

CHAPTER 6

SUNDAY CELEBRATION OF THE EUCHARIST

A. INTRODUCTION

- 6.1.1 The celebration of the Mass is the action of Christ and the People of God arrayed hierarchically. It is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. In it, moreover, during the course of the year, the mysteries of redemption are recalled so as in some way to be made present. Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it.⁵³¹
- 6.1.2 It is therefore of the greatest importance that the celebration of the Mass—that is, the Lord’s Supper—be so arranged that the sacred ministers and the faithful taking part in it, according to the proper state of each, may derive from it more abundantly those fruits for the sake of which Christ the Lord instituted the Eucharistic sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection.⁵³²
- 6.1.3 The Church celebrates the Paschal Mystery on the first day of the week, known as the Lord’s Day, Sunday, which must be ranked as the first holyday of all. This follows a tradition handed down from the Apostles and has its origin in the day of Christ’s resurrection.⁵³³
- 6.1.4 The assembly of the faithful on Sunday is the most important of all parish activities. The Christian people, by reason of their baptism, have a right to a Sunday celebration of the Eucharist that is carefully prepared beforehand in accordance with the liturgical and canonical norms of the Church, so that the texts and rites are selected with care; there will be suitable and truly sacred music; the Word of God will be properly and efficaciously proclaimed and explained; that their faith will be duly safeguarded and nourished by the words sung in the celebration of the liturgy; and that the celebration will be

⁵³¹ GIRM 16, citing SC 10, 41, 102; LG 11; PO 2, 5, 6; CD 30; UR 15; EUM 3 e, 6. See also CCC 1322-1326.

⁵³² GIRM 17, citing SC 14, 19, 26, 28, 30, 47.

⁵³³ General Norms on the Liturgical Year and the Calendar, 4.

carried out with sacred furnishings and vestments that are dignified, proper, and clean.⁵³⁴

- 6.1.5 This will best be accomplished if, with due regard for the nature and the particular circumstances of each liturgical assembly, the entire celebration is planned in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind, a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration.⁵³⁵

B. OFFICES AND MINISTRIES

- 6.2.1 The Eucharistic celebration is an action of Christ and the Church, namely, the holy people united and ordered under their bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church, who have the right and the duty to carry out their parts according to their different orders, offices, and actual participation.⁵³⁶
- 6.2.2 In this way, the Christian people, “a chosen race, a royal priesthood, a holy nation, God’s own people,” expresses its cohesion and its hierarchical ordering.⁵³⁷
- 6.2.3 All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their offices or their duties should carry out solely but completely that which pertains to them.⁵³⁸
- 6.2.4 The minister who is able to confect the sacrament of the Eucharist in the person of Christ is a validly ordained priest (*sacerdos*) alone.⁵³⁹
- 6.2.5 Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which do not have full communion with the Catholic Church.⁵⁴⁰

⁵³⁴ See RS 57-58.

⁵³⁵ GIRM 18, citing SC 14. See also ADW, Liturgical Norms and Policies, 2010, 1.1.3-4.

⁵³⁶ SC 26; GIRM 91; CB 19.

⁵³⁷ GIRM 91, citing SC 14.

⁵³⁸ GIRM 91, citing SC 28.

⁵³⁹ CIC can. 900 §1.

⁵⁴⁰ CIC can. 908, cf. ED 104 e. See also ADW, Liturgical Norms and Policies, 2010, 1.8.1 and its note.

- 6.2.6 In the Eucharistic celebration deacons and lay persons are not permitted to offer prayers, especially the Eucharistic prayer, or to perform actions which are proper to the celebrating priest.⁵⁴¹
- 6.2.7 The variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister.⁵⁴²

Archbishop of Washington

- 6.3.1 Every legitimate celebration of the Eucharist in the Archdiocese of Washington is directed by the Archbishop, either in person or through priests who are his helpers.⁵⁴³
- 6.3.2 Whenever the Archbishop is present at a Mass where the people are gathered, it is most fitting that he himself celebrate the Eucharist and associate priests with himself as concelebrants in the sacred action. This is done not to add external solemnity to the rite but to express in a clearer light the mystery of the Church, "the sacrament of unity."⁵⁴⁴
- 6.3.3 Even if the Archbishop does not celebrate the Eucharist but has assigned someone else to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass.⁵⁴⁵

Priests

- 6.4.1 A priest also, who possesses within the Church the power of holy orders to offer sacrifice in the person of Christ,⁵⁴⁶ stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and

⁵⁴¹ CIC can. 907.

⁵⁴² GIRM 335-336. See also ADW, Liturgical Norms and Policies, 2010, 1.3.1-9, 6.4.3, 6.5.2.

⁵⁴³ GIRM 92, citing LG 26, 28; SC 42.

⁵⁴⁴ GIRM 92, citing SC 26.

⁵⁴⁵ GIRM 92, citing CB 175-186.

⁵⁴⁶ GIRM 93, citing LG 28; PO 2.

- by the way he says the divine words he must convey to the faithful the living presence of Christ.⁵⁴⁷
- 6.4.2 Except for a just and reasonable cause, a priest is not to celebrate the Eucharistic sacrifice without the participation of at least some member of the faithful.⁵⁴⁸
- 6.4.3 In celebrating and administering the Eucharist, priests are to wear the sacred vestments prescribed by the rubrics. The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn with the alb and stole.⁵⁴⁹
- 6.4.4 A priest is to be permitted to celebrate the Mass even if the pastor of the church does not know him, provided that either he presents a letter of suitability (testimonial letter) from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.⁵⁵⁰

Deacons

- 6.5.1 After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic celebration. For the sacred order of the diaconate has been held in high honor in the Church even from the time of the Apostles.⁵⁵¹
- 6.5.2 When he is present at the Eucharistic celebration, and his ministry would be useful, a deacon may exercise his ministry, wearing sacred vestments.⁵⁵²
- 6.5.3 At Mass the deacon has his own part in proclaiming the Gospel, in preaching God's Word from time to time, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and sometimes in giving directions regarding the people's gestures and posture.⁵⁵³

⁵⁴⁷ GIRM 93.

⁵⁴⁸ CIC can. 906.

⁵⁴⁹ CIC can. 929; GIRM 337, 340.

⁵⁵⁰ CIC can. 903.

⁵⁵¹ GIRM 94, citing Pope Paul VI, Apostolic Letter *Sacrum diaconatus ordinem* (1967); Roman Pontifical, Rites of Ordination of a Bishop, of Priests, and of Deacons, *editio typica altera*, 1989, 173.

⁵⁵² Cf. GIRM 116.

⁵⁵³ GIRM 94, 171 cf. 66.

- 6.5.4 In celebrating and administering the Eucharist, deacons are to wear the sacred vestments prescribed by the rubrics. The vestment proper to the deacon is the dalmatic, worn over the alb and stole.⁵⁵⁴ The stole is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.
- 6.5.5 The dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity, but “in order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic.” It should be borne in mind also that Sunday celebrations of the Eucharist are *not* occasions for lesser solemnity, since Sunday is itself a solemnity.⁵⁵⁵

Instituted Acolytes

- 6.6.1 The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular, it is his responsibility to prepare the altar and the sacred vessels. In the ministry of the altar, the acolyte has his own functions, which he must personally perform.⁵⁵⁶
- 6.6.2 The acolyte may be called upon to instruct others who assist and serve in liturgical celebrations. He thus becomes the first of the non-ordained ministers of the altar.⁵⁵⁷
- 6.6.3 If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the acolyte places the corporal, the purificator, the chalice, the pall, and the Missal (Sacramentary) on the altar. Then, if necessary, the acolyte assists the priest in receiving the gifts of the people and, if appropriate, brings the bread and wine to the altar and hands them to the priest. If incense is used, the acolyte presents the thurible to the priest and assists him while he incenses the gifts, the cross, and the altar. Then the acolyte incenses the priest and the people.⁵⁵⁸
- 6.6.4 A duly instituted acolyte, as an extraordinary minister, may, if necessary, assist the priest in giving Holy Communion to the people.⁵⁵⁹

⁵⁵⁴ CIC can. 929. GIRM 338. See also ADW, *Liturgical Norms and Policies*, 2010, 12.1.19.

⁵⁵⁵ GIRM 338, 340; RS 125.

⁵⁵⁶ GIRM 98, cf. CIC can. 910 §2; EDM 8; GIRM 187-193.

⁵⁵⁷ BCLN May 1973.

⁵⁵⁸ GIRM 190.

⁵⁵⁹ GIRM 191, citing Pope Paul VI, Apostolic Letter *Ministeria quaedam* (1972).

- 6.6.5 If Communion is given under both kinds, when no deacon is present, the acolyte administers the chalice to the communicants or holds the chalice if Communion is given by intinction.⁵⁶⁰
- 6.6.6 Likewise, when the distribution of Communion is completed, the acolyte helps the priest or deacon to purify and arrange the sacred vessels. When no deacon is present, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes, and arranges them in the usual way.⁵⁶¹
- 6.6.7 A layman who is to be installed in the ministry of acolyte on a stable basis must have completed his twenty-first year of age. The candidate must also possess the skills necessary for an effective proclamation of the Word or service at the altar, be a fully initiated member of the Catholic Church, be free of any canonical penalty, and live a life which befits the ministry to be undertaken.⁵⁶²
- 6.6.8 In the dioceses of the United States of America, acolytes may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁵⁶³

Altar Servers

- 6.7.1 In the absence of instituted acolytes, lay ministers may be deputed to serve at the altar and assist the priest and the deacon.⁵⁶⁴ These ministers are commonly called “altar servers.”
- 6.7.2 Altar servers should receive proper formation before they begin their ministry. Their formation should include instruction in the Mass and its parts and their meaning, the names and uses of various objects used in the liturgy, and the various functions of the server during the Mass and other liturgical

⁵⁶⁰ GIRM 191.

⁵⁶¹ GIRM 192. See also ADW, Liturgical Norms and Policies, 2010, 6.43.1-7.

⁵⁶² NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

⁵⁶³ The sacred garment common to ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit without it. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. GIRM 336, 339; CB 65.

⁵⁶⁴ GIRM 100; cf. GIRM 107: “The liturgical duties that are not proper to the priest or the deacon and are listed above (cf. [GIRM] nos. 100-106) may also be entrusted by a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor or rector of the church.” See Pontifical Council for the Interpretation of Legislative Texts, Response, 6 June 1994. The “temporary designation” of CIC can. 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in can. 230 §3.

- celebrations. Servers should also receive guidance on proper decorum and attire when serving Mass and other functions.⁵⁶⁵
- 6.7.3 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when altar servers first begin their ministry.⁵⁶⁶ However, any ceremony associated with the deputation of altar servers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁶⁷
- 6.7.4 When minors have been deputed as altar servers, they should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence. They should have already received their first Holy Communion and should normally receive the Eucharist whenever they participate in the liturgy.⁵⁶⁸
- 6.7.5 Normally altar servers should be vested. This is the tradition of the Church and prevents difficulties regarding appropriate dress for these ministers. In the dioceses of the United States of America, altar servers may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing. In the Archdiocese of Washington, “other appropriate and dignified clothing” includes the cassock and surplice, school uniforms, the various scouting uniforms, and other lay attire that is suitable for service within the sanctuary. No distinction in vesture or duties should be made between male and female servers.⁵⁶⁹
- 6.7.6 Altar servers may carry the cross, the candles, the thurible, the bread, the wine, and the water. In the absence of a deacon and acolyte, they may also arrange the altar linens, sacred vessels, and Missal (Sacramentary) on the altar, and they may incense the priest and the people.⁵⁷⁰

⁵⁶⁵ NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994.

⁵⁶⁶ BB ch. 62; NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994, 11.

⁵⁶⁷ EDM note 57.

⁵⁶⁸ CIC can. 97 §1 specifies that a person who has completed the eighteenth year of age has reached majority (adulthood), and that below this age a person is a minor. NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994.

⁵⁶⁹ The sacred garment common to ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit without it. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. GIRM 336, 339; CB 65; NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994.

⁵⁷⁰ GIRM 75; 100; 139; cf. IC 1; CIC can. 230 §3.

6.7.7 If they are of age and otherwise qualified, altar servers may also be deputed to distribute Holy Communion as extraordinary ministers.⁵⁷¹

Instituted Lectors

6.8.1 The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Prayer of the Faithful and, in the absence of a psalmist, proclaim the Psalm between the readings. In the Eucharistic celebration, the lector has his own proper office, which he must exercise personally.⁵⁷²

6.8.2 A layman who is to be installed in the ministry of lector on a stable basis must have completed his twenty-first year of age. The candidate must also possess the skills necessary for an effective proclamation of the Word or service at the altar, be a fully initiated member of the Catholic Church, be free of any canonical penalty, and live a life which befits the ministry to be undertaken.⁵⁷³

6.8.3 In the dioceses of the United States of America, lectors may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁵⁷⁴

Readers

6.9.1 In the absence of instituted lectors, other laypersons may be commissioned to proclaim the readings from Sacred Scripture.⁵⁷⁵

⁵⁷¹ GIRM 100, citing IC 1; CIC can. 230 §§2-3. In the Archdiocese of Washington, the minimum age for extraordinary ministers of Holy Communion is 18. EMHC 5.

⁵⁷² GIRM 99; cf. GIRM 194-198.

⁵⁷³ NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

⁵⁷⁴ The sacred garment common to ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit without it. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. GIRM 336, 339; CB 65. See also ADW, Liturgical Norms and Policies, 2010, 1.3.6.

⁵⁷⁵ Cf. GIRM 107: "The liturgical duties that are not proper to the priest or the deacon and are listed above (cf. [GIRM] nos. 100-106) may also be entrusted by a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor or rector of the church." See Pontifical Council for the Interpretation of Legislative Texts, Response, 6 June 1994. The "temporary designation" of CIC can. 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in can. 230 §3.

- 6.9.2 The Order for the Blessing of Readers may be used when readers first begin their ministry.⁵⁷⁶ However, any ceremony associated with the deputation of readers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁷⁷
- 6.9.3 Readers should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture. They must also possess the skills necessary for an effective proclamation of the Word or service at the altar, be fully initiated members of the Catholic Church, be free of any canonical penalty, and live lives which benefit the ministry to be undertaken.⁵⁷⁸
- 6.9.4 In the dioceses of the United States of America, readers may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁵⁷⁹
- 6.9.5 The reading of Scripture during a Eucharistic celebration in the Catholic Church is to be done by Catholics. On exceptional occasions and for a just cause, the Archbishop may permit a baptized non-Catholic to take on the task of reader.⁵⁸⁰

*Extraordinary Ministers of Holy Communion*⁵⁸¹

- 6.10.1 Bishops, priests, and deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. In every celebration of the Eucharist there should be a sufficient number of ordinary

⁵⁷⁶ BB ch. 61,

⁵⁷⁷ EDM note 57.

⁵⁷⁸ GIRM 101, citing SC 24.

⁵⁷⁹ The sacred garment common to ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit without it. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. GIRM 336, 339; CB 65. See also ADW, Liturgical Norms and Policies, 2010, 1.3.6.

⁵⁸⁰ ED 133, cf. CDW, Non-Catholic Readers at Mass.

⁵⁸¹ See ADW, Guidelines for EMHC, 27 May 2002, revised March 16, 2007. See also EDM 8 §2: "It is ... useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion."

- ministers for Holy Communion so that it can be distributed in an orderly and reverent manner.⁵⁸²
- 6.10.2 When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, “the priest may call upon extraordinary ministers to assist him, i.e., formally instituted acolytes or even some of the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for the occasion.”⁵⁸³
- 6.10.3 This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary minister of the Eucharist” nor “special minister of the Eucharist,” by which names the meaning of this function is unnecessarily and improperly broadened.⁵⁸⁴
- 6.10.4 When recourse is had to extraordinary ministers of Holy Communion, especially in the distribution of Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord.⁵⁸⁵
- 6.10.5 This extraordinary ministry was created exclusively for those instances where there are not enough ordinary ministers to distribute Holy Communion, due to the consummate importance of assuring that the faithful have the opportunity to receive Communion at Mass, even when it is distributed under both species.⁵⁸⁶
- 6.10.6 In practice, the need to avoid obscuring the role of the priest and the deacon as the ordinary ministers of Holy Communion by an excessive use of extraordinary ministers might in some circumstances constitute a reason either for limiting the distribution of Communion under both species or for using intinction instead of distributing the Precious Blood from the chalice.⁵⁸⁷

⁵⁸² NDRHC 27, citing GIRM 182; cf. CIC can. 910 §1.

⁵⁸³ GIRM 108; NDRHC 28, citing GIRM 162; ID 10; EDM 8.

⁵⁸⁴ RS 156.

⁵⁸⁵ NDRHC 28.

⁵⁸⁶ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102.

⁵⁸⁷ NDRHC 24. “An ancient Syro-Chaldean commentator describes the presentation of the sacred gifts to the faithful with the following words: ‘The Holy One comes forth on the plate and in the cup, in glory and majesty, accompanied by the presbyters and deacons, in grand procession. Millions of angels and servants of the fire of the Spirit go before the Body of Our Lord, glorifying him. All the people and all the sons of the Church rejoice when they see the Body come from the altar.’ Therefore, reserving the distribution of the Eucharist normally to the priests has the scope of manifesting its highest sacredness.

- 6.10.7 Extraordinary ministers of Holy Communion may be designated *ad actum* or for a time.
- a. Designation *ad actum* is done by the priest celebrant in the course of the Mass, using the rite found in the Missal (Sacramentary).⁵⁸⁸
 - b. When extraordinary ministers are to be deputed for a time, this deputation is made in writing by the Archbishop upon the recommendation of the pastor, chaplain, or religious superior through the Office of Worship. The term of office is three years, effective from the time of commissioning. The term is renewable, but application must again be made to the Archbishop. These appointments are made for specific parishes or institutions, and cannot be exercised elsewhere.⁵⁸⁹
- 6.10.8 The Order for the Commissioning of Extraordinary Ministers of Holy Communion is to be used when these ministers first begin their ministry.⁵⁹⁰ However, any ceremony associated with the commissioning or deputation of extraordinary ministers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁹¹
- 6.10.9 Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence.⁵⁹²
- 6.10.10 To serve as extraordinary ministers of Holy Communion, persons must
- a. be practicing Catholics, distinguished in their Christian life, faith and morals;

Even if this excludes enhancing the value of other criteria, also legitimate, and implies renouncing some convenience, a change of the traditional usage risks incurring a non-organic intrusion with respect to the spiritual framework to which it refers. Therefore, it is appropriate that the faculty of distributing the Eucharist by those other than the [bishop, priest, or deacon] be exercised only in the case of true emergency.” IALP 58, quoting *Explanation of the Mysteries of the Church*, attributed to Narsai of Nisibi.

⁵⁸⁸ Sacramentary, Appendix V, Rite of Commissioning a Special Minister to distribute Holy Communion on a Single Occasion; cf. CIC can. 910 §2. The “temporary designation” of can. 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in can. 230 §3, which is here called deputation “for a time.”

⁵⁸⁹ ADW, Guidelines for EMHC 10-13.

⁵⁹⁰ BB ch. 63.

⁵⁹¹ EDM note 57.

⁵⁹² NDRHC 28.

- b. be at least 18 years old;
 - c. have received the sacraments of baptism, confirmation, and Eucharist;
 - d. demonstrate a deep reverence for and devotion to the Eucharist;
 - e. possess the requisite abilities and temperament to carry out their assigned duties.⁵⁹³
- 6.10.11 Extraordinary ministers of Holy Communion should always be dressed in a manner consistent with the dignity of their role. A neat appearance and reverential deportment are essential at all times.⁵⁹⁴
- 6.10.12 While the sacred garment common to ministers of any rank is the alb and cincture, in the case of extraordinary ministers of Holy Communion, to distinguish their role from the ordinary lay ministries, in the Archdiocese of Washington it is preferred that they not wear distinctive vesture such as albs.⁵⁹⁵
- 6.10.13 Extraordinary ministers of Holy Communion should not be in the entrance procession. They should normally sit in the assembly until the time when they approach the altar to assist in the distribution of Communion, and then return to the assembly at the end of the Communion rite.⁵⁹⁶
- 6.10.14 Extraordinary ministers of Holy Communion may not assist at the Preparation of the Gifts (including distributing hosts among ciboria or pouring wine into chalices), in the *fractio panis*, or in the purification of sacred vessels.⁵⁹⁷
- 6.10.15 Extraordinary ministers of Holy Communion approach the altar as the priest receives Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the

⁵⁹³ ADW, Guidelines for EMHC 5.

⁵⁹⁴ ADW, Guidelines for EMHC 15.

⁵⁹⁵ Readers and altar servers are lay persons who substitute for other lay persons who have been installed in the lay ministries of lector and acolyte. Extraordinary ministers of Holy Communion, however, are lay persons who substitute for clerics. Ideally, there would never be a need for their services. As is said of lay persons appointed to distribute Holy Communion at Sunday celebrations in the absence of a priest, "theirs is not a proper office but a suppletory office, since they exercise it 'where the need of the Church suggests in the absence of [ordained] ministers.'" SCAP 31. Cf. GIRM 336, 339; CB 65.

⁵⁹⁶ ADW, Guidelines for EMHC 17.

⁵⁹⁷ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102. ADW, Guidelines for EMHC 18.

deacon, and then hands the sacred vessels to them for the distribution of Holy Communion to the people. Extraordinary ministers should not take the sacred vessels from the altar themselves, but should be handed them by the priest or deacon.⁵⁹⁸

- 6.10.16 Extraordinary ministers are deputed for the sole purpose of distributing Holy Communion. They are not to administer blessings or lay hands upon people who approach them but who do not wish to receive Communion, even if they are requested to do so. There is one blessing at the end of the Mass for the entire congregation, imparted by the priest.⁵⁹⁹

Musicians, Singers, and Choir Members

- 6.11.1 All pastoral musicians—professional or volunteer, full-time or part-time, director or choir member, cantor or instrumentalist—exercise a genuine liturgical ministry. The community of the faithful has a right to expect that this service will be provided competently. Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship; that grounds them in a love for and knowledge of Scripture, Catholic teaching, liturgy, and music; and that equips them with the musical, liturgical, and pastoral skills to serve the Church at prayer.⁶⁰⁰
- 6.11.2 Liturgical musicians are first of all disciples, and only then are they ministers. Joined to Christ through the sacraments of initiation, musicians belong to the assembly of the baptized faithful; they are worshipers above all else. Like

⁵⁹⁸ ADW, Guidelines for EMHC 19.

⁵⁹⁹ See CDWDS, Response, 22 November 2008: “1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion. 2. Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest” (cf. EDM 6 §2; CIC can. 1169 §2; RR, *De Benedictionibus* [1985] n. 18). “3. Furthermore, the laying on of a hand or hands—which has its own sacramental significance, inappropriate here—by those distributing Holy Communion, in substitution for its reception, is to be explicitly discouraged. 4. The Apostolic Exhortation *Familiaris Consortio*, n. 84, ‘forbids any pastor, for whatever reason to pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry.’ To be feared is that any form of blessing in substitution for communion would give the impression that the divorced and remarried have been returned, in some sense, to the status of Catholics in good standing. 5. In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church’s discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in can. 915 (i.e., those under the penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin).” As to the touching of head, this is certainly not a hygienic practice for a minister who then touches hosts that are to be consumed by others. See also ADW, *Liturgical Norms and Policies*, 2010, 6.38.15.

⁶⁰⁰ STTL 50. Cf. SC 29.

- other baptized members of the assembly, pastoral musicians need to hear the Gospel, experience conversion, profess faith in Christ, and so proclaim the praise of God. Thus, musicians who serve the Church at prayer are not merely employees or volunteers. They are ministers who share the faith, serve the community, and express the love of God and neighbor through music.⁶⁰¹
- 6.11.3 Choir members, like all liturgical ministers, should exercise their ministry with evident faith and should participate in the entire liturgical celebration, recognizing that they are servants of the liturgy and members of the gathered assembly.⁶⁰²
- 6.11.4 In the dioceses of the United States of America, musicians, singers, and choir members may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁶⁰³
- 6.11.5 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when musicians, singers and choir members first begin their ministry.⁶⁰⁴

Sacristans, and Ushers

- 6.12.1 It is appropriate for those who care for sacred vessels, cloths and other things used in the liturgy to accompany their work with prayer.⁶⁰⁵
- 6.12.2 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when sacristans and ushers first begin their ministry.⁶⁰⁶

⁶⁰¹ STTL 49.

⁶⁰² STTL 32.

⁶⁰³ GIRM 339. STTL 33: "Choir and ensemble members may dress in albs or choir robes, but always in clean, presentable, and modest clothing. Cassock and surplice, being clerical attire, are not recommended as choir vesture." However, just as altar servers have substituted for ordained acolytes and by custom of many centuries have worn the cassock and surplice, so choir members have substituted for clerics "in choir" (i.e., in the sanctuary), and by custom have also worn attire that closely resembles the cassock and surplice.

⁶⁰⁴ BB ch. 62, That this blessing applies as well to singers and choir members can be seen from what is said in the texts of the prayers within the order of blessing.

⁶⁰⁵ BCLN March 2001.

⁶⁰⁶ BB ch. 62,

C. MOVEMENT, POSTURE, AND SILENCE

Movement and Posture

- 6.13.1 The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by liturgical norms and the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice. A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred liturgy. It both expresses and fosters the intention and spiritual attitude of the participants.⁶⁰⁷
- 6.13.2 In the dioceses of the United States of America, the faithful should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the Agnus Dei.⁶⁰⁸
- 6.13.3 With a view to a uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal (Sacramentary).⁶⁰⁹
- 6.13.4 Not every liturgical gesture requires a theological foundation. Some are customary signs of courtesy and respect that add overall decorum to the celebration.

Genuflections and Bows

- 6.14.1 A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Blessed Sacrament, as well as

⁶⁰⁷ GIRM 42, citing SC 54, IO 59, MS 47.

⁶⁰⁸ GIRM 43, citing SC 40, CDWDS, Instruction *Varietates legitimae*, 25 January 1994, 41.

⁶⁰⁹ GIRM 43.

- for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.⁶¹⁰
- 6.14.2 During Mass, three genuflections are made by the priest celebrant, namely, after the showing of the host, after the showing of the chalice, and before Communion.⁶¹¹
- 6.14.3 If, however, the tabernacle with the Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise all who pass before the Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.⁶¹²
- 6.14.4 A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body.
- a. A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the saint in whose honor Mass is being celebrated.
 - b. A bow of the body, that is to say a profound bow, is made to the altar; during the prayers *Munda cor meum* (Almighty God, cleanse my heart) and *In spiritu humilitatis* (Lord God, we ask you to receive); in the Creed at the words *Et incarnatus est* (by the power of the Holy Spirit ... made man); in the Roman Canon at the words *Supplices te rogamus* (Almighty God, we pray that your angel). The same kind of bow is made by the deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the priest bows slightly as he speaks the words of the Lord at the consecration.⁶¹³

Silence

- 6.15.1 God is revealed both in the beauty of song and in the power of silence. The sacred liturgy has its rhythm of texts, actions, songs, and silence. Silence in

⁶¹⁰ GIRM 274; CB 69.

⁶¹¹ GIRM 274. Concelebrants will bow as the celebrant makes the first two of these genuflections, and genuflect individually as they prepare to communicate; cf. GIRM 210-251.

⁶¹² GIRM 274; CB 71.

⁶¹³ GIRM 275.

the liturgy allows the community to reflect on what it has heard and experienced, and to open its heart to the mystery celebrated. Ministers and pastoral musicians should take care that the rites unfold with the proper ebb and flow of sound and silence. The importance of silence in the liturgy cannot be overemphasized.⁶¹⁴

- 6.15.2 Sacred silence, as part of the celebration, is to be observed at the designated times. Its purpose, however, depends on the time it occurs in each part of the celebration. Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts. Even before the celebration itself, it is commendable that silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.⁶¹⁵

D. CHOICE OF MASSES

- 6.16.1 In the local Church, first place should certainly be given, because of its significance, to the Mass at which the Archbishop presides, surrounded by his presbyterate, deacons, and lay ministers, and in which the holy people of God participate fully and actively, for it is there that the preeminent expression of the Church is found. At a Mass celebrated by the Archbishop or at which he presides without celebrating the Eucharist, the norms found in the Ceremonial of Bishops should be observed.⁶¹⁶
- 6.16.2 Great importance should also be attached to a Mass celebrated with any community, but especially with the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true in the communal Sunday celebration.⁶¹⁷
- 6.16.3 In scheduling Masses, the good of the parish community should be kept in mind. There should be adequate provision of Masses so that the faithful can fulfill their Sunday and holy day obligations.
- 6.16.4 Parishes should make every effort to maintain a unified community of faith by avoiding the needless multiplication of Masses – to the point where only

⁶¹⁴ STTL 118.

⁶¹⁵ GIRM 45, citing SC 30; MS 17.

⁶¹⁶ GIRM 112, citing SC 41; CB 119-186.

⁶¹⁷ GIRM 113, citing SC 42; LG 28; PO 5; EUM 26.

small groups of the faithful gather for Masses in a church that can hold a great number of people—or the celebration of simultaneous Masses.

- 6.16.5 Parish Sunday Masses are to be open to everyone; quasi-private liturgies for special groups of the faithful are to be avoided.⁶¹⁸
- 6.16.6 The length of time between Masses should ensure that no one—clergy, lay ministers, and the faithful in the assembly—is rushed before, during, or after the Mass.
- 6.16.7 The Mass schedule should be reviewed periodically. If changes appear necessary, there must be adequate consultation with parishioners before final decisions are made.
- 6.16.8 Masses scheduled for Saturday and Sunday evening should be planned and celebrated with the same quality and dignity as other Sunday Masses.
- 6.16.9 Regularly scheduled parish Masses that are celebrated in languages other than English should not be relegated to unusual or inconvenient times.

E. REQUISITES FOR THE CELEBRATION OF THE EUCHARIST

General

- 6.17.1 For the celebration of the Eucharist, the people of God normally are gathered together in a church or, if there is no church or if it is too small, then in another respectable place that is nonetheless worthy of so great a mystery. Churches, therefore, and other places should be suitable for carrying out the sacred action and for ensuring the active participation of the faithful. Sacred buildings and requisites for divine worship should, moreover, be truly worthy and beautiful and be signs and symbols of heavenly realities.⁶¹⁹

⁶¹⁸ CIC can. 1221; AS 149. “In particular cases, when pastoral necessity requires it, Mass may be celebrated outside a sacred place. The Bishop should intervene decisively when he learns of any abuses in this area, such as celebrations of Mass in unsuitable places or for exclusive or privileged groups, in a manner contrary to the requirements of the law.” AS 149, cf. CIC can. 932 §1.

⁶¹⁹ CIC can. 932 §§1-2; GIRM 288, citing SC 122-124; PO 5; IO 90; EUM 24. IALP 102: “Jesus teaches the Samaritan woman that God is worshipped neither in Jerusalem nor on Mount Gerizim, but in Spirit and truth (cf. John. 4: 21, 24). The temple loses its value as the center of worship because with the death of Jesus, its veil was torn in two from top to bottom (cf. Matthew 27: 51). The image and shadow of future times, it acquires fullness of meaning in the New Alliance (cf. Matthew 5: 17). The Church is the new temple, built with living stones; Christ has, in fact, destroyed the wall of separation which divided men and built them together into a dwelling place of God in the Spirit (cf. Ephesians 2: 14, 22). Then in the

6.17.2 In the choice of materials for sacred furnishings, besides those which are traditional, others are acceptable if by contemporary standards they are considered to be noble, are durable, and are well suited for sacred use. In the dioceses of the United States of America these materials may include wood, stone, or metal which are solid and appropriate to the purpose for which they are employed.⁶²⁰

6.17.3 Every effort should be made to ensure that even as regards objects of lesser importance the canons of art be appropriately taken into account and that noble simplicity come together with elegance.⁶²¹

Altar and Sacred Furnishings

6.18.1 The Eucharistic sacrifice must be carried out on a dedicated or blessed altar. Careful attention is to be given to whatever is directly associated with the altar and the Eucharistic celebration.⁶²²

heavenly Jerusalem, there will no longer be a temple but in its midst 'the throne of God and of the Lamb' (Revelation 22: 3) will be found, and the Lord God Almighty and the Lamb will themselves be the temple (cf. Revelation 21: 22). [For the time being, however,] the sacred building is a sign which shows us the way toward Him who is the Lord of the heavenly and earthly creation, the Lord of the Seraphim, King of Israel, the Holy One, who came to live among us in order to lead us to his Kingdom, because 'our citizenship is in heaven' (Phil. 3:20). The physical church is a sign of the heavenly altar and of the sanctuary where Christ has penetrated, not the one made by the hands of man, which is a copy of the true one, 'but heaven itself, that he might now appear before God on our behalf' (Hebrews 9: 24). The sanctuary thus transfers us to a different world, to the presence of God. This relation between two worlds, the heavenly and the terrestrial, is affirmed often in all the Christian liturgies. For example, a wide-spread eucharistic formula asks 'the merciful God to receive our gifts as a fragrance of spiritual sweetness on his holy and celestial and spiritual altar.' [Cf. for example the Litany before the Our Father in the Divine Liturgies of the Churches of Constantinopolitan tradition.] It involves a sacred dimension, different from the stark human reality; we are introduced into this dimension by the liturgical mystery, in which humanity recuperates the cloak of divine glory that covered it before the fall of sin. The organic relation which occurs in the Eastern Churches between the nave and the sanctuary symbolizes our present situation in which we see indistinctly, as in a mirror (cf. 1 Corinthians 13: 12), since the whole Church is still on her way toward the glorious revelation of her Lord. In this way, the present life is transformed and conformed to the image of the Lord, 'From glory to glory' (2 Corinthians 3: 18), beyond the worldly concerns, toward a future life in which we shall see God 'face to face' (1 Corinthians 13: 12)."

⁶²⁰ GIRM 326; USCCB adaptation of GIRM 326.

⁶²¹ GIRM 351.

⁶²² GIRM 350; CIC can. 932 §1. Outside a sacred place a suitable table can be used, always with a cloth and a corporal (CIC can. 932 §2). For a just cause and with the express permission of the local ordinary, a priest is permitted to celebrate the Eucharist in the place of worship of some Church or ecclesial community which does not have full communion with the Catholic Church so long as there is no scandal (see CIC can. 933).

- 6.18.2 There should be at least one white cloth, its shape, size, and decoration in keeping with the altar's design. When, in the dioceses of the United States of America, other cloths are used in addition to the altar cloth, those cloths may be of other colors possessing Christian honorific or festive significance according to longstanding local usage, provided that the uppermost cloth covering the *mensa* (i.e., the altar cloth itself) is always white in color.⁶²³
- 6.18.3 During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this season, without expressing prematurely the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers, but the Fourth Sunday of Lent (Laetare Sunday), solemnities, and feasts are exceptions. Floral decorations should always be done with moderation and placed around the altar rather than on its *mensa*.⁶²⁴
- 6.18.4 Only what is required for the celebration of the Mass may be placed on the *mensa* of the altar: namely, from the beginning of the celebration until the proclamation of the Gospel, the Book of the Gospels; then from the Presentation of the Gifts until the purification of the vessels, the chalice with the paten, a ciborium if necessary, and, finally, the corporal, the purificator, the pall, and the Missal (Sacramentary).⁶²⁵
- 6.18.5 Microphones that may be needed to amplify the priest's and deacon's voices should be arranged discreetly.
- 6.18.6 On or near to the altar, where it is clearly visible to the assembled congregation, there is to be a cross with a figure of Christ crucified. It is appropriate that the cross, which calls to mind for the faithful the saving Passion of the Lord, remain near the altar even outside of liturgical celebrations. The cross may be carried in procession and placed next to the altar. If there is already a crucifix on or close to the altar, the processional cross is put aside in a dignified place.⁶²⁶
- 6.18.7 The candles, which are required at every liturgical service out of reverence and on account of the festiveness of the celebration, are to be appropriately placed either on or around the altar in a way suited to the design of the altar and the sanctuary so that the whole may be well balanced.⁶²⁷

⁶²³ GIRM 117, 304; USCCB adaptation of GIRM 304. See also ADW, *Liturgical Norms and Policies*, 2010, 6.23.1-7.

⁶²⁴ GIRM 305.

⁶²⁵ GIRM 306.

⁶²⁶ GIRM 117; 122; 308; BLS 91.

⁶²⁷ GIRM 307; cf. 117. See also ADW, *Liturgical Norms and Policies*, 2010, 1.4.9.

Ambo

- 6.19.1 It is appropriate that the ambo ordinarily be stationary and not simply a movable lectern. It must be located in keeping with the design of each church in such a way that the ordained ministers and the lectors, readers, or cantors may be clearly seen and heard by the faithful.⁶²⁸
- 6.19.2 It is appropriate that a new ambo be blessed according to the rite described in the Book of Blessings before it is put into liturgical use.⁶²⁹

Sacred Vessels

- 6.20.1 Among the requisites for the celebration of Mass, the sacred vessels are held in special honor, especially the chalice and paten, in which the bread and wine are offered and consecrated, and from which the Body and Blood of the Lord are consumed. Therefore, they must be made in strict conformity with the norms of tradition and of the liturgical books.⁶³⁰
- 6.20.2 Sacred vessels are to be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside.⁶³¹
- 6.20.3 In the dioceses of the United States of America,⁶³² sacred vessels may also be used that are made from other solid materials that, according to the common estimation in each region, are precious; for example, ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind.⁶³³

⁶²⁸ GIRM 309.

⁶²⁹ GIRM 309; cf. BB ch. 33.

⁶³⁰ RS 117; cf. GIRM 327, 332; ID 16. See also ADW, Liturgical Norms and Policies, 2010, 1.4.5.

⁶³¹ GIRM 328.

⁶³² RS 117: "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 (cf. GIRM 332) 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."

⁶³³ GIRM 329; USCCB adaptation of GIRM 329. EACW 97: "Like the plates and chalices or flagons, all other vessels and implements used in the liturgical celebration should be of such quality and design that they speak of the importance of the ritual action. Pitchers, vessels for holy oils, bowls, cruets, sprinklers, censers, baskets for collection, etc. – all are presented to the assembly in one way or another and speak

- 6.20.4 Reprobated is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate.⁶³⁴
- 6.20.5 It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white.⁶³⁵
- 6.20.6 When several chalices are to be used, it is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.⁶³⁶
- 6.20.7 To avoid any danger of spilling the Precious Blood, during the consecration flacons, bowls, or other vessels not fully in accord with the established norms are never to be used.⁶³⁷ The wine to be consecrated may, however, be brought forward in a flagon or similar vessel and then poured into the chalice(s) for the consecration.
- 6.20.8 Before they are used, sacred vessels are to be blessed by a priest according to the rites laid down in the liturgical books. It is praiseworthy for the blessing to be given by the Archbishop, who will judge whether the vessels are worthy of the use to which they are destined.⁶³⁸
- 6.20.9 The practice is to be kept of building a *sacrarium*, a special sink, in the sacristy. The *sacrarium* should have a cover, a basin, and a special pipe and drain that empty directly into the earth, rather than into the sewer system. After Mass, when the vessels are rinsed and cleansed, the water is poured into the *sacrarium* so that any remaining particles that might be left will not be poured into the sewer but will go directly into the earth. When the purificators and corporals are rinsed before being washed, the water is disposed of in the *sacrarium*. It can also be used to discard old baptismal water, left-over ashes, and the previous year's oils, if they are not burned.⁶³⁹

well or ill of the deed in which the assembly is engaged." (EACW, superseded by BLS, did not itself have the force of law, but reiterated law and was a commentary on law by the BCL.)

⁶³⁴ RS 117; cf. GIRM 332; ID 16. The use of sacred vessels made of unsuitable materials, i.e., glass or ceramic, should be discontinued as soon as possible.

⁶³⁵ GIRM 118; BCLN March 2001.

⁶³⁶ RS 105.

⁶³⁷ RS 106. See also ADW, Liturgical Norms and Policies, 2010, 6.20.1, 6.23.1, 6.37.3, 6.43.9.

⁶³⁸ RS 118, citing GIRM 333; DCA ch. 7, Order for the Blessing of a Chalice and Paten within Mass; also in Sacramentary, app. IV; BB ch. 40. See also ADW, Liturgical Norms and Policies, 2010, 1.4.5 and note, 1.4.6.

⁶³⁹ GIRM 334, cf. GIRM 280; BLS 236.

6.20.10 Besides sacred vessels and sacred vestments for which some special material is prescribed, other furnishings that either are intended for strictly liturgical use or are in any other way admitted into a church should be worthy and suited to their particular purpose.⁶⁴⁰

Bread and Wine

6.21.1 Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper. Therefore, the most holy Eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed.⁶⁴¹

6.21.2 Diligent care should be taken to ensure that the bread and wine intended for the Eucharist are kept in a perfect state of conservation: that is, that the wine does not turn to vinegar nor the bread spoil or become too hard to be broken easily.⁶⁴²

6.21.3 The bread for celebrating the Eucharist must be made only from wheat, must be recently baked, and, according to the ancient tradition of the Latin Church, must be unleavened.⁶⁴³

6.21.4 The meaning of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. It is therefore expedient that the Eucharistic bread, even though unleavened and baked in the traditional shape, be made in such a way that the priest at Mass with a congregation is able in practice to break it into parts for distribution to at least some of the faithful. Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it.

6.21.5 The action of the fraction or breaking of bread, which gave its name to the Eucharist in apostolic times, will bring out more clearly the force and importance of the sign of unity of all in the one bread, and of the sign of charity by the fact that the one bread is distributed among the brothers and sisters.⁶⁴⁴

6.21.6 It is recommended that bread for the Eucharist be obtained from religious houses or reliable companies. Bread for use at the altar is difficult to make in

⁶⁴⁰ GIRM 348. For blessings for these items see BB part III.

⁶⁴¹ GIRM 319; CIC can. 924 §1.

⁶⁴² GIRM 323, citing CIC can. 924 §§2-3.

⁶⁴³ GIRM 320.

⁶⁴⁴ GIRM 321.

the home, is difficult for some people to receive (especially if they receive under one species), and soon dries when reserved in the tabernacle. If bread is to be prepared by parishioners, they must be given clear instructions that only wheat flour and water are to be used, with no other additives whatsoever (salt, sugar, honey, etc.). This is required for the validity of the Eucharist.

- 6.21.7 The wine for the Eucharistic celebration must be from the fruit of the grapevine, natural, and unadulterated, that is, without admixture of extraneous substances. (Preservatives normally used in the manufacture of wine are not considered “extraneous substances.”) No other kind of wine may ever be substituted for the grape wine required for the validity of the Eucharist.⁶⁴⁵

Use of Low-Gluten Hosts and Mustum

- 6.22.1 The ordinary is competent to give permission for an individual priest to use low-gluten hosts or *mustum* for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission.⁶⁴⁶
- 6.22.2 The authority to permit the lay faithful to use *mustum* and low-gluten hosts in the reception of Holy Communion is hereby delegated to pastors.⁶⁴⁷
- 6.22.3 Priests should show great pastoral sensitivity and compassion to anyone afflicted with Celiac Sprue disease, but especially to the parents of children with a gluten intolerance at the time of their first Holy Communion. Many people so afflicted can receive Holy Communion with low-gluten hosts. “Low-gluten hosts (*partially* gluten free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.”⁶⁴⁸

⁶⁴⁵ GIRM 322; CIC can. 924 §3. Cf. Luke 22: 18.

⁶⁴⁶ CDF, 24 July 2003. Priests who have such needs should contact the Office of Worship.

⁶⁴⁷ CIC can. 137 §1; USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*.

⁶⁴⁸ The amount of gluten necessary for validity in hosts is not determined by a minimum percentage or weight, but hosts which have no gluten at all are invalid matter for Mass. CDF, 24 July 2003; USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*. Low gluten altar hosts are available from the Congregation of Benedictine Sisters of Perpetual Adoration, Altar Breads Department, 31970 State Highway P, Clyde, Missouri 64432, 1-800-223-2772, altarbreads@benedictinesisters.org.

- 6.22.4 Those who cannot consume even low-gluten hosts may still receive the Precious Blood, even in cases where the chalice is not being offered to the congregation as a whole.⁶⁴⁹
- 6.22.5 Some people have a low tolerance for the normal amount of alcohol in wine used for the celebration of the Eucharist. *Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing), is valid matter for the celebration of the Eucharist.⁶⁵⁰
- 6.22.6 If a person is unable to tolerate both a low-gluten host or the Precious Blood under the species of wine—even *mustum*—there is little else the Church can do except to recommend that he or she make a spiritual Communion. Perpetual abstinence from the Eucharist, which such a condition requires, is the highest form of suffering a Catholic may be asked to endure. A person with this affliction should be brought to understand that he or she shares in the suffering of Christ in a most unique way.⁶⁵¹
- 6.22.7 No bread made from rice or any other non-wheat product can ever be substituted for the wheat bread and grape wine required for the validity of the Eucharist, nor should such invalid matter ever be blessed or used in any way to simulate the administration of Holy Communion.⁶⁵²

⁶⁴⁹ “The Bishops’ Committee on the Liturgy has earlier reminded pastors (BCLN April-May 2000) of the right of the faithful under the law (CIC, canon 843) to receive Holy Communion, even if only the Precious Blood, and regardless of whether the Precious Blood is offered to the rest of the faithful present at a given celebration of Mass.” USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*.

⁶⁵⁰ CDF, 24 July 2003. There are two suppliers of *mustum* in the United States known to the USCCB Secretariat of the Liturgy: the Ranelle Trading/Ojai Fresh Juice Corporation, 2501 Oak Hill Circle, Suite 2032, Fort Worth, Texas 76109, 877-211-7690, mike@ojaiiffresh.com; and the Mont La Salle Altar Wine Company, 385 A La Fata Street, St. Helena, California 94575, 800-447-8466.

⁶⁵¹ USCCA p. 225: “Participation in the celebration of the Eucharistic sacrifice is a source and means of grace even apart from the actual reception of Holy Communion. It has also been long understood that when circumstances prevent one from receiving Holy Communion during Mass, it is possible to make a spiritual communion that is also a source of grace. Spiritual communion means uniting one’s self in prayer with Christ’s sacrifice and worshiping him present in his Body and Blood.”

⁶⁵² RS 96: “The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ’s faithful concerning the Eucharistic doctrine of the Church. Where there exists in certain places by concession a particular custom of blessing bread after Mass for distribution, proper catechesis should very carefully be given concerning this action. In fact, no other similar practices should be introduced, nor should unconsecrated hosts ever be used for this purpose.”

Altar Cloths and Linens

- 6.23.1 Just as the altar is a sign for us of Christ the living stone, altar cloths are used “out of reverence for the celebration of the memorial of the Lord and the banquet that gives us his body and blood.” By their beauty and form they add to the dignity of the altar in much the same way that vestments solemnly ornament the priests and sacred ministers. Such cloths also serve a practical purpose, however, in absorbing whatever may be spilled of the Precious Blood or other sacramental elements. Thus the material of altar cloths should be absorbent and easily laundered.⁶⁵³
- 6.23.2 While there may be several altar cloths in the form of drapings or even frontals, their shape, size, and decoration should be in keeping with the design of the altar. Unless the altar cloths have been stained with the Precious Blood, it is not necessary that they be cleaned in the *sacrarium*. Care should be taken, however, that proper cleaning methods are used to preserve the beauty and life of the altar cloth.⁶⁵⁴
- 6.23.3 Altar linens, because of their use in the liturgy, especially those which will receive the sacred species, should be “beautiful and finely made, though mere lavishness and ostentation must be avoided.” They are deserving of special respect and care, are always kept clean, and should be washed in the traditional way.⁶⁵⁵
- 6.23.4 The traditional way of washing used altar linens (corporals, purificators, and palls) is to:
- a. check to see if there are any particles of the host adhering to them;
 - b. place them in a bowl or basin reserved for this purpose, where they are given a first washing by hand in clean water; and then
 - c. remove them from the bowl or basin and put them aside for additional washing and ironing.
- 6.23.5 After the first washing, the water should be poured into the *sacrarium* or into the ground in a suitable place. After this the second washing can be done in the usual way.⁶⁵⁶

⁶⁵³ BCLN March 2001. See also ADW, Liturgical Norms and Policies, 2010, 6.20.7, 6.43.9.

⁶⁵⁴ BCLN March 2001.

⁶⁵⁵ BCLN March 2001.

⁶⁵⁶ GIRM 334, RS 110, BLS 120.

- 6.23.6 Altar cloths, corporals, purificators, lavabo towels and palls should be made of absorbent cloth and never of paper.⁶⁵⁷
- 6.23.7 Altar linens are appropriately blessed according to the Order for the Blessing of Articles for Liturgical Use. The blessing of a number of such articles for liturgical use may take place “within Mass or in a separate celebration in which the faithful should take part.”⁶⁵⁸

Altar Linens – Corporals

- 6.24.1 Sacred vessels that contain the Body and Blood of the Lord are always placed on top of a corporal.⁶⁵⁹
- 6.24.2 A corporal is placed on the altar at the Preparation of the Gifts. When concelebrants receive the Eucharist from the altar, a corporal is placed beneath all of the additional chalices and patens. Finally, it is appropriate that a corporal be placed beneath the sacred vessels that are to be purified after Mass.⁶⁶⁰
- 6.24.3 Since one of the purposes of the corporal is to contain any small particles of the consecrated host that may remain at the conclusion of the Mass, care should be taken that the transfer of consecrated hosts between sacred vessels should always be done over a corporal.⁶⁶¹
- 6.24.4 The corporal should be white in color and of sufficient dimensions so that at least the main chalice and paten may be placed upon it completely. The material of corporals should be absorbent and easily laundered.⁶⁶²
- 6.24.5 Corporals should be ironed in such a way that their distinctive manner of folding helps to contain any small particles of the consecrated host that may remain at the conclusion of the Mass.⁶⁶³

⁶⁵⁷ BCLN March 2001.

⁶⁵⁸ BCLN March 2001; BB ch. 39.

⁶⁵⁹ BCLN March 2001.

⁶⁶⁰ BCLN March 2001.

⁶⁶¹ BCLN March 2001.

⁶⁶² BCLN March 2001.

⁶⁶³ BCLN March 2001.

Altar Linens – Purificators

- 6.25.1 Purificators should be white in color. They should be ironed in such a way that they may be easily used for the wiping of the lip of the chalice.⁶⁶⁴
- 6.25.2 Purificators are used to wipe the Precious Blood from the lip of the chalice and to purify sacred vessels.
- 6.25.3 Purificators are customarily brought to the altar with chalices.
- 6.25.4 Whenever the Precious Blood is distributed from the chalice or even accidentally spilled, purificators should be used to absorb the spill.⁶⁶⁵

Altar Linens – Other Cloths

- 6.26.1 The Order of Mass calls for the washing of the hands of the priest celebrant in the course of the Preparation of the Gifts and the altar. Since it is his hands and not only his fingers which are washed at the lavabo, the lavabo towel should be of adequate size and sufficiently absorbent for drying his hands. Neither the color nor the material of the lavabo towel is prescribed, though efforts should be made to avoid the appearance of a dish towel or other cloth with a purely secular use.⁶⁶⁶
- 6.26.2 A pall may be used to cover the chalice at Mass in order to protect the Precious Blood from insects or other foreign objects. In order that palls may be kept immaculately clean they should be made with removable covers of a worthy material which may be easily washed in the *sacrarium* and then laundered.⁶⁶⁷

Liturgical Books

- 6.27.1 The lector or reader should always proclaim the Word of God from a Lectionary, and not from a disposable missalette or sheet of paper, out of the reverence due to the Word of God. If it is necessary, it is permitted to have the texts of readings or prayers placed at the ambo in advance. In proceeding to

⁶⁶⁴ BCLN March 2001.

⁶⁶⁵ See ADW, Liturgical Norms and Policies, 2010, 6.20.7, 6.23.1, 6.43.9.

⁶⁶⁶ BCLN March 2001.

⁶⁶⁷ BCLN March 2001.

the ambo or lectern to proclaim the reading, the lector should not carry a missalette or sheet of paper.⁶⁶⁸

F. MUSIC AND SINGING⁶⁶⁹

- 6.28.1 The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs. Singing is the sign of the heart's joy. Thus Saint Augustine says rightly, "Singing is for one who loves." There is also the ancient proverb: "One who sings well prays twice."⁶⁷⁰
- 6.28.2 Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation. In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.⁶⁷¹
- 6.28.3 It is the right of the community of Christ's faithful that especially in the Sunday celebration there should customarily be true and suitable sacred music.⁶⁷²
- 6.28.4 All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.⁶⁷³

⁶⁶⁸ See ADW, *Liturgical Norms and Policies*, 2010, 1.4.8 and its note. GIRM 128: "Then the lector goes to the ambo and, *from the Lectionary already placed there before Mass*, proclaims the first reading, to which all listen." (Emphasis added.)

⁶⁶⁹ See ADW, *Liturgical Norms and Policies*, 2010, 1.6.1-7.

⁶⁷⁰ GIRM 39, citing Augustine, *Sermo* 336, 1. Cf. Colossians 3: 16; Acts 2: 46.

⁶⁷¹ GIRM 40, citing MS 7, 16. See also STTL 57-60.

⁶⁷² RS 57.

⁶⁷³ GIRM 41, citing SC 116, MS 30. Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 62: "Speaking more generally, I ask that future priests, from their time in the seminary, receive the preparation needed to understand and to celebrate Mass in Latin, and also to use Latin texts and execute Gregorian chant; nor should we forget that the faithful can be taught to recite the more common prayers

- 6.28.5 Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies.⁶⁷⁴
- 6.28.6 The Second Vatican Council directed that the faithful be able to sing parts of the Ordinary of the Mass together in Latin. In many worshiping communities in the United States, fulfilling this directive will mean introducing Latin chant to worshipers who perhaps have not sung it before. While prudence, pastoral sensitivity, and reasonable time for progress are encouraged to achieve this end, every effort in this regard is laudable and highly encouraged.⁶⁷⁵
- 6.28.7 Each worshiping community in the United States, including all age groups and all ethnic groups, should, at a minimum, learn Kyrie XVI, Sanctus XVIII, and Agnus Dei XVIII, all of which are typically included in congregational worship aids. Chants, such as Gloria VIII and settings of the Credo and Pater Noster, might also be learned.⁶⁷⁶
- 6.28.8 While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be used in liturgical services in the dioceses of the United States of America, according to longstanding local usage, provided they are truly apt for sacred use or can be rendered apt.⁶⁷⁷

G. CELEBRATION OF THE MASS

Liturgy of the Word

- 6.29.1 It is illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and especially "to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the Word of God." The practice by which priests, deacons or the faithful alter or vary at will the texts of the sacred liturgy that they are charged to pronounce, is not acceptable, for in doing thus, they render the celebration of the sacred liturgy unstable, and

in Latin, and also to sing parts of the liturgy to Gregorian chant." Cf. Synod on the Eucharist, Proposition 36. See also STTL 72-80.

⁶⁷⁴ GIRM 41, citing SC 54; IO 59; MS 47. See STTL 61-63.

⁶⁷⁵ STTL 74. SC 54: "Steps should be taken enabling the faithful to say or to sing together in Latin those parts of the Ordinary of the Mass belonging to them."

⁶⁷⁶ STTL 75. See GIRM 41. Further resources for congregational Latin chant are *Iubilare Deo* (Vatican City: Libreria Editrice Vaticana, 1986) and *Liber Cantualis* (Sable-sur-Sarthe, France: Abbaye Saint-Pierre de Solesmes, 1983).

⁶⁷⁷ USCCB adaptation of GIRM 393.

- not infrequently distort the authentic meaning of the liturgy. These texts include the Mass parts that are sung or spoken, such as the Gloria, the Creed, and others.⁶⁷⁸
- 6.29.2 In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. The psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place.⁶⁷⁹
- 6.29.3 In the Archdiocese of Washington, it is customary that, after the gospel reading, the deacon takes the book to a bishop celebrant, who kisses it, saying inaudibly, "May the words of the Gospel wipe away our sins." Alternatively, if the celebrant is not a bishop, the deacon himself kisses the book and inaudibly says the same words."⁶⁸⁰
- 6.29.4 On solemn occasions a bishop may impart a blessing with the Book of the Gospels after having kissed it.⁶⁸¹

Homily

- 6.30.1 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; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Lent, and the Easter Season, as well as on other festive days and occasions when the people come to church in greater numbers.⁶⁸²
- 6.30.2 The homily should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.⁶⁸³
- 6.30.3 The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally to the deacon.⁶⁸⁴

⁶⁷⁸ RS 62, citing GIRM 57; Pope John Paul II, Apostolic Letter *Vicesimus quintus annus* (1988) 13; CDF, Declaration *Dominus Iesus*, 6 August 2000. RS 59. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

⁶⁷⁹ GIRM 58, 61; CB 51.

⁶⁸⁰ CB 141.

⁶⁸¹ GIRM 176. This custom was probably introduced on the initiative of Pope John Paul II, who frequently imparted this blessing.

⁶⁸² GIRM 66, citing IO 53.

⁶⁸³ GIRM 65, citing IO 54.

⁶⁸⁴ GIRM 66.

- 6.30.4 The homily at Mass is reserved to a priest or deacon, since it is the presentation of the mysteries of faith and the norms of Christian living in accordance with Catholic teaching and tradition.⁶⁸⁵
- 6.30.5 In particular cases and for a just cause, the homily may even be given by a bishop or a priest who is present at the celebration but cannot concelebrate.⁶⁸⁶
- 6.30.6 The homily at Mass may never be given by a lay person. This prohibition applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as “pastoral assistants”; nor is there to be any exception for any other kind of layperson, or group, or community, or association.⁶⁸⁷
- 6.30.7 If the need arises for the gathered faithful to be given instruction or testimony by a layperson in a Church concerning the Christian life, it is altogether preferable that this be done outside Mass. Nevertheless, for serious reasons it is permissible that this type of instruction or testimony be given after the priest has proclaimed the Prayer after Communion. This should not become a regular practice, however. Furthermore, these instructions and testimony should not be of such a nature that they could be confused with the homily, nor is it permissible to dispense with the homily on their account.⁶⁸⁸
- 6.30.8 After the homily a brief period of silence is appropriately observed.⁶⁸⁹

Profession of Faith

- 6.31.1 In Holy Mass as well as in other celebrations of the sacred liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.⁶⁹⁰

⁶⁸⁵ GIRM 66; CIC can. 767.

⁶⁸⁶ GIRM 66.

⁶⁸⁷ See ADW, Liturgical Norms and Policies, 2010, 1.9.1 and its note. See also GIRM 66; CIC can. 767 §1; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 26 May 1987; EDM 3; RS 65: “It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic celebration is to be considered abrogated by the norm of canon 767 §1. This practice is reprobated, so that it cannot be permitted to attain the force of custom.”

⁶⁸⁸ RS 74, citing EDM 3 §2. See also ADW, Liturgical Norms and Policies, 2010, 1.9.1 and its note.

⁶⁸⁹ GIRM 66.

⁶⁹⁰ RS 69.

Prayer of the Faithful

- 6.32.1 For the Prayer of the Faithful, the intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.⁶⁹¹
- 6.32.2 It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer.⁶⁹²
- 6.32.3 The intentions announced should be *few in number*, and not *needlessly multiplied*. They should be sober, composed freely but prudently, and succinct, and they should express the prayer of the entire community.⁶⁹³
- 6.32.4 In the Prayer of the Faithful, as a rule, the series of intentions is to be
- a. for the needs of the Church;
 - b. for public authorities and the salvation of the whole world;
 - c. for those burdened by any kind of difficulty;
 - d. for the local community; and
 - e. for the dead.
- 6.32.5 Nevertheless, in a particular celebration, such as confirmation, marriage, or a funeral, the series of intentions may reflect more closely the particular occasion.⁶⁹⁴

⁶⁹¹ GIRM 71, citing IO 56.

⁶⁹² GIRM 71, citing IO 56.

⁶⁹³ GIRM 71, citing IO 56. A succinct, direct prayer is active and engaging, while a long-winded passive prayer is uninspiring, numbing, and tiresome. The Eastern liturgical tradition can be consulted with profit in this regard; for example, the Divine Liturgy of Saint John Chrysostom includes these prayers: "For the peace of God and the salvation of our souls, let us pray to the Lord. For peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord. For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. For our Archbishop (Name), our Bishop (Name), the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord. For our country, the president, and all those in public service, let us pray to the Lord. For this parish and city, for every city and country, and for the faithful who live in them, let us pray to the Lord. For favorable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord. For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord. For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord."

⁶⁹⁴ GIRM 70.

6.32.6 Public prayer for other Christians, living or dead, and for the needs and intentions of other churches and ecclesial communities and their spiritual heads may be offered during the Prayer of the Faithful.⁶⁹⁵

Preparation of the Gifts

6.33.1 When the Prayer of the Faithful is completed, all sit, and the offertory chant begins.⁶⁹⁶

6.33.2 The altar, which is the center of the whole Liturgy of the Eucharist, is prepared by the deacon, assisted by the acolyte or other lay minister, placing on it the corporal, purificator, Missal (Sacramentary), pall, and chalice (unless the chalice is prepared at the credence table). If he is present, it is the deacon's place to take care of the sacred vessels himself.⁶⁹⁷

6.33.3 The offerings are then brought forward. The procession bringing the gifts is accompanied by the offertory chant, which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the entrance chant. Singing may always accompany the rite at the offertory, even when there is no procession with the gifts.⁶⁹⁸

6.33.4 It is appropriate for the faithful's participation to be expressed by an offering, whether of the bread and wine for the celebration of the Eucharist, or of money or other gifts for the poor or for the Church, brought by them or collected in the church.⁶⁹⁹

6.33.5 The offerings are received by the priest, assisted by the deacon, acolyte, or other minister. The bread and wine for the Eucharist are carried to the altar, while other gifts are put in another appropriate place but away from the altar.⁷⁰⁰

6.33.6 The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas.⁷⁰¹ Since the Precious Blood cannot be reserved, only that amount of wine should be consecrated which will be consumed by the faithful.

⁶⁹⁵ ED 121.

⁶⁹⁶ GIRM 139.

⁶⁹⁷ GIRM 73, 139, 178.

⁶⁹⁸ GIRM 74.

⁶⁹⁹ GIRM 73.

⁷⁰⁰ GIRM 73, 140, 178.

⁷⁰¹ GIRM 73.

- 6.33.7 The priest may incense the gifts placed upon the altar. If incense is used, the priest then puts some in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar, so as to signify the Church's offering and prayer rising like incense in the sight of God. The deacon assists the priest during the incensation of the gifts, the cross, and the altar; afterwards, the deacon himself, the acolyte, or another minister incenses the priest and the people.⁷⁰²
- 6.33.8 The priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification.⁷⁰³

Eucharistic Prayer

- 6.34.1 Only those Eucharistic Prayers are to be used which are found in the Roman Missal (Sacramentary) or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. "It is not to be tolerated that some priests take upon themselves the right to compose their own Eucharistic Prayers" or to change the same texts approved by the Church, or to introduce others composed by private individuals.⁷⁰⁴
- 6.34.2 Use of a Eucharistic Prayer for Masses With Children is restricted to Masses that are celebrated with children alone or Masses at which *the majority of the participants are children*. A community of children means one so considered by the Directory for Masses With Children, that is, one consisting of children who have *not yet reached the age referred to as preadolescence*.⁷⁰⁵
- 6.34.3 The Eucharistic Prayer is to be recited by the priest alone, or with concelebrants, in full.⁷⁰⁶ Concelebrants are reminded that parts spoken by all the concelebrants together, and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice (*sotto voce*) and that the principal celebrants' voice be clearly heard.⁷⁰⁷

⁷⁰² GIRM 75, 144, 178.

⁷⁰³ GIRM 76.

⁷⁰⁴ RS 51; cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus* (1989) 13; ID 3. See also ADW, Liturgical Norms and Policies, 2010, 1.1.5-6.

⁷⁰⁵ CDW, Eucharistic Prayer for Masses With Children, quoting SCDW Decree *Postquam de precibus* (1974) (emphasis added). "Preadolescence" has been defined as "the period of childhood just preceding the onset of puberty, often designated as between the ages of 10 and 12 in girls and 11 and 13 in boys." *American Heritage Medical Dictionary* (New York: Houghton Mifflin Company, 2007).

⁷⁰⁶ RS 52; cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (2003) 28; GIRM 147; SCDW, Instruction *Liturgicae instaurationes* (1970) 4; ID 4; GIRM 218.

⁷⁰⁷ GIRM 218, cf. 32, 38.

- 6.34.4 In the Eucharistic Prayer, ancient Christian liturgical and ecclesiological tradition permits the specific mention only of the names of persons who are in full communion with the Church.⁷⁰⁸
- 6.34.5 A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to the custom in the Archdiocese of Washington, a server may also ring a bell as the priest shows the host and then the chalice.⁷⁰⁹
- 6.34.6 If several deacons are present, one of them may place incense in the thurible for the consecration and incense the host and the chalice as they are shown to the people. Incensation is an expression of reverence and of prayer, as signified in Sacred Scripture. Also, if incense is used, a server incenses the host and the chalice when each is shown to the people after the consecration.⁷¹⁰
- 6.34.7 From the *epiclesis* until the priest shows the chalice, the deacon normally remains kneeling.⁷¹¹ If the deacon is not able to kneel, he should remain standing.
- 6.34.8 At the final doxology of the Eucharistic Prayer, the deacon stands next to the priest, holding the chalice elevated while the priest elevates the paten with the host, until the people have responded with the acclamation, “Amen.”⁷¹²

Our Father

- 6.35.1 In the recitation of the Our Father at Mass, there is no provision for omitting the prayer, “Deliver us, Lord, etc.” except at a wedding Mass. Therefore, any musical setting of the Lord’s Prayer that is used at Mass must provide for the doxology to sung after the prayer has been sung or said.⁷¹³

Rite of Peace

- 6.36.1 Dating back to the fifth century, the sign of peace has been an affirmation of all that has transpired in the Mass—the prayers, readings, Profession of Faith,

⁷⁰⁸ ED 121.

⁷⁰⁹ GIRM 150.

⁷¹⁰ GIRM 150, 176, 178. See Psalm 141 (140): 2; Revelation 8: 3. CB 84.

⁷¹¹ GIRM 178.

⁷¹² GIRM 180.

⁷¹³ CDW, Music Settings of the Lord’s Prayer.

prayers of the faithful, offerings, and above all the Eucharistic Prayer. The sign of peace is not an act of reconciliation, which has already occurred in the Act of Penitence at the beginning of the Mass, but an expression of assent to and belief in what is now being done—*lex orandi lex credendi*. This misunderstanding of the meaning of the sign has led to abuses, such as extended or protracted exchanges of handshakes, hugs, and kisses, which delay the Lamb of God and disrupt the flow of the celebration of the Eucharist. Congregations should be catechized regarding the true meaning and purpose of the sign of peace.⁷¹⁴

- 6.36.2 The priest may give the sign of peace to the ministers, but he should always remain within the sanctuary, so as not to disturb the celebration. For those in the congregation, it is appropriate that each person offer the sign of peace only to those who are nearest, and in a sober manner.⁷¹⁵
- 6.36.3 In the dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary.⁷¹⁶

Fractio Panis

- 6.37.1 The fraction, or breaking of bread, is begun after the sign of peace and is carried out with proper reverence, though it should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon.⁷¹⁷
- 6.37.2 In some places there has existed an abuse by which the priest breaks the host at the time of the consecration. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.⁷¹⁸

⁷¹⁴ See Joseph Jungmann, S.J., *The Mass of the Roman Rite, Its Origins and Development*, Section IV, Chapter 3, Part 6, “Pax Domini and the Kiss of Peace.” Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 49: “[D]uring the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration, as, for example, when it is restricted to one’s immediate neighbors.”

⁷¹⁵ GIRM 82, 154.

⁷¹⁶ USCCB adaptation of GIRM 154.

⁷¹⁷ GIRM 83.

⁷¹⁸ RS 55.

6.37.3 The pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a sacrament at the Mass.⁷¹⁹

Communion Rite

6.38.1 The priest must communicate himself at the altar at the moment laid down by the Roman Missal, and a concelebrating priest must communicate before he proceeds with the distribution of Holy Communion. The priest celebrant or a concelebrant is never to wait until the people's Communion is concluded before receiving Communion himself.⁷²⁰

6.38.2 If extraordinary ministers of Holy Communion are to be used, they should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel(s) containing either species of the Holy Eucharist for distribution to the faithful.⁷²¹

6.38.3 Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of extraordinary ministers of Holy Communion waiting to receive Communion until after the distribution of Communion is not in accord with liturgical law.⁷²²

6.38.4 The priest takes the paten or ciborium and goes to the communicants, who, as a rule, approach in a procession.⁷²³

⁷¹⁹ RS 106.

⁷²⁰ RS 97. See also CDWN April 2009, citing CDWDS, Response to *dubium*, in *Notitiae* 45 (November-December 2008): "Question: Whether it is permitted for the Priest celebrant to communicate only after he has distributed the Holy Eucharist to the faithful, or whether he may distribute the Holy Eucharist and then afterwards communicate together with the people. Response: No, to both questions."

⁷²¹ GIRM 162; ADW, Guidelines for EMHC 19. See also ADW, Liturgical Norms and Policies, 2010, 6.10.1-16.

⁷²² USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004, citing NDRHC 39, GIRM 160; cf. EMHC 20. Council of Nicea I (325) can. 18: "It has come to the knowledge of the holy and great synod that, in some districts and cities, the deacons administer the Eucharist to the presbyters, whereas neither canon nor custom permits that they who have no right to offer [the Eucharistic sacrifice] should give the Body of Christ to them that do offer [it]. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the presbyters. Let them receive the Eucharist according to their order, after the presbyters, and let either the bishop or the presbyter administer to them."

⁷²³ GIRM 160. See also RS 94.

- 6.38.5 When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence.⁷²⁴
- 6.38.6 If Holy Communion is given only under the species of bread, the priest raises the host slightly and shows it to each, saying, “The Body of Christ.”⁷²⁵
- 6.38.7 The communicant replies, “Amen,” and then receives the Body of the Lord from the minister, either on the tongue or in the hand, at the discretion of each communicant.⁷²⁶
- 6.38.8 For those who receive Communion on the tongue, a communion plate may be employed to avoid the danger of the sacred host or some fragment of it falling.⁷²⁷
- 6.38.9 Communion in the hand should show as much due respect towards the Real Presence of Christ in the Eucharist as Communion on the tongue. For this reason emphasis should be laid, as was done by the Fathers of the Church, upon the dignity of the gesture of the communicant. The newly baptized at the end of the fourth century were directed to stretch out both hands, making one hand a throne for the other one “which receives the King.”⁷²⁸
- 6.38.10 Following the teaching of the Fathers, insistence is to be laid upon the importance of the “Amen” said in response to the formula of the minister, “the Body of Christ” or “the Blood of Christ.” This “Amen” is an affirmation of faith.⁷²⁹

⁷²⁴ GIRM 160.

⁷²⁵ GIRM 161.

⁷²⁶ GIRM 160, 161.

⁷²⁷ RS 93, citing GIRM 118, which lists the communion plate among the things on the credence table. The only other mention of the communion plate in the GIRM is at 287, in connection with reception of an *intincted* host. It is interesting that the communion plate has been in use (in place of the traditional communion cloth) only for about 100 years, and even then—even in Rome—it was “tolerated, but not recommended.” See “Communion Cloth or Plate,” *American Ecclesiastical Review* 56 (1917) 49-57, 194-195, 293-296; “Communion Plate Tolerated,” *ibid.*, 59 (1918) 307. See also ADW, Liturgical Norms and Policies, 2010, 6.40.5.

⁷²⁸ Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985, citing Saint Cyril of Jerusalem, *Fifth Mystagogical Catechesis* 21; Saint John Chrysostom, *Homily* 47.

⁷²⁹ Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985. The letter quotes Saint Ambrose, *De sacramentis* 4, 25: “Cum ergo petieris, dicit tibi sacerdos ‘Corpus Christi’ et tu dicis ‘Amen,’ hoc est ‘verum,’ quod confitetur lingua, teneat affectus.”

- 6.38.11 As soon as the communicant receives the host, he or she must consume it entirely, moving aside yet remaining facing the altar in order to allow the person following to approach the minister.⁷³⁰
- 6.38.12 The faithful are not permitted to take the consecrated bread themselves, nor to hand it to one another.⁷³¹
- 6.38.13 The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, “The Body of Christ” (or to offer the consecrated wine by saying, “The Blood of Christ”). No other words or names should be added, and the formulas should not be altered in any way.⁷³²
- 6.38.14 Regarding the posture for the reception of Holy Communion, the norm in the dioceses of the United States is standing. However, communicants who kneel should not be denied Holy Communion; rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm.⁷³³

⁷³⁰ GIRM 161; Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985. If, however, Holy Communion is given under both kinds, the rite prescribed in GIRM 284-287 is followed.

⁷³¹ GIRM 160. See also RS 94.

⁷³² See ADW, Liturgical Norms and Policies, 2010, 1.1.6. USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004, citing GIRM 161, 284-287; cf. ADW, Guidelines for EMHC 22. For any minister to say, for example, “John, the Body of Christ,” is not only a departure from the rubric, but at the very moment when the communicants form “one Body,” it needlessly divides them into two classes: those who are known personally to the minister and those who are not.

⁷³³ GIRM 160. BCLN November-December 2002 stated that while “the normal posture for the reception of Holy Communion in the dioceses of the United States is standing,” BCLN July 2002 had reminded ministers that communicants “should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with the proper catechesis on the reasons for this norm.” A private reply dated 1 July 2002, from Jorge Cardinal Medina-Estevez, Prefect of the CDWDS, and published in *Notitiae* 38 (November-December 2002), addressed a case in which a priest had refused Holy Communion to communicants who refuse to stand. He noted that the Congregation “considers any refusal of Holy Communion to a member of the faithful on the basis of his or her kneeling posture to be a grave violation of one of the most basic rights of the Christian faithful, namely that of being assisted by their Pastors by means of the Sacraments” (CIC can. 213). “In view of the law that ‘sacred ministers may not deny the sacraments to those who opportunely ask for them, are properly disposed and are not prohibited by law from receiving them’ (canon 843.1), there should be no refusal to any Catholic who presents himself for Holy Communion at Mass, except in cases presenting a danger of grave scandal to other believers arising out of the person’s unrepented public sin or obstinate heresy or schism, publicly professed or declared. Even when the Congregation has approved of legislation denoting standing as the posture for Holy Communion ... it has done so with the stipulation that communicants who choose to kneel are not to be denied Holy Communion on these grounds.” Cardinal Medina concluded by noting, “the Congregation will regard future complaints of this nature with great seriousness, and if they are verified, it intends to seek disciplinary action consonant with the gravity of the pastoral abuse.”

- 6.38.15 In the course of carrying out their function, which is solely to distribute Holy Communion in the absence of ordinary ministers, extraordinary ministers of Holy Communion are not to administer blessings, especially with the Blessed Sacrament.⁷³⁴

Communion Under Both Kinds

- 6.39.1 When Holy Communion is received under both kinds, a sign of reverence is made before receiving the Precious Blood.⁷³⁵
- 6.39.2 The chalice is usually administered by a deacon or, when no deacon is present, by a priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by a member of the faithful who in case of necessity has been entrusted with this duty for a single occasion;⁷³⁶
- 6.39.3 Whatever may remain of the Blood of Christ is consumed at the altar by the priest or deacon, or by the instituted acolyte who ministered the chalice. He then purifies, wipes, and arranges the sacred vessels in the usual way. Any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish.⁷³⁷
- 6.39.4 If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves and stands facing the minister of the chalice. The minister says, "The Blood of Christ," the communicant responds, "Amen," and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.⁷³⁸
- 6.39.5 The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating bishops or priests), nor may the chalice be passed from one communicant to another. There shall always be a minister of the chalice.⁷³⁹

⁷³⁴ See ADW, Liturgical Norms and Policies, 2010, 6.10.16 and its note.

⁷³⁵ GIRM 160. See also ADW, Liturgical Norms and Policies, 2010, 6.38.5, 6.38.14.

⁷³⁶ GIRM 284 a.

⁷³⁷ GIRM 284 b. See also GIRM 163, 183, 192; RS 119.

⁷³⁸ GIRM 286; EMHC 23.

⁷³⁹ NDRHC 44.

- 6.39.6 It is the choice of the communicant, not the minister, whether to receive from the chalice.⁷⁴⁰
- 6.39.7 Children are encouraged to receive Communion under both kinds provided that they are properly instructed and that they are old enough to receive from the chalice.⁷⁴¹

Other Forms of Distribution of the Precious Blood

- 6.40.1 Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.⁷⁴²
- 6.40.2 Distribution of the Precious Blood by a spoon or through a straw is not customary in the Latin dioceses of the United States of America.⁷⁴³
- 6.40.3 The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction.⁷⁴⁴
- 6.40.4 The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand.⁷⁴⁵
- 6.40.5 If Communion from the chalice is carried out by intinction, each communicant, with a communion plate held under the chin, approaches the priest who holds a vessel with the sacred hosts, while a minister stands at his side and holds the chalice. The priest takes a host, dips it partly into the chalice and, showing it, says, "The Body and Blood of Christ." The communicant responds, "Amen," receives the Sacrament in the mouth from the priest, and then withdraws.⁷⁴⁶
- 6.40.6 When intinction is being used, in the case of a communicant attempting to self-communicate by intincting the host, he or she should be instructed by the minister to hand over the host. The minister then intincts the host as above.⁷⁴⁷

⁷⁴⁰ NDRHC 46.

⁷⁴¹ NDRHC 47.

⁷⁴² NDRHC 50.

⁷⁴³ NDRHC 48.

⁷⁴⁴ NDRHC 50; ADW, Guidelines for EMHC, 24.

⁷⁴⁵ RS 104.

⁷⁴⁶ GIRM 287, cf. NDRHC 49, citing SCDW, Instruction *Sacramentali communione*, Extending the Practice of Communion Under Both Kinds (1970) 6.

⁷⁴⁷ The minister should address the person with kindness, saying, "Let me do that for you," or, "I am supposed to do that for you," etc.

- 6.40.7 As for the host to be used for the intinction, it should be made of valid matter and already consecrated; it is altogether forbidden to use non-consecrated bread or other matter.⁷⁴⁸

H. RECEPTION OF THE HOLY EUCHARIST

General

- 6.41.1 Any baptized person not prohibited by law can and must be admitted to Holy Communion.⁷⁴⁹
- 6.41.2 Full participation in the Eucharist takes place when the faithful receive Holy Communion. Yet care must be taken lest they conclude that the mere fact of their being present during the liturgy gives them a right or obligation to receive Communion. Even when it is not possible to receive Communion, participation at Mass remains necessary, important, meaningful and fruitful.⁷⁵⁰
- 6.41.3 A person who has already received the Holy Eucharist can receive it a second time on the same day only within the Eucharistic celebration in which the person participates, without prejudice to his or her ability to receive Communion in danger of death.⁷⁵¹
- 6.41.4 It is highly recommended that the faithful receive Holy Communion during the Eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed.⁷⁵²
- 6.41.5 A person who is to receive the Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.⁷⁵³
- 6.41.6 The Christian faithful can participate freely in the Eucharistic sacrifice and receive Holy Communion in any Catholic rite, Latin or Eastern.⁷⁵⁴

⁷⁴⁸ RS 104. See also ADW, *Liturgical Norms and Policies*, 2010, 6.21.1-6, 6.22.2-3, 6.22.7.

⁷⁴⁹ CIC can. 912.

⁷⁵⁰ Pope Benedict XVI, *Post-Synodal Exhortation Sacramentum caritatis* (2007) 55; cf. CCC 1388; SC 55. Of course, the obligation to attend Mass on Sundays and holy days of obligation remains, even if one is unable to receive Holy Communion. See CIC cann. 1247-1248.

⁷⁵¹ CIC cann. 917, 921 §2.

⁷⁵² CIC can. 918.

⁷⁵³ CIC can. 919 §1.

Guidelines for the Reception of Holy Communion

6.42.1 The following guidelines, approved by the United States Conference of Catholic Bishops (formerly the National Conference of Catholic Bishops), are to be included in missalettes and other participation aids published in the United States, and should be brought to the attention of congregations at Masses in which a number of non-Catholics participate, such as at weddings or funerals.⁷⁵⁵

- a. For Catholics: As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the sacrament of penance is encouraged for all.
- b. For Our Fellow Christians: We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17: 21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the Archbishop and the provisions of canon law (can. 844 §4). Members of the Eastern Orthodox churches,

⁷⁵⁴ CIC cann. 923, 1248 §1.

⁷⁵⁵ This may be done at the beginning of the Rite of Holy Communion with words such as, "At this time I invite those Catholics who wish to do so and are properly disposed to receive Holy Communion. I ask everyone else to join in silent prayer." The written guidelines, approved by the NCCB on 14 November 1996, should be included in worship aids provided by parishes as well, especially for liturgies at which there may be large numbers of non-Catholics present. See BCLN December 1996.

the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (can. 844 §3).⁷⁵⁶

- c. For Those Not Receiving Holy Communion: All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.
- d. For Non-Christians: We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Purification of Sacred Vessels

- 6.43.1 When the distribution of Communion is finished, the priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain.⁷⁵⁷
- 6.43.2 The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the *sacrarium*.⁷⁵⁸
- 6.43.3 The Precious Blood may not be reserved, except for giving Communion to someone who is sick and is unable to consume the host.⁷⁵⁹
- 6.43.4 As for any consecrated hosts that are left, the priest either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. Upon returning to the altar, he collects any fragments that may remain.⁷⁶⁰

⁷⁵⁶ See ADW, Liturgical Norms and Policies, 2010, 1.8.1-7.

⁷⁵⁷ GIRM 163, 279.

⁷⁵⁸ NDRHC 55.

⁷⁵⁹ NDRHC 54. The article continues, "Only sick people who are unable to receive Communion under the form of bread may receive it under the form of wine alone at the discretion of the priest. If not consecrated at a Mass in the presence of the sick person, the Blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after Communion. The Precious Blood should be carried to the sick in a vessel that is closed in such a way as to eliminate all danger of spilling. If some of the Precious Blood remains after the sick person has received Communion, it should be consumed by the minister, who should also see to it that the vessel is properly purified."

⁷⁶⁰ GIRM 163.

- 6.43.5 The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion either at the altar or at a credence table, or after Mass at a credence table. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator.⁷⁶¹
- 6.43.6 Whenever a fragment of the host adheres to his fingers, especially after the fraction or the Communion of the faithful, the priest is to wipe his fingers over the paten or, if necessary, wash them. Likewise, he should also gather any fragments that may have fallen outside the paten.⁷⁶²
- 6.43.7 Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice then purifies the chalice, saying quietly, *Quod ore sumpsimus* (Lord, may I receive), and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.⁷⁶³
- 6.43.8 If such purification by ordinary ministers proves pastorally problematic, consideration should be given to distribution of Holy Communion by intinction or to the distribution of Holy Communion under the form of consecrated bread alone.⁷⁶⁴
- 6.43.9 If a host or any particle should fall, it is to be picked up reverently. If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the *sacrarium* in the sacristy.⁷⁶⁵
- 6.43.10 After Communion the consecrated bread that remains is to be reserved in the tabernacle. Care should be taken with any fragments remaining on the corporal or in the sacred vessels. The deacon returns to the altar with the priest and collects and consumes any remaining fragments.⁷⁶⁶

⁷⁶¹ GIRM 279.

⁷⁶² GIRM 278.

⁷⁶³ GIRM 163.

⁷⁶⁴ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion, Cf. RS 102.

⁷⁶⁵ GIRM 280; BLS 237. See also ADW, Liturgical Norms and Policies, 2010, 6.20.7, 6.23.5, 6.25.4.

⁷⁶⁶ NDRHC 51.

I. RESERVATION AND VENERATION OF THE MOST HOLY EUCHARIST

Reservation of the Blessed Sacrament

- 6.44.1 The Holy Eucharist must be reserved in the cathedral church or its equivalent, in every parish church, and in a church or oratory connected to the house of a religious institute or society of apostolic life.⁷⁶⁷
- 6.44.2 The Eucharist can be reserved in the chapels of bishops and, with the permission of the local ordinary, in other churches, oratories, and chapels.⁷⁶⁸
- 6.44.3 In sacred places where the Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.⁷⁶⁹
- 6.44.4 Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or small vessel; they are to be renewed frequently and the older hosts consumed properly.⁷⁷⁰
- 6.44.5 The Precious Blood may not be reserved except for giving Holy Communion to one who is sick and is unable to receive the host.⁷⁷¹
- 6.44.6 Unless there is a grave reason to the contrary, the church in which the Eucharist is reserved is to be open to the faithful for at least some hours every day so that they can pray before the Blessed Sacrament.⁷⁷²

Tabernacle

- 6.45.1 In accordance with the structure of each church and legitimate local customs, the Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer.⁷⁷³

⁷⁶⁷ CIC can. 934 §1 1º.

⁷⁶⁸ CIC can. 934 §1 2º.

⁷⁶⁹ CIC can. 934 §2.

⁷⁷⁰ CIC can. 939.

⁷⁷¹ CDWDS, Response, April 2007; also BCLN September-October 2007.

⁷⁷² CIC can. 937.

⁷⁷³ GIRM 314, citing EUM 54; IO 95. See also CIC can. 938 §2. AS 156: "The Bishop should see to it that the Blessed Sacrament chapel or the tabernacle are of the greatest dignity and are so positioned as to be immediately visible."

- 6.45.2 The Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.⁷⁷⁴
- 6.45.3 The one tabernacle is to be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible.⁷⁷⁵
- 6.45.4 The person responsible for the church or oratory is to take care that the key of the tabernacle in which the Holy Eucharist is reserved is safeguarded most diligently.⁷⁷⁶
- 6.45.5 It is appropriate that, before the tabernacle is put into liturgical use, it be blessed according to the rite described in the Book of Blessings.⁷⁷⁷
- 6.45.6 It is more in keeping with the meaning of the sign that the tabernacle in which the Holy Eucharist is reserved not be on an altar on which Mass is celebrated.⁷⁷⁸
- 6.45.7 Consequently, it is preferable that the tabernacle be located, according to the judgment of the Archbishop,
- a. either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration;⁷⁷⁹ or
 - b. in some chapel suitable for the faithful's private adoration and prayer and which is organically connected to the church and readily visible to the Christian faithful.⁷⁸⁰
- 6.45.8 In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should be kept alight to indicate and honor the presence of Christ. Electric lights must not be used for this purpose.⁷⁸¹

⁷⁷⁴ CIC can. 938 §1.

⁷⁷⁵ GIRM 314, citing EM 52; IO 95; SCS, Instruction *Nullo umquam tempore*, 28 May 1938, 4; HCWEOM 10-11; CIC can. 938 §3.

⁷⁷⁶ CIC can. 938 §5.

⁷⁷⁷ GIRM 314, citing BB, Order for a Blessing on the Occasion of the Installation of a New Tabernacle, 919-929.

⁷⁷⁸ GIRM 315, citing IO 55.

⁷⁷⁹ GIRM 315 a, citing GIRM 303.

⁷⁸⁰ GIRM 315 b; cf. EUM 53; HCWEOM, 9; CIC can. 938 §2; Pope John Paul II, Apostolic Letter *Dominicae Cena* (1980) 3.

⁷⁸¹ GIRM 316, cf. CIC can. 940; EUM 57; HCWEOM, 11; BCLN December 1982. It is not required that the vigil light for the tabernacle be a candle, though this is very common; but if it is a candle, it must be made

- 6.45.9 For a grave cause, it is permitted to reserve the Holy Eucharist in some other fitting and more secure place, especially at night.⁷⁸²

Eucharistic Adoration, and Exposition and Benediction of the Blessed Sacrament

- 6.46.1 The Christian faithful are to hold the Holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this sacrament most devoutly and frequently, and worshiping it with the highest adoration. In explaining the doctrine about this sacrament, pastors of souls are to teach the faithful diligently about this obligation.⁷⁸³
- 6.46.2 In the first community of Jerusalem, believers “devoted themselves to the Apostles’ teaching and fellowship, to the breaking of the bread and the prayers.” This sequence is characteristic of the Church’s prayer: founded on the apostolic faith and authenticated by love, it is nourished in the Eucharist. In an ancient prayer the Church acclaims the mystery of the Eucharist: “O sacred banquet in which Christ is received, the memory of his passion is renewed, the soul is filled with grace and a pledge of future glory given to us.” The Eucharist is the memorial of the Passover of the Lord Jesus; by our Communion at the altar we are filled “with every grace and blessing” and given a foretaste of heavenly glory.
- 6.46.3 The Church has always encouraged the devotional practices of adoration of the Blessed Sacrament, such as Benediction, processions, holy hours, and private visits.
- 6.46.4 In the arrangement of devotional services of this kind, the liturgical seasons should be taken into account. Devotions should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead the people back to the liturgy.⁷⁸⁴
- 6.46.5 Eucharistic exposition and benediction are no longer considered devotions, but rather are a part of the Church’s official liturgy. Whereas in the past

of wax. If a candle is not used for the vigil light, a lamp fueled by oil or wax should be used. A lamp that is made to look like a candle could also be used for this purpose, but not in place of the true candles used on or around the altar. See also ADW, Liturgical Norms and Policies, 2010, 1.4.9, 6.18.7.

⁷⁸² CIC can. 938 §4.

⁷⁸³ CIC can. 898.

⁷⁸⁴ HCWEOM 79. See also *ibid.* 96: “Part of the liturgy of the hours, especially the principal hours, may be celebrated before the blessed sacrament, when there is a lengthy period of exposition. This liturgy extends the praise and thanksgiving offered to God in the eucharistic celebration to the several hours of the day; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world.”

- benediction was frequently added on to the end of another service or devotion, this is no longer permitted. Eucharistic exposition and benediction is a complete liturgical service in its own right and is to be celebrated as such.⁷⁸⁵
- 6.46.6 The minister of exposition of the Blessed Sacrament and of Eucharistic benediction is a priest or deacon. In special circumstances, the minister of exposition and reposition alone without benediction is the acolyte, extraordinary minister of Holy Communion, or someone else designated by the local ordinary. The prescripts of the Archbishop are to be observed.⁷⁸⁶
- 6.46.7 In churches or oratories where it is permitted to reserve the Blessed Sacrament, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed.⁷⁸⁷
- 6.46.8 It is not permitted to expose the Precious Blood of Christ for Eucharistic adoration.⁷⁸⁸
- 6.46.9 Exposition of the Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.⁷⁸⁹
- 6.46.10 In order to assist the devotion of the faithful, churches should remain open, insofar as local custom and circumstances permit, giving careful attention to security.⁷⁹⁰

⁷⁸⁵ CDW, Devotions and Eucharistic Adoration. See also CDW, Perpetual Exposition of the Blessed Sacrament

⁷⁸⁶ CIC can. 943.

⁷⁸⁷ CIC can. 941 §1.

⁷⁸⁸ CDWDS, Response, April 2007; also BCLN September-October 2007. The commentary states, "The law permits that, in a case of necessity as described by [CIC can. 925] the sick, who on account of their illness are not able to consume the Eucharist under the species of bread, may be permitted to communicate under the species of wine alone. In this case, either a Mass is celebrated according to the local norm of law, so that the priest may be able to administer the Blood of Christ immediately; or after the Mass is celebrated in a church or oratory, the Most Precious Blood is reserved in the tabernacle in a suitably opaque vessel. However, when this kind of necessity occurs, none of the norms are to be neglected.... [I]t is necessary to take Holy Communion within a very brief time, lest the species of consecrated wine be spoiled.... The Church forbids the reservation of the Most Precious Blood chiefly on account of the danger of the quick and inevitable spoilage of the species of wine, and also on account of the difficulty of storing and carrying the Most Blessed Sacrament without risk under this species for communion to the sick. *A fortiori*, therefore, it is not permitted to reserve or to expose the Most Precious Blood of Christ for adoration of the Most Blessed Sacrament, either by itself or together with a consecrated sacred host."

⁷⁸⁹ CIC can. 941 §2.

⁷⁹⁰ AS 152 a.

- 6.46.11 When it can be done, in the judgment of the Archbishop, a procession through the public streets may be held as a public witness of veneration toward the Holy Eucharist, especially on the solemnity of the Body and Blood of Christ.⁷⁹¹
- 6.46.12 The Stations of the Cross is an ancient and venerable devotion that is intended to foster a devotion to and meditation on the mystery of the Passion of Christ. As commendable as such a devotion is, it can never fulfill the purpose of Eucharistic adoration, which is to draw the faithful more deeply into the mystery of Christ's presence in the Holy Eucharist. Therefore, the Stations of the Cross should not be prayed during the exposition of the Eucharist.⁷⁹²

Solemn Annual Exposition, or "Forty Hours"

- 6.47.1 It is recommended that in churches and oratories an annual solemn exposition of the Blessed Sacrament be held for an appropriate period of time, even if not continuous, so that the local community more profoundly meditates on and adores the Eucharistic mystery. Such an exposition is to be held, however, only if a suitable gathering of the faithful is foreseen and the established norms are observed.⁷⁹³
- 6.47.2 Solemn annual exposition may take place either at the Solemnity of the Body and Blood of Christ or at a time which is especially appropriate or more convenient for the particular parish.
- 6.47.3 Since the worship given to the Blessed Sacrament should be seen by signs in its relation to the Mass, solemn annual exposition will begin at the end of Mass, at which the host to be exposed has been consecrated. It is desirable that this Mass be concelebrated by all the priests of the parish, if possible, and at a time most convenient for the faithful.
- 6.47.4 Unless it is not practicable, solemn annual exposition should be continued the next day and even a third day. However, the Blessed Sacrament should not remain exposed during times when it is foreseen that only a few of the faithful will be present for adoration. Exposition may be interrupted and the Blessed Sacrament reposed in the tabernacle once or twice during the day, for

⁷⁹¹ CIC can. 944 §§1-2. See also ADW, Liturgical Norms and Policies, 2010, 13.18.1.

⁷⁹² CDW, Devotions and Eucharistic Adoration. See also ADW, Liturgical Norms and Policies, 6.47.10.

⁷⁹³ CIC can. 942. The Forty Hours' devotion was first celebrated in memory of the period of about forty hours that Christ's body was in the tomb, and was a time of renewal and prayer in each parish. This devotion began around 1534 in Milan, Italy, and came to Rome in 1551.

- example, about noon and at night, so as to have exposition only at times convenient for a significant number of the faithful to be present in adoration.
- 6.47.5 During exposition of the Blessed Sacrament, celebration of Mass is prohibited in the body of the Church. If exposition of the Blessed Sacrament is extended for an entire day or over several days, it is to be interrupted during the celebration of Mass. Mass may be celebrated in a chapel distinct from the area of exposition if at least some members of the faithful remain in adoration.
- 6.47.6 During the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord. The faithful should be asked to plan (e.g., through parish societies) the times when they will participate in adoration of the Blessed Sacrament. Other parish activities should not take place during solemn annual exposition.
- 6.47.7 In preparation for solemn annual exposition, convenient times for the sacrament of penance should be provided according to the needs of the parish.
- 6.47.8 Whenever the Blessed Sacrament is exposed at times other than the solemn annual exposition, the norms given above are to be applied.
- 6.47.9 Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period of readings of the Word of God, songs, prayers, and sufficient time for silent prayer.
- 6.47.10 Prayers of a clearly Christocentric character should be publicly recited during exposition of the Blessed Sacrament. While prayers such as the rosary, the Litany of the Saints, and various novena prayers are laudable in themselves and certainly contribute to devotion and spiritual life, if such prayers are used during exposition, care should be taken to ensure the centrality and primacy of the Eucharist, which should not appear as somehow subordinate to other forms of prayer. In their private prayers the faithful should remember that during exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord.

Perpetual Exposition

- 6.48.1 According to the constitutions and regulations of their institute, some religious communities and other groups have the practice of perpetual Eucharistic adoration or adoration over extended periods of time. It is strongly recommended that they pattern this holy practice in harmony with

the spirit of the liturgy. Thus, when the whole community takes part in adoration before Christ the Lord, readings, songs, and religious silence may foster effectively the spiritual life of the community. This will promote among the members of the religious house the spirit of unity and kinship which the Eucharist signifies and effects, and the cult of the sacrament may express a noble form of worship. The form of adoration in which one or two members of the community take turns before the Blessed Sacrament is also to be maintained and is highly commended. In accordance with the life of the institute, as approved by the Church, the worshipers adore Christ the Lord in the sacrament and pray to him in the name of the whole community and of the Church.⁷⁹⁴

Indulgences

6.49.1 A plenary indulgence is granted to the faithful who

- a. visit the Blessed Sacrament for adoration lasting at least half an hour; or
- b. piously recite the verses of the *Tantum ergo* after the Mass of the Lord's Supper on Holy Thursday during the solemn reposition of the Blessed Sacrament; or
- c. devoutly participate in a solemn Eucharistic procession, held inside or outside a church, of greatest importance on the Solemnity of the Body and Blood of Christ; or
- d. participate religiously in the solemn Eucharistic celebration which is customarily held at the conclusion of a Eucharistic congress.⁷⁹⁵

6.49.2 A partial indulgence is granted to the faithful who

- a. visit the Blessed Sacrament for adoration; or
- b. offer any duly approved prayer to Jesus present in the Blessed Sacrament (e.g., the Adoro Te Devote, the prayer O Sacrum Convivium, or the Tantum Ergo).⁷⁹⁶

⁷⁹⁴ See CDW, Perpetual Exposition of the Blessed Sacrament.

⁷⁹⁵ MI, grants, 7 §1. For the conditions for gaining a plenary indulgence, see ADW, Liturgical Norms and Policies, 7.12.6.

⁷⁹⁶ MI, grants, 7 §2. For the conditions for gaining a plenary indulgence, see ADW, Liturgical Norms and Policies, 7.12.6.