

An Introduction to the New Edition of the Order of Mass and the General Instruction of the Roman Missal

When the first edition of the Roman Missal was printed in the English language in 1974, the work of translating all of the Latin texts into English had been completed within 4 years. These texts included:

- The Ordinary of the Mass with 64 prefaces and 4 Eucharistic Prayers;
- The presidential prayers (the collect prayer, prayer over the gifts and prayer after communion) for all the liturgical seasons (Advent, Christmas, Lent, Easter and Ordinary Time), as well as for all the celebrations of the saints, Ritual Masses and Masses for Various Needs and Occasions.

At that time, it was foreseen by the translators that these texts would need revision or a new translation conducted in a more in-depth manner and after more study of Latin liturgical terms.

ICEL began this retranslation in the mid-1980s following the norms set out in the Roman document *Comme le prévoit*.

In May 2001, a new document, *Liturgiam authenticam* was issued by the Holy See that gave a new direction to the methodology of translating the Latin liturgical texts. *LA* prescribed a more direct and literal translation of the Latin into English, including greater fidelity to the sentence and paragraph structure of the original Latin text. Thus the work of translating the Roman Missal had to begin anew.

Greater fidelity to the Latin text and sentence structure will explain the use of longer sentences with subordinate clauses that both clergy and laity will encounter in the Order of Mass in the new translations. This is especially evident in the Eucharistic Prayers, along with their Prefaces.

The more obvious changes will affect all participants in the liturgy. For the liturgical assembly there will be changes to many of the responses, common prayers, and acclamations during the Eucharist.

For the priests it will involve a re-learning of almost every prayer of the Mass, both those proclaimed aloud and those recited silently.

An example is the Preface dialogue of the Eucharistic Prayer:

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

And the *Sanctus*:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest

Obviously, a time of transition and patience will be needed to adjust our ears and tongues to these new translations and to commit them to our memories and imaginations.

In addition to the changes in the wording of the prayers of the *Ordo Missae* or the Order of the Mass (OM), a new edition of the General Instruction of the Roman Missal (GIRM) also introduces a few rubrical changes.

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CHAPTER ONE

BACKGROUND MATERIAL TO THE ORDER OF MASS AND THE GENERAL INSTRUCTION OF THE ROMAN MISSAL

The purpose of this background material is to provide information to those involved in liturgical ministry upon the promulgation of the GIRM and The Order of Mass.

The promulgation of the new texts and documents is a moment of grace as it will allow for both on-going formation and catechesis.

Primary study should be given to the first chapter of the GIRM; this contains the primary Eucharistic theology of the Church. It is from this and only from this context that the rest of the Instruction is understood.

HISTORY OF THE GENERAL INSTRUCTION

The 2002 text is the FIFTH EDITION of the General Instruction of the Roman Missal and accompanies the Third Edition of the Roman Missal.

GIRM - liturgical law governing the celebration of the Eucharist

Missale Romanum (Missal) contains the euchological texts for celebrating the Eucharist.

November 30, 1967	FIRST EDITION OF GIRM
March 26, 1970	SECOND EDITION OF GIRM (With first <i>editio typica</i> of <i>Missale Romanum</i>)
December 23, 1972	THIRD EDITION OF GIRM (Following the suppression of subdiaconate)
May 27, 1975	FOURTH EDITION OF GIRM (With second <i>editio typica</i> of <i>Missale Romanum</i>)
July 2002	FIFTH EDITION OF GIRM (In anticipation of the Third <i>Editio Typica</i> of the <i>Missale Romanum</i>)
March 18, 2002	The Third <i>editio typica</i> of the <i>Missale Romanum</i> is published in <u>LATIN</u> by the Holy See.

EFFECTIVE DATE: November 27, 2011

INTRODUCTORY COMMENTS ON GIRM 2002

1. The introductory material is almost identical to the previous edition of the Instruction. Hence, it is a reaffirmation of the spirit of the revisions of the Second Vatican Council. It is not a regressive document as some consider it.
2. In general, the Instruction reaffirms and further promotes the goal of the liturgical reform of Vatican II - namely the full, conscious and active participation of all the faithful (CSL # 14).
3. The Revised GIRM attempts to bring together liturgical directives already present in other liturgical books published since 1975 and helpfully incorporates some of the rubrics from the Missal and other liturgical books.
4. The role of the diocesan bishop as “chief shepherd of the mysteries of God in the particular Church entrusted to his care” is highlighted. In this regard, the Revised GIRM echoes in several places what is contained in the 1983 Ceremonial of Bishops.
5. The instruction restates and clarifies the hierarchy of ministries within the liturgical assembly (as expressed in CSL, # 28 -29).
6. The Revised GIRM reaffirms and expands on the importance of the proclamation of God’s Word in the liturgy. It offers helpful guidance for those who proclaim the Scriptures and for the assembly which responds to the Word.
7. The instruction highlights and in some places clarifies the importance of singing at all celebrations of the Eucharist on Sundays and Days of Obligations, with particular reference to the full participation of the entire assembly.
8. Considerable attention is given to gestures and postures, particularly as they serve to express the unity of the assembly.
9. The place of silence in the liturgy (already noted in the previous editions of the GIRM) is repeated and given new emphasis.
10. The clear desire of the Church that the faithful receive the Eucharist from the elements consecrated at the same Mass is highlighted several times throughout the instruction. At the same time, the document reaffirms the Church’s desire for Communion under both forms as a clearer expression of the Eucharistic banquet. The Revised GIRM provides a comprehensive treatment of the manner of distributing and receiving Communion under both forms.

SOME COMMENTS ON INTERPRETING LITURGICAL LAWS

1. Always check the historical context of the law.
 - When was the law first promulgated?
 - What was happening in the Church at that time?
 - What issues were being addressed?
 - What is the history behind the law?
2. What are the values that are being upheld by the law?
3. The meaning of a single norm must be understood in the context of the entire legislative document.
4. Be sure to note and distinguish between:
 - Universal Law
 - Determination of Episcopal Conference
 - Option for individual priest celebrant
5. Note the levels of language employed in the law:
 - IS (present tense of verbs) - does not admit exceptions
 - MUST - strong statement of requirement
 - Present tense + ALWAYS ... NEVER ...
 - PERMITTED - not the same as required.
 - RECOMMENDED ... PREFERRED ... sense of strongly encouraged
 - MAY - admits that there is an option indicated
 - LAUDABLE ... NOBLE ... something good; but not required or necessarily encouraged; these are not a legislative terms
 - DESIRABLE ... something to be encouraged; but not absolutely required.

NEW AND AFFIRMED POINTS (Chapter by Chapter)

CHAPTER II

THE STRUCTURE OF THE MASS ITS ELEMENTS AND ITS PARTS

- AFFIRMED Preparation of remarks by the presiding celebrant need to be well prepared and expressed succinctly (#31; also #128 regarding introduction to the Liturgy of the Word)
- AFFIRMED The clear statement regarding the nature of the prayers of the priest and the manner of speaking them. (See #30-33, 38 and other specific references throughout the text)
- AFFIRMED Singing by the ministers and people is not to be omitted in celebrations that occur on Sundays and holy days of obligation. (# 40)
This article highlights for us the importance and primacy of Sunday. It also calls us to understand music as giving more weight and grandeur to the merely spoken texts.
- NEW Importance of Gregorian chant - especially for international gatherings. (# 41)
This article calls us to remember the importance of Gregorian Chant in our tradition. While international gatherings in Canada may be infrequent, this is certainly a big concern in the European context and will increasingly become part of our own. A common repertoire will facilitate the common prayer of the people.
- NEW Standing from the invitation *Pray, brethren* before the prayer over the gifts. (#43)
Standing is a position of public prayer. The invitation is to pray, not to stand. Standing should occur first.
- NEW Those who do not kneel at the consecration should make a profound bow when the priest genuflects. (43)
*This is the custom for concelebrants.
If the assembly is standing, their bow unites the assembly in gesture with the presider. The common gesture unites the assembly in action.
Assemblies will need to be taught that a profound bow is from the waist, as opposed to a simple bow from the head.*
- NEW Even before the celebration itself, it is laudable for silence to be observed in the church, in the sacristy... so that people may dispose themselves to carry out the sacred action in a devout and fitting manner. (#45)
This article does not require silence in the church but rather seeks to create a place to create a disposition of reverence. This silence should not work against a ministry of hospitality and greeting where the assembly comes together as one body prior to the Eucharistic action.

- NEW The introductory rites are omitted or performed in a special way in certain celebrations which, in accordance with the norm of the liturgical books, are joined with Mass. (# 46)
Ongoing formation will need to be provided to the clergy. Introductory rites are omitted at the celebration of the Eucharist if, for example, the Eucharist is being celebrated within the context of a marriage, funeral or on such holy days as The Feast of the Presentation of the Lord or Ash Wednesday. The Rites of Initiation also need to be considered under this article.
- NEW The possible incorporation of the entrance antiphon as an introductory comment by the presiding priest. (#48)
This is a useful way of employing the antiphon and may be helpful in setting the tone for the rest of the celebration.
- NEW The penitential rite concludes with the priest's absolution, which, however, lacks the efficacy of the sacrament of Penance. (#51)
There is no sign of the cross which accompanies this gesture.
- NEW The text of the *Gloria* must not be replaced by another text. (#53)
The Gloria, like other texts finds its home in our liturgical celebrations. The Gloria, like other pieces must not be changed.
- AFFIRMED There is always only one opening prayer (collect) used at Mass. (See #54) This is repeated later in the text for the prayer over the gifts (#77) and post communion prayer (#89).
- NEW Liturgy of the Word: Any sort of haste that hinders recollection must be clearly avoided. (56)
- NEW In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. (#58)
The above two articles are corrective, i.e. they deal with abuses.
- AFFIRMED The inclusion/omission of the Alleluia verse before the Gospel. (See # 62)
*This is a clarification and corrective of an existing norm.
In brief, the Alleluia is meant to be sung.
The Alleluia or verse before the Gospel may be omitted if they are not sung.*
- AFFIRMED The preference is for the priest celebrant to give the homily. (#66)
This practice helps to facilitate the intrinsic connection between the Table of the Word and the Table of the Eucharist. It maintains the integrity of the Eucharistic action.
- NEW The homily may be given by a Bishop, priest or deacon "who is present at the celebration ..." (#66)
While this text allows for someone other than the presider to preach the homily, the text presupposes that the one who offers the homily is present for the entire celebration.

- NEW Clear directions for composing the general intercessions (discretely, succinctly and express the prayer of the entire community. (#71)
- NEW The gifts other than the bread and wine are to be placed “away from the Eucharistic table”. (#73) The previous text said “not on the altar”.
It is clear that the gifts, of bread and wine should not be on the altar as the liturgy begins nor should money or other items be placed on the Eucharistic table throughout the celebration of the mass. This article is corrective.
This article presumes a procession of the gifts and that gifts be brought forward by the assembly.
This article is also positively prescriptive in naming precisely what is placed upon the altar.
- AFFIRMED The Eucharistic acclamations are sung by all the people. (See # 79)
- NEW The sign of peace is given only to those nearby and in a dignified manner. (#82)
This is article is corrective.
- NEW The breaking of the eucharistic bread ... should not be unnecessarily prolonged nor its importance be inappropriately emphasized. This rite is reserved to the priest and the deacon. (#83)
This is article is corrective.
- AFFIRMED The desirability of receiving Communion from the elements consecrated at the same Mass and Communion from the Cup. (#85)
- NEW Care must be taken that the singers are also able to receive Communion conveniently. (# 86)

CHAPTER III
DUTIES AND MINISTRIES IN THE MASS

- The entire section on the Duties of the Ordained is expanded from the 1975 edition.
- NEW One and the same priest celebrant should always exercise the presidential office in all of its parts... (#108)
- NEW But the priest who presides at the celebration always retains the right of arranging those things that pertain to him. (#111)

CHAPTER IV
THE DIFFERENT FORMS OF CELEBRATING MASS

NEW At a Mass celebrated by the Bishop ... the norms found in the Ceremonial of Bishops should be observed. (#112)

MASS WITH A CONGREGATION

NEW The altar is to be covered with a white cloth ... there is to be a cross with a figure of Christ crucified... (#117)
This article does not preclude the use of other cloths whose colour may be seasonally determined. The prescriptive is that at least one cloth be white. It is also should be noted that only one cross with corpus is to be employed. If the processional cross, for example, is close to the altar, there is no need for a second image of the crucified Christ. In keeping with the norms of CSL, duplication of symbols is to be avoided.

MASS WITHOUT A DEACON

NEW ... a lector, who may carry the Book of the Gospels, though not the Lectionary, slightly elevated... (#120d)

NEW The psalmist “proclaims” the verses of the psalm. (See #129) The previous text said “sings or recites”.

This is a good insight for catechetical purposes with cantors.

NEW The priest greets the people before the gospel with hands joined. (#134)

NEW The priest, standing at the chair or at the ambo itself, or, when it is appropriate “in another suitable place, gives the homily. (# 136)

AFFIRMED The manner of saying the preparatory prayers silently when there is singing or instrumental music and when there is not. (#142)

NEW There is provision (approved by the Conference of Bishops) for additional acclamations in the Eucharistic Prayer and singing the Eucharistic Prayer is encouraged. (#147) [Only approved acclamations may be used.]

NEW The optional use of incense when the host and chalice are shown to the people has been added to the instruction. (#150)

NEW There is a new reference to the memorial acclamation. The acclamation is sung by the people “taken from one of the approved formulas.” (#151)
This is article is corrective.

AFFIRMED The doxology is sung or said by the priest alone. All respond. (#151)
This is repeated at #236.

- NEW The priest is to remain in the sanctuary when giving the sign of peace, so as not to disturb the celebration. (#154)
This article is included, not so much to limit the movement of the priest but rather to emphasize that the greeting and sign is shared between all Christians and is not “passed” from the priest to others. Pastoral necessity may dictate otherwise, such as in the case of weddings or funerals, or when the ministers are not seated near the altar.
The limited movement of the priest also does not break the rhythm and flow of the liturgy.
- NEW At communion, when the priest says, *Behold the Lamb of God*, he now has the option of holding the host above the paten or above the chalice. (#157)
This rubric reflects a growing practice of communion under both forms and the church’s theology of concomitance.
- AFFIRMED “The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves” ... the choice of standing or kneeling for communion is determined by the Conference of Bishops ... it is recommended that the communicants make a sign of reverence as determined by the conference, before receiving communion. (#160)
This article, with its adaptation seeks to create some norm for the faithful in Canada.
- NEW Paragraph #162 outlines a hierarchy for who may distribute Communion. This is a new text.
This article is for clarification.
- NEW The ministers should not approach the altar before the priest has received Communion and always accept from the hands of the priest the vessel ...for distribution to the faithful. (#162)
- NEW The priest himself or deacon consumes any remaining consecrated wine at the altar. (#163 +with deacon)
This article is for clarification.

MASS WITH A DEACON

- AFFIRMED A clear list of the duties of the deacon is now included in the GIRM. (#171)
- NEW A reference to the deacon presenting the Bishop with the Book of the Gospels for him to kiss and blessing the assembly with the Book of the Gospels is included from the Ceremonial of Bishops. (#175)
- NEW The deacon kneels from the *epiclesis* until after the showing of the chalice. (#179)
The deacon is to model the posture for the assembly.
In part, what is hoped is that there will be a clear distinction between the presbyter and the deacon.
It should be noted that the article states “as a rule” but is not in of itself necessary.
The posture the deacon should assume should be kept in perspective with the posture of the rest of the assembly.
- NEW The deacon receives communion from the priest himself. (#182)
- NEW If incense is used, the gifts, altar, cross, ministers and people are incensed. (#190)
The incensation, if done, must include the people.
The article provides opportunities for catechesis on the manifold presence of Christ in the Eucharist.
(Cf. CSL, MF)

CONCELEBRATED MASSES

- NEW It is not permitted to celebrate the Mass of the Lord’s Supper or of the Easter Vigil individually. (#199)
- AFFIRMED No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun. (#206)
- AFFIRMED When a Bishop presides and no deacon is present, a priest who proclaims the Gospel asks for and receives a blessing from the Bishop. This, however, should not be done in a concelebration in which a priest presides. (#212)
A blessing is only requested of someone in higher order.
A priest does not ask another priest for a blessing.
The article clarifies and corrects.
- AFFIRMED When a deacon is present at a concelebration he exercises his usual ministry. (#215)
In the absence of a deacon, a concelebrant proclaims the gospel.

SOME GENERAL NORMS

- NEW Genuflection is described and when the sign of adoration is to be used is specified. (#274)
This series of articles is for clarification.
- AFFIRMED Genuflection to the tabernacle does not take place during the celebration of Mass itself. (#274)
Article 275 indicates the occasions when one's head is to be bowed.
- NEW Paragraphs #276 & 277 give detailed information regarding how to use incense.
This article borrows more recent material from the Ceremonial of Bishops.
- NEW Paragraphs # 281 - 287 is a major revision of the law on Communion under both forms. It also contains much helpful information on how to distribute communion under both forms. Paragraph #287 give a helpful and simplified description of Communion under both forms by intinction, References to the use of spoons and tubes is omitted.
This material revises and updates earlier material.

CHAPTER V THE ARRANGEMENT AND FURNISHING OF CHURCHES FOR THE CELEBRATION OF THE EUCHARIST

- NEW Article #301 is a Canadian adaptation.
- NEW Paragraph #303 discusses a pastoral approach for existing churches where there is not a free-standing altar and a new altar must be erected.
When a new altar is erected, the old altar is not used, nor is it decorated, so as not to distract from the centrality of the one table in the midst of Christ's people.
- AFFIRMED Directives for seasonal decoration (found elsewhere) are offered. (#305-306)
- NEW The placement of the Chair for the priest celebrant is discussed ... it should not be behind the altar if the tabernacle is located directly behind the altar. (#310)
- AFFIRMED Directives for the use of music during particular seasons (found elsewhere) is discussed. (#313)
- NEW The location of the tabernacle - in the judgment of the diocesan bishop, is discussed. Two options are provided after the implementation date of the revised GIRM. This is a helpful clarification of existing legislation. (#315)

*CHAPTER VI
THE REQUISITES FOR THE CELEBRATION OF MASS*

- AFFIRMED The need for suitable vessels for Mass, based on the judgment of the Conference of Bishops, is affirmed. What is new is the statement about the vessels being metal. (#327-333)
- NEW The practice of having a sacrarium should be observed. (#334)
- AFFIRMED The use of a cassock and surplice by a priest or deacon during Mass is not permitted. (#336) The alb is the proper vesture.
- AFFIRMED The appropriate dress for non-ordained ministers is left to the discretion of the Conference of Bishops. (#339)
- NEW Black vestments may be used where it is the practice (not as a general option) for funerals. (#346e)
- NEW The use of dignified liturgical books and their care is highlighted. (#359)

*CHAPTER VII
THE CHOICE OF MASS AND ITS PARTS*

- AFFIRMED Eucharistic Prayer IV may be used when a Mass has no preface of its own, and clarifies that this includes Sundays of Ordinary Time. (#365d)
- AFFIRMED It is not permitted to substitute other chants for those found in the Order of Mass, such as the Agnus Dei. (#366)

*CHAPTER IX
ADAPTATIONS WITHIN THE COMPETENCE OF BISHOPS
OR THE CONFERENCES OF BISHOPS*

This is an entirely new section.

CHAPTER TWO

THE INTRODUCTORY RITES OF THE EUCHARIST

Introduction

The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Penitential Act, *Kyrie*, *Gloria*, and Collect, have the character of a beginning, introduction, and preparation.

Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily.

In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or performed in a particular way (GIRM, 46).

What has changed:

Preparation for the Celebration

1. Greater direction is now given for the preparation of the celebration of the Eucharist.
 - A) The altar is covered with a white cloth before the celebration begins (304);
 - B) The candles at the altar are lighted before the celebration, unless they are carried in procession to the altar. If carried in procession, they are placed near or on the altar (117, 307);
 - C) The *Lectionary* is placed at the ambo beforehand and is not carried in the procession (118b);
 - D) The Sacramentary (now named Missal) is placed near the presidential chair (118a);
 - E) The chalice, corporal, purificator, water and bowl for washing hands, as well as additional vessels for communion, are placed on the side (credence) table (118c). These are not placed on the altar beforehand. The chalice may be covered with a veil, if desired (118c). If the Rite of Blessing and Sprinkling of Water is to be used, the vessel(s) containing the water and sprinkler should also be placed on the side table or near the presidential chair (118c).
 - F) On a table near the entrance or elsewhere in the church are placed the bread and wine to be carried in procession at the presentation of the gifts.
 - G) The *Book of the Gospels* may be placed on the altar before the celebration, if it is not carried in the entrance procession (117).
 - H) Nothing is to be placed on the altar, including flowers or decorations (306).
 - I) The bread for the celebration should be sufficiently large to be broken into parts for some of the faithful (321 and RS 49). If possible, it should be placed on a single large paten or plate (331), and the wine poured into a single chalice. This seeks to preserve the symbolism of one bread and one cup that is expressed in the rites, prayers and chants of the Mass. For example, the Instruction notes that the Breaking of the Bread "signifies that in sharing the one bread of life which is Christ, who died and rose for the salvation of the world, the many faithful are made one body (1 Cor. 10,17)." (See nos. 321, 72 and 83.) "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. 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” (83, 321).

2. Changes in terminology:

A) The term **Entrance Chant** replaces Entrance Song. Throughout the document the word “Song” has been systematically replaced with the word “Chant.”

B) The place for proclaiming the scriptural readings is called the *ambo*.
-the term “lectern” does not denote the significance of the place of proclamation. The term “pulpit” designated a place for preaching separate from the proclamation of the scriptural readings.

C) The Penitential Rite is now called the The Penitential Act.

D) The Opening Prayer is now called the Collect or Collect Prayer (54).

3. Only one cross (i.e. crucifix) is to be placed in the church, and it is to have the figure of Christ crucified on it.

When a minister carries the cross, the server places it upright near the altar so that it may serve as the altar cross; if there is a fixed cross in the sanctuary, the cross is put away in a dignified place. This is a place where it is not seen by the people, since there already is a cross visible to them (GIRM 122).

4. The cross is carried between 2 acolytes with the candles (GIRM 120b).

... the candlesticks are placed on the altar or near it (GIRM 122).

5. The Lectionary is placed on the ambo before the celebration begins. Only the Book of Gospels is carried in procession. If there is no deacon, or if the deacon has other responsibilities, the reader may carry the *Book of Gospels* (GIRM 120d).

The Book of Gospels is slightly elevated as it is carried in procession.

If the deacon carries the Book of Gospels, he precedes the priest; otherwise he walks at the priest’s side (GIRM 172).

Entrance Procession

What has changed

1. If the entrance chant is not sung, the entrance antiphon is recited either by the faithful, or by some of them, or by a reader; otherwise, it is recited by the priest himself. It may also be incorporated by the priest into the introductory remarks (48, see also 31).
2. The GIRM specially calls for a profound bow to the altar. The previous language called for the customary reverence. A profound bow is made by all the ministers except those carrying something, such as the cross, candles, or incense.

When the Deacon reaches the altar, if he is carrying the *Book of Gospels*, he omits the sign of reverence and goes immediately to the altar. It is particularly appropriate that he should place the *Book of Gospels* on the altar, after which, together with the priest, he venerates the altar with a kiss (173). The Book of the Gospels rest flatly on the altar and remains closed. It is not propped up in any way or placed on a stand. Otherwise, it detracts from the ambo as the place of proclamation of God's word (see Guidelines for the Use of the Book of Gospels, NBL, 137, Summer 1994, pages 115-125).

3. Directions for reverencing the Tabernacle are clarified (see GIRM 274)
 - If the Tabernacle is not in the sanctuary proper – no act of reverence is made;

 - If the Tabernacle is in the sanctuary proper – an act of reverence is made only as the ministers arrive and leave the sanctuary.

 - Ministers carrying the processional cross, candles, incense, or Book of Gospels bow their heads instead of genuflecting.
4. The priest goes to the chair after reverencing the altar. Pars. 49 and 124 clearly direct that the priest perform the Introductory Rites at the chair.

Incensing

If incense is used, the cross is incensed as well as the altar. (GIRM 49, 276)

The Liturgical Greeting

1. For the priest, the wording of the liturgical greeting is changed. The most notable is the change of the word, “fellowship of Holy Spirit” to “communion of Holy Spirit.”
2. For the people, the response to the priest's greeting is: “And with your Spirit.”

Introductory Remarks

The priest or another minister can introduce the Mass of the day. However, these remarks are to be very brief (50). They must also “keep to the sense of the text given in the Missal and be succinct” (31).

The Penitential Act

1. The revised Instruction adds that the Penitential Act and the priest's words of absolution lack the efficacy of the Sacrament of Penance (GIRM 51). The new translation of the priest's introduction invites the people to “acknowledge their sins” rather than to “call them to mind.” To acknowledge sin implies a more generic process related to our sinful condition, rather than the former wording which led some priests to make the act of penitence a more specific examination of conscience, focussed on individual sins. As previously, the sign of the cross is not made at this time.
2. Previously, the Roman Missal said that the invitation may be made “in these or similar words.” This rubric has been removed.
3. The wording of the “I confess” is changed and is a direct translation of the Latin text. Most notable is introduction of the triple *mea culpa*.

4. The second form of the Penitential Act is completely retranslated and follows the biblical text more closely. Since this form no longer contains the refrain “Lord, have mercy,” it implies that the “Lord, have mercy” now follows.
5. The third form, which in the past was the more commonly used form, is slightly changed. In place of using the refrain: Lord, have mercy or Christ, have mercy, the Greek form may be used: Kyrie eleison or Christe eleison.

Glory to God - The *Gloria*

1. The first priority is given to singing this hymn of praise. It must be sung by the people or alternately by the choir and people, or by the choir alone. The *Gloria* may not be replaced by another text or chant.
2. In addition to the Sundays outside of Advent and Lent and Solemnities and Feasts, the Gloria may be sung on occasions of greater solemnity (53).
3. The biggest change is in the translation of the text, which follows the Latin more closely.

The Collect

1. The Collect prayers are all newly translated texts. These follow the Latin syntax more closely, thus in many cases, the prayer will be one sentence as it is in the Latin. Careful analysis and rehearsal of the text will be necessary for the priest to facilitate proclaiming these texts in a comprehensible manner. Knowledge of the text will be crucial in order to know where to pause in order to take a breath and proclaim the prayer well.
2. After “Let us Pray” the priest pauses so that all may pray in silence.
3. The Collect may be sung.

CHAPTER THREE

CELEBRATING THE LITURGY OF THE WORD

Introduction

The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The Homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass. For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. By their silence and singing the people make God's word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world (GIRM, 55).

What has changed

1. Terminology:
 - A) The Profession of Faith or Creed is known by three terms: The Profession of Faith, the Symbol of Faith, or the Creed;
 - B) The General Intercessions are now called the Universal Prayer or the Prayer of the Faithful or the Bidding Prayers.
2. Additional emphases have been placed upon the role of the homily, the importance of singing, and the periods of silence during the Liturgy of the Word. These are important elements in allowing the people to make God's Word their own. Silence and singing in a special way promote meditation upon the Word of God (55-56).
3. After the Collect Prayer, the priest may, **very briefly**, introduce the liturgy of the word (128, 29).

Readings

1. The arrangement of the biblical readings should be observed, and it is not permitted to substitute the readings and responsorial psalm with other, non-biblical texts (57).
2. The readings are always proclaimed from the one ambo (58, 309). In addition to the readings, the responsorial psalm and the Easter Proclamation (*Exsultet*) are proclaimed only from the ambo; it may be used also for the homily and universal intercessions. The dignity of the ambo requires that only a minister of the word should go up to it (309).
3. Proclaiming the readings is a ministerial, not a presidential function. The readings should be proclaimed by a reader, and the gospel, by a deacon, or if there is no deacon by another priest other than the celebrant. The priest celebrant proclaims the gospel only if there is no deacon or other priest present (59).

4. The readers have their own proper function in the eucharistic celebration and must exercise this even though ordained ministers may be present (99, 109; see also *Introduction to the Lectionary* [IL], 51). Whenever there is more than one reading, it is better to assign the readings to different readers, if available (see also IL, 52). It is not permitted that several persons divide a single element of the celebration among themselves, e.g., to divide a single reading into parts, except for the Passion Narrative (109).

Silence and Chants

1. The liturgy of the word must be celebrated in such a way as to promote meditation. Silence is observed after the first and second readings and after the completion of the homily, so that all meditate briefly on what has been heard (56, 128, 45).
2. It is preferable that the psalm be sung, at least as far as the people's response is concerned. A seasonal psalm may be used to promote the participation of the people, nevertheless, the psalm should correspond to the first reading (61, 129). The psalmist "proclaims" the verses of the psalm from the ambo (129). The previous text said "sings or recites."
3. After the reading which precedes the gospel, the gospel acclamation is sung. The *Alleluia* or the verse may be omitted if they are not sung (62, 131).
4. The Sequence is sung **before** the gospel acclamation (64).

Gospel

1. When a deacon is present, he reads the gospel; otherwise another priest who is present, other than the priest celebrant, should proclaim the Gospel. Only in the absence of a deacon or other priest does the presiding priest read the gospel (59).
2. As the Gospel acclamation is sung, the deacon asks for the blessing from the presiding celebrant. In the absence of a deacon, a concelebrating priest requests the blessing only if the presiding celebrant is a bishop (175, 212). Otherwise a priest makes a profound bow before the altar and says silently to himself the prayer before the gospel (132, 212). The text of this prayer is changed slightly. This is a private prayer of the priest; as such it is prayed silently.
3. The ministers who carry the candles (and incense) face the ambo during the proclamation of the gospel (171c, 133).
4. The deacon or priest who proclaims the gospel greets the people with hands joined (#134).
5. The people's response to the greeting is changed to: "And with your spirit."

Homily

1. The homily should ordinarily be given by the priest celebrant at the chair or ambo or other suitable place. He may entrust it to a concelebrating priest, or at times to a deacon, but never to a lay person. It may be followed by a period of silence (66, 136). The priest or deacon who

gives the homily must participate in the entire celebration. It is not permitted for the priest or deacon who gives the homily to enter for the gospel or homily and then leave again afterward. The homilist is assumed to be attending the whole liturgy.

2. There must be a homily on Sundays and holy days of obligation, and it may not be omitted except for a grave reason in any Mass celebrated with a congregation. It is recommended on the weekdays of Advent, Lent, and Easter. A brief period of silence is appropriately observed after the homily (66).

Profession of Faith and Universal Intercessions

1. The profession of faith may be said or sung (67-68). There are substantial changes of text in both creeds.
 - A) The Nicene Creed: This wording of this text is more theologically attuned and a more literal translation of the Latin
 - i. “We” changes to “I”
 - ii. “the Almighty” to “almighty”
 - iii. “of all that is seen and unseen” to “of all things visible and invisible”
 - iv. “We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father” to “I believe in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages.”
 - v. “one in Being with the Father” to “consubstantial with the Father”
 - vi. “by the power of the Holy Spirit he was born of the Virgin Mary” to “and by the Holy Spirit was incarnate of the Virgin Mary”
 - vii. “he suffered, died, and was buried” to “he suffered death and was buried”
 - viii. “on the third day he rose again in fulfillment of the scriptures” to “and rose again on the third day in accordance with the scriptures”
 - ix. “We believe in the Holy Spirit” to “I believe in the Holy Spirit”
 - x. “With the Father and the Son he is worshipped and glorified” to “who with the Father and the Son is adored and glorified”
 - xi. “He has spoken through the prophets” to “who has spoken through the prophets”
 - xii. “We believe in” to “I believe”
 - xiii. “We acknowledge” to “I confess”
 - xiv. “We look for” to “I look forward to”

B) The Apostles Creed: A new rubric gives preference to Apostles Creed during seasons of Lent and Easter.

- i. "I believe in Jesus Christ" to "And in"
 - ii. New rubric: All bow from "who was conceived ..." until "Virgin Mary."
 - iii. Text change: "he was conceived by the power of the Holy Spirit and born ..." to "who was conceived by the Holy Spirit, born ..."
 - iv. "He suffered" to "suffered"
 - v. "He descended to the dead" to "he descended into hell"
 - vi. "he rose again" to "he rose again from the dead"
 - vii. "seated at the right hand of the Father" to "seated at the right hand of God the Father almighty"
 - viii. "He will come again" to "From there he will come"
 - ix. "and the life everlasting" to "and life everlasting"
 - x. Insert "Amen" at the end.
2. At the words: by the Holy Spirit was incarnate of the Virgin Mary" in the Nicene Creed and at the words: "who was conceived by the Holy Spirit, born of the Virgin Mary" all bow. This rubric to bow is *not* new for the Nicene Creed but is for the Apostles' Creed. The gesture for the Annunciation and the Nativity of the Lord *has* changed from kneeling to genuflecting. This would preclude a prolonged pause in the recitation.
3. The priest directs the universal intercessions, standing at the chair. As a rule the intentions are read at the ambo either by a deacon or cantor, or even by a reader or a member of the faithful (71).
4. The intentions should be sober, with a discrete freedom and composed of a few words, expressing the needs of the whole community (71, 138).

CHAPTER FOUR

PREPARATION OF THE GIFTS

Introduction

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.

For Christ took the bread and the chalice and gave thanks; he broke the bread and gave it to his disciples, saying, "Take, eat, and drink: this is my Body; this is the cup of my Blood. Do this in memory of me." Accordingly, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ:

- 1) At the Preparation of the Gifts, the bread and the wine with water are brought to the altar, the same elements that Christ took into his hands.
- 2) In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
- 3) Through the fraction and through Communion, the faithful, though they are many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way the Apostles received them from Christ's own hands (GIRM, 72).

What has changed:

Preparation of the altar and gifts

1. There is to be nothing on the altar from the beginning of the Mass, with the exception of the Book of the Gospel (117, 306). As the Liturgy of the Eucharist begins, first the altar is prepared with the corporal, purificator, missal and chalice by the deacon, acolyte or other minister. (The chalice may also be prepared at the credence table). Then the offerings which will become Christ's Body and Blood are brought to the altar. This is also the time to receive money or other gifts for the poor or the Church. These are placed in a suitable place but not on the altar (73-74, 139-140).
2. Only the bread and wine for the Eucharist and the gifts for the Church and poor are carried to the altar at this time (73, 140 and RS 70).
3. Sufficient eucharistic bread (hosts) and wine for the Communion of the people are brought to the altar at this time by the faithful (83, 85, 140, 283; RS 89). "It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated" (85 and RS 89). " So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful too, are admitted to Communion under both kinds ..." (RS 100).

The presentation of gifts

1. When the collection is completed, the gifts are brought directly to the priest or deacon at or near the altar (73, 140). The bread and wine are to be placed on the altar by the priest alone as he says the appropriate prayer (75, 140). The preparation of the chalice may also take place at the side of the altar (142).
2. Instrumental music or a chant accompanies the procession of gifts (74, 139).
3. The prayers for preparing and placing the bread and chalice, as well as the washing of hands are said inaudibly, that is silently by the priest (141-143). If a hymn is not sung and the organ is not played, the priest is permitted to speak aloud only the formulas of blessing, *Blessed are you...* (141-2).
4. While saying the prayers when placing the paten and the chalice on the altar, the priest holds first the paten and then the chalice with both hands. These are raised slightly above the altar (141-142). The prayers for placing of bread and wine on the altar have been changed.
5. The priest bows profoundly as he says "With humble spirit and contrite heart..." (143).

6. The priest washes his hands at the side of the altar. (76, 145).

Incense

1. If incense is used, the priest incenses the gifts, the cross and the altar. The priest and people are incensed by the deacon or another minister (75, 144).

Prayer over the Gifts

1. The people now stand from the invitatory, *Pray, that our sacrifice...*

2. The words of the “Pray, brothers and sisters...” and the response of the people have changed.

3. The invitation to prayer and the prayer over the gifts ends the preparation of the gifts. There is only one prayer; the shorter conclusion is used at the end of the prayer (43, 77).

CHAPTER FIVE

THE EUCHARISTIC PRAYER

Introduction

78. Now the centre and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and in silence.

79. The chief elements making up the Eucharistic Prayer may be distinguished in this way:

a) *Thanksgiving* (expressed especially in the Preface): in which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, festivity, or season.

b) *Acclamation*: in which the whole congregation, joining with the heavenly powers, sings the *Sanctus*. This acclamation, which is part of the Eucharistic Prayer itself, is sung or said by all the people with the priest.

c) *Epiclesis*: in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the spotless Victim to be received in Communion be for the salvation of those who will partake of it.

d) *Institution narrative and consecration*: in which, by means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery.

e) *Anamnesis*: in which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, keeps the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.

f) *Offering*: by which, in this very memorial, the Church - and in particular the Church here and now gathered - offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.

g) *Intercessions*: by which expression is given to the fact that the Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's Body and Blood.

h) Final doxology: by which the glorification of God is expressed and which is confirmed and concluded by the people's acclamation: *Amen*.

What has changed:

The Preface Dialogue

1. The words of the Preface dialogue have changed.

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

The Preface

All the Prefaces of the Mass have been completely retranslated, following more closely the Latin syntax. Most notable is the use of the pronoun “who,” as the connector between the opening statement of thanksgiving and the reasons for the thanksgiving.

The Preface Acclamation: The *Sanctus*

Several changes should be noted in the “Holy, holy, holy.”

The Text

The language and style of each Eucharistic prayer has changed and will require the priest to proclaim it slowly and deliberately in order to bring out its meaning. The sentence structure of all the Eucharistic Prayers have been changed in accord with *Liturgicam authenticam*, which states that all translations in the future must be faithful not only to the Latin text but also to the sentence construction of the original. Therefore, each prayer, and especially the Anamnesis-Oblation, will need careful preparation for proclamation as they are intertwined with subordinate clauses. The Eucharistic Prayer will need to be proclaimed in a slow, deliberate manner, with a skilled knowledge of the sentence structure and meaning of the text.

The new translations now bring out in a clearer fashion the biblical and theological themes, such as sacrifice-offering, salvation, atonement, and the majesty and action of God.

Posture

No. 43 of the General Instruction makes it clear that it is the role of each Conference of Bishops to determine the posture of the faithful during the entire celebration of the Eucharist. This includes the posture of the assembly during the Eucharistic Prayer. If the Conference does not determine this, then the people kneel only for the Words of Institution Narrative (Consecration). In the past, since the Conference of Bishops in

Canada did not mandate a common posture for the entire country, many practices arose in the different regions of the Canada, and even from one diocese to another. The Canadian Conference of Catholic Bishops has decided to follow the universal law with regard to posture. Therefore in Canada the posture of the assembly during the Eucharistic Prayer is standing, except for the Consecration. That is, they will kneel immediately before the *epiclesis* and stand before the Memorial Acclamation. The faithful may remain standing for the entire Eucharistic Prayer, due to lack of space or the large number of people present or for some other good reason. Those who stand at the Consecration should make a profound bow when the priest genuflects. Until this practice becomes familiar it might be helpful to have the deacon or some other minister direct the assembly to kneel and stand at the appropriate time so that the prayer not is disrupted by the noise of movement.

As well, the universal law allows for the “laudable” retention of the practice of kneeling throughout the Eucharistic prayer and after the Lamb of God where this has been the practice.

Doxology

Two changes are introduced into the Doxology. The word “and” has been inserted between “through him,” “with him” and “in him.” The order of the phrases now follows the Latin texts.

CHAPTER SIX

THE COMMUNION RITE

Introduction

Since the Eucharistic Celebration is the Paschal Banquet, it is desirable that in keeping with the Lord's command, his Body and Blood should be received as spiritual food by the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led directly to Communion (80).

Through the breaking of the bread and through Communion, the faithful, though they are many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way the apostles received them from Christ's own hands (GIRM, 72).

What has changed:

The Lord's Prayer and Embolism

1. The words of the Invitation to Prayer have changed. There is only one form of the invitation which is directly from the Latin Roman Missal. This form of the invitation was not included in the 1975 or 1983 editions of the Sacramentary.
2. There is a revised translation of the prayer, "Deliver us, Lord."

The Sign of Peace

1. The manner of exchanging the Sign of Peace is left to the Conference of Bishops to determine. In the dioceses of Canada, the gesture for the rite of peace is a handshake, a bow of the head (GIRM 82).
2. The Sign of Peace is given only to those who are nearby and in a dignified manner. The priest gives the sign of peace to the ministers or those nearby, always remaining within the sanctuary, so as not to disturb the celebration. He should do the same if, for a good reason, he wishes to offer the sign of peace to some few of the faithful (82, 154).

The Fraction Rite

1. The Fraction Rite should be carried out with reverence but should not be unnecessarily prolonged. This rite is reserved to the priest and the deacon (83).
2. Then the priest drops a small piece of the consecrated bread into the chalice and says the prayer inaudibly (GIRM 84,155).

The Communion

1. The prayers of preparation for Communion are said inaudibly by the priest (84, 158).
2. At the Invitation to Communion, the priest may hold a particle of the Eucharistic Bread above the paten or chalice (84, 156-7).

3. As the priest receives Communion, the Communion chant is begun. Care should be taken that singers, too, can receive Communion with ease (86).
4. After the priest has received Communion, the extraordinary ministers of Communion approach the altar, receive communion from the priest and then receive from him the vessel which contains either species of the Eucharist for distribution to the faithful (162).
5. It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated (85).
6. Holy Communion has a more complete form as a sign when it is received under both kinds, since in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Moreover, there is a clearer expression of the will by which the new and everlasting covenant is ratified in the Blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's Kingdom (80, 281).
7. The faithful are not permitted to take the consecrated Bread or the sacred Chalice by themselves. They may communicate either standing or kneeling, as established by the Conference of Bishops. When they stand, it is recommended that they make a sign of reverence before receiving the Sacrament (160). In the dioceses of Canada, the faithful communicate standing, except in those parishes that have maintained the custom of kneeling. When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head and either reverently join their hands when receiving on the tongue, or, when receiving in the hand, reverently extend them and make their left hand a throne for the right, in order to receive their King, the Body of Christ.
8. During the priest's reception of the Sacrament singing at Communion is begun. This singing is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to highlight more the "communitarian" character of the Communion procession (86, 158).
9. When the distribution of communion is finished, the priest himself immediately consumes any consecrated wine which remains at the altar; but if there are consecrated hosts left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist (163).
10. The vessels are cleansed by the priest or deacon or [instituted] acolyte after communion or after Mass, if possible at the credence table (183, 279, see also 100).

11. After communion, the priest and people may spend some time praying silently. All praise God in silent prayer (164,88, 45).

12. To bring to completion the petition of the people of God and also to conclude the entire Communion rite, the priest sings or says the prayer after communion in which he petitions for the fruits of the mysteries just celebrated. There is only one prayer (89).

CHAPTER SEVEN

THE CONCLUDING RITE

Introduction

The Concluding Rites consist of:

- a) brief announcements, if they are necessary;
- b) the priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the Prayer over the People or another more solemn formula;
- c) the dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God;
- d) the kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers (90).

What has changed:

Announcements

Announcements are made after the Prayer after Communion (90). They are not made from the ambo (309).

Blessing

1. On special occasions the Blessing may be augmented by the Prayer over the People or the more solemn formula (90, 167).
2. If any liturgical service follows, the Concluding Rite is omitted (170).

Dismissal

1. The words of the Dismissal are slightly changed by the addition of "Go forth..."
2. A profound bow is made to the altar by the priest, deacon and ministers, after the priest and deacon kiss the altar (90).

CHAPTER EIGHT

BLUEPRINT FOR CELEBRATING THE EUCHARIST

This chapter repeats the material given above, but outlines the celebration in a chronological manner, drawing materials from various parts of the General Instruction.

Even before the celebration itself, it is desirable that silence be observed so that all may dispose themselves for the sacred rites which are to be enacted in a devout and fitting manner (see no. 45).

INTRODUCTORY RITES

Procession and Greeting

After the people have gathered, singing at the entrance begins as the priest with the deacon and ministers enter. Great importance should be attached to singing in the celebration of the Mass. (GIRM, nos. 39-41, 47, 120-1)

The order of procession is:

- a) the censer bearer (thurifer) carrying a censer with burning incense, if incense is used;
- b) the ministers who carry lighted candles, and between them an acolyte or other minister with the cross;
- c) the acolytes and other ministers;
- d) a reader, who, if no deacon is present, may carry the Book of the Gospels, but not the Lectionary, slightly elevated;
- e) a deacon, who may carry the Book of Gospels;
- f) the priest who is to celebrate the Mass. (GIRM, nos. 120, 172).

The Lectionary is placed on the ambo before the Mass begins. (GIRM, nos. 118, 173, 197)

The priest, deacon and ministers reverence the altar with a **profound** bow. The candles and cross are placed near the altar or in another place; the Book of the Gospels is placed on the altar, and the ministers go to the places prepared for them in the sanctuary or nearby (GIRM, nos. 49, 122, see also nos. 188, 195).

When the deacon (or reader) carries the Book of the Gospels, he **omits the bow to the altar** and immediately places it on the altar. The deacon then kisses the altar with the priest. The reader goes to an assigned place with the other ministers. (GIRM, nos. 173, 195; see also "Guidelines for the Use of the Book of the Gospels," in *National Bulletin on Liturgy*, no. 137 Summer 1994, pp. 115-125).

The priest and deacon kiss the altar. The priest may incense the cross and altar, walking around the altar. (GIRM, nos. 175, 123).

The priest then goes to the chair. After the opening song, the priest stands at the chair and, together with the whole assembly, makes the sign of the cross. Then he greets them with a liturgical greeting. (GIRM, nos. 50, 124).

After the greeting, the priest or deacon or another minister may **very briefly** introduce the Mass. (GIRM, nos. 50, 124).

The Penitential Act

Then the priest invites the assembly to take part in the penitential act. All recollect themselves. After a brief pause for silence, the entire community joins in a formula of general confession. This is concluded with the priest's absolution, which lacks the efficacy of the sacrament of Penance. (GIRM, nos. 51, 45).

The rite consists of five elements:

(1) the presider's introduction, (2) silent reflection, (3) a form of community prayer, and (4) the prayer of absolution, and (5) the final acclamation of the people (*Amen*).

In the time of silence all recollect themselves (see no. 45).

The penitential rite takes one of three forms:

1. In the first form the "I confess" is followed by the "Lord have mercy." This abbreviated form of an ancient litany (Kyrie) is always more effective when it is sung by the cantor and congregation.

2. The second form is taken from verses of Psalm 51.

3. The third form is a litany, which may be adapted to reflect the mystery of the day or the sense of the season. The invocations are sung (said) by the deacon (or cantor) with all responding. The invocations are addressed to Christ (though three-fold, they are not Trinitarian) and they are acclamations (not an examination of conscience).

On Sunday, especially in Easter time, the blessing and sprinkling of water may be used to recall baptism, and replaces the penitential rite (see no. 51).

When other rites precede the Eucharist, the introductory rites are omitted or celebrated according to the norms of the liturgical books. (GIRM, no. 46).

The *Gloria* is sung or said on Sundays outside of Advent and Lent, on solemnities and feasts and in special, more solemn celebrations. This text should not be replaced by any other. It is begun by the priest, or, as appropriate, by a cantor or the choir. *It is preferable to sing the Gloria.* (GIRM, no. 53).

Collect Prayer

Next the priest invites the people to pray. After a brief period of silent prayer, the priest says the collect prayer. According to the ancient tradition of the Church, the prayer is customarily addressed to God the Father. There is only one collect at any Mass. After the invitation to pray, all recollect themselves. (GIRM, nos. 45 and 54).

The opening prayer consists of five elements:

(1) The priest's invitation to prayer, addressed to the assembly; (2) the silent prayer of the assembly; (3) the collect prayer sung or said by the priest, which unites the prayer of the people; (4) the Trinitarian conclusion (longer form); and (5) The assent or acclamation of the people (*Amen*).

LITURGY OF THE WORD

After the opening prayer, all sit. The priest may, **very briefly**, introduce the liturgy of the word. All listen with reverence. (GIRM, nos. 128, 29).

Readings

The arrangement of the biblical readings should be observed. It is not permitted to substitute the readings and responsorial psalm with other, non-biblical texts. (GIRM, no. 57)

The readings are always proclaimed from the ambo (lectern). (GIRM, no. 58)

The readings, responsorial psalm and the Easter Proclamation (*Exsultet*) are proclaimed only from the ambo; it may be used also for the homily and general intercessions. The dignity of the ambo requires that only a minister of the word should go up to it (no. 309).

Proclaiming the reading is a ministerial, not a presidential function. The readings should be proclaimed by a reader and the gospel, by a deacon, or if there is no deacon by another priest other than the celebrant. The priest celebrant only reads the gospel if there is no deacon or other priest present. (GIRM, no. 59).

The reader has his or her own proper function in the Eucharistic celebration and must exercise this even though ordained ministers may be present (see also *Introduction to the Lectionary* [IL], 51).

Whenever there is more than one reading, it is better to assign the readings to different readers, if available (see also IL, 52). (GIRM, nos. 99, 109)

Silence and Chants

The liturgy of the word must be celebrated in such a way as to promote meditation. Silence is observed after the first and second readings and after the completion of the homily, so that all meditate briefly on what has been heard. (GIRM, nos. 56, 128, 45).

After the first reading comes the responsorial psalm which encourages meditation on the word of God. The psalm should correspond to the first reading. It is preferable that it be sung, at least as far as the people's response is concerned. A seasonal psalm may be used to promote the participation of the people. (GIRM, nos. 61, 129).

After the reading which precedes the gospel, the gospel acclamation is sung. (GIRM, nos. 62, 131).

The Sequence is sung **before** the gospel acclamation. (GIRM, no. 64).

Gospel

When a deacon is present, he reads the gospel; otherwise a priest bows profoundly before the altar and inaudibly says the prayer *Almighty God, cleanse my heart*. Then, if the Book

of the Gospels is on the altar, he takes it and goes in procession to the ambo (lectern), preceded by the ministers who may carry the candles (and incense) before him. Those present turn toward the ambo. (GIRM, nos. 171c, 133).

Homily

The homily should ordinarily be given by the priest celebrant at the chair or ambo or other suitable place. He may entrust it to a concelebrating priest, or at times to a deacon, but never to a lay person. It may be followed by a period of silence. (GIRM, nos. 66, 136).

There must be a homily on Sundays and holy days of obligation, and it may not be omitted except for a grave reason in any Mass celebrated with a congregation. It is recommended on the weekdays of Advent, Lent, and Easter. A brief period of silence is appropriately observed after the homily. (GIRM, no. 66).

Profession of Faith and Universal Intercessions

The profession of faith is said or sung. (GIRM, nos. 67-68).

Standing at the chair, the priest directs the general intercessions. As a rule the intentions are read at the ambo (lectern) either by a deacon or cantor, or even by a reader or a member of the faithful. The people make their prayer standing, either by a response after each intercession or by praying in silence. The intentions should be sober, with a discrete freedom and composed of a few words, expressing the needs of the whole community. (GIRM, nos. 71, 138).

There are five elements to the general intercessions:

(1) the priest's invitation to the people to pray, (2) the intentions, (3) the prayer of the people as expressed in a spoken or sung response or in a brief period of silent prayer after each intention, (4) a concluding prayer addressed to God the Father, and (5) the assent or acclamation (*Amen*) of the people.

The sequence of intentions is:

(1) for the needs of the Church, (2) for public authorities and the salvation of the world, (3) for those oppressed by any need, (4) for the local community (see no. 70).

In particular celebrations, the intentions may refer more specifically to the occasion (70).

LITURGY OF THE EUCHARIST

Preparation of the Gifts

The liturgy of the Eucharist corresponds to the words and actions of Christ: when Christ **took** the bread and the cup and **gave thanks**, **broke** the bread, then **gave** the bread and cup to his disciples. In the preparation of the gifts, the bread and wine are brought to the altar, that is, the same elements that Christ took into his hands. (GIRM, no. 72)

First the altar is prepared with the corporal, purificator, missal and chalice by the deacon, acolyte or other minister. (The chalice may also be prepared at a side table.) Then the gifts which will become Christ's Body and Blood are brought to the altar. It is desirable for the faithful's participation to be expressed by their presenting the bread and wine, which are accepted by the priest or deacon. This is also the time to receive money or

other gifts for the poor or the Church. These are placed in a suitable place away from the Eucharistic table. (GIRM, nos. 73-74, 139-140).

The bread for the celebration should be sufficiently large to be broken into parts for some of the faithful (321). If possible it should be placed on a single large paten or plate (331), *and the wine poured into a single chalice*. This preserves the symbolism of one bread and one cup that is expressed in the rites, prayers and chants of the Mass. For example, the Instruction notes that the Breaking of the Bread "signifies that in sharing the one bread of life which is Christ, who died and rose for the salvation of the world, the many faithful are made one body (1 Cor. 10,17)." See nos. 321 and 72.

A song accompanies the procession of gifts. (GIRM, nos. 4, 139).

The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas (prayers) which are said **inaudibly**. With both hands first he holds the paten and then the chalice, raised **slightly above the altar**. If incense is used, the priest may incense the gifts, the cross and the altar. The priest and people are incensed by the deacon or another minister. (GIRM, nos. 75, 141-145).

The priest incenses the gifts with three swings of the censer, before incensing the cross and the altar, or by making the sign of the cross over the gifts with the censer. The cross and altar are incensed with single swings (no. 277).

The prayers of the preparation rite are said **inaudibly** by the priest. If a hymn is not sung and the organ is not played, the priest is permitted to speak aloud the formulas of blessing, *Blessed are you...* (GIRM, nos. 141-142).

The priest washes his hands at the side of the altar. (GIRM, no. 76).

The people stand from the invitatory, *Pray, that our sacrifice...*, before the prayer over the gifts.

The invitation to prayer and the prayer over the gifts ends the preparation of the gifts. There is only one prayer; the shorter conclusion is used at the end of the prayer. (GIRM, nos. 43, 77).

Eucharistic Prayer

Now the centre and summit of the entire celebration begins: the Eucharistic Prayer. In this prayer thanks is given to God for the whole work of salvation, and the gifts of bread and wine become the Body and Blood of Christ. The priest invites the people to lift up their hearts to the Lord in prayer and thanks; he unites them with himself in the prayer he addresses to God the Father in the name of the entire community through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the prayer is that the entire congregation of the faithful joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice. (GIRM, nos. 72, 78).

It is very appropriate that the priest sing those parts of the Eucharistic Prayer for which musical notation is provided. The entire Eucharistic Prayer may be sung. The priest alone proclaims the Eucharistic Prayer. The people associate themselves with the priest in faith and in silence, as well as through their parts prescribed in the course of the Eucharistic Prayer. These consist of the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration, the acclamatory *Amen*, as well as other approved acclamations. (GIRM, nos. 38, 147).

The priest says (or sings) “Let us proclaim the mystery of faith.” (GIRM, no. 151)

At the *Doxology* the paten and chalice are raised until the people have responded with the acclamation *Amen*. When present, the deacon elevates the chalice. (GIRM, nos. 151, 180).

Three genuflections are made during the celebration of the Eucharist: (1) after the showing of the consecrated bread, (2) after the showing of the chalice, and (3) before the invitation to communion (no. 274).

Communion Rite

Through the breaking of the bread and through Communion, the faithful, though they are many, receive from the one bread the Lord’s Body and Blood in the same way the apostles received them from Christ’s own hands. (GIRM, no. 72).

In the Lord’s Prayer...the priest offers the invitation to pray, and all the faithful say the prayer with him; he alone adds the embolism *Deliver us*, which the people conclude with a doxology. (GIRM, no. 81).

The rite of peace follows..., and the faithful express some sign of their ecclesial communion and mutual charity for each other. The manner of the sign of peace is left to the Conference of Bishops to determine. Nevertheless, it is appropriate that each person

offer the sign of peace only to those nearby and in a dignified manner. The priest may give the sign of peace to the ministers, always remains within the sanctuary, so as not to disturb the celebration. He should do the same if, for a good reason, he wishes to offer the sign of peace to some few of the faithful. (GIRM, nos. 82, 154).

The priest breaks the Eucharistic Bread. This is carried out with reverence but **should not be unnecessarily prolonged. This rite is reserved to the priest and the deacon.** Then the priest drops a small piece of the consecrated bread into the chalice and says the prayer **inaudibly**. During the breaking of bread, the *Lamb of God* is sung. The invocation is repeated as many times as necessary until the conclusion of the rite. The final repetition concludes with *Grant us peace*. (GIRM, nos. 83, 155).

The action of the breaking of the bread, the simple term for the Eucharist in apostolic times, will clearly bring out the force and meaning of the sign of the unity of all in the one bread and of their charity, since the one bread is being distributed among the members of one family. (GIRM, no. 321).

The priest prepares himself by a prayer, **said inaudibly**. Then the priest genuflects and shows the Eucharistic bread to the faithful, holding a particle of it above the paten **or chalice**. (GIRM, nos. 84, 156-157).

As he receives communion the priest says **inaudibly** the appropriate formulas. (GIRM, no. 158)

It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they share in the chalice, so that likewise, by means of the signs communion will stand out more clearly as a sharing in the sacrifice actually being offered. (GIRM, no. 85, 283).

Other priests and, if needed, extraordinary ministers assist the priest with the distribution of Communion. These extraordinary ministers approach the altar, receive communion from the priest and then receive from him the vessel which contains either species of the Eucharist for distribution to the faithful. (GIRM, no. 162).

<p>The extraordinary ministers of communion are no longer permitted to assist the priest in breaking the bread (no. 83) or to purify the sacred vessels—these are reserved to a formally instituted acolyte, a deacon or the priest (no. 279).</p>
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The priest takes the paten or ciborium and goes to the communicants, who as a rule, approach in a procession. The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves. In the Dioceses of Canada, Holy Communion is to be received standing, though individual members of the faithful may choose to receive Communion while kneeling. When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head. (GIRM, no. 160).

Holy Communion has a more complete form as a sign when it is received under both kinds, since in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Moreover, there is a clearer expression of the will by which the new and everlasting covenant is ratified in the Blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's Kingdom. (GIRM, nos. 80, 281).

During the priest's reception of the Sacrament singing at Communion is begun. This singing is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to highlight more the "communitarian" character of the Communion procession. (GIRM, nos. 86, 158).

When the distribution of communion is finished, the priest himself immediately consumes any consecrated wine which remains at the altar; but if there are consecrated hosts left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. (GIRM, no. 163).

The vessels are cleansed by the priest or deacon or [instituted] acolyte after communion or after Mass, if possible at a side table. The paten or plate is usually wiped with the purificator. Water alone or water and wine may be used for the cleansing of the chalice. (GIRM, nos. 183, 279).

After communion, the priest and people may spend some time praying silently. All praise God in silent prayer. (GIRM, nos. 164, 88, 45).

To bring to completion the petition of the people of God and also to conclude the entire Communion rite, the priest sings or says the prayer after communion in which he petitions for the fruits of the mysteries just celebrated. There is only one prayer. (GIRM, no. 89).

Concluding Rite

The following are proper to the concluding rite:

- a) brief announcements, if they are necessary, by the deacon or priest;
- b) the priest's greeting and blessing (simple blessing or solemn);
- c) the dismissal of the people by the deacon or the priest;
- d) the kissing of the altar by the priest and deacon, followed by a profound bow to the altar by the priest, deacon and other ministers. (GIRM, nos. 90, 166-169, 184-186).

If another liturgical service follows the Mass, the concluding rite (greeting, blessing and dismissal) is omitted [e.g. Rite of Commendation of the Funeral Rite, Eucharistic Processions, etc.]. (GIRM, no. 170).

As usual, the priest venerates the altar with a kiss, then makes a profound bow with the lay ministers and leaves with them in the same manner as followed for the entrance procession. (GIRM, nos. 169, 186).