

**The General Instruction of the Roman Missal, 2002**  
**Catechetical Outline for Priests**  
**Diocese of Trenton**

**Introduction:**

*“In this new Missal, then, the Church’s rule of prayer (lex orandi) corresponds to her perennial rule of belief (lex credendi), by which namely we are taught that the Sacrifice of the Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded the Apostles to do in his memory, are one and the same,” [General Instruction of the Roman Missal (hereinafter GIRM) #2]*

This catechetical outline of Questions and Answers has been developed to assist the priests of the Diocese of Trenton in their ministry of celebrating for the Church the mysteries of our faith. The implementation of the General Instruction of the Roman Missal is also an occasion to call all parishes in the diocese to fully implement the vision of the Church in the celebration of the liturgy. The leadership of the pastor and the priests who assist him will be essential in implementing the directives for the celebration of the liturgy. The Constitution on the Sacred Liturgy reminds us: “Yet it would be futile to entertain any hopes of realizing this (full and active participation of all the Baptized) unless, in the first place, the pastors themselves become thoroughly imbued with the spirit and power of the liturgy and make themselves its teachers.” [The Second Vatican Council’s Constitution on the Sacred Liturgy (hereinafter CSL) #14]

*“...the nature of the ministerial priesthood also puts into its proper light another reality, which must indeed be highly regarded, namely, the royal priesthood of the faithful, whose spiritual sacrifice is brought to completeness through the ministry of the Bishop and the priests in union with the sacrifice of Christ, the one and only Mediator.” (GIRM #5)*

Therefore, it is the objective of the Diocesan Office of Worship to support all priests in their efforts to implement the General Instruction and the other liturgical documents that further the renewal of the liturgy. Although this guide has been prepared as an outline of the General Instruction, all priests are encouraged to read the whole document. Please note that the English edition of the Roman Missal is still in process. Therefore, the liturgical directives of the General Instruction of the Roman Missal will be implemented with the text found in the Missal approved by Paul VI.

## **Preparation for the celebration of Mass**

### **1. What should we prepare to celebrate Mass?**

The altar is to be set with at least one white cloth covering the “mensa,” at least two candlesticks with lighted candles, on or near the altar. The number of candles may increase to 4 or 6, and if the diocesan Bishop celebrates, a seventh candle may be added. There should be one cross with the figure of Christ crucified near the altar. If a crucifix is already present in the sanctuary, then the processional cross need not have a corpus. If there is no crucifix in the sanctuary, a processional crucifix should be used. The required Cross and candles may be carried in procession. On the altar may be placed, lying flat, the Book of the Gospels, unless it is carried in the procession; a missal and hymnal next to the celebrant’s chair; the lectionary at the ambo.

The following items should be on the credence table:

- The primary Chalice.
- A white corporal.
- A white purificator(s).
- Additional chalices when Communion will be offered under both forms.
- A pall.
- Any ciboria or patens as needed.
- Vessel of water and a bowl with towel.
- The bread and wine

The bread and wine may also be placed on the Gift table in the nave of the Church to be presented in the Presentation of the Gifts. The Chalice may be covered with a veil. (GIRM #117-118)

### **2. What is the order for the Entrance Procession?**

- A. The minister carrying a thurible with burning incense (if incense is used).
- B. The ministers with the lighted candles, and between them an acolyte or another minister with the cross.
- C. The acolytes and the other ministers.
- D. The Deacon who may carry the Book of the Gospels (though not the Lectionary) which should be slightly elevated. If a deacon is not assisting, then a Lector/Reader may carry the Book of the Gospels.
- E. Concelebrants, if any.
- F. The celebrant of the Mass. (GIRM #120)

## Introductory Rites

### 1. What is the purpose of the Introductory Rites?

The Introductory Rites are: the Entrance, Greeting, Act of Penitence, Kyrie/Lord have Mercy, Gloria/Glory to God and Collect/Opening Prayer. These have the purpose of ensuring that the faithful, who come together as one, establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. (GIRM #46) As the celebrant greets the assembly, he may add, in his own words comments that may assist the faithful in focusing on the Word of God. These comments should be well prepared and brief.

The faithful remain standing during the Introductory Rites. (GIRM #43)

On Sundays, especially during the Easter Season, it would be appropriate and it is encouraged to replace the Act of Penitence with the Sprinkling Rite. (GIRM #51) Please note that the Kyrie/Lord Have Mercy would still be said or chanted.

### 2. Does the Act of Penitence take the place of the Sacrament of Reconciliation?

**No.** After the Entrance Procession, the celebrant leads the gathered community in a formula of general confession, referred to as the Act of Penitence, which concludes with the celebrant's absolution. This lacks the efficacy of the Sacrament of Penance. The Kyrie/Lord have Mercy is always recited or sung, unless it has already been included as in option B and C. (GIRM #51-52)

### 3. Can the Gloria/Glory to God be replaced by any other text?

**No.** This very ancient hymn in which the Church glorifies God the Father and the Lamb may not be replaced by any other text. If not sung, it is to be recited. (GIRM #53) The Gloria/Glory to God is sung or recited on all Sundays, Solemnities, and Feasts except during the seasons of Lent and Advent.

### 4. Can the Collect/Opening Prayer be composed by the celebrant or the community?

**No.** The Collect/Opening Prayer is a prayer of the Church, and not that of a single community or priest. "...the priest must remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass." (GIRM #24) The presidential prayers are part of the Church's treasury, and are too precious to be deleted or rewritten by any community or individual. Remaining faithful to the text insures the proper Trinitarian theology professed by the Church.

**In accordance with the ancient tradition of the Church, the Collect/Opening Prayer is a presidential prayer, and must be prayed from the chair.** The practice in some parishes of praying the Collect/Opening Prayer from the altar should be discontinued.

**The proper structure of the Collect/Opening Prayer found in the Missal is as follows:**

- Usually addressed to God the Father, through Christ, in the Holy Spirit and concluded with a Trinitarian ending, that is to say the longer ending. The prayer could be also directed to the Son.
- If the prayer is directed to the Father: “Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever.”
- If it is directed to the Father, but the Son is mentioned at the end: “Who lives and reigns with you and the Holy Spirit, one God forever and ever.”
- If it is directed to the Son: “You live and reign with God the Father in the unity of the Holy Spirit, one God, forever and ever.” (GIRM #54)

### **Liturgy of the Word**

#### **5. What components make up the Liturgy of the Word?**

The Liturgy of the Word is composed of the readings from Sacred Scripture together with the chants and moments of sacred silence that occur between the texts. The Homily, Profession of Faith/Creed/Symbolum and Prayer of the Faithful/Intercessions are also important parts of the Liturgy of the Word. (GIRM #55)

#### **6. What is the Role of the Lector/Reader?**

The Lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. In the absence of an instituted lector, another layperson (Reader) may be commissioned to proclaim the readings from Sacred Scripture. (GIRM #99/101)

By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector (reader), and the Gospel by a deacon or, in his absence, a priest. (GIRM #59)

#### **7. Can non-biblical readings be substituted in the Liturgy of the Word?**

**No. It is unlawful to substitute other, non-biblical texts for the readings or responsorial Psalm, which contain the word of God.** In the selected readings of the Liturgy of the Word, the Table of God’s Word is prepared for the faithful and the riches of the Bible are opened to them. Hence, it is preferable to maintain the arrangement of the biblical readings by which light is shed on the unity of both Testaments and of salvation history. (GIRM #57)

#### **8. What role does silence have in the Liturgy of the Word?**

The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection clearly must be avoided. During the Liturgy of the Word, it is appropriate to include brief periods of silence,

accommodated to the gathered assembly, in which at the prompting of the Holy Spirit, the Word of God may be grasped by the heart and a response, through prayer, may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second readings and at the conclusion of the homily. (GIRM #56)

**9. Where, in the sanctuary, should the Responsorial Psalm be proclaimed?**

After the first reading comes the Responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance because it fosters meditation on the Word of God. The Responsorial Psalm should correspond to the readings and should, be taken from the Lectionary. (GIRM #61) **Therefore, the Responsorial Psalm should be proclaimed from the Ambo, which is the appropriate place for the proclamation of all the other readings from Sacred Scripture.**

**Songs and hymns may not be used in place of the Responsorial Psalm.**  
(GIRM #61)

**10. What place does the Alleluia or Gospel Acclamation have in the Liturgy of the Word?**

After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and professes its faith by means of the chant. (GIRM #62)

**The Alleluia or the Gospel acclamation should be omitted if they are not sung.**

**11. Which Book should be carried in the opening procession and who should carry it?**

The Book of the Gospels is to be the only book solemnly carried in the Entrance Procession ahead of the clergy present. The Lectionary may never be carried, and should be placed on the Ambo before Mass begins. Ordinarily, the Deacon would carry the Book of the Gospels in the procession. If a deacon is not present the Lector/Reader would carry the Book of the Gospels, slightly elevated and place it flat on the altar, once he or she has entered the sanctuary.  
(GIRM #120, d)

**12. How important is the Homily and who can give the Homily in the Eucharistic celebration?**

The homily is part of the liturgy and is strongly recommended, for it is necessary for the nurturing of the Christian life. (GIRM #65)

“The homily is preaching of another kind. It may well include evangelization, catechesis, and exhortation, but its primary purpose is to be found in the fact that it is, in the words of the Second Vatican Council, “a part of the liturgy itself” (CSL #52). The very meaning and function of the homily is determined by the relations to the

liturgical action of which it is a part. It flows from the Scriptures which are read at the liturgical celebration, or, more broadly, from the scriptures which undergird its prayers and actions, and it enable the congregation to participate in the celebration with faith.” (Fulfilled In Your Hearing, The Homily In The Sunday Assembly, USCCB, 2002, page 17)

There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation and it may not be omitted without a serious reason. The homily should ordinarily be given by the celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon but never to a lay person. (GIRM #66)

### **13. When does one proclaim the Sequence?**

The Sequence, when provided, is a proclamation of praise. The Sequence is to be sung before the Alleluia. In most cases the Sequence is optional, except on Easter Sunday and on Pentecost Day. (GIRM #64) If the Sequence is not sung then it should be omitted.

### **14. What is the Symbolum?**

The Symbolum, is the ancient term for the Creed/Profession of Faith. It serves as the response to the Word of God proclaimed in the scriptures and allows the whole assembly to call to mind and confess the great mysteries of faith by reciting the rule of faith found in the Profession of Faith/Creed. (GIRM #67) It is appropriate and should be encouraged, that the Renewal of Baptismal Promises may replace the Profession of Faith/Creed, especially during the Easter Season.

### **15. What is the importance of the Prayer of the Faithful/General Intercessions and who may read the intercessions?**

In the Prayer of the Faithful/ General Intercessions, the people respond in a certain way to the Word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is fitting that such a prayer be included, as a rule, in Masses celebrated with a congregation so that petitions will be offered for the Holy Church, for civil authorities, for those weighed down by various needs, for all men and women and for the salvation of the whole world. (GIRM #69)

Ordinarily, the Deacon would read the Prayer of the Faithful/ General Intercessions. This ministry may also be fulfilled by the Lector/Reader or Cantor. The Prayer of the Faithful/General Intercessions may be read or chanted from the Ambo, the Chair, or another appropriate place within the sanctuary. It is most appropriate, at solemn celebrations, to chant the intercessions and or the responses to the intercessions.

### **16. Is it appropriate to raise the Lectionary or Gospel Book, at the Ambo, after the proclamation?**

**No.** Neither the Lectionary nor the Book of the Gospels should be raised off the Ambo after the proclamation of the Word. The Lector/Reader and Deacon/Celebrant are to say, in a strong clear voice, “The Word of the Lord” or “The Gospel of the Lord,” with the assembly responding “Praise to you, Lord Jesus Christ.”

**17. How many Lectors/Readers may participate in the celebration of the Liturgy?**

As a rule, two Lectors/Readers may participate in the Liturgy of the Word, one reader for each reading. The text may not be divided into parts for more than one reader. The only reading allowed to be divided into parts would be the Passion, proclaimed on Palm Sunday and Good Friday. Additional Lectors/Readers may be used for additional readings, if any, such as the role of commentator, and the one who offers the intercessions in the Prayer of the Faithful/General Intercessions.

**18. In observing custom, where can one announce the intention for a particular Mass?**

The mispronouncing or the announcing of the wrong intention has caused much heartache and anxiety for both the faithful and parish staff. The offering of a stipend for a Mass has also wrongfully given the impression that a particular Mass was purchased. Since the custom of remembering particular intentions is fully accepted by many and its discontinuance would be a cause of problems, it is strongly recommended that any intention be announced as follows:

- A. Printed in the parish bulletin
- B. Included in announcements prior to Mass
- C. Included in the Prayer of the Faithful, usually along with prayers for the deceased or sick

**The Mass intention may only be inserted into the Eucharistic Prayer, at a Funeral Mass or a Mass for the Dead, i.e., a memorial Mass.**

**Presentation of the Gifts**

**19. Is it proper to bring forward the collection with the bread and wine at the Presentation and Preparation of the Gifts?**

**Yes.** The collection as well as gifts for the poor or for the Church should be the only other items to accompany the gifts of bread and wine in the Processions of the Gifts. However, the collection should be placed in a suitable place in the Sanctuary, and never on the Altar. (GIRM #73)

**20. When are the Chalices for Communion prepared?**

“...the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything happen that would be to the detriment of so great a mystery.” (*Redemptionis Sacramentum: #106*)

Therefore, the Primary Chalice and the communion chalices needed for Holy Communion under both species must be prepared in one of two manners at the preparation of the Gifts.

- 1) All needed chalices are to be brought to the altar at the Preparation of the altar, and the deacon/celebrant prepares each chalice at that time.
- 2) The needed chalices are prepared before Mass, in the proper order, and placed on a corporal on a table placed in the Sanctuary. The prepared chalices are brought to the Altar as the deacon prepares the primary chalice.

Accordingly, as of the First Sunday of Advent, the only use of flagons or decanters will be in the Presentation of the Gifts. The wine used for the celebration of Mass may still be carried in this procession in a flagon or decanter. Please be mindful that proper flagons and decanters should have some top to them to prevent insects from falling into the wine.

**21. How many chalices should be used in the celebration of Mass?**

It is the desire of the Bishop of Trenton that the Holy Eucharist be offered under both species, at all Masses. At each Mass, the number of chalices will be determined by the number of Communion stations needed. To follow paragraph #106 of *Redemptionis Sacramentum*, the proper number of chalices are to be brought to the altar at the preparation of the altar. The deacon or celebrant will prepare each chalice after the Presentation of the Gifts. If more convenient, the chalices may be prepared before Mass and left on a corporal, on a side table in the sanctuary, and brought to the altar at the preparation of the primary chalice. The Primary Chalice, which should be much larger than the other communion chalices, is placed on the altar and filled with the wine presented at the Presentation of the Gifts.

**22. Is it permitted to omit the washing of the hands during the Preparation of the Gifts?**

**No.** The new GIRM retains the washing of the hands as part of the Preparation of the Gifts and explicitly interprets this action as an expression of the celebrant's desire for inner purification. This action is not presented as an option. (GIRM #76)

**Eucharistic Prayer**

**23. Who prays the Eucharistic Prayer? Is it permitted to allow the deacon to proclaim portions of this prayer?**

**No.** The celebrant offers this prayer to God on behalf of the gathered community. While the missal provides options for adapting the Eucharistic celebration to the needs of the local community, (GIRM #31), the Eucharistic Prayer is to be prayed by the celebrant. (GIRM #30, 78, 93) Concelebrants, may pray those parts of the Eucharist Prayer indicated in the missal.

**24. What will be the most obvious change in the worshiping community's experience of Eucharistic Prayer in the General Instruction of the Roman Missal?**

Prayer posture will be the most noticeable change in the experience of the Eucharistic Prayer. The new General Instruction of the Roman Missal has the community stand after the celebrant invites the assembly to pray: "Pray brethren that these gifts..." After the invitation, the assembly stands and makes their response standing: "May the Lord accept..." (GIRM #43) Since the response of the people is itself a prayer, standing, rather than sitting, is seen as the most appropriate posture at this point in the liturgy.

As is the current practice, the community remains standing through the preface and the Sanctus and then kneels through the remainder of the Eucharistic Prayer until the conclusion of the Amen.

While the importance of common prayer posture is underscored in the new General Instruction, (GIRM #42), the document notes the need to be conscious of those unable to kneel due to age, health, or other considerations.

**The Communion Rite**

**25. What is the posture to be used in the singing or recitation of the Lord's Prayer?**

With his hands joined, the celebrant invites all to stand and recite/sing the Lord's Prayer. The celebrant extends his hands and joins the people in this prayer. The celebrant alone with hands extended then recites or sings the embolism (Deliver us...). The people respond with the acclamation (For the kingdom...). The new instruction does not prescribe that the assembled faithful extend their hands or hold hands during this prayer. (GIRM #81, 152)

**26. It is customary to see celebrants and other ministers leave the sanctuary to offer the sign of peace, often to the accompaniment of music. Does the General Instruction support such a practice?**

**No.** The faithful exchanging a sign of peace at the invitation of the celebrant (or deacon when present) is a praiseworthy custom that is used broadly. Nevertheless, it remains optional. The celebrant does not leave the sanctuary and exchange the sign of peace to those nearest him at the altar. In the United States, the celebrant may exchange the sign of peace with those closest to the sanctuary at funerals, weddings and civic occasions. No provision is made for the celebrant or others to exchange the sign of peace by passing through the assembly. The faithful should exchange this sign with those nearest "in a sober manner." (GIRM #82, 154, 266) The General Instruction does not provide direction for music at this time.

**27. Does the General Instruction of the Roman Missal change the posture, of the assembly after the Agnus Dei/Lamb of God.**

The General Instruction recognizes the custom of the assembly to kneel following the Agnus Dei/Lamb of God until they enter the Communion procession. The kneeling posture, after the Agnus Dei/Lamb of God, is an American adaptation of the universal law of the Church, which allows standing as the appropriate posture before entering the Communion procession. Although, the directives found in the General Instruction allow the diocesan bishop to follow universal law, and to have the assembly remain standing at this point in the liturgy, the Bishop of Trenton has asked that the custom of kneeling be reinstated in the Diocese of Trenton. This directive will be a significant change in many parishes where the faithful have adopted the standing posture. Since the Diocese of Trenton is the only diocese in the northeast to have implemented the option of standing, the Bishop of Trenton has asked that each parish return to the custom of kneeling after the Agnus Dei/Lamb of God as a sign of unity with the other dioceses.

**28. How does the General Instruction address the celebrant's preparation for Communion?**

Following the Sign of Peace, the celebrant breaks the host over the paten, placing a particle in the chalice saying quietly and with hands joined the usual prayer. This fraction is to be carried out with reverence but not accorded an undue importance or be unnecessarily prolonged. It is reserved to the priest who may be assisted by the deacon. (GIRM #83) The distribution of sacred hosts into empty patens or ciboria is usually made at the altar by the celebrant who may be assisted by the deacon or concelebrant. In large assemblies, this may be carried out at a side table within the sanctuary. During this time, the Lamb of God is sung/recited. (GIRM #83, 155, 267) (Norms for the Distribution and Reception of Holy Communion under both Kinds in the United States of America, USCC, #37) The personal preparatory prayers of the priest are not said aloud, but quietly. The people pray silently. (GIRM #84, 156, 268)

The celebrant then genuflects. The celebrant holds the sacred host above the paten or chalice and invites the assembly to approach the Eucharist by saying... This is the Lamb of God. The assembly makes the usual response (Lord I am not worthy). (GIRM #84, 157, 268)

While the celebrant receives Holy Communion, the Communion antiphon is recited / chanted in the absence of another song. In the United States, four options are given for the Communion chant:

- A. Antiphon from the Roman Missal or Gradual
  - B. A seasonal antiphon and psalm of the Simple Gradual
  - C. A song from a collection of approved antiphons and psalms
  - D. A suitable liturgical song
- (GIRM #86, 87, 159)

When there is no singing, the Communion antiphon in the Missal is to be recited by the assembly. This may also be done by the lector. Otherwise, the priest recites it after having received and before he distributes the Eucharist to the faithful. (GIRM #87, 2699)

The Extraordinary Ministers of Holy Communion approach the altar as the priests receive Holy Communion. (GIRM #162) [ Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America, USCCB, (Hereinafter referred to as NORMS) #38]

### **31. What is the function of the deacon during the Communion Rite? When does the deacon receive the Eucharist?**

The General Instruction presumes that the faithful will receive the Eucharist from those hosts consecrated at the same Mass being celebrated. Therefore, there is no instruction found in the General Instruction that directs the deacon or any other minister to go to the tabernacle for the Blessed Sacrament. (GIRM #85)

The Fraction Rite is reserved to the celebrant alone who may be assisted by the deacon. It should be carried out reverently but not be prolonged or given undue importance (GIRM #83, 240)

The Deacon receives Communion under both kinds from the priest himself, after the celebrant and any concelebrants. He then assists the priest in distributing Communion to the faithful. The deacon is not to receive Communion in the manner of a concelebrant.

At Masses when Holy Communion is given under both kinds or assistance is needed to break/divide the hosts, empty ciboria or patens are brought to the altar and placed on the corporal during the Lamb of God. The deacon may assist the celebrant in the breaking/ dividing of the Eucharistic Bread. Since the Communion Chalices were prepared at the Preparation of the Gifts, the Blood of Christ is ready for reception. If the Communion Chalices are on a separate table, they may be brought to the altar at this time. The Communion Chalices may be left on the side table in the Sanctuary, and the ministers of the cup may go to the side table to receive their chalices.

When a large number of concelebrants are present, the deacon may bring the paten to them, during the chanting of the Agnus Dei/Lamb of God. When the deacon brings communion to the concelebrants, he holds the paten as the concelebrants take Communion. The deacon does not say “Body of Christ” as the concelebrants take Communion. The deacon does not take the host at this time, but returns the paten to the altar. (NORMS #15)

The deacon receives Holy Communion from the celebrant after the celebrant and concelebrants have communicated. The concelebrants and/or deacons present are to assist in the distribution of Communion. Extraordinary Ministers of Holy Communion may assist when there is a need. The deacon may assist the celebrant in

handing the paten or chalice to any extraordinary ministers after their reception of Holy Communion. (NORMS #40)

Concelebrants and/or deacons do not relinquish their role as ordinary ministers of the Eucharist, in order to allow extraordinary ministers to assist in the distribution of Holy Communion. Proper planning of the liturgical celebration and instruction of the Extraordinary Ministers would help preclude such situations. In Masses with Communion under both kinds, the deacon always ministers the cup. (GIRM #94) (NORMS #26)

After the faithful have received, the deacon consumes at the altar all of the Precious Blood that remains. He may be assisted by other deacons, priests and Extraordinary Ministers of Holy Communion if needed. (GIRM #52, 182)

### **1. Do any changes affect the role of the Extraordinary Ministers of Holy Communion?**

“Extraordinary Ministers of Holy Communion” are to be utilized in pastoral necessity and in the absence of priests, deacons or instituted acolytes. (GIRM #100)

In serious need, the celebrant may commission an extraordinary minister for “one-time” service at Mass. Extraordinary ministers’ approach the altar as the priest receives. (GIRM #162) They are to receive the paten/ciborium or chalice from the celebrant and/or deacon. (GIRM #162)

The General Instruction gives particular emphasis to the existing liturgical norm that neither Deacons nor Extraordinary Ministers are to receive in the manner of a concelebrating priest. Moreover, a chalice is not to be left upon the altar or any other place for self-communication. The minister should carefully wipe the chalice with a purificator and turn it, before presenting it to the next communicant. (GIRM #45)

In administering the Eucharist, no provision is made to address communicants by name before saying “The Body of Christ” and/or “The Blood of Christ”.

In cases of necessity, the Extraordinary Minister may assist with the purification of the sacred vessels, after liturgy.

### **2. Does the new instruction provide a standard for the Communion of concelebrating priests?**

In concelebrated Masses, three options are provided for the priests to receive the sacred host:

- A. After the commingling rite, the celebrant genuflects and steps back a little allowing the concelebrants to approach the altar. After each genuflects, he takes the host and returns to his place.
- B. Concelebrants may remain in their places while the celebrant or one or more concelebrants brings the paten to them or the paten may be passed from one to another.

- C. Concelebrants may communicate the sacred host and the Precious Blood immediately after. In this case, the celebrant makes his communion in the usual way and the concelebrants follow suit.

In Masses when communion is made from drinking directly from the chalice, two options are provided.

- D. After receiving from the chalice, the celebrant hands the chalice to the deacon (or concelebrant) who together distribute the Eucharist to the faithful. Concelebrants approach the sides of the altar, two by two. After genuflecting, they drink from the chalice, wipe the rim after receiving and return to their place.
- E. Concelebrants may remain in their places and receive from the chalice that is presented by the deacon (or concelebrant) or the chalice may be passed from one to another.

### **1. Does the practice of intinction remain a valid option?**

**No.** While the General Instruction provides directives for the reception of the Holy Eucharist by intinction, it recognizes that the preferred form of reception of the Blood of Christ in the Latin Church in the United States is from the chalice.  
(NORMS #42)

If concelebrants receive by intinction, the deacon or celebrant places the chalice with paten at the center or the sides of the altar along with a purificator. Concelebrants approach one by one, genuflect, take the host, dip it partially in the chalice and, holding the purificator under the chin, consume both the Body and Blood of Christ.  
(GIRM #287) (NORMS 349)

When the faithful receive by intinction, a plate is held under their chin while receiving. (GIRM #249)

### **2. Will members of the assembly be expected to make any adjustments to the manner in which they receive the Eucharist?**

When receiving Holy Communion, the communicant bows his or her head before the sacrament as a gesture of reverence. The faithful retain the option to receive either on the tongue or in the hand. The norm for the posture to receive the Eucharist in the United States is standing. However, the faithful may not be denied Holy Communion if they kneel. Rather, these situations should be addressed pastorally and with proper catechesis. (GIRM #160)

The custom of genuflecting before reception of the Body and Blood of Christ is to be replaced by the bow of the head, in accord with the directives of the USCCB. As the communicant approaches the minister for Holy Communion, he/she should make a head bow. A simple bow of the head should be made as the Communion minister lifts up the Eucharist and says: "The Body of Christ... the Blood of Christ". The communicant's response remains, "Amen". (GIRM #161)

All overt and ostentatious forms of reverence should be avoided. The General Instruction warns that the faithful should shun any appearance of individualism or division in receiving the Holy Eucharist. Unity is apparent from gestures and postures observed in common. (GIRM #95-96)

Under no circumstances may the faithful take the host or chalice by themselves or hand them from one to another. Those receiving under one species alone should be granted their wish, as it remains a personal choice. (GIRM #284) (NORMS #46)

### **3. May one receive the Precious Blood by any other means?**

**No.** Communion from the chalice is the normative form of receiving the Precious Blood. (GIRM #42)

Reception of the Precious Blood through a spoon or straw is not customary within the Latin Dioceses of the United States. (GIRM #48)

### **4. May the Precious Blood be reserved in the Tabernacle?**

**No.** The Precious Blood should be consumed in its entirety after Communion. The Precious Blood is only reserved in the tabernacle when Holy Communion will be brought to the sick, immediately after the celebration of Mass. The Precious Blood should never be reserved overnight. Those who are to receive the Precious Blood at home or in a Medical facility may do so if their medical condition prevents them from receiving the sacred host. In this case, the vessel must be closed to eliminate all danger of spilling and the minister must consume any remainder after the sick have received. The Pastor or chaplain of the facility must give permission for the Precious Blood to be brought to those who are in their care. **The Precious Blood is never to be poured into the ground or the sacrarium**

### **5. At what point are announcements made during the Mass?**

The Prayer after Communion closes the Communion Rites. Therefore, announcements should be made after this prayer, at the beginning of the Concluding Rites.

Announcements after Communion should be avoided. The proper activity after Communion would be a Hymn of Praise or Sacred Silence. As the Concluding Rites begin the faithful while standing, listen to the brief, short announcements and then receive the blessing and respond to the dismissal. If the announcements will be lengthy, such as a special presentation or appeal, then it is appropriate and proper to have the faithful sit.

## **Concluding Rites**

### **6. Have any changes been made to the dismissal of the Mass?**

**No.** The Blessing and Dismissal remain very much the same.