



DIOCESE OF RALEIGH

General Norms for the Celebration of the Sacred Liturgy of the Mass in the *Forma Ordinaria*

INTRODUCTION

1. The celebration of the Holy Eucharist is the “source and summit of the Christian life.”¹ To preserve “this mystery of faith with reverence, care, devotion and love,”² these norms are intended as a supplement to the universal liturgical Norms of the Church for celebrations of the Sacred Liturgy of the Mass so that all the faithful are led to full, conscious and active participation.

“These norms are what the Church asks and are respectful of our unique pastoral needs, with the sole desire of bringing others closer to Jesus in the Most Blessed Sacrament so that the Eucharist here in this local Church will be, in the words of our Holy Father Benedict XVI, ‘firmly believed, devoutly celebrated, and intensely lived.’”³ For “The Church draws Her Life from Christ in the Eucharist; by Him She is fed and by Him She is enlightened.”⁴ May these directives guide us to be strengthened by the sacred mysteries we celebrate, so that it will be Christ who “enables us to become, for everyone, witnesses of hope.”⁵

This document is promulgated by the Most Reverend Michael F. Burbidge, Bishop of Raleigh, on August 4, 2008 and effective in the Diocese of Raleigh on October 19, 2008. All particular law contrary to these norms is abrogated with this promulgation.

1. PREPARATION FOR THE SACRED LITURGY OF THE MASS

2. Given the dignity of what is being celebrated, the Paschal Mystery, every Sacred Liturgy of the Mass requires proper preparation. This preparation must be reflected in the following aspects.

¹ Vatican Council II, Dogmatic Constitution on the Church (*Lumen Gentium*), 6 December 1963, 11.

² Congregation for Divine Worship and the Sacraments, Introduction to the USCCB edition Instruction on the Eucharist (*Redemptionis Sacramentum*), 23 April 2004; LG, 14. Subsequent references will be indicated as RS.

³ Most Reverend Michael F. Burbidge, Bishop of Raleigh, Address to Diocese of Raleigh Council of Priests, 13 February 2008.

⁴ John Paul II, *Ecclesia de Eucharistia*, 17 April 2003, 6. Subsequent references will be indicated as EE.

⁵ EE, 62.

1.1 FOSTERING A RIGHT DISPOSITION FOR MASS AMONG THE FAITHFUL

3. Fostering a right disposition for the Sacred Liturgy among the faithful is constitutive to the fruitful and active participation of the assembly as baptized members of the mystical body of Christ. This disposition is fostered not only by the examination of conscience for the reception of Holy Communion⁶, but also by a preparation of the faithful for public liturgical prayer and by the required period of fasting. This is naturally fostered within the domestic Church by discussion, catechesis and the practice of prayer. Through prayer God invites His People through His Son so that they may encounter Him and be transformed by His Holy Spirit to be His disciples. Public prayer such as the Liturgy of the Hours, group prayer over the Sacred Scripture for the coming Sunday, private daily prayer or devotional prayer such as the adoration of the Blessed Sacrament, *Lectio Divina*, and the Holy Rosary serves to build one's relationship with the Lord and to transform the heart for the sacred liturgical prayer of the Mass.

4. As the faithful in the assembly prepare for the Sacred Liturgy, they are to be mindful that "The Church's custom shows that it is necessary for each person to examine himself at depth, and that anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession, except for grave reason when the possibility of confession is lacking; in this case he will remember that he is bound by the obligation of making an act of perfect contrition, which includes the intention to confess as soon as possible."⁷

5. When the faithful assemble for the Sacred Liturgy, it is a natural extension of human friendship to greet and to speak to one another. This dynamic within the life of the Church is invaluable in forming a community of the faithful who are well disposed to participate in prayer to the Lord with each other. It is preferable that this exchange among the faithful should take place outside the nave of the church building.

6. Sacred silence prior to the beginning of a Sacred Liturgy also reflects and encourages the right disposition for the celebration. It is commendable that this sacred silence be fostered, not just as an absence of words, but to allow a quieting of spirits so as to respond to the Word and action of the Lord in the Sacred Liturgy.⁸ Simple soft instrumental music by a liturgical musician may be used as a means to achieve greater sacred silence prior to the beginning of the Sacred Liturgy. In addition, the faithful may arrive early for a longer period of reflection and prayer. After arriving for Mass, as the domestic Church, individuals, couples, and all members in families are to foster and be drawn into a spirit of prayer to prepare for the Sacred Liturgy.

7. The faithful are also to be encouraged to remain as an active part of the assembly throughout the Sacred Liturgy both to express their true respect for the Lord in His true Presence in the Holy Eucharist, but also with respect for and active participation in His Body, the Church gathered for prayer.

⁶ RS, 81; see also Benedict XVI, The Sacrament of Charity (*Sacramentum Caritatis*) 22 February 2007, 52 and 55. Subsequent references will be indicated as SCar.

⁷ RS, 81.

⁸ Congregation for Divine Worship and the Sacraments, *General Instruction of the Roman Missal*, 17 March 2003, 45. Subsequent references will be indicated as GIRM.

8. If preparations need to occur prior to the beginning of the Sacred Liturgy, such as the rehearsal of liturgical music, the parish priest is to set the appropriate interval of time before the beginning of the processional hymn so that the faithful may be afforded an adequate period of sacred silence.

9. The faithful are encouraged to dress appropriately for the Sacred Liturgy as befitting attendance at the most important hour of each day, most notably, with respect to Sunday Mass, the day which the Lord has made.⁹

1.2 LITURGICAL MINISTERS

10. Baptized into the mystical Body of Christ, the faithful are called by the Lord to the ministry of sacred orders, and other ministries and responsibilities associated with the Church gathered for sacred liturgical prayer.

11. The priest, acting in the person of Christ the head of the Church, stands at the head of the faithful gathered for prayer, proclaims the Lord's message of salvation to them, and joins them to himself in offering the sacrifice of Christ in the Holy Eucharist. He serves as an ordinary minister of the Holy Eucharist.¹⁰

12. The deacon, in virtue of having received the Sacrament of Holy Orders, serves the faithful by carrying the Book of the Gospels in the procession, proclaiming the Gospel; with the proper faculty and invitation, the deacon may give the homily.¹¹ The deacon also normally announces the intentions of the Prayers of the Faithful.¹² In addition, the deacon serving at Mass is an ordinary minister of the Holy Eucharist. When a deacon is serving at Mass and Holy Communion under both species is being distributed, the deacon is to minister the Precious Blood even in the presence of celebrating bishops and priests. If Holy Communion is being distributed under one species and there are concelebrating bishops and priests present, he serves only after concelebrating bishops and priests have filled the stations needed for the distribution of Holy Communion to the faithful.

13. Lay ministers may be deputed and trained to serve as readers to proclaim readings from sacred scripture in the Liturgy of the Mass as the title lector is given only to those who have been instituted by the appropriate rite.¹³ The lector is formed and serves to proclaim the Word of God, may announce the petitions of the Prayer of the Faithful and carry the Book of the Gospels in the procession.¹⁴ By custom, the reader may also announce the petitions and carry the Book of the Gospels. Note that the Lectionary is not to be carried in the procession.¹⁵ Because of the dignity of what is being proclaimed, readers and lectors are to be well prepared having both prayed and studied the selections of Sacred Scripture for correct pronunciation and emphasis. Given the dignity of what is being announced, the Word of God, readers and lectors should also be able to speak clearly and with a volume appropriate for the assembly to hear and understand. Given a situation of need, readers and lectors are to be ready to serve even though not scheduled.

⁹ Psalm 118: 24a.

¹⁰ GIRM, 93.

¹¹ GIRM, 94.

¹² GIRM, 94; 177.

¹³ GIRM, 101; RS 44.

¹⁴ GIRM, 99; 194.

¹⁵ GIRM, 120.

14. Extraordinary ministers of Holy Communion are formed and serve in an auxiliary capacity to assist the ordinary ministers of the Holy Communion in the distribution of the Sacred Body and Precious Blood to the faithful of the Latin Rite.¹⁶ The acolyte, in virtue of institution with the approved rite, is an extraordinary minister of Holy Communion.¹⁷ In addition, in virtue of institution, the acolyte also serves first among all extraordinary ministers of Holy Communion present. Appointed extraordinary ministers of Holy Communion are to be fully initiated in the Roman Catholic Church and are appointed by their Ordinary at the recommendation of their pastor for a period of three years. Renewal of this appointment may take place with the understanding that renewals are not to be indefinite.¹⁸ Extraordinary ministers of Holy Communion are to be ready to serve even though not scheduled.

15. The cantor and psalmist are formed and serve to lead, sustain and render sacred song beautifully so as to foster not only the exterior participation of the assembly in song, but also to raise the minds of the faithful to God.¹⁹ From the Ambo, the psalmist proclaims the psalm after the first reading and leads the faithful in singing the refrain.²⁰ The cantor may serve in the Sacred Liturgy of the Mass in association with a parish choir or *schola cantorum*. The cantor and/or choir serves in such a way as to foster participation among the faithful gathered for the Sacred Liturgy.²¹ The cantor should generally be visible to the entire assembly so as to assist in leading the assembly in song.²² The placement of the choir should demonstrate their membership among the assembly and their ministry.²³ In their liturgical ministry, the cantor and/or the choir is to foster participation rather than performance. The cantor may lead the faithful in the processional hymn or chant, sing the invocations of the *Kyrie*, intone the *Gloria* and the gospel acclamation, sing the invocations of the prayer of the faithful, lead the faithful in the preparation and communion hymns, and the *Agnus Dei*.²⁴ The cantor may also serve as the psalmist.²⁵ They are to be ready to serve even though not scheduled.

16. The acolyte is formed and serves at the altar to assist the principal celebrant or the deacon in prayerfully fostering the order of Mass.²⁶ The acolyte may also serve as thurifer, crucifer, candle bearer, may assist with holding the Sacramentary for the principal celebrant, the preparation of the altar for the Liturgy of the Eucharist and the removal of the sacred vessels and corporal following the Rite of Communion.²⁷ While the title acolyte is given only to those who have been instituted by the appropriate rite, laity may be deputed and trained to serve as altar servers in the aforementioned functions in the Sacred Liturgy of the Mass.²⁸ They are to be ready to serve even though not scheduled.

¹⁶ RS, 46; 155.

¹⁷ RS, 155.

¹⁸ RS, 155 and 160.

¹⁹ GIRM, 104.

²⁰ United States Conference of Catholic Bishops, *Sing to the Lord*, 14 November 2007, 34 and 36. Subsequent references will be indicated as STL.

²¹ GIRM, 103.

²² STL, 97.

²³ STL, 98.

²⁴ STL, 37.

²⁵ Ibid.

²⁶ RS, 46.

²⁷ GIRM, 99.

²⁸ GIRM, 100; RS 44 and 47.

17. The usher is formed and serves to welcome the faithful as they assemble for the Sacred Liturgy of the Mass, assists with the seating of the faithful at the appropriate time so as not to distract the assembly from listening to the Word of God, assists with the offerings, and the distribution of the resources such as the parish bulletin.²⁹ The usher may also assist or gain assistance for any of the faithful who may fall ill during the Sacred Liturgy. Ushers are to be ready to serve even though not scheduled.

18. All liturgical ministers are to be dressed in attire that is befitting their ministry. T-shirts, shorts, tennis shoes or athletic shoes and flip-flops are to be considered inappropriate attire.

1.3 SACRED TEXTS

1.2.1 LITURGICAL BOOKS

19. The most current sacred texts approved for use in the Sacred Liturgy of the Mass by the Apostolic See are the only texts to be used.³⁰ No approved texts are to be altered either by the priest or the assembly, except when indicated as an option in the *Missale Romanum*.³¹ Some examples: 1) when the principal celebrant says “Pray, brethren, (or the approved alternate “My brothers and sisters...”) that our sacrifice may be acceptable to God, the Almighty Father,”³² the assembly is to respond, “May the Lord accept this sacrifice at your Hands, for the praise and glory of His name, for our good and the good of all His Church;” 2) when at the preface the principal celebrant says “Let us give thanks to the Lord Our God,” the assembly is to respond, “It is right to give Him thanks and praise.”

Provisional texts or those privately written, such as prefaces or collects, are not to be employed for use in the Sacred Liturgy as they do not reflect the universality of the Church proper to the Body of Christ at prayer.³³

20. The propers and ordinary of the Sacred Liturgy are to be from the most current text of the *Missale Romanum* with a *recognitio* by the Apostolic See for use Dioceses in the United States of America. The selection of Sacred Scripture for Sacred Liturgy is to be from the most current text of the *Ordo Lectionarium* with a *recognitio* by the Apostolic See for use in the Dioceses in the United States of America.

21. Other current liturgical texts with a *recognitio* from the Apostolic See for use in the Dioceses in the United States of America must also be utilized for the celebration of rites proper during the Liturgy of the Mass. These texts include the *Rite of Baptism of Children*, the *Rite of Confirmation*, the *Rite of Christian Initiation of Adults*, the *Rite of Marriage*, the *Rite of the Anointing of the Sick*, the *Order of Christian Funerals*, the *Book of Blessings* and the *Order for Blessing on the Fifteenth Birthday*.

²⁹ GIRM, 73; 105 c-d; RS, 46.

³⁰ RS, 51.

³¹ RS, 12; 59.

³² At the discretion of the principal celebrant, words other than “brethren,” which seem more suitable may be used such as “friends,” “dearly beloved,” or “my brothers and sisters.” See the Sacramentary, The Order of Mass.

³³ RS, 59.

Given their dignity, all liturgical books are to be maintained in good condition for the public prayer of the Church.

1.2.2 CHOICE OF TEXTS

22. The Church provides many options of liturgical texts for the prayer of the Faithful for the benefit of the faithful to reflect the full wealth of the liturgical Tradition of the Church.³⁴

23. For solemnities and Sundays, the priest is bound to follow the propers designated for the Sacred Liturgy by the *Ordo Missae*. Any exceptions in accord with the General Instruction must be approved by the Diocesan Bishop.

24. The principal celebrant is to consult the *Ordo Missae* for guidance when other choices for the propers and readings for the Mass can be taken from designated for Memorials, Optional Memorials, Votive Masses, Masses for Needs and Occasions or Masses for the Dead.³⁵ In the case of Funeral Masses, the Diocesan Norms for such Masses are to be consulted.

25. It is laudable that the principal celebrant carefully utilize the breadth of appropriate preface texts as well as Eucharistic Prayers approved for the Liturgy of the Mass to reflect the principle of progressive solemnity where Sundays and solemnities are given due prominence. As the most venerable among these texts, Eucharistic Prayer I (the Roman Canon) may always be used, especially when there is a text proper to a solemnity or feast.³⁶ Eucharistic Prayer II may be used on Sundays, but is most appropriate for use on weekdays or on other occasions.³⁷ In addition, the principal celebrant is reminded that Eucharistic IV is approved for use on Sundays in Ordinary Time and for Masses where no preface is prescribed.³⁸ Eucharistic Prayers for Reconciliation I and II may be used on Sundays where the prescribed readings from sacred scripture have a theme of reconciliation.³⁹ The Eucharistic Prayers for Masses with Children may be used when the majority of the congregation is comprised of children.⁴⁰ Eucharistic Prayer for Masses for Various Needs and Occasions may only be used on weekdays as this prayer, with its four intercessory formulas, are suited to the propers for Masses and Prayers for Various Needs and Occasions found in the Sacramentary.

1.2.3 THE USE OF LATIN AND LANGUAGES PARTICULAR TO THE ASSEMBLY

26. While the use of the vernacular is customary, it is laudable that the faithful be familiar with the acclamations and other prayers of the Mass in Latin, namely the *Gloria*, the *Sanctus*, the *Credo*, the *Pater Noster*, and the *Agnus Dei*.⁴¹ Pastors are

³⁴ GIRM, 352.

³⁵ GIRM, 359, 363; RS 62.

³⁶ GIRM, 365.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Notitiae, Congregation for Divine Worship and the Sacraments.

⁴⁰ Congregation for Divine Worship and the Sacraments, *Postquam de Precibus*, 4.

⁴¹ SCar, 62.

instructed to be pastorally judicious in forming the faithful in the use of these ancient sacred texts of the Mass.

27. It is a custom in the Diocese of Raleigh that some of the sacred texts of the Mass in the vernacular may be drawn from the various languages of the faithful gathered for the Sacred Liturgy.⁴² Pastors are to provide the appropriate translation of the text printed in English and/or Spanish in a worship aid provided to the faithful. To encourage participation in a multi-lingual assembly, the faithful should be provided with responses in English and in other languages which are those most spoken by a significant number of the faithful gathered for the Sacred Liturgy.

1.4 THE ELEMENTS OF BREAD AND WINE

28. The bread used for the celebration of the Sacred Liturgy of the Mass is to be unleavened and is to be such that it can be easily broken for distribution to the faithful.⁴³ Bread locally baked or substantial bread is only to be used according to ecclesiastically approved norms.⁴⁴ Great care must be taken as reservation of this type of bread is not possible without danger of decomposition.⁴⁵ In addition, one type of bread is to be used for the Sacred Liturgy so as not to cause disunity.

29. The wine used for the celebration of the Sacred Liturgy of the Mass is that which is ecclesiastically approved for such use.⁴⁶ It should be natural, from the fruit of the grapevine and free from any foreign substance.⁴⁷ It is laudable that red wine be used for the Sacred Liturgy so as to provide a fuller external sign following the consecration of the true presence of the Precious Blood of Christ.

1.5 SACRED VESSELS

30. Sacred vessels, which are to be blessed with the appropriate rites, are to be treated with special honor given the true presence of Christ they can contain. Due to this dignity, all sacred vessels are to be made from noble materials, ordinarily precious metal or at least metals which are gilded. Materials which are breakable or porous in nature such as glass, ceramic or porcelain are never to be used for sacred vessels.⁴⁸ Sacred vessels constructed from wood or other solid materials that are precious may be used.⁴⁹ If these vessels are to hold the Precious Blood, their bowl must be made of a non-absorbent material.⁵⁰

31. It is praiseworthy that a main chalice of larger dimensions be used in addition to a sufficient number of other chalices for distribution of the Precious Blood to the faithful.⁵¹

⁴² GIRM, 392.

⁴³ GIRM, 320 and 321.

⁴⁴ RS, 48.

⁴⁵ Ibid.

⁴⁶ Appendix I.

⁴⁷ GIRM, 322.

⁴⁸ RS, 117

⁴⁹ GIRM, 329.

⁵⁰ GIRM, 330.

⁵¹ RS, 105.

It is also praiseworthy to cover the main chalice with a veil which may be either the color of the day or white.⁵²

32. The bread to be consecrated at the Mass is to be brought forward on a paten or in ciboria.⁵³ If bread is brought on a large paten, it may remain in this paten or be distributed into smaller ciboria prior to the prayer over the gifts. These smaller ciboria are then to be used for distribution of the Sacred Body to the faithful.

33. A flagon may be used into which wine for the principal celebrant and the faithful may be held. If a flagon is used for the Presentation of the Gifts, the wine contained in it must be distributed into chalices on the altar and the flagon removed prior to praying the prescribed prayers which follow the Presentation of the Gifts.⁵⁴

34. Wine for the Liturgy of the Eucharist may also be placed prior to Mass into a sufficient number of chalices for the faithful. These may be brought from the credence table and placed on the altar prior to the prescribed prayers which follow the Presentation of the Gifts.⁵⁵ If this option is utilized, a small amount of wine, sufficient for the chalice of the principal celebrant, is brought up in a cruet in the procession with the gifts.

1.6 SACRED VESTMENTS

35. Sacred vestments, which are to be blessed in accord with the appropriate rites, contribute and reflect the dignity of Sacred Liturgy that is being celebrated. Their color is to be in accord with the mysteries of faith which are being celebrated by the faithful throughout the liturgical year.⁵⁶ Principal celebrants and deacons are asked to consult the *Ordo missae* for the color of vesture which is proper to the Liturgy of the Mass to be celebrated. When concelebrating, and white vesture is appropriate, priests are normally to wear the Diocesan vestments as a sign of unity.

36. The proper vesture for a priest, whether celebrating the Sacred Liturgy as the principal celebrant or as a concelebrant, is an alb, cincture (unless the alb is made to fit without a cincture), and a chasuble worn over the alb and stole.⁵⁷ If the alb does not completely cover the ordinary clothing at the neck, an amice is to be worn.⁵⁸ If there are not sufficient chasubles for all priest concelebrants present, these may concelebrate in alb and stole.⁵⁹ A habit worn according to the charism or custom of a Religious Institute does not take the place of the dignity of the alb as a sign of baptism.⁶⁰ It is preferable that priests who are present at the Sacred Liturgy participate as concelebrants.

⁵² RS, 105.

⁵³ GIRM, 331.

⁵⁴ RS, 106.

⁵⁵ GIRM, 77.

⁵⁶ GIRM, 345-347; RS, 121.

⁵⁷ GIRM, 119; 336; 337.

⁵⁸ GIRM, 336.

⁵⁹ GIRM, 209.

⁶⁰ RS, 126.

37. The proper vesture for the deacon is an alb, cincture (unless the alb is made to fit without a cincture), dalmatic to be worn over the alb and stole.⁶¹ If the alb does not completely cover the ordinary clothing at the neck, an amice is to be worn.⁶² The dalmatic may be omitted due to necessity, in consideration of principal of progressive solemnity, or in Sacred Liturgies where preference is given to those deacons serving as deacon of the Word and deacon of the Eucharist.

38. Suitable vesture, such as a cope, may be worn by a priest or deacon for sacred processions or for other sacred functions in accord with the rubrics for the Sacred Liturgy being celebrated.⁶³ It is particularly noted for use during the entrance procession for the Liturgy of Passion Sunday and the procession which may follow the Liturgy of Corpus Christi.

39. It is customary that altar servers wear alb and cincture (unless the alb is made to fit without a cincture).⁶⁴ As is custom in the Universal Church, the parish priest may have the discretion for altar servers to wear cassock and surplice. Yet, the visible sign of unity of vesture among the servers should be considered a priority.

1.7 LITURGICAL MUSIC

40. Great emphasis is to be given to the place of music within the Sacred Liturgy as it can invite greater participation in the transformative character of what is being celebrated, and so that the Sacred Liturgy may more clearly prefigure the heavenly Liturgy.⁶⁵

41. Music that is proper for the Sunday and obligatory celebrations of the Sacred Liturgy include a processional hymn, the dialogues and acclamations (Gospel Acclamation, *Sanctus*, Memorial Acclamation, and Great Amen), the litanies (*Kryie* and *Agnus Dei*) and the communion hymn. Care should be taken by the parish priest that these elements of sung prayer are normally not absent during these celebrations, especially on Sundays.⁶⁶

42. It is laudable that a processional hymn or *introit*, the acclamations, the dialogues, and the litanies of the Mass be sung at daily celebrations of the Sacred Liturgy. Even when musical accompaniment is not possible, every attempt should be made to sing the acclamations and dialogues.⁶⁷

43. Care is to be taken to choose liturgical music which has a sacred character and which fosters participation of the faithful, including those who speak different languages and come from different cultures. The use of simple chant is laudable given that Gregorian chant holds pride of place in the Sacred Liturgy.⁶⁸ Great care should be taken by pastors and liturgical musicians for the proper formation of the faithful in music which is either new or has not been sung recently.

⁶¹ GIRM, 336; 338; RS, 125.

⁶² GIRM, 336.

⁶³ GIRM, 341.

⁶⁴ GIRM, 339.

⁶⁵ Sacred Congregation of Rites, Instruction on Music in the Liturgy, (*Musicam Sacram*), 5 March 1967, 5. Subsequent references will be indicated as MS.

⁶⁶ GIRM, 40; STL, 115.

⁶⁷ STL, 116.

⁶⁸ GIRM, 41.

44. Care is to be taken to ensure that the theology expressed within the text of all music clearly reflects the teaching of the Roman Catholic Church.

45. Among the instrumentation used during the Sacred Liturgy, such as stringed, wind or percussion instruments, the organ has pride of place.⁶⁹

THE USE OF INCENSE

46. The use of incense is an ancient custom in the history of liturgical prayer. Cited in Psalm 141, it signifies the prayer and offering of the Church during the Sacred Liturgy rising unto the sight of God. Incense is customarily used during celebrations of the Sacred Liturgy on Sundays and solemnities.⁷⁰

47. It is used in the following manner: during the procession as a sign of drawing the prayer of the faithful unto God, for the incensation of the cross and altar as signs of the sacrifice of Christ, for the incensation of the Paschal Candle (as may be custom during the Easter Season and Funeral Liturgies) and the remains of the deceased during Funeral Liturgies as a sign of the Resurrection of Christ, for the incensation of the gifts as a sign of the offerings of the Church rising before God; for the incensation of the priest celebrant(s) as a sign of sacred ministry, for the incensation of the assembly as a sign of their baptismal dignity, and for the incensation of sacred images as a sign of the intercession of the Saints on behalf of the faithful gathered.⁷¹

48. The following are incensed with three swings of the thurible: the Blessed Sacrament; a relic of the Holy Cross and images of the Lord; the offerings of bread and wine during the preparation of the gifts; the altar cross; the Book of the Gospels; the Paschal Candle; the principal celebrant; priest concelebrants; and the assembly.⁷²

The following are incensed with two swings of the thurible at the beginning of the Sacred Liturgy during the incensation of the altar: relics and images of Saints.⁷³

The altar is to be incensed with single swings of the thurible.⁷⁴

49. Care is to be taken by the principal celebrant in the use of incense where a number of the faithful in the assembly may suffer from respiratory related illnesses. A Mass may be scheduled where there is either a limited use of incense or without the use of incense in accord with what is deemed most appropriate.

1.8 THE USE OF BELLS

50. The use of bells during the Liturgy of the Eucharist is recommended, as circumstances allow, in the celebration of the Sacred Liturgy. When used, bells are to be rung a little before the consecration and may also be rung during the elevations of both

⁶⁹ GIRM, 393.

⁷⁰ GIRM, 276.

⁷¹ GIRM, 277.

⁷² Ibid; Ceremonial of Bishops, 92. Subsequent references will be indicated as CB.

⁷³ Ibid.

⁷⁴ Ibid; CB, 93.

the paten and the chalice.⁷⁵ As is custom, the bells are rung once during the *epiclesis* and three times during the elevation of the chalice and paten.

1.9 THE PLACE OF ANNOUNCEMENTS AND REFLECTIONS

51. While in a parochial setting the normative place for announcements is the bulletin, when announcements are made in any gathering of the faithful they are to be made following the prayer after communion. If possible, these announcements are to be made from a podium other than the ambo as it is reserved for the Liturgy of the Word or if made by the principal celebrant, from his chair. With respect to limited space for a podium in or near the sanctuary, announcements may be made from the ambo. These announcements are to be brief and summary in nature. When opportune, the assembly of the faithful may be asked to be seated when the announcements are being made.

Announcements, such as those associated with the Bishop's Annual Appeal, are not to replace the homily, but may follow the prayer after communion. However, it is preferred that this type of announcement be given prior to the beginning of the Sacred Liturgy of the Mass.

52. An instruction or testimony concerning the Christian life, such as those offered by a layperson, are to be brief and given only following the prayer after communion.⁷⁶ Reflections are to be given from a podium, or another suitable place given the guidelines mentioned in paragraph 51.

2. INTRODUCTORY RITES

2.1 THE PROCESSION

53. The order of the procession is the thurifer (if incense is used), the crucifer with candle bearers, the acolytes or altar servers, the deacon of the Word or lector or reader carrying the Book of the Gospels, priest concelebrants (if present), and the principal celebrant (with the deacon of the Eucharist, if present, to the side of the principal celebrant).⁷⁷

54. The procession begins with the processional hymn, gathering the assembly together for the common prayer of the Church.

55. Upon reaching the steps in front of the sanctuary, those ministers who bearing such sacred things as the thurible, the processional cross, or candles are to exercise a simple bow of the head in reverence to the sacrifice of Christ symbolized by the altar.⁷⁸ The deacon or lector or reader who carries the Book of the Gospels is not to bow to the altar.⁷⁹ All priests, deacons, and other ministers genuflect in reverence to the real presence of Christ reserved in the tabernacle; or, if the Blessed Sacrament is not reserved in the sanctuary, they are to make a profound bow.⁸⁰

⁷⁵ GIRM, 150.

⁷⁶ RS, 74.

⁷⁷ GIRM, 120; 172.

⁷⁸ GIRM, 195.

⁷⁹ GIRM, 173.

⁸⁰ GIRM, 195.

56. Having entered the sanctuary, the deacon or lector or reader carrying the Book of the Gospels places it on the altar.⁸¹

2.2 THE ACT OF PENITENCE AND THE GLORIA

57. After the sign of the cross and greeting, the principal celebrant leads the Act of Penitence. Form A and B are followed by the non-sacramental prayer of absolution. The *Kyrie* acclamations are to be either sung or spoken only when using Form A. The principal celebrant, the deacon, or the cantor may lead form C. However, only the principal celebrant is to say the non-sacramental prayer of absolution.⁸² Neither the principal celebrant nor the assembly is to make the sign of the cross following prayer in either form.

58. The Rite of Blessing and Sprinkling with Holy Water may replace the Act of Penitence at Sunday Mass.⁸³ As prescribed, other introductory rites for sacraments or rites may take the place of the Act of Penitence, which is then omitted.

59. When prescribed, the *Gloria* is either sung or recited.⁸⁴ Since it is a hymn, it is preferable that it be sung rather than recited. When it cannot be sung, the *Gloria* is recited rather than omitted. During the Season of Advent and the Season of Lent the *Gloria* is omitted. It may not be replaced by any other hymn of praise.

3. LITURGY OF THE WORD

60. As stated above in paragraph 24, the principal celebrant is to consult the *Ordo Missae* for guidance on the required or optional readings from Sacred Scripture. The most current edition of the *Lectioarium Missae* with a *recognitio* by the Apostolic See for use in the Dioceses in the United States of America is to be used.

61. The readings from Sacred Scripture, including the responsorial Psalm, as a rule, are to be proclaimed from the ambo.⁸⁵ As a rule the Responsorial Psalm should be sung.⁸⁶ If it is not sung it is to be recited.⁸⁷ A hymn that is not a Psalm is not to take the place of the Responsorial Psalm or biblical canticle.

As a rule, the Psalm to be used is the one assigned to the first reading.⁸⁸ For readings from the Common of Saints, Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, or Masses for the Dead, the choice of Psalm is left to the principal celebrant.⁸⁹ The Order of Readings also lists certain other texts of Psalms and responses that have been chosen according to various liturgical seasons or celebrations of Saints. Whenever the Psalm

⁸¹ Ibid.

⁸² RS, 80.

⁸³ GIRM, 51.

⁸⁴ GIRM, 53.

⁸⁵ GIRM, 56.

⁸⁶ Congregation for Divine Worship and the Sacraments, *Lectioary for Mass (Lectioarium Missae)*, 6 June 2001, 20. Subsequent references will be indicated as LM.

⁸⁷ LM, 22.

⁸⁸ LM, 89.

⁸⁹ Ibid.

is sung, these texts may replace the text prescribed for the reading.⁹⁰ This is done to encourage the participation of the faithful in the response.

62. On the solemnities of Easter and Pentecost, the sequence proper to each solemnity is to be sung prior to the gospel acclamation.⁹¹ All other sequences found in the *Missale Romanum* are optional.

63. In the absence of a deacon and a priest concelebrant, the principal celebrant is to proclaim the Gospel. If a deacon is present, he is to proclaim Gospel, or if a deacon is not present, by a priest concelebrant, if present.⁹² The Book of the Gospels is processed to the ambo from the altar prior to the proclamation of the Gospel. This procession may be led by the thurifer and candle bearers. Following the greeting and the statement, “A reading from the Gospel according to...,” the Book of the Gospels may be incensed. In Dioceses in the United States and during Sacred Liturgies celebrated in English, the word “Saint” is not prescribed to be announced prior to the name of any of the four Evangelists.⁹³

64. The homily is required on Sundays and holy days of obligation and is laudable at all Masses. Only Bishops, priests or deacons with the appropriate faculties may give the homily.⁹⁴

65. Other rites legitimately permitted follow the homily such as baptism, confirmation, and those associated with the RCIA.

66. The Nicene Creed is obligatory on Sundays and solemnities (except when subsumed into the rite of baptism or the renewal of baptismal vows). With the permission of the Diocesan Bishop, the Apostles Creed may be used.⁹⁵ The Creed may be sung or recited.⁹⁶ As a celebration of the one faith we profess, the words of the Creed are not to be altered in any way.⁹⁷ During the recitation of the Creed, the priest and the people are to bow at the words: “by the power of Holy Spirit...and became man” as a sign of reverence to the wonder of the Incarnation. On the solemnities of the Annunciation and Nativity of the Lord, all genuflect when this portion of the Creed is prayed.

67. The principal celebrant leads the assembly in the prayer of the faithful. In order of preference, the deacon of the Word or an instituted lector or a reader announces each petition. The petitions, as a rule, follow this order: For the needs of the Church, for public authorities and the salvation of the world; for those burdened by any kind of difficulty; and for the local community.⁹⁸

⁹⁰ Ibid.

⁹¹ GIRM, 64.

⁹² GIRM, 208; 212.

⁹³ See the Lectionary for Mass for use in the Dioceses of the United States of America, Second Typical Edition.

⁹⁴ GIRM, 66; RS, 64-66

⁹⁵ RS, 69.

⁹⁶ GIRM, 137.

⁹⁷ RS, 59.

⁹⁸ GIRM, 69 and 70.

4. LITURGY OF THE EUCHARIST

4.1 PREPARATION OF THE GIFTS

68. The altar is prepared by the deacon (if present) and the acolytes (or altar servers). Altar linens are brought to the altar. The altar should already be covered with a white

altar cloth.⁹⁹ Among these a corporal is unfolded where the gifts of bread and wine will be placed. The bread and wine may be distributed into the ciboria and chalices in accord with the norms mentioned in paragraphs 32, 33, and 34. Additional corporals are used if multiple ciboria and chalices are to be placed on the altar unless all the sacred vessels may fit on a single corporal.¹⁰⁰

In addition, purificators are brought to the altar sufficient in number for the chalices to be used for the Sacred Liturgy. If the main chalice is covered with a veil, it is a custom that the veil is removed once the chalice is placed on the altar.

69. A sufficient amount of bread and wine for the assembly gathered should be prepared for the Sacred Liturgy as Holy Communion is a fuller sign when it is distributed to the faithful under both species.¹⁰¹ The use of the Reserved Sacrament for distribution to the faithful at the Sacred Liturgy should be avoided, unless in pastoral judgment, it is necessary. The bread and wine used is to be in accord with the norms mentioned in paragraphs 28 and 29.

70. The offerings of bread, wine, and gifts for the needy and the Church are brought forth to the edge of the sanctuary and received by the principal celebrant, the deacon of the Eucharist (if present) and the acolytes (or altar servers).¹⁰² The principal celebrant places the gifts of bread and wine on the altar and prays the prescribed prayers.¹⁰³ The gifts for the needy are placed away from the Eucharistic table.¹⁰⁴

71. Prior to the offering of the wine, a deacon, or in his absence, the principal celebrant, places a little amount of water in the principle chalice only, as is custom, while saying the ancient prayer recalling the union of the humanity and divinity of Christ.¹⁰⁵

72. After the washing of hands, the assembly is to stand as the principal celebrant begins the invitation, *Orate Fratres* (or “Pray Brethren”).¹⁰⁶

⁹⁹ GIRM, 304.

¹⁰⁰ United States Conference of Catholic Bishops, *Norms for the Distribution and Reception of Holy Communion Under Both Kinds*, 7 April 2002, 36. Subsequent references will be indicated as CN.

¹⁰¹ GIRM, 13; 281; RS, 89.

¹⁰² GIRM, 73 AND 74; RS, 70.

¹⁰³ GIRM, 75.

¹⁰⁴ RS, 70.

¹⁰⁵ GIRM, 142.

¹⁰⁶ GIRM, 43.

4.2 EUCHARISTIC PRAYER

73. The choice of sacred texts is to follow the norms found in paragraphs 22-25. The words of these texts belong to the whole Church and are not to be supplemented or altered.¹⁰⁷

74. Concelebrating priests or selected concelebrating priests are to gather just behind the principal priest celebrant following the prayer over the gifts.¹⁰⁸

75. In the Dioceses of the United States, the assembly is to kneel after the singing or recitation of the *Sanctus* (Holy, Holy) until after the Great Amen of the Eucharistic Prayer, except when prevented by reason of health, lack of space, the large number of people present, lack of kneelers or other good cause.¹⁰⁹ Those who do not kneel should make a profound bow when the priest genuflects following the elevations of the ciboria or paten and the chalice.¹¹⁰

76. If deacons of the Word and of the Eucharist are present, they are to kneel from the *Epiclesis* until the elevation of the chalice.¹¹¹ This norm does not apply to those deacons who are unable to kneel for reasons of health and/or age.

77. It is recommended that bells are rung during the Eucharistic Prayer in accord with the norms found in paragraph 50.¹¹²

78. The assembly does not join the principal celebrant in singing the doxology, but responds to this doxology in the Great Amen.¹¹³ Concelebrating priests join the principal celebrant in praying the doxology and so are not to join in the Great Amen.

4.3 COMMUNION RITE

79. While it may be a custom in some places to hold hands as the Our Father is prayed, this gesture is not encouraged as the reception of Holy Communion is the sign and bond of unity of the Church at prayer.

80. The sign of peace should be given by the faithful to those nearby and done in a dignified manner. The principal celebrant is not ordinarily to leave the sanctuary during this exchange except for special circumstances such as funeral liturgies.¹¹⁴

81. The fraction rite is to be done only by the principal celebrant, if necessary, assisted by the deacon(s) or concelebrant while the *Agnus Dei* (Lamb of God) is recited or sung.¹¹⁵

¹⁰⁷ RS, 51.

¹⁰⁸ GIRM, 215.

¹⁰⁹ GIRM, 43.

¹¹⁰ Ibid.

¹¹¹ GIRM, 179.

¹¹² GIRM, 150.

¹¹³ GIRM, 151.

¹¹⁴ RS, 72.

¹¹⁵ GIRM, 83; RS, 73.

Christological invocations may be added to this prayer, but the first and final invocations are always *Agnus Dei* (Lamb of God).¹¹⁶

While the fraction rite is a powerful sign of the sacrificial action of Christ as the Lamb of God, the priest is not to prolong this rite, as can happen by the use of a host which is too large, as this diminishes the focus of the communion rite.¹¹⁷ If a large paten has been used, the Sacred Body is to be distributed by the priest or the deacon into ciboria as noted in paragraph number 32 above.

82. Concelebrating priests are to take the Sacred Body in their hands from either from the principal celebrant, a designated concelebrant(s) or by passing the paten to one

another after the fraction rite and before the “Behold the Lamb of God”. Concelebrants may also come to the altar and receive the Sacred Body one by one from the ciborium after the fraction rite and before the “Behold the Lamb of God”.¹¹⁸ Concelebrants are not to receive the Sacred Body from the reserved sacrament in the Tabernacle. Only the principal celebrant is to elevate the Sacred Body slightly above the paten or chalice as he prays, “This is the Lamb of God....”¹¹⁹

83. The assembly is to kneel following the conclusion of the *Agnus Dei* (Lamb of God) as a sign of humility before the Presence of Christ, the Lamb of God, Who is about to be received by the faithful in Holy Communion.¹²⁰

84. Following the *Domine, non sum dignus* (Lord, I am not worthy), the principal celebrant receives the Holy Eucharist followed by any concelebrating priests and then any vested deacons present.¹²¹ These concelebrants are to genuflect prior to receiving the Precious Blood from the chalice at the altar, if they are able to do so.¹²² If receiving the Precious Blood from a chalice not at the altar, as is custom, priest concelebrants make a bow of the head as a gesture of reverence.

85. Following the reception by the principal celebrant and the concelebrants, the deacon(s) are to receive the Holy Communion from the principal celebrant assisted by any concelebrants present.¹²³

86. For the distribution of Holy Communion to the faithful in the assembly, the principal priest celebrant may be assisted by extraordinary ministers of Holy Communion, if other priests, deacons are not available and if there is a large number of communicants. Extraordinary ministers of Holy Communion are not to approach the altar until after the principal celebrant receives both species of the Holy Eucharist.¹²⁴

¹¹⁶ STL, 188.

¹¹⁷ GIRM, 83; RS, 73.

¹¹⁸ Ibid.

¹¹⁹ GIRM, 243.

¹²⁰ GIRM, 43.

¹²¹ GIRM, 244. In the absence of concelebrants, the vested deacon receives Holy Communion before the extraordinary ministers of Holy Communion.

¹²² GIRM, 246.

¹²³ GIRM, 244.

¹²⁴ GIRM, 162.

87. Extraordinary ministers are not to *take* the Holy Eucharist, but are to *receive* the Lord from the principal celebrant, a priest concelebrant or a deacon, if present.¹²⁵

88. The communion hymn is to begin while the principal celebrant receives Holy Communion.¹²⁶ The purpose of the hymn is to demonstrate a communion of spirit among the communicants through a unity of voices, to show joy of the heart, and to highlight more clearly the communitarian nature of the communion procession.¹²⁷ Singing is to continue as long as Holy Communion is being administered.¹²⁸

89. Pastors are to be familiar with the norms of the United States Conference of Catholic Bishops for the reception of Holy Communion by non-Catholics and provide suitable

instruction regarding the divisions which do allow for the distribution of Holy Communion to non-Catholics at this time.¹²⁹

As is custom, those in the assembly who come forward in the communion procession and who are not receiving Holy Communion (to include children who have not yet received First Communion), yet nonetheless are coming toward the Lord truly Present in the Holy Eucharist may receive a brief prayer such as “May God bless you” or “May God continue the good work in you” from a priest or deacon. Extraordinary ministers of Holy Communion may trace the sign of the cross in silence on the forehead of these in the communion procession as a gesture of prayer. This moment of prayer is not an appropriate time for greetings or conversation.

The instruction may be given that those who come forward in the communion procession and who are not receiving Holy Communion should signify such by crossing their arms across the chest.

90. The faithful *receive* Holy Communion; they are not permitted to *take* the Sacred Body or the chalice containing the Precious Blood themselves nor to hand either to another.¹³⁰

91. Reception of Holy Communion by self-intinction is not permitted. If Holy Communion by intinction takes place, the communicant approaches the priest and, with a communion plate under the chin, receives the Sacred Body which has been dipped into the Precious Blood.¹³¹ The chalice containing the Precious Blood is to be held by a minister at the side of the priest.¹³²

¹²⁵ GIRM, 160 and 162.

¹²⁶ GIRM 86 and 87.

¹²⁷ Ibid.

¹²⁸ Ibid.

¹²⁹ SCar, 56; Appendix II.

¹³⁰ GIRM, 160.

¹³¹ GIRM 287; RS 104; CN, 50.

¹³² Ibid.

4.3.2 POSTURE AND GESTURES FOR RECEPTION OF THE HOLY EUCHARIST BY THE FAITHFUL IN THE ASSEMBLY

92. The normative posture for the reception of the Holy Communion in the Dioceses of the United States is standing.¹³³ However, communicants are not to be denied Holy Communion because they kneel.¹³⁴

93. When receiving the Holy Eucharist, the communicant makes a bow of the head before the sacrament as a gesture of reverence and receives the Precious Body from the minister.¹³⁵ When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.¹³⁶

94. The Sacred Body may be received either on the tongue or in the hand at the discretion of the communicant.¹³⁷ When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem: “When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right as befits one who is about to receive the King. The receiving Him, take care that nothing is lost!”¹³⁸

95. Following the reception of Holy Communion, individual communicants return to their place in the Assembly and remain standing.¹³⁹ However, this uniformity of posture does not prohibit individual communicants from choosing to kneel or sit.¹⁴⁰ If the communion hymn is being sung, communicants are encouraged to sing so as to participate in a communal act of thanksgiving for the gift of the Holy Eucharist.¹⁴¹ This communal action in song is continued for as long as the sacrament is being administered to the faithful.¹⁴²

A period of sacred silence after distribution of Holy Communion to the faithful is observed so that a private act of thanksgiving may be made.¹⁴³ During this period, the assembly may kneel or sit. A Psalm, a canticle of praise or a hymn may also be sung by the entire congregation at this time or a meditative instrumental may be played.¹⁴⁴

¹³³ GIRM, 160.

¹³⁴ Ibid.

¹³⁵ GIRM, 160.

¹³⁶ Ibid.

¹³⁷ Ibid.

¹³⁸ CN, 41.

¹³⁹ GIRM, 43; United States Conference of Catholic Bishops, Secretariat for Divine Worship, “Clarification on the Posture of the Faithful Following Individual Reception of Holy Communion,” Bishop’s Committee on the Liturgy Newsletter, July 2003.

¹⁴⁰ Rescript from Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments to Cardinal Francis George, O.M.I., Chairman of the Committee on the Liturgy, United States Conference of Catholic Bishops, June 5, 2003 (Prot. N. 855/03/L).

¹⁴¹ GIRM, 86.

¹⁴² Ibid.

¹⁴³ GIRM, 88; 164; SC, 50.

¹⁴⁴ GIRM, 88; 164.

4.3.3 PURIFICATION OF THE SACRED VESSELS

96. After consolidating on the altar the remaining Sacred Body into ciboria, these ciboria are to be placed in the tabernacle.¹⁴⁵ Whatever may remain of the Precious Blood of Christ is to be consumed at the altar by the principal celebrant, concelebrants, or deacon.¹⁴⁶ Extraordinary ministers of Holy Communion who assist in the distribution of the Precious Blood consume at the altar any remaining Precious Blood contained in the chalice.¹⁴⁷

97. Once the Sacred Body and the Precious Blood have been consumed from the sacred vessels used for Holy Communion, these vessels are purified at the altar by a priest or a deacon, or at the credence table by either a priest, deacon or an instituted acolyte.¹⁴⁸ If purification is delayed until after the end of the Sacred Liturgy, the sacred vessels are to be placed on a corporal on the credence table and covered with an altar linen sufficient in size to cover these vessels.¹⁴⁹

98. The minister to purify the sacred vessels is either a priest, deacon or an instituted acolyte.¹⁵⁰

99. Altar linens, such as the purificators, corporals, and any other linens which may have been used in the Sacred Liturgy are to be handled with dignity as they have received the Sacred Body and the Precious Blood.¹⁵¹ These linens are to be cared for and laundered in the ecclesiastically approved manner.¹⁵²

100. Following the prayer after communion, announcements and a reflection may be given in accord with the norms in paragraphs 51 and 52.

101. Deacons, acolytes or extraordinary ministers of Holy Communion present who are to visit the sick, homebound or those in nursing homes may be given a pyx containing the Holy Eucharist by the principal celebrant following communion.¹⁵³ These ministers may depart the assembly at this time or following the concluding rite of the Sacred Liturgy, not lingering, but going directly to minister the Holy Eucharist to those they are to visit.¹⁵⁴ If, for any reason, these ministers cannot leave directly, they are to request to receive the reserved Holy Eucharist in a pyx when they are ready to directly depart to minister the sacrament to those they are to visit.

¹⁴⁵ GIRM, 163.

¹⁴⁶ GIRM, 284b; RS, 107; CN, 52.

¹⁴⁷ CN, 52.

¹⁴⁸ GIRM, 163; 183; 284; RS 119.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

¹⁵¹ RS, 120.

¹⁵² Ibid.

¹⁵³ Introduction to the Order of Mass: A Pastoral Resource of the Bishops Committee on the Liturgy, United States Conference of Catholic Bishops July 2003, 21.

¹⁵⁴ Ibid.

5. CONCLUDING RITE

102. Following the greeting and the final blessing, the principal celebrant and deacon (if present) venerate the altar.¹⁵⁵ They join with the other ministers at the steps in front of the sanctuary. When ready to begin the recessional, those ministers who are bearing sacred objects such as the thurible, the processional cross, or candles are to exercise a simple bow of the head in reverence to the sacrifice of Christ symbolized by the altar; all priests, deacons, and other ministers are to genuflect in reverence to the real presence of Christ, if the Blessed Sacrament is reserved in the sanctuary in the tabernacle. If the Blessed Sacrament is not reserved in the sanctuary, they are to make a profound bow.¹⁵⁶

103. Neither the Book of the Gospels nor the Lectionary is to be carried in the recessional.¹⁵⁷

104. The order for the recession is the thurifer (if incense is used), the crucifer, the acolytes or altar servers, priest concelebrants (if present), and the principal celebrant (with the deacon of the Word and the deacon of the Eucharist on either side of the principal celebrant).

105. The recessional hymn is optional. An instrumental may be used. Silence may be appropriate to emphasize the more somber Season of Lent.

6. ADDITIONAL PARTICULAR NORMS IN THE DIOCESE OF RALEIGH

6.1 PLACE OF RESERVATION FOR THE HOLY EUCHARIST

106. As the Real Presence of Christ, truly present in the Holy Eucharist, the Blessed Sacrament is reserved in the tabernacle located in or near the sanctuary of the church building such that is truly noble, prominent, readily visible, beautifully decorated, suitable for prayer, and sufficiently elevated.¹⁵⁸ The tabernacle is therefore not to be located behind where the assembly is seated in the nave. Care is also to be taken not to place the chair of the principal celebrant in front of the tabernacle or in any such fashion that will obscure the tabernacle from the assembly.¹⁵⁹

Permission for the tabernacle to be located in a chapel for daily Mass will be given if the reservation of the Holy Eucharist can also be maintained in the main church building according to the stated norms.¹⁶⁰

For those parishes where the Sacred Liturgy is celebrated in a multi-purpose building, a chapel for the reservation of the Blessed Sacrament is to be constructed in such a way that the tabernacle is truly noble, prominent, readily visible, beautifully decorated, suitable for prayer, and sufficiently elevated. Given the dignity of the sacrament, the multi-purpose character of the building, and the need to maintain a place for private prayer before the Lord, the chapel should also be such that it can be easily separated from social functions and other non-liturgical activities.

¹⁵⁵ GIRM, 169.

¹⁵⁶ GIRM, 251 and 274.

¹⁵⁷ GIRM, 175.

¹⁵⁸ GIRM, 314; SC, 69.

¹⁵⁹ SCar, 69.

¹⁶⁰ GIRM, 315.

107. The proper gesture of reverence to the reserved presence of Christ in the Holy Eucharist is to genuflect, if the Blessed Sacrament is reserved in the sanctuary in the Tabernacle or is exposed for a period of adoration. If members of the faithful are unable to genuflect to make this form of reverence, they are to make a profound bow. If the Blessed Sacrament is not reserved in the sanctuary, the faithful are to make a profound bow to the altar as a sign of reverence to the sacrifice of Christ symbolized by the altar.

108. A lamp, fueled by oil or wax, is to be readily visible, located near the tabernacle and kept alight so as to easily direct the attention of the faithful toward the reserved real presence of Christ as they enter the nave of the church building.¹⁶¹

109. The tabernacle is to be immovable, not transparent, constructed in such a way that it is inviolable, and securely locked so as to prevent profanation of the Reserved Sacrament.¹⁶²

110. Parish church buildings in the Diocese of Raleigh, whether new or existing construction, are to be adapted to reflect the norms in paragraphs 106, 108 and 109. If adaptations are required, proposals are to be submitted to the Diocesan Bishop for review and approval for implementation.

6.2 SACRED IMAGES

111. A cross adorned with the image of the crucified Lord is to be visible before, during and after the Sacred Liturgy.¹⁶³ It is to be located on or near the altar as a sign of the connection to the saving Passion of the Lord. This image should be clearly visible and sufficient in size to be clearly distinguishable to all in the assembly as the Crucified Lord.

If a cross with an image of the crucified Lord is carried in the procession, this image is not to remain in the sanctuary during the Sacred Liturgy so as to avoid competition with the permanent image of the crucified Lord.¹⁶⁴

112. As the Sacred Liturgy is a participation in the heavenly Liturgy, the Church recognizes the importance of images of saints. Images of the Blessed Virgin Mary, St. Joseph, the parish patron(ess), and others associated with local custom should be displayed, but not so as to distract attention from the focus of the Sacred Liturgy.¹⁶⁵

Generally, there is only to be one image of a saint.¹⁶⁶ Local custom and devotion may lend itself to additional images, especially with regard to the Blessed Virgin Mary.

¹⁶¹ GIRM, 316; SC, 69.

¹⁶² GIRM, 314; RS 130.

¹⁶³ GIRM, 308.

¹⁶⁴ GIRM 308.

¹⁶⁵ GIRM, 318.

¹⁶⁶ GIRM, 318.

6.3 ALTERATION OF THE SANCTUARY OR THE NAVE OF CHURCH BUILDINGS OR MULTI-PURPOSE SPACES USED FOR WORSHIP

113. Prior to any major alteration of the existing sanctuary or nave, proposals for the alteration must be submitted to the Diocesan Bishop for review and approval for implementation. Such alterations are to include the location of the Reserved Sacrament, and any re-configuration of the ambo, altar, presidential chair or sacred images.

6.4 PAROCHIAL LITURGICAL FORMATION

114. Liturgical formation is encouraged for the faithful in parishes.¹⁶⁷ Among the formation topics, the following are recommended: The significance of the Eucharist in the life of a Catholic, the Eucharist and the Paschal Mystery, the Real Presence in the Eucharist and the Mass, Reservation of the Blessed Sacrament, the right disposition of

the faithful before Mass, active participation during Mass, posture during Mass, purification of sacred vessels, and sacred images and devotions in Roman Catholic worship.

8/4/08P

¹⁶⁷ RS, 33.

APPENDIX I

The wine that is used for the celebration of the Sacred Liturgy of the Mass is that which is ecclesiastically approved for such use. It should be natural, from the fruit of the grapevine and free from any foreign substance.¹⁶⁸ To conserve the wine, alcohol may be added provided the following conditions are observed: (1) the added alcohol must be distilled from the grape; (2) the quantity of the alcohol added together with that the wine naturally contained after fermentation must not exceed eighteen percent; (3) the addition must be made during the process of fermentation.¹⁶⁹ Some examples of ecclesiastically approved altar wine are produced by the following sources:

Cribari Vinyards, 4180 West Alamos Ave. #180, Fresno, CA 93772, Tel: 800-277-9095.

Enoch Winery and Vinyards, 3735 NC Hwy 50 South, Benson, NC 27504; Tel: 919-207-0100.

Mont La Salle Altar Wines, 1007 Washington St., Suite Callstoga, CA 94515, Tel: 707-942-1148.

O Neh Da Vinyard, 7107 Vinyard Rd., Conesus, NY 14435, Tel: 585-346-5760.

For a more complete list of suppliers of ecclesiastically approved altar wine, kindly contact a local distributor or a Catholic church supply store.

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¹⁶⁸ GIRM, 322.

¹⁶⁹ *S. Romana et Univ. Inquis.* 5 August 1896.

APPENDIX II

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986 and remind all those who may attend the Sacred Liturgy of the Mass of the present discipline of the Church with regard to the reception of Holy Communion.

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.

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" (Jn 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 diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, 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 (canon 844 § 3).

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.

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.