solemnly dedicated by a bishop or, exceptionally, by a delegated priest. Movable altars are blessed by a bishop or authorized priest.²⁰ The altar stands at the central axis of the sanctuary.²¹

59. The proportions of an altar are important. While its height may be slightly lower than in times past, there has also been a tendency in recent years to reduce the size of the altar, to emphasize the celebrant as he faces the people. But the altar is not a pulpit—not a functional object. In itself it is the great and holy sign of Christ. Accordingly, it should be designed to be revered and respected at all times. A small altar may be appropriate in a small chapel, but in a church an insignificant altar should be replaced by an ample table of sacrifice that is beautiful and worthy of the sublime action of Christ our Priest.
60. The relics of a saint, not necessarily a martyr, should be placed beneath the mensa (table top) of a new fixed altar when it is dedicated. They are not placed permanently onto nor sealed into the surface of the mensa. The relic must be authentic and an identifiable part of the body of a saint, kept in a reliquary built into or located within the substructure of the new altar.²²
61. The steps around the altar should be planned carefully so that all the people can participate visually and so that the ceremonies can be carried out conveniently. The missal assumes that Mass can be celebrated either facing the people or facing the altar, A new main altar should be built to make it possible to celebrate Mass either way.²³ Therefore there should be ample space on the footpace or “predella” on both sides of a freestanding altar for the celebrant to stand and genuflect and also so that he may conveniently walk around the altar when he incenses it. The footpace is usually covered with fine quality carpet.

The Furnishings of the Altar

62. At least one *altar cloth* must be provided for Mass. It is always white.²⁴ It should not be confused with a colored antependium, which is placed beneath it. Adornment may be added to it according to local

custom and culture. An undercloth may be useful. A plastic or waxed undercloth is necessary on a recently dedicated altar where much Chrism has been used. The altar cloth may be removed after Mass, but the stripped altar is a distinct sign best reserved for Good Friday. It is more convenient to cover the altar cloth with a simple dust cover, to keep it clean at all times.

63. Although not obligatory, an *antependium*, or frontal, enhances the dignity of the altar. Together with a matching lectern fall and tabernacle veil, it clearly defines the season by changing the whole setting for the celebration in a harmonious but vivid way. Depending on the design of the altar, the antependium usually comes to the ground, at least at the front of the altar. Care should be taken to choose fabrics of good quality and a noble design in accord with the architecture of the church.
64. The *altar cross* should be located on, next to, immediately behind or suspended above the altar. It ought to be visibly related to the altar as viewed by the people. It must be a crucifix, that is, a cross bearing an image of Christ crucified.²⁵ Therefore a figure of the risen Christ behind or near an altar cannot be a substitute for this liturgical crucifix.
65. When the processional cross is used as the altar crucifix, it should be of ample proportions and securely placed in a convenient stand near the altar, where it also remains outside the time of Mass. A cross suspended directly over the mensa should not be too large. On the other hand, a cross placed on the altar should not be too small. Located at the center, it need not obscure the celebrant if the altar is large. The liturgical crucifix is not primarily for the private devotion of the celebrant but is a sign in the midst of the eucharistic assembly proclaiming that the Mass is the same Sacrifice as Calvary.
66. *Candles* are required for Mass: two, four or six.²⁶ Varying the number of candles is a way of distinguishing days and celebrations. A good custom has developed in some places of using two for ferial days and memorials, four for feasts and six for Sundays and solemnities or other important celebrations. The Roman Rite envisages an uneven number of candles on the altar, seven, only when the diocesan bishop celebrates on major occasions.²⁷

67. White or cream wax is customary for altar candles.²⁸ There is no obligation to use beeswax, but high-quality candles seem to be preferable. Ingenious substitutes are usually unnecessary, as are metal “candle savers”, which destroy the glow of the light through the wax. However, glass protectors may be useful in a place subject to draughts and are necessary outdoors. They should be made of clear glass to avoid confusion with lamps.
68. A tendency to reduce the size of candles and candlesticks is giving way to common sense and better taste. Many traditional candlesticks of reasonable proportions can be used for Mass facing the people because in fact they do not obscure the celebrant and often enhance the dignity and proportions of the altar. There are various ways of arranging the candles on or near the altar.²⁹
69. There is much to be said for standard candlesticks, which especially improve the appearance and proportions of a small altar. They may stand near the altar, and the top of each candlestick should be at least level with the surface of the mensa. Sets of six large candlesticks inherited from the past can be refurbished for use as standard lights. Whatever way of arranging the liturgical candles is chosen, these beautiful signs of divine light and the angelic presence should be visibly related to the altar, so as to draw all eyes to the central focus of the worshipping assembly.
70. The liturgical use of *flowers* is governed by the liturgical seasons and local custom. Flowers are not used on or near the altar during Lent, on All Souls Day or at funerals.³⁰ It seems preferable to use them with moderation during Advent. The presence or absence of flowers is an effective sign according to the principle of contrast. Except for flowers growing in pots, the use of indoor plants seems best avoided. It also seems preferable never to use artificial flowers.
71. The *altar microphones* should be planned in the light of the latest technology, so that they always function perfectly and are not objects which are visible to the people. Large microphones detract from the sacred vessels and clutter the mensa. Visually they violate the ancient rule that nothing that does not pertain to the Eucharistic Sacrifice is ever to be placed on an altar.

72. On major solemnities it is a good custom to use extra flowers, candles, lamps, banners, etc. in the church. As long as these embellishments do not detract from the altar or impede ceremonies, they may properly enrich times of special festivity. Extra lights should be used for the Epiphany.³¹ Banners should be works of art and not cheap fabric adorned with messages.³²

The Tabernacle

73. Each church is to have ordinarily one immovable tabernacle, made of solid and nontransparent material.³³ It is fixed permanently on an altar, or on a pillar, or incorporated into a eucharistic tower, shrine or niche, or it may be set into a wall in the form of an aumbry. The Eucharist must be locked in the tabernacle to avoid any danger of profanation.³⁴ A priest, deacon or designated person has the custody of the key, which is kept in a safe place. This key should be a noble object. The door must not be transparent, as this would constitute permanent exposition. The tabernacle must be kept clean and dry. It is customary to place a small corporal within it and to line the inner walls with fine fabric or gold. A ledge or table in front of the tabernacle is useful if it is not located on or close to an altar.
74. Whatever form the tabernacle takes, it should be veiled as the primary sign of the Real Presence.³⁵ The veil may be white or preferably the color of the day or season, but never black. The veil represents the holy tent of the Lord, especially in the form of the conopæum which covers a freestanding tabernacle. It is thus a paradoxical sign of mystery, revealing by concealing the sacred Presence of Emmanuel who “tabernacles” among us.
75. The lamp (or lamps) perpetually burning before the Eucharistic Lord.³⁶ should be a living flame fed by oil or wax, but obviously not a volatile fuel. A natural flame is preferable because it signifies an offering as well as light. However, the bishop may allow an electric lamp for practical reasons.
76. Always visually related to the tabernacle, the lamp may be set on a wall bracket or on a stand, or it may take the dignified traditional form of a hanging lamp. However, as with other objects, the lamp should

not stand directly on the tabernacle or immediately in front of the door. Roman practice prescribed a clear glass for the lamp, but this has been widely superseded by the red glass which is familiar to our people. In some places, permanent electric illumination is also directed onto or around the tabernacle itself. This practice has much to commend it, although it is no substitute for the eucharistic lamp or lamps.

77. According to the Code, the Blessed Sacrament must be reserved “in a distinguished place in a church or oratory, a place which is conspicuous, suitably adorned and conducive to prayer”.³⁷ This place is to be “very prominent, truly noble and duly decorated”,³⁸ whether the tabernacle be located in either (i) in the sanctuary or (ii) in a clearly visible Blessed Sacrament chapel. Therefore it is a grave abuse to relegate the tabernacle to a room or to an area at the back of a church or to place it behind seats for the people. The place of reservation cannot be said to be “very prominent” or “distinguished” if the faithful cannot see it from the body of the church or if they cannot find it easily.
78. The mind of the Church was expressed well by Pope Paul VI, who described the tabernacle as “the living heart of each of our churches”.³⁹ Therefore the area around or before the tabernacle should be conducive to private adoration and prayer. Seats, kneeling desks, the Scriptures and spiritual literature should be available to help our people to adore the Lord.⁴⁰

The Sacristy

79. While not strictly part of the liturgical setting, the sacristy plays an important role in the preparations for worship and in its worthy accomplishment. According to European tradition, the major sacristy is a kind of chapel and may even include a fixed altar. It should be spacious and conveniently located near the sanctuary or the entrance to the church. A distinct vesting room near the door to the church is desirable.⁴¹
80. A crucifix or some other sacred image should be the central focus of the major sacristy, as this is customarily venerated by clergy and servers before and after liturgical celebrations. A card should be

displayed bearing the names of the Pope and the diocesan bishop and the title of the church, for the information of visiting celebrants. Holy water should be available in a stoup at the door into the church. A bell may be hung on the wall near this door to alert the people when a procession is about to enter the church.

81. In designing or renovating a sacristy, the following details should be kept in mind: a spacious table or bench for setting out vestments, ample cupboards and drawers, a secure safe for sacred vessels and the tabernacle key, a sink with hot and cold water and towels, a second small sink leading directly into the earth (sacrarium or piscina), a place for storing bread and wine, a bookcase for the liturgical books, safer custody for sacramental registers, a fixed place for the current “Ordo” or calendar, a clock, a bracket for the processional cross, a place for reserving the Eucharist during the Easter ceremonies, and a repository or aumbry for the Holy Oils, if they are not kept in the baptistery.
82. In the “work sacristy”, there should be a large sink with hot and cold water and an ironing board and iron, storage for a vacuum cleaner, a polisher, cleaning materials, storage space for candlesticks, candelabra, the Easter candle stand, crib figures and for church supplies such as candles, votive candles, oil or wax lamp refills, incense, charcoal, last year’s palms. A refrigerator may be useful. A fireproof area where thuribles are kept and prepared should be in or near the sacristy. However, the servers and a robed choir should have their own separate vesting rooms.
83. The same principles of cleanliness and order should be maintained in the sacristy as are essential in the care of the church itself.⁴² Special care should be taken of decorative objects, vessels and vestments handed on from the past, except for objects of no great value which are beyond repair or refurbishing. Silence before and after a liturgical celebration should be required of all who assist in the sacristy.⁴³

Other Liturgical Areas

84. Chapels that are used for the celebration of Mass with the people should include an ambo and a presidential chair. Moreover in churches with several altars, one may be set aside for the celebration of Mass

without the people, for example, by visiting clergy. Existing altars which are never or rarely used for Mass should nonetheless be treated with the reverence and respect due to a dedicated altar. They should at least be covered with a cloth or dustcover, and only liturgical ornaments should be placed on them. In practice, such altars often serve as shrines for popular devotion.⁴⁴ However, when a new side altar where Mass is to be celebrated is erected in honor of a saint, the image of that saint is not to be directly above the altar.⁴⁵

85. In accord with the common tradition of the East and the West the major *doors* of the church should be of noble design, appropriately representing Christ the Way to the Kingdom, the door into the sheepfold of his faithful flock. A ramp and handrails for the infirm and the disabled should be provided to give them access to a door to the church. A spacious narthex, or porch, is a useful area at the main door of the church. There may also be direct access from the narthex or the church itself to parish halls or to a social area. While this has obvious pastoral advantages, care should be taken to keep that area distinct from the church and to provide soundproofing if necessary.
86. For the better celebration of the liturgy, there should be a suitable “*gathering place*” near the church.⁴⁶ This area may be an atrium, according to the most ancient tradition, or a courtyard, a cloister or part of the garden or churchyard, or even a suitable hall or a nearby church or chapel. Here the people gather for the processions on February 2nd and Passion (Palm) Sunday. A suitable area near the church is essential if the Easter Vigil is to begin properly. It may also be useful for marriages and funerals and for the Corpus Christi procession.
87. Some form of *bell tower* is necessary to house the church bells which call all people to worship in the house of the Lord and which may also remind them to pray the Angelus at morning, noon and dusk. According to the longstanding custom of the Latin Church, new bells are solemnly blessed before they are hung in a belfry or campanile.⁴⁷ Those who ring the bells should be trained properly.

The Love of the House of the Lord

- 88.** Fear of being seen as a “sacristy priest” should never diminish the care each faithful priest and deacon ought to have for the holy and dedicated place⁴⁸ where he celebrates the Divine Mysteries and sacraments for his people. Such a love for the house of the Lord should be evident in the use the clergy make of the church outside the time of public worship. It is the best place for the private celebration of the Liturgy of the Hours. Here we make visits to our Eucharistic Lord, maintain our filial devotion to Mary, make our meditation and find time for prayer. These personal acts are always ecclesial, for the house of the Lord is the gathering place of His holy People, living stones in God’s temple.
- 89.** Here we can be ourselves. Here we can anticipate our eternal destiny and, with the Psalmist, say, “How lovely is your dwelling place, O Lord of hosts!” (Psalm 83:1) and “I rejoiced when I heard them say, ‘Let us go to the house of the Lord’ ” (Psalm 121:1).

“Now when the priests came out of the holy place . . . and when the song was raised with trumpets and cymbals and other musical instruments in praise of the Lord, ‘For he is good, for his steadfast love endures for ever,’ the house, the house of the Lord was filled with a cloud, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of God.”

—2 Chronicles 5:11, 13-14

2.

Vessels and Vestments

90. The celebration of Mass is always enhanced by the use of the finest vessels, vestments and other objects. These should all be designed according to the artistic and cultural principles of “noble simplicity” and worthiness for the sacred rites.¹ The chalice made of precious metal is a unique sacred cup reserved for the Eucharist.

Sacred Vessels

91. The *chalice and paten* are blessed by a bishop or priest according to the rite described at the end of Chapter 9.² The chalice should be a truly beautiful vessel, a worthy offering of human art. In itself it is the most characteristic expression of the majesty of the Eucharistic Sacrifice. If possible, a church should possess various chalices for different occasions and a larger chalice for concelebrations.³
92. The traditional form of chalice seems preferable; with a suitable cup, a convenient node and a very stable base. Not only is it always easier to use, but it is already a familiar eucharistic symbol in the minds of our people. Chalices which resemble secular objects may provoke a profane association of ideas. A chalice is a unique sacred cup reserved for the Eucharist.
93. A glass or ceramic chalice is easily breakable and is thus excluded as also are chalices with cups made of absorbent material or material which deteriorates easily.⁴ Moreover, it may well be argued that a priest should never celebrate the Sacred Mysteries in vessels less worthy than those he would use at his own table. The contrived “poverty” of chalices made of wood or pottery only ended up expressing a lack of esteem for the Holy Eucharist itself. On the other hand, the artistic use of such simple materials for other objects in

worship can embody a “noble simplicity”. But what has always distinguished the eucharistic vessels is that they are partly denned and identified as “sacred vessels” by being of significant material value. Secular vessels are never to be used for the Eucharist.⁵

94. A cross is usually placed on the base of the chalice to denote the side from which the celebrant drinks, thus simplifying the ablutions. If vessels are not made of gold, the interior of the cup or upper surface of a paten must be gilded, which also has practical advantages for cleansing.⁶ As part of the care of the vessels he uses, the priest should ensure that they are regilded from time to time.
95. “The Bishops’ Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the *recognitio* by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region, so that honor will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided.”⁷
96. Guided by St. Paul, “one bread . . . one cup”, the ideal is to use one chalice and one paten, especially at concelebrations. However this is not always possible. Therefore, at major concelebrations and on occasions when Communion under both kinds is given to a large number of people, a set of smaller chalices of the same design may be used. These may be arranged at convenient points on the altar, not necessarily on the corporal around the main chalice. But consecrating wine in a flagon or decanter and then pouring the Blood of Christ into other vessels is completely to be avoided. Both from a practical and symbolic point of view this is an unsound practice.⁸
97. Ideally there should also be only one large paten, for the “one Bread”. But common sense would exclude a paten as large as a platter. Like the chalice, the large paten should be fashioned of fine metal as a work of sacred art. While a paten shaped like a shallow bowl may replace the ciborium, a traditional ciborium should not replace the paten because it may look like a second chalice. At major celebrations other patens or

ciboria have to be used. Our people are not distracted by the number of sacred vessels on an altar.

98. The *pyx* used for taking the Eucharist to the sick should be of convenient proportions and designed so that it may be securely closed and easily purified. Traditionally it is kept in a small bag or wallet, lined with silk, with a cord or chain so that it may be discreetly carried around the neck.
99. The purpose of the *monstrance*, or ostensorium, is to pro-lung the sacred moment of “showing” at the elevations, and so to present Our Lord to His People for adoration. The monstrance takes various forms, always with a convenient lunette or gilded clip to hold the sacred Host for exposition, and usually equipped with a glass door on a hinge. It should be a glorious throne for Our Lord, because the splendor of the vessel contrasts with the simplicity of the appearances of bread, through which He presents Himself to us for adoration. A small or insignificant monstrance usually fails to emphasize the Host. By custom, a light veil or white cover is provided for the monstrance when it is not in use. In the tabernacle, the Host in a lunette is kept in a large *pyx*.
100. The *vessels for the Holy Oils* take two forms, the larger chismatories, which should be used to reserve the Oils in the church, and the smaller vessels (stocks), used for convenience in the administration of the sacraments. When the parish priest obtains the Oils from his bishop, he should “keep them carefully in fitting custody”.⁹ Therefore care should be taken to provide for the secure and symbolic reservation of the Oils, preferably in a suitable aumbry or noble repository in the baptistery or sacristy. A lamp does not burn before the Oils. While the tubular oil stocks made with three clearly marked sections are essential in practical pastoral situations, a more significant and beautiful vessel seems preferable for the solemn liturgical celebration of the sacraments in the church.

Sacred Objects

101. As the central object in the Liturgy of the Word, the *Book of the Gospels* ranks first among the sacred objects which come after the

chalice and paten. This ancient tradition is obvious in the Eastern Rites of the Church, but it is maintained and emphasized in the modern Roman Rite.¹⁰ Because this book is a visible sign of Jesus Christ the Word of God, it should be handsomely bound or kept within richly worked covers, which may be made of precious metal (even jewelled and enamelled), rich fabric or artistic embroidery. A set of different covers for different seasons or occasions may be appropriate.

102. When the Book of the Gospels is used properly during Mass, it is carried in procession and then enthroned at the center of the altar during the Liturgy of the Word. However, it should not be left out on the ambo or set up in front of the ambo or elsewhere outside the time of Mass. In some places a volume of the lectionary or a large Bible is left in front of or on the ambo, not only as a symbol, but for the use of the faithful.
103. The liturgical books for the celebration of Mass are the *Roman Missal* (“sacramentary”) and the *lectionary*. The missal may include a smaller separate volume for use at the chair, to be held before the celebrant by a server. The lectionary is preferably presented in three or more separate volumes. The *Roman Ritual* and the *Roman Pontifical* contain the rites for the celebration of the sacraments, published in separate volumes. A book for the Prayer of the Faithful is also used. All liturgical books, especially those placed on the altar, should be handsomely bound.¹¹
104. The *cruets* are usually made of glass or crystal so that the priest, deacon or server may immediately identify the wine. Metal cruets create practical problems when the acidic content of wine reacts with the metal. Larger vessels, such as noble decanters made of nonleaded crystal, are necessary for concelebrations or when Communion is given under both kinds. Cruets of value and beauty may be reserved for major celebrations.
105. Distinct from the cruets, a separate *ewer and basin* is used for the washing of the celebrant’s hands. It should be reasonably large for the washing of his hands, not the tips of his fingers. It is made of glass or ceramics. By tradition, a ewer¹² and basin of precious metal is

reserved for bishops or prelates. The pontifical ewer and basin should be a fine work of art.

106. Near the tabernacle (on the altar of reservation or on a ledge or small table) there may be a covered vessel filled with fresh water together with a purifier for cleansing the fingers of those who distribute Holy Communion. It is customary in many places to place two candles near a tabernacle located in an area distinct from the sanctuary. These are lit when the tabernacle is opened.
107. A *holy water vessel and sprinkler* of ample proportions are easier to clean and to use. Water may be blessed in this vessel at the rite of the blessing and sprinkling at the beginning of a Sunday Mass. A reasonably deep “bucket” with a moveable handle is more convenient. The sprinkler may take the form of a brush or of a hollow, perforated ball, perhaps containing a sponge. But the pocket-size sprinkler conveniently used in pastoral situations does not seem appropriate for celebrations in a church.
108. The *thurible* seems to function best when it is fashioned along traditional lines, hanging from four chains, the lid raised by the central chain, and secured by a ring. Thuribles made with one chain are not as convenient to use as they seem. In the West, the chains are usually about a meter or a yard long, so that the thurible may be swung at length with one hand in processions. It should be at the same time a beautiful and a practical vessel, with ample openings for the smoke and a secure but removable cup for the charcoal. It should be regularly and carefully cleaned.
109. The *incense boat* should be conveniently designed to hold the incense, with a hinged lid and a practical spoon. The holy water vessel, thurible and boat may be fashioned out of the same metal, in harmonious design as a matching set of objects.
110. The *processional candlesticks* used by servers should be tall candlesticks; not too heavy, preferably designed with a large dish to catch falling wax, and a knob and base so that servers may carry the candles securely and conveniently. During Mass, these candles rest on the credence table and remain burning for the whole of the rite. In some places the altar candles are used for processions, although this

does not always seem convenient or desirable. The processional candlesticks may match the processional cross in material and design because they are used as a “set”.

111. According to Roman practice and widespread custom, *torches* may be used at solemn Mass during the Eucharistic Prayer: two, four or six, according to the occasion, even eight for a solemn Mass celebrated by the bishop. The torch bearers bring them before the altar and remain kneeling with them until after the doxology of the Eucharistic Prayer. The “torch” was originally a bundle of three or four long candles fused together, as still may be seen in the major basilicas of Rome. In practice today it is a long metal or wooden processional candlestick without a base.
112. A convenient and dignified *stand* or *cushion* is normally required for the missal. It seems preferable to use a missal stand that can be adjusted at different angles to suit the needs of various priests.¹³ A veil of the appropriate liturgical color may cover the stand. It never remains on the altar outside the time of Mass, nor is it placed on the altar at Mass with the people until the preparation of the gifts.
113. The *bell* to be rung at the elevations may be kept on the credence table or on a step.¹⁴ Local custom provides for different kinds of bell, including sets of small bells or even a form of gong. If the sound is pleasant and the servers are trained to use it reverently and sensibly, the bell enhances and accentuates the solemn moments of the sacred action.¹⁵ In some places it is customary to ring a church bell at the elevations.
114. “The Communion plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.” This plate is required when the Eucharist is ministered by intinction, lest drops of the Precious Blood fall.¹⁶ It should be kept on the credence table during Mass.

The Linen

115. The *corporal* must always be used for Mass.¹⁷ It is square so that it may be folded customarily into nine sections and hence stored flat. It

should be made of white linen or a similar white fabric of the finest quality. A larger corporal may be used for concelebrations. Considering its traditional association with the holy shroud, it is preferably left unadorned, although a cross is usually worked into the center of due side near the celebrant. A corporal may also be kept in a burse near the tabernacle. (See [Appendix 4](#), *The Corporal*.)

116. The *purificator* or *purifier* is usually folded three times lengthwise so as to function as a convenient towel for the cleansing of the sacred vessels. It should not be overadorned and should be made of white linen or some other absorbent fabric.
117. The *pall* is optional. It is made of starched linen or fabric stretched over a card or wood. It is convenient at those times of the year when insects and dust are prevalent or in places where objects could fall into the chalice, for example during Mass celebrated outdoors. Its upper surface may be beautifully adorned.
118. The *chalice veil* may be used at Mass.¹⁸ In fabric and color it usually matches the vestments, but it may always be white. Veiling the chalice for the duration of the Liturgy of the Word is a visible way of emphasizing the transition to the Liturgy of the Eucharist, when the chalice is unveiled and the altar and the gifts are prepared. Unless a pall is placed under the veil, it usually will not fall neatly. Although no longer required, the use of a matching burse has practical advantages because it maintains the neatness of the corporal, which is frequently handled by servers and other ministers.
119. The *towel* for the washing of the celebrant's hands should be practical, absorbent and ample.

The Vestments

120. For Mass, the celebrant or principal celebrant wears at least the chasuble over the alb and stole.¹⁹ If possible, concelebrants should all wear chasubles, preferably matching, over the alb and stole.
121. Although it is optional, the *amice* has a certain hygienic and practical value, especially when priests share the same albs. It absorbs perspiration and is easily laundered. In some places, by local custom,

“apparels” are attached to the amice, usually matching the color of the vestments or their orphreys.

122. The *alb* should be ample and preferably tailored for the man who wears it. Whether or not it is worn over a cassock, it should fall to the ankles and come to the wrists. A collar on the alb to replace the amice should conceal the everyday dress of the priest, preferably not resembling the monastic amice, which covers the hood of monks and friars. When the alb is adorned with embroidery, appliqué or lace, this should be of good quality.
123. Unless the alb is tailored in a specific way, a *cincture* ought to be used. It may be white or the same color as the vestments. A narrow band of fabric may replace the cincture.
124. The *stole* is worn by priests around the neck and hanging down evenly at the front.²⁰ A deacon wears the stole on his left shoulder, crossing it under his right arm, where it is secured in a convenient way. Because the stole is the symbol of the sacramental and teaching authority of those in Sacred Orders, it is worn only by bishops, priests and deacons. Sacramental or “preaching” stoles are usually more ornamented than those worn under the chasuble.
125. The *chasuble* is worn over the alb and stole.²¹ The beauty and dignity of this most visible eucharistic vestment is essential in a properly ordered liturgy. A wide variety of styles of chasuble has evolved over the centuries, each having its own distinct contribution to Catholic worship and art. The integrity of these different “shapes” should be respected, because there is no such thing as a “correct” style of chasuble, although the architecture of a church may favor a specific style. Its distinctive beauty should be derived from the material and form of the whole garment rather than its decoration.²² Attention should be paid to the quality of fabric and the skilled workmanship involved in making the gracious sacerdotal vestment common to all Rites in the West and most Rites in the East.
126. Traditionally, the chasuble is seen to represent the charity of Christ which “covers all things” (Colossians 3:14). In the context of celebrating the Eucharistic Sacrifice, this symbol of charity should

surely take precedence over the symbol of authority. Therefore it does not seem fitting that the stole be worn over the chasuble.²³

127. The deacon's *dalmatic* should normally be of the same fabric as the celebrant's chasuble. As it is the deacon's own vestment, he should not always accept the second option of wearing only an alb and stole.²⁴ In churches where several deacons minister, at least two dalmatics should be provided to match each of the chasubles used at a solemn Mass. In cathedrals more matching dalmatics are required because when the bishop presides solemnly he should be assisted by at least three deacons.²⁵
128. The *cope* is worn for the solemn celebration of the sacraments outside of Mass, for the sung celebration of Lauds and Vespers in the Liturgy of the Hours, for certain processions and for Eucharistic Benediction with a monstrance. Whether shaped to rest on the shoulders or not, it is preferably a full half-circle in shape, usually with a hood, and secured at the front by a band of fabric or a clasp. Although no longer named as part of episcopal regalia, tradition reserves the large and richly worked clasp (morse or formale) to the bishop in his own diocese.
129. The white *humeral veil* is worn over the shoulders when carrying the Eucharist in procession and when giving Eucharistic Benediction.²⁶ It may fittingly match the cope or, for the sake of convenience, be of a lighter fabric. It is held at the front by a clasp or tied with a ribbon. It should be of ample proportions.

Liturgical Colors

130. *White* is worn for solemnities and feasts of Our Lord and Our Lady, in the festive seasons and on days specified.²⁷ In practice, ivory, cream or a similar shade may replace white, but surely not grey, which has no festive associations. Cloth of gold or silver may also replace white. Except where the Spanish privilege is permitted, blue is not used for Our Lady, but it may be customary to use white vestments adorned with blue for her feasts. When white is used for funerals, it may be appropriate to have a simple and distinctive set of vestments set aside only for this purpose, with a funeral pall to match.

131. *Red* is worn for Pentecost, on Passion (Palm) Sunday, Good Friday, at votive Masses of the Holy Spirit, the Precious Blood and the Passion, for feasts of the apostles and evangelists and for feasts of martyrs.²⁸ It seems preferable to choose a bright red rather than some undefined darker tone,
132. “*Violet*” is used for Lent and Advent and may be chosen for All Souls Day, funerals and requiem Masses.²⁹ The classical Roman tradition is to use a “reddish” purple for violet, rather than the purple with a blue tone which is so widely seen today.
133. *Green* is used for the Season of the Year and on ferias.³⁰ Again, a clear and festive green seems preferable to a dull color.
134. *Rose* may be worn on the Third Sunday of Advent and the Fourth Sunday of Lent.³¹ Care should be taken lest this subtle color be reduced to an effeminate pink.
135. *Black* may be worn on All Souls Day and for funerals and requiem Masses,³² This option should be available in every sacristy for priests who wish to avail themselves of it.³³
136. If there is a distinctively noble or precious set of vestments, these may be used on a special occasion, even if they are not the color of the day or celebration,³⁴

Choir Dress

137. A clear distinction should be made between choir dress and eucharistic vestments, not only at the Liturgy of the Hours but to distinguish clergy seated in choir at Mass from those who are concelebrants. Hence the cassock (soutane) and surplice (cotta) are preferred as choir dress and are favored before the option of the alb.³⁵ Regular clergy wear their religious habit in accord with their own traditions. Canons wear their appropriate choir dress.³⁶ Honorary prelates and chaplains of His Holiness wear the cassock of their rank with a purple silk sash and a surplice, but today only a few higher prelates wear the rochet and the manteletum.³⁷ The biretta is named as

a part of the choir dress of monsignori and is customarily used by all clergy in choir in some churches.³⁸

138. All priests and deacons assisting at solemn Lauds or Vespers may wear copes and stoles over the surplice or alb, or deacons may wear the alb, stole and dalmatic.³⁹ Clergy and servers are not to enter the sanctuary or choir during sacred functions unless they are wearing vestments or an alb or choir dress.⁴⁰

The Vestments of the Bishop

139. At Mass, in addition to the priestly vestments, the bishop may use either of the two lands of *miter*, ornate or simple, depending on the occasion. The *skullcap* (*zucchetto*) is worn beneath the miter. The miter is worn at all solemn Masses and at major functions, such as the public celebration of sacraments. The ceremonial of the Bishop's Mass is set out in Chapter 8.
140. When he celebrates a solemn Mass on a major occasion, the bishop wears a *pontifical dalmatic* beneath his chasuble.⁴¹ This light dalmatic is white or preferably the same color as the vestments. Because it is a sign of the fullness of Orders inherent in every bishop, it is worn at ordinations and at other major events in the life of the particular Church. He normally wears the *pectoral cross* beneath the chasuble.⁴² The *pastoral staff* or *crazier* is used only by the Ordinary or a bishop to whom he has conceded the right to use pontificalia. On major occasions, metropolitans wear the *pallium* pinned to the chasuble. A linen *gremial veil* (in practice usually an amice) is worn over the knees when the bishop uses Holy Oils for anointings.⁴³
141. The *choir dress* of all bishops and cardinals is the rabat, cassock, silk sash and socks of the appropriate color, then a rochet, the mozetta, a pectoral cross on the appropriate silk and gold cord, the ring, a skullcap and biretta.⁴⁴ On solemn occasions within his own diocese, in place of the mozetta, an Ordinary may wear the cappa magna with its red silk cape.⁴⁵
142. Mew eucharistic vestments and the eucharistic linen are blessed before they are used. Copes and choir robes may be blessed.

The Matter of the Sacraments

143. However beautiful the vessels and vestments we set aside for the liturgical celebrations, the matter used for the sacraments is a more fundamental responsibility of the celebrant. The principles governing the matter for the Eucharist are simple. Problems only develop when complications are introduced.
144. The *bread* for the Eucharist in the Roman Rite is unleavened wheaten bread.⁴⁶ It should be made from the finest quality plain wheat flour mixed with pure water. It should be carefully baked so as to be a palatable food that is neither too hard nor uncooked.
145. It is prudent always to use bread prepared professionally by those who observe Church law and custom rather than to allow others to bake bread according to “recipes”. Wholemeal wheaten flour may be used to emphasize the food sign but surely not the coarser forms of wholemeal where the grain is still largely intact. However, adding other kinds of flour, chemical colorings, oil, shortening, salt, sugar, honey, etc., renders the matter invalid or at least doubtful. No priest may use doubtful matter for the Eucharist. The emphasis placed on the food sign in the *General Instruction* refers to the texture of the bread⁴⁷ and should be interpreted in terms of the cultural context. Many cultures are familiar with white bread as a staple food.
146. The traditional round form of the host is always required,⁴⁸ a simple evocative symbol of unity and perfection. The large bread may be of the traditional dimensions, varying slightly from country to country (just over 7 cm. or 2-7/8 inches diameter in Rome). Such a host also fits the lunette of a monstrance. It customarily bears some sacred symbol and is usually marked in such a way as to be divided at the fraction, with a section marked on the left side to form the particle to be placed in the chalice. These traditional “wafers” should be more substantial in texture than in the past.
147. A larger host to be broken into fragments may conveniently have a diameter of between 15 to 20 cm. (about 6 to 8 inches), depending on the number sharing in the “one Bread” and taking into account the dimensions of the large paten. Such a host should be marked before

Mass so that it may be broken easily at the fraction. It should not be of exaggerated proportions, which could cause ridicule and obvious inconvenience. On certain occasions it may be preferable to use several large hosts.

- 148.** When people's hosts are used, it seems preferable that they should be of substantial texture and of reasonable proportions (3.5 cm. or 1-3/8 inches in diameter in Rome), not the small particles used in some places (about 2 cm. or 3/4 of an inch). In some places these hosts are made with a sealed edge to solve the problem of fragments when the Eucharist is placed in the hand.
- 149.** The bread for the Eucharist should always be fresh. It is strongly favored that the people receive particles consecrated at the Mass in which they participate. Moreover, care should be taken to renew the particles in the tabernacle at least every two weeks, preferably more frequently.⁴⁹ In the Roman Rite there is no provision for reserving intincted Hosts, that is, Hosts which have been dipped in the Precious Blood.
- 150.** The *wine* used for the Eucharistic Sacrifice must be natural and pure grape wine.⁵⁰ The color of the wine is a matter of personal choice. However red wine obviously seems to have a better sign value than white wine, favored in the Western Rites perhaps because of convenience in washing altar linen.
- 151.** Priests should use only wine authorized by the bishops in accord with local Church law and custom. Commercial wine in some countries is not "natural and pure grape wine", and no priest may use such doubtful matter. The wine should be carefully stored in the sacristy in a secure and cool place. Wine that is turning to vinegar should never be used for Mass, nor is it fitting to use the cloudy dregs of a bottle. Therefore, the sacristan or person who has the care of the wine should be aware of the conditions under which wine may deteriorate.⁵¹
- 152.** The Precious Blood may only be reserved in the tabernacle to give Communion to a sick person who cannot swallow the Host. A convenient sealed vessel should be used for this purpose, preferably made of glass or of unleaded crystal. Because the Species of wine may

deteriorate, this exceptional mode of reservation should be only for a short time.

153. The Sacred Oils are made of pure *olive oil* or another pure vegetable oil when this cannot be procured easily.⁵² In the making of Chrism, before or during the rite of consecration, some fragrant balsam or a fine perfume essence is added to the oil and carefully blended to produce a symbolic fragrance. The distinctive fragrance also helps to identify Chrism in the pastoral situation.
154. The priest in charge of the Oils should see that they are renewed annually, soon after the Chrism Mass. The Oils from the previous year should be burned. Larger quantities may be consumed in one of the lamps. The validity of sacramental anointing is in no way affected if Oils from an earlier year are used, but this should only happen in case of necessity.⁵³ At the celebration of Christian Initiation at Easter, it is obviously of deeper significance to use the Chrism which has been recently consecrated by the bishop.
155. The principles of quality which apply to the matter of the sacraments should extend to the wax, incense, charcoal and any other material substances which are used in the celebration of the liturgy.⁵⁴ Only the best fruits of creation should be set aside for God in the worthy celebration of this sacrifice of praise and thanksgiving.

“Since the Liturgy has great pastoral value, the liturgical books have provided for a certain degree of adaptation to the assembly and to individuals, with the possibility of openness to the traditions and culture of different peoples. The revision of the rites has sought a noble simplicity and signs that are easily understood, but the desired simplicity must not degenerate into an impoverishment of the signs. On the contrary, the signs, above all the sacramental signs, must be easily grasped but carry the greatest possible expressiveness. Bread and wine, water and oil; and also incense, ashes, fire and flowers, and indeed almost all the elements of creation have their place in the Liturgy as gifts to the Creator and as a contribution to the dignity and beauty of the celebration.”

—Pope John Paul II,
apostolic letter, December 4, 1988, celebrating the twenty-fifth anniversary of *Sacrosanctum
Concilium*

3.

Ministries

156. In the celebration of the divine liturgy, the rich variety of orders and ministries expresses the dynamic hierarchy of one People who make up the worshipping Body of Christ. Each distinctive role is to be respected and promoted, to achieve that harmony which leads to a united action of praise and adoration.

The People

157. The mind of the Second Vatican Council was clear: “Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, ‘a chosen race, a royal priesthood, a holy nation, a redeemed people’ (1 Peter 2:9, 4-5) have a right and an obligation by reason of their baptism.”¹

158. To achieve this full participation, the people are to be able to respond and sing in their own language. But they also participate actively through ceremonial. Common postures and actions express the unity of the congregation.² They are meant to observe the rules of the episcopal conference concerning standing, kneeling and sitting during celebrations. As part of a continuous liturgical catechesis, they should be reminded of signs and actions specific to parts of the Mass or the liturgy of a day or season. Local custom and culture is embodied in other devout practices and music. However, the Roman liturgy should also express the universality of the Church; thus the people are meant to be able “to recite or sing together not only in the vernacular but also in Latin the parts of the order of Mass that pertain to them”.³

159. The ushers or doorkeepers should carry out their duties among the people with good manners and discretion. While these men and women have the role of maintaining order as well as of welcoming and assisting people, they must never “organize” Holy Communion in such a way as to oblige people to approach the altar row by row. Except for disabled or frail folk and official guests on special occasions, they do not reserve seats for specific persons.⁴ They care for the table of the offerings, the customary collections, the distribution of hymn books or other books for the liturgy, and they ensure that processions are not impeded.

The Choir

160. The choir or schola plays an indispensable role within the liturgical assembly by helping the people to sing. However, the “full, conscious and active participation” of the people does not mean that the congregation must sing everything. Participation can be deepened by the ministry of a skilled choir, drawing on the wide repertoire of liturgical music, as it “sings the different parts proper to it”.⁵ The choir should be located according to the acoustics of the church, but never in a place which would distract the people from the sacred action at the altar.

161. The cantor or choir director leads the responsorial psalm and other responses. He or she may take the place of the choir, when necessary.⁶ Choir directors, cantors, the organist and other musicians should carefully follow the provisions concerning their functions set out in the liturgical books and other documents on music published by the Holy See.⁷

The Sacristan

162. The duties of the sacristan are carried out under the general direction of the clergy. However, for each specific celebration, the sacristan is responsible to the master of ceremonies (M.C.).⁸ In some places there is a team of sacristans, but there should always be a chief sacristan. This man or woman supervises the others and is responsible for the sacristies, the care of precious objects and cleanliness and order within

the church,⁹ The sacristan ought to be treated with respect by all who minister at the altar.

The Servers

- 163.** The “ministers” or servers are those whose role is derived from that of the instituted acolyte. They assist in the sanctuary.¹⁰ Their ceremonial duties are essential to good liturgy.¹¹ However, the proper exercise of their ministry at the altar depends on regular training and discipline, together with spiritual formation and encouragement.¹⁰ Their ceremonial duties are essential to good liturgy.¹² As noted above, they wear an alb, or cassock and surplice, or some other approved vestment, but not secular dress. They sit in the sanctuary.
- 164.** The specific roles of the servers are as follow:
- 165.** The *thurifer* must be trained in the art of using the thurible: how to assist efficiently when incense is prepared, how to incense people and things and how to use the thurible in processions.¹³ The thurifer comes first, in procession, in front of the cross. A boat bearer may assist, on the left of the thurifer. The thurifer must also know how to prepare, maintain and extinguish the thurible.
- 166.** The *cross bearer* carries the cross so that the figure of the crucifix always faces forward. The cross should be held firmly, reasonably high. The staff should be held away from the body. The lower part of the staff is held by the left hand; the upper part held by the right hand, preferably at eye level. The cross bearer places the cross in its bracket or stand and never leaves it leaning against a wall. If necessary, the cross bearer may also be the book bearer.
- 167.** The two *candle bearers*, as they are described in this book, are also known as “acolytes”, or the first and second server. They assist at the altar and credence table. They sit near the credence table. They carry their candlesticks with both hands, the inside hand holding the base, the outside hand holding the knob or a midpoint of the candlestick.¹⁴ The dish for collecting wax is best kept at eye level. They move with coordination and thus should be trained to bear the candles at the same

level, and to take them up and put them down at the same time. These candles remain burning throughout the liturgy.

- 168.** The *book bearer* plays an important role in all celebrations, particularly at the presidential chair or bishop's cathedra. The missal or other book is carried in both hands, resting flat against the chest. When a book is held open, the level is adjusted to help the celebrant to read the text.¹⁵
- 169.** Other servers may assist at a solemn Mass and act as torch bearers during the Eucharistic Prayer. However, servers without a specific role are superfluous. At Masses on Sundays and other major occasions, at least two or three should assist, dividing or combining their roles as thurifer, cross bearer, candle bearers, book bearer and ministering together at the credence table. At a weekday Mass, one well-trained server is adequate, acting as book bearer at the chair, then ministering at the credence table, however, others may carry out the duties of cross bearer (book bearer) and candle bearers according to the nature of the occasion.
- 170.** A *miter bearer* and, usually, a *crozier bearer* assist the bishop. Their hands are covered with a white veil, or "vimpa", when they hold the miter or crozier. Together with the book bearer, they are the immediate attendants of the bishop, walking behind him in procession, as described in Chapter 8. Their seats should be located conveniently near his cathedra.

The Master of Ceremonies

- 171.** Not only every diocese but each parish should have a trained master of ceremonies (M.C.). He must know the laws and details of ceremonial and the history and traditions of the Roman Rite. He should study the sources and be familiar with liturgical texts. But he should also be "well-versed in pastoral science", so as to plan celebrations "in a way that encourages fruitful participation by the people and enhances the beauty of the rites".¹⁶
- 172.** Whether priest, deacon or layman, he should gain the confidence of the clergy, who then will welcome his services and accept his

directions cheerfully during celebrations. He works closely with musicians, servers and clergy, and especially with the sacristans before and after each celebration. However he must be assured of authority over ministers during, before and after a celebration. In a complicated ceremony, such as an ordination, two or more M.C.s are useful. Therefore, it is appropriate to have assistant masters of ceremonies in training for this skilled work.¹⁷

173. The good M.C. is unobtrusive, calm and dignified. He moves without haste. He has great freedom of movement so as to attend to all details, but he never abuses this freedom by distracting behavior during readings or sacred actions. He directs discreetly, without obvious gestures or comments, nor does he take the place of the deacon beside the celebrant.¹⁸ If he has to discipline misbehavior, he acts with restraint, at least while walking in procession or working in the sanctuary.
174. He must know what everyone is supposed to do and where all are meant to be at each moment of the liturgy. Therefore, much of his skill depends on the ability to see ahead: (a) he must be aware of variations in the ceremonial or text of a particular celebration; (b) he must know exactly what happens next, anticipating the movements of servers so that they are prompt with the book, incense, etc. He should be a person who can keep fine details in his mind while being aware of the “shape” and unity of a liturgical celebration.
175. The M.C. may wear an alb, but choir dress may seem preferable, to distinguish him from servers. A priest or deacon acting as the M.C. wears a stole only when receiving Communion or during duty at the tabernacle.¹⁹

The Lector

176. The men and women who read at Mass²⁰ should be trained to proclaim the word clearly and well. The lector can read all the readings except the Gospel. He or she may announce the intentions of the General Intercessions. When there is no deacon, the lector may carry the Book of the Gospels in the procession. In addition to a lector, a commentator may introduce the liturgy, but preferably only when

necessary.²¹ The commentator does not use the ambo but speaks from some other place.

The Acolyte

177. The ministry of the acolyte has been established in some dioceses. By institution, he is authorized to serve at the altar, assisting the deacon and ministering to the priest, especially by preparing the altar and vessels. He may distribute Holy Communion, as needed, taking precedence over other extraordinary ministers of Holy Communion.²² He may also take precedence over servers in acting as cross bearer, thurifer, etc.²³ At a solemn Mass, his role is similar to that of a subdeacon in the old liturgy. The chief server could be an instituted acolyte. The acolyte wears an alb, but, if he acts as M.C, choir dress may seem preferable.

The Deacon

178. Through the Sacrament of Orders, the deacon plays a major role in the celebration of the Lord's Sacrifice. His primary duty is to assist the bishop (with whom he is closely associated) or a priest celebrant. He reads the Gospel and preaches when required. He ministers at the altar and distributes the Body and Blood of the Lord. He guides the assembly and announces the intentions of the General Intercessions.²⁴ When a deacon assists, the celebrant must never take parts of the Mass reserved for deacons nor hand his duties over to others, even to a concelebrating priest.

179. However, the deacon is meant to exercise his ministry at any form of Mass at which he assists. If there is no other minister present, he fulfills the duties of others where necessary.²⁵ He normally stands on the right of the celebrant. Therefore, he should have a chair to the right of the presidential chair or the bishop's cathedra. Unless he carries the Book of the Gospels, he walks on the right of the celebrant in procession. As already noted, the deacon should wear his own vestment, the dalmatic, at least on Sundays and major occasions.

- 180.** Deacons, whether permanent or transitional, should follow the same ideals and principles of ceremonial as the priest celebrant. However, they should never exceed what pertains to their Order in matters of ministry and ceremonial, either as set out in universal law or according to the faculties granted to deacons by the diocesan bishop.
- 181.** Ordained for the Eucharistic Sacrifice, the priest at the altar, ambo and chair fulfills his role of offering, teaching and presiding, “in the Person of Christ”. To Christ he is configured by the consecration of the character of priesthood. By word and action he should strive to “teach the faithful to offer the divine victim to God the Father in the Sacrifice of the Mass and with the victim to make an offering of their whole life”.²⁶ The priest is also conscious of the priesthood he shares with brother priests, as he concelebrates at least on appropriate occasions, such as Holy Thursday.²⁷ However, he always celebrates in union with his bishop, as the delegate of his bishop.²⁸ Through the bishop, his presbyteral liturgy is the concrete act of communion with the supreme Pastor in Rome.
- 182.** Therefore, from time to time, for example while making Ids annual retreat, each priest should review how he behaves at the altar, noting and correcting any mistakes or bad habits. He may humbly seek the opinion of a brother priest who has observed his behavior at the altar. Moreover, the priest should prudently discern how the worshipping community accepts his role in the liturgy. Because Mass is usually celebrated facing the people, the faithful can clearly see how their priests and deacons behave during the liturgy. They welcome the liturgical devotion of a man of faith. By his reverence and attention to the Mysteries, he is the true builder and animator of a strong worshipping community. Seeking a balance between self-effacing reverence and the appropriate expression of his personality, he encourages, inspires and leads the people, as all share in different ways in the priestly worship of Jesus Christ.
- 183.** If no deacon is present, a priest who is concelebrating with a bishop or another priest may take the place of the deacon. But he does not wear a dalmatic.²⁹ He should act as a lector, server, etc., only if there is no suitable lay person present. But he always takes precedence over

deacons, acolytes and extraordinary ministers in distributing the Eucharist.³⁰

The Bishop

- 184.** The fullness of priesthood is evident when the bishop celebrates the Eucharistic Sacrifice with his priests and deacons around him, concelebrating and ministering. The unity of episcopal communion at “one altar” was proclaimed by St. Ignatius of Antioch: “Take care, then, to partake of one Eucharist; for one is the Flesh of Our Lord Jesus Christ, and one is the cup to unite us with his Blood, and there is one altar, just as there is one bishop assisted by the presbyterium and the deacons, my fellow servants. Thus you will conform in all your actions to the will of God.”³¹ This is the normal and supreme form of the celebration of the Lord’s Sacrifice. It is the moment when the particular Church achieves its full worshipping potential in Christ the eternal Priest. The bishop’s liturgy will be described in Chapter 8.
- 185.** “The sanctifying office is exercised principally by Bishops, who are the high priests, the principal dispensers of the mysteries of God and the moderators, promoters and guardians of the entire liturgical life of the churches entrusted to their care.”³² As part of his teaching and governing office, the bishop maintains the traditions and practices of our Rite, strengthening the communion of the particular Church with the Church of Rome. At the same time, he is the supreme liturgist of his diocese, laying down liturgical regulations within the limits of his competence.³³ Therefore he has the task of promoting and preserving the highest standards of noble and prayerful worship, reverent ceremonial, fine music and liturgical art.
- 186.** The bishop’s own example is important, indeed within the community of his particular Church it is crucial. He should be the first to observe the liturgical principles and ideals he expects of his priests and deacons. Like them, he should reverence and respect the distinctive signs and symbols of his apostolic Order. For his people, these vestments and objects are not merely the trappings of office but the visible reminder that among them is the one chosen by Christ to be their teacher, sanctifier and pastor.

“Brothers and sisters, I appeal to you therefore by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.”

—St. Paul
Romans 12:1-2

2.

Ceremonial Actions

187. A sound sense of ceremonial begins with the way each person moves in the sanctuary. The celebrant or deacon should walk with dignity, without haste, yet without seeming to be ponderous or pompous. When he stands at the altar or ambo,¹ representing Christ and His Church, his posture should suggest confidence, based on the permanent gift God has imparted to him. At the same time, he should convey a humble sense of his role in ministering the Sacred Mysteries, human actions and signs which are divine. Because he sets the example for others, he should expect the same standard of decorum from all who assist in the sanctuary.

The Hands

188. All liturgical gestures made with the hands are significant. At a greeting, such as “The Lord be with you”, the joined hands are opened and closed. The gesture should be smooth, never abrupt or mechanical. It should not be overly expansive, rather it should convey a sense of reverence and control. Such use of the hands never distracts the people but is an expression of peace and an invitation to prayer and recollection.

189. Hands are joined, palm to palm, fingers together, right thumb locked over the left.² However, this need not mean pressing the palms together in a tense way. This reverent and neat way of keeping hands joined only looks artificial if it seems forced. The priest, deacon and servers observe the discipline of “hands joined” while in the sanctuary and while in procession.

190. The hands are extended during certain prayers in the gracious “orantes” gesture of the early Church.³ With the development of Mass facing the people, this gesture has become more generous and relaxed,

but it can become exaggerated. It is difficult to standardize this gesture, as may be seen at a concelebration. However, a balanced resolution of the problem would be to extend the hands with the fingers kept together, neatly but not tensely, the palms allowed to fall into a natural open position, slightly below the shoulders, keeping the elbows near the body. It seems best to avoid the following: the former palm-facing-palm practice; palms facing the people in a defensive position; a casual gesture which may suggest indifference or fatigue; an exaggerated raising or stretching of the hands (which surely cannot be sustained for long); moving the hands up and down while reading.

- 191.** Hands are outstretched, directly ahead, palms down, by the celebrant and concelebrants during the epiklesis of the Eucharistic Prayer. This is a sign of invoking the Holy Spirit and echoes the Old Testament gesture of claiming a victim for God. During the solemn blessing or prayer over the people the hands are outstretched in the same way but should be raised higher.⁴
- 192.** At no point in the liturgy is there any need to be uncertain about the position of the hands. In particular: (a) when handling an object with one hand, the other hand always rests flat on the breast, fingers joined naturally;⁵ (b) when the celebrant, deacon and servers sit, they rest their palms flat on the knees, fingers together, elbows bent in a relaxed way.⁶ The celebrant is free to use his hands as he wishes, with obvious discretion, during the homily and when reading notices. But he should not add gestures of his own at other times.

The Sign of the Cross

- 193.** The celebrant should make the sign of the cross clearly and without haste. He begins with hands joined, then makes the sign with the whole right hand, fingers joined together—from forehead to breast just above where the left hand rests (“In the name of the Father and of the Son”), then to the left shoulder and finally to the right shoulder (“and of the Holy Spirit”). He immediately joins his hands once more.
- 194.** Before the Gospel, the deacon or priest traces a clear sign of the cross on his forehead, lips and breast with the outer side of his right thumb, keeping his other fingers joined and extended to the left while his left

hand rests on his breast.⁷ All assisting in the liturgy should make these signs in the same way, reverently and clearly.

Blessings

- 195.** When blessing the people, the celebrant makes the sign of the cross once with his right hand, all fingers joined, the little finger nearest the people. He may make the cross terminate at approximately the same points where he makes the sign of the cross on himself, so that the gesture does not become a large flourish of the hand. However, when celebrating in an area where people are gathered around him, it would be natural to widen the gesture somewhat and to turn slightly to the left and right. Only a bishop makes the sign of the cross three times when giving the final blessing at Mass or any other rite.⁸
- 196.** When making the sign of the cross over the gifts during the Eucharistic Prayer, the celebrant uses his right hand in much the same way as for blessing the people, directing the gesture over the vessels on the corporal, but his left hand rests on the altar.⁹ This gesture should be gracious, clear and unhurried. When blessing an object, the priest or deacon makes a sign of the cross over it, but his left hand rests flat on the breast.
- 197.** Adoration of Jesus Christ is expressed by the genuflection. Because this is the supreme act of reverence in our Rite, genuflecting is reserved: (a) for Our Lord present in the Eucharist on the altar, in the tabernacle, monstrance or pyx; (b) for His Holy Cross from its solemn veneration during the Good Friday liturgy until the Easter Vigil begins;¹⁰ (c) traditionally for a relic of His Holy Cross exposed for veneration.

Genuflections

- 198.** In genuflecting, the whole body is lowered, while the back remains straight and the head does not incline forward. The right knee touches the place where the right foot stood. The action should be made, with hands joined, without haste—and in a spirit of prayer. The “double genuflection” is still required in some countries before the Blessed

Sacrament exposed. Those who make it kneel briefly on both knees and incline the head reverently, hands joined as usual.¹¹

199. If the tabernacle is located on the sanctuary, the celebrant, deacons, servers, lectors etc., genuflect when approaching the altar at the beginning and leaving at the end of a liturgical celebration. But they do not genuflect when passing the tabernacle during a celebration.¹² Otherwise, all who pass before the tabernacle genuflect, for example lectors and extraordinary ministers on entering and leaving the sanctuary. Only those who are physically incapacitated should substitute a bow for the genuflection.

200. However, servers carrying the cross, candles and thurible, or the deacon carrying the Book of the Gospels, bow their heads in place of the genuflection when arriving at or leaving the sanctuary.¹³ Moreover, those involved in a procession do not genuflect when passing in front of a sanctuary, chapel or side altar where the Blessed Sacrament is reserved.¹⁴

Bows

201. There are two bows in the modern Roman Rite: the bow of the body, or deep bow, and the bow of the head.

202. A bow of the body is made to the altar when the Blessed Sacrament is notion or behind it,¹⁵ to the celebrant, before and after an incensation and when it is specified in various rites.¹⁶ It is always made to the bishop on approaching or before leaving him and when passing in front of him during ceremonies. This bow should be gracious and unhurried. The body inclines forward from the waist, so that the hands could touch the knees, but they are kept joined as usual.

203. A bow of the head is made at the mention aloud of the three Divine Persons (during the first part of the “Glory be to the Father”), at the holy names of Jesus, Mary and of the saint whose honor the liturgy is being celebrated.¹⁷ In practice, the shoulders incline slightly during this bow. When naming Our Lady or the saint of the day, it may be made more moderately than at the name of Our Lord, when these names all occur in the same text, as in the first Eucharistic Prayer. A

slight bow also expresses mutual respect and gratitude before and after receiving an object or being assisted in some way during a ceremony.

Prostrations

204. The prostration of the whole body is a sign of complete self-donation to God. It is made: (a) always by the candidate during the litany at ordinations and the blessing of an abbot, (b) optionally at the blessing of an abbess, final profession, etc., (c) customarily by the celebrant and deacon(s) at the beginning of the Good Friday liturgy.¹⁸ A simple procedure may be recommended when making a prostration: kneel, extend the right hand, bowing forward to rest the head on it, at the same time bringing the left hand beneath it. At the end of the prostration, carefully return to a kneeling position, pause, and then stand.

The Liturgical Kiss

205. Because it is the permanent sign of Jesus Christ among His people, the altar is kissed by the celebrant, by the assisting deacon(s) and concelebrants at the beginning of Mass. At the end of Mass, the celebrant and deacon(s) kiss the altar, but concelebrants only bow to it before they leave the sanctuary. The celebrant and assisting deacon(s) kiss the altar at the beginning and end of Lauds or Vespers.¹⁹

206. The deacon or priest who reads the Gospel kisses the open Book of the Gospels at the conclusion of the reading of the Gospel, by custom at the beginning of the text of the reading.²⁰ If the celebrant of the Mass (or other rite where the Gospel is read) is a bishop, the deacon or priest should take the open Book to the bishop at his cathedra, and he kisses it. ²¹

267. The cross used at the veneration on Good Friday may be kissed by the celebrant, clergy, servers and at least some of the laity, if the traditional form of veneration is observed,²²

208. In practice, the liturgical kiss of any sacred object is only a gentle contact with the lips. However, in cultures which do not regard kissing as a seemly form of reverence, the episcopal conference, with the

approbation of the Holy See, may direct that liturgical kisses be replaced by some other sign of reverence.²³

The Voice

- 209.** The use of the voice is important in the context of preaching. But there is equally a need to develop the more subtle art of the liturgical use of the voice. Affectation should be avoided, but skills such as a dignity of expression and giving value to the meaning and sense of words are essential, not only for communication, but for the distinctive proclamation of public prayer. Moreover, the singing or chanting of the liturgy is an ancient tradition, strongly encouraged for most parts of the Mass which are “said” or “proclaimed” aloud.²⁴
- 210.** The celebrant and deacon use two levels of voice: a normal clear voice for the principal prayers and a lower voice, *sotto voce*, for private prayers, virtually a whisper.²⁵ However, in practice, variations of the clear voice are used for different texts such as readings, instructions or acclamations especially when a priest celebrates in the vernacular.²⁶ Further subtle variations of the voice will also be suggested in the course of presenting the celebration of Mass. Concelebrants should always use a very quiet voice when joining the principal celebrant in the appropriate parts of the Eucharistic Prayer, so that his voice clearly predominates.²⁷

The Eyes

- 211.** Except before the consecration in Eucharistic Prayer 1, no instructions have been provided to guide the celebrant as to where he should direct his eyes, a practical problem when celebrating Mass facing the people. This is best resolved logically. The celebrant should look at the people when greeting or addressing them. But he should attend to the book when reading a text. When reciting prayers that he knows well, he should maintain recollection, his eyes slightly cast down, perhaps towards the eucharistic vessels. In the description of the celebration of Mass some other possibilities will be suggested.

Memorization

- 212.** The celebrant should know by heart the words of consecration. He should also know the following prayers which he says quietly: (a) before the Gospel, “Almighty God, cleanse my heart . . .”; (b) after the Gospel, “May the words of the Gospel . . .”; (c) at the preparation of the gifts, “By the mystery of this water and wine . . .”, “Lord God, we ask you to receive us . . .” and “Lord, wash away my iniquity . . .”; (d) before Communion, “Lord Jesus Christ, Son of the living God . . .” and “Lord Jesus Christ, with faith in your love and mercy . . .”; (e) at the ablutions, “Lord, may I receive these gifts”
- 213.** The deacon should know by heart: (a) after the Gospel, “May the words of the Gospel . . .”; (b) at the preparation of the gifts, “By the mystery of this water and wine . . .”; (c) at the ablutions, “Lord, may I receive these gifts . . .”

Incensations

- 213.** Signifying prayer, sacrifice and reverence for people and sacred objects, incense is one of the richest liturgical signs in the Rites of the East and West. In the modern Roman Rite, incense may be used during any Mass,²⁸ but it seems more appropriate to use incense when there is some music or singing to accompany the incensation of the altar, people, etc. Incense is used: (a) during the entrance procession, (b) to honor the altar at the beginning of Mass, (c) at the Gospel, (d) at the preparation of the gifts and (e) at the elevations of the Host and Chalice.²⁹
- 215.** Incense is to be used during the dedication of a church or altar, at the Mass of the Chrism, whenever the monstrance is used for the exposition of the Eucharist, at funerals. Incense ought to be used at the processions for the Presentation of the Lord, Passion (Palm) Sunday, the Mass of the Lord’s Supper, the Easter Vigil, Corpus Christi and at the solemn translation of relics or any other solemn procession. The altar, celebrant and people may be incensed at sung Lauds or Vespers during the singing of the Benedictus or the Magnificat.³⁰
- 216.** The grace and skill of using the thurible depends first of all on how the chains are held when incensing a person or thing. Each person should work out what is most convenient by practice, but an easy

method may be proposed, (a) Take the disc and the upper part of the chains in the left hand, letting it rest against the breast. With the right hand, let the chains pass between the index and middle finger. Secure them by the thumb, so that the swinging bowl of the thurible may be directed and controlled easily, (b) With the right hand, bring the bowl in front of the breast. Then raise the right hand to eye level (lower when incensing an altar) and move the bowl backwards and forwards towards the person or object, swinging it steadily and smoothly without haste by manipulating the chain, (c) Having completed the required number of swings, lower the bowl once more. Then bring it to your side or return it to the thurifer or deacon.

217. There are two kinds of swing or “ductus”. To make a double swing, the thurible is swung twice at the person or object to be incensed, and then lowered. To make a single swing, it is swung once and then lowered, except when incensing the altar, when these single swings are made continuously as the celebrant walks around it.³¹

218. The customary rules governing these different forms of incensation are as follow: (a) *three double swings* are made to incense the Blessed Sacrament, a relic of the Cross, images of Our Lord set up for veneration, the offerings on the altar (unless the traditional signs of the cross are made), the altar cross, the Book of the Gospels, the Easter candle, the celebrant (bishop or priest), a representative of the civil authority officially present at a celebration, the choir, the people and the body of a deceased person; (b) *two double swings* are made to incense relics or images of Our Lady and the saints set up for veneration.³² The altar is incensed by *single swings*. In procession, the thurifer swings the thurible at full length from his right hand. In his left hand he carries the boat against his breast, but his left hand rests flat on the breast if there is a boat bearer.

219. It is not necessary to let the bowl strike the chains. When incensing a person or the gifts on the altar, the chains should be held about 20 cm. (8 inches) from the bowl; about 30 cm. (12 inches) when incensing the altar and cross. Before and after an incensation, a profound bow is made to the person who is being incensed.³³ While bowing before and after incensing a person, the thurifer lets go of the thurible with the right hand, which is placed on the breast.

220. In placing incense in the thurible, the amount used ought to be governed by such factors as the size of the church. However, the sign of incense rising is achieved only if the grain or powder is evenly arranged on burning coals. Striking or breaking the coals with the spoon does nothing but dislodge the grains—and swinging a thurible which does not produce smoke is ridiculous.

Holy Water

221. When sprinkling a person or an object with holy water, the celebrant either holds the vessel in his left hand and the sprinkler in his right hand; or if it seems more convenient, a server holds the vessel and the celebrant sprinkles with the right hand, his left hand resting on his breast. The former procedure is more useful when moving about and sprinkling. According to custom, anyone who is sprinkled with holy water makes the sign of the cross. The Rite of Blessing and Sprinkling Holy Water before Mass (the “Asperges”) is described in paragraphs 361-66, below. When entering the church for any celebration, clergy and servers should take holy water and make the sign of the cross to recall the grace of Baptism.³⁴

Decorum and Experience

222. Attention to decorum is a practical key to good ceremonial. But liturgical decorum is not based merely on social conventions. In the context of worship, decorum is maintained by being imbued with a “spirit of the liturgy”, which is based on faith in Jesus Christ, faith in the divine and human realities of His Paschal Mystery which we celebrate as a holy People.

223. Therefore liturgical decorum begins with reverence and respect for sacred people, times, places and objects. It is evident in the way the celebrant uses and values the “space” of the sanctuary and the altar. For example, a priest or deacon who has a sense of the sacred space of the sanctuary always moves between the chair, ambo and altar without haste, with a sense of purpose and dignity. The priest values the free-standing altar as the sign of Christ among us. He arranges the vessels in such a way as to allow for significant gestures which “use” the whole altar in the sight of the people. Therefore, he ought not to keep

the chalice and paten too close to himself, as if the sacred action were a private matter carried out in a restricted space.

224. A natural sense of “what is fitting” also helps to eliminate distraction and disorder from the sanctuary. This develops when clergy, lectors and servers are able to see their actions from the point of view of the people. This pastoral sensitivity controls details which the people may find distracting or even scandalous. For example, a sense of “what is fitting” suggests that clergy and servers should never walk backwards, that they should sit upright, not crossing their legs or lounging. Moreover, at the altar the celebrant should arrange the vessels, linen and book neatly before him. He should not clutter up the altar or the ambo with pieces of paper, booklets or personal effects. In ceremonial actions and the use of the voice, he should also watch lest his own personal idiosyncrasies or habits intrude into the liturgy and distract or divert the people.

225. Experience is essential in developing or maintaining good ceremonial. But by itself experience is not enough. It can lead to over-familiarity with ceremonies, which may convey the impression that these are casual acts, merely part of a routine with little value or significance. This is particularly regrettable when the celebrant is a devout priest or deacon who would never want to convey such an impression. However, experience based on knowledge and understanding can lead to a reverence which is natural and unaffected. The people see that the priest, deacon or server is “at home” with the procedures of Catholic worship. The ceremonial actions are not forced, nervous or mechanical, because, like the other skills we acquire in life, these actions gradually become part of us. Good ceremonial is a skill which anyone can acquire to some reasonable degree. Even those who do not seem to have the ability always to remember what comes next in a rite can fulfill the duty of the present moment graciously and well.

“So we all around, each in his place, look out for the great Advent, ‘waiting for the movement of the water.’ Each in his place, with his own heart, with his own wants, with his own thoughts, his own intention, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation;—not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different but concurring in a sweet harmony, we take our part with God’s

priest, supporting him, yet guided by him. There are little children there, and old men, and simple labourers and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and scope of it.”

—The Venerable John Henry Cardinal Newman,
Reding’s description of the Mass in the novel, *Loss and Gain*

5.

The Celebration of Mass

226. What is described below is a typical Sunday Mass celebrated by a priest, assisted by servers and a lector. The description centers on the priest. The role of the deacon will be presented more fully in the next chapter, on the solemn form of the liturgy. Although the distinction between solemn and simple forms is more flexible than in times past, it is still a convenient way of describing the varying levels of eucharistic celebration. In practice, the normative form set out in this chapter is simplified further on weekdays, and some of the variations leading up to the more solemn form are anticipated below.

Preparations

227. The celebrant approaching the altar of God may well keep in mind the words of St. John the Baptist “He must increase, but I must decrease” (John 3:30). Although he leads and presides at the liturgy of word and sacrifice, this sublime and central action of the Church calls for humility and a certain reserve, which is a distinctive quality of the Roman Rite. The celebrant can thus draw his people into full and active participation in the deepest sense, by expressing in word and gesture that the Lord Jesus is central to this action, that this action matters above all else. The ideal still found posted in some old European sacristies remains valid: “Celebrate as if this were your first, your last and your only Mass.”

228. The celebrant approaches the altar free from grave sin and in a spirit of contrition. If possible, before Mass he prays the hour from the Liturgy of the Hours which is appropriate for the time of day. He may use the preparatory prayers provided in the missal or other forms of devotion, keeping in mind: “A priest is not to omit dutifully to prepare

himself by prayer before the celebration of the Eucharist, nor afterwards to omit to make thanksgiving to God.”¹

229. In prayer, he may formulate his intention “to celebrate Mass and to make present the Body and Blood of our Lord Jesus Christ”.² He should renew this sacramental intention from time to time, to encompass any bread and wine that will be brought to the altar to be consecrated.³
230. If he is to preach, he will have prepared the homily by carefully reflecting on the readings or other texts of the Mass of the day. At or near the ambo are placed the notes for the homily, which is an integral part of the liturgy on Sundays or solemnities.
231. The General Intercessions may be taken or adapted from an approved book or composed according to the principles and options provided.⁴ A group within the community may prepare these texts and choose hymns and other variations in the rite. However, as the one who presides over the assembly, the celebrant has the final decision in all preparations for the liturgy.

The People Assemble

232. As the priest prepares, so do his people. Whatever their technical relationship to him may be, when he presides over a particular celebration of the liturgy, he is “their priest”, and they are “his people”. Therefore he ensures that all people should have easy access to the church. Children, the elderly and the disabled should be taken into account in the design of doors, steps and ramps. In the church itself, attention should be given to good lighting, to heating or cooling. Ushers should welcome and assist worshippers. But they should not give preference to persons when they find places for the congregation (cf. James 2:1-5).
233. The church should be open well before the liturgy for those who wish to pray privately. Silence is the best preparation for the celebration of the liturgy. Apart from suitable music, no intrusion on the people’s right to tranquillity before the Eucharist should be tolerated, for example, musical or choral rehearsals, announcements which could be

given later, or distractions in the sanctuary or elsewhere. People may meet and talk before Mass, but in an area set well apart from the place where the liturgy is about to be celebrated.

234. The people should be encouraged to bring their own missals so that they may follow the readings and prayers. Texts may also be provided in a parish bulletin, a missalette or in a program for a special Mass. Hymnals approved by the bishop should be available. But the use of a screen onto which words are projected for hymns or other texts seems to be contrary to the spirit of the liturgy, because that object becomes the center of attention, rather than the altar, ambo and chair. Audiovisual technology may have certain uses in a church, but during Mass showing films or inspirational slides reduces worship to the level of the television culture. On the other hand, discreetly playing recorded religious music, of a high quality, before or after Mass may be tolerated, but not during the liturgy, when the community should offer its own gifts of musical praise to God.

Immediate Preparations

235. On arrival in the sacristy, the celebrant ensures that the appropriate celebration has been chosen according to the “Ordo”, or calendar (see [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 788-802). He should call to mind the particular intention for which he celebrates the Lord’s Sacrifice.⁵ He marks the pages in the missal, lectionary and the Book of the Gospels, if used. However sacristans, servers and lectors should take charge of the following practical preparations.⁶
236. *Altar*: The dust cover is removed, at least one cloth spread; candles are lit on or near the altar (two, four or six, depending on the occasion). Nothing else is on the altar at this stage, except cross and candlesticks, flowers (if these are arranged here). An antependium or frontal of the appropriate color may be arranged on the altar. Microphone.
237. *Chair*: The missal or book of the chair, books for the General Intercessions and notices are placed nearby. Microphone.

238. *Ambo*: The lectionary is in place, open, unless carried in procession. The lector's text for the General Intercessions and homily notes may also be ready. An antependium or "fall" of the appropriate color may cover the ambo. Microphone.
239. *Credence table*: A cloth is spread on the table, on which are placed: the chalice, covered with (a) a folded purifier, (b) preferably, a pall, (c) preferably, the chalice veil (color of the vestments or white), (d) a folded corporal (perhaps in a burse); other chalices as needed, each with a purifier;⁷ the missal stand (and a large missal if a smaller book is used at the chair); ewer, basin and towel. If they are to be placed on the credence table, there should be room for the processional candles. If there is not to be a procession of the gifts, also on the credence table should be: the large paten(s) or ciboria with the bread and / or a smaller paten and bread (placed on the chalice over the purifier), and cruets with the appropriate amount of wine and water. A second corporal may be folded, ready to be spread on the credence table if the ablutions are to be carried out there. The bell, communion plates if used, a vessel of water and purifier for cleansing the fingers of ministers who distribute the Eucharist may also be on the credence table or at some other convenient place.
240. *Table of the Offerings*: At the starting point of the procession of the gifts, a suitable and secure table covered with a cloth is prepared with: the large paten(s) and / or ciboria with bread; cruets of wine and water; gifts for the poor according to local custom. Candles should not burn here.⁸ The ushers should supervise this table.
241. *Tabernacle*: On the altar of reservation, or on the table or ledge near the tabernacle, a corporal should be spread. Next to it should be the key and vessel(s) of water and purifier(s) for those who distribute the Eucharist, or the vessels may be on the credence table. If the tabernacle is not located immediately behind or near the altar where Mass is celebrated, two candles may burn near it for the duration of the liturgy or at least during the Communion Rite. As already noted, the tabernacle veil may be the appropriate color of the day or season, or white.

242. *Sacristy*: The vestments are set out as required (see [Appendix 3, Setting out the Vestments](#), pars. 807-15). If it is used, the Book of the Gospels is prepared. If incense is used, the charcoal in the thurible should be kindled about ten minutes before Mass.⁹ If holy water is to be blessed before Mass, the vessel with water and the sprinkler are prepared. The rite of blessing and sprinkling holy water is described at the end of this chapter.

Vesting

243. The celebrant approaches the vesting place at a suitable time, so that the liturgy may commence punctually. By custom, he may wash his hands and then make the sign of the cross before vesting. He should vest silently, in a state of prayerful recollection. Some priests still recite the appropriate prayers while vesting.¹⁰

244. If it is used, he takes the *amice* at the points where the strings are attached to it, places it around his neck, crossing the strings over his breast and passing them under the arms then around the front, where they are tied. Then he tucks the amice neatly around his collar to conceal it. If there is an “apparel” attached to the amice, he leaves the amice and its apparel on his head while tying the strings and while putting on the alb and other vestments. Only then does he lower it to fall back neatly and naturally over the vestment. The same procedure is followed when a monastic amice is worn by those entitled to use it.

245. He puts on the *alb*, allowing it to fall neatly to the ground all around his body and drawing the sleeves to his wrists. There is no need to gather it together into folds at the back. If a *cincture* is worn, this is put on in a convenient and neat way.

246. The *stole* is carefully placed around the neck so that it rests on the base of the neck and hangs down evenly on both sides.¹¹ If the cincture is worn, the stole is usually secured beneath it. A deacon wears his stole on the left shoulder, across his body and secured below his right arm.

247. The *chasuble* is arranged so that it sits neatly on the shoulders and so that a decorative panel or orphrey does not appear to be crooked. Some

chasubles are provided with tapes sewn behind the front of the vestment; these are passed back under the arms and then tied at the front, beneath the vestment.

Entrance Procession

- 248.** The procession assembles: (thurifer), cross bearer, candle bearers, book bearer, lector or deacon (carrying the Book of the Gospels). If incense is used, the thurifer approaches the celebrant who places it in the open thurible and blesses it silently with the sign of the cross. Having bowed to the sacristy crucifix or image, all proceed to the sanctuary at a steady and unhurried pace, while the entrance antiphon or hymn is sung.¹² Holy water is taken at the door of the sacristy or the church door. In procession, all look straight ahead, and servers and clergy are spaced carefully. Those not carrying anything keep their hands joined.
- 249.** On arriving before the altar, those who are not carrying anything bow deeply (or genuflect if the tabernacle is in the sanctuary); those carrying objects bow the head. If the lector carries the Book of the Gospels, he or she reverently places it on the altar. The celebrant goes to the altar and kisses it at the center, placing both hands on the surface and joining them when he stands upright. It seems preferable to kiss the altar from the side where he will celebrate, (The deacon also kisses the altar, after placing the Book of the Gospels on it.)
- 250.** If incense is used, a server may place more incense on the coals immediately on arriving at the sanctuary, but the celebrant does not break the flow of the ceremonial at this point to prepare incense.¹³ He takes the thurible and (accompanied by the deacon) incenses the cross and the altar (described in the following chapter). The celebrant and book bearer go to the chair.

Introductory Rites

- 251.** Standing at the chair, the celebrant makes the sign of the cross, saying or singing, “In the name of the Father. . .”, and then joins his hands. He opens his hands as he says or sings the liturgical greeting, and closes them at the end of the chosen formula. He does not say “Good

morning”, etc., as the sacred greeting obviously includes all human sentiments of goodwill. He introduces the Mass briefly. This is neither a homily, nor an explanation of the readings—although he may indicate the central theme of the readings or use some key words from them. Then he invites the assembly to join in the act of penitence, preferably with one sentence. Silence follows to allow for an examination of conscience, then the chosen penitential rite proceeds. A server holds the missal or book of the chair open before the celebrant.

252. For option (a), “I confess. . .”, all present strike the breast with the palm of the hand once at “through my own fault”.¹⁴ Options (a) and (b) are always followed by the Kyrie. For option (c), the deacon, a reader or the cantor or choir may lead the invocations which are praises of Jesus Christ, drawing on the rich variety of scriptural and doctrinal titles and themes. In this case the Kyrie is not said or sung after “May almighty God. . .”, because it has already been included after each of the invocations.¹⁵ The celebrant concludes the penitential rite saying, “May almighty God. . .”, with his hands joined and without making the sign of the cross.
253. The Kyrie is sung or said in the vernacular or in Greek. Each acclamation is made twice, but the old ninefold version may be retained if this is integral to the musical setting. A short verse or “trope” may be inserted into the text of a sung Kyrie if it is part of the penitential rite.¹⁶
254. With hands joined,¹⁷ the celebrant intones or says the first words of the Gloria, when its use is directed, that is: on all Sundays, except in Advent and Lent, on solemnities and feasts and at solemn local celebrations. If necessary, a cantor may begin the Gloria. It is sung or recited by all together or in alternation. Twice during the Gloria, the celebrant bows his head at “Jesus Christ”. All remain standing for the Gloria.¹⁸
255. A server holds the missal or “book of the chair” open before the celebrant who, with his hands joined, sings or says, “Let us pray.” Then he may wish to close his eyes in prayer, a useful moment to recall the specific intention for which he offers this Mass. Silence is observed for a reasonable time, then he extends his hands and intones

or says the Collect or Opening Prayer. He bows his head at the holy name or at the name of Mary or the saint of the day, if this is in the text. He joins his hands at “we make our prayer through. . .”,¹⁹ bowing at “Jesus Christ”. The long trinitarian ending to this prayer is always used, with slight adaptations.²⁰ The assembly sings or says “Amen”. The server closes the book, bows and takes it away. Then all sit. Whenever the celebrant sits, a server (or the deacon) may help him arrange the back of his chasuble over the chair.

Liturgy of the Word

256. At the “table of the word”, God speaks to His people. Through the ministry of the word, Christ is present among us. The people share in the word by listening, by responding, and by the act of faith in the Creed. The word leads to the intercessions for the needs of the Church and the salvation of the world.
257. In all the Rites of the Universal Church, reading the Scriptures is traditionally considered a ministerial, not a presidential, function. Therefore the celebrant reads the first reading and psalm only in the absence of a lector, or the Gospel only in the absence of a deacon or another priest. The scriptural readings are those which are set out in the Ordo for the day or other readings chosen for an occasion, according to the *General Introduction to the Lectionary for Mass* (second edition, 1981). Nonscriptural readings may never be used, because “it would be a serious abuse to replace the word of God with the word of man, no matter who the author may be.”²¹

Readings

258. The lector (comes to the sanctuary and) makes the customary reverences; first bowing deeply to the altar or genuflecting to the tabernacle, then bowing to the celebrant, before going to the ambo. Because he presides over the liturgy, the celebrant may briefly introduce the readings. It seems preferable for the lector, while reading, to rest both hands on the book. The lector may join his or her hands and pause before saying or singing “The word of the Lord” (in

the US) or “This is the word of the Lord.” Silence is observed after each reading for a reflection on the proclaimed word.²²

- 259.** During the readings, the celebrant should give the people the good example of attending to the reading. After the reading or the responsorial psalm, the lector returns to the center, reverences the altar or tabernacle and bows to the celebrant before returning to his or her seat. On some occasions it may be helpful for an M.C. or server to escort the lector(s) to and from the ambo.
- 260.** The responsorial psalm is sung or said. The cantor, choir or lector leads the assembly in making the response.²³ On Sundays and solemnities, the responsorial psalm should be sung. At the end of the second reading (or the responsorial psalm, if there is only one reading), a server takes the lectionary from the ambo to a convenient place, unless it must be used for the Gospel text.

Gospel

- 261.** The Alleluia verse (or its equivalent during Lent) should always be sung. At least “Alleluia” should be sung to one of the familiar melodies. All stand. (If incense is used, the celebrant remains seated and prepares the thurible. The deacon helps prepare incense, then seeks a blessing and takes the Book of the Gospels to the ambo, as described in the next chapter.)
- 262.** If the celebrant reads the Gospel, he stands and preferably comes before the altar. He bows deeply and with hands joined says quietly “Almighty God, cleanse my heart . . .” If the Book of the Gospels is used, he takes it from the altar and carries it in procession to the ambo, preceded by the (thurifer and) candle bearers. At the ambo he opens the book. Then he greets the assembly, singing or saying “The Lord be with you”, but with hands joined.²⁴ He sings or says “A reading from. . .”, making the sign of the cross with his right thumb on the text, then on his forehead, lips and breast (and he incenses the book with three double swings). He reads the Gospel with his hands joined as usual. During the Gospel all stand and turn towards the ambo to honor Christ in his word.²⁵ The candle bearers stand on either side of the ambo.

263. At the end of the reading, he sings or says, “The gospel of the Lord” (in the US) or “This is the gospel of the Lord.”²⁶ Then he takes the book in both hands and kisses the text, by custom at the opening words of the reading, saying quietly “By the words of the gospel . . .”. Unless the preacher wishes to use it during the homily, the Book of the Gospels or lectionary may be placed on a shelf beneath the ambo or given to a server, who takes it to a credence table.

Homily

264. The homily follows at the ambo. But a bishop or priest may preach at the chair, seated or standing. If the celebrant wishes to refer to the Book of the Gospels or lectionary (resting it on his lap or holding it), the deacon or a server brings it to him from the ambo. Only a bishop, priest or deacon may preach the homily, which is required on all Sundays and holy days of obligation and is strongly recommended on weekdays, especially in Advent and Lent and on other pastoral occasions.²⁷ Notices should not be read before or after the homily, unless the people need to be reminded of a collection or given a sacramental or liturgical directive.

Profession of Faith

265. The celebrant returns to the chair. He may sit for a silent reflection after the homily—or if a collection is taken up at this point, which should be “covered” by music. He stands and sings or says the first words of the Creed, which is to be said on all Sundays and solemnities, and which may be said on other occasions when it seems appropriate.²⁸ All bow deeply at “by the power of the Holy Spirit . . . man.” All kneel at these words on the solemnities of Christmas and the Annunciation.

General Intercessions

266. With, hands joined, the celebrant introduces the General Intercessions. The introduction is always addressed to the people. A server holds the book of the “Prayer of the Faithful” before him. At the ambo the intentions are announced by the deacon, cantor, a lector or

some other person(s). All respond to the intentions either with short responsory prayers, sung or said, or with silent prayer.²⁹ Then the celebrant opens his hands and says or sings the final prayer, joining his hands as usual at the ending. Those who read the intentions should turn to him during this prayer and leave the ambo or the area near it only after the “Amen”.

Liturgy of the Eucharist

- 267.** The Liturgy of the Word leads to the celebration of the Lord’s Sacrifice in the Liturgy of the Eucharist. Already present in His people, in His priest and through the ministry of the word, Jesus becomes supremely and substantially present beneath the appearances of bread and wine. He is present as the sacrifice and food of the members of His Body, the Church, who are drawn into His perfect worship of the Father in the Holy Spirit.³⁰
- 268.** Therefore, our Rite is a liturgical re-enactment of the central fourfold action of the Last Supper: (1) Jesus Christ takes the bread and the wine—the preparation of the gifts, or offertory; (2) He gives thanks for these gifts and so blesses them—the Eucharistic Prayer and Consecration; (3) He breaks the Bread—the fraction rite; (4) He gives the Eucharist to His apostles—the Communion Rite. The ceremonial of the Liturgy of the Eucharist should express the sublime reality of the sacrifice-banquet as one liturgical process, moving through each of these distinct but interrelated stages of the celebration.

Preparation of the Altar and the Gifts

- 269.** The three steps of the “offertory rite” mark the first stage of the Liturgy of the Eucharist, beginning with the simple sign of the preparation of the altar. It now becomes the focus of the celebration until after Communion.

PREPARATION OF THE ALTAR

- 270.** The celebrant and people sit while the servers prepare the altar. They bring to it the chalice(s), the corporal and purifier(s), the missal and its

stand, and any extra vessels containing bread which are not brought to the sanctuary in the procession of the gifts. The acolyte or a server spreads the corporal at the center of the altar (as described in [Appendix 4, *The Corporal*](#), pars. 816-24). At the right side of the altar a server arranges the chalice(s) and purifier(s)—unless the chalice(s) are to be prepared at the credence table. The missal and stand seem to be arranged best on an angle to the left of the corporal.³¹ Any extra vessels containing bread which are not carried in the procession are arranged neatly on the corporal, leaving room for the chalice and paten. If there are many vessels of bread, these may be arranged at other points on the altar. If a pall is used, this may be placed to the right of the corporal. The tabernacle key may be placed to the right side of the corporal, if it is not already at the tabernacle. If there is no procession of the gifts, the celebrant goes directly to the altar after the servers have arranged the vessels and the missal.

PROCESSION OF THE GIFTS

271. Assisted by ushers, those who are to bring up the offerings gather at the table of the offerings and receive the vessels and cruets. Servers or a server (not bearing candles) may escort them to the altar from the table of the offerings. They bring bread on a paten or in ciboria, and the cruets of wine and water; they may also bring gifts for the poor. They do not bring chalices or other empty vessels. It may be customary on certain occasions to bring symbolic objects, particularly signs of work, but common sense would preclude any actions which detract from the essential eucharistic meaning of this offertory procession. Singing or some other form of music accompanies the procession.³²
272. The celebrant usually receives the offerings standing at the front of the sanctuary, flanked by servers. In a dignified and friendly way, he shows his appreciation of the generosity expressed by this action. Servers should take the bread and wine and other objects from him to the altar or credence table. He should not have to carry anything himself to the altar. If a collection has been taken up and money is brought forward, it is not put on the altar but in some “suitable place”.³³

PREPARATION OF THE GIFTS

273. The celebrant comes to the center of the altar, first bowing to it. The deacon, acolyte or a server presents the (main) paten to him, to indicate that the gifts come from the community. With both hands he raises the paten “slightly” above the altar for “Blessed are you. . . .” “Slightly” may be interpreted as below eye level, but it is nonetheless a significant gesture because this is an “offertory rite”.³⁴
274. He raises only one vessel containing bread during this prayer. He says the prayer quietly if there is singing at this point or aloud, with the people responding “Blessed be God for ever.” If the prayer is said aloud, he does not lower the paten to the corporal until after the assembly has responded. When there is no singing, the celebrant may still choose to say these prayers quietly.³⁵ It seems more convenient to arrange the main paten at the center of the front of the corporal. Ciboria or other patens will already have been placed at the back of the corporal or, if there are many vessels, at other places on the altar.³⁶
275. Unless the deacon prepares the chalice(s), at the altar or at the credence table, the celebrant walks to the right of the altar, where a server has already placed the chalice(s). Taking the purifier in his right hand, the chalice in his left, he may wipe the inside of the cup(s). Then, he takes the purifier in his left hand and holds it against the bowl, while with his right hand he receives the cruet and pours wine into the chalice(s). He may use the purifier to collect drops of wine. Taking it in his right hand, he should wipe away any spattering of wine within the cup. If he alone is to receive the Precious Blood, there should be enough wine for him to consume the contents reverently in one draught. Transferring the purifier to his left hand once more, he takes the cruet from the server and pours a small amount of water into the chalice(s), saying, “By the mystery . . .”, quietly.³⁷
276. He brings the chalice(s) to the corporal. If one chalice is used, he may move this from the corner of the altar to the right side of the corporal with his left hand, then, still holding the purifier within his joined hands, he walks to the center, faces the altar, places the purifier neatly to the right of the corporal and then raises the chalice, his right hand around the node, his left hand at the base. The chalice is raised

“slightly” above the altar, which may be interpreted as holding the cup just below eye-level, while he says “Blessed are you . . .”, quietly or aloud. If it is said aloud, he does not lower the chalice to the corporal until after the people have responded. If a pall is used, he covers the chalice using his right hand, his left hand resting on the altar.

277. He joins his hands, steps back slightly and bows deeply, saying quietly, “Lord God, we ask you to receive us. . . .”³⁸ He stands upright, turns to his right side for the washing of hands, or “lavabo” (unless he first incenses the offerings, as described in the following chapter). He lowers his hands, preferably slightly opened and cupped so that the water flows into the basin as the server pours water over them. He quietly says the prayer “Lord, wash away. . . .” He may need to shake off the water into the basin before he takes the towel from a server and dries his hands without haste. He places the towel on the arm of the server or gives it to a second server. He may bow slightly as a sign of gratitude before turning and walking back to the center of the altar, hands joined.

278. He opens his hands as he says or sings “Pray . . . that my sacrifice and yours may be acceptable to God, the almighty Father”,³⁹ and then he joins his hands. He should look at the people while he says these words, inviting them to participate in the fruitful offering of the Lord’s Sacrifice. Instead of “brethren”, he may say “brothers and sisters”, “friends”, “dearly beloved”, etc.⁴⁰ If he is celebrating facing the altar, he turns to the people by his right to say “Pray . . .”, and then he turns back by his left, completing the circle, but only after they have responded.

279. He then turns to the appropriate Prayer over the Offerings, which he says or sings aloud, hands extended. He joins his hands at the ending of the prayer. Before he commences the Eucharistic Prayer, a short pause would seem to be appropriate.

Eucharistic Prayer

280. The great prayer of thanksgiving and sanctification is the center and summit of the entire celebration.⁴¹ For pastoral reasons, on some

occasions, the celebrant may briefly introduce the prayer with a few carefully chosen words.

281. The celebrant turns to the text before commencing the dialogue which introduces the Preface of the Eucharistic Prayer.⁴² At “The Lord be with you”, he opens and closes his hands as usual, looking at the people. At “Lift up your hearts”, he opens his hands and raises them, preferably at least to eye-level, lowering them to the normal level as he says or sings, “Let us give thanks to the Lord our God.” (But he does not join his hands at “Let us give thanks . . .”.) If he celebrates facing the altar, he does not turn to the people for this dialogue.⁴³
282. He keeps his hands extended as he sings or says the Preface, bowing his head when sacred names are included in the text. He joins his hands at the last words of the Preface, and with the people he sings or says the angelic acclamation, the Sanctus. He may wish to cast his eyes down in a recollected way during this acclamation, but he does not bow during the Sanctus.
283. When the people kneel after the Sanctus, the celebrant should pause for a few moments to allow them to settle, thus introducing the atmosphere of silence and awe which is appropriate at the heart of the sacred action. Then he extends his hands and continues the Eucharistic Prayer, which he says aloud or sings according to the provisions made for each canon.⁴⁴
284. The following ceremonial and textual variations are to be noted for the four major prayers.⁴⁵

EUCHARISTIC PRAYER I, THE ROMAN CANON

285. As the Eucharistic Prayer par excellence of our Rite, the Roman canon may be used at any time.⁴⁶ It should be used on the days when there are variations in the “communicantes” and “hanc igitur”. It is suitable on the feast or memorial of the saints and martyrs included in the text and on Sundays, unless pastoral reasons suggest another prayer.
286. Having commenced the prayer with his hands extended, the celebrant joins them at “through Jesus Christ” and makes the sign of the cross

once over the gifts with his right hand, his left hand resting on the altar. He joins his hands briefly and then extends them again at “We offer them for your holy catholic Church”. He names the Pope, the bishop of the diocese where he celebrates Mass, adding a general reference “and his assistant bishops” if there are auxiliary bishops in the diocese.

287. At the “memento” of the living, he joins his hands and silently prays for the living, perhaps inclining his head slightly, eyes cast down. He should recall those whose intentions he brings to the altar. He extends his hands and continues the prayer. At “In union with the whole Church . . .” (“communicantes”) he may name all the saints listed or omit those in parenthesis. He bows at the sacred names and the name of the saint of the day. He may never add the name of any other saint to this ancient fixed list. Variations of the “communicantes” are provided in the missal for some solemnities.⁴⁷ He joins his hands at “Through Christ our Lord. Amen”, but he may omit these words as seems preferable when celebrating with the people.

288. He keeps his hands extended for “Father, accept this offering. . .” (“Hanc igitur”). Variations of this text are provided for certain days and occasions.⁴⁸ He joins his hands briefly and holds them outstretched, palms down, over the gifts at the epiklesis, “Bless and approve . . . only Son Our Lord.”⁴⁹ He joins his hands once more. The Consecration is described below, except that, in the first Eucharistic Prayer, he raises his eyes at “and looking up to heaven to you, his almighty Father. . . .”

EUCCHARISTIC PRAYER 2

289. The canon based on the anaphora of Hippolytus may best be used on weekdays but not normally on Sundays or solemnities.⁵⁰ It may be used in its integrity, with its own Preface, or with another Preface, especially “those which present the mystery of salvation succinctly, such as the Sunday prefaces or the common prefaces”.⁵¹

290. After extending his hands for “Lord, you are holy indeed. . .”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiklesis, “Let your Spirit come. . . .” Then he joins

them briefly and makes the sign of the cross once over the gifts at “the body and blood of our Lord, Jesus Christ”, joining his hands and bowing at the sacred name. The Consecration is described below.

EUCCHARISTIC PRAYER 3

- 291.** This strongly sacrificial prayer is derived largely from the Roman Canon. It may best be used on Sundays, solemnities and feasts, with any appropriate Preface.⁵²
- 292.** After extending his hands for “Father, you are holy indeed . . . the glory of your name”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiclesis, “And so, Father, we bring you. . .” Then he joins them briefly and makes the sign of the cross once over the gifts at “the body and blood of your Son, our Lord, Jesus Christ”, joining his hands and bowing at the sacred name. The Consecration is described below.

EUCCHARISTIC PRAYER 4

- 293.** The majestic canon adapted from the longer text of the great anaphora of Saint Basil may best be reserved for solemn occasions or in a community with a good grasp of Scripture. As it proclaims and offers praise for the whole history of salvation, it is always used as a unity, with its own Preface. Therefore it is not used when a Mass has a strictly proper Preface.⁵³
- 294.** After extending his hands from “Father, we acknowledge your greatness. . .” until “. . . and bring us the fullness of grace”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiclesis, “Father, may this Holy Spirit sanctify these offerings. . .” Then he joins them briefly and makes the sign of the cross once over the gifts at “the body and blood of Jesus Christ our Lord”, joining his hands and bowing at the sacred name. He keeps his hands joined until just after “While they were at supper. . .” The Consecration is described below.

THE EPIKLESIS

295. In the Eucharistic Prayer, the epiklesis leads to the Consecration. The Holy Spirit is invoked to effect the transubstantiation of the gifts of bread and wine.⁵⁴ As already indicated for the four major prayers, the celebrant holds his hands outstretched over the gifts with his palms down. The right thumb may be locked over the left thumb. The hands should be held directly out from the body, neither too close to the gifts nor raised on high in an exaggerated fashion. During the epiklesis the voice may well be lowered slightly and the pace of the words could slow down so as to lead the people towards the moment of the Consecration. The bell may be rung, with moderation, just before the celebrant begins the epiklesis.⁵⁵

NARRATIVE OF THE INSTITUTION AND CONSECRATION

296. At the most sacred moments of the Eucharistic Sacrifice, the celebrant may be guided by the pastoral wisdom of Pope John Paul II: “Eucharistic worship matures and grows when the words of the Eucharistic Prayer, especially the words of Consecration, are spoken with great humility and simplicity, in a worthy and fitting way, which is understandable and in keeping with their holiness; when this essential act of the Eucharistic liturgy is performed unhurriedly; and when it brings about in us such recollection and devotion that the participants become aware of the greatness of the mystery being accomplished and show it by their gratitude.”⁵⁶

297. If the people have not already knelt after the Sanctus or at the epiklesis, they should kneel at the Consecration, unless prevented by lack of space, large numbers or some other good reason.⁵⁷ The celebrant should pause for a few moments to allow them to settle.

CONSECRATION OF THE BREAD

298. After the epiklesis, the celebrant joins his hands. If he needs to remove moisture or dust from his thumbs and forefingers he may rub them gently on the front of the corporal at, “On the night before he suffered. . .” or the equivalent words.

299. He takes one large bread into his hands at “he took bread”, using the thumb and forefinger of each hand, or other fingers if a very large host

is used. He does not take the paten or a ciborium into his hands.⁵⁸ He does not break or tear the bread at “he broke”.⁵⁹

- 300.** He bows forward slightly while saying the words of Consecration, “clearly and distinctly, as their meaning demands”:⁶⁰ “Take this all of you, and eat it: this is my body which will be given up for you.” Knowing the words of Consecration by heart, he can direct his eyes to the bread, not to the book nor to the people.⁶¹ He may lower his voice slightly once more and the pace of words may slow down, so that priest and people together may be drawn into the sublime action of Christ in His Church.
- 301.** The elevation of the Host should be a gracious and unhurried “showing” of the Body of Christ to His people. Having said the words of Consecration, the celebrant stands upright, still holding the Host, which he reverently raises directly over the corporal. It seems preferable to elevate the Host at least above eye-level, where it would obscure the celebrant’s face. The action is more significant if he raises the Host higher, without stretching.⁶²
- 302.** As he holds the Host between the thumb and forefinger of both hands, the other fingers may be folded together or arranged conveniently so as not to obscure the Host from the view of the people. It seems best to pause for a moment and then to lower the Host slowly and reverently to the paten.⁶³ Then he places both hands on the corporal and genuflects in adoration, without haste and without bowing his head.⁶⁴

CONSECRATION OF THE WINE

- 303.** Unless the deacon or acolyte removed it at the epiklesis, the celebrant removes the pall, if used. At the words “he took the cup” or their equivalent in the various prayers, he takes the chalice, preferably grasping the node by the right hand and holding the base by the left hand. Holding it upright (not tilted towards him) he raises it a little above the surface of the altar and then he bows forward slightly while saying distinctly the words of Consecration. Because he is bowing slightly, he naturally directs his eyes towards the chalice, not the book, as he says all the words “This is the cup . . . memory of me”,

maintaining the same tone of voice and pace of words as at the Consecration of the bread.

- 304.** Standing upright, he then elevates the chalice carefully with both hands, directly over the corporal. It seems preferable to raise the base of the vessel at least to eye-level, preferably higher, then to pause for a moment before lowering it slowly and reverently to the corporal.⁶⁵ Then he places both hands on the corporal and genuflects in adoration, without haste and without bowing his head. If a pall is used, he places this on the chalice before genuflecting.
- 305.** The priest may mentally offer his own personal prayer of adoration at the elevations but never in an audible way. A bell may be rung at each elevation, according to local custom.⁶⁶ If incense is used, the Host and Precious Blood are incensed at each elevation, as described in the following chapter.

ACCLAMATION AFTER THE CONSECRATION

- 306.** With his hands joined and looking at the people, the celebrant sings or says, “Let us proclaim the mystery of faith.”⁶⁷ Led by the choir, the assembly responds by singing one of the acclamations provided in the missal; alternatively the acclamation may be said. The people should be familiar with all the options available for the acclamation.⁶⁸ Then the celebrant extends his hands and continues the Eucharistic Prayer.

VARIATIONS

- 307.** The following ceremonial and textual variations are to be noted for the four major prayers.⁶⁹

EUCCHARISTIC PRAYER I

- 308.** The celebrant extends his hands for the anamnesis, “Father, we celebrate the memory. . . .” After “. . . your priest Melchisedech”, he joins his hands, steps back and bows deeply,⁷⁰ as he says, “Almighty God, we pray that your angel. . . .” He stands upright and makes the sign of the cross without haste at “let us be filled with every grace and blessing”, joining his hands briefly before extending them to continue

the commemoration of the dead. He may omit “Through Christ our Lord. Amen.” All these actions should flow smoothly.

- 309.** At “especially those for whom we now pray”, the celebrant joins his hands and silently prays for the dead, especially those for whom the Mass is offered. They are not named aloud. He extends his hands and continues, “May these and all who sleep in Christ. . . .” He joins his hands at “Through Christ our Lord. Amen”, but it seems more convenient simply to keep his hands extended if this is omitted.
- 310.** At “For ourselves too, we ask. . . .”, he may name all the saints listed or omit those in parenthesis. He bows at the name of the saint of the day. He may never add the name of any other saint to this ancient fixed list. At “Though we are sinners. . . .”, he strikes his breast with his right hand, the left resting on the corporal. He extends his hands at “your forgiveness”. The words “Through Christ our Lord. . . .” are now part of the prelude introducing the great doxology, which is described below.

EUCCHARISTIC PRAYER 2

- 311.** The celebrant extends his hands for the anamnesis, “In memory of his death and resurrection. . . .” He continues with hands extended, “Lord, remember your Church. . . .”, and then he names the Pope, the bishop of the diocese where he celebrates Mass, adding a general reference “and his assistant bishops” if there are auxiliary bishops in the diocese.
- 312.** The formula for the departed, “Remember *N.* . . .”, is only inserted at funerals and Masses for the dead. The name of the saint of the day is never added to this text. He joins his hands at “Through your Son, Jesus Christ”, introducing the great doxology, which is described below.

EUCCHARISTIC PRAYER 3

- 313.** The celebrant extends his hands for the anamnesis, “Father, calling to mind. . . .”, and the offering. He continues with hands extended, “May he make us an everlasting gift. . . .” The name of the saint of the day or the patron saint of the church is included in the text.⁷¹ Then he names the Pope, the bishop of the diocese where he celebrates Mass, adding a general reference “and his assistant bishops” if there are auxiliary

bishops in the diocese. After prayers for the living and the dead, he joins his hands at “Through Christ our Lord, from whom all good things come”, introducing the great doxology, which is described below.

- 314.** The longer concluding formula for the departed, “Remember *N . . .*”, is used only at a funeral or Mass for the dead. In this case, he joins his hands at “We shall become like you”, introducing the prelude to the great doxology, which is described below.

EUCCHARISTIC PRAYER 4

- 315.** The celebrant extends his hands for the anamnesis, “Father, we celebrate the memory. . .”, and the offering,⁷² He continues with hands extended, “Lord, remember those for whom we offer this sacrifice. . .” and then he names the Pope, the bishop of the diocese where he celebrates Mass, adding a general reference “and his assistant bishops” if there are auxiliary bishops in the diocese.

- 316.** There is no specific formula for naming the dead, nor is the name of the saint of the day or patron added to this Eucharistic Prayer. He joins his hands at “through whom you give us everything that is good”, introducing the great doxology, which is described below.

DOXOLOGY OF THE EUCCHARISTIC PRAYER

- 317.** The great doxology of the Eucharistic Prayer is a majestic expression of the trinitarian mystery of the eternal Sacrifice. The doxology is sung or said by the celebrant. The people participate in the doxology by singing or saying the great “Amen”, which should be especially emphasized in liturgical catechesis, but they do not join in the text.⁷³

- 318.** The celebrant raises the chalice in his right hand, the paten in his left hand. He does not rest a Host upright on the paten, as this gesture is meant to signify sacrificial offering rather than “showing” to the assembly. It seems preferable to hold the vessels out directly over the corporal rather than separating them widely. They should be raised high, at least above eye-level, so that the gesture is strong and significant. The chalice and paten should not be placed on the corporal

until after the people have responded by singing or saying “Amen”. If a pall is used, the celebrant covers the chalice once more, using his right hand, his left hand resting on the base of the chalice (to avoid an accident as the pall is placed on it) or on the corporal. If a deacon assists, he stands on the right of the celebrant and raises the chalice as the celebrant raises the paten with both hands.

Communion Rite

- 319.** In the Paschal Banquet Christ gives His Body and Blood. to His beloved Church.⁷⁴ Unless they stood before or after the acclamation, the servers and people stand. With hands joined, the celebrant sings or says the introduction to the Lord’s Prayer, looking at the people. The current translation gives four options, or a similar formula such as those provided in the breviary, preferably one succinct sentence. He extends his hands as all sing or say the Lord’s Prayer. During the prayer he may either direct his eyes towards the Host or keep them slightly raised.
- 320.** He keeps his hands extended as he sings or says the embolism of the Lord’s Prayer, “Deliver us, Lord, from every evil. . . .” He joins his hands and bows at the sacred name at the end of the prayer. The assembly responds by singing or saying the acclamation: “For the kingdom, the power and the glory. . . .”
- 321.** He opens his hands once more to sing or say, “Lord Jesus Christ, you said to your apostles . . .”, bowing at the sacred name. Because the words of this prayer are addressed to Jesus Christ, it would seem appropriate for him to direct his eyes towards the Host. Then, looking at the people, he sings or says “The peace of the Lord . . .”, opening and joining his hands. (When celebrating facing the altar, he turns to the people by his right for the greeting and back to the altar the same way, after he has given the sign of peace.)

Sign of Peace

- 322.** With hands joined and turned to the people, the (deacon or) celebrant may invite the assembly to exchange the sign of peace, love and unity according to local custom.⁷⁵ The invitation is a short formula, not a

small homily, but the (deacon or) celebrant may use his own words, perhaps guided by the readings of the day. The celebrant stays in the sanctuary, while (the deacon and) some servers come to him to receive the sign of peace. The sign is not passed along but given to those who are near one another. Servers should not wander around the sanctuary giving the sign to everyone, nor do they go through the church giving the sign. “Peace be with you,” and the response “Amen” should be used.⁷⁶

- 323.** In the sanctuary, the traditional Roman sign of peace may be made in the following way. The one who receives the sign bows. Then the one who gives the sign lays his hands on the upper part of the arms (near the shoulders) of the other; the one receiving the sign clasps his arms, holding them at the elbow. Each inclines the head forward and slightly to the right so that their left cheeks almost touch. The one who gives the sign customarily says, “Peace be with you.” The other answers, “Amen”. Then they withdraw a little and bow to one another, hands joined as usual.

The Fraction

- 324.** The third moment in the fourfold action of Jesus Christ is the “Breaking of the Bread”, or fraction. This practical action signifies that, in Communion, the many faithful are made one body in Christ, the one Bread (cf. 1 Corinthians 10:17).⁷⁷ Throughout the fraction rite, the Agnus Dei is sung by the choir or cantor, the people responding, or it is sung in unison or by the choir alone, or it may be said. If many Hosts are to be broken, the petitions of the Agnus Dei may be repeated until the fraction is completed, but concluding with “. . . grant us peace.”⁷⁸
- 325.** The breaking of the Host(s) is carried out over the paten(s), not over the chalice(s).⁷⁹ The celebrant carefully breaks a conventional large Host down the center, using the mark made behind it. It seems best not to raise it too high in the air, or to break it hastily. A larger Host should be broken directly over the large paten, that is, close to its surface so that fragments do not fall elsewhere. Only deacons or concelebrants assist the celebrant at the fraction. Acolytes and extraordinary

ministers never break Hosts, as this action pertains only to those in Orders.

The Commingling

- 326.** When the fraction is completed, the celebrant breaks off a small fragment of the Host with his right hand and reverently places it in the chalice, saying quietly, “May this mingling. . .”, while his left hand rests on the corporal.⁸⁰ This fragment is taken from the lower part of the left portion of a conventional Host. If a pall is used, it is removed for the commingling and then replaced on the chalice (by the deacon).
- 327.** If fragments of the Host adhere to his fingers after the fraction and the commingling, the celebrant gently moves his thumbs and forefingers together so as to cleanse them over the paten—but not over the chalice.⁸¹

Communion

- 328.** The final moment of the fourfold eucharistic action is the giving of the Body and Blood of Christ in Holy Communion.
- 329.** Unless they are still singing the Agnus Dei, the faithful pray in silence as the priest says quietly either of the prayers of preparation for Communion, “Lord Jesus Christ, Son of the living God . . .” or “Lord Jesus Christ, with faith in your love and mercy . . .”. During these prayers, he joins his hands and bows at the sacred name. Because the prayers are addressed to Jesus Christ in the Eucharist, he may fittingly look at the Host, but he does not incline forward, nor need he rest his joined hands on the altar. In some countries all kneel after the Agnus Dei.
- 330.** Placing both hands on the corporal, the celebrant genuflects in adoration. Then he either (a) takes both portions of a conventional Host and arranges them neatly but slightly separated between his right thumb and forefinger, or (b) he takes up a significant fragment from a larger Host. Holding the paten or chalice in his left hand,⁸² he raises the broken Host or fragment, preferably to eye level, and facing the people he says, “This is the Lamb of God. . . .” He continues to hold

the Body (and Blood) of the Lord as he leads the people in saying, “Lord, I am not worthy . . .” Then he replaces the paten or chalice on the altar.

COMMUNION OF THE PRIEST

- 331.** The celebrant rearranges the two fragments of a conventional Host so that he may conveniently consume them, one portion over the other—or he may choose to consume only one portion. He says quietly, “May the Body of Christ . . . life.” Then, reverently and without haste, he receives the Body of the Lord, his left hand resting on the corporal. While eating standing up it is natural to incline forward slightly, but he does not bow deeply. He joins his hands and pauses to consume the Eucharist reverently, preferably without chewing in an obvious way and closing his eyes in prayer if he wishes. If fragments of the Host adhere to his fingers, he moves thumb and forefinger together so as to cleanse them over the paten—but not over the chalice.⁸³
- 332.** Taking the purifier in his right hand, he transfers it to his left hand, and takes the chalice in his right hand, saying quietly, “May the Blood of Christ . . . life.” Then reverently and without haste he drinks the Blood of the Lord, holding the purifier beneath his chin. If he consumes the contents of the chalice, he should not tip the vessel high. He places the chalice on the corporal, transfers the purifier to his right hand and carefully wipes the hp of the cup, while keeping his left hand on the node or base. If a pall is used, this is removed before he takes up the purifier and replaced if the chalice is empty.
- 333.** Alternatively, the celebrant may take the chalice in both hands, saying quietly, “May the Blood of Christ . . . life.” Then reverently and without haste he drinks the Blood of the Lord. He places the chalice on the corporal, takes the purifier in his right hand and carefully wipes the lip of the cup, while he keeps his left hand on the node or base. This procedure is more convenient if the chalice is full.

COMMUNION OF CHRIST’S FAITHFUL

- 334.** First the celebrant gives Communion to (the deacon, to an instituted acolyte and) the servers. The deacon receives under both kinds, at the

altar. The servers may receive at the center of the sanctuary, approaching the celebrant, two by two. Alternatively, he may pass along a line of servers formed across the sanctuary. They bow or genuflect before receiving, either one by one, in pairs or as a group. Where it is the custom, they kneel to receive the Eucharist. Then the celebrant takes the paten or ciborium to the communion station, the altar rail or another place where it is the local custom to minister the Eucharist to the people.

- 335.** The faithful may receive the Eucharist kneeling or standing.⁸⁴ They may approach in a “communion procession” and go to the celebrant and other ministers of the Eucharist, either singly or in twos, to receive standing. They may gather along a step or around the confines of the sanctuary, if it can be approached on several sides, as the celebrant and other ministers walk along ministering the Eucharist. The Eucharist is also ministered in this way where it is the custom to kneel at a rail.
- 336.** When the faithful receive kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion is not disrupted.⁸⁵ In our Rite, a “sign of reverence” to the Eucharist would be a genuflection (or a bow for those who cannot genuflect). This act of reverence before receiving Communion standing is easily planned and does not delay the reception of Communion. The person immediately behind the one receiving the Eucharist makes the reverence while he or she is receiving the Lord.
- 337.** As each communicant approaches him, or as he approaches the communicant, the celebrant raises the Host over the paten or ciborium and says “The Body of Christ.” The communicant responds, “Amen” and receives the Sacrament, choosing either to receive directly into the mouth or on the palm of the left hand.⁸⁶ To distribute the Body of Christ efficiently, it seems preferable to keep the thumb above each particle and the forefinger underneath, so as to be able to place the Host on the tongue or on the palm of the left hand with greater control.

- 338.** In ministering the chalice, the celebrant (deacon or other authorized minister) holds the chalice in his right hand, the purifier in his left. As he hands the chalice to the communicant, he says, “The Blood of Christ.” The communicant responds “Amen” and drinks from the chalice. It is easier if the one ministering the chalice keeps the purifier and then wipes the lip of the cup carefully after each communicant, slightly rotating the cup after wiping it. Great care must be taken when elderly people or children receive the cup in their hands. The minister of the Eucharist should keep hold of the cup in such cases and bring it to the lips of the communicant, tipping it slightly to assist.⁸⁷
- 339.** If Communion is given by intinction, the celebrant carefully dips part of the Host into the chalice and places it on the tongue of the communicant, first saying, “The Body and Blood of Christ.”⁸⁸ A deacon, acolyte or other extraordinary minister holds the chalice. However, “self-intinction” is not permitted, that is, when the faithful take a Host, dip it into a chalice and then give themselves Communion.⁸⁹ Further details concerning Communion under both kinds and other options for ministering the Eucharist are presented below in Chapter 10, “The Sacrament of the Eucharist”.
- 340.** During Communion the antiphon or appropriate hymns maybe sung, or the choir may sing, or music may be played. Ushers may assist people to come to Communion, but never making people come to the altar row by row. This could oblige people to come forward who are not properly disposed or others, such as Catholics unable to receive the Eucharist, non-Catholics or even non-Christians.⁹⁰
- 341.** It is most desirable that the faithful, like the priest, receive the Body of the Lord from Hosts consecrated at the same Mass, and that they should share the chalice when permitted. Through these signs, Communion will stand out more clearly as sharing in the Sacrifice that is actually being offered.⁹¹
- 342.** However, when the tabernacle is also used as a supplementary supply, the celebrant goes there after he has received the Precious Blood, opens it, genuflects and takes out the vessel(s). He closes the door and brings the vessel(s) to the altar. Alternatively, during the Our Father or while the celebrant prepares for Communion, the deacon, acolyte or

another extraordinary minister may bring the Eucharist from the tabernacle to the altar. Immediately after the Communion of the faithful, the celebrant (or other minister) returns to the altar and places all the particles in a ciborium or ciboria. He then reposes the Eucharist in the tabernacle and genuflects before locking the door. The key should be brought to the altar and kept with the chalice, unless it is required at another Mass or liturgical function.

- 343.** If fragments of the Host adhere to the fingers after distributing Communion, the celebrant or other eucharistic minister gently rubs the thumb and forefinger together so as to cleanse them over the paten or ciborium.⁹² If any of the Blood of Christ remains, it is consumed “immediately after Communion”,⁹³ at the altar or preferably at the credence table, by the celebrant, deacon or acolyte (assisted by others if necessary).

Purifications

- 344.** The celebrant (or deacon or acolyte) may purify the vessels either at the right side of the altar or at the credence table.⁹⁴ However, to avoid distracting the people from their thanksgiving, it seems preferable to carry out “the ablutions” at the credence table. In purifying vessels, two tendencies should be avoided: (1) an over-scrupulous effort to find the tiniest crumb and (2) a casual or inefficient approach, which could imply at least a lack of respect for the Eucharist.
- 345.** Having placed any particles in the tabernacle, standing at the center of the altar the celebrant consumes what remains of the Precious Blood (assisted by others if necessary). Then he brings the chalice and paten or other vessels to the right corner of the altar (or servers take them to the credence table, if the purifications take place there). First he ensures that any fragments go into the chalice (or a ciborium), using the purifier wrapped around the fingers of his right hand, not rubbing the surface in a circular motion, but lightly brushing all the fragments down into the chalice.
- 346.** While a server pours a reasonable amount of water (and wine) into the chalice or ciborium, the celebrant may place his fingers over the vessel so that fragments adhering to his fingers are washed into the

cup. He may remove his fingers as a signal for the server to stop pouring. He dries his fingers and if necessary revolves the vessel to ensure that fragments are detached from the inner surface of the cup. (If necessary he uses his fingers to dislodge fragments adhering to the vessel.) He then drinks the ablution.

- 347.** If there are several ciboria to purify, it may not be easy to “dry clean” them with the purifier. Therefore he may take water in one ciborium (over his fingers). Then he (dries his fingers and) pours the ablution into the next, and so on, until finally he pours it into the chalice and drinks it.
- 348.** During the purifications the celebrant (deacon or acolyte) quietly says “Lord, may I receive these gifts. . . .” After drinking the ablutions, the celebrant wipes his lips with the purifier, if this is necessary. He leaves the purifier on the altar or credence table, where the servers cover the chalice.
- 349.** If the purifications are deferred until after Mass, the vessels are taken to the credence table, where they are placed on a corporal and covered with a veil.⁹⁵ The celebrant (deacon, acolyte) returns immediately after Mass to carry out the purifications, assisted by servers. This practice seems preferable only if there are many vessels to purify. However, it presents some problems, for example, the celebrant or other minister may forget to cleanse the vessels after Mass or servers may take them to the sacristy before they have been purified. The purifications must never be carried out in the sacristy. The washing of linen after Mass and practical solutions to accidents with the chalice are set out in [Appendix 6](#), *Accidents*, pars. 848-57.
- 350.** During Communion a server removes the missal and stand from the altar. When the celebrant returns to the chair, servers go to the altar and fold the corporal (cf. [Appendix 4](#), pars. 816-24), taking it with the chalice and any other vessels to the credence table. The altar is now as it was before the preparation of the gifts. However, the celebrant may choose to say the Prayer after Communion and impart the final blessing at the altar. In this case, after the corporal and vessels have been taken to the credence table, the missal and stand may be moved to the center, where the corporal rested. Before the celebrant comes to

the altar, a server may turn the pages of the missal to the proper prayers of the day.

After Communion

After the purification of vessels (or while the deacon or acolyte carries this out), the celebrant goes to the chair and sits. After Holy Communion a period of silence is observed or a psalm or song of praise is sung. Even after a hymn or motet has been sung, there may be a definite pause for silent prayer. If a hymn has been sung during or after Communion, the Communion verse is not recited.⁹⁶

- 352.** The celebrant either stands at the chair or he returns to the center of the altar. The people should stand when he stands because “Let us pray” is not an invitation to stand. Then the celebrant sings or says, “Let us pray”, hands joined. If there has not been a period of silence, he may pause in silence for a few moments. Then he sings or says the Prayer after Communion, hands extended, joining his hands as usual at the conclusion of the prayer. At the chair, a server holds the book before him during the prayer.
- 353.** Announcements may be made at this point. They should be brief.⁹⁷ If the announcements must take some time, the celebrant or deacon should invite the people to be seated.

Concluding Rite

- 354.** Facing the people, the celebrant opens his hands and sings or says, “The Lord be with you.” If the simple form of the blessing is to be used, still facing the people, hands joined,⁹⁸ he says or sings, “May almighty God bless you.”⁹⁹ Then he makes the sign of the cross once clearly and without haste over the assembly, saying, “the Father and the Son and the Holy Spirit.” All respond by saying or singing “Amen”.
- 355.** If a Solemn Blessing is used, the (deacon or) celebrant invites the people to bow for the blessing, using the formula provided in the missal or similar brief words. Then the celebrant extends his hands, palms down as at the epiklesis, but preferably rather higher and

separated naturally, while he sings or says the three verses to which the people respond, “Amen”. In order to give a cue to this response, it seems best to drop the voice distinctly at the last words of each of these verses. He joins his hands and imparts the blessing at the end of the verses.

- 356.** If one of the Prayers over the People is used, the same procedure is followed as for a solemn blessing. Having extended his hands over the people, the celebrant joins them at the end of the prayer before all respond with “Amen”, but he uses a distinctive form of the blessing, “And may the blessing of almighty God. . . .”
- 357.** Facing the people, the (deacon or) celebrant sings or says the dismissal, with his hands joined, using only one of the options provided.¹⁰⁰ The assembly responds by singing or saying “Thanks be to God.” The celebration of the liturgy concludes at this point as Christ’s faithful are sent out into the world, praising and blessing the Lord who has made them his working Body among all peoples. Therefore announcements or comments should never be added by anyone after the dismissal. However, if any liturgical service follows immediately, the rite of dismissal is omitted.
- 358.** Unless he is already standing there, the celebrant goes to the altar and kisses it in the same way as at the beginning of Mass. He comes to the center of the sanctuary, where the servers should already be in position for the procession. He bows profoundly to the altar or genuflects if the tabernacle is in the sanctuary. If there are many servers or others in the procession, he should remain facing the altar and not turn around to leave until the others have moved forward. The procession returns to the sacristy or vesting room during a final hymn or recessional music. After the liturgy, appropriate music may continue or silence may be maintained for the sake of those who remain praying in the church.
- 359.** In the sacristy all bow to the crucifix or image. Alternatively, they bow to the processional cross, held by the cross bearer who (together with the candle bearers) turns to face the celebrant and any other servers. The celebrant may use a customary formula signifying that the liturgical action has been accomplished.¹⁰¹ Then, working quietly and without haste, the servers carry out their assigned tasks under the

direction of the head server or sacristan.¹⁰² The celebrant removes his vestments. Out of consideration for the sacristan, he should arrange them neatly on the vesting bench or table.

- 360.** The celebrant usually returns to the church to make his own thanksgiving. However, on Sundays and other appropriate occasions he will greet the people in some convenient place, usually before removing all his vestments. But he may wish to remove the chasuble and give it to a server before greeting the people at the church door. Then he returns to the sacristy or vesting room, removes his vestments and goes back to the church or to some other place to make his thanksgiving. Others should attend to all the practical details of church and sacristy so that the priest is free both for pastoral contact with his people and for personal prayer after celebrating the Lord's Sacrifice.

Rite of Blessing and Sprinkling Holy Water

- 361.** On Sundays, it is commendable that the rite of blessing and sprinkling holy water ("Asperges") should take the place of the penitential rite of the Mass.¹⁰³ Whether it is to be used in the church or by the people in their homes, all holy water should be blessed in a public liturgical way, so that the faithful may perceive the baptismal significance of this popular sacramental.
- 362.** The bucket of water and the sprinkler (aspergillum) may be prepared on a credence table. If it is to be used, a bowl of salt is also prepared.¹⁰⁴ Alternatively, a server could carry the bucket of water (and salt) to the sanctuary in the entrance procession. However, when a large supply of water is to be blessed, a suitable vessel filled with water is placed on a small table near the chair, with an empty bucket and the sprinkler next to it, together with a jug so that some of the blessed water can be transferred to the bucket before the sprinkling begins.
- 363.** The Mass begins as usual at the chair. The book bearer and a server holding the bucket of water, sprinkler (and salt) stand on either side of the celebrant, turned towards him. After the sign of the cross and the greeting, he introduces the blessing of water, using or adapting the formula suggested or using his own words. He invites the people to

pray. After a pause for silent prayer, with his hands joined, he says one of the three prayers of blessing provided in the missal. The third option, however, is reserved for the Easter Season. He makes the sign of the cross over the water, at “+ bless this water”. (Then he blesses the salt. He takes it from the deacon, M.C, acolyte or server and pours it into the water.) If a large amount of water has been blessed, the deacon, M.C, acolyte (or, lacking these, the celebrant himself) takes the jug and fills it with blessed water, which he then pours into the bucket for the sprinkling.

- 364.** He receives the sprinkler from the deacon, M.C, acolyte or a server and sprinkles himself, customarily by touching his forehead with the sprinkler and making the sign of the cross with it, or by moistening his thumb with the sprinkler and then making the sign of the cross on his forehead with his thumb. He then sprinkles any concelebrants, the servers and any clergy seated in choir. To simplify sprinkling a large group, he may customarily sprinkle three times, once in the middle, once on his left, once on his right. As soon as the celebrant begins to sprinkle himself, a hymn is sung: traditionally “Asperges me”¹⁰⁵ or, in the Easter Season, “Vidi aquam”, or another suitable hymn or psalm which brings out the significance of water, cleansing, baptismal life, etc.
- 365.** Accompanied by the deacon(s) or the M.C, acolyte or server, he goes through the church sprinkling the assembly without haste. He either carries the holy water in his left hand and sprinkles with his right or, preferably, the deacon, M.C, acolyte or a server walks on his right carrying the bucket, as the celebrant sprinkles with his right hand, his left resting on the breast as usual. It also seems preferable for him to sprinkle people alternatively on both sides of an aisle as they face him, rather than sprinkling their backs. By custom, all make the sign of the cross as they are sprinkled. Once the celebrant finishes sprinkling the assembly, he places the sprinkler in the bucket (and hands them to his assistant) and goes to the sanctuary.
- 366.** The celebrant bows to the altar, or genuflects if the tabernacle is behind or on it, and goes directly to the chair. The book bearer comes before him and, facing the people with his hands joined, he says or sings, “May almighty God cleanse us. . .”, unless the Collect of the

Mass follows immediately (as in Advent and Lent). The Mass then continues with the Gloria. A server takes the bucket and sprinkler to the credence table. Servers should also carry away a larger vessel of water and the small table, if these would impede access to the chair during the liturgy, They may carry this holy water to a place in the church where the people can conveniently take some of it for use at home.

Collections and Stipends

- 367.** a. Incorporating the collections into the rite of Mass is a particular problem, to be resolved both in terms of respect for the integrity of the liturgy and the practical needs of the community. At a Sunday Mass, the usual time for the collection is after the General Intercessions, while the servers are preparing the altar. In some churches, the collection is brought up in the procession of the gifts and handed to the celebrant by ushers, preferably just before he receives the bread and wine. It is not to be placed on the altar but in a “suitable place”,¹⁰⁶ nor should the celebrant make any gesture of offering with it.
- 368.** Because of the link between the proclaimed word and preaching, it seems preferable not to have a collection between the Gospel and the homily, if this is possible. But two collections could be taken up: (1) after the homily and (2) after the General Intercessions. A “special collection” could be taken at the door of the church as the people leave. However, a collection should never be taken up after Holy Communion or during a reading or prayer.
- 369.** b. Any priest who celebrates or concelebrates Mass may receive an offering or “Mass stipend” to apply that Mass for a specific intention. This approved custom of the Church is regulated by the Code of Canon Law and provincial and diocesan laws.¹⁰⁷ In whatever way they may be disposed of or regulated, these stipends should be respected as an expression of the people’s faith in the Lord’s Sacrifice of propitiation and intercession.
- 370.** c. *Missa pro populo*: Canon 534 requires each parish priest to apply the Mass for his people on Sundays and holy days of obligation, but he may receive a stipend for a second Mass.

“It is not the man who is responsible for the offerings becoming Christ’s body and blood; it is Christ himself who was crucified for us. The standing figure belongs to the priest who speaks these words. The power and the grace belong to God. ‘This is my body’, he says; this sentence transforms the offerings.”

—St. John Chrysostom

De prodiit. Iudæ, homil. 1, 6

Cited by Pope Paul VI, *Mysterium Fidei*, no. 49

6.

Solemn Mass

- 371.** Building upon the normative form set out in the previous chapter, what is described below is a standard model for the full celebration of a sung liturgy on Sundays, solemnities and other major occasions. The celebrant is assisted by one or two deacons. If one deacon assists, he reads the Gospel and ministers at the altar during the Liturgy of the Eucharist.¹ If two deacons assist, a rational way of dividing their duties would be to make one “the deacon of the Word” the other “the deacon of the Eucharist”. The first deacon reads the Gospel and the intentions of the General Intercessions, the second deacon ministers at the altar, standing on the celebrant’s right during the Liturgy of the Eucharist. Both assist in distributing Communion.
- 372.** The celebrant and deacon may be assisted by an instituted acolyte. He acts as cross bearer, perhaps book bearer and assists the deacon in the preparation of the gifts and the purifications. A master of ceremonies directs the ceremonial. The following servers are required: a cross bearer, two candle bearers (also called the “acolytes” or the first and second server), a thurifer (perhaps a boat bearer), a book bearer and two, four or six torch bearers. If all these servers are not available, the cross bearer or a candle bearer could also act as hook bearer, and the candle bearers could also act as torch bearers during the Eucharistic Prayer.

Preparations

- 373.** The M.C. and sacristan supervise the preparations in the sacristy. Every thing is prepared for Mass as set out in the previous chapter, with the following variations:
- 374.** *Altar:* Six or four candles are lit on or near the altar.

375. *Sacristy*: The following are required: the Book of the Gospels marked; matching Mass vestments including dalmatic(s) for the deacon(s); thurible and boat; processional candles and cross; two, four or six “torches” for the torch bearers; and, if the blessing and sprinkling of holy water is to take place, a vessel of water with sprinkler (and salt), preferably on the credence table or near the chair.

Entrance Procession

376. When all have vested and taken their positions for the procession, directed by the M.C., the thurifer approaches the celebrant and opens the thurible. The deacon assists with the boat as the celebrant places incense in the thurible. He blesses it silently with the sign of the cross before the lid is closed and the chains are secured. The thurifer goes to his place at the head of the procession. All bow to the sacristy crucifix or image and proceed on a signal from the M.C., usually when the entrance antiphon or hymn begins.² The procession is led by the thurifer (and boat bearer), then come the cross bearer and candle bearers, followed by the torch bearers, book bearer, lector(s), and any clergy in choir dress. Then comes the deacon carrying the Book of the Gospels, closed and raised at a significant height—neither held too high in an exaggerated way nor resting on the breast. (Concelebrants follow the deacon; see [Chapter 7](#).) Finally comes the celebrant. If there is a second deacon, he walks on the right of the celebrant. [See [Appendix 11](#), Diagram 2.]

377. On arrival before the altar, those who are not carrying anything bow deeply (or genuflect if the tabernacle is in the sanctuary). If there are not many servers, all may form up and make the reverence simultaneously, but it seems preferable to make it in twos. Led by the thurifer, the candle bearers go to their places on each side of the credence table, where they place the candles, unless it is customary to place them near or on the altar. If necessary, (the boat bearer or) a candle bearer may put more incense in the thurible. The cross bearer places the cross in its stand, near the altar if it is to be the altar cross, or elsewhere. The book bearer may wait at the side. Without bowing, the deacon goes directly to the altar and places the Book of the Gospels on it, at the center. He moves to the right and waits for the celebrant (and

second deacon), and together they kiss the altar.³ From the credence table side, the thurifer comes to the altar and gives the thurible to the deacon, who hands it to the celebrant. The celebrant and deacon(s) face the altar.

Incensation of the Altar

- 378.** The altar is incensed in the following way. If it is freestanding, the celebrant and deacon(s) bow to the altar and proceed to incense it, turning to the right, then walking around it⁴ if the cross is on the altar or next to it, they first bow to it and it is incensed with three double swings. They bow again and move to the right, and so around the altar. If the cross is suspended above or placed behind the altar so that the figure faces the people, it is incensed when they arrive at the center of the front of the altar. However, if the processional cross is the altar cross and is located away from the altar, it is incensed when they have reached a convenient position near it. If there is only one deacon, walking on the celebrant's right, the M.C. may walk on the celebrant's left during the incensation.⁵
- 379.** If the altar is attached to the wall, the celebrant and deacon(s) bow and incense the cross first with three double swings. They bow again and proceed to the right side of the altar. They return to the center and proceed to the left side of the altar and, finally, return to the center once more.⁶
- 380.** The incensation of the altar should move at a stately pace. There is no need to strike the bowl of the thurible against the chains. Each "ductus", or swing, should be smooth, made without haste, the bowl swinging from about 40 cm., or 1 foot, of chain.
- 381.** Having returned to the center of the altar, the celebrant hands the thurible to the deacon (who gives it to the thurifer); then he walks with the deacon(s) to the chair. The entrance hymn should cover these actions, but if it has finished, the organist or musicians should play appropriate music until the incensation is completed and the celebrant and deacon(s) are at the chair.

Introductory Rites

382. The celebrant begins Mass as usual. The deacon stands on his right (the second deacon on his left). The book bearer stands in front of the celebrant, on his left.⁷ The celebrant may sing “ + In the name of the Father. . .” and the greeting. The blessing and sprinkling of holy water or the penitential rite follows. The deacon, a cantor or the choir may sing the invocations of the third option of the penitential rite. After the sung Kyrie and Gloria, the celebrant sings the Opening Prayer, or Collect.

Liturgy of the Word

383. The rite proceeds as described in the preceding chapter. The responsorial psalm is sung. If the lectors come up from the congregation, a server or the M.C. may escort them to the ambo, observing the reverences set out in the previous chapter.

Preparing for the Gospel

384. There are three stages in the preparation for the reading of the Gospel: (a) the blessing of the incense, (b) the blessing of the deacon and (c) the procession to the ambo.

385. The celebrant remains seated as all stand for the singing of the Alleluia verse. The thurifer and boat bearer approach the chair and bow moderately to the celebrant. The thurifer opens the thurible and holds it at a convenient level, ensuring that none of the chains impedes access to the bowl. The deacon presents the open boat and spoon at the level of the hands of the celebrant so that he may easily place incense on the charcoal. The celebrant makes the sign of the cross in silence over the thurible which is then closed. The thurifer bows to the celebrant and goes to wait at a central place in front of or behind the altar, where the two candle bearers are waiting, having brought their candles from the credence table or elsewhere as soon as the Alleluia verse began. From this point, the thurifer will lead the Gospel procession to the ambo.

386. The deacon comes before the celebrant to seek his blessing, saying quietly, “Your blessing. . . .” He bows profoundly as he is blessed. The celebrant makes the sign of the cross over him at the end of the

blessing, and the deacon makes the sign on himself. The deacon bows to the celebrant.

- 387.** The celebrant stands. The deacon goes directly to the altar. He bows to the altar and reverently takes up the Gospel Book, which he solemnly carries in procession to the ambo, preceded by the thurifer and candle bearers. The M.C. may walk beside the thurifer in the procession, or he may remain near the chair.

Gospel

- 388.** The candle bearers stand on each side of the ambo, facing one another.⁸ The thurifer stands on the right of the deacon. The M.C. may stand on his left. The deacon places the Gospel Book on the ambo and opens it at the place marked. Then, with hands joined, he greets the people, singing “The Lord be with you.”⁹ At “A reading from. . .”, he makes the sign of the cross clearly and without haste first on the text, then on his forehead, lips and breast. He joins his hands and takes the thurible from the thurifer or M.C. He bows to the Book of the Gospels and incenses it with three double swings: in the middle, to his left and to his right. He bows again and hands the thurible to the thurifer or M.C. Then he chants or reads the Gospel, with his hands joined. During the reading of the Gospel, the celebrant and all in the sanctuary turn towards the ambo. The thurifer swings the thurible moderately but at full length from his right hand. [See [Appendix 11](#), Diagram 3.]

- 389.** After singing “The gospel of the Lord” or “This is the gospel of the Lord”, he raises the open book and kisses the text, saying quietly, “Through the words of the gospel. . . .”¹⁰ It is customary in some places for the deacon to raise the book high during “. . . the gospel of the Lord” and the acclamation. After the Gospel, the candle bearers return by the shortest way to their places near the credence table and replace their candles (they do not extinguish them). The thurifer returns to the sacristy or some other customary place.¹¹

Homily

390. Unless it is required for the homily, the Book of the Gospels is reverently taken by a server to a credence table. If the celebrant preaches at the ambo, the deacon returns to his place on the right of the chair. If the deacon preaches, he remains at the ambo. If a concelebrant or a priest or deacon in choir dress preaches, he does not seek a blessing from the celebrant.

Profession of Faith

391. The Creed should be sung. At the chair, the celebrant intones the opening words.¹² All bow deeply at “by the power of the Holy Spirit . . . made man.”

General Intercessions

392. The book bearer attends the celebrant as usual for the General Intercessions. At a solemn Mass, it seems preferable for the deacon (or the first deacon—the deacon of the Word) to read or sing the intentions, either at the ambo or at his place near the chair. But he does not leave the ambo until after the celebrant has sung or said the final prayer. If lectors from the congregation read the intentions, a server or the M.C. may escort them to the ambo. They make the reverences set out in the previous chapter.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

PREPARATION OF THE ALTAR

393. The celebrant sits. The candle bearers (and other servers if necessary) bring the corporal and purifier(s), chalice(s) and the missal and stand to the altar, as described in the previous chapter. The deacon (or the second deacon—the deacon of the Eucharist) goes to the altar, spreads the corporal and supervises the arrangement of vessels. Then he goes to the chair or joins the celebrant at the place where they will receive the gifts. An acolyte may spread the corporal, etc., and the deacon(s) may remain with the celebrant at the chair. The M.C. indicates when

the celebrant and deacon(s) should go to the center of the sanctuary to receive the gifts.

PROCESSION OF THE GIFTS

- 394.** The celebrant receives the offerings from the people, as described in the previous chapter. He is assisted by the deacon, standing on his right. The patens, etc., are brought to the altar by the deacon(s) and servers and arranged on it. The celebrant comes to the altar. A hymn or music accompanies the procession of the gifts and may continue during the preparation of the gifts.

PREPARATION OF THE GIFTS

- 395.** The deacon gives the paten to the celebrant. While the celebrant offers the bread, the deacon pours the wine into the chalice(s) at the right side of the altar or at the credence table. A candle bearer presents the cruet of water and the deacon pours a little water into the (main) chalice, saying quietly, “By the mystery”¹³ If there are several chalices, he assists the celebrant in arranging them on the corporal or elsewhere. Then he hands the (main) chalice to the celebrant, who offers the wine as usual. The deacon stands on his right, but away from the altar. (Another deacon, who has acted as the deacon of the Word, stands on the other side of the celebrant, but away from the altar.)
- 396.** While the celebrant is offering the wine, the thurifer approaches. After the celebrant has bowed deeply and said “Lord God, we ask you. . . .”, he turns to his right, and the thurifer presents the open thurible. Standing slightly back on the celebrant’s right and facing the altar, the deacon presents the open boat and spoon to the celebrant, who places incense on the charcoal. He makes the sign of the cross in silence over the thurible, which is then closed. The thurifer gives the thurible to the deacon, bows to the celebrant and goes to the side of the altar, to a position which would not impede the incensations.
- 397.** Having taken the thurible from the deacon, the celebrant faces the altar. Together with the deacon(s) he bows and incenses the offerings either (a) with three double swings or (b) making the sign of the cross.¹⁴ The celebrant and deacon(s) bow again, turn to the right and

incense the altar in the same way as at the beginning of Mass. When they return to the center, the deacon receives the thurible from the celebrant and goes to the right end of the altar. Facing one another, the celebrant and deacon(s) bow, and the deacon incenses the celebrant (and the other deacon) with three double swings. They bow again. Then the deacon goes to incense concelebrants—with three double swings for the whole group, from a fixed point in front of them. He incenses clergy in choir in the same way. At the front of the sanctuary, he bows to the people and incenses them with three double swings. The people stand and bow before and after they have been incensed. Then they remain standing. Having bowed to the people, the deacon gives the thurible to the thurifer and returns to the altar.

- 398.** During these incensations, the candle bearers come to the altar; one carries the ewer and basin, the other brings the towel. The celebrant washes his hands as usual. During the incensations and the washing of hands, if the offertory hymn has finished, the choir may sing a motet or appropriate music should be played.
- 399.** After the incensation of the people, the thurifer waits at the center facing the altar. The torch bearers come from their places in or near the sanctuary and line up with the thurifer. Together they make the customary reverence. Led by the thurifer, they go to the sacristy or some other place near the sanctuary and light their torches. They wait there until just before the Sanctus.
- 400.** The deacon takes the position at the altar he will maintain until Communion. He stands to the right of the celebrant, but back several paces, indicating that he is not a concelebrant, also making room at the altar for concelebrants—who may approach the altar after the Prayer over the Gifts, if they are to stand there.¹⁵ If there is a deacon of the Word, he stands in the corresponding position on the left of the celebrant. From this position, he may come forward when required to assist at the missal, unless the M.C. or the acolyte does this. If Mass is celebrated facing the altar, the appropriate places for the deacon(s) would be on the step below the footpace. After the incensation of the people, and only when the singing or music has ceased, (turning to the people) the celebrant says or sings, “Pray . . . that my sacrifice and yours. . . .” Then he sings the Prayer over the Offerings.

Eucharistic Prayer

- 401.** The M.C. (acolyte or second deacon) turns to the Preface, which the celebrant sings. Mass continues as described in the previous chapter. During the singing of the Sanctus,¹⁶ the thurifer leads the torch bearers to the sanctuary, walking in pairs and carrying their torches in the outside hand, the other hand resting on the breast as usual. They form up in front of the altar, either across the sanctuary or in two lines facing the altar, or, according to the shape of the sanctuary. The thurifer stands at the center. It seems best for them to kneel when the people kneel, that is, after the Sanctus or at the epiklesis.¹⁷
- 402.** The celebrant continues the chosen Eucharistic Prayer. It would be appropriate for a skilled celebrant to sing it on a major occasion. Concelebrants join in the prayer as set out in the following chapter. The deacon(s), an acolyte and the M.C. kneel for the Consecration, at the epiklesis, when a candle bearer or server sounds the bell. The deacon remains kneeling from the epiklesis until after the elevation of the chalice.¹⁸ He removes the pall, if used, and uncovers ciboria, before he kneels.¹⁹ [See [Appendix 11](#), Diagram 4.]
- 403.** For the incensations of the Host and chalice, there are two possibilities, (a) If there is more than one deacon, one of them (the deacon of the Word) leaves the altar and joins the thurifer after the Sanctus. He places incense in the thurible and kneels for the epiklesis. He incenses the Host and chalice at each elevation, with three double swings, by modern practice kneeling at the center of the sanctuary. Then he returns to his place at the altar after the acclamation.²⁰ (b) When there is one deacon assisting, he remains at the altar, and the thurifer incenses the Blessed Sacrament at each elevation. In this case the M.C. or boat bearer helps to prepare incense. At each elevation, one of the candle bearers kneeling at the credence table, or another server, may ring the bell.²¹
- 404.** After the elevation of the chalice, the deacon stands, no matter whether he is with the thurifer or assisting at the altar. If he has incensed the Eucharist, he gives the thurible to the thurifer, genuflects and returns to his place near the celebrant. If he assists at the altar, he

covers the chalice with the pall, if used. The celebrant sings the invitation to the acclamation, which is then sung by all. The celebrant continues the Eucharistic Prayer. Concelebrants join in the prayer as described in the following chapter. The celebrant sings the final doxology, raising the paten with both hands. Just before the celebrant raises the paten, the deacon takes the chalice and, preferably turned slightly towards the celebrant, he raises it with both hands to the same level as the paten. The assembly sings the great “Amen”, and then the celebrant and deacon place the paten and chalice on the corporal. The deacon (covers the chalice with the pall and) returns to his place. The thurifer leads the torch bearers from the sanctuary. The torches are extinguished, the thurible is carefully put away, then they return to the sanctuary, genuflecting before they go to their places.

Communion Rite

- 405.** The Lord’s Prayer is sung by all. The celebrant sings “Deliver us . . .” and all sing “For the Kingdom. . . .” He sings or says “Lord Jesus Christ. . .” and then sings “The peace of the Lord. . . .” The deacon (or deacon of the Word) steps forward or turns to the people. With hands joined, he invites the assembly to exchange the sign of peace, according to local custom. He goes to the celebrant to receive the sign from him. For the sake of reverence and decorum, and out of respect for the continuity of our tradition, it seems preferable that all in the sanctuary should observe the Roman custom as described in the previous chapter. The deacon gives the sign either to the other deacon, to the acolyte or to the M.C. or to servers near him.
- 406.** While the Agnus Dei is being sung, deacons or concelebrants may assist the celebrant in breaking the Hosts, over a paten.²² The paten may be brought to other concelebrants, as described in the next chapter, but the deacon remains at the altar. Nor does he take a portion of the Host for himself and hold it, for he is not a concelebrant.

Communion

- 407.** The celebrant and deacon(s) genuflect. The celebrant shows the Host to the assembly, saying “This is the Lamb of God. . . .” Immediately

after he has drunk from the chalice, and before any concelebrants receive from the chalice, he turns and gives Communion under both kinds to the deacon(s). A deacon receives the Eucharist from the celebrant. He does not take the Host from a paten or take the chalice from the altar, as if he were a concelebrant.²³

- 408.** The deacon assists the celebrant in distributing the Eucharist to the faithful, ministering the Host or the chalice according to local custom, as described in the previous chapter. If intinction is used, the deacon stands on the right of the celebrant or concelebrant, holding the chalice and purifier, or the deacon himself ministers the intincted Host, assisted by an acolyte or extraordinary minister, who holds the chalice and purifier. The sung antiphon, hymns, a motet or appropriate music accompany the Communion.

Purifications

- 409.** The purifications are carried out by the deacon(s) and an acolyte, as described in the previous chapter, preferably at the credence table. A deacon may also attend to the tabernacle, if this is necessary. The celebrant goes to the chair and sits. A server may bring the ewer, basin and towel or a small vessel of water and a purifier, to wash his hands. The candle bearers take the corporal, vessels and missal and stand from the altar to the credence table.

After Communion

- 410.** Once the purifications have been carried out, the deacon goes to his place near the chair and sits for the time of silent prayer or while a hymn after Communion is being sung. Then the celebrant and deacon stand, and the celebrant sings the Prayer after Communion, attended by the book bearer. The celebrant or the deacon (or the deacon of the Word) may make announcements.

Concluding Rite

- 411.** The celebrant sings “The Lord be with you” and gives the blessing, as described in the preceding chapter. However, if a solemn blessing or

prayer over the people is used, the celebrant sings, “The Lord be with you”; then, facing the people, the deacon (or the deacon of the Word) invites them to receive the blessing, saying “Bow your heads. . .” or some similar short formula.

- 412.** After the blessing, the deacon (or the deacon of the Word) dismisses the assembly. Facing the people, he sings the dismissal with his hands joined, using one of the options provided. After the assembly has responded, the celebrant and deacon(s) go to the altar. They kiss it and go to the pavement in front of the altar, where the final procession lines up. The M.C. or a server may bring the Book of the Gospels to the deacon (or the deacon of the Word), so that he can carry it in the procession. At a signal from the M.C, those who are not carrying anything bow profoundly to the altar or genuflect if the tabernacle is in the sanctuary. The procession leaves in the same order as it entered, except that the thurifer (and boat bearer) without the thurible (and boat) follows the cross bearer and candle bearers,²⁴ During the procession, a final hymn may be sung or music may be played, according to the occasion or local custom.
- 413.** In the sacristy, the customary formalities are observed. The deacon assists the celebrant to unvest, and the M.C. supervises the duties of the sacristan and the servers, which are carried out quietly and efficiently, as set out in the previous chapter.²⁵

“Truly awe-inspiring are the mysteries of the Church; truly awesome her altar. A fountain sprang out of paradise, sending forth tangible streams; a fountain arises from this table, sending forth spiritual streams. Beside this fountain there have grown, not fruitless willows, but trees which reach to heaven itself, with fruit ever in season and incorrupt. . . . This fountain is a fountain of light, shedding abundant rays of truth. Beside it the Powers from on high have taken their stand, gazing on the beauty of its streams, since they perceive more clearly than we the power of what lies before us and its unapproachable flashing rays.”

—St. John Chrysostom
Homily 46 on John 6:41-53

7.

Concelebration

- 414.** The ceremonial of a concelebrated Mass expresses the unity of the priesthood and the Sacrifice, as well as the unity of the People of God.¹ Although concelebration is well established as a normal form of celebrating the liturgy, the diocesan bishop retains the right to regulate concelebrated Mass in all churches and oratories in his diocese.²
- 415.** As a liturgical expression of the particular Church, priests gather around the altar with their bishop. Therefore the Mass of the Chrism should be concelebrated on, or near, Holy Thursday. Concelebration is appropriate for the Mass of the Lord's Supper on Holy Thursday, and at the Easter Vigil. It is customary for conventual Mass, also at a synod, pastoral visitation, retreat or conference for the clergy. In these circumstances each priest may celebrate or concelebrate again on the same day.³ Nevertheless, all priests are free to choose to celebrate individually, but not during a concelebrated Mass in the same church.⁴
- 416.** Depending on the level of solemnity and the occasion, the details for concelebration set out below should be integrated with the ceremonial set out either in Chapter 5, a normative form of Mass, or in Chapter 6, a solemn form of Mass.⁵
- 417.** Some important principles may be derived from the years of experience since the tradition of concelebration was restored. In the fraternal spirit of the presbyterium, concelebrants should be aware of one another during a concelebrated liturgy. They should "act as a team"; therefore, they should consciously strive to coordinate all common gestures and actions; for example, they should bow or genuflect together, kiss the altar and sit at the same time, when this is appropriate, and make the sign of the cross and extend their hands in the same way. They should carefully observe the subdued tone of

voice when they join the principal celebrant during the Eucharistic Prayer. The beautiful ceremonial of concelebration can thus clearly express the ecclesial meaning of this form of the celebration of the Lord's Sacrifice.⁶

- 418.** The role of the principal celebrant as the one who presides should be evident through the use of a distinctive presidential chair, or cathedra for a bishop, and through its location in the sanctuary. But the concelebrants should be arranged so that they visibly share the role of presiding. Their chairs are to be in the sanctuary, behind or on each side of the altar. This arrangement should be both liturgically sound and aesthetically pleasing. The semicircular or "horseshoe" arrangement of the presbyterium with the chair of the principal celebrant at the apex is the Roman ideal, derived from the plan of the basilica. Preferably, concelebrants should not sit in a "block" directly facing the people. If concelebrants must occupy places off the sanctuary area, care must be taken to distinguish their priestly role. Therefore they should not be mingled with the congregation nor should people sit in front of them. They should not be arranged so as to obscure the people's view of the altar.
- 419.** The one chalice and paten is a sign of eucharistic unity, when this is feasible at a concelebrated Mass. At least there should be one distinctively large and noble chalice and paten among the other vessels on the altar.
- 420.** Harmony of vesture also helps to clarify the meaning of concelebration. All concelebrants should wear matching chasubles and albs, although the chasuble of the principal celebrant may be of a distinctive design, another indication that he presides over the liturgy. In places where concelebration is a regular form of the liturgy, an appropriate number of chasubles should be provided, in all the liturgical colors. Some dioceses provide a standard set of matching chasubles and stoles for major concelebrations. However, if necessary, the celebrant and deacon(s) may wear vestments of the color of the day or season while the concelebrants wear white vestments. Alternatively, while the principal celebrant always wears a chasuble, the concelebrants may wear an alb and stole.⁷ However, the use of stoles ought not to be preferred, as it diminishes the visible sign of priests

sharing equally in the one ministerial priesthood. If stoles are used, they should be of a harmonious and significant design, and preferably worn over the cincture, if it is used. All the vestments used for concelebration should be of fine quality.⁸

Preparations

421. The master of ceremonies and the sacristan supervise the preparations in the sacristy and / or vesting room. Depending on the level of solemnity and the occasion, everything is prepared for Mass as set out in the previous chapters, but with the following variations.
422. *Credence table*: Enough wine for the concelebrants; suitable chalice(s); paten(s), preferably with a large host or hosts which can be broken and shared; an adequate supply of purifiers (unless each priest brings his own); booklets or cards, containing the text of the Eucharistic Prayer, set out for concelebration (at least for those concelebrants who have a spoken part in the prayer). If there is a procession of the gifts, the bread and wine are placed on the table of the gifts.
423. *Sacristy and / or vesting room*: Chasubles, stoles and albs or stoles and albs are set out for the concelebrants, preferably marked according to size.
424. In the sacristy, the usual recollected atmosphere of silence should be maintained before a concelebration. However, before the procession leaves the sacristy, the following points should be clarified: (a) where the concelebrants are to sit; (b) whether they are to bow or genuflect in twos; (c) where they kiss the altar; (d) whether one of them is to read the Gospel; (e) who is the homilist; (f) who is the first and second concelebrant—and where these men sit, whether they are to stand at the altar and what parts of the Eucharistic Prayer are to be allotted to them; (g) whether the principal celebrant wishes a concelebrant to say these parts of the Eucharistic Prayer; (h) whether he wishes the concelebrants to join in the doxology; (i) in what way the concelebrants will receive the Eucharist; (j) who will distribute the Eucharist to the people and where it will be distributed; (k) whether it will be under both species; (1) who will carry out the purifications and

the place and time for the purifications. If these points are clear before Mass, there will be no confusion, so often caused by liturgical uncertainty.

425. The procession lines up according to the solemnity of the occasion and the number of servers assisting. The deacon or, lacking a deacon, the concelebrant who will read the Gospel carries the Book of the Gospels. In procession, the concelebrants come after the deacon, preceding the principal celebrant. As they arrive at the sanctuary in pairs, they bow deeply (or genuflect, if the tabernacle is in the sanctuary). If there are only a few concelebrants, they may wait for the principal celebrant and bow or genuflect with him. The concelebrants go up to the altar and kiss it, usually in pairs. Then each concelebrant goes to his place in the sanctuary, where he stands, hands joined as usual. If necessary, an M.C. or server shows the concelebrants to their places. Frail or disabled concelebrants should be seated in the sanctuary before the Mass begins.
426. Once the Eucharistic Celebration has begun, priests who are late should not normally be permitted to concelebrate. However, in a situation where common sense would advise otherwise, they could join other concelebrants in a way which does not make their arrival obvious.

Introductory Rites

427. Mass proceeds as usual. One of the concelebrants may lead the verses of the penitential rite if option (c) is chosen. A concelebrant may intone the Gloria, if necessary.⁹

Liturgy of the Word

428. Concelebrants sit for the readings and responsorial psalm. If lectors are not available, concelebrants may read the first and second readings.

Gospel

429. If there is no deacon, a concelebrant reads the Gospel. The ceremonial preparations are observed as described in the previous

chapters, according to the solemnity of the occasion. But a concelebrant does not seek the principal celebrant's blessing before he reads the Gospel. He should go to the center and say quietly, "Almighty God, cleanse my heart . . .", bowing deeply before the altar. He then takes up the Book of the Gospels from the altar and acts as a deacon. However, if the principal celebrant is a bishop, the concelebrant acting as a deacon seeks his blessing before reading the Gospel, and he may, and should, take the open book to the bishop to be kissed after singing or saying "(This is) the Gospel of the Lord."

- 430.** The principal celebrant preaches at the ambo or the chair. A concelebrant or the deacon, or a priest or deacon in choir dress, preaches at the ambo.
- 431.** The Creed is sung or said, when prescribed. As at the Gloria, a concelebrant may intone the Creed. The General Intercessions are offered as described in the preceding chapters. If there is no, deacon and if a lector or suitable lay person is not available, a concelebrant reads the intentions.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

PREPARATION OF THE ALTAR

- 432.** If a deacon assists, he prepares the altar, otherwise the first concelebrant carries out these duties, assisted by the servers as described in the previous chapters. If necessary, concelebrants may assist him and even carry out the servers' duties if there are no servers. Other concelebrants remain seated.

PROCESSION OF THE GIFTS

- 433.** The first and second concelebrants may accompany the principal celebrant when he receives the offerings from the people, especially if there is no deacon present.

PREPARATION OF THE GIFTS

434. If there is no deacon, the first concelebrant prepares the chalice(s), saying the prayer “By the mystery of this water. . .”, and assists the principal celebrant at the altar. If the gifts are to be incensed, he also assists in the preparation of incense and walks on the right of the principal celebrant as he incenses the altar. He incenses the principal celebrant, the concelebrants and the people—although in this situation it would seem appropriate for the thurifer to incense the people.¹⁰ Concelebrants remain standing after they have been incensed.
435. Before any concelebrants come to the altar, texts of the chosen Eucharistic Prayer, cards or booklets, should be distributed by servers. It seems preferable not to place these texts on the altar, although in practice this is often unavoidable.
436. As soon as the Prayer over the Offerings has been said, any concelebrants who are designated to stand at or near the altar come forward. If there are many concelebrants, some could come near the altar, but the others should remain standing in their places. Those who stand at the altar should not crowd around it but arrange themselves in a suitable way so that they neither overshadow the principal celebrant nor impede the people’s view of the sacred action. Especially if the altar is small, they could gather at some distance from it, either around it, behind it or in lines on either side of it.¹¹ If possible, servers should not stand or kneel between the altar and the concelebrants. The deacon stands behind any concelebrants standing at the altar, but they should allow him room to carry out his duties.¹² If possible, servers should not stand or kneel between the altar and concelebrants.

Eucharistic Prayer

438. The principal celebrant does not commence the dialogue of the Preface until concelebrants are in their appropriate places. If designated concelebrants are to recite or sing specific parts of the Eucharistic Prayer, they observe the directives set out for each prayer.¹³ The order of precedence is as follows: the first concelebrant standing to the right of the principal celebrant extends his hands and says the first part of the prayer which a concelebrant may say; the second concelebrant, standing to the left of the principal celebrant,

extends his hands and says the second part of the prayer, and so on. However, the principal celebrant may choose to say the whole prayer. To avoid confusion, he should indicate this decision to concelebrants before Mass.

- 438.** At the epiklesis, all concelebrants extend both their hands (or the right hand, if holding a book or card), palms down, towards the gifts. They should try to make the gesture in the same way, without exaggeration. At the Consecration they extend the right hand towards the gifts in a natural indicative way, not repeating the gesture of the epiklesis. This gesture during the Consecration is not obligatory, but in practice it is virtually universal and is surely to be preferred. At the elevations they devoutly look at the Host and the chalice, then all bow profoundly and simultaneously as the principal celebrant genuflects after each elevation.¹⁴ The deacon kneels during the epiklesis and the Consecration, signifying that he is not one of the concelebrants.
- 439.** Only the voice of the principal celebrant should predominate whenever the concelebrants join him in saying parts of the Eucharistic Prayer.¹⁵ Therefore, the concelebrants should say the epiklesis, the words of Consecration and any other parts of the prayer said in unison in a very subdued voice, preferably a whisper, so as to avoid the ponderous sound of a recited chorus of male voices.¹⁶ If the Consecration is sung, the principal celebrant should initiate the singing of each sentence and set the pace, and all may join in to the best of their ability.
- 440.** After the acclamation, as they quietly join the principal celebrant in the prayer of anamnesis and offering, concelebrants not holding a book or card hold their hands extended. When the principal celebrant alone or one concelebrant reads part of the prayer, other celebrants keep their hands joined. In the first Eucharistic Prayer all concelebrants bow deeply for “Almighty God, we pray. . . sacred Body and Blood of your Son”, then they stand upright and make the sign of the cross at “Let us be filled . . . blessing”. They all strike their breasts in unison at “Though we are sinners. . . .”
- 441.** At the doxology only one paten and chalice are raised by the principal celebrant and the deacon or, if there is no deacon, by the first

concelebrant on the principal celebrant's right.¹⁷ The doxology may be sung or said either by the principal celebrant alone or by the concelebrants with him, but if the doxology is said the concelebrants should join in quietly.

Communion Rite

422. During the Lord's Prayer the principal celebrant and concelebrants hold their hands extended.¹⁸ Only the principal celebrant says "Deliver us . . ." and "Lord Jesus Christ, you said. . . ." If there is no deacon present, the first concelebrant invites the people to make the sign of peace, which is exchanged according to local custom. At a concelebration, the Roman way of imparting and receiving the sign of peace always seems preferable. If necessary, concelebrants assist the principal celebrant in breaking the Hosts while the Agnus Dei is sung or said. The principal celebrant quietly says the prayer before Communion. Concelebrants may choose to say it mentally with him.

Communion of the Concelebrants

443. There are several possible procedures for the Communion of concelebrants.

444. a. Having quietly said one of the prayers before Communion, the principal celebrant genuflects, turns and steps back several paces. Each priest comes to the altar, genuflects and takes a particle from the paten and goes to his place holding it in his right hand, his left beneath.¹⁹ The principal celebrant goes to the altar and shows the Host to the assembly, saying, "This is the Lamb of God. . . ." The concelebrants join in "Lord, I am not worthy . . ." and reverently communicate at the same time as the principal celebrant.²⁰ This gracious method is appropriate when there are not many concelebrants and when there is ample time for the celebration.

445. b. The principal celebrant genuflects and he or one or more of the concelebrants (not a deacon) brings a paten to the concelebrants, who each take a fragment of the Host. The paten may be passed from one priest to the other, but it seems preferable to present it to each priest.

Then the principal celebrant shows the Host to the assembly, and the concelebrants join in “Lord, I am not worthy. . . .” They communicate at the same time as the principal celebrant, as for (a). This seems to be the most widely preferred method for concelebrants to receive the Body of the Lord.

- 446.** c. When a bishop is the principal celebrant, having genuflected, he may stand at the altar, holding the paten. Concelebrants approach him, genuflect and take a fragment of the Host from the paten. Then the bishop shows the Host to the assembly and the concelebrants join in “Lord, I am not worthy. . . .” and communicate at the same time as the bishop, as for (a). The ceremonial aptly signifies the role of the chief pastor among his priests.
- 447.** There are several possible procedures for the concelebrants to receive from the chalice, but only after the principal celebrant has received from it.
- 448.** a. After the principal celebrant has received the Blood of the Lord, singly or in pairs the concelebrants come to the altar, where a chalice or chalices are arranged conveniently. Each genuflects and drinks the Blood of the Lord, wiping the rim carefully with the purifier. Without making a further reverence, he replaces the purifier, joins his hands and goes to his place, unless required to assist in distributing Holy Communion.
- 449.** b. The concelebrants wait at their places until the deacon or a concelebrant brings the chalice to them. He stands in front of each priest and hands him the chalice, saying nothing. The concelebrant drinks from the chalice and returns it to the deacon or concelebrant. He wipes the rim and then goes on to the next concelebrant. The chalice and purifier may be passed from one concelebrant to the other, but this seems preferable only when they are obliged to sit in rows which would make access to others difficult. In this matter, consideration should be shown to old and infirm priests.
- 450.** c. When a bishop is the principal celebrant, the CB proposes as the preferred option that the concelebrants come to the altar where the deacon gives them the chalice, saying nothing.²¹ Each concelebrant genuflects before taking the chalice.

451. There are two other possible procedures for the Communion of a large number of concelebrants.
452. a. The concelebrants wait until the principal celebrant has received the Eucharist. Patens, chalices and purifiers are arranged by deacons or the M.C. on a corporal at points on the altar, so that the concelebrants can easily approach it. Each concelebrant comes to the altar, genuflects, takes a portion of the Host from the paten and receives the Body of the Lord. Then he goes to another part of the altar to drink from a chalice. This method may be adapted for intinction. Each concelebrant genuflects, takes a portion of the Host, reverently intincts it in the chalice, and consumes the Body and Blood of the Lord, holding a paten under his chin.²²
453. b. When a great number of priests concelebrate and access to the altar would be inconvenient or would take much time, deacons and / or concelebrants go in pairs to the concelebrants; one brings the paten, the other the chalice and purifier. Concelebrants receive the Host and then drink from the chalice. Alternatively, intinction may be used. Each concelebrant takes a portion of the Host from the paten, reverently intincts it in the chalice, and consumes the Body and Blood of the Lord, holding the purifier under his chin.²³
454. *Some points should be noted,* (a) Concelebrants never receive Hosts consecrated at a previous Mass. (b) Whoever presents the Eucharist to a concelebrant never says “The body (blood) of Christ”, because concelebrants receive as priests, not as laymen, (c) For the same reason, a fragment of the Host is not handed to a concelebrant or placed in the palm of his hand. He takes it from the paten himself and holds it in his hand, (d) Having taken a portion of the Host, a concelebrant does not then place it in the palm of his hand, nor does he break the Host over his hand, (e) Only the principal celebrant elevates the broken Host at “This is the Lamb of God. . . .” (f) Any concelebrant may choose to retain the Host and later intinct it in the chalice and then consume the Body and Blood of the Lord.²⁴ However, this practice could only be required if there was not enough wine available before Mass or if it was found that the contents of the chalice(s) were not adequate for the concelebrants to be able to receive in the usual way.

Purifications

455. At the altar, the deacons and / or concelebrants consume what remains of the Precious Blood²⁵ and carry out the purifications at the credence table or, if necessary, at a side altar. Alternatively, the vessels may be left on a corporal and covered with a veil, so that the purifications can be carried out after Mass, at the credence table or side altar, but not in the sacristy. At the credence table or near the tabernacle, provision should be made for the purification of the hands of those who have distributed Holy Communion. A server may approach the principal celebrant and offer him a vessel of water and a purifier for this purpose.²⁶

After Communion

456. The concelebrants remain seated for the silent prayer. They stand as the celebrant stands for the Prayer after Communion.

Concluding Rite

457. At the blessing, the concelebrants make the sign of the cross on themselves. They do not “concelebrate” the blessing with the principal celebrant. The deacon (or the “deacon of the Word”) or the first concelebrant sings or says the dismissal. Then, as a rule, the principal celebrant kisses the altar. Concelebrants bow deeply to the altar before they leave, but they do not kiss it, even if they happen to be standing nearby.²⁷
458. There are several alternative procedures for concelebrants to leave the sanctuary, depending on the numbers involved. If there are many concelebrants, they may bow when the principal celebrant kisses the altar, and that could be the appropriate reverence. Then at once they could begin to move from the sanctuary or other areas, led by the servers. But when there is a reasonable number of concelebrants, they line up with the principal celebrant and servers in front of the altar and all bow or genuflect together.
459. If a long recessional hymn is being sung, the concelebrants may come before the altar in twos and bow or genuflect in pairs. In this case, the

servers leading them to the sacristy should move slowly, so as to avoid breaking up the procession. If there are many concelebrants, and they are arranged in positions away from the sanctuary area, they may remain in their places until the principal celebrant and other concelebrants and servers have left the sanctuary and follow in a separate procession—however this is not ideal as it diminishes their role.

- 460.** On arriving in the sacristy, if there is room for them, the concelebrants should line up facing the crucifix or image or the processional cross, held by the cross bearer, and so as to allow the principal celebrant to come to the center of the room. All make the customary reverence together and then proceed quietly to the designated place or vesting room where each concelebrant unvests, in a spirit of recollection and peace. Concelebrants should show consideration for the sacristans by replacing their vestments neatly where they found them or by returning them to the vestment racks or wardrobes. Depending on the circumstances, each concelebrant may return to the church to make his thanksgiving as he would after any celebration of the Eucharistic Sacrifice.

A Concelebrated Mass of Christian Burial

- 461.** Certain variations should be noted at the end of a concelebrated funeral Mass.²⁸ The concelebrants should remain at their seats in the sanctuary or elsewhere rather than standing with the principal celebrant or the bishop who presides during the final rite of farewell. This arrangement indicates the distinct role of the one who presides at the rite. However, if there are no deacons assisting, the first two concelebrants could stand on each side of him.²⁹
- 462.** When the prayers (springing and incensation) have finished, led by the thurifer, cross bearer and candle bearers, the concelebrants file down the aisle. They turn to face the altar and wait until the casket has been raised, when the signal is given for the procession to proceed. Then they turn to the door and proceed to the car or place of interment. If the casket is not carried from the church, they return to the sacristy as usual.

“The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.”

—Our Lord Jesus Christ, High Priestly Prayer John 17:22, 23

8.

The Bishop Celebrates Mass

463. When the bishop celebrates the Eucharistic Sacrifice, the particular Church, is assembled in the most characteristic moment of its existence within the Body of Christ. The signs and customs of the ceremonial of our Rite emphasize the ministry of the chief pastor, gathering his clergy and people in apostolic unity, leading them on our common pilgrimage to eternal life.
464. To meet a variety of pastoral situations, while maintaining forms of ceremonial which express the office of the bishop, four models of the bishop's Mass are proposed: a solemn form is described in detail; a median form and a simple form are briefly explained; finally the ceremonial is set out for occasions when the bishop presides but does not celebrate the Lord's Sacrifice.

Solemn Pontifical Mass

465. The *Ceremonial of Bishops* describes the "Stational Mass" of a bishop.¹ This is the modern form of "Pontifical High Mass at the Throne", particularly as it is celebrated by a bishop in his cathedral, at least on the greater solemnities of the liturgical year and for the Mass of the Chrism and the Mass of the Lord's Supper on Holy Thursday, and on major occasions in the life of the diocese and on the anniversary of the bishop's episcopal ordination. However, where the clergy and trained servers are available, the solemn form would be appropriate for a major occasion in any church, such as a pastoral visitation. To show forth the variety of ministries in the living Church, priests should concelebrate, with deacons, acolytes, lectors and servers assisting at this sung celebration of Mass.²

- 466.** In accord with the ancient tradition which associates the deacons closely with the bishop, the role of the deacon is particularly important at the solemn form of the Bishop's Mass. At least three deacons assist, vested in (amice), alb, (cincture), stole and dalmatic. The first deacon acts as deacon of the Mass, reading the Gospel and ministering at the altar; the other two are the immediate assistants of the bishop and normally sit on either side of him. However, if there are four deacons, the first two could share the ministry of the deacon of the Mass, as the "deacon of the Word" and the "deacon of the Eucharist", carrying out most of the functions suggested in Chapter 6. The other two deacons would be the immediate assistants of the bishop. To clarify what is proposed in the *Ceremonial of Bishops*, these two deacons who are the immediate assistants to the bishop are described below as the first and second assistant deacons.
- 467.** The first assistant deacon sits or stands on the bishop's right at the cathedra. He helps with the preparation of incense and at the incensations. The second assistant deacon sits or stands on the bishop's left at the cathedra and attends to the miter and crozier. When there are more than three deacons, one may promote the active participation of the faithful.³ The deacon, acting as "deacon of the Word", should carry out this duty because he customarily addresses the assembly.
- 468.** If deacons are not available, concelebrating priests take then place and fulfill their functions. Their role is indicated from time to time below, in parentheses. If the cathedral has a chapter, the dean and canons should concelebrate, observing precedence of office and seniority according to local custom. Bishops, prelates and canons who do not concelebrate assist in choir, wearing their customary choir dress.
- 469.** A master of ceremonies directs the ceremonies. But one or more assistant M.C.s are useful on major occasions such as ordinations. In addition to all the servers required for the solemn form set out in Chapter 6, there will be a miter bearer and a crozier bearer. Over the alb or surplice they wear vimpæ, light veils of white silk or a similar fabric to cover their hands as they hold the miter and crozier.⁴ Together with the book bearer, they are the immediate attendants of the bishop. Therefore, in processions they always walk behind him: the crozier

bearer on his left (because the bishop carries it in his left hand), the miter on his right, the book at the center—or alone, behind the crozier and miter if space is restricted. For the sake of convenience, their chairs or stools should be near the cathedra, preferably grouped on the bishop's left.

Pontificalia

- 470.** In accord with the teaching of the Second Vatican Council on collegiality, liturgical distinctions between Ordinaries and auxiliary bishops or retired bishops have been reduced. However, the diocesan bishop retains the right (a) to use the full “pontificalia”, in effect, the use of the crozier or pastoral staff, and (b) to preside at the cathedra. He may concede these privileges to other bishops.⁵ However, at Confirmation, Ordination, the dedication of a church and certain other occasions, all bishops have the right to use the crozier. It is carried in the left hand, with the curved head turned towards the people.⁶
- 471.** The bishop wears his pectoral cross, on the green and gold silk cord, over the alb and stole. He wears the episcopal dalmatic under his chasuble. This light dalmatic is the color of the vestments or white. If he is the metropolitan, he wears the pallium pinned over his chasuble.⁷ Over his skullcap, the bishop wears the ornate miter. But he wears the plain linen miter at funerals and Mass for the departed, such as on All Souls Day, and on Ash Wednesday, during Lenten celebrations, at the rite of enrollment and inscription of names, on Good Friday and at the solemn celebration of Penance.⁸
- 472.** In addition to the full vestments of a priest, concelebrating bishops wear the pectoral cross, on the cord, over the alb and under the chasuble, the skullcap and a plain miter.

Preparations

IMMEDIATE PREPARATIONS

- 473.** Everything is prepared as for a solemn concelebrated Mass, with the following variations:

474. *Altar*: Prepared as usual for solemn Mass, but on or around it seven (if the diocesan bishop celebrates) or six or four candles are lit (unless these are carried in procession).
475. *Cathedra*: Places are prepared for the assistant deacons and the three attendants of the bishop. (The presidential chair in other churches could be set up in a more prominent fashion.)
476. *Credence table*: The episcopal ewer of water and its basin and a towel together with the finest eucharistic vessels.
477. *Sacristy*: Vestments for the bishop, deacons and concelebrants. Another ewer of water and a basin and a towel.
478. The specific details of the Bishop's Mass set out below are to be carefully integrated into the ceremonial of the solemn form of the Mass described above in Chapter 6.

RECEIVING THE BISHOP

479. The bishop may go directly to the sacristy, wearing choir dress or at least his purple cassock and sash. He would then vest and go in procession into the church, preferably entering through the main doors. However, on major festive occasions and at a pastoral visitation, the bishop should be formally received at the door of the cathedral or church.⁹ He arrives in choir dress. However, the diocesan bishop may wear the cappa magna in his own diocese, as may cardinals outside Rome and papal representatives in their territory. This should be worn only "on the most solemn festivals."¹⁰ As he comes to the church, he may be escorted by canons or other clergy in choir dress, who follow him walking two by two, or he may arrive in a less formal way and be welcomed by the clergy at the main door. An acolyte or server carries the metropolitan cross in front of an archbishop (who has received the pallium) within his province, but during the processions the figure on this cross faces forward.
480. The dean or administrator of the cathedral, the senior canon or the pastor of the church, waits at the door with a server carrying a holy water vessel and sprinkler as the bishop arrives, followed by the clergy. He bows to the bishop, takes the sprinkler and hands it to him.

Having removed his biretta and / or skullcap, the bishop sprinkles himself and those around him. (This is omitted if the blessing and sprinkling of holy water is part of the Mass.) Then the clergy escort him to the place where the Blessed Sacrament is reserved where he removes his skullcap, genuflects and prays for a short time, kneeling on a prie-dieu. He rises, genuflects and replaces his skullcap. Then he is escorted to the sacristy, vesting room (or chapel, as is customary in some cathedrals), where the deacons and servers (who are already vested) help him to vest.

IN THE SACRISTY

- 481.** The bishop removes his pectoral cross, mozetta or cappa, and usually the rochet.¹¹ Two servers bring him a ewer, basin and towel. As is the rule whenever ministers approach, leave or pass in front of the bishop, they bow deeply. While he washes his hands, the deacon of the Mass may remove his ring if necessary. After the bishop has vested, the second assistant deacon places the miter on his head. A metropolitan receives the pallium from the deacon of the Mass (or the “deacon of the Word”) before he receives the miter. The thurifer approaches and bows. Assisted by the first assistant deacon, the bishop prepares and blesses incense. Then he receives the crozier from the second assistant deacon.

Entrance Procession

- 482.** The procession proceeds on a signal from the M.C. The order of procession is the same as at solemn Mass: thurifer, cross and candles, clergy in choir dress, then the deacon of the Mass (or “deacon of the Word”) carrying the Book of the Gospels, followed by the concelebrants, who immediately precede the bishop. However, the two assistant deacons walk a little behind the bishop, followed by the crozier bearer, book bearer and miter bearer. [See [Appendix 11](#), Diagram 5.]
- 483.** The *Ceremonial of Bishops* also gives the option of the old Roman tradition of seven acolytes carrying candles, two beside and five immediately behind the processional cross, when the Ordinary

celebrates solemn Mass.¹² If there are no instituted acolytes, the torch bearers could carry out this ministry. These candles may be placed either on or around the altar, as the seven lights for Mass, or they may be taken to another place. Some or all of them could be used at the Gospel procession. But they are not used as the torches during the Eucharistic Prayer. They are carried out in the final procession. It is preferred that the processional cross be used as the altar cross, depending on custom and the design of the sanctuary.¹³

484. On arrival at the sanctuary, the bishop hands his crozier to the second assistant deacon on his left (who gives it to the crozier bearer). He inclines forward and the first assistant deacon on his right (or the M.C.) removes the miter and gives it to the miter bearer. All face the altar and bow profoundly or genuflect if the tabernacle is in the sanctuary.¹⁴

485. The bishop and deacons kiss the altar. Then the altar is incensed as usual. The first assistant deacon on the bishop's right takes the thurible and gives it to the bishop; he receives it from him once the incensation has been completed and gives it to the thurifer. The assistant deacons (or two concelebrants) walk on either side of the bishop during the incensation and when he goes to the cathedra.

Introductory Rites

486. At the cathedra, the assistant deacons (or two concelebrants) occupy chairs on either side of the bishop. A distinct place is provided for the deacon(s) of the Mass, but not among the concelebrants. Solemn Mass proceeds as usual. The bishop may sing "Peace be with you" as the greeting. The book bearer attends as usual. The blessing and sprinkling of holy water may replace the penitential rite on Sundays. [See [Appendix 11](#), Diagram 6.]

487. After the Opening Prayer, the bishop sits and the second assistant deacon (or the M.C.) places the miter on his head. To place the miter, the deacon or M.C. faces the bishop holding the miter in both hands, with the two fanons attached to the back of the miter neatly draped over his fingers, then he lowers it onto the bishop's head, taking care not to dislodge the skullcap.¹⁵

- 488.** Incense is prepared as usual before the Gospel, the first assistant deacon on the bishop's right helps with the boat and spoon. Then the deacon of the Mass (or the deacon of the Word) comes to seek the blessing. A concelebrant acting as deacon always seeks the blessing from the bishop. The second assistant deacon removes the miter, and the bishop stands as the deacon of the Mass takes the Book of the Gospels to the ambo.
- 489.** The crozier bearer brings the crozier to the bishop. As soon as the deacon announces the Gospel, the bishop takes the crozier from the second assistant deacon and customarily holds it with both hands, directly before him. At the end of the Gospel, the bishop gives the crozier to the second assistant deacon. The deacon who read the Gospel should bring the open Book of the Gospels to him so that he may kiss the text, customarily at the opening words. The deacon then closes the book and takes it to a credence table. The bishop sits and receives the miter from the second assistant deacon.
- 490.** For the homily, the bishop may preach at his cathedra, seated or standing, or at the ambo. At a solemn Mass he wears the miter, and he may hold the crozier in his left hand, if this is convenient. If his homily notes are not already at the ambo or cathedra, the M.C. presents them to him.
- 491.** Having removed the miter, standing at the cathedra, the bishop (or a concelebrant, if necessary) intones the Creed. He then presides over the General Intercessions as usual. A deacon (or the deacon of the Word) or lay lectors read the intentions. After the Intercessions, the bishop sits and receives the miter.

Liturgy of the Eucharist

PREPARATION OF THE ALTAR AND THE GIFTS

PREPARATION OF THE ALTAR

- 492.** The deacon of the Mass (or the deacon of the Eucharist) and acolytes and servers prepare the altar as usual.

PROCESSION OF THE GIFTS

- 493.** Wearing his miter and accompanied by the two assistant deacons (or concelebrants), the bishop receives the offerings either at the front of the altar or at his cathedra, according to local custom or the occasion. The assistant deacons take the gifts to the altar where the deacon of the Mass (or the deacon of the Eucharist) arranges them on the corporal and at other places on the altar if necessary.
- 494.** The two assistant deacons now take their places behind the altar, but some distance from it. If Mass is celebrated facing the altar, they stand on the pavement in front of the lowest step in line with the corners of the altar. They remain in these positions until they receive Holy Communion. However, at the altar, the deacon of the Mass carries out his duties as usual on the right of the bishop. If this ministry is shared by a deacon of the Eucharist and a deacon of the Word, they stand near the altar, on the right and left respectively of the bishop, several paces back to allow room for concelebrants who may stand at the altar.

PREPARATION OF THE GIFTS

- 495.** When the bishop arrives at the altar, the miter is removed by the second assistant deacon, who gives it to the miter bearer. Then the bishop offers the bread and wine as usual. The deacon of the Mass (or the deacon of the Eucharist) assists him in preparing incense. He incenses the gifts and the altar as usual. The deacon of the Mass (or the deacon of the Eucharist) walks on his right; the M.C. (or the deacon of the Word) on his left. The deacon of the Mass (or the deacon of the Eucharist) incenses the bishop.¹⁶ The candle bearers then bring the episcopal ewer and basin and a towel for the washing of the bishop's hands. For practical reasons, a deacon may remove the bishop's ring during the washing of hands. Meanwhile the deacon of the Mass (or the deacon of the Eucharist) incenses the concelebrants, deacons, any clergy in choir and the assembly. The thurifer receives the thurible and leads the torch bearers out as usual.
- 496.** Immediately after the bishop has sung the Prayer over the Offerings, before he commences the dialogue leading to the Preface, the M.C. removes the skullcap. A server takes it to the credence table, preferably on a salver or similar small tray.

497. If other bishops concelebrate, they leave their skullcaps at their seats. They should stand at or near the altar in order of rank or seniority. Among priest concelebrants, the vicar general and the dean in his cathedral take the first places after the bishop. However, considering the role of deacons in this liturgy, care should be taken not to crowd around the altar.

Eucharistic Prayer

498. Everything proceeds as for a solemn concelebrated Mass. However, in the Eucharistic Prayer, the bishop refers to himself, “and me, your unworthy servant”, if he reads the intercession for the diocesan bishop. The three or four deacons kneel for the epiklesis and the Consecration. Deacons, thurifer and torch bearers assist as described in Chapter 6.

Communion Rite

499. Everything proceeds as for a solemn concelebrated Mass. The deacon of the Mass (or the deacon of the Word or first concelebrant) invites the assembly to exchange the sign of peace. The bishop gives the sign of peace at least to the two concelebrants nearest to him and then to the deacon of the Mass (or the two deacons sharing this ministry). It seems preferable that concelebrants and deacons come to the bishop for the sign of peace, unless there are bishops concelebrating, when it would be appropriate for him to go to each of them.

COMMUNION

500. As the Agnus Dei is sung, concelebrants may assist the bishop in the breaking of the Host(s). As noted in the previous chapter on concelebration, there is a preferred way for concelebrants to receive the Eucharist when the bishop celebrates Mass. After the fraction, each comes to him as he holds the paten, genuflects, takes a portion of the Host and goes to his place, where he receives the Eucharist simultaneously with the bishop.¹⁷

501. After he has shown the broken Host to the assembly and then received the Body and Blood of the Lord, the bishop turns and gives

Communion under both species to the deacons. The bishop, concelebrants and deacons distribute Holy Communion to the faithful according to local custom and directed by the M.C. When he has finished distributing the Eucharist,¹⁸ the bishop either places the paten or ciborium on the altar, or he gives it to a deacon or concelebrant and then genuflects if Hosts remain in the vessel. A deacon or priest attends to the tabernacle.

- 502.** Accompanied by the assistant deacons (if they are not engaged in other duties), the bishop goes to his cathedra and sits. Servers bring the episcopal ewer and basin and a towel. They bow as usual and wash his hands (but they do not kneel for this). Then they bow and return to the credence table. A server brings the skullcap from a credence table, and the second assistant deacon or the M.C. places it on the bishop's head.
- 503.** The deacons (and / or concelebrants and instituted acolytes) carry out the purifications at the credence table(s). After the silent prayer or a hymn or motet after Communion, the bishop stands. When all are standing, he sings "Let us pray" and the Prayer after Communion, the book bearer assisting as usual. (Alternatively, he may go to the altar for this prayer and remain there for the blessing.) Before singing "The Lord be with you", which precedes the blessing, he receives the miter from the second assistant deacon, or he receives the miter and remains seated while notices are read before the blessing.

Concluding Rite

- 504.** The bishop's blessing may take one of three forms: (1) a solemn blessing or a prayer over the people as set out in the missal, (2) the simple blessing at the end of Mass, but preceded by the versicles and responses reserved to bishops and abbots, or (3) the apostolic blessing and indulgence, which is announced by the deacon and given in a solemn blessing according to the specified formula.¹⁹
- 505.** For one of the solemn blessings or prayers over the people, the bishop only receives the crozier from the second assistant deacon just before the formula of blessing, because he must extend his hands over the people for the invocation(s). For the simpler form he receives the crozier after he has sung "The Lord be with you." During the

trinitarian formula of the blessing, he makes the sign of the cross clearly three times, beginning on his left. During the blessing he may naturally turn towards the people according to how they are gathered around or in front of the altar. The deacon of the Mass then sings the dismissal as usual.

506. Still carrying his crozier and accompanied by the assistant deacons, the bishop goes to the altar. The assistant deacons may briefly take the crozier and miter, or only the crozier, while he kisses the altar. The assistant deacons pass the altar with him, but as usual the concelebrants do not kiss it. The bishop then comes to the center of the sanctuary where he makes the customary reverence on a signal from the M.C. The procession leaves in the same order as it entered, except that the thurifer follows the cross and candles.

507. As he leaves, in procession, the bishop may bless the people silently, toning slightly to each side as he does so. The customary etiquette is observed in the sacristy. All bow to the crucifix or image or to the processional cross, held by the cross bearer; then the clergy and servers bow to the bishop. He may choose to address them briefly. Deacons and servers help him to remove his vestments before they remove their own. He may put on his rochet and mozetta, if this seems appropriate. He may be escorted to a chapel or some other place to make his own thanksgiving, or he may choose to greet those who took part in the celebration.

A Median Form of the Bishop's Mass

508. Every effort should be made to make the liturgy distinctive when the bishop comes to a parish. The above solemn form may easily be modified according to the occasion.²⁰ One or two deacons or a concelebrant or a priest in alb and stole assist the bishop directly. Other priests may concelebrate. A suitable number of servers assist, and incense may be used. If the Mass is celebrated during the pastoral visit of a bishop to a parish, collegiate church or sanctuary, he should be received formally at the door, as described above.

509. The bishop wears the miter, and he should use the crozier if he is the Ordinary or the right has been granted to him. In his cathedral he uses

the cathedra. It would be appropriate for the presidential chair in other churches to be arranged in a more prominent fashion when the bishop presides. He wears the ring, the pectoral cross on the cord and a skullcap, but he does not wear the episcopal dalmatic. The metropolitan may wear the pallium if the celebration is of particular significance.

- 510.** During the Mass, the bishop may give the greeting “Peace be with you” at the beginning of Mass. Not only a deacon but a concelebrant or another priest who is to read the Gospel seeks the bishop’s blessing, and he may, and should, present the Book of the Gospels to the bishop to be kissed after the Gospel, A metal ewer and basin may be used, according to custom. The deacon, the M.C. or a priest removes the skullcap after the Prayer over the Offerings. The bishop refers to himself as usual during the Eucharistic Prayer. His hands should be washed when he sits after distributing Holy Communion. He gives the final blessing as a bishop.

A Simple Form of the Bishop’s Mass

- 511.** When a bishop celebrates a simple form of public Mass, for example, when celebrating for the people on a weekday or supplying in a parish, he does not wear the miter or use a crozier. However, he wears the ring, the pectoral cross, and skullcap. He may give the greeting “Peace be with you” at the beginning of Mass. He may use a metal ewer and basin, according to custom. The bishop refers to himself as usual during the Eucharistic Prayer. He gives the blessing as a bishop.
- 512.** In his own chapel, the bishop may celebrate “Mass at which only one minister assists” in the same way as a priest. However, he always wears the ring, and he may choose to wear the pectoral cross and skullcap. He may give the greeting “Peace be with you” at the beginning of Mass. He may use a metal ewer and basin. He refers to himself as usual during the Eucharistic Prayer. He gives the blessing as a bishop.

The Bishop Presides at the Liturgy of the Word at Mass

- 513.** There are pastoral situations when it would be appropriate for the bishop to be seen to preside and yet not to be the principal celebrant of the Eucharist. The funeral of the parent of a priest and a Mass to celebrate a priest's jubilee are situations when this form of the liturgy resolves practical questions of etiquette and pastoral common sense. On these occasions, the *Ceremonial of Bishops* provides for what was called a "Mass in the presence of a greater prelate".²¹ A priest, but never another bishop, celebrates the Liturgy of the Eucharist, but the bishop presides over the Liturgy of the Word and gives the final blessing.
- 514.** The bishop wears a cope of the color of the Mass (white if this color is not available) over an (amice,) alb, (cincture,) stole, and the pectoral cross on the cord. He wears the ring and a miter, and he may use a crozier, if he is an Ordinary or the right has been granted to him. He is assisted by one or two deacons wearing alb, stole and dalmatic. If there are no deacons, he should be assisted by two priests wearing alb, stole and cope.²² The duties of these assistants are virtually the same as those of the assistant deacons at a solemn pontifical Mass and may be shared accordingly. Depending on the occasion, in addition to the celebrant of the Liturgy of the Eucharist, there may be concelebrants.
- 515.** Everything is prepared for Mass according to the solemnity of the occasion. The only further requirements are: (a) in addition to the bishop's cathedra or presidential chair, a distinctive seat for the priest celebrant, (b) a faldstool or a prie-dieu, which should be kept on one side of the sanctuary so that it may later be brought to the chair or placed elsewhere for the bishop to use during the Eucharistic Prayer.
- 516.** The bishop may be formally received at the church door as described above, or he may go directly to the sacristy. In the entrance procession he follows the principal celebrant and concelebrants, the assistant deacons or priests walk slightly behind him and may hold back the sides of his cope. His servers follow as usual at the end of the procession.
- 517.** If incense is used, the bishop incenses the altar, flanked by his assistant deacons or priests. He then goes to the cathedra or the presidential chair and presides over the Liturgy of the Word as usual. If

appropriate, he may preach the homily. After the General Intercessions, or a sacramental rite or rite of blessing within Mass, he sits and receives the miter from an assistant deacon or priest.

- 518.** The altar is then prepared as usual. At the procession, the gifts are brought either to the celebrant or to the bishop. However, it would seem preferable that the celebrant receive the gifts and that the bishop remain at the chair. Before he goes to the altar, the celebrant bows deeply to the bishop. The celebrant then continues the Liturgy of the Eucharist as usual. If incense is used, the bishop is incensed after the celebrant. An assistant deacon or priest removes his miter, and he stands to be incensed.²³
- 519.** A server brings the faldstool or prie-dieu either to the front of the bishop's cathedra or chair or to the center of the sanctuary facing the altar or elsewhere in the sanctuary. It should be arranged so as not to obscure the people's view of the altar. One of his assistant deacons or priests removes the bishop's skullcap after the celebrant has said the Prayer over the Offerings. If the faldstool or prie-dieu is arranged at the center of the sanctuary or some other place, he goes to it just before the Preface, accompanied by his assistants.
- 520.** During the Eucharistic Prayer, from the epiklesis until after the elevation of the chalice, the bishop kneels at the faldstool or prie-dieu. His assistant deacons or priests kneel and stand with him. However, if the faldstool or prie-dieu is located away from the chair, the bishop and his assistants return to the cathedra or chair after the elevations, and a server removes the faldstool or prie-dieu. He gives the sign of peace to his assistant deacons or priests—although in practice the celebrant may wish to come to him for the sign. If the bishop is to receive Communion, he comes to the altar and takes the Eucharist under both species as soon as the celebrant has received.²⁴ He then returns to the cathedra or chair, because he does not distribute Holy Communion. He may remain seated during Communion. However, he may prefer to kneel to make his own thanksgiving, in which case the prie-dieu should remain (or be placed) in front of his cathedra or chair.
- 521.** During the purifications, an assistant deacon or priest or the M.C. places the skullcap on his head. After silent prayer or a hymn, he

stands and sings or says the Prayer after Communion, preferably at the chair or at the altar. Then he receives the miter and gives the final blessing as usual. The deacon of the Mass, an assistant deacon or a concelebrant dismisses the people.

522. The bishop and the celebrant of the Mass (and the deacon[s] of the Mass) kiss the altar together.²⁵ After the customary reverence, the procession departs in the same order as it entered, the bishop silently blessing the people if he so wishes.

Bishops Present at Mass in Choir Dress

523. If the bishop does not preside but is present in the sanctuary at Mass, he wears choir dress.²⁶ He does not use the cathedra or the presidential chair. Nevertheless, he should sit in a distinctive place and a prie-dieu should be provided for his use. After the Prayer over the Offerings, he removes the skullcap, and puts it on again during the purifications. If he wishes to receive Holy Communion, a stole should be provided.
524. In procession, he may be attended by two canons in choir dress or priests or deacons in cassock and surplice.²⁷ If the principal celebrant is a priest, the bishop comes last in the procession. However, when the principal celebrant is a bishop, or when a bishop presides at the Liturgy of the Word, there are two solutions to the problem of the place of bishops in choir dress in procession, (a) Before the entrance procession, the bishops or bishop in choir dress are brought to the sanctuary by clergy who are not concelebrants, or an M.C. or servers, but they are not led by a cross bearer. After the appropriate reverence, they are shown to their places well before the main procession enters, (b) They follow the celebrant at the end of the main procession.
525. Option (a) seems preferable, except when a cardinal, the nuncio, or the metropolitan is present in choir dress, when (b) applies. When clergy from other churches and ecclesial communions are present at Mass and have special places in or near the sanctuary, solution (a) applies.²⁸ It is also the way state or civic dignitaries are escorted to their places after being received by the rector or dean at the door of his church or cathedral.²⁹ The same procedures are followed after the liturgy.

“You must all follow the lead of the bishop, as Jesus Christ followed the Father; follow the presbyterium as you would follow the Apostles; reverence the deacons as you would reverence the commandment of God. Let no one do anything concerning the Church, apart from the bishop. Let that celebration of the Eucharist be considered valid which is celebrated with the bishop presiding or by anyone to whom he has committed it. Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the Catholic Church.”

—St. Ignatius of Antioch
Letter to the Smyrnaeans, 8

9.

Other Forms of Mass

526. The liturgy may be carefully adapted for special occasions and to meet the pastoral needs of various groups. Some distinctive ways in which the Eucharistic Sacrifice is celebrated described below are: (1) a detailed description of Mass without a congregation; (2) Ritual Masses, or how to incorporate the celebration of the sacraments into the Mass; (3) celebrating the liturgy outside a sacred place; (4) liturgies with children; (5) the Mass of thanksgiving of a newly ordained priest; and (6) the blessing of a chalice and paten during Mass.

Mass at Which Only One Minister Assists

527. The third typical edition of the Roman Missal describes what was called a “private Mass”, or “Mass without the people”, as “Mass at which only one minister assists”. The missal provides a distinct rite for this form of the liturgy.¹ All priests are entitled to celebrate Mass in this way when they do not have the duty of celebrating with the people. At retreats or conferences, for example, priests should be free to celebrate Mass with only a server participating. But, as noted in the previous chapter, this form of Mass is not celebrated while a concelebration is taking place at the main altar of the same church or oratory.²

528. When a priest celebrates “privately”, either with a server or, if necessary, alone, certain variations should be noted carefully, for example, the celebrant uses a singular form of address for some of the liturgical greetings. It also seems preferable to use a side altar or an oratory for this form of Mass, rather than the main altar of a church, especially if this form of the liturgy is celebrated at a time when people frequent the church.

Preparations

- 529.** The chalice and paten with a large bread (perhaps also a smaller bread for the server) are placed on the credence table, with the small cruets, ewer, basin and towel. If there is no server, or no credence table, these vessels are all arranged on the right side of the altar. The missal and stand are on the credence table, or to the left side of the altar, especially if there is no credence table or server. The lectionary will be open on an ambo or lectern, or placed (closed but marked) on the altar near the missal. Two candles are lit. A crucifix is on, above or near the altar.
- 530.** The usual preparations are made in the sacristy. The server wears an alb or a cassock and surplice or some other authorized vestment. Having prepared for Mass and vested, the celebrant and server reverence the sacristy crucifix or image. The server leads the celebrant to the altar.³

The Rite of Mass

- 531.** Both bow deeply to the altar (or genuflect if the tabernacle is located on or near it). The celebrant goes to the altar, kisses it, and then goes to the chair, where the server holds the missal for the penitential rite and collect. Alternatively, the celebrant kisses the altar, turns to the left and reads the entrance verse, penitential rite and collect at the missal.
- 532.** The server should read the first reading, psalm and Alleluia verse from an ambo or lectern. If there is a chair, the celebrant sits, otherwise he faces the server from the altar. If there is no server, the celebrant reads at an ambo or lectern, or at the left side of the altar, conveniently arranging the lectionary on the missal stand.
- 533.** Having bowed deeply and said “Almighty God, cleanse my heart. . .”, the celebrant goes to the ambo or lectern and reads the Gospel. If he has to read at the altar, and a server is present, he may prefer to pick up the book and turn to him. He kisses the lectionary as usual at the end of the Gospel and the server may take it to the credence table. If he reads at the altar, he closes the book and places it on the far left side of

the altar, replacing it with the missal. He may go to the chair or remain at the altar in silent recollection.

- 534.** The server brings the missal and stand to the altar, arranging it at a convenient angle to the left of the center. Then he brings the chalice, paten, corporal and purifier. He unfolds the corporal (see [Appendix 4, *The Corporal*](#), pars. 816-24) and sets the chalice and purifier to its left. If a chalice veil is used, he places it neatly folded on the credence table or altar. The celebrant leaves the chair, bows to the altar. At the center of the altar he receives the paten from the server and proceeds with the preparation of the gifts. If he celebrates facing the altar, the celebrant turns to his right to face the server for, “Pray, brother, that my sacrifice. . .”, completing the circle by turning back towards the missal after the server has responded, “May the Lord accept. . . .”
- 535.** Mass continues as usual. The server kneels for the Consecration and may ring the bell before the Consecration and at the elevations—especially if there are people passing through the church at the time of the Mass. If he celebrates facing the altar, the celebrant turns by his right and back the same way for, “The peace of the Lord. . . .” He may give the sign of peace to the server. If the server is to receive Communion, the celebrant genuflects and shows the broken Host as usual, saying, “This is the Lamb of God. . . . Lord, I am not worthy. . . .” If he celebrates facing the altar, the celebrant turns to his right to show the Host (over the paten or chalice) to the server. After they have said “Lord, I am not worthy. . . .”, he completes the circle by turning back towards the missal. If the server does not communicate, the celebrant genuflects, takes the Host in his right hand, says “Lord, I am not worthy. . . .” and receives Communion.
- 536.** Before he gives Communion to the server, the celebrant says the Communion antiphon. The purifications are carried out at the right side of the altar. Then the celebrant goes to the chair and sits in silent prayer. If there is no chair he stands at the left side of the altar. The server folds the corporal, places it on the chalice and paten, and takes the vessels to the credence table. He covers them with the chalice veil, if it is used. If there is no credence table, the vessels are arranged on the right of the center of the altar.

537. At the chair, attended by the server carrying the missal, the celebrant reads the prayer after Communion and gives the blessing. The dismissal is omitted. He goes to the altar and kisses it. If there is no chair, he says the prayer after Communion at the altar, gives the blessing and kisses the altar. He meets the server in front of the altar. They make the appropriate reverence and return to the sacristy.⁴

Celebrating Alone

538. When a priest celebrates Mass alone, he will arrange the books and vessels on the altar. The above ceremonial is observed, however, he omits the acclamation after the Consecration, and he is even supposed to omit all the greetings and the blessing.⁵

539. According to the 1983 *Code of Canon Law*, a priest may celebrate Mass alone for “a good and reasonable cause”.⁶ The revised edition of the *General Instruction* is less restrictive and reflects this moderate and pastoral approach.⁷ The devout wish of a priest to maintain his personal practice of daily Mass is a good and reasonable cause, which is serious enough to merit special mention in the *Code of Canon Law*. “Indeed, daily celebration is earnestly recommended, because, even if it should not be possible to have the faithful present, it is an action of Christ and of the Church in which priests fulfill their principal role.”⁸

Ritual Masses: Celebrating a Sacrament during Mass

540. The Roman Missal provides Ritual Masses, during which all the sacraments, except Penance, may be celebrated. These Ritual Masses may be celebrated on Sundays in the Season of the Year and Sundays in the Christmas Season and all feasts, memorials and ferial days.⁹ However, if the sacraments are celebrated on appropriate Sundays and solemnities which rank above these days, then the prayers, readings and the color of the vestments are of the day. Details are not provided below for the celebration of the sacramental rites, because a precise description of the celebration of the sacraments will be provided in a second sequel to this work, especially the Rite of Christian Initiation of Adults and Holy Orders. What follows is how sacraments may be integrated into the Mass.

Baptism of Adults

- 541.** At the Easter Vigil, the Baptism of adults is celebrated after the homily of the Mass. The ceremonies of Baptism and Confirmation commence with the Litany of the Saints, which replaces the General Intercessions.¹⁰ When adults are baptized during Mass on other occasions, the General Intercessions follow the rite of Confirmation.

Baptism of Children

- 542.** The Baptism of infants may be incorporated into a Sunday Mass, using the prayers and readings for the Sunday, except on Sundays in the Season of the Year and on Sundays of the Christmas Season, when the ritual Mass of Baptism of Children may be used, with white vestments.
- 543.** Parents and godparents with the infants who are to be baptized may be seated near the sanctuary. After the entrance procession, the celebrant kisses the altar and goes to the front of the sanctuary. The parents and godparents come forward with the infants. The rite of receiving the children takes the place of the greeting and the penitential rite.¹¹ The celebrant is assisted by a book bearer. The celebrant and book bearer then go to the chair for the Gloria and / or the Collect of the Mass. If it can be arranged conveniently, this rite may be celebrated at the door of the church or another area away from the sanctuary, then the celebrant and servers lead the families to their seats.
- 544.** In the Liturgy of the Word, the normal Sunday readings may be replaced only by the baptismal readings (in the lectionary or the rite) on Sundays in the Season of the Year and in the Christmas Season, that is, on Sundays when the Ritual Mass may be used. On days when the Ritual Mass is not used, one reading may be chosen from the baptismal readings. But on days listed in levels 1 and 2 in [Appendix 2](#), the Mass of the day must be used in its entirety.¹² The homily is based on the sacred texts, but the celebrant should adapt it to the occasion. The Creed is omitted because the Profession of Faith before the Baptism takes its place. The General Intercessions are taken from the rite,

however, before the invocation of the saints, intentions are added for the Universal Church and the needs of the world.

545. After the General Intercessions, the celebration of the Baptisms commences. The celebrant and servers lead the parents, godparents and infants to the baptistery or the baptismal area. Alternatively, if the infants are to be baptized in or near the sanctuary, the parents and godparents may bring them forward and stand facing the altar or font. The celebration of the Baptisms commences with the prayer of exorcism and the anointing with Oil of Catechumens. The celebrant is assisted by the book bearer. The deacon, M.C. or server brings him objects which are required in the rite. The other ceremonies follow as set out in the rite.¹³ After the fathers (or godfathers or other representatives) of the families have received the lighted candle and the rite of the Ephphetha (optional in the United States), the celebrant goes to the chair and the families return to their places. If the Baptisms took place in the baptistery, the celebrant leads the families in procession to the altar, and the fathers, etc., carry the lighted candles.¹⁴ Servers prepare the altar, and the Mass continues in the usual way with the procession and preparation of the gifts.

546. During the Eucharistic Prayer, the intercessions for the newly baptized and their godparents are used as set out in the missal.¹⁵ After the Prayer after Communion, the celebrant may bless the parents and the assembly according to the texts provided in the rite.¹⁶ The parents may come before the altar for these blessings, which include the final blessing of the Mass. According to custom, the families either remain in their places during the final procession, or they follow it out of the church, or they join the procession, coming after the cross and candle bearers.

Confirmation

547. The bishop celebrates Mass according to the solemnity desired for the occasion. If it is the Ritual Mass, the vestments are usually red but may be white or a festive color (see par. 136). He wears the ornate miter and uses the crozier. Appropriate solemnity should characterize this Mass, therefore, the Eucharistic Celebration should approach the form

of a concelebrated Stational Mass, with a deacon, M.C., a full complement of servers, the miter, crozier and book bearers, incense, etc.¹⁷ In addition to what is prepared for Mass, the following are required: a vessel of Chrism,¹⁸ a suitable faldstool or chair (if the bishop sits to confirm); a gremial veil or amice; soap, sliced lemon, with the ewer of water, basin and towel. The candidates are seated with their sponsors in suitable places near the altar or in family groups.

- 548.** In the Liturgy of the Word, the normal Sunday readings may be replaced by the Confirmation readings (in the lectionary or the rite) on Sundays in the Season of the Year and on Sundays in the Christmas Season, that is, when the Ritual Mass may be used. On days when the Ritual Mass is not used, one or more readings may be chosen from the Confirmation readings. But on days listed in levels 1 and 2 in [Appendix 2](#), the Mass of the day must be used in its entirety.¹⁹
- 549.** After the Gospel, servers bring a faldstool or chair to the front of the altar. Other chairs may be prepared for priests who assist the bishop. Unless he remains at the cathedra or presidential chair, the bishop comes to this chair, wearing his miter. He is attended by a deacon and / or priests, book bearer, miter and crozier bearers. When the bishop is seated, the pastor or a priest, deacon or catechist presents the candidates by name, if there are not many, or as a group. He speaks from the ambo or some other suitable place. The candidates either come forward to the sanctuary or stand in their places as they are called. If they are children, they are accompanied by their sponsors.²⁰ Either at the ambo or from the chair, the bishop then gives the Confirmation homily, during which the candidates sit.
- 550.** After the homily, the candidates stand. Seated, wearing the miter and holding the crozier, the bishop questions the candidates and the rite of Confirmation follows.²¹ The book bearer attends the bishop. The bishop gives up the crozier and miter for the invitation to prayer and prayer over the candidates. He wears the miter while he confirms and may hold the crozier if he wishes. If he sits to confirm the candidates, just before the anointings, servers bring the gremial veil (or amice) which is placed over his knees and tied to the faldstool or chair. The deacon (in his absence, the pastor) brings the Chrism to the bishop. If

other priests are to confirm with the bishop, the deacon / pastor brings vessels of Chrism to the bishop, who then hands them to each priest.²² The sponsor customarily places his or her right hand on the right shoulder of the candidate during the anointing. After the anointings, servers cleanse the bishop's hands using the ewer, basin, towel, soap and / or lemon, and then they remove the gremial veil or amice. If priests also confirmed the candidates, they may go to the credence table to cleanse their hands. The bishop then goes to the cathedra or presidential chair. Servers remove the faldstool or chair and any other chairs set up in front of the altar for priests.

551. The Creed is omitted because the Profession of Baptismal Faith takes its place. The General Intercessions are offered as usual. Some of those who have been confirmed should bring the offerings to the altar. During the Eucharistic Prayer, the intercessions for the newly confirmed are used as set out in the missal.²³ Those who have been confirmed may receive the Eucharist under both species, taking into account their formation, age, etc. A solemn blessing is provided at the end of the Ritual Mass and may be used on those solemnities and Sundays when the Ritual Mass is not celebrated.

Ordinations

552. For major Orders the Eucharistic Celebration takes the solemn pontifical form of a Stational Mass, as described in the previous chapter. The due preparations are made for the Mass, and the Chrism, vessels, vestments, etc., which are required for the conferring of the particular Order are also prepared.
553. In the Liturgy of the Word, the readings may be taken from the appropriate Ritual Mass, except on those major solemnities when the Mass of the day is celebrated.²⁴ The rite of ordination follows the Gospel. The Litany of the Saints replaces the General Intercessions. During the Eucharistic Prayer, the intercessions for the newly ordained are used as set out in the missal.²⁵

Marriage

554. Depending on local custom, the celebrant either (a) enters the sanctuary with the servers and waits with the groom for the bride, or (b) he receives both bride and groom in front of the altar after they enter together, or (c) he receives them at the door of the church and precedes them to the sanctuary in a procession led by the servers, while the entrance hymn is sung.²⁶ However, according to the first two options, the celebrant and servers enter the sanctuary in a simple fashion, without an entrance hymn. The hymn or other appropriate music accompanies the bridal procession. The parents, witnesses and customary attendants usually take part in the procession.
555. The celebrant or the M.C. or a server leads the bride and groom to their chairs and kneeling desks which are located in a convenient place in or near the sanctuary, so that they can take part in the nuptial Mass without obscuring the people's view of the altar. After the Gospel, the celebrant preaches a homily on the readings and the Sacrament of Marriage from the ambo. After the homily all stand. The celebrant goes to the center of the sanctuary. The bride and groom come before him, with customary attendants. He asks the questions, witnesses their sacramental consent according to an authorized form. Then he blesses the ring(s) and usually sprinkles it / them with holy water.²⁷ After the exchange of rings, the bride and groom return to their places and the celebrant goes to the chair to preside over the General Intercessions. The Creed is said if prescribed for the day.
556. At the procession of the gifts, the bride and groom may bring the bread and wine to the altar. One of the proper Prefaces for marriage is used.²⁸ During the Eucharistic Prayer, the intercessions for the couple are used as set out in the missal. The nuptial blessing is imparted immediately after the Lord's Prayer. "Deliver us . . ." with its response is omitted. With joined hands, the celebrant says the introduction, pauses for silent prayer and then extends his hands as he would for a Collect to sing or say the prayer of blessing.²⁹ He does not make the sign of the cross during the prayer. He faces the bride and groom across the altar, reading the prayer from the missal. If they are not in front of the altar, he may go to a more appropriate place, attended by the book bearer carrying the missal or book of the rite.³⁰ If he celebrates Mass at an altar where the bride and groom are behind him,

he turns to his right to the bride and groom, and the book bearer holds the missal or book of the rite before him, on his left, as he sings or says the blessing.

557. The rite of Mass continues with “Lord Jesus Christ, you said to your apostles. . . .” At the sign of peace, the bride and groom may express their peace and love for one another in an appropriate way. The newly married couple (or the Catholic partner in an interchurch marriage) may receive the Eucharist under both species.³¹ At the end of the Mass, a solemn final blessing of the bride and groom is used. The celebrant does not take part in the marriage procession as it leaves the church, but he waits until it has commenced and then he returns to the sacristy, preceded by the servers.

The Anointing of the Sick

558. The celebration of the Sacrament of the Anointing of the Sick during Mass requires careful pastoral and liturgical planning, adapted to the circumstances of the place and the needs of those who receive the sacrament. Special places are prepared for those who are to be anointed, so that the sacrament may be ministered in a convenient and reverent fashion. Those to be anointed should be given the opportunity to make a sacramental confession before the celebration begins.³² Other priests may be required to anoint the sick, and they may concelebrate. In a parish, the faithful exercise a ministry of charity by bringing the sick to the church and in assisting them during and after the celebration.
559. If the Ritual Mass is celebrated, the vestments are white. In addition to the usual preparations for Mass, a vessel or vessels of the Oil of the Sick are prepared at the credence table, together with a ewer of water, basin and towel, soap and / or sliced lemon, and a bowl of water with a towel, soap and / or sliced lemon for other priests who anoint. Cards for the celebrant and other priests bearing the form of the sacrament should also be prepared at the credence table.
560. After the entrance procession, having kissed the altar, the celebrant goes to the chair. Mass begins as usual, but after the greeting the celebrant welcomes the sick.³³ Then follow the penitential rite, the

Kyrie, (Gloria) and Collect. The book bearer attends, carrying the book of the rite or missal.

- 561.** In the Liturgy of the Word, the readings may be taken from the Ritual Mass. On days when the Ritual Mass is not used, one of the readings may be taken from those provided for the Ritual Mass. But on days listed in levels 1 and 2 in [Appendix 2](#), the Mass of the day must be used in its entirety.³⁴
- 562.** After the homily, the celebrant and any other priests who are to anoint the sick come to the front of the sanctuary or to a place near the sick. The book bearer attends, carrying the book of the rite. The litany in the rite replaces the General Intercessions. It is said either at the beginning of the celebration of the sacrament (the practice in the US) or at the conclusion of the celebration, when the concluding prayer of the rite is added to it,³⁵ After the litany, the rite continues with the laying on of hands, the thanksgiving over the blessed Oil, or, the blessing of oil if this is necessary. If the bishop celebrates, he may wish to bless the oil.³⁶ The deacon or, in his absence, a priest or a server brings the Oil of the Sick forward, so that it is before the celebrant either for the thanksgiving prayer or for the blessing. Then the sick are anointed on their foreheads and hands. A server may assist by holding the card with the form on it in front of the priest. The form of anointing should be heard aloud at least once before the singing of hymns or other music during the anointings.³⁷
- 563.** After the anointings, the deacon, or the M.C. or a server receives the vessel(s) of Oil. The celebrant returns to the chair, where servers wash his hands, using the soap and / or lemon to remove the Oil. Other priests go to the credence table to cleanse their hands, or they may return to their seats, where servers come to them to wash their hands. All stand as the celebrant stands and sings or says the concluding prayer of the rite, with his hands extended. If it has not already been said, he leads the litany, with hands joined, and extends his hand for the concluding prayer. The book bearer assists as usual.
- 564.** The celebrant sits while servers prepare the altar, and Mass continues as usual. It would be appropriate for those who care for the sick to bring the offerings to the altar. A proper Preface and intercessions for

the sick in the Eucharistic Prayer are provided in the US.³⁸ One of the final blessings provided for the rite may conclude the Mass.³⁹

565. After the final procession of the liturgy, the celebrant and other clergy should meet those who have been anointed. If the Mass was celebrated in the parish church, it may be customary to provide a meal or refreshments before the sick are taken back to their homes.

Mass outside a Sacred Place

566. The Lord's Sacrifice is offered in a "sacred place", except in cases of necessity, when the place must be "fitting".⁴⁰ Mass is normally celebrated on an altar that has been dedicated or blessed, but outside a sacred place it may be celebrated on an "appropriate table . . . but always with an altar cloth and corporal".⁴¹

567. Therefore, to avoid demeaning the Eucharistic Celebration, the celebrant must ensure that all the necessary requirements for Mass outside a sacred place are observed. First, he must determine that it is really necessary to use the place under consideration. When a church or chapel is available, for example, at or near a school or conference center, and it can accommodate the community, nothing can justify use of a classroom, conference room or auditorium. Then the priest must decide whether the place is suitable for the celebration of the Eucharist, noting that "as far as possible, dining halls and tables on which meals are eaten should not be used for the celebration."⁴²

568. Having determined that the place is suitable, the celebrant should ascertain what is available at the place. An "appropriate table" would be one which (a) has surface area large enough for the vessels, missal, cross and candles, (b) is high enough so that the priest may stand at it to celebrate (therefore a coffee table or similar low table is not appropriate), (c) is clean and not associated with purposes which would cause scandal or ridicule.⁴³ A suitable chair for the celebrant is set up near the altar, and a portable lectern should be provided, if possible.

569. The basic requirements for Mass are: a decent cloth for the altar, vessels for wine and water, a bowl for washing the priest's hands, a

hand towel and, on or near the altar, a crucifix and candles. The priest usually brings the bread and wine, a chalice, paten, the corporal, purifier, the vestments: alb, stole and chasuble,⁴⁴ and the missal and lectionary. These necessities may be included in a “Mass kit”, but only sacred vessels and articles of good quality should be included in these kits.

570. Where the Ordinary allows it and with the permission of the pastor of the parish, Mass may be celebrated in a house. During a “house Mass”, the members of the family should act as lectors and servers. The family should be encouraged to set out the “best cloth”, vases, etc., for the honor of God. According to their resources, they may wish to arrange fresh flowers on or near the altar. In some cultures they may also wish to place a sacred image which they value near the altar. It is the practice in Ireland to bless the house before Mass is celebrated. This praiseworthy custom could well be observed elsewhere.

571. When Mass is celebrated out of doors, the following practical steps need to be taken to avoid the effects of dust, wind or weather: (a) weights should be placed on or sewn into the altar cloth, (b) a substantial pall should cover the chalice, (c) the paten should have a cover, or a metal disc might be placed over the Host during the celebration, (d) ciboria must have secure covers or may be covered with plastic wrapping even during the distribution of Communion, (e) glass protectors should be provided for candles, (f) microphones should be protected against the effects of the wind. A cover, preferably a noble canopy, should be set up over the altar itself, especially if the celebration is a major occasion such as a pilgrimage.

Celebrating Mass with Children

572. One of the most useful adaptations of the liturgy is Mass celebrated with children. These Masses are envisaged only for children “who have not yet reached the age of ‘pre-adolescence’ ” and mentally handicapped children.⁴⁵ But this should not be termed a “children’s Mass”, because bringing the liturgy down to a child’s level is to be avoided. Children should regard the liturgy as an adult activity into which they are gradually being incorporated. Therefore, having

“special” vestments or vessels made for children’s worship is unwise. The celebrant should also avoid a condescending attitude, for example, using infantile language, nor should he set aside his dignity. Children readily accept his role and expect him to behave differently at the altar because they know that they are expected to behave differently in church.

573. Undue didacticism should be avoided. The celebrant should maintain a prayerful tone and speak in a friendly, direct and simple way.⁴⁶ While opportunities should be taken to catechize through liturgical experience, when celebrating Mass with children there is no need to “explain everything”, which may even confuse or bore them. The signs and symbols speak for themselves and are appreciated by children with their capacity for wonder.⁴⁷ While the celebrant may punctuate the celebration with brief introductions to various stages of the rite, he should never forget that the children gather primarily to worship and not to learn.

574. The celebration should naturally take a simpler form with younger children, but the signs and symbols of the liturgy should not be oversimplified for older children. They should be familiar with ceremonial signs and actions, processional candles, incense, etc. This is of pastoral importance in the difficult ministry to children who do not come frequently to Sunday Mass.

Preparing the Liturgy

575. In preparing the liturgy, the possibilities of the *Directory for Masses with Children* should be studied carefully but never used to justify innovations.⁴⁸ For example, when choosing the “propers” of the Mass, it should be noted that there is no such liturgy as a “theme Mass”, celebrated around “love” or “caring”, etc. However, one of these important themes in Christian living can be developed within the possibilities of the missal and the children’s lectionary, especially in the concrete terms of the life and example of a particular saint and his or her story. Therefore memorials of saints falling on weekdays are a constant source for liturgy with children. The Marian dimension of the

liturgy could be cultivated.⁴⁹ The seasons of the Church Year offer many opportunities for liturgies with children.⁵⁰

- 576.** The children should be involved in the preparations.⁵¹ The servers and lectors of the Mass are usually chosen from the group of children, if this is possible—but they must be trained and prepared for their duties. There should be no confusion or hesitation concerning the texts of the readings and the General Intercessions. If a children's Eucharistic Prayer is to be used, teachers or catechists should familiarize the children with the prayer before the liturgy.

Practical Details

- 577.** All the usual preparations for Mass are made in the church or chapel.⁵² The following should be noted: at the ambo a small platform or steps could be arranged so that a child can read easily and the microphone should be adjusted accordingly; if banners or posters are used, they are not placed on the altar and ambo, which may only be covered with liturgical antependia.
- 578.** The children gather either (1) by being seated before Mass, or (2) they may enter in procession with the celebrant.
- 579.** 1. If the children are seated before Mass, to avoid problems, experience indicates that: (a) children should not be seated close to one another, (b) they should not be arranged so that they look directly at one another, and (c) they should not be seated in the sanctuary or grouped closely around the altar—to maintain the psychology of reverence for sacred space and the roles of the celebrant and servers. Those in charge of the children should lead them in prayers and perhaps allow for prayerful silence before the celebration. At these celebrations, there should always be at least one other adult present so that the celebrant is not obliged to detract from the liturgy by taking on the role of a disciplinarian.
- 580.** The explanation of signs and symbols seems best carried out immediately before, but not during, the celebration. However, a liturgical sign or object may well be explained in the homily. Before Mass the celebrant may show the children the vessels and explain their

meaning and purpose. He may explain the vestments while he vests in front of the children (but not taking his vestments from the altar). Then he makes the appropriate reverence, kisses the altar and goes to the chair to commence Mass.

- 581.** 2. If the children enter in procession, they may come after the cross and candle bearers and then take their places, guided by teachers or catechists. During the procession they can make their own music and sing, if this is feasible.⁵³

The Liturgy

- 582.** The celebrant may omit elements in the opening rites.⁵⁴ After the greeting, he explains the liturgy briefly. If the third option for the penitential rite is used, it is a threefold praise of Jesus Christ, hence it may never be “For the times we have been selfish, Lord have mercy”, etc. A paraphrase of the Gloria may be sung. The celebrant may simplify the Opening Prayer.

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- 583.** During the Liturgy of the Word, children should act as lectors. An approved children’s lectionary may be used. The Gospel is always read by a deacon or the celebrant, but children may do the speaking parts, as at the reading of the Passion.⁵⁵ The homily should be short, adapted to the capacity of the age group, and it may include questions.⁵⁶ The Apostles’ Creed may replace the Nicene Creed.⁵⁷ The intentions of the General Intercessions are best prepared and read by the children.

- 584.** At the procession of the gifts, children bring to the altar the bread and wine, perhaps flowers and candles. But bringing toys to the altar should be reserved for times when these will not be returned to them but given to poor children, for example, before Christmas. To avoid distraction from the Eucharist, such gifts are placed near, but not on,

the altar. The option that children bring the empty chalice to the altar in this procession is inconsistent with adult liturgy. Small children may be encouraged to raise their hands as a sign of giving during the prayers “Blessed are you; Lord God of all creation. . . .”

- 585.** The children should be able to see the whole action of the Mass. However, they should not stand around the altar for the Liturgy of the Eucharist, not only because this can cause problems with discipline, but also because it diminishes the sense of sacred space and action and sacred roles.
- 586.** Before the Preface, the celebrant may insert additional reasons for giving thanks. An approved adaptation of the Sanctus may be sung.⁵⁸ When one of the children’s Eucharistic Prayers is used, older children could have the text before them. If the second or third prayer is chosen, when the children may make acclamations, they should either have the text before them or know the acclamations by heart. These acclamations should be sung, not only to make them more effective, but to avoid a repetitious banality. The celebrant’s ceremonial for the Eucharistic Prayers for Masses with children is set out in [Appendix 5, *Other Eucharistic Prayers*](#), pars. 826-39. In order to maintain the links with family worship, some priests prefer to use an adult Eucharistic Prayer with children, usually the second prayer, combined with one of the simpler Prefaces. In this case, children should be taught to sing the acclamation after the Consecration.
- 587.** Even the smallest child can be involved in the singing or saying of the Our Father. While joining hands with others during the Our Father is not consonant with adult liturgy, raising the hands like the priest may be an appropriate gesture, and small children do this spontaneously.⁵⁹ The celebrant may simplify the Communion Rite, but without omitting the Our Father, the fraction and the showing of the Host and invitation to Communion.⁶⁰ An approved adaptation of the Agnus Dei may be sung.⁶¹
- 588.** Whether the sign of peace should be given ought to depend on the advice of teachers or catechists. It may be carried out reverently by younger children, but it may become chaotic among older, more self-

conscious children. It should be omitted if it would disrupt a sense of tranquil preparation before Communion.

- 589.** Before he shows the broken Host to the children, the celebrant may briefly comment on the Real Presence, especially at a First Communion Mass. When giving the Eucharist to children, the celebrant or other eucharistic ministers will find it easier to stand on the same floor level as the child. As with adults, children must be left free to choose whether they receive the Eucharist in the mouth or on the hand.⁶² From time to time teachers should remind them of the correct and reverent ways to receive the Lord—especially the need to step to one side and then receive the Host, if it is taken in the hand.
- 590.** After Holy Communion, the children should be tranquil and recollected.⁶³ When they return to their places to make a private thanksgiving, kneeling adds a distinctive posture to the moment. It is most important to cultivate the practice of personal prayer after receiving the Eucharist. For this reason, the celebrant should carry out the purifications at the credence table so as not to distract the children. A group thanksgiving may also be led by the celebrant or a teacher or catechist or by one of the children, before the celebrant stands for the Prayer after Communion. He may wish to say a few words before the blessing.⁶⁴
- 591.** After the blessing and dismissal, the children either remain in their places for a time, or they follow the celebrant in procession. While children remain in the church, a sense of peace should be maintained so that the natural release of energy is postponed until they have left the area where they worshipped. This helps to maintain respect for the sacred time and place.
- 592.** To develop a deeper and wider liturgical life for children and to reinforce their eucharistic catechesis, parents, clergy, teachers or catechists should bring children to the church to make visits to the Blessed Sacrament. As part of this formation, they should also become familiar with celebrations of public adoration such as Eucharistic Benediction.

The Mass of Thanksgiving of a Newly Ordained Priest

593. A newly ordained priest concelebrates his first Mass during the ordination ceremony. However, his “Mass of thanksgiving” is the festive occasion when he presides as celebrant or principal celebrant for the first time. Depending on his choice and his confidence, the liturgy may take either a solemn or simpler form. To take all pressure off him, he should be assisted by a deacon, M.C. and servers. He may ask another priest to give the homily. The choice of the “propers” of the Mass depends on the day.⁶⁵
594. By custom, he is assisted by a “chaplain”, an experienced priest who stands near him at the chair and the altar, carefully guiding him through the liturgy. If it is a concelebration, a concelebrant may act as chaplain, otherwise a priest assists, wearing cassock, surplice and stole.
595. After the Mass, it is customary for the newly ordained priest to impart his blessing to those who seek it. After the final procession, he returns to the church and stands in front of the altar or at some other place where the people may easily approach for the blessings. A basic form of the blessing could be: “May the blessing of almighty God, + the Father, the Son and the Holy Spirit, come down upon you and remain forever. R. Amen.” Having made the sign of the cross, he places his hands on the head of the person seeking the blessing at “come down . . . forever”. He may then say, “Peace be with you.” and, as is still the custom in some places, he may offer his hands to be kissed. Other popular customs may also be observed after this Mass, such as offering the priest’s mother a symbolic gift, for example, blessed flowers.

Blessing a Chalice and Paten during Mass

596. The rite of blessing a chalice and paten is provided here for the convenience of priests. The faculty to bless sacred vessels reserved exclusively for the celebration of the Eucharist has been granted to all priests. The chalice and paten must conform to the requirements of GIRM, nos. 327-32. For obvious reasons, this blessing is best carried out during Mass, with the donors and other members of the community participating.⁶⁶

- 597.** The new vessels re placed either on the credence table, if servers are to bring them to the altar, or on the table of the offerings, if they are brought forward by the faithful or the donors. Mass begins as usual, according to the occasion. On the days when it is possible, it would be appropriate to celebrate a votive Mass of the Eucharist. Furthermore, on the days when a Ritual Mass can be celebrated, appropriate readings may be selected from among those suggested in the rite.⁶⁷ In the homily, the celebrant explains the readings and the meaning of the blessing of the vessels.
- 598.** After the General Intercessions, which should at least include reference to the donors of the vessels, servers or representatives of the community presenting the vessels, or the donors themselves, bring the vessels to the altar. They place them on the center of the altar. Meanwhile the antiphon “I will take the cup of salvation. . .” or another appropriate hymn may be sung. Those who brought the vessels forward may return to their places, or they may stand in front of the altar, without obscuring the people’s view of the blessing.
- 598.** The celebrant leaves the presidential chair and comes to the altar. The book bearer accompanies him, carrying the book containing the prayer of blessing. After the hymn, standing at the center of the altar and attended by the book bearer on his left, the celebrant sings or says, “Let us pray.” After a pause for silent prayer, with his hands still joined, he sings or says the prayer of blessing. He does not make the sign of the cross over the vessels, thereby indicating that the true blessing will be imparted through their use during the offering of this Mass. At the conclusion of the prayer, all respond “Blessed be God for ever.” The celebrant and book bearer return to the chair.
- 600.** Only now do the servers bring the corporal and purifier(s), (other vessels), and the missal and stand to the altar. A server moves the new vessels to the right side of the altar before unfolding the corporal. The celebrant then goes to the center of the sanctuary with the deacon and servers to receive the gifts. At the altar, the bread is immediately transferred from another vessel and placed on any new paten(s), and the deacon or celebrant prepares wine in the new chalice(s). During the preparation of the altar and preparation of the gifts, the antiphon “I will take the cup of salvation” or another appropriate hymn may be sung.

The offerings should be incensed at this Mass. It is also appropriate, if the circumstances permit, for the faithful to receive the Blood of the Lord from the newly blessed chalice(s).⁶⁸

Messing Sacred Vessels outside Mass

- 601.** A simpler rite is provided for situations when it is preferable to bless sacred vessels outside of Mass.⁶⁹ This celebration is useful just before or after the ordination of a priest, so that the blessing of his chalice and paten might not intrude into his Mass of thanksgiving. During the prayer of blessing, the celebrant makes the sign of the cross over the vessels. A text for the General Intercessions is provided, concluding with the Lord's Prayer and a final prayer, followed by the blessing and dismissal.

“And the singers praised him with their voices in sweet and full-toned melody. And the people besought the Lord Most High in prayer before him who is merciful, till the order of worship of the Lord was ended; so they completed his service.”

—*Sirach (Ecclesiasticus) 50:18, 19*

10.

The Sacrament of the Eucharist

- 602.** According to Canon 912, “Any baptized person who is not forbidden by law may and must be admitted to Holy Communion.” This includes all Catholics and, in specific cases, certain non-Catholics who do not have access to their own clergy.¹ The ministers who give the Eucharist to God’s People are, in the first place, all bishops, priests and deacons who may give Holy Communion at any Mass in virtue of having received Sacred Orders.² Under appropriate circumstances, the ordinary ministers may also minister the Eucharist outside the time of Mass, (a) to the dying, (b) to the sick and (c) to the faithful gathered where the Blessed Sacrament is reserved.
- 603.** Since the publication of the instruction *Immense Caritatis* (1973), the Church has made it easier for people to have access to the Sacrament by authorizing some laity and religious to be extraordinary ministers of the Eucharist. “The extraordinary minister of Holy Communion is the acolyte, or another of Christ’s faithful deputed in accordance with Canon 230 §3.”³ The acolyte gives Holy Communion by virtue of his institution, thus taking precedence over other laity and religious authorized to distribute the Eucharist. Extraordinary ministers assist only when they are needed in addition to ordained ministers. Therefore clergy are not to remain seated at a celebration while acolytes or extraordinary ministers distribute Communion.⁴ The auxiliary ministry of extraordinary ministers is of great value in certain situations, but the signs and symbols of ceremonial should convey a sound understanding of their role and their relationship to the ordinary ministers.⁵ In mission territories, catechists are often licensed to be extraordinary ministers.⁶
- 604.** Therefore, in order to describe the rites outside of Mass which concern those who minister the Eucharist, the following are provided:

(1) further details on techniques of giving Holy Communion, in addition to what is set out in Chapter 5; (2) the Communion of the Sick; (3) Viaticum; (4) Holy Communion outside Mass; and (5) a Sunday Celebration in the Absence of a Priest.

Ministering the Eucharist

- 605.** When giving the Body of the Lord to a communicant, the minister raises the Host over the vessel and says, “The Body of Christ.”⁷ After the communicant has responded, “Amen”, the Host is placed carefully on the tongue or on the outstretched palm of the left hand. As already noted in the context of the Mass, it seems preferable to keep the thumb on the upper part of each particle and the forefinger beneath it, so as to maintain control. When the Eucharist is given in the form of fragments of a large Host, it may be prudent to shake the particle over the paten or ciborium to dislodge crumbs just before saying, “The Body of Christ”. With the exception noted below, Communion from the Blessed Sacrament reserved is given under the form of bread alone.
- 606.** When giving the Blood of the Lord to a communicant, the minister hands the chalice to the communicant, saying: “The Blood of Christ.” After the communicant has responded, “Amen”, he or she drinks from the chalice and hands it back to the minister, who wipes it with a purifier.⁸ The cup may be rotated slightly after it has been wiped. However, as already noted, when giving the Blood of the Lord to elderly people or children, it seems better to keep hold of the chalice and to guide it carefully to the lips. The chalice or paten may not be left on an altar or table so that people may give themselves the Eucharist. The dynamic of a person-to-person ministry is part of the sacramentality of the Eucharist.

Intinction

- 607.** When giving the Body and Blood of the Lord by way of intinction, there are two slightly different techniques, (a) The minister holds the paten or ciborium while another minister stands to the right holding the chalice and a purifier. From the paten or ciborium the minister takes a particle, dips it in the Precious Blood and holds it above the paten or

ciborium, saying, “The Body and Blood of Christ.” After the communicant has responded “Amen”, the intincted Host is placed directly onto the tongue, (b) The minister giving Communion may prefer to hold the chalice (without the purifier) in the left hand, while the other minister holds the paten. The minister takes a particle from the paten (or from the hand of the other minister), dips it in the Precious Blood and places it on the tongue of the communicant, after saying “The Body and Blood of Christ.”⁹

- 608.** It is not necessary to drench each particle in the precious Blood. It seems adequate to slide about a third of the Host into the contents of the chalice along the inside of the bowl, to prevent drops falling from an intincted particle, it may be shaken slightly over the chalice immediately before saying, “The Body and Blood of Christ.” The communicant holds a communion plate under his/her chin, or preferably a server does this, when the Eucharist is ministered by intinction.¹⁰ The communicant is not to take a particle and intinct it in a chalice, held by a minister or left on an altar or table. This practice diminishes the sign of ministry and easily causes accidents.
- 609.** Earlier editions of the *General Instruction* also provided for ministering the Eucharist by way of a tube or a spoon. The bishop may determine whether this is permissible.

Other Practical Details concerning Eucharistic Ministry

- 610.** Those who minister the Eucharist should never be hasty, because this leads to accidents and implies both a lack of reverence for the Eucharist and of respect for those who receive the Lord. The minister should say “The Body of Christ” clearly so that the communicant hears the words and can respond, but it is not necessary for others in the church to hear these words; nor is it desirable that several voices be heard saying “The Body of Christ” when ministers are distributing Holy Communion at the same time. If the number of Hosts will not suffice for all the communicants, the minister should go to the altar or another place and discreetly break the particles so that all who approach the altar may communicate. But it is neither becoming nor convenient to attempt to break them while distributing Holy

Communion. As already indicated, at the fraction of the Mass, during the Agnus Dei, only a priest or deacon may assist the celebrant in breaking Hosts.

- 611.** If a Host falls to the ground, the minister, not the communicant, must retrieve it at once. If a person takes the Host but does not eat it, the minister must retrieve it, if necessary calling on the assistance of others to avoid profanation. The steps which are to be taken if the Blood of the Lord spills are set out in [Appendix 6](#), *Accidents*, pars. 850-54. For hygienic reasons, the celebrant or other ministers who will distribute the Eucharist should be considerate and avoid contact between their fingers and their own mouth or nose.

Communion of the Sick

- 612.** The primary practical reason for reserving the Eucharist is so that the Blessed Sacrament may be taken to the dying as Viaticum or to the sick or those prevented from participating in the celebration of the liturgy.¹¹ From these practices the praiseworthy private and public acts of eucharistic adoration developed in the West. However, because the Communion of the Sick is more common than Viaticum, it is described first, in two ways, depending on whether the sick person is at home or in a hospital or institution.

Ministry to the Sick at Home

- 613.** In some social contexts the priest or deacon still carries the Eucharist in procession to the sick, wearing an alb, or cassock and surplice, and a white stole and humeral veil. He may be escorted by a server or another person, carrying a candle. It may be customary for a bell to be sounded to alert people. While such traditions should never be forgotten, according to modern practice in pluralist societies, the priest or deacon reverently takes the Eucharist to the sick without public ceremony, wearing street dress. He uses a “pocket stole”, preferably reversible, white and purple, because the Sacrament of Penance is part of the ministry to the sick. He carries the Eucharist in a secure pyx, which may be contained in a bag made of leather or fine fabric, with a cord or chain so that it may be suspended around the neck and placed

inside a breast pocket. He should also bring a small corporal, a purifier (both usually folded inside the pyx bag), a compact vessel for sprinkling holy water and the book of the rite.

- 614.** In the sick room, the following preparations should be made on a table near the sick person's bed or chair: a cloth spread, (a crucifix if available), candle(s), a glass of water, (a vessel of holy water and sprinkler if the priest or deacon is not to bring holy water).¹² Fresh flowers may also be placed on the table. In an emergency or in difficult conditions, these preparations are modified. The sick person should know exactly when the priest or deacon will arrive. However, those who are sick are exempt from the eucharistic fast of one hour.¹³
- 615.** The priest or deacon (henceforth "celebrant") should put on the pocket stole before he genuflects and takes the Eucharist from the tabernacle and places it in the pyx. He should go directly to the house or apartment of the sick person and not engage in any other business while carrying the Eucharist. On arriving at the house, the celebrant goes directly to the room. By custom, out of reverence to the Eucharist, he should not engage in conversation with others until the rite has been completed. He first greets the sick person and others present, using one of the formulas in the rite. Then he takes the corporal and unfolds it on the table, places the pyx on it and genuflects. At this point all present should kneel in silent adoration for a short time.¹⁴
- 616.** Then the celebrant may sprinkle the sick person and others who are present with holy water, while saying one of the verses provided in the rite. If the celebrant is a priest, the Sacrament of Penance may now be celebrated, in which case others present should leave the room while the sick person makes his or her confession. If the sick person does not seek this sacrament, a penitential rite takes its place.
- 617.** A short Liturgy of the Word follows. The celebrant or another person reads the verses suggested. Silence may follow, then the celebrant may briefly explain the reading, applying it to the needs of the sick person and those who care for him or her.¹⁵ If the celebrant has to visit several other houses or apartments, this part of the rite may be reduced to a eucharistic verse of Scripture reverently recited by heart.

- 618.** The Communion Rite commences with the Lord's Prayer. Then the celebrant genuflects, opens the pyx and takes a particle, which he holds over the open pyx and shows to the sick person saying, "This is the Lamb of God. . . ." After all present have responded, "Lord, I am not worthy. . . .", the celebrant gives the Eucharist to the sick person, and to others who wish to receive the Lord, if there are enough particles. The celebrant or another person may offer some water to sick or elderly people who have some difficulty in swallowing the Host. Solutions to other problems are set out below under *Other Practical Details of Ministry to the Sick*, pars. 624-26.
- 619.** After Holy Communion, the celebrant replaces the pyx on the table, closes it and genuflects if there is still a particle of the Blessed Sacrament in it. However, if it is empty he pours water into it from the glass or vessel provided. Having purified his fingers if necessary, he consumes the ablution and dries the pyx with the purifier. Then he replaces it, usually together with the linen, in the pyx bag.
- 620.** A period of silent prayer may be observed. Then the celebrant says, "Let us pray." He pauses for silent prayer if there has not been a period of reflection, then he says one of the several prayers after Communion. Finally, he gives one of the blessings provided in the rite.¹⁶ However, if the Blessed Sacrament remains in the pyx, he genuflects, takes the pyx and, turning to the sick person and any others present, he slowly makes the sign of the cross with it saying nothing. When this Eucharistic Benediction is imparted, others in the room should kneel in adoration. Depending on circumstances, the celebrant either goes on to the next house or apartment to minister to others, or if the pyx is empty he may remain to visit the sick person.

Ministry to the Sick in a Hospital or Institution

- 621.** The rite of giving Communion to the sick is adapted when several people receive the Sacrament in a hospital or other institution. If the sick or elderly are all gathered in one room, the celebrant uses the rite as described above, but adapted for several persons. Therefore he should hear any confessions before the whole rite commences.

However, the rite is modified as follows when the Eucharist is given to people in different parts of a building.¹⁷

- 622.** Either in the church or chapel attached to the institution or in the first room to be visited, the celebrant says a eucharistic antiphon, such as “O sacrum convivium”. Then he proceeds to the rooms where the sick are waiting to receive the Eucharist. The sick and those who care for them should know exactly when the priest or deacon will bring the Eucharist to these rooms or wards. Someone carrying a candle may and should escort him as he passes from room to room. In a Catholic ambience, the priest or deacon may wear an alb, or cassock and surplice, and a white stole.
- 623.** The sprinkling with holy water is omitted. If a table is prepared in each room, the celebrant places the pyx on it and genuflects. Silent adoration follows. There may be a short reading of Scripture, and the Lord’s Prayer may be said. Then the celebrant shows the Host to the sick person and gives him or her Holy Communion as usual. Nursing staff may wish to receive Communion. They should assist the sick where necessary, for example, by offering them water to drink after Communion. A concluding prayer is said either in each room or in the last room. A final blessing is not given, and the celebrant cleanses the pyx either in the church or chapel of the institution or in the last room. In practice, the rite may need to be simplified further, especially when many are to receive the Eucharist.

Other Practical Details of Ministry to the Sick

- 624.** No attempt should ever be made to give the Eucharist to a person who (a) cannot hold down solid or liquid food, or (b) who is unconscious or in a similar state, or (c) who is irrational to the point of rejecting the sacred Species.
- 625.** Care should be taken when ministering to a person who has difficulty in swallowing. Some possible solutions are: (a) to give the communicant only a small fragment of the Host, (b) always to provide water immediately after Communion, (c) for those unable to swallow solid matter, to minister some of the Precious Blood from a sealed vessel.

626. In the case of (c), at Mass some of the Precious Blood is reserved in the tabernacle in a covered chalice. The contents of this chalice are transferred to a securely sealed glass or crystal vessel which the priest brings to the sick person.¹⁸ Before he leaves the tabernacle, the celebrant washes the chalice with water, drinks the ablution and dries the chalice with the purifier. As well as bringing the sealed vessel, the celebrant should also bring with him the means for ministering the Eucharist, that is, either a small chalice, or a spoon (made of noble metal and reserved for this purpose), or even, in certain cases, an eye dropper. Just before Communion is to be given, some of the Precious Blood is transferred to this vessel and then carefully ministered to the sick person, with the usual formula, “The Blood of Christ.” What remains is consumed at once by the celebrant and both the vessels are purified with water. However, if a sick person who is infectious has received the Eucharist in this way, the celebrant may purify the vessel without consuming the ablutions. Later this liquid is poured into the sacrarium or the drain of the baptismal font or directly onto clean earth,

Viaticum

627. The rite for giving the Eucharist to the sick who are in danger of death as their Viaticum, or “Food for the journey”,¹⁹ is similar to the basic rite of Communion of the sick. However, the following modifications need to be noted carefully.

628. The rite begins with the greeting and usually the sprinkling with holy water. The celebrant gives a brief instruction concerning Viaticum, sensitively adapted to the needs of the sick person and those present. If the Sacrament of Penance is celebrated, in case of necessity it may be a generic confession. After hearing the confession, the priest gives a penance adapted to the situation, grants absolution, and then he gives the Plenary Indulgence or Apostolic Pardon, using a formula provided. If the Sacrament of Penance is not celebrated, it is replaced by a penitential rite. The celebrant then invites the sick person to make a baptismal Profession of Faith, or at least to indicate baptismal faith in a nonverbal way. A litany of intercession may follow, adapted or omitted if the rite seems to be tiring the sick person.

- 629.** If this person in danger of death has not been confirmed, any priest may give the sacrament.²⁰ Then the priest may minister the Sacrament of the Anointing of the Sick, as set out in a “continuous rite” which is used when the priest sees that he should give all the sacraments for the benefit of a person “in extremis”.²¹
- 630.** The Communion Rite commences with the Lord’s Prayer. Immediately after giving the Eucharist to the sick person, the celebrant says, “May the Lord Jesus protect you . . . eternal life. R. Amen.” He may then give the Eucharist to others who are present. Having purified the vessel, he says the Prayer after Communion and then gives the blessing, using one of the formulae indicated above. However, if a particle of the Blessed Sacrament remains in the pyx, he gives a silent Eucharistic Benediction, as described above. The priest or deacon and the others present may then give the sick person a sign of peace, in a gracious and compassionate way.²² According to the situation, the priest or deacon may remain to lead the prayers of commendation and to assist the Christian to enter eternal life trusting in the merits of our merciful Savior.²³
- 631.** Sick children in danger of death are to receive the Eucharist, if they can distinguish the Body of Christ from ordinary food and receive Communion reverently.²⁴ If the child has not been confirmed, the priest brings the Chrism and gives the Sacrament of Confirmation. If he or she has sufficient use of reason, the child should receive the Anointing of the Sick. If there is any doubt concerning this point, the child should receive the sacrament.²⁵ The Eucharist is given after Confirmation and the Anointing of the Sick. The whole rite should be simple and short, and carefully presented so as to eliminate the possibility of fear or confusion on the part of the child.
- 632.** A special rite is also provided for the Christian Initiation of unbaptized adults who are in danger of death.²⁶

Viaticum during Mass

- 633.** The Ritual Mass for Viaticum may be celebrated in or near the room where the sick person is under care. Everything is prepared for Mass

outside a sacred place, as set out in the previous chapter. The altar should be arranged so that the sick person may participate at least visually in the saving mysteries. Peace and quietness should characterize the whole celebration.

- 634.** On the days when the Ritual Mass (or a votive Mass of the Eucharist) may be celebrated,²⁷ the proper readings may be used.²⁸ When the Ritual Mass is not used, one of the readings may be taken from the proper texts of that Mass as well as the special form of the final blessing. On days under levels 1 and 2 in [Appendix 2](#), the proper Mass of the day and its readings is used. In the homily on the sacred text, the celebrant explains the meaning and importance of Viaticum. After the homily, the celebrant invites the sick person to make a baptismal Profession of Faith or to indicate the faith in some non-verbal way. A litany of intercession may follow, adapted or omitted if the rite seems to be tiring the sick person. Then the Mass continues with the preparation of the gifts.
- 635.** At the usual place in the Mass, the sign of peace may be given to the sick person by the celebrant and others. After giving the Eucharist to the sick person, the celebrant adds the formula for Viaticum, “May the Lord Jesus. . . .” The sick person and others who are present may receive the Eucharist under both species, if this is feasible. As noted, the final blessing may be one of the optional forms provided for Communion of the Sick. To this blessing the celebrant may, and should, add the Plenary Indulgence or Apostolic Pardon. The Mass concludes with the dismissal, said by the deacon or celebrant.

Ministry to the Sick by an Extraordinary Minister

- 636.** When an extraordinary minister brings Communion to the sick or, when necessary, gives Viaticum, the usual preparations are made. No distinctive dress is worn, although an acolyte ministering within a religious house, Catholic hospital or school, etc., could wear an alb. There are some minor variations in the rite.²⁹ A different form of greeting is used at the beginning of the rite, and, at the conclusion of the rite, a lay form of the blessing is used and the minister makes the sign of the cross on himself (herself). If a particle of the Blessed

Sacrament remains in the pyx, an extraordinary minister does not impart the Eucharistic Benediction.

Holy Communion outside of Mass

- 637.** Giving the people the Eucharist during a celebration outside of Mass always falls short of receiving the Body and Blood of the Lord during the Eucharistic Sacrifice.³⁰ Where pastoral conditions favor giving Communion to people from the tabernacle outside the time of Mass, care should be taken to consecrate an adequate quantity of Hosts and to use appropriate, authorized vessels. When the Eucharist is provided in this way for an isolated community, the priest should ensure that the bread used will keep for a time under local climatic conditions. The rite varies according to (a) whether it includes a celebration of the word, for example when a “Communion service” replaces Mass, or (b) whether it is a shorter rite, and (c) depending on whether a priest or deacon presides or an extraordinary minister leads the celebration. These rites may be celebrated on any day and at any hour, according to pastoral needs. However, with the exception of Communion of the sick and Viaticum, on Holy Thursday and Good Friday, Holy Communion is given to the faithful only during the celebration of the liturgy. On Holy Saturday, before the Vigil Mass, Holy Communion is given only as Viaticum.³¹
- 638.** For Holy Communion outside the time of Mass, the following preparations are made:
- 639.** *Altar:* The corporal is spread on the altar cloth, two candles are lit,³² the book of the rite of Holy Communion and the Worship of the Eucharist outside Mass, preferably on a missal stand or cushion.
- 640.** *Ambo:* The lectionary, unless the short rite is used or the reading is to be taken from the book of the rite.
- 641.** *Tabernacle:* The key, candles lit if it is in a chapel or area separated from the sanctuary.
- 642.** *Credence table:* A vessel of water and a towel for washing the fingers, unless this is near the tabernacle; a cruet of water, if the pyx or ciborium is to be purified.

643. *Sacristy:* For a priest or deacon, an alb or surplice and a stole, white or the color of the day.

The Short Rite

644. Where it is customary to distribute the Eucharist outside Mass at fixed times of the day, the short rite is used. The celebrant comes before the altar and bows, or genuflects if the tabernacle is on or behind it. He goes to the altar and kisses it. At the altar, he greets the people, as at the beginning of Mass, and a penitential rite follows. Then the celebrant or another person reads a short eucharistic scriptural text as indicated in the rite.

645. The celebrant goes to the tabernacle, opens it, genuflects and brings the ciborium to the altar. He places it on the corporal, uncovers it and genuflects. Then he introduces the Lord's Prayer, with his hands joined. He extends his hands for the Lord's Prayer. Then he genuflects, takes a Host and, showing it to the people over the raised ciborium, says, "This is the Lamb of God. . . ." All respond, "Lord, I am not worthy. . . ." If the rite is celebrated facing the altar, he turns by his right for "This is the Lamb of God . . .", etc. If he receives Communion, he quietly says "May the body of Christ. . . everlasting life." Then he distributes Communion according to local custom. A psalm or hymn may be sung during or after Communion. A period of silence may be observed.

646. The celebrant purifies the communion plate, if used, covers the ciborium and takes it to the tabernacle. He genuflects before locking the door. He may purify his fingers in the vessel of water. If the ciborium is empty, he may purify it with, water, drink the ablution and dry it with a purifier; then he covers it and places it outside the corporal, on his right.

647. Standing at the altar, the celebrant says "Let us pray", with his hands joined. He pauses for silent prayer if there has not been a silent reflection, then he extends his hands for the concluding prayer of the rite. Then, turning to the people if necessary, he says "The Lord be with you" and gives the blessing and says the dismissal. He comes to

the center of the sanctuary, makes the customary reverence and returns to the sacristy.

The Longer Rite in Place of Weekday Mass

- 648.** A longer rite is used when a deacon presides at a “Communion service” when it is impossible to celebrate a weekday Mass. It begins in the same way as the shorter rite, however, and then the deacon goes to the chair for the greeting and penitential rite. Then a Liturgy of the Word is celebrated. If the rite takes the place of Mass, the readings are taken from those of the Mass of the day or a votive Mass of the Holy Eucharist or the Precious Blood, or the Sacred Heart, depending on the day and circumstances.³³ A lector assists at the readings. The deacon could give a brief homily. The General Intercessions conclude the Liturgy of the Word.
- 649.** The Communion Rite is the same as for the short rite. However, after the Lord’s Prayer, the deacon may invite all present to give a sign of peace. A psalm or hymn may be sung during or after Communion. A period of silence may be observed. The rite concludes, at the chair or altar, in the same way as the short rite with the prayer, the blessing and dismissal. When appropriate, a solemn blessing or prayer over the people may replace the simple form of blessing.

A Weekday Rite Led by an Extraordinary Minister

- 650.** When a lay person leads a Communion service on a weekday, the rite should be modified in the light of the description given below of a “Sunday Celebration in the Absence of a Priest”. Therefore, the lay leader does not kiss the altar nor use the presidential chair. A different form of greeting is used at the beginning of the rite, there is no homily, and at the conclusion a lay form of the blessing is used and the extraordinary minister makes the sign of the cross on himself (herself).

A Deacon Presiding at a Sunday Communion Rite

- 651.** There is no change in the text of the rite when, in the absence of a priest, a deacon presides at a Communion Rite on a Sunday. However,

as this celebration is a substitute for the Sunday Mass, the longer form of a liturgy of word and sacrament should be developed, particularly in terms of preaching, ceremonial and music. The deacon presides from the presidential chair. The book of the General Intercessions and church notices are placed near the chair. The homily notes are placed on or under the ambo. Servers should assist. The deacon or lector may carry the Book of the Gospels. However, solemnity should be avoided so as not to suggest that this is equivalent to the Mass. For example, the dalmatic should not normally be worn, nor is incense used.

A Sunday Celebration in the Absence of a Priest

- 652.** In certain pastoral situations where it is impossible to celebrate Sunday Mass and a deacon is not available, a designated and authorized lay person may lead a celebration of the word and sacrament. Specific instructions have been issued by the Congregation for Divine Worship and the Sacraments to regulate the practice and make it express the truth of the situation—the regrettable lack of a priest or deacon.³⁴ In catechizing the people about these services, care should be taken to correct any reference to them as a form of “Mass”.
- 653.** If an instituted acolyte leads the service, he wears an alb. A lay person who leads this act of worship wears vesture which is suitable for his or her function or vesture prescribed by the bishop.³⁵ Extraordinary ministers or licensed catechists may wear some symbol of their office, where this is customary. Religious wear their habit. All of these persons are described below as the “leader”.
- 654.** The celebration builds on the rite for Holy Communion outside Mass, and the same preparations are made. However, in the celebration of this rite, the following significant variations should be noted.
- 655.** 1. To symbolize the absence of an ordained minister, the presidential chair is never used by the leader. In some places a stole is draped over the empty chair as a reminder of this fact. The lay person leads the celebration from a chair set up outside the sanctuary, preferably near or among the assembly. The altar is only used for the rite of Communion, when the Eucharist is placed on it.³⁶

- 656.** 2. During the rite, the leader “acts as one among equals”.³⁷ He or she does not use priestly greetings, such as “The Lord be with you”, and rites readily associated with the Mass are omitted, especially any kind of “Eucharistic Prayer” or similar prayer. Therefore, a different form of greeting is used at the beginning of the rite, and at the conclusion a lay form of the blessing is used as the leader makes the sign of the cross on himself (herself).
- 657.** 3. The Liturgy of the Word is taken from the Sunday Mass. However, as only a priest or deacon may preach, the leader may read a homily (usually already prepared by the pastor) only if the local Ordinary grants his specific permission for this.³⁸ The General Intercessions are to follow an established series of intentions, not forgetting intentions proposed by the bishop and prayer for vocations to Holy Orders.³⁹
- 658.** 4. A thanksgiving is to be part of the celebration. All stand and face the altar for the thanksgiving, perhaps a psalm, a hymn such as the Gloria, a canticle such as the Magnificat, or a litany. But the thanksgiving is not to resemble or take the form of a Eucharistic Prayer or Preface taken from the Roman Missal. The corporate thanksgiving may be made either after the General Intercessions or after Communion and / or as an act of corporate adoration before Communion.⁴⁰
- 659.** 5. Before the Lord’s Prayer, the leader brings the Eucharist from the place of reservation, places the ciborium on the altar and genuflects. The thanksgiving in the form of corporate eucharistic adoration may follow. This time of adoration includes a suitable hymn or psalm or a litany addressed to the Eucharistic Lord. The leader and the assembly kneel during the adoration.⁴¹ This act underlines the fact that the Eucharist is already here, already “given” by God through the hands of a priest. Therefore it seems to be an option which should be favored strongly at these celebrations. After adoration, all stand and the leader introduces the Lord’s Prayer, which is sung or said by all. At a Sunday celebration when Holy Communion is not given, the Lord’s Prayer is still to be part of the rite.⁴²
- 660.** 6. If possible, bread consecrated on that same Sunday should be used.⁴³ But this is usually not feasible in the situations where these

celebrations are authorized. Nevertheless, where the Eucharist is reserved for these celebrations, every effort should be made to ensure that the consecrated Species is fresh.

- 661.** The texts of rites to be used on these occasions are to be drawn up by the episcopal conference in collaboration with the Holy See. The diocesan bishop will provide other directives concerning the role of the lay person who leads this act of eucharistic worship.

“Now that you have had this teaching and are imbued with surest belief that what seems to be bread is not bread, though it has the taste, but the Body of Christ, and what seems to be wine is not wine, even if it so appears to the taste, but the Blood of Christ . . . strengthen your heart and take this Bread as spiritual and brighten the face of your soul.”

—St. Cyril of Jerusalem *Catecheses*, 22, 9 (*myst.*),
cited by Pope Paul VI, *Mysterium Fidei*, no. 48

11.

Eucharistic Adoration

- 662.** The public adoration of Jesus Christ in the Eucharist is a liturgical action, not a “para-liturgical” devotion. Adoration flows from the Eucharistic Liturgy and leads back to this summit and source of the life of the Church. The Lord we adore is with us as our Priest-Victim and Food. Adoration intensifies our love of His Sacrifice and our desire to receive His Body and Blood.¹
- 663.** Therefore, in the modern Roman Rite the public worship of the Eucharist is envisaged as a normal part of the liturgical life of diocesan, parish and religious communities. Exposition with the monstrance or pyx may take place in any church or oratory where the Eucharist is reserved.² Pope John Paul II set an example for the Church when he instituted daily exposition in St. Peter’s basilica, later extended to the other three major Roman basilicas.
- 664.** Particular value is attached to an annual solemn adoration of the Blessed Sacrament exposed, subject to the judgment of the Ordinary.³ He may designate a day for this solemn adoration in all churches and oratories where the Eucharist is reserved. Moreover, he may maintain or restore the “Forty Hours” devotion in his diocese, adapting the former rules to current liturgical practices and local conditions.
- 665.** The ordinary minister of exposition is a bishop, priest or deacon. Only a bishop, priest or deacon may give the blessing with a monstrance, ciborium or pyx, which is known popularly as “Benediction”. However, the bishop may authorize an acolyte, an extraordinary minister or a male or female religious to expose and repose the Blessed Sacrament for a just pastoral reason.⁴
- 666.** Greater freedom in allowing laity and religious to expose the Eucharist has helped promote adoration in parishes and religious

communities. The modern development of perpetual adoration as a parish lay spirituality may include daily exposition. Regular public celebrations of eucharistic adoration should form part of this devout “watching”. Personal visits to the Blessed Sacrament are explicitly encouraged in the provision of the 1983 Code that churches ought to be kept open at least for some hours each day for people to adore Our Lord.⁵

Solemn Adoration of the Holy Eucharist

- 667.** When the monstrance is used, for solemn public adoration, the following preparations are required:
- 668.** *Altar:* Six or four candles (more according to widespread custom) burn on or around the altar.⁶ At least one cloth is on the altar, and the corporal is either spread or folded (in a burse). The monstrance is placed to the left of the corporal. Flowers may be arranged on or near the altar. A white antependium would be appropriate. A throne or “tabor stand” may be placed on the altar for the monstrance.⁷
- 669.** *Tabernacle:* The key, two candles burning if it is in a separate chapel or area.
- 670.** *Altar steps:* The book of the rite of Benediction, incense boat and the bell may be placed here. The white humeral veil is folded neatly nearby, preferably on its own stand.
- 671.** *Ambo:* Lectionary or books for readings or meditations, homilies, etc., if they are to be used during the time of adoration. A white antependium or lectern fall would be appropriate.
- 672.** *Chair:* Office book marked, if the Liturgy of the Hours is to be celebrated.
- 673.** *Sacristy:* Thurible prepared, torches for the torch bearers. White cope and stole for the celebrant (dalmatic and stole for assistant deacon[s]) and albs or surplices.
- 674.** A deacon, or two deacons, may assist the priest, wearing the dalmatic (or the cope if this was worn at Vespers immediately before Benediction). A priest in alb, or cassock and surplice, and stole may

assist the celebrant, functioning in the same way as the assisting deacon. At least two servers assist, one acting as an M.C, the other as the thurifer. Up to six torch bearers may customarily assist at this rite. However, in a case of necessity, one well-trained server may suffice if a stand is used for the thurible and boat.

- 675.** When a deacon gives Benediction, he does everything according to the ceremonial of a priest, but beneath the cope he wears his stole as a deacon.
- 676.** When a bishop presides over solemn exposition and gives Benediction, he should be assisted by two deacons wearing dalmatics or two priests in copes. He wears an ornate miter and the skullcap to and from the altar, but he wears neither while the Blessed Sacrament is exposed. He may use the crozier if he is the diocesan bishop. If exposition continues after Benediction, he returns to the sacristy bare-headed, his three attendants follow him, carrying the miter and skullcap, the book of the rite, and the crozier.⁸ Up to eight torch bearers may assist at this rite.

Exposition

- 677.** Having revered the crucifix or image in the sacristy, all go in procession to the altar of exposition. The procession is led by the thurifer carrying the thurible, but without incense in it. The torch bearers carry torches in their outside hands, followed by the M.C. An assistant priest precedes the celebrant. A deacon walks on his right; two deacons may walk on each side of him, if this is convenient.
- 678.** On arrival at the sanctuary, the thurifer goes over to the right side, the torch bearers part to allow the M.C. and clergy to pass them and arrange themselves across the sanctuary or in some other way. The celebrant, M.C. (on his left), assisting deacon or priest (on his right) bow to the altar or genuflect to the tabernacle. All kneel on the steps and pavement at the front of the altar, which is the preferable area for these rites.
- 680.** The deacon or assistant priest (or lacking these, the celebrant) goes to the altar and unfolds the corporal, if it is not already spread there. He goes to the tabernacle. However, if this is in a separate chapel, he first

puts on the humeral veil, assisted by the M.C. Then he goes to the chapel, preceded by torch bearers carrying candles.⁹ He unlocks the tabernacle, genuflects, and takes out the pyx containing the Host. He locks the tabernacle and brings the pyx to the altar of exposition (preceded by the torch bearers, if he comes from the chapel). He places the pyx on the corporal, moves the monstrance onto the left side of the corporal, turns it towards him and opens it. He takes the lunette out of the pyx and carefully places the Host in the monstrance. Then he reverently and precisely places the monstrance at the center of the corporal or on the throne. He closes the empty pyx and sets it aside to the right of the corporal. He genuflects, both hands resting on the altar. He returns to his place on the bottom step and kneels.

- 680.** An appropriate eucharistic hymn of adoration is sung, such as “O salutaris Hostia”. The celebrant, (deacon[s]), M.C. and thurifer stand. The celebrant turns to his right; the thurifer faces him and offers the open thurible; the deacon or M.C., facing the altar presents the open boat and spoon, holding back the cope from the celebrant’s right hand while incense is prepared and blessed.¹⁰ The celebrant turns to the altar and kneels. The thurifer (or deacon) on his right, passes the thurible to him. Kneeling, all bow, and the celebrant incenses the Eucharist with three double swings. The deacon or thurifer and the M.C. hold back his cope to free his hands during the incensations. All bow and the celebrant hands the thurible to the deacon or thurifer.¹¹ All may remain kneeling in silent prayer at this point, whatever options are chosen for the time of adoration.

The Time of Adoration

- 681.** The Liturgy of the Hours, especially Lauds or Vespers, may be celebrated before the Blessed Sacrament exposed,¹² In this case, the celebrant goes to the chair to commence the office, described below in Chapter 12. During the incensation of the altar, the celebrant and deacon(s) genuflect together whenever passing the monstrance. The copes, dalmatics and stoles should be of the color of the day or season, but the humeral veil is white.

- 682.** Other possibilities during the time of adoration include: Scripture readings (from the ambo or elsewhere), homilies related to the Eucharist, appropriate hymns, reflective music, litanies, intercessions, a para-liturgy, a novena, popular devotions in harmony with the season, and the Holy Rosary.¹³ However, there should always be generous provision for silent prayer before the Lord.
- 683.** During the time of exposition, the following customary principles may well be observed: (1) Silence is maintained always. (2) No one ever sits or stands with his back to the monstrance. (3) The genuflection (double where prescribed) is made whenever passing the monstrance or on entering and leaving the sanctuary even at the side. (4) In the sanctuary, clergy adoring the Eucharist wear choir dress or an alb (with a white stole, if customary). (5) If Mass without a congregation has to be celebrated in a chapel or at a side altar, the bell is not rung at the elevations.

Benediction

- 684.** Unless they are already gathered there for prayers, the celebrant and servers come before the altar and genuflect. All kneel as at the beginning of exposition, and a suitable hymn of adoration, such as “Tantum ergo”, is sung.¹⁴ At a convenient time before the final verse of the hymn, incense is prepared as at the beginning of exposition and the Blessed Sacrament is incensed.
- 685.** The celebrant alone stands to sing “Let us pray” and one of the seven collects provided in the rite.¹⁵ During the collect, he either holds the book himself or, preferably, the deacon stands on his right holding it, so that he can intone the collect with hands joined. Towards the end of the prayer, the M.C. or a server gets the humeral veil and waits at the side, holding it in both hands near the clasps or tapes. As soon as the celebrant kneels, the server comes behind him, genuflects and places the veil over his shoulders. The celebrant secures it at the front with the clasp or tapes. He enfolds his hands in it and joins them. He stands and goes up to the altar, to the place in front of or behind the altar from where he will bless the assembly.¹⁶

- 686.** He genuflects, with his hands resting on the altar, then he takes the monstrance in both his veiled hands. Turning by his right towards the people, if necessary, and saying nothing,¹⁷ he slowly makes the sign of the cross over the assembly, keeping his eyes fixed on the sacred Host throughout the action. First he raises the monstrance so that the Host is well above eye-level, then he lowers it and, turning to the left, moves it across to the right, the Host slightly above eye-level.¹⁸ Then he moves it back to the center and lowers it slightly. Having turned back to the altar by his left, if necessary, he places the monstrance on the table of the altar, so that the front of the vessel faces the assembly, taking care not to tangle its base in the humeral veil. He frees his hands, allowing the veil to hang naturally, he genuflects, hands resting on the altar, and returns to his place. He kneels down, unfastens the clasp or tapes and the M.C. or a server comes behind him and takes away the humeral veil.
- 687.** If a deacon or priest assists, he comes to the altar with the celebrant and genuflects with him. The celebrant stands slightly away from the altar, as the assistant takes the monstrance and places it in his veiled hands, so that the front of the vessel faces out. Then the deacon or priest kneels on the right of the celebrant, on the top step, during the blessing. He may hold back the cope. If two deacons assist, both come to the altar and kneel for the blessing, during which they may hold back the cope. Then the deacon takes the monstrance from the celebrant and places it on the altar. Both genuflect together, before returning to their places at the center of the sanctuary.
- 688.** While the celebrant receives the humeral veil, the thurifer may come to the center of the sanctuary. During the Eucharistic Blessing, he incenses the Eucharist, kneeling, with three double swings, bowing before and after the incensation. (He may remain at his place for these incensations.) According to local custom, the M.C. or a server rings the bell three times, keeping pace with the blessing, or appropriate organ music may be played. After the celebrant has placed the monstrance on the altar, the thurifer stands and returns to his place, to the right of the celebrant or deacon. According to custom or national or diocesan directive, the Divine Praises may be said or sung while the celebrant remains kneeling.¹⁹

689. If exposition is to continue, the celebrant stands, genuflects and returns with the servers to the sacristy. However, if a throne is used, he will first go to the altar, genuflect, take the monstrance from the corporal and place it on the throne. In these circumstances, all should observe strict silence in the sacristy for the sake of those adoring the Lord in the church.

Reposition

690. If the Blessed Sacrament is to be reposed in the tabernacle, then (after the Divine Praises and) during a psalm, hymn, acclamation or appropriate music, the celebrant or the assisting deacon or priest goes to the altar. He genuflects, turns the back of the monstrance towards himself, removes the lunette and places it in the pyx, which he closes. He moves the monstrance to the left of the corporal and may veil it. He then takes the pyx and places it in the tabernacle, genuflecting before he locks the door. (If the tabernacle is in a chapel, a server should place a humeral veil over the shoulders of the celebrant or the assistant deacon or priest before he removes the lunette from the monstrance. Torch bearers should precede him to the chapel and then return with him to the sanctuary, unless it is thought more convenient to go directly to the sacristy.) All bow to the altar (or genuflect if the tabernacle is behind or on it) and return to the sacristy led by the thurifer. Sacristans and / or servers carry out their respective duties in the sanctuary and in the sacristy.

691. Some variations within the solemn form should be noted, (a) To commence a lengthy period of exposition, or daily exposition or a regular parish Holy Hour, the priest need not wear the cope when he exposes the Eucharist; however he should incense the Blessed Sacrament and be assisted by a server. He assumes the cope and more servers should assist him for the rite of Benediction, (b) A lengthy period of exposition need not end with Benediction, although the Eucharistic Blessing should be given at some time during adoration, (c) When exposition is to be terminated, for example, before a Mass, when he reposes the Eucharist, the celebrant wears an alb, or cassock and surplice, and a white stole. If he is about to celebrate Mass, this act

should be distinct from the liturgy, and he should return to the sacristy to put on the chasuble and then enter in procession.

The Simpler Form of Adoration

- 692.** The simpler form of public adoration and Benediction is known as a “brief period of exposition”.²⁰ The ceremonial and the rite are the same as for Benediction with a monstrance, however the ciborium or pyx is used (preferably veiled).
- 693.** Only two or four candles are lit; incense may be used; two torch bearers may assist. The celebrant wears an alb, or a cassock and surplice, and a white stole. He may wear a cope, but it would seem preferable to reserve this for the solemn form. The ciborium or pyx is taken from the tabernacle and placed on the altar at the center of the corporal.²¹ The humeral veil is used as for the solemn form of Benediction.

Exposition at the End of Mass

- 694.** While Mass may never be celebrated before the Blessed Sacrament exposed (“in the same area of the church or oratory” where the Host is exposed),²² exposition and adoration may commence immediately after a Mass. This action should be seen to flow from the Eucharistic Liturgy; therefore, a Host consecrated at that Mass should be exposed immediately after Communion.²³ The Prayer after Communion is said at the chair. The final blessing and dismissal are omitted. The procedure is described below, in terms of the concluding rite of the Mass for Corpus Christi. However, because there is no procession, after the incensation and silent prayer, all genuflect and return to the sacristy, unless devotions follow, But Benediction is not to be given immediately after Mass.

A Eucharistic Procession—Corpus Christi

- 695.** The public procession of the Eucharist should be promoted everywhere, especially in the light of the example of Pope John Paul II, who took the annual Corpus Christi procession from St. Peter’s

Square to the streets of Rome.²⁴ However, such a procession must be carefully planned. If it passes “through the streets”, i.e., outside church property, it may be authorized only by the diocesan bishop, who should establish appropriate regulations to ensure respect for the Eucharist, a dignified celebration and full participation on the part of the people.²⁵ What is described below for the solemnity of the Body and Blood of the Lord (Corpus Christi) may be used on other major occasions when this act of homage to Our Lord may also be celebrated, for example, “after a lengthy period of adoration”,²⁶ such as the annual solemn exposition or Forty Hours devotion.

- 696.** Everything is prepared as usual: (a) for a solemn Mass with white vestments and (b) for exposition of the Eucharist. Six or four candles burn on the altar. An extra priest’s host is placed on the paten or prepared in a lunette, to be consecrated for the procession. The monstrance is ready on a credence table. Extra candles and flowers may be set up in the sanctuary to enhance the festive occasion. A white cope may be placed near the chair.

Preparations for the Procession

- 697.** In the sacristy, a second thurible is prepared during Communion. The two thurifers should be assisted by a boat bearer during the procession. A noble canopy (baldachin) attached to four or six staffs may be prepared outside the sanctuary, preferably near the seats of the people trained to carry it.²⁷ Torch bearers should assist as for solemn Mass. Glasses to protect the torches or lanterns mounted on staffs may be used according to custom. Only eucharistic banners should be carried in the procession, never images of Our Lady or the saints. Banners of sodalities and Catholic movements may be carried by their representatives. A eucharistic banner may replace the processional cross. Hand candles are usually carried by those walking in the procession. If it is customary for children, such as first communicants, to strew flowers before the Eucharist, they should be trained to act in an orderly and reverent way, without impeding the procession. Members of the armed forces, the police, scouts or other bodies may escort the procession through the streets. Music may be provided by a choir and / or band, according to custom.

698. The route of the procession must be carefully defined. Well-placed loudspeakers and printed programs promote the full participation of the people—and help those watching the procession to be drawn into the celebration. In some countries, it is customary to decorate the houses and other buildings along the route.²⁸ If the procession is long, the celebrant may stop at “altars” set up at convenient places where Benediction is given. The procession terminates with solemn Benediction, given either in or outside the church where it began, at another church or at some suitable place where the people can gather conveniently.

The Mass

699. The principal Mass of the solemnity of the Body and Blood of Christ is celebrated, according to local custom. In the homily, the theological and spiritual significance of the procession should be explained. Directions to assist the faithful to take part should be provided at the time of the homily or set out in the program with the hymns and acclamations to be sung during the procession which should focus on the Lord.²⁹

700. At the fraction, the Host for the procession is either set apart on a paten or placed in the lunette (unless already consecrated in it). During Communion a server brings the empty monstrance to the altar, genuflects and places it to the left of the corporal. The missal and stand are removed. In the sacristy, the two thurifers prepare the thuribles with an ample supply of charcoal and bring them to the sanctuary, leading the torch bearers, unless they have remained in the sanctuary since the Eucharistic Prayer. The ablutions are best carried out at the credence table. Clergy who are not concelebrants may put on white copes for the procession, but not eucharistic vestments which are reserved for concelebrants. Hand candles are distributed and lit.

701. The deacon or, lacking him, the celebrant, goes to the altar, places the Host in the monstrance, sets the monstrance on the corporal and genuflects. The deacon then goes to the chair, where the celebrant sings or says the Prayer after Communion. The blessing and dismissal are omitted. At the chair, the celebrant may remove the chasuble and

put on a white cope. If the monstrance is heavy or the procession will be long, a sling may be put around his neck, over the stole, to take the weight of the monstrance. Directed by the M.C, the cross bearer and candle bearers take up a position in the aisle of the church, where they will lead the procession from the church.³⁰ Concelebrants and other clergy follow them and line up in the aisle, so that they will precede the canopy. The celebrant, deacon(s), M.C., torch bearers and thurifers line up in front of the altar, genuflect and then kneel.

The Procession

- 702.** All kneel while a hymn of adoration is sung. Incense is prepared as at exposition, but in two thuribles. The Host is incensed as usual. Then the deacon or, if he is not present, a concelebrant or assistant priest goes to the altar with the celebrant. Both genuflect, and the deacon (concelebrant or assistant priest) places the monstrance in the celebrant's veiled hands. If he has no assisting clergy, the celebrant himself goes to the altar to take the monstrance in his veiled hands. If a sling is used, the deacon or the M.C. ensures that the monstrance rests securely in it, under the humeral veil.
- 703.** All taking part in the procession stand. The celebrant turns or comes around to the front of the altar. His cope is held back by the deacon(s) as he slowly walks forward to an agreed point, where those bearing the canopy meet him and raise it over him and the deacon(s). The two thurifers and the boat bearer take their places in front of the canopy. As the first hymn begins, the procession proceeds in this order:³¹ (1) the cross bearer carrying the cross or banner, flanked by the candle bearers; (2) religious associations, sodalities, etc., perhaps carrying their own banners; (3) religious in their habits; (4) the clergy, in choir dress (and copes); (5) the concelebrants of the Mass; (6) the two thurifers in front of the canopy, customarily swinging the thuribles with their inside hands.³²
- 704.** Directly under the canopy walks the celebrant, carrying the Eucharist devoutly at eye-level, with the deacon(s) beside and slightly behind him, holding back his cope, if necessary. No one else walks beneath the canopy. The torch bearers with torches or lanterns walk along each

side of the canopy. According to local custom, an escort from the armed forces, the police, scouts or a Catholic youth movement, etc., may also flank the canopy, but arranged farther out from the torch bearers and carefully spaced so as not to obscure the celebrant as he carries the Eucharist. [See [Appendix 11](#), Diagram 7.]

- 705.** Directed by the ushers in the church, the people who are to walk in the procession follow the canopy, taking part in hymns and acclamations. The singing is led by the choir and cantor(s)—either walking in the midst of the people or singing from a fixed point, with appropriate amplification. The procession should move at a slow and reverent pace. Identifiable marshalls should control the ranks of a large procession, so that it does not become disordered. All those in the procession not already carrying something may carry a hand candle. Children trained to strew flowers are arranged according to local custom, but they are not mingled with the clergy or servers.
- 706.** If the bishop carries the monstrance, he is flanked by two assistant deacons in dalmatics (or, lacking deacons, concelebrants), who walk beside and slightly behind him holding back his cope. There are some other variations in the order of procession. The clergy in choir dress are followed by the deacon(s) of the Mass, then the canons of the cathedral chapter and other priests, wearing copes, followed by visiting bishops wearing copes, but bareheaded, walking immediately in front of the thurifers. Those of higher rank walk nearer the Blessed Sacrament.³³ Other visiting bishops wear choir dress but are bareheaded during the procession and immediately follow the canopy. Those of higher rank also walk nearer the Blessed Sacrament, in this case preceding others in the order of procession.³⁴
- 707.** If the bishop does not carry the monstrance, he walks alone immediately before the canopy, bareheaded and carrying his crozier, but not blessing the people.³⁵ If he celebrated the Mass, he wears vestments, otherwise a white cope. A bishop in choir dress comes immediately after the canopy.
- 708.** As the procession goes through the streets or appointed area, the faithful not walking in it should kneel as the Blessed Eucharist passes

by. As noted above, the procession may pause at suitably decorated “altars” for Benediction.

709. On returning to the church, or arriving at another church chosen and prepared for the final Benediction, the ceremonial escort, torch bearers and thurifers precede the canopy if the aisle is narrow. The canopy bearers stop in front of the sanctuary as the celebrant goes up to the altar. They move off to one side and put the canopy in a suitable place. The deacon takes the monstrance from the celebrant, places it on the corporal, and both genuflect. The M.C. or a server removes the humeral veil. Servers and torch bearers line up in the sanctuary for Benediction.
710. The celebrant and deacon(s) should wait until all the people have taken their places in the church and are kneeling. At a signal from the M.C, the hymn of adoration is sung, the Eucharist is incensed and Benediction is given as usual, Unless adoration is to continue, the Eucharist is reposed and a final hymn, acclamation or Marian antiphon may be sung. Clergy and servers proceed to the sacristy.
711. If the final Benediction is given in the open air, from the church steps, a balcony or other place, these arrangements are adapted accordingly. The Benediction hymn begins only once all the people have gathered, kneeling or standing in an orderly way in the designated area. After Benediction, the Eucharist is taken privately to the nearest tabernacle for reposition.

Other Forms of Adoration

712. In some religious communities and parishes, the Eucharist is regularly exposed by authorized religious or lay persons. The principles set out above regarding genuflections, reverence, signs and symbols should be carefully observed. The extraordinary minister places the monstrance or ciborium on a corporal spread on the altar. A hymn of adoration may be sung, but incense is not used.³⁶
713. However, with the permission of the bishop, some tabernacles are designed to be used for exposition; either with a second inner door, which takes the form of a monstrance, or so that a monstrance kept within the tabernacle may be revealed when the tabernacle is opened

or rotated. But the outer door of a tabernacle must never be transparent, as this would constitute an illicit form of permanent exposition.³⁷

- 714.** During the time of exposition, on or near the altar, or near the tabernacle, at least four candles, and / or lamps should burn and flowers should be set up. The custody of the key should be planned beforehand, but, above all, someone should always be present, “watching” before the Lord.³⁸ However, if no one in the community can be present, the Eucharist must be reposed immediately. At the conclusion of the time of adoration, even if a priest or deacon is not available for Benediction, the reposition may well be accompanied by the appropriate hour of the Liturgy of the Hours or eucharistic devotions, such as a litany or hymn.

“With a delicate and jealous attention the Church has regulated Eucharistic worship to its minutest details. She does not rely on anyone to take in hand the matter of honoring her divine Bridegroom; for everything is important, significant, and divine when there is a question of the Real Presence of Jesus Christ.”

—Attributed to St. Peter Julian Eymard

12.

The Liturgy of the Hours

- 715.** The public celebration of the Liturgy of the Hours is an important part of our Rite, for it is the celestial hymn of praise and intercession which Jesus Christ offers in and through His Church.¹ However, in most parishes our people are still not familiar with the “hours”, in spite of the mind of the Second Vatican Council—“Pastors of souls should see to it that the principal hours, especially Vespers, are celebrated in common in church on Sundays and on the more solemn feasts. The laity, too, are encouraged to recite the divine office either with the priests, or among themselves, or even individually.”²
- 716.** Therefore, on Sundays, or at least on some solemnities, one of the major hours should be celebrated as public worship. Nor should pastors forget that the Liturgy of the Hours is available as a beautiful and welcome option for those occasions when the celebration of the Lord’s Sacrifice may not be appropriate.³
- 717.** The ceremonial for the Liturgy of the Hours is set out in six stages: (1) solemn Vespers, (2) Vespers and eucharistic adoration, (3) the bishop presides at Vespers, (4) a simpler form of Vespers, (5) the other hours, and (6) how to combine the Mass with an hour.⁴

Solemn Vespers

- 718.** The office of Vespers, or Evening Prayer, is chosen as a model also for the celebration of Lauds, or Morning Prayer. The minor variations between these hours are explained after solemn Vespers has been described.
- 719.** The celebrant of solemn Vespers is assisted by either a deacon or two deacons or two assistant priests if deacons are not available. The celebrant wears the (amice,) alb, (cincture,) stole and cope, (If a

deacon does not assist in dalmatic, the celebrant may wear a cassock, surplice, stole and cope). The deacons wear the alb and stole and a dalmatic or cope. Assistant priests wear copes.⁵ Moreover, on major festive occasions, other clergy who are present, such as other priests and deacons or canons in choir, may also wear these vestments, otherwise they assist in their appropriate choir dress.⁶ The servers required are: a cross bearer, two candle bearers, a thurifer and book bearer. An M.C. should direct the ceremonial.

720. The singing of the psalms, antiphons, responsories, etc., is led by a cantor (or cantors) and a trained choir. Especially in those major churches where clergy observe the rules of a formal choir, cantors in copes may be maintained as a local custom.⁷ Office books should be provided for the people and the servers, so that they can participate fully in the celebration.⁸

Immediate Preparations

721. *Altar*: The dust cover is removed; preferably six or four candles are lit (antependium of the appropriate color).
722. *Ambo*: An office book or lectionary may be prepared for the reading, unless a Gospel is to be read; notes, if there is to be a homily (antependium of the appropriate color).
723. *Chair*: For the deacon(s) or assistant priests, other chairs are set upon each side of the chair; office books for the celebrant's assistants. The celebrant's office book may be prepared at the credence table or some other convenient place.
724. *Sacristy*: Copes, stoles, dalmatics, albs, etc., are set out for the celebrant and his assistant(s); processional cross and candles; the thurible is prepared; the Book of the Gospels if a Gospel reading replaces the short reading.

The Entrance Procession

725. All bow to the sacristy crucifix or image and proceed on a signal from the M.C. Organ music accompanies the procession as it enters, but a hymn is not sung. The cross and candle bearers lead the procession,

followed by the thurifer (without the thurible) and the book bearer, (a robed choir), then any clergy in choir, the M.C, the celebrant and his assistant deacon(s) or priests. During the entrance procession, the deacons may hold back the sides of the celebrant's cope.

726. On arrival before the altar, those who are not carrying anything bow (or genuflect if the tabernacle is in the sanctuary). Clergy in choir and / or a robed choir, seated in stalls in front of or behind the altar, bow or genuflect in pairs and go to their places.⁹ Having made the customary reverence, the celebrant and his assistant deacon(s) or priests go up to the altar and kiss it. Then they go to the presidential chair. The candle bearers place their candles either on the credence table or on the pavement or lowest step in front of and on either side of the altar. Then they go to their seats near the credence table. It is preferable that the processional cross be placed near the altar as the altar cross, otherwise it is placed out of view to one side. (If a Gospel reading replaces the appointed Scripture reading, a deacon may carry the Book of the Gospels in the procession and place it on the altar as usual.)

Introductory Verse and Office Hymn

727. The book bearer comes to the chair bringing the celebrant's office book. All make the sign of the cross as the celebrant intones the introductory verse. All bow at "Glory be . . . Holy Spirit". "Alleluia" is sung, but omitted during Lent. All remain standing for the singing of the office hymn. If the final verse of the hymn is a doxology, all should bow during the reference to the three Divine Persons. Before he goes to his own seat, the book bearer may give the office book to the celebrant so that he can join in the psalms.

The Psalms

728. There are three psalms at Vespers—in fact, two psalms followed by a Gospel canticle. All remain standing as the first antiphon is intoned by the cantor(s) or the choir or the celebrant. All sit once the cantors or choir have intoned the first line of the first psalm, up to the asterisk. All bow at "Glory be to the Father . . . Holy Spirit" at the end of each

psalm or canticle. It may be customary for all to stand for the last antiphon after the canticle. In some churches all remain standing during the psalms. The alternating sides of the choir ought to be maintained as the assembly joins in singing the verses of the psalms. The right side of the church, as one faces the altar, usually sings the first verse of the psalm, but this may be adapted according to local custom or the plan of the building.

- 729.** If the “psalm prayers” are said or sung after each psalm, all stand after the antiphon has been repeated. The celebrant sings or says, “Let us pray.” After a pause for silent prayer, he extends his hands and sings or says the prayer; all respond “Amen” and sit for the singing of the antiphon of the next psalm or canticle.¹⁰

The Reading of the Word of God

- 730.** All sit for the reading. The lector comes to the center, bows to the altar, or genuflects if the tabernacle is in the sanctuary, bows to the celebrant and goes to the ambo. He or she reads the appointed Scripture for the day. After the customary reverences, the lector returns to his or her place.
- 731.** However, for pastoral reasons a longer reading may be chosen.¹¹ If a reading from the Gospels is chosen, the solemn ceremonial is observed. The thurifer brings the thurible and boat from the sacristy during the third psalm, and incense is prepared after the final antiphon. The deacon seeks the blessing; then the deacon (or assistant priest, if there is no deacon) takes the Book of the Gospels from the altar to the ambo in procession, led by the candle bearers. Appropriate organ music should accompany the preparations for a Gospel reading at Vespers.
- 732.** A homily may follow, given by the celebrant, a deacon or one of the clergy.¹²
- 733.** In response to the word of God, a short responsory is sung.¹³ All remain seated. The thurifer brings the thurible and boat from the sacristy when the responsory begins. He waits near the credence table.

The Magnificat

734. The antiphon to the Magnificat is intoned by cantor(s) and / or the choir. The thurifer goes to the chair and bows to the celebrant, who prepares incense, assisted by a deacon or priest. The thurifer bows and, carrying the thurible, goes to the right of the altar (that is, as you face the people behind it, and assuming the incensation begins behind it). When the celebrant stands after the antiphon, all stand and make the sign of the cross as the Magnificat begins. The celebrant and his assistant deacon(s) or priests come before the altar. They bow deeply and go up to the altar, but they do not kiss it. The thurifer gives the thurible to the deacon or priest on the celebrant's right. He passes it to the celebrant, and the altar and cross are incensed as usual. The deacons or priests walking on either side of the celebrant may hold back his cope during the incensation so as to free his hands as he incenses the cross and the altar, Having given the thurible to the deacon or priest, the celebrant returns to the chair.
735. Standing in front of the chair, the deacon or assistant priest incenses the celebrant. After he has incensed the other assistant deacon or priest, he goes to a suitable position where he can incense any clergy in choir and then to the front of the sanctuary, where he incenses the people.¹⁴ It is customary to delay the singing of the antiphon and for appropriate variations to be played on the organ until all the incensations are completed. Having received the thurible from the deacon, the thurifer waits at the center of the sanctuary facing the altar while the antiphon is sung. At the end of the antiphon, he takes the thurible to the sacristy or some other place.

Final Prayers, Blessing and Dismissal

736. The book bearer comes to the chair and holds the office book open before the celebrant who introduces the final intercessions. Then the deacon, a cantor or lector reads or sings the intercessions and, led by the choir, the assembly sings the appointed responses. Local intentions may be added to those provided for the day. The celebrant may introduce the Lord's Prayer using one of the options in the breviary. He

joins his hands while the Lord's Prayer is sung. Then he sings the collect, with his hands extended until the trinitarian ending.¹⁵

- 737.** The celebrant sings "The Lord be with you", opening and joining his hands, as usual and turning towards the people if necessary. If one of the solemn blessings is to be given, the deacon (or assistant priest) invites the assembly to bow for the blessing. Then the celebrant extends his hands for the prayers and gives the blessing as usual. Otherwise, he gives the blessing according to the simple form at Mass. Then the deacon (or an assistant priest when there is no deacon) sings the dismissal, using the formula "Go in the peace of Christ" and all respond, "Thanks be to God."
- 738.** The celebrant and deacon(s) or assistant priests go to the altar and kiss it. Then they come to the pavement, where the cross bearer and candle bearers and other servers have already lined up. After the customary reverence, the procession leaves in the same order as it entered. In some places, if Compline is not to be celebrated later in public, one of the Marian antiphons is sung after Vespers. It may be customary for the celebrant, clergy and servers to wait in front of the altar until this has been sung before leaving the sanctuary.

The Variations at Lauds

- 739.** The ceremonial for the solemn celebration of Lauds is identical with that for solemn Vespers. However, when the invitatory is used at the beginning of the day, the celebrant sings "Lord, open my lips", and all make the sign of the cross on their lips. Then the invitatory psalm is sung, with the antiphon for the day repeated between the verses as indicated in the breviary. After the final repetition of the antiphon, all remain standing for the office hymn.
- 740.** There are three psalms at Lauds—in fact, a psalm followed by an Old Testament canticle and then another psalm.
- 741.** The incensations take place during the Benedictus in exactly the same way as at the Magnificat. Because the text is longer, it may not be necessary to pause before "Glory be. . ." and the final antiphon to allow time for the incensation of clergy and people.

Vespers and Eucharistic Adoration

742. If eucharistic adoration and Benediction immediately follow Vespers or, less commonly, Lauds, the final blessing and dismissal are omitted. The celebrant and his assistants come before the altar and bow or genuflect together. They kneel while an assistant deacon or priest exposes the Host. The time of adoration is followed by the eucharistic hymn and incensation of the Host, the prayer and Benediction, as described in the previous chapter.
743. Vespers or Lauds may also be celebrated before the Blessed Sacrament exposed, as indicated in the previous chapter.¹⁶ Unless exposition has already commenced some time before the celebration of the hour, the procession enters, all kneel and the Host is exposed by an assistant deacon or priest. A eucharistic hymn is sung, and incense is offered as usual. Having revered the Blessed Sacrament, the celebrant then goes to the chair and commences the office.¹⁷
744. At the Magnificat, having prepared incense at the chair, the celebrant and assistants come before the altar, genuflect and kneel while the celebrant incenses the Eucharist. They rise, go up to the altar, genuflect and continue the incensation as usual, and they genuflect together whenever they pass the monstrance.
745. Clergy and servers should take care not to turn their backs to the monstrance and to maintain a spirit of decorum and prayerful recollection appropriate to the occasion. The final intercessions of Vespers may be made standing before the altar. The final blessing and dismissal are omitted. The eucharistic hymn and incensation of the Host, the prayer and Benediction follow, as described in the previous chapter. Reposition may take place as usual, unless exposition is to continue beyond this liturgical celebration.

The Bishop Presides at Vespers

746. The following variations are to be noted when the bishop presides at solemn Vespers.¹⁸

747. The bishop presides from the cathedra. He is assisted by two deacons, in dalmatics or copes (or two priests in copes, if no deacons are available). He is attended by the miter, crozier and book bearers. In addition to the (amice,) alb, (cincture,) stole and cope, he wears the ring, pectoral cross on a cord, skullcap and miter. If he is the Ordinary or has been duly authorized, he carries the crozier. During the entrance procession, the deacons may hold back the sides of his cope.
748. If a reading from the Gospel replaces the short chapter, the usual ceremonial is observed and the crozier is brought to him as at Mass. The deacon may, and should, bring the book to him to be kissed after the Gospel. The bishop may preach, either at his cathedra or at the ambo or some other suitable place.
749. During the preparation of incense at the cathedra before the Magnificat, the bishop wears his miter. Incense is prepared as above, during the antiphon. The bishop stands and makes the sign of the cross when the choir begins the canticle. Flanked by his assistants, he leaves the cathedra and comes to a place in front of the altar. All bow and go up to the altar, but it is not kissed. The miter is removed by a deacon, who gives it to the miter bearer, and the bishop incenses the altar as at Mass. He returns to the cathedra and is incensed there. After the antiphon, he presides over the intercessions.
750. He gives the final blessing as a bishop, wearing the miter and taking the crozier as at Mass. A deacon or assistant priest sings the dismissal. He may lay aside the miter and crozier for a moment as he kisses the altar with his assistant clergy.
751. If adoration and Eucharistic Benediction immediately follow Vespers, the bishop lays aside the skullcap once the Host has been exposed. However, if Vespers is celebrated before the Blessed Sacrament is exposed, he does not wear the miter or skullcap at all during the office. If exposition continues after Vespers, he leaves in procession bareheaded, he does not carry the crozier, and he takes the skullcap, miter and crozier only when he is some distance from the altar of exposition—otherwise he wears the miter and carries the crozier.

A Simpler Form of Vespers

752. When the Liturgy of the Hours is celebrated publicly, it will not always be possible to provide all the assistants for the solemn form, but the hour may nevertheless be celebrated with dignity. The celebrant is a priest or, in the absence of a priest, a deacon. A choir and / or a cantor should lead the singing.
753. The celebrant may be assisted by a cross bearer, candle bearers, a thurifer and a book bearer—or at least two servers, one to hold the book, the other to carry the cross and act as thurifer at the Magnificat. The celebrant, be he priest or deacon, should wear a cope of the color of the day. An M.C. may direct the ceremonial.
754. Everything is carried out as set out above but modified according to the lack of clergy and perhaps a choir or cantor. Therefore, at the Magnificat the M.C. and thurifer assist the celebrant as he prepares incense at the chair. They accompany him to the altar for the incensation. Having returned to the chair, the celebrant stands while he is incensed by the M.C. (or the thurifer if there is no M.C). The thurifer incenses the people.
755. At an even simpler form of Vespers, the celebrant presides from the chair in alb and stole, or cassock, surplice and stole. A server assists as the book bearer. Incense would not normally be used, and most of the office would be recited.

The Other Hours

756. The ceremonial for the other hours is much simpler than that envisaged for the two great “hinges” of the Liturgy of the Hours. Nevertheless, where these hours are celebrated in community or as public worship, some gracious formality should be observed.

The Office of Readings

757. When the Office of Readings is celebrated as public worship, the celebrant is assisted by a lector or lectors and servers. The celebrant wears an alb or cassock and surplice, and the use of the stole may be appropriate. The same ceremonial is observed for the opening of the hour, the hymn and psalms as at the major hours. However, when the invitatory is used at the beginning of the day, the celebrant sings

“Lord, open my lips”, and all make the sign of the cross on their lips. Then the invitatory psalm is sung, with the antiphon for the day repeated between the verses as indicated in the breviary. After the final repetition of the antiphon, all remain standing for the office hymn.

- 758.** The readers go to the ambo for the Scripture reading and the patristic reading (“[This is] the word of the Lord” is obviously not added to the second reading.) On Sundays, solemnities and feasts, all stand as the Te Deum is sung. All remain standing as the celebrant sings or says the collect, attended by the book bearer. Unless Mass follows the hour, a blessing and dismissal may be given.
- 759.** On major solemnities, the Office of Readings may be celebrated as an extended vigil.¹⁹ Candles are lit at the altar. The celebrant may wear a cope and the solemn ceremonial could be used for a Gospel reading, if a deacon assists in alb, stole and dalmatic. A homily may be given after the Gospel reading. This celebration of the Office of Readings is particularly appropriate at Christmas, when it may be joined to the celebration of midnight Mass. This is the one occasion when the Office of Readings may normally be combined with Mass.²⁰

Daytime Prayer

- 760.** Where the Daytime Prayer or the Middle Hour is celebrated in public, it should be chosen from one of the three lesser hours so as to concur with the time of day: Terce in midmorning, Sext at midday, None in the midafternoon. If the one who presides at Daytime Prayer is a priest, deacon or instituted acolyte or has been admitted to clerical state, he may wear an alb or choir dress but not a stole. If he is a priest or deacon, he presides from the chair. An acolyte, cleric or lay person leads from some other place.
- 761.** All stand for the opening verse and make the sign of the cross as usual. The office hymn is sung, followed by the psalms for the day. The assembly sits or stands for the psalms according to custom. All sit for the short reading. A lector reads from a suitable place, not necessarily from the ambo. All stand for the versicle and response and the final prayer, said by the one leading the hour. The hour concludes

with “Let us bless the Lord”, to which all respond “Thanks be to God.”²¹

Compline or Night Prayer

- 762.** If the one who presides at Compline is a priest, deacon or acolyte or has been admitted to clerical state, he may wear an alb or choir dress but not a stole. Two candles may be lit on or near the altar, according to custom. If he is a priest or deacon he presides from the chair. An acolyte, cleric or lay person leads from some other place.
- 763.** At the beginning of the hour, after the opening verses, a silent examination of conscience may be followed by one of the penitential rites from the Mass. The office hymn is sung, followed by the psalms for the day. The assembly sits or stands for the psalms according to custom. All sit for the singing of the responsory. After the antiphon, all stand for the Nunc Dimittis and make the sign of the cross at the opening words of the canticle.
- 764.** All remain standing for the final prayer. Then the one presiding says the blessing, “May the Lord grant us. . . .” No other formula is used, nor is there a dismissal because of the nature of Night Prayer—commending Christian repose to the merciful care of God. Then all remain standing to sing the antiphon of Our Lady.²² In the modern rite there is no versicle or prayer associated with the Marian antiphon.

Mass Combined with an Hour

- 765.** The essential parts of most of the hours, except Compline, maybe integrated into the rite of the Mass. This form of celebrating the liturgy is appropriate in churches where there is a chapter of canons or a community of religious, or where the faithful are accustomed to gather to participate in the daily office. The same celebration of the day or the feast must be observed for the Mass and the hour incorporated in it. Therefore first Vespers of Sundays, solemnities and feasts of Our Lord which occur on Sundays may never be combined with the Mass of the previous day. First Vespers may only be celebrated after such an evening Mass.²³

- 766.** There are three points where the normal rite of Mass is modified when Lauds or Vespers is incorporated in the Eucharistic Celebration.
- 767.** 1. On Sundays, solemnities and feasts, the Mass may and should begin as usual with the entrance hymn (incensation of the altar), the sign of the cross and the greeting, thus omitting the verses and the office hymn. However, on other days, at the chair attended by the book bearer, the celebrant may begin Mass with the verses introducing the hour and the office hymn. The two psalms and canticle replace the penitential rite and the Kyrie.²⁴ If it is appointed for the day, the Gloria is sung or said, followed by the Collect, taken from the missal. The Liturgy of the Word follows as usual.
- 768.** 2. On Sundays, solemnities and feasts, the usual General Intercessions are offered. However, on ferial days, the final intercessions of the hour are brought forward and these prayers become the general intercessions of the Mass.²⁵
- 769.** 3. The Liturgy of the Eucharist is celebrated as usual. However, after Communion the antiphon for the Magnificat or the Benedictus is sung (or recited). Then all stand to sing the canticle as usual. If incense is used, it is blessed at the chair and the altar, celebrant, any concelebrants, clergy in choir and the people are incensed, as described above. After the antiphon has been repeated, the celebrant sings or says the Prayer after Communion, standing at the chair. The blessing and dismissal follow as set out in the missal.
- 771.** Daytime Prayer may be incorporated into the Mass in the same way as Lauds or Vespers. The rite either commences with the verse and office hymn or with the usual opening rite of Mass. The three psalms are sung or said, and the liturgy continues with the Gloria or the Collect. The rest of Daytime Prayer is omitted.

Adding One of the Hours to the Mass

- 771.** It is also possible to add one of the hours to the end of the rite of the Mass. This seems to be a less satisfactory option, but it may be appropriate for Daytime Prayer, for example, when one of the three lesser hours coincides with the time when Mass is celebrated. In this

case, the Mass proceeds as usual until after the Prayer after Communion, when the psalms of the hour are sung or said. The celebrant presides at the chair. The opening verse, the office hymn and the short reading are omitted. After the psalms, the celebrant stands and sings or says the prayer of the hour. The blessing and dismissal follow according to the missal.²⁶

772. When Lauds or Vespers is added to a Mass, exactly the same procedure is observed. But the Benedictus or Magnificat with its antiphon is sung or said immediately after the psalms. The final intercessions and the Lord's Prayer are omitted, and the celebrant sings or says the prayer of the hour from the breviary. The blessing and dismissal follow according to the missal.

773. As noted above, the Office of Readings is not normally added to the Mass because the readings and their cycle in the breviary differ from those in the lectionary. However, the Office of Readings may be joined to midnight Mass at Christmas, in such a way as to introduce the celebration of the Incarnation. The celebrant, vested for Mass, enters in procession with the servers. Having kissed the altar, the celebrant goes to the chair to preside over the Office of Readings. Lectors read from the ambo. The choir leads the responsories between the readings. The Te Deum is omitted and the Mass continues with the Gloria.²⁷ However, if the Office of Readings is celebrated as a distinct rite of preparation but not joined to this Mass, the celebrant may wear a cope, the solemn ceremonial could be observed at the Gospel reading. The celebration would conclude with the Te Deum, the final prayer and a blessing, some time before midnight Mass commenced.

“As evening falls, at dawn and noon, we sing to you, we bless you, we give thanks to you and we beseech you, O Master of all, O Lord and Lover of mankind: guide our prayers aright as an offering of incense before you; let not our hearts be led to sinful words or thoughts, but save us from all those who pursue our souls. For the glory, honor and adoration are your due, Father, Son and Holy Spirit, now and always and for ever and ever. Amen,”

—The Entrance Prayer
Byzantine Vespers

Postscript.

774. “ ‘Live the mystery that has been placed in your hands!’ This is the invitation and admonition which the Church addresses to the priest in the Rite of Ordination, when the offerings of the holy people for the Eucharistic Sacrifice are placed in his hands. The ‘mystery’ of which the priest is a ‘steward’ (cf. 1 Cor 4:1) is definitively Jesus Christ himself, who in the Spirit is the source of holiness and the call to sanctification. For this to be so, there is need for great vigilance and lively awareness. Once again the Rite of Ordination introduces these words with this recommendation: ‘Be aware of what you are doing.’ In the same way that Paul admonished Timothy, ‘Do not neglect the gift you have’ (1 Tim 4:14; cf. 2 Tim 1:6).”¹
775. A great Pope reminds each priest of the “mystery” which is Jesus the Priest and the eternal “gift” of His priesthood. May we learn in the school of His Mysteries to be conformed to Him, to be assimilated to Him, to be true sons in the Son. May we learn each day the obedience of the Cross, which passes through our anointed hands in the Eucharist. May each of us strive to celebrate this mystery devoutly and well. We are unworthy servants, yet by the “gift” our human frailty is raised into the freedom of grace for the service of others. For all this, let us offer our lives for our people and for all this, let us persevere.
776. May the same sense of eucharistic service permeate the ministries of all who assist at the altar: deacons, acolytes and servers, lectors and extraordinary ministers, organists, musicians, cantors and choristers, ushers and sacristans. And remember your brother who offers this book to help you in your ministry. Look beyond its structure to its finality, which is nothing less than the sure and certain hope of sharing in an eternal worship, set before us by the Fathers of the Second Vatican Council in these words:

“In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem, toward

which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the holies and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until he our life shall appear and we too will appear with him in glory.”²

Appendices

1.

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

777. Extraordinary lay ministers of Holy Communion may be commissioned by the bishop when a need is discerned.¹ Their training to administer the Eucharist reverently and efficiently should rest on a secure foundation of doctrine and spirituality.
778. There are some simple ways in which the role of extraordinary ministers of Holy Communion can be presented truthfully—as a privilege, a service and yet as an “extraordinary” provision.
779. To distinguish their duty from the “ordinary” ministries derived from ordination, institution (acolytes) or association with the clergy (servers), they normally do not wear robes. Their lay dress should always be modest and neat. The dignity of their ministry should be indicated by some form of collar or medal, but never anything resembling a stole, which is strictly reserved for those in major Orders.
780. At the celebration of Mass, they should not enter in procession. They sit among the people, so as to be seen to come up from the assembly for their ministry.
781. During the Communion of the celebrant, not earlier, extraordinary ministers come to the sanctuary. They first genuflect to the Eucharist on the altar. They may go to a credence table to cleanse their hands. They stand at the side(s) of the altar, not around it, because they are not concelebrants, deacons or instituted acolytes. After “This is the Lamb of God. . .”, the celebrant or deacon gives them Communion before the servers. They receive in both kinds, if the faithful receive in both kinds at that Mass. They do not give themselves Communion by

taking the Eucharist from the altar. The celebrant hands them the eucharistic vessel, but they do not take it directly from the altar.² These revised ceremonial signs truthfully define their ministry as “extraordinary” and hence dependent on the celebrant of the Eucharistic Sacrifice.

- 782.** They distribute the Eucharist according to local practice, then they give the vessel to the celebrant, deacon, or acolyte, or place it on the altar. Each genuflects and goes to a credence table to cleanse his or her fingers before returning to places among the assembly. They do not purify sacred vessels, for this is reserved to priests, deacons or instituted acolytes.
- 783.** The custody of the Eucharist pertains first to the “stewards of the Mysteries”, to the “ordinary” ministers, priests and deacons. The ceremonial signs should express this fact. Therefore, it may seem preferable normally to commit the reposition of the Eucharist in the tabernacle after Communion or the opening and closing of the tabernacle during Mass to a priest or deacon. However, if this would be unduly inconvenient, for example if the Blessed Sacrament is reserved in a chapel at some distance from the altar, then extraordinary ministers may be trained for these duties.
- 784.** Extraordinary ministers are not to distribute Holy Communion while ordinary ministers, such as concelebrants or clergy in choir, remain seated. In 1987, a ruling was given that an extraordinary minister of the Eucharist cannot “exercise his or her supplementary function even when ordinary ministers of the Eucharist, who are not in any way impeded, are present in the church, though not taking part in the Eucharistic function.”³
- 785.** Deacons taking the Eucharist to the sick from the Sunday liturgy was an ancient practice and a vivid sign of the eucharistic nature of the Church. However there is no provision during Mass for a rite of giving extraordinary ministers pyxes containing the Eucharist at the end of Mass or after Communion. It may be customary for extraordinary ministers to remain after Mass to receive a pyx.⁴ But, because of the symbolism of the community sharing in the Eucharist, it seems preferable for extraordinary ministers not assisting in distributing

Communion to present an empty pyx immediately after receiving Communion. Those assisting in distributing Communion may present an empty pyx immediately after they have given the eucharistic vessel back to the celebrant or deacon. They should understand that the Blessed Sacrament placed in this pyx is to be taken immediately to the sick and that unconsumed particles are to be brought back to the church to be reposed in the tabernacle.

786. Only devout adults respected in the community should be chosen for this ministry. Children, teenagers and servers are not apt candidates. Nor should this ministry be restricted to women, which can create the spectacle of a male priest attended by women—scarcely consonant with opinions which might promote such a policy. The bishop is to regulate, and if necessary control, the number of extraordinary ministers in his diocese.⁵ He may permit priests to deputize suitable persons to distribute the Eucharist in a case of necessity, “ad actum”, that is, for a specific occasion. In these situations, the celebrant imparts a blessing, before he gives Communion to this extraordinary minister.⁶ However, extraordinary ministers may never delegate their ministry to other people.⁷

787. This useful auxiliary ministry should not be trivialized by being required even at Masses where there are not great numbers of communicants.⁸ It should be reserved for situations where many of us have welcomed it. The unnecessary multiplication of extraordinary ministers may be motivated by a sincere desire “to involve the laity”. But it may reflect a confused theology of laity and ministry, even the false notion that it is the “right” of the laity to give the Eucharist to others. Moreover, multiplying extraordinary ministers tends to develop where the specific liturgical ministry of the lay acolyte has never been discovered, understood or appreciated. Therefore, establishing the instituted acolytate, alongside other extraordinary ministers, may well be a step towards a balanced resolution of this problem.

2.

LITURGICAL DAYS AND OTHER CELEBRATIONS

- 788.** There are three forms of liturgical days: (1) Sundays, (2) solemnities, feasts and memorials, (3) weekdays. Apart from the privileged Sundays of Advent, Lent and the Easter Season, Sunday celebrations give way to solemnities and feasts of Our Lord that fall on a Sunday or are assigned or transferred to a Sunday.¹
- 789.** Sundays and solemnities begin with a first Vespers, and some solemnities are assigned their own vigil Mass. The Gloria and Creed are required at all Masses on solemnities. Easter and Christmas also have the extended celebration of an octave.² Feasts, however, are celebrated within the limits of a natural day and do not have a first Vespers. On a feast day, the Gloria is required, but the Creed is not obligatory.³ Memorials are either obligatory or optional. The rubrics of the missal, the lectionary and the breviary determine how memorials are to be integrated with the celebration of a weekday. In practice some obligatory memorials enjoy privileges over others, with their own Mass texts not taken from the various commons for saints and with antiphons and the first Sunday psalms for Lauds, etc. However, obligatory memorials in Lent are celebrated as optional memorials. Only one optional memorial is selected when there is a choice.
- 790.** On weekdays, the priest may celebrate the Mass according to the day (as a sign for the seasons of Advent, Lent and Easter) or in the Season of the Year using the prayers of the previous Sunday, or he may choose a Mass for a particular need or for the departed or a votive Mass, observing the provisions of the missal and the lectionary. However, on Saturdays in the Season of the Year the priest may celebrate the Mass

of Our Lady and the Saturday office of Our Lady in the Liturgy of the Hours.

- 791.** All these levels of celebration are set out in the annual “*Ordo Missæ Celebrande et Divini Officii Persolvendi*”, that is, the Universal *Ordo* of the Roman Rite, published by the Holy See. This *Ordo* is adapted and published for local use: (a) in the diocese of Rome; (b) in some dioceses to include the calendar of the particular Church; (c) in a nation or region according to the decisions of the episcopal conference, including the calendars of the dioceses within that region; (d) in religious orders and congregations to accord with their own calendar; and (e) at sanctuaries which have been granted liturgical privileges. A different *Ordo* is provided for the Ambrosian Rite and for churches where the liturgy is licitly celebrated according to the 1962 missal and pre-conciliar calendar.
- 792.** Because every possibility cannot be clearly set out for each day in the *Ordo*, the celebrant should be aware of his options when choosing the Mass from the missal and lectionary. So as to respect the levels of celebration and the calendar, he should be familiar with the modern rules, which reflect the insistence of the Second Vatican Council on the importance and integrity of Sundays, solemnities and seasons.⁴ The current rules propose six distinct levels when choosing celebrations.⁵
- 793.** The solemnities of precept are: Christmas, the Epiphany, the Ascension, Corpus Christi, January 1 (Mother of God), the Assumption, the Immaculate Conception, St. Joseph, SS. Peter and Paul and All Saints, unless modified by the episcopal conference with the approbation of the Holy See.⁶ On these major solemnities, on the Sundays of Advent, Lent and the Easter Season, on Holy Thursday and during the Easter Triduum, only the Mass of the day may be celebrated. All other celebrations are forbidden.
- 794.** 2. On the other solemnities, on All Souls Day, Ash Wednesday, the weekdays of Holy Week and the days in the Easter octave, the funeral Mass is also permitted, but all other celebrations are forbidden.
- 795.** 3. On the Sundays of the Christmas Season, on the Sundays of the Season of the Year and on the feasts, the Ritual Masses for sacraments (for example, marriages and ordinations) and funeral Masses are

permitted. On these days, Masses for various needs and occasions and votive Masses may be celebrated, in cases of serious need or pastoral advantage, but only at the discretion of the local Ordinary or with his permission.⁷ All other celebrations are forbidden.

- 796.** 4. The same rule for number 3 applies on the weekdays before Christmas, December 17-24, on the days of the Christmas octave and on all the weekdays of Lent. But a priest may also celebrate Mass on the occasion of the news of a death, final burial (as distinct from a funeral Mass), or the first anniversary of a death.
- 797.** 5. On obligatory memorials, on the weekdays of Advent up to December 17, on the weekdays of the Christmas Season from January 2 and on the weekdays of the Easter Season, the rule for numbers 3 and 4 is widened. The option lies open to choose Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the discretion of the pastor of the church or the celebrant of the Mass.⁸
- 798.** 6. On the weekdays in the Season of the Year (ferias and optional memorials), the provisions of numbers 3 through 5 are extended to include the option of celebrating Masses for various needs and occasions and votive Masses, chosen by the priest celebrant in favor of the devotion of the people and also the “daily Mass for the dead”.
- 799.** To celebrate all ferial days which enjoy the liberty of number 6, above, with green vestments and the Sunday texts is the “easy option” of liturgical minimalism. Pastoral concern for those who come regularly to weekday Mass should motivate a more imaginative and generous approach.
- 800.** While the continuous cycle of readings should be maintained, when this is possible, the priest should exploit the options for the proper prayers of the rite. He should celebrate the Eucharist for various needs, such as vocations or justice and peace, because in harmony with the mind of the Council he reads “the signs of the times” and strives to relate the celebration of a living liturgy to the events and experiences of daily life, at all levels: the family, the individual, the local community, the nation and the whole world. Nor should Mass for the departed be restricted to funerals or to November 2nd. Without

wishing to return to the frequent requiem Masses which burdened weekdays in times past in some places, it is important, from time to time, to draw the people into this dimension of the Paschal Mystery.

- 801.** A further option open for weekdays is the votive Mass. The choice of votive Masses may also be influenced by popular devotion which assigns a particular meaning to a weekday. Thursday is associated with the Eucharist and the priesthood of Christ; Friday with the Cross and Passion of Our Lord. The first Fridays and first Saturdays of the month are it universally recognized as days of public and private devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. According to the customs of various cultures and regions, other days maybe set aside for St. Joseph, the holy souls, the angels, etc. However, while it is most important to integrate popular devotions with the liturgy, the rules of precedence in the calendar must never be violated for motives of popular devotion. For example, on a first Friday, one could not set aside a feast or an obligatory memorial in favor of a Mass of the Sacred Heart. On such a day, apart from making some passing reference or appropriate connection, one should not mingle the celebration of the saint with this devotion.
- 802.** The Marian dimension of weekday celebrations is of great value. The Saturday Mass of Our Lady, celebrated with white vestments, should be a normal part of the liturgical week, when it is not impeded by an obligatory memorial. Optional Marian memorials should always be chosen. Moreover, the place of Our Lady in the liturgy has been enriched and widened by the publication of a collection of forty-six Masses honoring the Blessed Virgin under various titles and in the light of the mysteries of her life and her mission in the plan of salvation.⁹

The Time of Celebrating Mass and Ministering the Eucharist

- 803.** The liturgical reform has eliminated most restrictions on the time of day when Mass may be celebrated. According to Canon 931, “The celebration and the distribution of the Eucharist may take place on any day and at any hour, except those which are excluded by the liturgical laws.” Therefore, except on Good Friday and Holy Saturday, Mass

may be celebrated at any time of the day or night according to pastoral need and the dictates of common sense. But the diocesan bishop determines what would be the earliest hour when the vigil Mass on Saturday evening may be celebrated as a liturgy to fulfill the Sunday obligation. The Eucharist may not be distributed to the faithful on Holy Thursday and Good Friday, except during the evening and afternoon liturgies or for the sick or as Viaticum. The Eucharist may not be distributed, except as Viaticum, on Holy Saturday, that is, before the Easter Vigil.¹⁰

- 804.** In determining the time of Mass, the priest is the servant of the community. Except when adapting the week to his own need for a day of rest, he should not choose times for the sake of his own convenience or private devotion. The liturgy ought to be celebrated at an hour which meets the needs of the people, so that worship may be integrated into their work and recreation.

Bination

- 805.** According to Canon 905 §1, “Apart from those cases in which the law allows him to celebrate or concelebrate the Eucharist a number of times on the same day, a priest may not celebrate more than once a day.” The “law” here refers to provisions in the missal for Christmas, Holy Thursday and Easter Sunday. Moreover, the texts of three Masses are provided for All Souls Day, because the provisions of the Apostolic Constitution of Pope Benedict XV *Incrumentum altaris* (1915) remain in force.¹¹ Thus all priests may celebrate three times on that day. However, in a parish, it would seem best to time these Masses to meet the needs of the people, rather than celebrating them one after the other.
- 806.** According to Canon 905 §2, “If there is a scarcity of priests, the local Ordinary may for a good reason allow priests to celebrate twice in one day or even, if pastoral need requires it, three times on Sundays or holy days of obligation.” Under current pastoral conditions, this is often interpreted generously.

3.

SETTING OUT THE VESTMENTS

- 807.** Vestments are set out so as to help the clergy to put them on easily. Logically, they are set out in the reverse order to that followed when they are put on, so that the first vestment placed on the vesting bench or table is the last the bishop, priest or deacon puts on.
- 808.** 1. The chasuble or dalmatic is spread out neatly with the back of the vestment uppermost, perhaps folded back so that it can be put on easily.
- 809.** 2. The stole is arranged over the chasuble or dalmatic so that the center of the stole can be taken up directly and placed around the neck, without having to turn it around.
- 810.** 3. If it is used, the cincture is arranged neatly over the stole. It is doubled over if it is long, so that the tassels are arranged together.
- 811.** 4. The alb is spread over all the other vestments, with its back uppermost. The hem may be brought up and folded back neatly so that it can be put on easily.
- 812.** 5. If it is used, the amice is spread out flat over all the vestments, with the side to which the tapes are attached farthest away from the edge of the vesting bench. The tapes are arranged neatly,
- 813.** If the bishop is to wear his pontifical dalmatic, this is set out immediately over the chasuble (after 1). If he has not brought it himself or is not already wearing it, the skullcap is placed beside the vestments, perhaps on a salver. The miter bearer holds the miter in his hands, covered by the vimpa, and presents it to the assistant deacon once the bishop is vested. If an archbishop is to wear his pallium pinned over the chasuble, this should be set out beside the vestments, with the jewelled pins arranged on a salver.

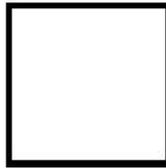
- 814.** When vestments are prepared for concelebrants, it may be helpful to place cards over each set, bearing either the names of the clergy, if known, or the relative sizes of albs: small, medium, large. When many priests concelebrate, their albs and chasubles should be arranged on convenient hangers, bearing information concerning the size of these vestments.
- 815.** Modern ample forms of the chasuble are best hung in a wardrobe, but vestments of the Roman or Spanish shape should not be hung up, nor should they be turned inside out if made of noble fabric. They should be stored flat, not folded, preferably with a light fabric placed within them, saffron cloth if the vestments are made of real cloth-of-gold. Albs adorned with lace and heavy copes that are not “shaped” to rest on the shoulders are best kept folded flat in a drawer or chest.

4.

THE CORPORAL

- 816.** The customary way of unfolding a corporal is also set out in the diagram which follows these directions.
- 817.** a. Take the corporal (from the burse, if used) with your right hand, and place it flat at the center of the altar, still folded, approximately 15 cm. (5 inches) from the edge of the altar, or further if a large corporal is being unfolded.
- 818.** b. Unfold it, first to your left, then to your right, thus revealing three squares.
- 819.** c. Unfold the section farthest from you, away from yourself, thus making six squares visible.
- 820.** d. Finally, unfold the crease that is nearest to you, towards yourself, thus making all nine squares visible. Adjust the corporal so that it is about 3 cm. (an inch) from the edge of the altar, These four steps are set out in the diagram, below.
- 821.** If there is a cross embroidered on one of the outer center squares, move the corporal around so that the cross is nearest to you.
- 822.** Although Hosts no longer rest directly on the corporal, it is still useful in the event that fragments may fall on it at the fraction or during the purifications, etc. Therefore, never flick a corporal open or shake it open in midair. Such an action would also show a lack of respect for the most sacred altar linen, which must always be used wherever a Mass is celebrated.

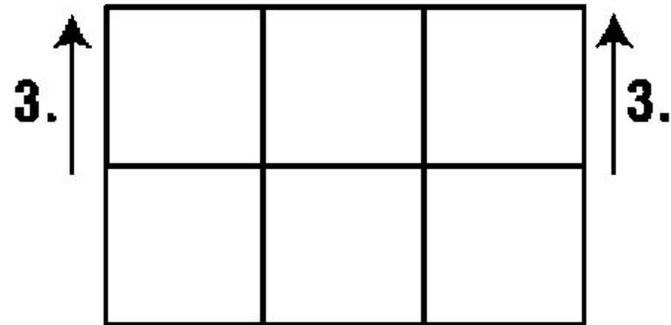
a.



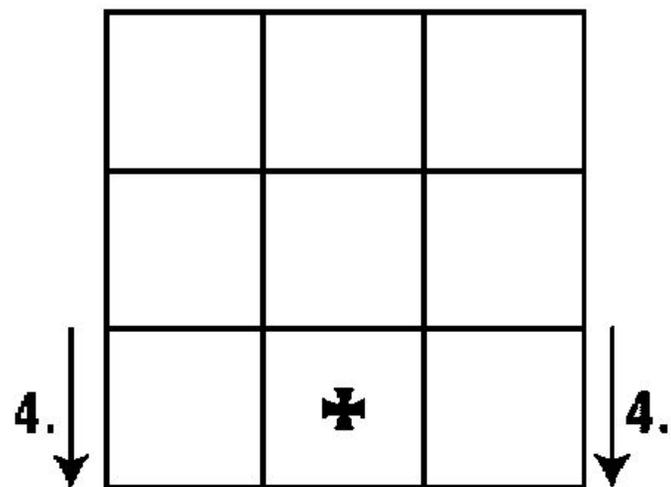
b.



c.



d.



- 823.** To fold a corporal, reverse the above steps. Therefore fold the front three squares away from you, then fold the back three squares towards you and finally bring the right square and the left square onto the remaining central square to complete the process.
- 824.** If the corporal is brought to the altar in a burse, this may be placed flat, traditionally on the left of the corporal, away from the place where the missal rests. But it may be more conveniently placed on the right of the corporal, or a server may take it back to the credence table. When Mass is celebrated facing the altar, the empty burse traditionally rests upright against a candlestick or gradine (altar shelf), to the left of the corporal.

5.

OTHER EUCHARISTIC PRAYERS

825. Five other Eucharistic Prayers are provided as options for special occasions and appropriate pastoral situations. All the gestures, the Consecration, elevations, genuflections and the raising of the chalice and paten at the final doxology are carried out exactly as in the four main Eucharistic Prayers.

The Eucharistic Prayers for Masses with Children

826. As noted in Chapter 9, children should be carefully prepared when one of these three Eucharistic Prayers is used at a Mass adapted to their needs.¹ Concelebration is not favored on these occasions, but revised directions for concelebration from the *Missals Romanum* have been added. Current ICEL texts have been corrected at several points.

Eucharistic Prayer 1

827. The Preface of this simplest of the three prayers is invariable. With due preparation, the Sanctus and Benedictus are to be sung or said in three stages, indicated within the text of the Preface. After extending his hands for “God our Father, you are most holy. . .”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiklesis, “. . . and ask you to send your Holy Spirit”. Then he joins them briefly and makes the sign of the cross once over the offerings at “the body and blood of Jesus your Son”, joining his hands again and bowing at the sacred name. The consecration follows as usual, except for the required variation “Then he said to them: do this in memory of me.”

828. Immediately after the elevation of the chalice and genuflection, the celebrant extends his hands for the anamnesis, “We do now. . .”,

joining his hands at “welcome us. . . .” Then all respond with one of the usual acclamations, or a new alternative. The celebrant extends his hands for “Father, because you love us. . . .” and what follows. He should name the living after “We ask you to take care of those we love.” He joins his hands at “through Jesus your Son. . . .” As for the other Eucharistic Prayers, he *alone* sings or says the final doxology as usual.

- 829.** Concelebrants make the usual gesture at the epiklesis, “We bring you bread. . . . Jesus your Son.”, and at the Consecration. They extend their hands and say the anamnesis, “We do now . . .” and join then again at “welcome us. . . .” After the acclamation, they extend their hands and say, “Father, because you love us . . . body and blood of your Son.” The first concelebrant extends his hands and says “Lord, you never forget . . .”, joining them before the doxology. The deacon or first concelebrant raises the chalice for the final doxology.

Eucharistic Prayer 2

- 830.** To develop the emphasis on participation in this prayer, the children should be trained to make acclamations, which ought to be sung. These are: acclamations during the Preface, the Sanctus, an acclamation after the Consecration “This is Jesus Christ . . .”, and two other acclamations.
- 831.** The invariable Preface is punctuated at three points with acclamations. During these acclamations, the celebrant joins his hands. However, the Sanctus and Benedictus is sung or said in the usual way at the end of the Preface. After extending his hands for “Blessed be Jesus, whom you sent . . .”, the celebrant joins them at “so that we can live as your children”. Then “Blessed is he who comes . . .” is sung or said once more. The celebrant holds his hands outstretched, palms down, over the offerings at the epiklesis, “God our Father. . . .” He joins them briefly and makes the sign of the cross once over the offerings at “into the body and blood of Jesus Christ, our Lord”, joining his hands again and bowing at the sacred name.
- 832.** There are significant variations at the Consecration. Having consecrated the bread, the celebrant elevates the Host, while all sing or

say the acclamation, “This is Jesus Christ given up for us.” Then he replaces the Host on the paten and genuflects. After the Consecration of the wine, the celebrant elevates the chalice, while all sing or say the same acclamation. Still holding the chalice (preferably at a lower level), he says, “Then he said to them: do this in memory of me.” Then he replaces the chalice on the corporal and genuflects.

833. The celebrant extends his hands for the anamnesis, “And so, loving Father. . . .” He joins his hands at “. . . the sacrifice we offer you”, when all sing or say the acclamation “Glory and praise to our God”, or “We praise you, we bless you, we thank you”. Then he extends his hands for “Lord our God, listen to our prayer. . . .”, joining them at “. . . who serve your people”, for the acclamation “May we become one body. . . .” He extends his hands at “Remember, Father. . . .” and he may name the dead. He joins his hands at “with you for ever”, when the acclamation is repeated, extending them again at “Gather us together. . . .” Finally he joins his hands at “. . . sing a song of joy”, when the acclamation is repeated a third time, before the final doxology.

834. Concelebrants make the usual gestures at the epiclesis, “God our Father . . .”, and at the Consecration. They extend their hands as they say the anamnesis, “And so, loving Father. . . .” They join their hands again for the acclamation “Glory and praise . . .” or “We praise you. . . .” Then they extend their hands and say, “Lord our God . . .”, joining them again for the acclamation “May we become one body. . . .” The first concelebrant extends his hands and says, “Lord, you never forget . . .”, joining them at “. . . with you for ever”, when this acclamation is repeated. The second concelebrant extends his hands and says “Gather us all together . . . a song of joy”; then he joins his hands for the third and last repetition of the acclamation. The deacon or first concelebrant raises the chalice for the final doxology.

Eucharistic Prayer 3

835. The Preface is invariable, except during the Easter Season, when an alternative text is used because this prayer was composed with a view

to variety. As well as the acclamation after the Consecration, other acclamations are repeated at different points in the text,

- 836.** The Sanctus and Benedictus are sung or said in the usual way at the end of the Preface. The celebrant extends his hands for “Yes, Lord, you are holy . . .” and what follows. (During the Easter Season, “You sent him . . . Father of us all” may be replaced by an alternative text.) He joins his hands and holds them outstretched, palms down, over the gifts at the epiklesis, “Father, we ask you to bless . . . make them holy,” Then he joins them briefly and makes the sign of the cross once over the gifts at “the body and blood of Jesus Christ, your Son”, joining his hands and bowing at the sacred name. The Consecration follows as usual, except for the variation “Then he said to them: do this in memory of me.”
- 837.** After the elevation of the chalice, the celebrant sings or says, “Let us proclaim . . .” and all respond with one of the usual acclamations, or a new alternative. The celebrant extends his hands for the anamnesis “God our Father. . . .”, joining them for the acclamation “We praise you. . . .” Then he extends his hands for “Jesus now lives with you in glory”, joining them when the acclamation is repeated. He extends his hands at “One day he will come in glory”, joining them when the acclamation is repeated for the last time. He extends his hands for “Father in heaven . . .” and for “Lord, our God. . . .” (During the Easter Season, “Help all who follow Jesus . . . happiness to others” may be replaced by an alternative text. The celebrant joins his hands at “. . . to be one with Christ in heaven” before the final doxology.
- 838.** Concelebrants make the usual gestures at the epiklesis, “Father, we ask you . . . your Son”, and at the Consecration. They extend their hands and join in the anamnesis, “God our Father. . . death and resurrection”, and join them again at “welcome us. . . .” The first concelebrant extends his hands and says “Father in heaven . . .”, joining them for the acclamation. He repeats these gestures according to the text and the repeated acclamation. A second concelebrant may say the intercessions, “Lord, our God . . . one with Christ in heaven.” The deacon or first concelebrant raises the chalice for the final doxology.

839. Although it seems repetitive, the celebrant joining his hands for the acclamations during these prayers does add emphasis to the way they break up the text to eliminate a monologue. However, from the structure of these Eucharistic Prayers, it is evident that they were not composed for concelebration.

The Eucharistic Prayers for Masses of Reconciliation

840. The third typical edition of the *Missale Romanum* provides two Eucharistic Prayers for Masses of reconciliation.² They are appropriate in the penitential seasons and in times of war or social discord, or during a mission or retreat which emphasizes penance and the divine mercy and pardon.

Eucharistic Prayer of Reconciliation 1

841. The Preface is invariable, and the Sanctus and Benedictus are sung or said in the usual way. After extending his hands for “Father, from the beginning of time . . .”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiklesis, “Look with kindness on your people. . . .” Then he joins them briefly and makes the sign of the cross once over the gifts at “the body and blood of your beloved Son”, joining his hands and bowing at the sacred name. He keeps his hands joined for the prologue to the Consecration, “When we were lost . . . company of his disciples.” The Consecration follows as usual.

842. After the acclamation, the celebrant extends his hands for the anamnesis, “We do this in memory of Jesus Christ. . .” and for the intercessions which follow. He joins his hands at “. . . with Christ, our risen Lord” before the final doxology.

843. Concelebrants make the usual gesture at the epiklesis, “Look with kindness on your people . . . nailed to a cross.” They keep their hands joined as they say the prologue to the Consecration, “Yet before he stretched out his arms . . . company of his disciples.”³ They extend the right hand as usual at the Consecration. After the acclamation, they extend their hands and join in the anamnesis, “We do this in memory of Jesus Christ . . . healed of all division.” The first concelebrant

extends his hands and says, “Keep us all in communion . . .”, joining his hands at “. . . with Christ, our risen Lord.” The deacon or first concelebrant raises the chalice for the final doxology.

Eucharistic Prayer of Reconciliation 2

- 844.** The Preface is invariable, and the Sanctus and Benedictus are sung or said in the usual way. After extending his hands for “God of power and might . . .”, the celebrant joins them and holds them outstretched, palms down, over the gifts at the epiklesis, “We ask you to sanctify these gifts. . . .” Then he joins them briefly and makes the sign of the cross once over the gifts at “. . . fulfill your Son’s command.” The Consecration follows as usual.
- 845.** After the acclamation, the celebrant extends his hands for the anamnesis, “Lord our God . . .” and for the intercessions which follow. He joins his hands and bows at “. . . with Jesus Christ the Lord” before the final doxology.
- 846.** Concelebrants make the usual gesture at the epiklesis, “We ask you to sanctify these gifts. . . your Son’s command”. They extend the right hand as usual at the Consecration. After the acclamation, they extend their hands and join in the anamnesis, “Lord our God . . . divides us.” The first concelebrant extends his hands and says “May this Spirit keep us always . . .”, joining his hands and bowing at “. . . with Jesus Christ the Lord.” The deacon or first concelebrant raises the chalice for the final doxology.

The Eucharistic Prayer for Various Needs

- 847.** The third typical edition of the *Missale Romanum* provides a Eucharistic Prayer which may be used in Masses for various needs.⁴ It takes four forms: (i) the Church on the way of unity; (ii) God leading the Church in His way of salvation; (iii) Jesus the Way to the Father; (iv) Jesus passing by to do good. Unfortunately, a provisional English translation was derived from an earlier text, known as the “Swiss Eucharistic Prayer”. This original form of the prayer required various corrections that are now included in the official Latin text.⁵ Therefore, because the provisional translation is not reliable, this Prayer should

not be used in English until it appears in the official translation of the *Missale Romanum* 2002. The ceremonial is in harmony with the four main Eucharistic Prayers.

6.

ACCIDENTS

848. When something goes wrong during the liturgy, a sense of calm and common sense should prevail. In no way should the faithful be unnecessarily disturbed by any accident in the sanctuary. Servers should be trained to respond calmly to any mishap. However, problems which directly concern the clergy may be presented by way of four questions.

1. *What is to be done if, after the Consecration or at his own Communion, the celebrant discovers that there is water, not wine, in the chalice?*

849. This may happen by mistake when a clear kind of white wine is used for Mass or if a metal cruet marked “wine” in fact contained water. According to GIRM, no. 324, the priest simply pours the water in the chalice into another vessel (the cruet, for example) and replaces it with wine and a little water. Then at once he consecrates the wine using the words of Consecration. There is no need also to consecrate bread again. He should carry out such a procedure swiftly and with discretion, assisted by a server.

2. *What is to be done after Communion under both kinds when purifiers are damp with the Precious Blood?*

850. Soak them for some time in water, when is then poured into the sacrarium, or down the drain of the font, or into the garden. Then they may be hung out to dry before they are washed as usual. Detergents remove lipstick marks from purifiers, but women should be encouraged to be considerate in this matter when they intend to drink from the chalice.

851. These simple principles should be observed and adapted appropriately if the Precious Blood is spilled on vestments or on the

clothing or the hands of a communicant.

3. What is to be done when a chalice spills on the altar or elsewhere?

- 852.** The following steps are a practical development of GIRM, no. 280, requiring the area where the Precious Blood is spilt to be washed and the water poured into the sacrarium.
- 853.** A purifier or larger towel should be carefully placed on the area affected so that the Sacred Species is gradually absorbed. This is then reverently taken away and allowed to soak for some time in an ample quantity of water. Then it may be hung out to dry before it is washed as usual. A damp towel should be applied to the place where the accident happened, and this is also soaked in water before it is washed.
- 854.** If the Precious Blood has spilled on the altar cloth, the appropriate part of the cloth should be soaked in water and the cloth hung out to dry. Later the whole cloth will be washed. The surface of the altar is treated as above with a damp towel, which is soaked and later washed. The water in which these cloths or towels have been soaked is poured into the sacrarium, or down the drain of the font, or into the garden.
- 855.** The respectful care of altar linen should be maintained in all churches. Before they are washed, corporals and purifiers should always be rinsed first and the water should be disposed of as described above, in the sacrarium, etc. Then they are washed. For obvious practical reasons, purifiers should never be made of a nonabsorbent synthetic fabric. Unlike the corporal, they should not be starched.

4. What is to be done when the supply of Hosts runs out during Communion and no more Hosts are available in a nearby tabernacle?

- 856.** This is a different problem to the absence of wine in the chalice (1 above), when the celebrant must provide an essential required for the integrity of the Eucharistic Sacrifice. However, the celebrant must not consecrate more bread or wine simply in order to continue distributing Communion. Canon 927 states: "It is absolutely wrong, even in urgent and extreme necessity, to consecrate one element without the other, or even to consecrate both outside the Eucharistic Celebration." Although this Canon protects the integrity of the sacred action, and does not apply directly to this pastoral question, repeating the consecration, in

an otherwise integral celebration, would approximate to the abuse which the Canon seeks to avoid. The celebrant should not consecrate bread or wine again, even if he discovers the problem just after the Eucharistic Prayer but before Communion. Nor can more wine be “consecrated” by being added to any quantity of the Precious Blood already in the chalice.

- 857.** Let us assume that Hosts can no longer be broken into fragments, that the chalice is empty and it is also difficult, if not impossible, to bring the Eucharist from another church. Then, if convenient, the celebrant could offer to celebrate another Mass for those unable to receive the Eucharist, especially if a number of people were involved. This dilemma underlines the need to plan carefully and to check the exact supply in the tabernacle before Mass. An ample supply of Hosts should be available in churches where such contingencies are likely to arise.

7.

CANDLES AND LAMPS

- 858.** There are orderly procedures which should be taught to all who have the care of candles and lamps before, during or after liturgical celebrations. A taper should always be used to light candles, not only because it is more convenient but also because it is more dignified than using a match or cigarette lighter. The taper may be held in a metal tube, usually attached to a rod to make it easy to light tall candles, such as the Easter candle. The taper should also be bent or curved slightly, but never broken, so that it meets the wick of the candle at a convenient angle.
- 859.** A suggested order of lighting the altar candles is as follows: (a) Light the taper in the sacristy and bring it to the sanctuary. Bow to the altar, or genuflect if the Blessed Sacrament is reserved behind or on it. (b) Light the candles from whichever side is more convenient, so that you do not have to stretch out over the altar or over a candle which is already burning, (c) Start on the right-hand end, then go to the left-hand end, making the customary reverence at the center, (d) If there are four or six candles to light, start by lighting the inside candle on the right-hand end first, moving out to the next candle, likewise for candelabra if they are used for eucharistic adoration, (e) If four or six candles are arranged along each side of the altar, light the candle at the back first, moving forward, (f) Finally, make the customary reverence, return to the sacristy and only then extinguish the taper.
- 860.** To extinguish, candles, always use a suitable snuffer, which should be cleaned regularly. Proceed exactly as for the lighting of candles, except: (a) extinguish them beginning on the left-hand end of the altar, and (b) if there are four or six candles to extinguish, start by extinguishing the outside candle, moving in to the next candle. Never force the snuffer down onto the warm wax. It functions best when it is

lowered steadily over the flame, which consumes the air inside it and then goes out. Never leave a wick smoldering, as it may burn away to powder.

- 861.** Because it is normally large, decorated and valuable, the Easter candle should always be lit or extinguished carefully. Do not forget to check whether by negligence it has been allowed to remain burning after any celebration at which it has been used.
- 862.** A taper should be used to light the wax refill of a sanctuary lamp or votive lamps, because pieces of a burned match floating in wax or oil may ignite. To avoid splashing wax around the church, tapers should always be used to light the hand candles carried by the people at the Easter Vigil and during the processions for the Presentation of the Lord, Corpus Christi and on other occasions.
- 863.** Sacristans should lightly smear oil over the cup of a candlestick or over a metal tray beneath votive candles, so that drops of wax may be removed easily. A hot iron over brown wrapping paper lifts most wax from altar cloths or vestments.

8.

MASS STIPENDS

864. On January 22, 1991, Pope John Paul II approved the decree of the Congregation for the Clergy containing norms concerning the practice of Mass stipends and ordered its publication, which was carried out on February 22 of the same year. Based on Canons 945-58, the decree deals with “collective intentions”, that is, a priest celebrating one Mass for a series of intentions and offerings, and says that: “The arguments in favour of this new practice are specious and pretentious if not reflecting an erroneous ecclesiology.” The seven articles of the decree are as follow:

Article 1

§1. According to canon 948, “separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted”. Therefore, the priest who accepts the offering for a Mass for a particular intention is bound *ex iustitia* to satisfy personally the obligation assumed (cf. canon 949) or to commit its fulfillment to another priest, according to the conditions established by law (cf. canons 954-55).

§2, Priests who transgress this norm assume the relative moral responsibility if they *indistinctly collect offerings for the celebration of Masses for particular intentions and, combining them in a single offering and, without the knowledge of those who have made the offering, satisfy them with a single Mass celebrated according to an intention which they call “collective”*.

Article 2

§1. In cases in which the people making the offering, *have hem previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a “collective” intention.*

§2. In this case it is necessary that *the place and time* for the celebration of this Mass, *which is not to be said more than twice a week*, be made public.

§3. The bishops in whose dioceses these cases occur are to keep in mind that this practice is an exception to the canonical law in effect; wherever the practice spreads excessively, also on the basis of erroneous ideas of the meaning of offerings for Masses, it must be considered an abuse which could progressively lead to the faithful’s discontinuation of the practice of giving offerings for the celebration of Masses for individual intentions, thus causing the loss of a most ancient practice which is salutary for individual souls and the whole Church.

Article 5

§1. In cases described in art. 2 §1, it is licit for the celebrant to keep the amount of the offering established by the diocese (cf. canon 950).

§2. Any amount exceeding this offering shall be consigned to the ordinary as specified in canon 951 §1, who will provide for its destination according to the ends established by law (cf. canon 946).

Article 4

Especially in shrines or places of pilgrimage which usually receive many offerings for the celebration of Masses, the rectors, bound in conscience, must attentively see to it that the norms of the universal law on the subject (cf. principally canons 954-56) and those of this decree are accurately applied.

Article 5

§1. Priests who receive a great number of offerings for particular intentions for Masses, e.g., on the Feast of the Commemoration of All

the Faithful Departed, or on other special occasions, being unable to satisfy them personally within a year's time (cf. canon 953), rather than refusing them, and thus frustrating the devout intention of those making the offering and keeping them from realizing their good purpose, should forward them to other priests (cf. canon 955) or to their own ordinary (cf. canon 956).

§2. If in these or similar circumstances that which is described in art. 2 §1 of this decree takes place, the priests must be attentive to the dispositions of art. 3.

Article 6

To diocesan bishops in particular falls the duty of promptly and clearly making known these norms, which are valid for secular and religious clergy, and seeing to their observance.

Article 7

It is also necessary that the faithful should be instructed in this matter through a specific catechesis, whose main points are as follows: the deep theological meaning of the offering-given to the priest for the celebration of the Eucharistic sacrifice, the goal of which is especially to prevent the danger of scandal through the appearance of buying and selling the sacred; the ascetical importance of almsgiving in Christian life, which Jesus himself taught, of which the offering for the celebration of Masses is an outstanding form; the sharing of goods, through which by their offering for Mass intentions the faithful contribute to the support of the sacred ministers and the fulfillment of the Church's apostolic activity.

9.

THE LOCATION OF THE TABERNACLE

- 865.** Considerable discussion continues concerning the location of the tabernacle. However, all the official instructions during and since the Second Vatican Council need to be interpreted in the light of Canon 938 §2 of the Code of Canon Law, 1983: “The tabernacle in which the blessed Eucharist is reserved should be sited in a distinguished place in a church or oratory, a place which is conspicuous, suitably adorned and conducive to prayer.” The relevant directives leading up to this Canon were as follow:
- 866.** a. 1964: Sacred Congregation for Rites, *Inter Æcumenici*, no. 95: “The Blessed Sacrament is to be reserved in a solid, burglar-proof tabernacle in the center of the high altar or on another altar if this is really outstanding and distinguished. Where there is a lawful custom, and in particular cases to be approved by the local Ordinary, the Blessed Sacrament may be reserved in some other place in the church, but it must be a very special place, having nobility about it, and it must be suitably decorated. It is lawful to celebrate Mass facing the people even if on the altar there is a small but adequate tabernacle.”
- 867.** b. 1967: Sacred Congregation for Rites, *Eucharisticum Mysterium*, no. 53: “The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honor our Lord in this sacrament. It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church, above all in those churches where marriages and funerals take place frequently and in places which are much visited for their artistic

or historical treasures” (Paragraph 54 repeats *Inter Æcumenici*, no. 95).

- 868.** c. 1969: *General Instruction of the Roman Missal*, no. 276: “It is highly recommended that the holy Eucharist be reserved in a chapel suitable for private adoration and prayer. If this is impossible because of the structure of the church or local custom, it should be kept on an altar or other place in the church that is prominent and properly decorated” (citing *Inter Æcumenici*, no. 95).
- 869.** d. 1973: Sacred Congregation for Divine Worship, *Holy Communion and Worship of the Eucharist outside Mass, Introduction*, no. 9: “The place for the reservation of the Eucharist should be truly preeminent. It is highly recommended that the place be suitable also for private adoration and prayer so that the faithful may readily and faithfully continue to honor the Lord present in the sacrament, through personal worship. This will be achieved more readily if the chapel is separate from the body of the church, especially in churches where marriages and funerals are celebrated frequently and in churches where there are many visitors because of pilgrimages or the artistic and historical treasures.”
- 870.** e. 1980: Sacred Congregation for the Sacraments and Divine Worship, *Inæstimabile Donum*, no. 24: “The tabernacle in which the Eucharist is kept can be located on an altar, or away from it, in a place in the church which is very prominent, truly noble and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful.”
- 871.** In the decade between the first edition of the *General Instruction* and *Inæstimabile Donum*, problems had arisen with a diminution of devotion to the Eucharist, not dissociated from inadequate attention to the place of reservation in new or renovated churches. Therefore, influenced by *Inæstimabile Donum*, Canon 938 §2 has a corrective nuance: “The tabernacle in which the Blessed Eucharist is reserved should be sited in a distinguished place in a church or oratory; a place which is conspicuous, suitably adorned and conducive to prayer.” Echoing this Canon, the revised edition of the *General Instruction* (2000), no. 315, proposes two options: (1) locating the tabernacle on

the sanctuary (but not on the altar where Mass is celebrated), or (2) in a separate chapel, but clearly visible and accessible, “organically” attached to the church and suitable for private adoration and prayer. The bishop is to judge in this matter, but there is no hint that he can mandate one option, as long as the Code and GIRM are observed. Locating a tabernacle on an altar remains a valid option, provided Mass is not celebrated there, for example, a former main altar, cf. GIRM, nos. 303, 315. This option will be discussed below.

The Eucharistic Chapel

- 872.** In the broader perspective of Canon 938 §2, it is clear that a Blessed Sacrament chapel cannot be required in every church. While the Code favors no specific place for reservation, the revised GIRM presents the sanctuary as the first option and a chapel as the second option. However, as indicated in *Eucharisticum Mysterium*, no. 53, and its adapted repetition in 1973, there are situations when a Blessed Sacrament chapel is appropriate—for example, in a cathedral or major church frequented by crowds of tourists or pilgrims, such as the Roman basilicas, or where a safe place is required for perpetual adoration. The chapel may also be appropriate in the rare case where the tabernacle would seem very distant and inaccessible if placed at the back of a deep sanctuary. Moreover, the *Ceremonial of Bishops* no. 49, citing “a very ancient tradition”, recommends a chapel for cathedrals.
- 873.** However, when we turn to parish churches, we find that an academic liturgical rationalism has tried to require a separate chapel, or area apart from the sanctuary, as the only “correct” place for the tabernacle. Where this is not possible, the tabernacle may be found in a place well to one side of the main altar. In a few churches, the tabernacle is even located to the side of the altar in the eucharistic chapel. There are also eucharistic chapels or rooms where there is no altar. Some of the arguments in favor of such options should be considered carefully.

A Theory and Some Problems

- 874.** It is argued that the tabernacle is a distraction during liturgical celebrations, therefore the area for celebration must be separate from the area for reservation.¹ This extremism has done great harm, as can

be inferred from the lingering complaint that “Now our church seems empty.” Deeper harm is evident in the observable fact that, no longer required to genuflect, most people do not bother even to bow to the altar. A generation has emerged in some places with no awareness of the eucharistic presence of Christ in the tabernacle, hence of a lessened awareness of the altar and the sacred space of liturgy.² This is a problem particularly for people who come to the church only for the Sunday liturgy, and more so in terms of the faith and complete catechesis of our children.

- 875.** It has also been argued that the separate eucharistic chapel promotes devotion to the Blessed Sacrament.
- 876.** There are situations, already noted, where this is true. However, in the parish context, the eucharistic chapel or area can become a place reserved for the private devotion of some parishioners, like the shrine of a saint. Those who wish, go there. Not that this problem is new, as anyone who has lived in Southern Europe may discern. For centuries the tabernacle in not a few churches has been kept in a side chapel, and devotion to Our Lady or a saint appears to be more popular than devotion to Our Lord in the Eucharist. In itself such a chapel may be “conducive to prayer”, but, unless it is a “distinguished place” or “conspicuous”, it is not conducive to visits by the faithful. Thus, in practice, in the light of things old and new, we see the pastoral weakness of the academic theory that, in itself, a special separate chapel promotes greater devotion to the Eucharist.
- 877.** This problem also develops in seminaries, centers of formation and religious houses where the tabernacle is placed in an area or room well apart from the sacred space where the whole community gathers for liturgy and prayer, How then can the eucharistic life and formation envisaged in Canons 246 §1 and 663 §2 be achieved?

Some Practical Questions

- 878.** The location of the tabernacle is also a question of practical problems and possibilities. Some liturgists say that the presidential chair must be placed directly behind the altar and that a tabernacle in the same area

would prevent this basilican arrangement or even create a confusion of visible signs.

- 879.** Putting aside the confusion of signs (in parish churches no one pays much attention to the chair outside the time of Mass), the chair need not displace the tabernacle from a central position. A convenient area or place for the tabernacle can usually be found on a higher level behind the chair. This also resolves the question of the celebrant sitting with his back to the Eucharist. Furthermore, it must be admitted that the basilican plan cannot be imposed on all churches. The chair is not ideally placed behind the altar in many churches, as some pastors have discovered once the experts and architects departed.
- 880.** Another problem arises when the place of reservation is hidden from the people, even when it appears to be prominent in the architect's plans. In one major church, elderly laity attempted to maintain the eucharistic devotion, for which this church was once noted. They did not wish to journey to the new and inadequate eucharistic chapel, concealed behind a wall at the back of the sanctuary. They continued to kneel in the nave and make their visits to the Lord concealed behind a wall—which could easily have been opened to reveal the tabernacle.
- 881.** It is also important to avoid placing the tabernacle at a point where there is much "traffic", for example, where the choir or musicians gather or between the sacristy door and the sanctuary. This problem emerged in a church where the niche for Our Lady's image became the eucharistic shrine. The tabernacle should not be located near a side door used as access to the nave. St. Patrick's Cathedral, New York, provides a good example of resolving this problem. The tabernacle was located in a shrine in a transept chapel on the right of the sanctuary facing onto much "traffic" which interfered with the personal devotion of those making visits to the Blessed Sacrament. Now it is located directly behind the altar of the beautiful, peaceful and spacious Lady Chapel.
- 882.** There are some churches with an irregular plan, where the lines of vision determine that the "distinguished" and "conspicuous" place may not be directly behind the main altar. But in most parish churches this is not so, and the preeminent position would be at the center of the

sanctuary. In community chapels, which are usually one room, the obvious “distinguished place” is directly behind the altar.

Altar and Tabernacle

- 883.** A further question is the relationship between the altar and tabernacle. Ignoring official directives cited above, it has been argued that a tabernacle should not be placed on an altar, for this is “a place for action not for reservation”.³ This has led to not a few eucharistic chapels where there is no altar at all.
- 884.** Aware of imminent adaptations, in 1956 Pope Pius XII had argued against separating the tabernacle from the altar.⁴ In the light of the postconciliar liturgical reform, one can perceive the problem he raised, especially when considering eucharistic chapels or areas where there is no altar. Here the Eucharist can become a kind of “holy thing” dissociated from the action of the liturgy, which is associated with the altar where it is celebrated by God’s People, the permanent sign of Christ. But in reserving the Body of the Lord, we are not dealing with a holy thing, a symbol or relic locked up in a shrine. We are face to face with the Person of Jesus Christ, the Priest and Victim of our liturgy who is really present among us beneath the appearances of bread.
- 885.** Therefore, it seems best, in some way, to retain a visible link between the altar and tabernacle, between celebration and adoration, between action and reservation. This can be achieved by: (a) relocating the tabernacle behind the altar, (b) by placing a new altar in a eucharistic chapel which lacks one (hence also creating a space for intimate celebrations) or (c) by reserving the Eucharist on a noble and conspicuous side altar.
- 886.** It has already been argued in this book that the tabernacle should not be located on an altar where Mass is celebrated facing the people.⁵ Some ingenious solutions have been found, such as building the tabernacle into the upper part of the front of the altar. A better example of reservation on an altar designed for Mass facing the people is the low, unobtrusive tabernacle with a gently sloping pyramidal roof on the altar of the chapel of the French College in Rome. Now, however,

in light of the revised GIRM, no. 315, this mode of reservation should be avoided.

- 887.** The hanging pyx, suspended directly above the mensa of the altar, is another interesting way of affirming the relationship between altar and tabernacle. This method of reservation is usually not found to be convenient in churches where the tabernacle is used frequently as an auxiliary source for giving Communion to the faithful during Mass. However, some good examples of this late medieval form of reservation may be found, such as the noble hanging pyxes of Hauterive Abbey, Switzerland, and Quarr Abbey, England, and the enamelled eucharistic dove in the church of the Pontifical Institute for Sacred Music, Rome. This distinctive method of reservation has its own limitations. It also requires considerable skill on the part of the artist, craftsman and engineer. However it has been found to be appropriate for communities who wish to maintain the central eucharistic presence in conjunction with, a modern freestanding altar.

“Suitably Adorned and Conducive to Prayer”

- 888.** The place of reservation is to be “suitably adorned”, for beauty also makes this place “conducive to prayer”. Suitable adornment may include the primary sign of reservation, a noble veil or canopy, suggesting the mystery of God tabernacling among us, the “tent of the Lord”. If there is no veil, the door should not be decorated in bright colors or with a distracting symbol or image. Placing a beautiful lamp near the tabernacle, with appropriate artificial lighting, also enhances the setting for eucharistic reservation. The adornment should express the glory of the Lord, without detracting from the tabernacle itself. Where a eucharistic chapel is justified, let it be not only splendid but spacious, hence conducive to the prayer of more than a few people.⁶

Conclusion

- 889.** Each pastor may wish to look at the location of the tabernacle in his church and ask himself whether this is really “a distinguished place . . . conspicuous, suitably adorned and conducive to prayer”. He may also put this question to his people who use the church.

890. In resolving any matter which affects the spiritual life of many people, we should be guided by the Second Vatican Council and the Venerable John Henry Cardinal Newman. We should listen with great sensitivity to the “sensus fidei” of the faithful. A pastoral understanding of the faith of the Catholic people reveals the need to rethink this question seriously. Devotion to Our Lord in the Eucharist is embedded in the religious psyche of our people. It is not an optional extra for devout souls. This devotion remains essential to the continuity of the living tradition not only of our Rite but of the Faith itself. That perception was captured in the words of Pope Paul VI when he described the tabernacle as “the living heart of each of our churches”.⁷

891. To avoid the arid effects of liturgical rationalism and to promote prayer and reverence, let the Eucharist be restored to the truly preeminent position in every church. Where this has happened, the response of the faithful has been a resurgence of devotion to our Eucharistic Lord. Through our incarnational, human way of affirming priorities through signs and symbols, let Jesus be seen to be who he is—the center of our faith and love, the “summit and source” of the life of the Church.

10.

VESTING PRAYERS

892. During the final preparation of this work, it was suggested that this translation of the traditional vesting prayers should be included, because younger clergy may not be familiar with them.

PRAYERS

(to be said when the priest puts on his vestments)

While he washes his hands, let him say:

Give strength to my hands, Lord,
to wipe away all stain,
so that I may be able to serve you
in purity of mind and body.

As he places the amice over his head, let him say:

Lord, set the helmet of salvation on my head
to fend off all the assaults of the devil.

As he puts on the alb:

Purify me, Lord, and cleanse my heart
so that, washed in the Blood of the Lamb,
I may enjoy eternal bliss.

As he ties the cincture:

Lord, gird me about with the cincture of purity
and extinguish my fleshly desires,
that the virtue of continence and chastity may abide within me.

(As he places the maniple over his left arm:

Lord, may I worthily bear the maniple of tears and sorrow

so as to receive the reward of my labor with rejoicing.)

As he puts the stole around his neck:

Lord, restore the stole of immortality,
which I lost through the collusion of our first parents,
and, unworthy as I am to approach your sacred mysteries,
may I yet gain eternal joy.

As he assumes the chasuble:

Lord, you said “my yoke is easy and my burden is light”.
Grant that I may be able to wear this vestment
so as to obtain your grace. Amen.

The deacon may use these prayers and when putting on the dalmatic he may wish to say the following, taken from the vesting prayers of a Bishop.

For the dalmatic:

Lord, endow me with the garment of salvation, the vestment of joy,
and with the dalmatic of justice ever encompass me.

11.

DIAGRAMS

Diagram 1: Code for diagrams

Diagram 2: Solemn Mass: Entrance Procession

Diagram 3: Solemn Mass: The Gospel

Diagram 4: Solemn Mass: The Eucharistic Prayer

Diagram 5: Solemn Pontifical Mass: Entrance Procession

Diagram 6: Solemn Pontifical Mass: Introductory Rites

Diagram 7: A Eucharistic Procession

Diagram 8: Incensing the Offerings

1.

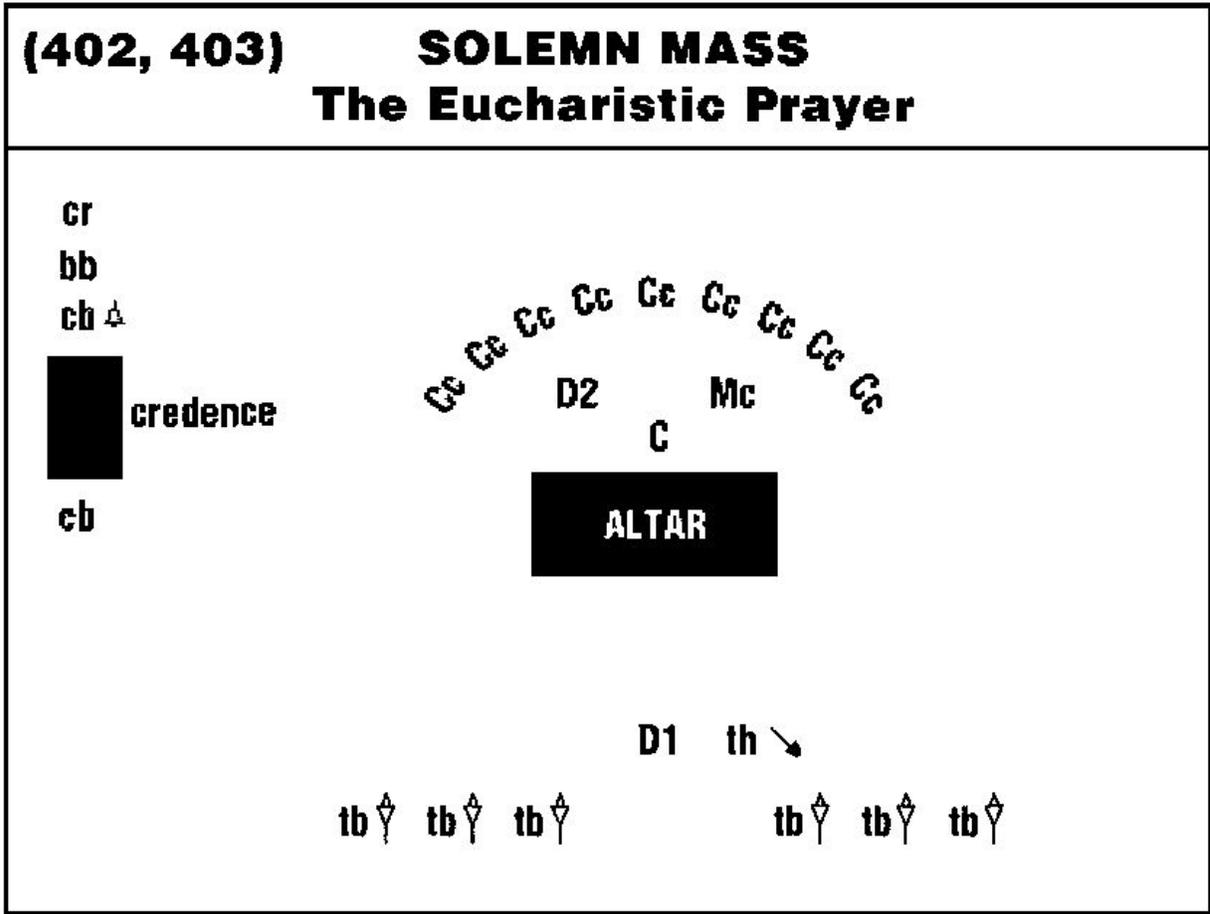
CODE FOR DIAGRAMS

B	Bishop	† cr	cross bearer
C	Celebrant	☪ cb	candle bearer
Cc	Concelebrant	bb	book bearer
D	Deacon	✠ th	thurifer
AD	Assistant Deacon	bo	boat bearer
Ac	Acolyte	☪ tb	torch bearer
Lc	Lector	⦿ mr	miter bearer
Mc	Master of Ceremonies	⦿ cz	crozier bearer

2.

(376)		SOLEMN MASS						
		Entrance Procession						
(Ac)	Cc Cc Cc		clergy	Lc	tb tb tb	cb 	(bo)	
C		D1	in	Mc	bb	cr 	th 	
D2	Cc Cc Cc		choir	Lc	tb tb tb	cb 		

4.

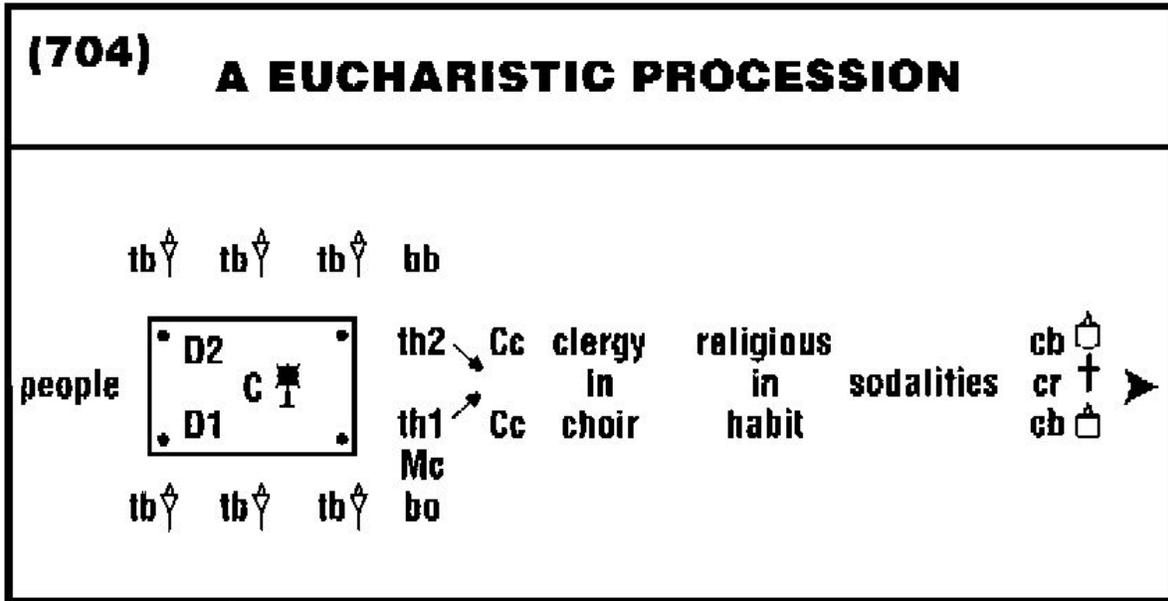


5.

(482) SOLEMN PONTIFICAL MASS
Entrance Procession

ez	AD1	Mc	Cc	Cc	Cc	canons	clergy	Lc	tb	tb	tb	cb	(bo)	
bb		$\frac{A}{B}$			D1	in	in	Mc				cr	th	➤
mr	AD2		Cc	Cc	Cc	choir	choir		Lc	tb	tb	tb	eb	

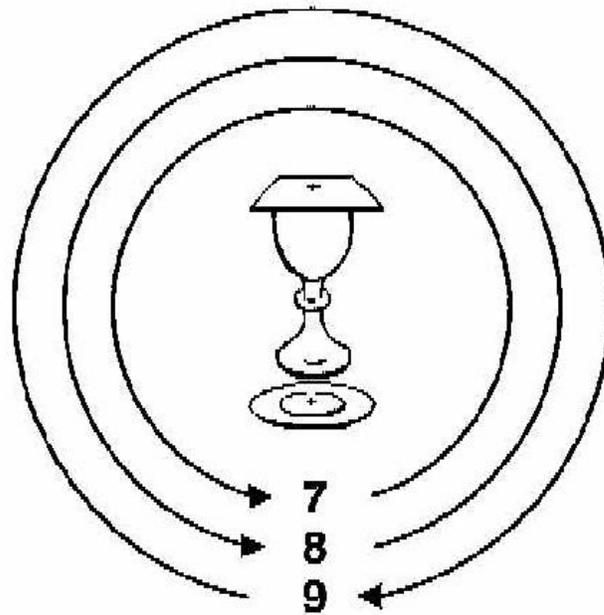
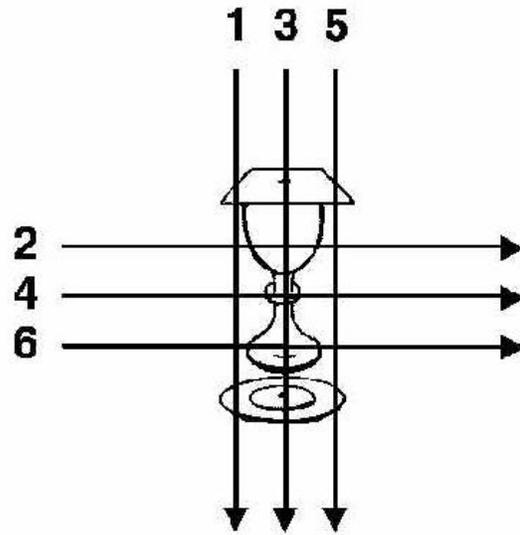
7.



8.

(397)

INCENSING THE OFFERINGS



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NOTES

Introduction

¹ Cf. Vatican Council II, *Sacrosanctum Concilium* (henceforth SC), no. 34. [Back to text.](#)

² See the Preface, first paragraph. Before publication, the chapters on the celebration of Mass were used by deacons preparing for ordination to the priesthood. [Back to text.](#)

³ Cf. *General Instruction of the Roman Missal* (henceforth GIRM), no. 1. [Back to text.](#)

⁴ *Cæremoniale Episcoporum ab auctoritate Concilii Vaticani II instauratum et ab auctoritate Ioannis Pauli II publicatum*, 1984; cited as *Ceremonial of Bishops* (henceforth CB), I.C.E.L. translation (Collegeville, Minnesota: Liturgical Press, 1989). [Back to text.](#)

⁵ Note carefully, CB, Preface II, and nos. 12, 44 and 46. [Back to text.](#)

⁶ For example, CB, *General Norms*, footnotes 66, 67 (how “acolytes” carry candles), 72-75 (the use of the thurible), 79 (the celebrant’s hands at the epiklesis), 80 (“hands joined”) and 81 (how to make the sign of the cross and how to bless an object). [Back to text.](#)

⁷ Adrian Fortescue, J. B. O’Connell, Alcuin Reid, O.S.B., *The Ceremonies of the Roman Rite Described* (Farnborough, U.K.: St. Michael’s Abbey Press, 2003). [Back to text.](#)

⁸ That chapters have not been included concerning the old rite in no way implies disapproval of the provisions of *Ecclesia Dei*. Priests who celebrate according to both forms of the Roman Mass should find that the prayerful discipline of the old and the pastoral sensitivity of the new mutually enrich the distinctive ways in which each is celebrated. [Back to text.](#)

⁹ Cf. the *Catechism of the Catholic Church* (henceforth CCC), nos. 1077-109. [Back to text.](#)

¹⁰ Cf. *Code of Canon Law* (henceforth CIC), Canons 837, 838, 846. Priests who change the liturgy contradict the Second Vatican Council: “Therefore no other person, not even a priest, may add, remove or change anything in the liturgy on his own authority”, SC, no. 22, [Back to text.](#)

¹¹ See, Congregation for Catholic Education, *Instruction on Liturgical Formation in Seminaries*, June 3, 1979, nos. 8-11, 20-27, 45-50, 56-59 and the norms in the Appendix. [Back to text.](#)

¹² Cf. SC, no. 13. [Back to text.](#)

¹³ Cf. SC, nos. 37-40. [Back to text.](#)

¹⁴ Cf. SC, no. 8. [Back to text.](#)

1

¹ Cf. GIRM, nos. 288, 204, and especially CB, nos. 42-46. [Back to text.](#)

² Cf. Vatican II, *Lumen Gentium*, no. 10. [Back to text.](#)

³ As in RR, *Rite of Baptism for Children*, Christian Initiation, General Introduction, no. 25. [Back to text.](#)

⁴ RR, *Rite of Baptism for Children*, Christian Initiation, General Introduction, no. 22. [Back to text.](#)

⁵ Cf. CB, no. 110. They should be accessible to children. [Back to text.](#)

⁶ Cf. GIRM, no. 311. [Back to text.](#)

⁷ Kneeling is part of our tradition of worship, based on the New Testament (cf. Luke 22:41, Acts 9:40, 20:36, 21:5). To make it difficult to kneel destroys a liturgical right of the faithful and undermines the freedom of their private devotion at other times. Also, children in a family group cannot see when everyone stands. [Back to text.](#)

⁸ Cf. GIRM, nos. 312, 313. [Back to text.](#)

⁹ Cf. SC, no. 120. [Back to text.](#)

¹⁰ Cf. GIRM, no. 318, meaning images setup so as to be accessible for devotion and veneration. [Back to text.](#)

¹¹ See CIC, Canon 964 §2. A curtain is also useful. [Back to text.](#)

¹² See CB, no. 864. [Back to text.](#)

¹³ Cf. GERM, no. 295. It must be very spacious in cathedrals. [Back to text.](#)

¹⁴ GIRM, no. 309. “Ambo” is a more traditional and sacral term. [Back to text.](#)

¹⁵ Cf. GIRM, no. 309, and, more clearly, CB, no. 51. [Back to text.](#)

¹⁶ See GIRM, no. 309, It should also be designed so that the back of the celebrant’s chasuble need not be crushed when he is seated. [Back to text.](#)

¹⁷ Cf. CB, no. 47, with other details. [Back to text.](#)

¹⁸ Cf. GIRM, no. 310; CB, no. 50. The servers should not sit on steps. Beyond the context of an abbot’s liturgy in his own community, this custom may give a servile or even childish impression. [Back to text.](#)

¹⁹ Cf. CIC, Canons 1235, 1236; GIRM, no. 219; CB, no. 919. Wood or metal are the usual alternatives, noting that the substructure may be of stone or of the approved solid and fitting material. [Back to text.](#)

²⁰ Cf. CIC, Canon 1237 §1; GIRM, no. 300; CB, no. 923. [Back to text.](#)

²¹ To place it on one side, balanced by an ambo (both overshadowed by a central chair) is contrary to GIRM, no. 299; CB, no. 48, The presence of Christ in His word is not equal to His Real Presence in the Eucharist. See also CCC, nos. 1182,1383. [Back to text.](#)

²² Cf. GIRM, no. 301; CB, nos. 866, 921. Relics are not placed on the main altar for the veneration of the faithful, but elsewhere. However, as is customary at the Papal Mass on the solemnity of SS. Peter and Paul, a saint’s reliquary may be placed on the altar during the celebration of the Mass of that saint. [Back to text.](#)

²³ Cf. GIRM, no. 299. The option is evident because the celebrant is directed to *turn to the people* when saying “Pray brethren. . .” and “The

peace of the Lord. . .”, GIRM, nos. 146, 154; CB, no. 151, 161. The technically incorrect terms “facing the people” and “facing the altar” are used in this book only for the sake of convenience. [Back to text.](#)

²⁴ Cf. GIRM, nos. 107, 304. [Back to text.](#)

²⁵ Cf. GIRM, nos. 117, 122, 306. [Back to text.](#)

²⁶ Cf. GIRM, nos. 117, 307. [Back to text.](#)

²⁷ Cf. GIRM, no. 117. Seven processional candles maybe carried by acolytes or servers at the bishop’s solemn Mass: see CB, nos. 125, 128. [Back to text.](#)

²⁸ While unbleached beeswax may still be seen in a few places, and it is cns-tomary to decorate candles in some cultures, the use of colored candles to match the color of the season is vulgar and has trivial secular associations. [Back to text.](#)

²⁹ A symmetrical arrangement seems more dignified than the domestic fashion of grouping them at one end of the altar, counterbalanced by flowers (and perhaps the cross) at the other end. However, there is no need to place the candlesticks at the extremities or precisely at the front edge of a spacious mensa. [Back to text.](#)

³⁰ Cf. GIRM, no. 305; CB, nos. 48, 252, 397, 824. “On the altar” includes the whole sanctuary for it is contrary to the classical tradition to place them directly on the altar. In Lent flowers should be excluded from the church, except on Lætare Sunday (Fourth Sunday of Lent), solemnities and feasts. [Back to text.](#)

³¹ Cf. CB, no. 240. [Back to text.](#)

³² Nor is there any place in the sanctuary for posters. Therefore the use of children’s art in liturgy adapted to their needs requires prudence, discerning taste and the choice of a pastorally suitable occasion. Using posters or paintings as “antependia” for the altar and lectern reduces the sacred tables of the sacrament and the word to places for displaying children’s art or “messages”. [Back to text.](#)

³³ Cf. CIC, Canon 938 §§1, 3, GIRM, no. 314. In practice a second tabernacle should be available for the place of reposition on Holy

Thursday. [Back to text.](#)

³⁴ Cf. CIC, Canon 938 §3. A “hanging pyx” above an altar could be “secure and immovable” with a chain of reinforced steel. [Back to text.](#)

³⁵ See Congregation for Divine Worship, *Inæstimabile Donum*, April 3, 1980, no. 25, where the veil is named first, “or some other suitable means laid down by the competent authority”—distinct from the lamp. The veil could be modified to reveal a very beautiful tabernacle door. [Back to text.](#)

³⁶ Required by CIC, Canon 940. [Back to text.](#)

³⁷ CIC, Canon 938, §2, now embodied in GIRM, no. 314. [Back to text.](#)

³⁸ *Inæstimabile Donum*, no. 24. The idea that the tabernacle directly behind an altar “distracts” people during Mass is an academic theory. On the other hand, a tabernacle set onto an altar where the priest celebrates facing the people does raise this problem and hence seems to be an unsatisfactory way of reserving the Eucharist. For a more detailed discussion, see [Appendix 9](#), *The Location of the Tabernacle*, pars. 865-91. [Back to text.](#)

³⁹ Pope Paul VI, *Credo of the People God*, June 30, 1968, and see CCC, nos. 1378, 1379 and 2691. [Back to text.](#)

⁴⁰ Such provisions are essential where the excellent practice of perpetual adoration is part of the life of a parish community. [Back to text.](#)

⁴¹ See CB, no. 53; useful for processions and concelebration. [Back to text.](#)

⁴² Accumulated papers, etc., should be regularly cleared away. [Back to text.](#)

⁴³ Cf. CB, nos. 37, 38. [Back to text.](#)

⁴⁴ Electric votive candles virtually eliminate the symbolism of the personal offering of a living natural flame. [Back to text.](#)

⁴⁵ See CB, no. 921, apparently to avoid the impression that Mass is offered to the saint. However, obviously this need not preclude a reredos or window depicting events from the life of that saint. Existing side altars need not be modified. [Back to text.](#)

⁴⁶ Cf. CB, no. 54. [Back to text.](#)

⁴⁷ See CB, no. 1023. [Back to text.](#)

⁴⁸ Cf. CIC, Canons 1217, 1218. [Back to text.](#)

2

¹ See GIRM, no. 325. [Back to text.](#)

² Cf. CB, no. 986. “*Calix*” is often mistranslated as “cup”, perhaps to favor vessels rejected in *Redemptionis Sacramentum* (henceforth RS), 106, 117, [Back to text.](#)

³ However, chalices which are never used and do not belong to clergy should be refurbished and given to poor churches. [Back to text.](#)

⁴ See GIRM, nos. 328, 330; RS, no. 117. Glass or ceramic is also less hygienic and cannot be cleansed adequately at the ablutions. [Back to text.](#)

⁵ GIRM, nos. 328, 330, 332; RS, no. 117; *Inæstimabile Donum*, no. 16; ruling out “simple baskets and other vessels meant for ordinary use outside the sacred celebration”, such as wine glasses, cups, goblets, bowls, dishes. [Back to text.](#)

⁶ See GIRM, nos. 328 and 334. Sacred vessels should be washed regularly in soap and hot water. [Back to text.](#)

⁷ RS, no 117; GERM, nos. 320, 332, [Back to text.](#)

⁸ Cf. RS, nos. 105, 106. It has been claimed that pouring the Blood of Christ into other vessels is still allowed in the US because Rome implicitly approved it in accepting the US Bishops’ guidelines on Communion under both kinds. But the wording of RS, no. 106 describes an *abuse*, “that is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery”. The intention of the Apostolic See is to protect the Eucharist from profanation; in this case spilling the Blood of Christ. [Back to text.](#)

⁹ CIC, Canon 847 §2. [Back to text.](#)

¹⁰ But the *Lectionary* is never carried in procession, cf. GIRM, no. 120 d. Always used in Solemn Mass in the West, the Book of the Gospels vanished

at Low Mass with the introduction of single-volume missals, which included Gospels. Today all churches should own this book. [Back to text.](#)

¹¹ Cf. GIRM, no. 349; CB, no. 115. Springback folders should never be used. [Back to text.](#)

¹² A “ewer” is a noble vessel, not a common “pitcher” as in the translation of CB, no. 125. [Back to text.](#)

¹³ Not all priests can easily read a book lying flat on an altar. [Back to text.](#)

¹⁴ Contrary to a widespread impression, the bell may still be used, see GIRM, no. 150. It is used in the Roman basilicas. [Back to text.](#)

¹⁵ It also has a salutary effect when young children are present or in churches frequented by tourists during the time of Mass. [Back to text.](#)

¹⁶ RS, no. 93; and see GIRM, nos. 118 c, 287; CB, no. 125. It is more convenient for a server to be trained to hold it. [Back to text.](#)

¹⁷ Cf. CIC, Canon 932 §2. [Back to text.](#)

¹⁸ Cf. GIRM, no. 118. It is “very fitting’ ” but not obligatory. [Back to text.](#)

¹⁹ See GIRM, nos. 119 a, 209, 337; RS, 122-224, noting CIC, Canon 929: “In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics.” [Back to text.](#)

²⁰ Cf. GIRM, no. 340; but on sensible aesthetical grounds, crossing the stole may be preferable when “Soman” vestments are worn for Mass facing the people. [Back to text.](#)

²¹ See GIRM, no. 337; RS, no. 123; CB, nos. 66, 126. [Back to text.](#)

²² See GIRM, no. 344. [Back to text.](#)

²³ However, a concession has been granted in some countries for the use of the stole over a “chasuble-alb”, when Mass is not celebrated in a church. In concelebrated Masses this ample garment may be used everywhere by concelebrants but never the principal celebrant. Such a hybrid vestment seems to be ungainly and surely it is neither necessary nor convenient. The

“scapular stole” is only the fanciful invention of some vestment makers. [Back to text.](#)

²⁴ Cf. GIRM, no. 338; CB, no. 67, emphasized in RS, no. 125. [Back to text.](#)

²⁵ See CB, no. 26. One deacon ministers at the altar, the other two assist the bishop at the cathedra. [Back to text.](#)

²⁶ A red humeral veil is preferable on Good Friday; cf. Peter J. Elliott, *Ceremonies of the Liturgical Year* (San Francisco: Ignatius Press, 2002), (henceforth CLY) no. 228. [Back to text.](#)

²⁷ Cf. GIRM, no. 346 a, and as noted for votive Masses. But white is chosen too often for “special occasions”; e.g., to commence the school year why not celebrate a votive Mass of the Holy Spirit? [Back to text.](#)

²⁸ Cf. GIRM, no. 346 b. But not for the Birth of St. John the Baptist, June 24th, and St. John the Apostle, December 27th. [Back to text.](#)

²⁹ Cf. GIRM, no. 346 d. [Back to text.](#)

³⁰ GIRM, no. 346 c. [Back to text.](#)

³¹ GIRM, no. 346 f. [Back to text.](#)

³² GIRM, no. 346 e. [Back to text.](#)

³³ No priest may forbid another priest the options which are allowed in our Rite, nor may he justly impede his access to such options. [Back to text.](#)

³⁴ Cf. GIRM, no. 346 g. This refers to old vestments “with a view to preserving the Church’s patrimony”, RS, no. 128. [Back to text.](#)

³⁵ As in CB, no. 66. [Back to text.](#)

³⁶ See CB, no. 1210, concerning their appropriate form of mozetta. [Back to text.](#)

³⁷ For all the details, see CB, nos. 1206-9. [Back to text.](#)

³⁸ Cf. CB, nos. 1207, 1208. It is used in major basilicas in Rome. However, the practice of only carrying it and never wearing it seems to be superfluous and inconvenient. [Back to text.](#)

³⁹ CB, no. 192. See below, Chapter 12, The Liturgy of the Hours. [Back to text.](#)

⁴⁰ Cf. CB, no. 50. At ordinations, priests in street dress should not take part in the laying on of hands (Congregation for Divine Worship, *Liturgicæ Instaurationes*, September 5, 1970, no. 8 c). [Back to text.](#)

⁴¹ Cf. CB, no. 126. The bishop also wears this dalmatic when he is ordained; see CB, no. 567. [Back to text.](#)

⁴² Cf. CB, no. 61. The postconciliar practice of wearing the cross over the chasuble is a return to late medieval ways and is now tolerated at a concelebration, where the pectoral cross distinguishes bishops standing at the altar. Cf. *Notitiæ* nos. 372-74, vol. xxiii (1997), p. 280. [Back to text.](#)

⁴³ It may be worn for the washing of feet on Holy Thursday, cf. CB, no. 301. Gloves are no longer mentioned in the Ceremonial but are customarily retained in some places. [Back to text.](#)

⁴⁴ See CB, nos. 63, 1199-202, 1205. [Back to text.](#)

⁴⁵ Cf. CB, no. 1200. The same privilege applies to a cardinal outside Rome and to a metropolitan and an apostolic nuncio within his province or territory. [Back to text.](#)

⁴⁶ Cf. CIC, Canons 924 §2, 920; GIRM, no. 320; RS, no. 48. [Back to text.](#)

⁴⁷ Cf. *Inæstimabile Donum*; no. 8. [Back to text.](#)

⁴⁸ Cf. GIRM, no. 321, “forma tradita confectus”, and see *Inæstimabile Donum*, no. 8. [Back to text.](#)

⁴⁹ A reasonable way of observing CIC, Canon 939. [Back to text.](#)

⁵⁰ Cf. CIC, Canon 924 §3; GIRM, no. 322 (citing Lake 22:18); RS, no. 50. [Back to text.](#)

⁵¹ Cf. CIC, Canon 924 §3; GIRM, no. 323; RS, no. 50. The competent authorities ought to monitor the content and quality of wine used for the holy Eucharist. [Back to text.](#)

⁵² Cf. CIC, Canon 847 §1. The episcopal conference will determine if other oils can be used. However, in an emergency, a priest may bless any vegetable oil, e.g., to anoint a dying person. [Back to text.](#)

⁵³ Cf. Canon 847 §2. [Back to text.](#)

⁵⁴ For example, in defining what constitutes incense, CB, no. 85, requires “pure sweet-scented incense alone or at least in larger proportion to any additive mixed with the incense”. This means that pure “frankincense” (gum olibanum) should be preferred. However, Eastern Christians prepare fragrant compounds which are often better than the adulterated products or substitutes sold by some church suppliers. [Back to text.](#)

3

¹ SC, no. 14. [Back to text.](#)

² Cf. GIRM, no. 96. [Back to text.](#)

³ CB, no. 40, from Vatican II, SC, no. 54, The booklet *Jubilate Deo* was first published in 1974 by the Congregation for Divine Worship and revised and expanded in 1987 as a pastoral resource to maintain this universal dimension of our Rite among the people. The monks of Solesmes have published the music for the altar and the choir. [Back to text.](#)

⁴ Cf. GIRM, no. 311. [Back to text.](#)

⁵ GIRM, no. 103. [Back to text.](#)

⁶ Cf. GIRM, no. 104. [Back to text.](#)

⁷ Cf. CB, no. 39, and n. 40 for a useful list of these sources. [Back to text.](#)

⁸ Cf. CB, no. 37, to avoid all misunderstandings concerning the “line of command”. [Back to text.](#)

⁹ Cf. CB, no. 38. [Back to text.](#)

¹⁰ Cf. GIRM, no. 105. Male servers remain the norm, but the Ordinary may permit female servers within his diocese. See RS, no. 47. [Back to text.](#)

¹¹ A lack of awareness of their role in modern liturgy may lead to a “self-service” celebrant. This may reflect a traditional misunderstanding—that

altar servers primarily “answer the Mass”. [Back to text.](#)

¹² For more detailed descriptions of their duties and training, see *Ministry at the Altar*, ed. Peter J. Elliott (Sydney; E. J. Dwyer, 1980). This work emphasizes that serving is not a ministry for small children. [Back to text.](#)

¹³ See below, Chapter 4, pars. 214-20; CB, nos. 84-98; and *Ministry at the Altar*, pp. 43-48. [Back to text.](#)

¹⁴ The Roman practice; cf. n. 67 to CB, no. 74. [Back to text.](#)

¹⁵ Therefore the upper edge of the open book could rest on the forehead of a short book bearer. [Back to text.](#)

¹⁶ CB, no. 34 [Back to text.](#)

¹⁷ The diocesan M.C. should arrange training programs for parish M.C.s so as to develop their skills and standardize ceremonial. [Back to text.](#)

¹⁸ Cf. CB, no. 35. [Back to text.](#)

¹⁹ (a) According to CB, no. 36, a deacon acting as M.C. may wear a dalmatic. This may not be appropriate, because acting as M.C. does not seem to be a role which pertains to the order of deacons in a visible sacramental sense. Moreover, a vested concelebrant should never act as M.C. (b) It may be customary for the diocesan M.C. to wear a purple cassock and sash when assisting the bishop. If he is not a prelate, the buttons and trimmings are also purple. [Back to text.](#)

²⁰ See *Inæstimabile Donum*, 18. [Back to text.](#)

²¹ This is rarely necessary. Good liturgy does not need a running commentary. But the commentator’s words should be meticulously prepared and marked with simple brevity, cf. GIRM, no. 105 b. [Back to text.](#)

²² Cf. CB, nos. 27-20; GIRM, no. 98; RS, nos. 155-59. See [Appendix 1](#), *Extraordinary Ministers of Holy Communion*, pars. 777-87. [Back to text.](#)

²³ Cf. GIRM, nos. 187, 188. [Back to text.](#)

²⁴ Cf. CB, nos. 23-25; GIRM, nos. 171-86. [Back to text.](#)

²⁵ Cf. GIRM, no. 171 f. But this is not a desirable situation. [Back to text.](#)

²⁶ Vatican II, *Presbyterorum ordinis*, *Decree on the Ministry and Life of Priests*, no. 5. [Back to text.](#)

²⁷ For the ceremonial of concelebration, see Chapter 7. [Back to text.](#)

²⁸ Developed well in CB, nos. 20, 21. [Back to text.](#)

²⁹ Cf. CB, no. 22. [Back to text.](#)

³⁰ According to RS, no. 128, a priest participating in the Mass as a layman is “not fitting”. Perhaps he is on vacation and there is nothing to prevent him from concelebrating. Would it not be better for him to benefit the living and the dead by the full exercise of his priesthood? [Back to text.](#)

³¹ *Letter to the Philadelphians*, 4. [Back to text.](#)

³² CIC, Canon 835 § 1. [Back to text.](#)

³³ Cf. CIC, Canon 836 §4. [Back to text.](#)

4

¹ Priests who are incapacitated may celebrate or concelebrate Mass while seated, but in public only with the permission of the Ordinary, cf. CIC, Canon 930 §1. [Back to text.](#)

² Cf. CB, no. 107, n. 80, citing the old *Cæremoniale*. [Back to text.](#)

³ Cf. CB, no. 104, with Old Testament references in n. 77. [Back to text.](#)

⁴ Cf. CB, nos. 105, 106. [Back to text.](#)

⁵ Cf. CB, no. 108. [Back to text.](#)

⁶ Cf. CB, no. 109. [Back to text.](#)

⁷ Cf. CB, no. 74. [Back to text.](#)

⁸ Cf. CB, nos. 169, 1120, 1125, and by custom when imparting Eucharistic Benediction, but not mentioned in CB, no. 1114. [Back to text.](#)

⁹ Cf. CB, no. 108. [Back to text.](#)

¹⁰ Cf. GIRM, no. 274; CB, no. 69. [Back to text.](#)

¹¹ Many people still make the double genuflection out of devotion to Our Lord in the Eucharist. Pastoral sensitivity indicates that they need not be “corrected”. However, those in the sanctuary should observe the policy of the episcopal conference. [Back to text.](#)

¹² Cf. GIRM, no. 274; CB, no. 69. [Back to text.](#)

¹³ Cf. GIRM, no. 274. [Back to text.](#)

¹⁴ Cf. GIRM, no. 274; CB, no. 71. [Back to text.](#)

¹⁵ Cf. GIRM, no. 275 b; CB, no. 72. [Back to text.](#)

¹⁶ Cf. GIRM, no. 275 b, 277; CB no. 68. To avoid exaggeration, this bow should not be so “profound” before and after incensations. [Back to text.](#)

¹⁷ Cf. GIRM, no. 275 a. [Back to text.](#)

¹⁸ See CB, nos. 507, 529, 556, 580, 085, 706, 730, 758, 779, 316. [Back to text.](#)

¹⁹ Cf. GIRM, nos. 211, 251, 273; CB, no. 73. [Back to text.](#)

²⁰ Cf. CB, no. 74. [Back to text.](#)

²¹ Cf. CB, 110s. 141, 173, not obligatory but surely preferable. [Back to text.](#)

²² Cf. Good Friday liturgy, *Roman Missal*, no. 18; CB, no. 322. [Back to text.](#)

²³ Cf. CB, no. 73. However, in Western societies ritual kisses are part of the religious heritage, even in non-Catholic circles, for example, kissing the Bible when taking an oath. [Back to text.](#)

²⁴ Cf. GIRM, nos. 38, 39. This presupposes some natural gifts. [Back to text.](#)

²⁵ Cf. GIRM, nos. 32, 33. The people should not hear the private prayers. [Back to text.](#)

²⁶ Cf. GIRM, no. 38. [Back to text.](#)

²⁷ Cf. GIRM, no. 218; CB, no. 155. Nor is music to be played during the Eucharistic Prayers, see RS, no. 53. [Back to text.](#)

²⁸ Cf. GERM, no. 276. For example, incense adds a welcome festive note to a simpler form of Mass celebrated in the humblest church or mission chapel at Christmas and Easter. [Back to text.](#)

²⁹ Cf. GIRM, nos. 276; CB, no. 86. However, except at the Mass of the Chrism, incense is not used in the final procession, unless this procession leads to a further rite when its use will be required. [Back to text.](#)

³⁰ Cf. CB, nos. 87, 88, 89. [Back to text.](#)

³¹ Incensing the altar is described below in Chapter 6, in the context of a description of a more solemn form of the Mass. [Back to text.](#)

³² Cf. CB, no. 92. These customary rules are slightly different from the former rubrics. [Back to text.](#)

³³ Cf. CB, no. 91. As noted above, in practice this is not such a deep bow. [Back to text.](#)

³⁴ Cf. CB, no. 110. [Back to text.](#)

¹ CIC, Canon 909. [Back to text.](#)

² Cf. the “Statement of intention”, Preparation for Mass, *Roman Missal*. [Back to text.](#)

³ In the light of the procession of the gifts and the fact that on some occasions all the bread and wine to be consecrated cannot be placed on a corporal, this formulation seems to be better than limiting the intention to “what is placed on the corporal”. [Back to text.](#)

⁴ Cf. GIRM, nos. 69-71. For the structure and options, see *Let Us Pray to the Lord*, Peter J. Elliott, ed. (Sydney: E. J. Dwyer, 1984), pp. xi-xiv. [Back to text.](#)

⁵ The priest’s own *register of intentions* records: (a) the intention and its donor, (b) the number of Masses, (c) when the offering was received, (d) stipends, (e) date discharged. Another register is useful in the sacristy if the faithful are accustomed to come there to arrange for Masses to be offered. [Back to text.](#)

⁶ The “sacristy priest” is preoccupied with many things because he does not delegate to the laity practical preparations for worship—which they enjoy carrying out as a lay ministry. [Back to text.](#)

⁷ Preferably, these chalices should not already contain the wine. This may lead to accidents and the wine may even acquire a metallic flavor if left in a chalice for long. However, at large concelebrations, chalices may need to be prepared before Mass to save time at the preparation of the gifts. [Back to text.](#)

⁸ It is not an altar or shrine, and candles are not carried in the offertory procession. The table should also be “childproof”, that is, heavy and high, with the cloth firmly secured. [Back to text.](#)

⁹ As well as the sacristans, the servers should know where bread, some of the wine, linen, incense, charcoal, candles, etc., are stored, because extra supplies may be required during the liturgy. [Back to text.](#)

¹⁰ The restoration of some form of these prayers would help to maintain the spirit of recollection before Mass. See [Appendix 10](#), *Vesting Prayers*, par. 802. [Back to text.](#)

¹¹ By custom, he may kiss the cross at the center of the stole. [Back to text.](#)

¹² (a) A commentator’s announcements, which are rarely necessary, must never accompany the entrance procession. A commentator welcoming the people may best be reserved for a special occasion when visitors are present, otherwise welcomes can seem ludicrous. People are not welcomed to their own house. The liturgical greeting by the celebrant is the true welcome to the celebration, and his words of introduction are usually enough to introduce the rite, (b) A noisy and contrived “gathering rite” has no place in our liturgy. [Back to text.](#)

¹³ Cf. CB, no. 131. [Back to text.](#)

¹⁴ But, by custom, three times for the Latin, “mea culpa. . . .” [Back to text.](#)

¹⁵ Described in GIRM, no. 52, as an acclamation of praise and mercy, the Kyrie *by itself* is not a penitential act. Therefore it is incorrect to use it as

such, followed by “May almighty God have mercy. . . .” Nor do the invocations in option (c) take the form of “For the times when we have been selfish, Lord have mercy”, etc. But see footnote 16. [Back to text.](#)

¹⁶ Cf. GIRM, no. 52; for example, “Lord Jesus, our way to the Father, have mercy on us.” [Back to text.](#)

¹⁷ Some celebrants still open, raise and join their hands at “Glory to God in the highest”. This is not found in GIRM or CB. [Back to text.](#)

¹⁸ According to CB, no. 135 and no. 143, it is no longer the practice for the celebrant and others to sit during a sung Gloria or Creed, but this may be necessary on occasions when the music is prolonged. [Back to text.](#)

¹⁹ Cf. CB, no. 136, or at “other relevant words”. [Back to text.](#)

²⁰ As indicated in GIRM, no. 54. The short ending “through Christ our Lord” is never used for the Collect. [Back to text.](#)

²¹ *Inæstimabile Donum*, no. 1; cf. RS, no. 52. [Back to text.](#)

²² Cf. CB, no. 138. “And” is never inserted before “This is the word of the Lord.” It is not part of the text of the reading. [Back to text.](#)

²³ The lector never says “response” before each response. The rhythm of the verse or emphasizing the last word gives the cue. [Back to text.](#)

²⁴ Cf. GIRM, no. 134; CB, no. 74. [Back to text.](#)

²⁵ Cf. GIRM, no. 133; CB, no. 74. [Back to text.](#)

²⁶ Some priests or deacons raise the book high while singing or saying, “(This is) the gospel of the Lord.” But only the Pope may bless the assembly with the Book after the Gospel has been read. [Back to text.](#)

²⁷ Cf. CIC, Canon 767 §1; clarified in RS 64-66. It is omitted only for a “grave reason” on Sundays and holy days of obligation. On weekdays some brief words on the readings or saint of the day are always welcome. [Back to text.](#)

²⁸ Cf. GIRM, no. 68. [Back to text.](#)

²⁹ Cf. GIRM, no. 71. [Back to text.](#)

³⁰ Cf. CCC, nos. 1084-90, 1356-81, and references. [Back to text.](#)

³¹ Placing the missal directly in front of the celebrant is not really convenient and placing it on the far side of the corporal obviously can lead to accidents. Because a major function of the corporal is no longer to collect fragments of the Host, the missal may be placed on it, especially if it is a large corporal, as is the current practice at the Abbey of Solesmes. [Back to text.](#)

³² Not necessarily an “offertory hymn” referring to bread and wine, which in some instances may suggest the false idea that the Eucharistic Sacrifice is a cereal offering. [Back to text.](#)

³³ Cf. GIRM, no. 73; for example the second credence table or a secure place off the sanctuary area. See Note on collections at the end of this chapter, [Back to text.](#)

³⁴ Cf. GIRM, no. 141. The reason for this directive is to avoid any kind of “elevation” at this stage. But in *Dominicæ Cenæ*, no. 9, John Paul II teaches that the bread and wine are “offerings” (“*oblaciones*” in GIRM, no. 140), which will become the Offering, and see CCC, nos. 1350-51. [Back to text.](#)

³⁵ This “silent” option is mentioned first in the missal. In the light of complaints about the verbosity of some celebrations, a “quiet offertory” may be appropriate from time to time. [Back to text.](#)

³⁶ Except as Mass celebrated in the open air, the ciboria could be left open for the whole rite, with the lids on the credence table, from where they can be brought if needed for the tabernacle. [Back to text.](#)

³⁷ A very small amount of water, but the little “scruples spoon” seems best left in the past. [Back to text.](#)

³⁸ Cf. GIRM, no. 234 b. Because the bow is no longer moderate, the celebrant need not rest his joined hands on the edge of the altar. [Back to text.](#)

³⁹ These words are binding since they express the character of the entire Eucharistic liturgy and the fullness of its divine and ecclesial content.” Pope John Paul II, *Dominicæ Cernæ*, no. 9, Note that the accurate translation is

“my sacrifice and yours”. “Orate fratres” and its response may be sung, cf. MR, Appendix I, *Cantiis Varii in Ordine Missæ Occurrentes*, p. 1242. [Back to text.](#)

⁴⁰ According to the footnote in the current English translation of the missal. [Back to text.](#)

⁴¹ GIRM, no. 78, and see CCC, no. 1352. [Back to text.](#)

⁴² It would show a misunderstanding of the great Thanksgiving to turn to the pages of the Preface and to look at the book while saying “The Lord be with you. . . . Lift up your hearts. . . .” [Back to text.](#)

⁴³ In the Missal of Paul VI, there is no direction to turn to them, as there is at other moments in the rite. Therefore the former practice is maintained, which respected the fact that the Eucharistic Prayer begins at this point, not at “Te igitur”. [Back to text.](#)

⁴⁴ A skilled celebrant may sing the Eucharistic Prayer beyond the Preface, on major occasions. But music is never played as accompaniment during the prayer, whether it is said or sung; cf. RS, no. 53. [Back to text.](#)

⁴⁵ For the variations in the other authorized Eucharistic Prayers, see [Appendix 5](#), *Other Eucharistic Prayers*, pars. 825-47. [Back to text.](#)

⁴⁶ Cf. GIRM, no. 365 a. However, notwithstanding its pre-eminence, it should not be used exclusively when celebrating with the people, as this could imply a rejection of the liturgical reform and may suggest a failure to appreciate the doctrinal and pastoral value of the other canons. [Back to text.](#)

⁴⁷ For: Christmas and its octave, Epiphany, Holy Thursday, the Easter Vigil and the octave (including the Second Sunday of Easter), Ascension and Pentecost. [Back to text.](#)

⁴⁸ Variations for: Holy Thursday, the Easter Vigil and the octave (including the Second Sunday of Easter), the ritual Masses for Christian Initiation (the scrutinies, Baptism of adults and infants), Confirmation, Holy Orders, Marriage, Consecration to a Life of Virginity, Perpetual Profession, Renewal of Vows, Dedication of a Church. [Back to text.](#)

⁴⁹ But he does not make the sign of the cross at “the body and blood of Jesus Christ”. [Back to text.](#)

⁵⁰ Cf. GIRM, no. 365 b. Using this prayer on Sunday to “save time” probably indicates that the homily was too long—hence an unbalanced liturgy. [Back to text.](#)

⁵¹ GIRM, no. 365 b. [Back to text.](#)

⁵² Cf. GIRM, no. 365 c. [Back to text.](#)

⁵³ Cf. GIRM, no. 365 d; nor may the Preface of the fourth Eucharistic Prayer be used with another Eucharistic Prayer. [Back to text.](#)

⁵⁴ Cf. CCC, nos. 1373-81; GIRM, no. 79 c. [Back to text.](#)

⁵⁵ Cf. GIRM, no. 150. [Back to text.](#)

⁵⁶ Pope John Paul II, *Dominica Cenæ*, no. 9. [Back to text.](#)

⁵⁷ Cf. GIRM, no. 43. Denying the people kneelers in a church could never be a “good reason”. [Back to text.](#)

⁵⁸ The Roman Rite is literally scriptural, hence in accord with the Passover table custom of holding the bread for thanksgiving. [Back to text.](#)

⁵⁹ Which would dislocate the fourfold action of the Last Supper: (1) the preparation of gifts (He took), (2) the Eucharistic Prayer (He blessed or gave thanks), and then (3) the fraction (He broke), and finally (4) the Communion (He gave). [Back to text.](#)

⁶⁰ *Roman Missal*, the rubric for the Consecration. [Back to text.](#)

⁶¹ Gazing at the people, waving the bread or moving it from side to side contradicts the denned meaning of the sacred words—a “Consecration narrative”, not a historical narrative or mime. There is a definite moment of Consecration in our Rite, in a prayer addressed to the Father: cf. GIRM, no. 79 d, and see GIRM, *Introduction*, no. 3. [Back to text.](#)

⁶² When celebrating facing the altar, it is raised higher. It is neither necessary nor part of the continuity of our tradition to turn around to the people with the Host at this point. [Back to text.](#)

⁶³ This runs contrary to the old rubricians, who envisaged Mass facing the altar as the norm, when people would not be distracted by the priest swiftly replacing the Host on the altar. Whether one is celebrating facing the

people or the altar, the Host is placed reverently on the paten and never dropped onto it. [Back to text.](#)

⁶⁴ Nowhere in the post-conciliar missal is there reference to conjoining thumbs and forefingers from the Consecration of the Host until the ablutions. This reverent practice has practical advantages, at least for the duration of the distribution of Holy Communion. But if fragments adhere to his fingers, the celebrant removes them over the paten, cf. GIRM, no. 278. [Back to text.](#)

⁶⁵ But if, by some oversight, the chalice is full, this action should be more moderate and controlled so as to avoid an accident. [Back to text.](#)

⁶⁶ Cf. GIRM, no. 150. In the Roman basilicas it is rung once at each elevation, and again in a prolonged way as the celebrant genuflects after the elevation of the chalice. In some places it is rung three times at each elevation. [Back to text.](#)

⁶⁷ The deacon does not sing or say “Let us proclaim the mystery of faith” because this invitation is reserved for the one who presides at the celebration of the Mysteries of our Redemption. [Back to text.](#)

⁶⁸ In some places the current four options are matched to the four Eucharistic Prayers, or the priest says the first words, or all sing the acclamation after the cantor or choir have sung it once. [Back to text.](#)

⁶⁹ For the variations in the other authorized Eucharistic Prayers, see [Appendix 5](#), *Other Eucharistic Prayers*, pars. 825-47. [Back to text.](#)

⁷⁰ Cf. GIRM, no. 275 b. Because he is reading the text, in practice this bow is more moderate—unless he knows the text by heart. [Back to text.](#)

⁷¹ However, the “patron saint” could be the saint of the city or region. [Back to text.](#)

⁷² The correct text in the offering is “one bread and one cup” in the English translation (cf. 1 Corinthians 10:17). [Back to text.](#)

⁷³ Cf. *Inæstimabile Donum*, no. 4, and see RS, no. 52. [Back to text.](#)

⁷⁴ Cf. CCC, nos. 1355, 1384-90. [Back to text.](#)

⁷⁵ Cf. GIRM, nos. 82, 154. RS 72 is clear that he does not leave the sanctuary, but some of the faithful may come to him, perhaps at the center where he received the gifts. A hymn is not sung during the sign. [Back to text.](#)

⁷⁶ Cf. GIRM, no, 154. “Amen” is now prescribed as the response. [Back to text.](#)

⁷⁷ Cf. GIRM, no. 83, and see CCC, no. 1396. [Back to text.](#)

⁷⁸ Cf. GIRM, no. 83. [Back to text.](#)

⁷⁹ Cf. GIRM, no. 155; the ancient practical function of the paten. [Back to text.](#)

⁸⁰ Cf. GIRM, no. 155. He bows as usual at the sacred name. [Back to text.](#)

⁸¹ Cf. GIRM, no. 278. [Back to text.](#)

⁸² Cf. GIRM, no. 157, Note the new option of raising the chalice. [Back to text.](#)

⁸³ Cf. GIRM, no. 278. [Back to text.](#)

122

⁸⁴ Cf. *Inæstimabile Donum*, no. 11. Pastoral sense would advise against pressure on those who refuse either to stand or kneel according to local custom. Uniformity is desirable as a sign of unity, but let it never be imposed. Refusing to give a person the Eucharist because of his or her posture would surely be sinful. See also GIRM, no. 160; RS, 90, 91. [Back to text.](#)

⁸⁵ Sacred Congregation of Rites, *Eucharisticum Mysterium*, no. 4, quoted in *Inæstimabile Donum*, no. 11, citing GIRM, nos. 244 c, 246 b, 247 b. Any priest may promote and encourage this excellent practice. A bishop could go farther and require it in his diocese. [Back to text.](#)

⁸⁶ The people should be reminded from time to time that, if they receive in the hand, they should step to one side before placing the Host in the mouth. [Back to text.](#)

⁸⁷ In a culture where wine is not a familiar beverage, pastoral experience suggests that younger children ought not to drink from the chalice. Older

children can be prepared by careful catechesis, but they should be invited to receive from the chalice under parental supervision or with parental knowledge and consent. [Back to text.](#)

⁸⁸ Cf. GIRM, no. 287. [Back to text.](#)

⁸⁹ Cf. RS, nos. 94,104. GIRM, no. 287 only prescribes one method for inunction. There is no reference to inunction without an authorized minister assisting, for example, using a chalice on a small table or holding chalice and paten in one hand. [Back to text.](#)

⁹⁰ On an occasion when non-Catholics are present, before Communion the celebrant could say something nuanced but positive such as, “Catholics who are properly disposed may now come forward to receive the Eucharist.” [Back to text.](#)

⁹¹ Cf. GIRM, no. 85. [Back to text.](#)

⁹² Cf. GIRM, no. 278. He may also wash his fingers, if necessary. [Back to text.](#)

⁹³ *Inæstimabile Donum*, no. 14 and cf. GIRM, no. 27p. [Back to text.](#)

⁹⁴ Cf. GIRM, no. 163 and also 279, allowing optional use of wine. [Back to text.](#)

⁹⁵ GIRM, no. 163. [Back to text.](#)

⁹⁶ A “reflection” after Communion should not be a song, poem or reading *about* Our Lord, for at this moment we address Him personally, “in communion”. It would be offensive to talk about a guest who was present in your house as if he were not there. [Back to text.](#)

⁹⁷ It would suffice to indicate the news bulletin in most cases. In some parishes, all sit and a commentator makes the announcements. [Back to text.](#)

⁹⁸ MR, GIRM and CB do not direct the priest to extend, raise and join his hands before imparting the blessing. [Back to text.](#)

⁹⁹ The priest’s blessing is given directly to the people. Therefore he addresses them as “You”, and he never uses the lay formula, “May almighty God bless us. . . .” [Back to text.](#)

¹⁰⁰ He should not combine the options or improvise the ancient simple formula of the dismissal. Nor does he say “*Let us go forth . . .*” because the dismissal is a command (“*Ite!*”) to go forth and share in the mission of Christ in the world. [Back to text.](#)

¹⁰¹ According to various customs, he may say “*Prosit*” or “*Proficiat*”, and he may bless the servers before thanking them. [Back to text.](#)

¹⁰² See [Appendix 7](#), *Candles and Lamps*, pars. 858-63. [Back to text.](#)

¹⁰³ Cf. MR, Appendix II; GIRM, no. 51; CB, no. 133. But the celebrant does not wear a cope for this rite. [Back to text.](#)

¹⁰⁴ It is good to use salt, out of respect for the continuity of our tradition. It also keeps the water pure and free from algae. [Back to text.](#)

¹⁰⁵ The third typical edition of ME has restored the Latin text “*Asperges me*”. [Back to text.](#)

¹⁰⁶ Cf. GIRM, nos. 73, 140. In most parishes it is taken away to be counted and then placed under security. [Back to text.](#)

¹⁰⁷ See CIC, Canons 945-58 and [Appendix 8](#), *Mass Stipends*, par. 864, dealing with the question of “collective intentions”. [Back to text.](#)

6

¹ Mass with a deacon is described in GIRM, nos. 171-86. [Back to text.](#)

² In some churches the organ is played during the procession and the introit or hymn begins only as the clergy and servers enter the sanctuary. [Back to text.](#)

³ Cf. GIRM, nos. 172-73. [Back to text.](#)

⁴ Cf. GIRM, no. 277; CB, no. 93. [Back to text.](#)

⁵ Holding’ the sides of the chasuble is unnecessary—unless the celebrant is wearing a classical conical vestment which impedes his arm movements, the original practical reason for this custom. [Back to text.](#)

⁶ Cf. GIRM, no. 277; CB, no. 93. [Back to text.](#)

⁷ The deacon should not act as book bearer. [Back to text.](#)

⁸ They should neither turn towards the people nor face away from them. The latter practice, derived from the old ceremonial, is still seen in Rome, but it seems inappropriate now that the Gospel is read to the people from the ambo. [Back to text.](#)

⁹ Cf. GIRM, no. 175, That is, he does not open and close his hands. [Back to text.](#)

¹⁰ A bishop who is the celebrant may kiss the book. [Back to text.](#)

¹¹ Music may also “cover” these movements after the Gospel. In some places the alleluia refrain is repeated. [Back to text.](#)

¹² A concelebrant or cantor may intone the Creed. There is a great need for good vernacular musical settings of the Creed that the people can easily sing. [Back to text.](#)

¹³ He may bring chalices already prepared from the credence table. But if there was no offertory procession, he may have already prepared the chalices at the altar, just after the servers brought the vessels to it, while the celebrant remained at the chair. [Back to text.](#)

¹⁴ Cf. GIRM, no. 277. See [Appendix 11](#), Diagram 8, *Incensing the Offerings*. [Back to text.](#)

¹⁵ Concelebrants should never crowd around the altar. [Back to text.](#)

¹⁶ So that they assist for the whole Eucharistic Prayer, they may enter just before the Preface, which is a current practice at papal liturgies. In this case, they must prepare their torches earlier. [Back to text.](#)

¹⁷ The servers kneel for the Consecration, even if the people cannot kneel, for example, at a Mass outdoors or in an auditorium. [Back to text.](#)

¹⁸ Cf. GIRM, no. 179; CB, no. 155. At every Mass, the deacon kneels for the Consecration. He is not a concelebrant. [Back to text.](#)

¹⁹ Cf. CB, no. 155. However, it seems preferable that ciboria should remain uncovered, except at Mass outdoors. [Back to text.](#)

²⁰ Cf. GIRM, no. 179; CB, nos. 149, 155. In the modern Roman Rite, a deacon incenses concelebrants and the assembly after the incensation of the

offerings and the altar. This may rightly extend to the incensation of the Eucharist. [Back to text.](#)

²¹ Cf. GIRM, no. 150; or it maybe customary to ring the church bell at each elevation. [Back to text.](#)

²² Cf. GIRM, no. 240. [Back to text.](#)

²³ This distinction is very important, as has been noted at other points. Any confusion concerning the way deacons receive the Eucharist was resolved in the CB, hence the revised GIRM, nos. 182, 224. [Back to text.](#)

²⁴ The approved authors were divided as to whether a thurifer who is not carrying the thurible should lead the procession. On this minor point it seems logical that, having ceased to function, the thurifer should join the other servers behind the cross. [Back to text.](#)

²⁵ *Note:* the thurible should be extinguished carefully and not allowed to burn away. [Back to text.](#)

7

¹ Cf, GIRM, no. 199. [Back to text.](#)

² Cf. Vatican II, SC, no. 57; GIRM, no. 202. Other ordinaries, such as major superiors, have the right to judge the suitability of and to give permission for concelebration in their churches or oratories. [Back to text.](#)

³ Cf. GIRM, nos. 203, 204, providing finer details. [Back to text.](#)

⁴ Cf. Vatican II, SC, no. 57, 2. [Back to text.](#)

⁵ This chapter on concelebration is derived from GIRM, nos. 199-251, CB, nos. 128-70, and *Guidelines for the Concelebration of the Eucharist*, U.S. Bishops' Committee on the Liturgy, National Conference of Catholic Bishops, 1987. [Back to text.](#)

⁶ The community of the Abbey of Solesmes gives an admirable example of concelebration as an expression of unity and harmony. [Back to text.](#)

⁷ Cf. GIRM, no. 209; RS, no. 124. The spectacle of vestments, differing in style, shade of color, age and condition should be avoided. [Back to text.](#)

⁸ Some vestments made for concelebration reveal a failure to distinguish noble simplicity from cheapness. [Back to text.](#)

⁹ These provisions have obviously been made taking into account the varying quality of priests' voices. At a concelebrated Mass, there is no need to rely entirely on the singing ability of the principal celebrant. [Back to text.](#)

¹⁰ The diaconal role of a concelebrant would seem to have its limits. In the Roman Rite a priest does not incense the assembly. [Back to text.](#)

¹¹ Before they come to the altar, concelebrating bishops remove their skullcaps and leave them on their chairs. [Back to text.](#)

¹² Cf. GIRM, no. 215; and the M.C. may also need to move among them. [Back to text.](#)

¹³ See GIRM, no. 219-36, as indicated in concelebrants' booklets published by tire competent authorities. Some editions of these booklets could be better printed, more clearly planned and bound more worthily. [Back to text.](#)

¹⁴ As in GIRM, nos. 222 c, 227 c, 230 c, 233 c. [Back to text.](#)

¹⁵ Cf. GIRM, no. 218. [Back to text.](#)

¹⁶ Clergy not accustomed to concelebration need to be reminded of this. But concelebrating "mentally", in total silence, is contrary to the practice of the modern Roman Rite. In 1956, anticipating the restoration of concelebration, Pope Pius XII decided that our Rite would follow the Russian practice whereby all concelebrants articulate the words of the epiklesis and the consecration together with the principal celebrant. Cf. Pope Pius XII, *Address to the International Congress on Pastoral Liturgy on the Liturgical Movement*, September 22, 1956, II. 1, "Actio Christi". [Back to text.](#)

¹⁷ In some places, patens, chalices and ciboria are passed along the altar and then elevated by concelebrants at the doxology. There is no justification for this liturgical fussiness. Only one paten and one chalice are to be elevated. [Back to text.](#)

¹⁸ Cf. GIRM, no. 137; CB, no. 159, which settle a minor point of dispute in favor of prevailing custom. [Back to text.](#)

¹⁹ Cf. GIRM, no. 242. [Back to text.](#)

²⁰ GIRM, no. 244 does not specify that they say the celebrant's usual inaudible prayer as he receives the Eucharist, but it seems best to say it at least mentally. The principal celebrant might say "May the Body of Christ. . ." so as to be heard by the concelebrants and help make their Communion a simultaneous action. [Back to text.](#)

²¹ Cf. CB, no. 164, but n. 16 indicates the other options in GIRM, nos. 246-49 for receiving Communion. At this stage of the rite, it may be more appropriate for a deacon to be assisting with the Communion of the faithful. [Back to text.](#)

²² Cf. GIRM, nos. 248, 249. If intinction is used, the deacon also receives in this way. At a large concelebration, side altars should not be used for the Communion of concelebrants. Tins would destroy the important sign of the "one altar". [Back to text.](#)

²³ This is the current practice at the Papal Mass of the Chrism on Holy Thursday in St. Peter's Basilica. The many deacons assisting at this rite bring the Eucharist to priest concelebrants. [Back to text.](#)

²⁴ That is, an adaptation of GIRM, no. 249. However, the sign value of concelebration would seem to be diminished when intinction is practiced by all concelebrants. [Back to text.](#)

²⁵ Cf. GIRM, nos. 247, 183. Instituted acolytes may assist. But what remains in a chalice is never consumed at the place where Communion was distributed or, what is worse, while walking back to the altar or credence table. [Back to text.](#)

²⁶ Servers bring the ewer, basin and a towel to a bishop. [Back to text.](#)

²⁷ Cf. GIRM, no. 251. [Back to text.](#)

²⁸ The author hopes to include all the details of funeral rites in a second sequel to this work describing; the ceremonies of the sacraments and other rites. [Back to text.](#)

²⁹ The spectacle of a crowd of priests looking down from the front of the sanctuary into the assembly is unacceptable. It undermines simplicity and the "uncluttered" nature of the Roman liturgy. [Back to text.](#)

¹ Set out in CB, nos. 119-70, which is developed below. [Back to text.](#)

² Cf. CB, no. 121. [Back to text.](#)

³ Cf. CB, no. 122. [Back to text.](#)

⁴ The ancient practice of veiling the hands when handling a liturgical object is not only practical but symbolic: reverence for sacred signs, as may be seen in mosaics at Ravenna. It is contrary to this gracious tradition to replace the veils with gloves. [Back to text.](#)

⁵ Cf. CB, nos. 47, 59, 174. [Back to text.](#)

⁶ Cf. CB, no. 59; abolishing the custom of a bishop who is not an Ordinary turning the curved head of the pastoral staff towards himself, thus indicating his lack of jurisdiction. [Back to text.](#)

⁷ Cf. CB, no. 62. The pallium is worn at solemn Mass, Ordinations, the blessing of an abbot or abbess, consecration to a life of virginity and the dedication of a church or an altar. [Back to text.](#)

⁸ Cf. CB, nos. 400,402, 255, 261, 419, 315 a, 622. According to the customs and traditions of the local Church, a particularly noble or precious miter and ring may be reserved for festive occasions. [Back to text.](#)

⁹ See CB, nos. 79, 1180. [Back to text.](#)

¹⁰ Cf. CB, no. 64. Customarily, whoever carries the train of the cappa only wears a cassock, because he is a “household attendant”. [Back to text.](#)

¹¹ Adapted in hot climates, when the alb replaces the cassock. [Back to text.](#)

¹² Cf. CB, no. 128. [Back to text.](#)

¹³ Cf. CB, no. 129. This would not be appropriate where the cross is already suspended directly over or behind the altar. [Back to text.](#)

¹⁴ CB assumes that the Blessed Sacrament is not reserved in the sanctuary during pontifical Mass. CB, no. 49 says that the Blessed Sacrament should be removed from a tabernacle on an altar where the bishop celebrates Mass. This need not extend to an altar, used as the place

for reservation, located well behind a free-standing altar where the bishop celebrates Mass. [Back to text.](#)

¹⁴ The advice of an experienced M.C. concerning the miter: (1) to remove a miter, take it off with a vertical and backward movement, so as not to disturb the skullcap; (2) to put it on, it is best to take it behind the bishop's head, then bring it forward and place it on his head, front first, then bring it down at the back and quickly arrange the two fanons neatly. [Back to text.](#)

¹⁶ The deacon ministering at the altar should assist at the offertory incensations. Therefore, it seems best to leave the assistant deacons where they are so as to emphasize the role of the major deacon(s) of the Mass. [Back to text.](#)

¹⁷ This is also the practice when the Pope concelebrates with bishops, as head of the College of Bishops. However, when a bishop or archbishop concelebrates with brother bishops, he may prefer to distribute the Eucharist to them in one of the other ways, so as to underline his collegial relationship to them. [Back to text.](#)

¹⁸ An aged bishop may choose to distribute Communion only to a few people. [Back to text.](#)

¹⁹ Set out in CB, nos. 1122-26. The Ordinary may select three solemn feasts each year when he imparts the papal blessing with its plenary indulgence. The blessing and indulgence modify (a) the penitential rite, (b) the General Intercessions and (c) the introduction to and formula of one of the solemn blessings. [Back to text.](#)

²⁰ Described in CB, nos. 171-74. [Back to text.](#)

²¹ Described in CB, nos. 175-86. [Back to text.](#)

²² Cf. CB, no. 176. But two concelebrants do not assist him. [Back to text.](#)

²³ But the bishop does not bless incense at the chair, as in the past during the offertory of a solemn Mass "coram episcopo". [Back to text.](#)

²⁴ CB, no. 183, seems to imply that he should take the Host and chalice from the altar and not from the hands of the celebrant. [Back to text.](#)

²⁵ But his assistant deacons or priests do not kiss the altar at this form of Mass. [Back to text.](#)

²⁶ Cf. CB, no. 186. The house cassock (“filettata”), even when worn under a rochet, is not episcopal choir dress. [Back to text.](#)

²⁷ Cf. CB, no. 81. [Back to text.](#)

²⁸ It is a gracious custom for a priest, deacon or layperson to accompany them and help them to take part in the rite. On an ecumenical occasion when Mass is not celebrated, clergy from other churches and ecclesial communions take their places in the main procession, preceding the one who presides. [Back to text.](#)

²⁹ Cf. CB, no. 83, but see no. 82 when a head of state is present. [Back to text.](#)

9

¹ See MR, *Ordo Missa Cuius Unus Tantum Minister Participat* and GIRM, nos. 252-72, which has been expanded for this description. [Back to text.](#)

² Cf. Canon 902. “Various private Masses may take place at the same time. [Back to text.](#)

³ In a church where these Masses are celebrated each day, the server may bring the cruets, and the celebrant carries the veiled chalice and paten in his left hand, his right hand resting flat on the top of the veil or burse. [Back to text.](#)

⁴ If necessary, the celebrant will carry the veiled chalice back to the sacristy, and the server may bring the cruets. [Back to text.](#)

⁵ Cf. GIRM, no. 254. This direction is rational and may make sense in the case of the acclamation after the Consecration. In practice it does not work for the rest of the rite. It would seem preferable to continue to address the Church invisible at the greetings, etc., because even a solitary Mass is the action of the whole Mystical Body of Christ. [Back to text.](#)

⁶ CIC, Canon 906. [Back to text.](#)

⁷ See GIRM, no. 254. [Back to text.](#)

⁸ CIC, Canon 904. [Back to text.](#)

⁹ For precise details, see [Appendix 2](#), *Liturgical Days and Other Celebrations*. [Back to text.](#)

¹⁰ See CLY, nos. 288-96. [Back to text.](#)

¹¹ Cf. RR, *Rite of Baptism for Children*, nos. 33-43. [Back to text.](#)

¹² Cf. CB, no. 434, [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. [Back to text.](#)

¹³ Cf. RR, *Rite of Baptism for Children*, nos. 49-66. [Back to text.](#)

¹⁴ Cf. CB, no. 445. [Back to text.](#)

¹⁵ Cf. CB, no. 446. [Back to text.](#)

¹⁶ Cf. CB, no. 447, and see, RR, *Rite of Baptism for Children*, nos. 70, 247-49. [Back to text.](#)

¹⁷ See above, Chapter 8. [Back to text.](#)

¹⁸ And other vessels of Chrism, if the bishop invites priests to confirm with him because of the large number of candidates. [Back to text.](#)

¹⁹ Cf. PR, *Rite of Confirmation within Mass*, no. 20; CB, no. 459; in [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 793-94. [Back to text.](#)

²⁰ Cf. PR, *Rite of Confirmation within Mass*, no. 21. [Back to text.](#)

²¹ See PR, *Rite of Confirmation within Mass*, nos. 23-29. [Back to text.](#)

²² Cf. CB, no. 465. [Back to text.](#)

²³ Cf. CB, no. 470. [Back to text.](#)

²⁴ Cf. CB, no. 494 c and e, and see [Appendix 1](#), *Liturgical Days and Other Celebrations*. [Back to text.](#)

²⁵ The M.C.S must know not only the exact steps of the rites but also the relevant sections of CB, nos. 478-597. [Back to text.](#)

²⁶ Cf. RR, *Rite of Marriage*, no. 20. [Back to text.](#)

²⁷ See CB, nos. 601, 603. [Back to text.](#)

²⁸ See RR, *Rite of Marriage*, nos. 115-17. [Back to text.](#)

²⁹ The options are set out in RR, *Rite of Marriage*, nos. 33, 120, 121, adapted according to various circumstances. [Back to text.](#)

³⁰ But this is not ideal because the Eucharist is on the altar. [Back to text.](#)

³¹ But they do not give Communion to one another; cf. RS, no. 94. [Back to text.](#)

³² Cf. RR, *Pastoral Care of the Sick, Anointing within Mass*, nos. 65, 86 (US edition, no. 133). [Back to text.](#)

³³ Cf. RR, *Pastoral Care of the Sick, Anointing within Mass*, no. 92 (US edition, no. 95). [Back to text.](#)

³⁴ Cf. RR, *Pastoral Care of the Sick, Anointing within Mass*, no. 81 (US edition, no. 134); [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 793-94. [Back to text.](#)

³⁵ See CB, no. 652. [Back to text.](#)

³⁶ Cf. CB, no. 654. [Back to text.](#)

³⁷ Cf. CB, no. 656. It is no longer customary to wipe away the Oil after the anointings. [Back to text.](#)

³⁸ RR, *Pastoral Care of the Sick, Anointing within Mass*, (US edition, no. 145). [Back to text.](#)

³⁹ Cf. RR, *Pastoral Care of the Sick, Anointing within Mass*, no. 81 (US edition, no. 134), but this form of blessing is not used in the unlikely event that this sacrament might be celebrated during Mass on solemnities of precept. [Back to text.](#)

⁴⁰ Cf. CIC, Canon 932 §1. Concerning a “sacred place”, see Canons 1205-13. Canon 933 provides for celebration of Mass in non-Catholic churches: for good reasons, with the permission of the Ordinary and provided scandal has been eliminated. [Back to text.](#)

⁴¹ CIC, Canon 932 §2. [Back to text.](#)

⁴² Congregation for Divine Worship, *Liturgica Instaurationes*, September 5, 1970, no. 9. [Back to text.](#)

⁴³ The author has seen Mass celebrated on a television set. [Back to text.](#)

⁴⁴ RS, no. 123 requires the chasuble. This rules out any custom of dispensing with the chasuble on these occasions—an unnecessary elimination of a Catholic eucharistic sign. [Back to text.](#)

⁴⁵ *Directory for Masses with Children, Pueri Baptizatas*, November 1, 1973, Congregation for Divine Worship, no. 6. [Back to text.](#)

⁴⁶ Cf. *Directory for Masses with Children*, no. 23. [Back to text.](#)

⁴⁷ It was once the author's privilege to celebrate Mass over seven weeks with each level of a Catholic elementary school, adapting to age groups ranging from five to eleven years. [Back to text.](#)

⁴⁸ See *Directory for Masses with Children*, nos. 8-54, which are developed below. [Back to text.](#)

⁴⁹ Some of the simpler Masses could be chosen from the *Collection of Masses in Honor of the Blessed Virgin Mary*. [Back to text.](#)

⁵⁰ But not trivial pagan days such as "Halloween". [Back to text.](#)

⁵¹ Cf. *Directory for Masses with Children*, nos. 22, 29. [Back to text.](#)

⁵² Children prefer to worship in a sacred "special" place. Adults imagine that they prefer to celebrate Mass in a classroom. [Back to text.](#)

⁵³ Recorded music is permissible, if allowed by the bishop. But it is surely a surrender to the TV and video culture, as is so much banal children's "liturgical" music. [Back to text.](#)

⁵⁴ Cf. *Directory for Masses with Children*, no. 40. [Back to text.](#)

⁵⁵ Cf. *Directory for Masses with Children*, no. 47. This applies to all readings. [Back to text.](#)

⁵⁶ Cf. *Directory for Masses with Children*, nos. 22, 48. [Back to text.](#)

⁵⁷ Cf. *Directory for Masses with Children*, no. 40. [Back to text.](#)

⁵⁸ Cf. *Directory for Masses with Children*, no. 31. But this seems unnecessary. [Back to text.](#)

⁵⁹ This custom is spreading among adults. Given its ancient precedents, one day it may be recognized as a lay gesture at Mass. [Back to text.](#)

⁶⁰ Cf. *Directory for Masses with Children*, no. 53. [Back to text.](#)

⁶¹ Cf. *Directory for Masses with Children*, no. 31. This also seems quite unnecessary. [Back to text.](#)

⁶² The celebrant, teachers and catechist should also respect the primary rights of the parents, who may have good reasons to control how a particular child receives the Eucharist. [Back to text.](#)

⁶³ Cf. *Directory for Masses with Children*, no. 54. [Back to text.](#)

⁶⁴ Cf. *Directory for Masses with Children*, no. 54. [Back to text.](#)

⁶⁵ See [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 788-802. [Back to text.](#)

⁶⁶ The rite is now provided in MR, Appendix IV, *Ordo Benedictionis Calicis et Patenæ Intra Missam Adhibendus*, pp. 1254-57. [Back to text.](#)

⁶⁷ See [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 788-802; and PR, *Dedication of a Church, Blessing of a Chalice and Paten*, nos. 5-8. [Back to text.](#)

⁶⁸ Cf. PR, *Blessing of a Chalice and Paten*, no. 14. [Back to text.](#)

⁶⁹ See, *Blessing of a Chalice and Paten*, nos. 15-23. [Back to text.](#)

¹ See the *Instruction concerning Cases When Other Christians May Be Admitted to Eucharistic Communion in the Catholic Church*, Secretariat for promoting Christian Unity, June 1, 1972. [Back to text.](#)

² Cf. Canon 919 §1; RS, no. 154. [Back to text.](#)

³ Cf. Canon 910 §2. They are extraordinary ministers of Holy Communion, not “special ministers” or “eucharistic ministers”; cf. RS, nos. 155-56. [Back to text.](#)

⁴ Cf. RS, no. 157 and see the decision of the Commission for the Authentic Interpretation of the Code of Canon Law, in [Appendix 1](#), par. 784. [Back to text.](#)

⁵ Cf. RS, nos. 151, 152; for a detailed description of their role, see [Appendix 1](#), *Extraordinary Ministers of Holy Communion*, pars. 777-87. [Back to text.](#)

⁶ In some mission areas they are also authorized to baptize, to witness marriages and to lead funerals and other non-sacramental rites or devotions, but they are not to adopt the vesture of the clergy; cf. RS, no. 153. [Back to text.](#)

⁷ The name of the communicant is not added to the formula. [Back to text.](#)

⁸ Cf. GIRM, no. 286, and *This Holy and Perfect Sacrifice, Directory for the Celebration and Reception of Communion under Both Kinds*, National Conference of Catholic Bishops, U.S.C.C., 1085, no. 45. [Back to text.](#)

⁹ The sign value of drinking from the chalice is “ex institutione Christi”, but intinction has some Eastern traditions to justify it, as well as modern practical and hygienic considerations. The priest should respect local custom and be guided by a flexible pastoral discernment in this matter. [Back to text.](#)

¹⁰ See GIRM, nos. 118, 287; CB, no. 125; RS, nos. 93, 104. [Back to text.](#)

¹¹ Cf. RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 5. [Back to text.](#)

¹² Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, nos. 46-48, 95 (US edition, *Pastoral Care of the Sick*, no. 74). [Back to text.](#)

¹³ Cf. RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 24. [Back to text.](#)

¹⁴ This seems to be indicated in RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 49 (US edition, *Pastoral Care of the Sick*, no. 81). [Back to text.](#)

¹⁵ Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 53 (US edition, *Pastoral Care of the Sick*, nos. 84, 85), [Back to text.](#)

¹⁶ Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, nos. 79, 237, 238 (US edition, no. 91). [Back to text.](#)

¹⁷ Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 59 (US edition, no. 93). [Back to text.](#)

¹⁸ Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 95 (US edition, no. 74). [Back to text.](#)

¹⁹ Viaticum is explained in CCC, nos. 1392, 1517, 1524. [Back to text.](#)

²⁰ Cf. CIC, Canon 883, set out in *Rite of Anointing and Pastoral Care of the Sick*, nos. 136-37. [Back to text.](#)

²¹ According to RR, *Rite of Anointing and Pastoral Care of the Sick*, nos. 30,115-17 (set out in full in the US edition, *Pastoral Care of the Sick*, nos. 136-58). See also CCC, no. 1517. [Back to text.](#)

²² Cf. RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 114. (US edition, *Pastoral Care of the Sick*, no. 211). [Back to text.](#)

²³ See RR, *Rite of Anointing and Pastoral Care of the Sick*, nos. 138-50 (US edition, nos. 212-22). [Back to text.](#)

²⁴ Cf. CIC, Canon 913 §2. [Back to text.](#)

²⁵ Cf. CIC, Canon 1005. [Back to text.](#)

²⁶ Sec RR, *Christian Initiation of Adults*, nos. 278-94 (US edition, nos. 375-99, provided in US edition, *Pastoral Care of the Sick*, nos. 275-96). [Back to text.](#)

²⁷ See [Appendix 2](#), *Liturgical Days and Other Celebrations*, pars. 788-802. [Back to text.](#)

²⁸ See RR, *Rite of Anointing and Pastoral Care of the Sick*, no. 97 (US edition, *Pastoral Care of the Sick*, no. 184) and for the texts, see nos. 247-58 (US edition, no. 298). [Back to text.](#)

²⁹ Set out in RR, *Holy Communion and Worship of the Eucharist outside Mass*, nos. 54-75. [Back to text.](#)

³⁰ Cf. RR *Holy Communion and Worship of the Eucharist outside Mass*, no. 13. [Back to text.](#)

³¹ Cf. RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 16. [Back to text.](#)

³² Cf. RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 18, requiring the communion plate, if this is customary. [Back to text.](#)

³³ Cf. RR, *Holy Communion and Worship of the Eucharist Outside Mass*, no. 29. [Back to text.](#)

³⁴ See *Directory for Sunday Celebrations in the Absence of a Priest*, Congregation for Divine Worship, June 2, 1988; and note RS, nos. 162-67. [Back to text.](#)

³⁵ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 40. [Back to text.](#)

³⁶ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 40. [Back to text.](#)

³⁷ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 39. [Back to text.](#)

³⁸ Cf. RS, no. 161; *Sunday Celebrations in the Absence of a Priest*, no. 43. [Back to text.](#)

³⁹ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 44. [Back to text.](#)

⁴⁰ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 45. [Back to text.](#)

⁴¹ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 45.2. [Back to text.](#)

⁴² Cf. *Sunday Celebrations in the Absence of a Priest*, no. 48. [Back to text.](#)

⁴³ Cf. *Sunday Celebrations in the Absence of a Priest*, no. 47. [Back to text.](#)

¹ See CCC, 1378-81, 2628; RS, nos. 134, 135. [Back to text.](#)

² Cf. CIC, Canon 941. The permission of the diocesan bishop is no longer required for exposition with a monstrance. [Back to text.](#)

³ In CIC, Canon 942—if “a fitting attendance of the faithful is foreseen, and the prescribed norms are observed.” [Back to text.](#)

⁴ Cf. CIC, Canon 943; RS, no. 139; and see below, *Other Forms of Adoration*, pars. 712-14. [Back to text.](#)

⁵ Cf. CIC, Canon 937; RS, no. 135. See also CB, no. 71: “No one who enters a church should fail to adore the Blessed Sacrament, either by visiting the Blessed Sacrament chapel or at least by genuflecting”, further recognized in CGC, no. 1418. [Back to text.](#)

⁶ Rational considerations now limit the number of lights at exposition to six, parallel to the Mass. But, popular devotion to the Eucharist leaves the way open to more generous customs, evident in Rome at papal functions. [Back to text.](#)

⁷ A corporal is placed on the throne or stand. For convenience, the level where the monstrance rests on a portable throne ought not to be too high. An existing permanent throne behind the altar may still be used, but not if it is visually too distant from the altar where the liturgy is normally celebrated, because this breaks the liturgical link between adoration and celebration of the Eucharist. For the same reason, it does not seem appropriate to expose the Eucharist in a place where there is no altar, for example, in a meditation room in a religious house. [Back to text.](#)

⁸ For the details, see CB, chap. 22, nos. 1102-15. [Back to text.](#)

⁹ Cf. CB, chap. 22, no. 1108. But in some places all go first to the Blessed Sacrament chapel and then proceed to the sanctuary, [Back to text.](#)

¹⁰ Cf. CB, no. 1109. Formerly incense was not blessed in the presence of the Blessed Sacrament exposed. [Back to text.](#)

¹¹ Cf. CB, no. 1109. [Back to text.](#)

¹² Cf. CB, no. 1111 (contrary to what has been imagined); CCC, no. 1178. See below, *Vespers and Eucharistic Adoration*, pars. 742-45. [Back to text.](#)

¹³ Cf. RR, *Holy Communion and the Worship of the Eucharist outside Mass*, no. 89; *Inæstimabile Donum*, no. 23. RS, no. 137 allows the Rosary during adoration, citing Pope John Paul, II, *Rosarium Virgimis Mariae* (2002), no. 2. The mysteries of our salvation are contained within the Eucharistic Mystery, and the Blessed Mother always leads us to her Son. [Back to text.](#)

¹⁴ It is customary for all to bow during the second line of “Tantum ergo”, at the words “veneremur cernui”. [Back to text.](#)

¹⁵ The versicle “Panem de cælo . . .” is not in the modern rite, but by custom it is still widely used. This indicates that its restoration is much to be desired, perhaps with other options. [Back to text.](#)

¹⁶ Aesthetically it seems preferable to give Benediction from the front of the altar. [Back to text.](#)

¹⁷ “Nihil dicens”, RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 99; CB, no. 1114. The English translation, “in silence”, implies that customs such as ringing the bell or quiet organ music are now forbidden, which is not true. [Back to text.](#)

¹⁸ The old rubricians limited the gesture to the points of the blessing given at Mass. In practice this is too restrictive in modern churches where the people are gathered around the altar. [Back to text.](#)

¹⁹ But it does not seem necessary in these times of literacy for the people to repeat them line by line after the celebrant. [Back to text.](#)

²⁰ Cf. CB, no. 1115. [Back to text.](#)

²¹ When “simple Benediction” is given from an altar on which the tabernacle is located, the ciborium should be placed on the mensa, on a corporal, rather than only opening the tabernacle door and moving the ciborium forward slightly. [Back to text.](#)

²² CIC, Canon 941 § 2, which permits Mass in some other part of the church, such as a side chapel!. [Back to text.](#)

²³ Obviously this would not be practical in a church where this was a daily practice, such as a center of perpetual adoration. [Back to text.](#)

²⁴ The author has assisted at this procession in recent years. [Back to text.](#)

²⁵ Cf. CIC, Canon 944 §1; RS, nos. 142-44. It is not a procession confined within the church. But poor weather and the expectations of the people would be pastoral grounds to justify a procession within the church. [Back to text.](#)

²⁶ RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 103. [Back to text.](#)

²⁷ The canopy is optional, but it is a noble part of the solemnity which has developed around this gracious celebration. [Back to text.](#)

²⁸ Cf. CB, no. 392. [Back to text.](#)

²⁹ Cf. CB, no. 392. [Back to text.](#)

³⁰ But if many members of sodalities or movements take part, the cross bearer and candle bearers lead them out of the church at this time. [Back to text.](#)

³¹ The order of procession is adapted from CB, no. 301, and the current practice in Rome. [Back to text.](#)

³² They should not walk backwards. But the boat bearer walks to one side of them, not at the center. When required, he goes to the thurifers and places incense in the thuribles in the course of the procession. [Back to text.](#)

³³ Cf. CB, no. 1100. [Back to text.](#)

³⁴ Cf. CB, no. 391. [Back to text.](#)

³⁵ CB, no. 391. [Back to text.](#)

³⁶ Leaving an open paten containing Hosts and / or a chalice or vessel containing the Blood of the Lord on an altar or table does not constitute exposition according to the mind of the Church. [Back to text.](#)

³⁷ See above, Chapter 1, “The Tabernacle”, par. 73. [Back to text.](#)

³⁸ For a deeper understanding of “watching”, see Ven. John Henry Newman, *Parochial and Plain Sermons* (San Francisco: Ignatius Press, 1987), pp. 930-38. [Back to text.](#)

¹ Cf. Vatican Council II, SC, no. 83; and see CCC, nos. 1174-78, 2585-89, 2746-51. [Back to text.](#)

² SC, no. 100. See also CCC, no. 2698, and John Brook, *The School of Prayer: An Introduction to the Divine Office for All Christians*, London: Harper Collins, 1992. [Back to text.](#)

³ The Mass has been used too often for “special celebrations”: school graduation nights, civic events, even ecumenical occasions. [Back to text.](#)

⁴ The ceremonial here described is based on chapter 5, nos. 253-66, of *Principles and Norms for the Liturgy of the Hours* (Breviary, vol. 1, Advent), the finer details in CB, part 3, nos. 187-226, and the existing customs which both these authoritative sources obviously presuppose and respect. [Back to text.](#)

⁵ These copes should be harmonious in color and design. [Back to text.](#)

⁶ Cf. *Norms for the Liturgy of the Hours*, no. 255; CB, no. 192. [Back to text.](#)

⁷ But should they still observe the complex ceremonial formalities and “pre-intone” the antiphons? No, this is not in accord with the modern celebration of the office as set out in CB. [Back to text.](#)

⁸ There is a great need for good vernacular musical settings of the hours, published in accessible editions so that the faithful can participate easily. [Back to text.](#)

⁹ It is customary for them to bow to one another after reverencing the altar or the Blessed Sacrament before going to their seats. [Back to text.](#)

¹⁰ Cf. CB, no. 198. [Back to text.](#)

¹¹ *ee Norms for the Liturgy of the Hours*, nos. 46, 248, 249, 251. [Back to text.](#)

¹² Given the nature of Vespers, this would be an occasion when a visiting preacher could deliver an extensive homily or sermon. [Back to text.](#)

¹³ In place of the responsories provided in the breviary, the episcopal conference may authorize other similar responsorial hymns, cf. *Norms for the Liturgy of the Hours*, no. 49. [Back to text.](#)

¹⁴ (a) If more than two clergy assist in copes on a solemn occasion, they should be incensed together with the immediate assistant, that is, as one group, to avoid fussiness. (b) In accord with Chapter 7, n. 10, an assistant priest should not incense the people but should entrust this duty to the thurifer. Before the incensation of the clergy, it is customary in some churches also to incense the altar of a saint on his or her feast day. Candles burn at this altar and its dust cover is removed. The thurifer and candle bearers lead the celebrant and deacon(s) to the side altar and the same procedure is followed as for the incensation of the main altar. [Back to text.](#)

¹⁵ CB makes no reference to the former practice of the candle bearers or “acolytes” standing on either side of the celebrant during the final prayers. [Back to text.](#)

¹⁶ Cf. CB, no. 1111. [Back to text.](#)

¹⁷ It has been suggested that, when Vespers begins at the beginning of exposition, the celebrant could commence the office standing in front of the altar and kneel for the office hymn, during which he would incense the Eucharist. He would then go to the chair for the psalms. This would not be possible if the hymn were inappropriate, for example, when the office celebrates a saint. [Back to text.](#)

¹⁸ See CB, nos. 191-208. [Back to text.](#)

¹⁹ Cf. *Norms for the Liturgy of the Hours*, no. 73. [Back to text.](#)

²⁰ Cf. *Norms for the Liturgy of the Hours*, no. 98, and see the procedure described below, par. 773. [Back to text.](#)

²¹ Cf. *Norms for the Liturgy of the Hours*, no. 79. [Back to text.](#)

²² Other Marian antiphons may be added to the options provided in the breviary, according to the provisions made by the episcopal conference (cf. *Norms for the Liturgy of the Hours*, no. 92) or in accord with the customs of a particular order or congregation. [Back to text.](#)

²³ Cf. *Norms for the Liturgy of the Hours*, no. 96. [Back to text.](#)

²⁴ Cf. *Norms for the Liturgy of the Hours*, no. 94. [Back to text.](#)

²⁵ Cf. *Norms for the Liturgy of the Hours*, no. 94. [Back to text.](#)

²⁶ Cf. *Norms for the Liturgy of the Hours*, no. 97. [Back to text.](#)

²⁷ Cf. *Norms for the Liturgy of the Hours*, no. 98. [Back to text.](#)

Postscript

¹ Pope John Paul II, Post-Synodal Apostolic Exhortation *Pastures Dabo Vobis*, Mardi 25, 1992, no. 24. [Back to text.](#)

² SC, no. 8. [Back to text.](#)

Appendix 1

¹ See CIC, Canons 230 §3, 910 §2; Sacred Congregation for the Discipline of the Sacraments, *Immense Caritatis, Instruction on Facilitating Communion*, January 29, 1973; RS, nos. 88, 155. They are extraordinary ministers of Holy Communion, not “eucharistic ministers”, “special ministers” etc., cf. RS, no. 156. [Back to text.](#)

² Cf. GIRM, 110.162. [Back to text.](#)

³ *Response of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law*, February 20, 1987 and RS, no. 157, with authorities cited in footnote 258. [Back to text.](#)

⁴ It should be a real pyx—not a metal pill box, etc. [Back to text.](#)

⁵ Cf. RS, no. 160. [Back to text.](#)

⁶ See MR, Appendix III, *Ritas ad Deputandum Ministrum Sacrae Communians ad Actum Distribuendae*, p. 1253. [Back to text.](#)

⁷ Cf. RS, no. 159. [Back to text.](#)

⁸ Cf. RS, nos. 157, 158. [Back to text.](#)

Appendix 2

¹ Cf. *General Norms for the Liturgical Year and Calendar*, nos. 4-7, published in the *Roman Missal* immediately after GIRM. For further details

of precedence, see CLY, nos. 36-41 and footnote 5 below. [Back to text.](#)

² Cf. *General Norms for the Liturgical Year and Calendar*, nos. 11, 12. [Back to text.](#)

³ Tins does not exclude the use of the Creed on a feast when a Profession of Faith may be of pastoral value. [Back to text.](#)

⁴ Cf. SC, nos. 102-6. [Back to text.](#)

⁵ The rules of precedence are set out in CLY, Appendix 1, taken from *General Norms for the Liturgical Year and Calendar*. [Back to text.](#)

⁶ Cf. CIC, Canon 1246. [Back to text.](#)

⁷ Cf. GIRM, no. 374. [Back to text.](#)

⁸ Cf. GIRM, no. 37a. [Back to text.](#)

⁹ *Collectio Missarum de Beata Maria Virgine*, Congregation for Divine Worship, 1987, two volumes: 1. Order of Mass and propers; 2. Lectionary. Several English editions are available. [Back to text.](#)

¹⁰ Cf. RR, *Holy Communion and Worship of the Eucharist outside Mass*, no. 16. [Back to text.](#)

¹¹ Reaffirmed in GIRM, no. 204 d. [Back to text.](#)

Appendix 5

¹ See MR, Appendix VI, *Preces Eucharistica pro Missis aim Pueris*, pp. 1270-88; revised official texts of the prayers, with rubrics. [Back to text.](#)

² See MR, *Preces Eucharisticae “De Reconciliatione”*, pp. 676-85; revised official texts of the prayers, with rubrics. [Back to text.](#)

³ According to MR, p. 674, concelebrants continue to hold their hands extended over the offerings even after the celebrant has joined his hands for the prologue. [Back to text.](#)

⁴ See MR, *Prex Eucharistica Qua in Missis pro Variis Necessitatibus Adhoberi Potest*, pp. 686-706; the official text of the prayer, with variations and rubrics. [Back to text.](#)

⁵ See Congregation for Divine Worship, *Notitiæ*, 301, pp. 391-415. [Back to text.](#)

Appendix 9

¹ A partial reading of authorities and consequent dogmatism is evident in *Environment and Art in Catholic Worship*, 1978, nos. 78, 79. To be fair to the authors, their opinions reflect the era of the 1970s and were presented before *Inæstimabile Donum* and the new Code. But this dated document continues to circulate, endorsed and unmodified. See also comments in the *Bibliography*. [Back to text.](#)

² This is a fascinating practical vindication of the inseparable link between the celebration of liturgy and eucharistic cultus. [Back to text.](#)

³ Cf. *Environment and Art in Catholic Worship*, no. 80. [Back to text.](#)

⁴ Cf. Pope Pius XII, *Address to the International Congress on Pastoral Liturgy on the Liturgical Movement*, II, 2. “*Fræsentsia Christi*”, in *Official Catholic Teachings, Worship and Liturgy*, James J. McGivern, ed. (Wilmington, N.C.: Consortium Books, 1978), pp. 172-74. [Back to text.](#)

⁵ See above, Chapter 1, n. 38. See also the theological case against this practice in *Eucharisticum Mysterium*, no. 55. [Back to text.](#)

⁶ If possible, even in the case of chapels of perpetual adoration. [Back to text.](#)

⁷ Pope Paul VI, *Credo of the People of God*, June 30, 1968. [Back to text.](#)