



Policies of the Diocese of Kansas City ~ St. Joseph

Policy # 120.20

Norms for Celebrating the Mass Decree Applying Current Liturgical Norms

Approved By: Most Reverend Raymond J. Boland, DD

Approved: April 28, 2005

Effective: September 8, 2005

Updates: November 29, 2006 by Most Reverend Robert W. Finn, DD

For further information, please review the following documents:

- The Worshipping Assembly at Mass
- The Musician at Mass
- Extraordinary Ministers of Holy Communion at Mass
- Purification of Sacred Vessels After Holy Communion

Liturgical changes for the Diocese of Kansas City – St. Joseph in keeping with the General Instruction of the Roman Missal (GIRM) approved by Pope John Paul II in 2000, adjusted in 2002, and 2004, with adaptation for the Latin members of the USCCB promulgated as particular law by Bishop Wilton D. Gregory, President of the USCCB, on April 25, 2002; and *Redemptionis Sacramentum: On certain matters to be observed or to be avoided regarding the Most Holy Eucharist*, Instruction of the Congregation for Divine Worship and the Discipline of the Sacraments, approved by Pope John Paul II, March 19, 2004, will become effective for this local church on April 28, 2005.

The structure of the General Instruction remains largely unchanged from the past manner of celebrating the Eucharistic Liturgy with some significant exceptions. Those changes and those matters indicated in *Redemptionis Sacramentum* are here highlighted for future authentic celebrations of and participation in the Mass of the Roman Missal for the Diocese of Kansas City – St. Joseph .

With the particular exception of the special indult which I have given for the Tridentine Latin Mass to be offered at Our Lady of Sorrows Parish in Kansas City, and now reaffirm, I ask that these norms which the Church gives us concerning the Sacred Liturgy (Novus Ordo) be fully implemented in every parish, chapel, or religious house, in short, wherever the Holy Eucharist is celebrated in the Diocese of Kansas City-St. Joseph.

If some parishes or other churches or chapels have customs contrary to the norms, I ask that these customs now be brought into conformity with the norms of the Church, and that any contrary custom, even if approved by me or my predecessors, will now cease.

DATE OF IMPLEMENTATION No later than September 8, 2005 . The norms indicated here are taken from the General Instruction and *Redemptionis Sacramentum*. They are the current norms for the Latin rite throughout the Universal Church , in some few cases modified with appropriate permissions for the Church in the United States . They should be implemented immediately, and in fact are already in current usage in many places in the Diocese of Kansas City-St. Joseph. Because the introduction of these norms is accomplished most effectively when they are accompanied by explanation and instruction, a grace period is being offered with the understanding that their adoption shall be complete no later than September 8, 2005 .

Concerning the one specific circumstance of the replacement of vessels used for the consecration and/or distribution of Holy Communion (chalices, communion cups, patens and ciboria), a longer extension is granted in the case of a true practical necessity. As noted below, this replacement should be achieved by October 31, 2005 .

The complete text of the General Instruction of the Roman Missal (USCCB, Liturgy Documentary Series 2, 2003) and *Redemptionis Sacramentum* (USCCB web site: www.usccb.org/liturgy/current/index.shtml) is indispensable for anyone preparing Roman Catholic Liturgy. This instruction presumes familiarity with the norms of the General Instruction (GIRM), and serves as a local complement to the GIRM. The Introduction to the Order of the Mass, published by the USCCB is also a helpful supplementary resource.

The following texts, noted as to their sources (Revised General Instruction of the Roman Missal = GIRM; *Redemptionis Sacramentum*=RS), represent some significant aspects of the Church's liturgical norms, especially those pertaining to the celebration of Holy Mass. Reading the citations in the fuller context of the entire document is recommended.

I. General Principles

- a. The 'Eucharist is too great a gift to tolerate ambiguity or depreciation.' It is therefore necessary that some things be corrected or more clearly delineated so that in this respect as well, 'the Eucharist will continue to shine forth in all its radiant mystery.' (RS 8)
- b. The Mystery of the Eucharist 'is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured.' (RS 11)
- c. Christ's faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be 'anyone's private property, whether of the celebrant or of the community in which the mysteries are celebrated.' (RS 18)
- d. The diocesan Bishop is the moderator, promoter and guardian of the whole of the liturgical life. (GIRM 22)
- e. Individual Bishops and their Conferences do not have the faculty to permit experimentation with liturgical texts or other matters that are prescribed in the liturgical books. In order to carry out experimentation of this kind in the future, the permission of the Congregation for Divine

Worship and the Discipline of the Sacraments is required. It must be in writing, and is to be requested by the Conference of Bishops (RS 27)

f. The priest must remember that he is the servant of the sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of the Mass. (GIRM 24)

g. The reprobated practice by which Priest, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are to pronounce, must cease. (RS 59)

h. To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain 'clericalization,' while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful (RS 45)

II. Celebration of Holy Mass

a. The celebration of the Eucharist is to be carried out in a sacred place, unless in a particular case necessity requires otherwise. ... The diocesan Bishop shall be the judge for his diocese concerning this necessity, on a case-by-case basis. (RS 108)

b. The celebration of Holy Mass is not to be inserted in any way into the setting of a common meal. Mass is not to be celebrated without grave necessity on a dinner table, nor in a dining room or banquet hall, nor in a room where food is present, nor in a place where the participants during the celebration itself are seated at tables. (RS 77)

c. It is strictly to be considered an abuse to introduce into the celebration of Holy Mass elements that are contrary to the prescriptions of the liturgical books and taken from the rites of other religions. (RS 79)

d. It is never lawful for a priest to celebrate in a temple or sacred place of any non-Christian religion. (RS 109)

e. It is recommended that the priest celebrate the Eucharistic Sacrifice daily, if possible. (GIRM 19)

f. A priest is to be permitted to celebrate or concelebrate the Eucharist, (unless there is reason to suggest that he is impeded.) (RS 111)

g. It is not permissible to unite the Sacrament of Penance to the Mass in such a way that they become a single liturgical celebration. This does not exclude, however, that Priests other than those celebrating or concelebrating the Mass might hear the confessions of the faithful, even in the same place where Mass is being celebrated, in order to meet the needs of those faithful. (RS 76)

h. The People of God, gathered for Mass, have a coherent and hierarchical structure. (GIRM 294)

i. Whenever the Bishop is present at Mass where people are gathered, it is most fitting that he himself celebrate the Eucharist and priests should participate as concelebrants in the sacred action. (GIRM 92)

j. It is preferable that priests who are present at a Eucharistic Celebration, unless excused for a good reason, should as a rule take part as concelebrants, wearing the sacred vestments. Otherwise, they wear their proper choir dress or a surplice over a cassock. (GIRM 114)

k. No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun. (GIRM 206)

l. If a deacon is present at any celebration of Mass, he should exercise his office. (GIRM 116)

m. If a deacon is not present, his proper duties are to be carried out by some of the concelebrants. (GIRM 208)

n. The priest celebrant, and the deacon have chairs in the sanctuary. (GIRM 294)

o. Benches or chairs (for the faithful) should be arranged in such a way that the people can easily take up the postures required for the different parts of the celebration, and can easily come forward to receive Holy Communion. (GIRM 311)

III. Tabernacle and the Place for the Reservation of the Most Holy Eucharist

a. The Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer. (GIRM 314)

b. The tabernacle should not be on an altar on which Mass is celebrated. (GIRM 315)

c. The one tabernacle should be immovable, be made of solid and inviolable material that is not transparent, and should be locked ... (GIRM 314)

d. The tabernacle should be located:

In the sanctuary, apart from the altar of celebration. ...

Or, if it is in some chapel, it must be connected to the church and readily visible to the Christian faithful (GIRM 315)

e. Near the tabernacle a special lamp should be kept alight to indicate and honor the presence of Christ. (GIRM 316)

f. NB: Any construction or alteration of a sanctuary or baptistry requires the approval of the Bishop.

g. In accord with the prescriptions of canon 934, it is forbidden to reserve the Blessed Sacrament in a place that is not subject in a secure way to the authority of the diocesan Bishop. All requests for permission to reserve the Blessed Sacrament in a place other than those stipulated in Canon 934 are to be submitted to the bishop for his consideration.

h. A priest or a deacon, or an extraordinary minister who takes the Most Holy Eucharist when an ordained minister is absent or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home, leaving aside any profane business. The Rite for the administration

of Communion to the sick, as prescribed in the Roman Ritual, is always to be used. (RS 133)

IV. Sacred Vessels

a. The sacred vessels are held in special honor, especially the chalice and paten, in which the bread and wine are offered and consecrated, and from which they are consumed. (GIRM 327)

b. Sacred vessels are to be made from precious metal. Ordinarily they should be gilded on the inside. (GIRM 328)

c. In the dioceses of the United States, sacred vessels may also be made of other solid materials ... (which) are precious, for example ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance ... (GIRM 329)

d. Reprobated, therefore, is the practice of using for the celebration of Mass ... vessels made from glass, earthenware, clay, or other materials that break easily. (RS 117)

N.B. Glass vessels, which had been widely used in this diocese, should be replaced as soon as possible with metal. This replacement should be achieved, unless an extension is requested and received, by October 31, 2005.

Recommendations for the disposition of glass and ceramic vessels will be forthcoming. Such vessels once used at the altar, must not be subsequently used for secular or profane purposes.

e. Chalices are to have bowls of non-absorbent material. (GIRM 330)

f. The sacred vessels are to be clearly distinguishable from those intended for everyday use. (GIRM 332)

V. Sacrarium

a. The practice is to be kept of building a sacarium in the sacristy, into which is poured the water from the purification of sacred vessels and linens. (GIRM 334)

b. Let pastors take care that the purificators and corporals are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be done by pouring the water from the first washing, done by hand, into the church's sacarium or into the ground in a suitable place. After this a second washing can be done in the usual way. (RS 120)

VI. Sacred Vestments

a. The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole. Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole.. (RS 123) Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. (GIRM 336)

b. Priests are forbidden to celebrate Holy Mass or other rites without sacred vestments, or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, ... even where there is only one minister participating. (RS 126)

c. The proper vestment of the deacon is the dalmatic, to be worn over alb and stole. It is praiseworthy to refrain from exercising the option of omitting the dalmatic. (RS 125)

d. The Concelebrants put on the sacred vestments they customarily wear when celebrating Mass individually. Should however, a good reason arise (e.g. a large number of concelebrants or a lack of vestments), concelebrants other than the principal celebrant may omit the chasuble and simply wear the stole over the alb. (GIRM 209)

e. Violet or purple is used in Advent and Lent. (GIRM 346)

VII. Preparation for Mass

a. The altar is to be covered with at least one white cloth.(GIRM 117) When, In the dioceses of the United States , other cloths are used in addition to the altar cloth, ... the uppermost cloth covering the mensa is always white in color. (GIRM 304)

b. In addition, on or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or a holy day of obligation. If the diocesan bishop celebrates, then seven candles should be used. Also on or close to the altar, there is to be a cross with a figure of Christ crucified. The candles and the cross, adorned with a figure of Christ crucified may also be carried in the Entrance Procession. On the altar itself may be placed the Book of the Gospels, distinct from the book of other readings, unless it is carried in the Entrance Procession. (GIRM 117)

c. It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white. (GIRM 118)

d. Because it is preferable that the faithful be able to receive hosts that have been consecrated at the same Mass, preparation for the Mass should include providing for sufficient hosts to be consecrated. (RS 89)

e. Holy Communion has a fuller form as a sign when it is distributed under both kinds. (GIRM 281)

f. Pastors should, nonetheless, instruct the Christian faithful that the Catholic Church teaches that Christ, whole and entire, is received even under only one species, and consequently ... those who receive under only one species are not deprived of any of the grace that is necessary for salvation. (GIRM 282)

g. Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in the adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner. (GIRM 45)

h. This (silence) does not preclude an appropriate choral or instrumental prelude, suitable to the feast or season, provided adequate opportunity for silent recollection is also provided.

i. In order to facilitate meditation at proper times during the Mass, sacred silence is to be observed. Significant and intentional moments of silence are to be observed at the designated times: during the Act of Penitence; after each invitation to pray; at the conclusion of each reading and the homily; and after Communion (RS 45)

VIII. The Entrance

- a. The Entrance procession appropriately includes the sacred ministers (bishop, priest, deacons) and the liturgical ministers for the celebration. (cf. GIRM 49)
- b. When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow. (GIRM 49)
- c. If however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.
- d. Otherwise all who pass before the Most Blessed Sacrament genuflect unless they are moving in procession. (GIRM 274)
- e. As an expression of veneration, moreover, the priest and deacon then kiss the altar itself. (GIRM 49)
- f. The cross with a figure of Christ crucified and carried in procession may be placed next to the altar to serve as the altar cross, in which case it ought to be the only cross used; otherwise it is put away in a dignified place. (GIRM 122)
- g. In the absence of a Deacon carrying the Book of the Gospels in procession, the lector may carry the Book of the Gospels, though not the Lectionary. (GIRM 120)
- h. If there is no singing at the entrance, the antiphon in the missal is recited either by the faithful, by some of them, by the lector; otherwise by the priest himself... (GIRM 48)
- i. When the Entrance chant is concluded, the priest stands at the chair, and together with the whole gathering makes the Sign of the Cross. (GIRM 50)
- j. The nature of the “presidential” texts demands that they should be rendered (chanted or spoken – GIRM 38) in a loud and clear voice.

There should be no other prayers or singing, and the organ or other musical instruments should be silent. (GIRM 32)

IX. The Act of Penitence

- a. On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time, the blessing and sprinkling of water to recall Baptism may take place. (GIRM 51)
- b. The rite (of the Act of Penitence) concludes with the priest’s absolution, which, however, lacks the efficacy of the Sacrament of Penance. (GIRM 51)

X. The Gloria

- a. For celebrations where it is prescribed, the Gloria is either sung or said. (GIRM 126)

b. The text of this hymn may not be replaced by another text.... (GIRM 53)

XI. The Liturgy of the Word

a. During the Liturgy of the Word it is appropriate to include brief periods of silence. These occur after each reading, and after the homily. (GIRM 56)

b. It is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the Word of God (GIRM 57) (RS 62)

c. In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. (GIRM 58)

d. The readings should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. (GIRM 59)

e. It is not appropriate at all, that the same reading be proclaimed by two or more lectors, one after the other or chorally, except as far as the Passion of the Lord is concerned. (GIRM109). The provision for multiple readers in the Directory for Masses with Children (#47) is intended for gatherings of very young children, and is never to be used in the context of Sunday Mass.

f. The responsorial Psalm should correspond to each reading and should, as a rule, be taken, from the Lectionary. The psalm may be the proper for the day, or the seasonal psalm chosen from options in the Lectionary. (GIRM 61)

g. It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. (GIRM 61)

h. The Alleluia or verse before the Gospel may be omitted if they are not sung. (GIRM 63.c)

i. The reading of the Gospel is reserved to an ordained minister. (RS 63)

XII. The Homily

a. The homily is part of the Liturgy and is strongly recommended for it is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners. (GIRM 65)

b. There is to be a homily on Sundays and holy days of obligation at all Masses; it may not be omitted without a serious reason. It is recommended on other days. (GIRM 66)

c. The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person. (GIRM 66) (RS64)

d. It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the Eucharistic celebration is to be considered abrogated by the norm of Canon 767 ;1 (RS65)

e. The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as 'pastoral assistants'; nor is there to be any exception for any other kind of layperson, or group, or community, or association. (RS 66)

f. If the need arises for the gathered faithful to be given instruction or testimony by a layperson ... it is altogether preferable that this be done outside Mass. For serious reasons it is permissible that this type of instruction or testimony be given after the Priest has proclaimed the Prayer after Communion. This should not become a regular practice. (RS 74)

XIII. Profession of Faith

a. The creed is sung or recited by the priest together with the people with everyone standing. At the words 'by the power of the Holy Spirit ... and became man' all make a profound bow; on the solemnities of the Annunciation and of the Nativity of the Lord, all genuflect. (GIRM 137)

b. In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books. (the current Roman Missal approved for use in the USA) (RS 69)

XIV. The Prayer of the Faithful

a. It is for the priest to direct this prayer from the chair. He himself begins it with a brief introduction, ... and likewise concludes it with a prayer.

b. The intentions (as specified in GIRM 70) are announced from the ambo or from another suitable place, by the deacon or by the cantor, a lector, or one of the lay faithful. (GIRM 71)

XV. The Preparation of the Gifts

a. The altar, the Lord's table, is prepared by placing the corporal, purificator, Missal, and chalice on it (unless the chalice is prepared at the credence table.) (GIRM 73)

b. The offerings are brought forward. It is well that money or other gifts for the poor or for the Church should be received. These are to be put in a suitable place but away from the Eucharistic table. (GIRM 73) (RS 70)

c. If one chalice is not sufficient for communion to be distributed under both kinds to the Priest concelebrants or Christ's faithful, there is no reason why the Priest celebrant should not use several chalices. (RS 105)

d. It is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices. (RS 105)

e. Wine for consecration may be presented in a flagon with the gifts of bread and financial support. All chalices are poured during the offertory, and the flagon is sent to the credence table. As an alternative, additional chalices may also be brought already filled to the altar from the credence table. (Bishop's Committee on the Liturgy Newsletter, Vol. XL, September 2004)

f. The faithful should stand from the invitation, "Pray, brethren" , (Orate, fraters) before the

prayer over the offerings... (GIRM 43)

XVI. The Eucharistic Prayer

a. In the dioceses of the United States , (the faithful) should kneel beginning after the singing or recitation of the Holy, Holy, Holy until after the Amen of the Eucharistic Prayer...(GIRM 43)

b. In accordance with the rubrics, the priest selects a Eucharistic Prayer from those found in the Roman Missal or approved by the Apostolic See. The Eucharistic Prayer demands, by its very nature, that only the priest says it in virtue of his ordination. (GIRM 147)

c. Only approved Eucharistic Prayers may be used: Eucharistic Prayers I, II, III, IV; Reconciliation I, II; Children I, II, III; Various Needs and Occasions I, II, III, IV.

d. (where there are concelebrants)

i. It is appropriate that the commemoration of the living and the Communicantes be assigned to one or other of the concelebrating priests (GIRM 220)

ii. In accord with ancient tradition, concelebrating priests stretch out both their hands toward the elements during the epiclesis. The full impact of this gesture can be achieved if the concelebrants adopt the same gesture as the principal celebrant. (GIRM 222, Guidelines for Concelebration of the Eucharist , USCCB, 2003)

iii. While speaking the words of the Lord (at the consecration), each extends his right hand toward the bread and the chalice; All bow profoundly when the principal celebrant genuflects after the consecration of the bread and after the consecration of the wine. (GIRM 222)

iv. The concelebrants hold their hands outstretched in an orans gesture during the anamnesis and the post-consecratory epiclesis, but not during the other parts of the Eucharistic Prayer. (GIRM 222, Guidelines for Concelebration of the Eucharist , USCCB, 2003)

e. A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice. (GIRM 150)

f. In some places there has existed an abuse by which the Priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated. (RS 55)

g. From the epiclesis until the priest shows the chalice, the deacon(s) normally remain(s) kneeling. (GIRM 179)

h. After the consecration, the priest says "Let us proclaim the mystery of faith," and the people sing or say the acclamation. (GIRM 151)

i. At the end of the Eucharistic Prayer, the priest takes the paten with the host and the chalice and elevates them both while alone singing or saying the doxology. If a deacon is assisting, the deacon elevates the chalice. (GIRM 151)

j. If there are concelebrants, however, they may, if it is desired, sing or say the doxology (per ipsum...) together with the celebrant, but it is not said by the deacon or the faithful (cf. GIRM 236)

XVII. The Rite of Peace

a. The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. (RS 71)

b. The deacon – faces the people and with hands joined - invites all to exchange the sign of peace. (GIRM 181)

c. It is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. (GIRM 82) (RS 72)

d. The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. In the dioceses of the United States, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary. (GIRM 154)

XVIII. The Fraction

a. The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. This rite is reserved to the priest and deacon. (GIRM 83)

b. The faithful kneel after the Agnus Dei. (GIRM 43)

XIX. Communion

a. While the Agnus Dei is sung or said, (if there are concelebrants) they may take the Body of Christ ... presented to them by the principal celebrant, or by passing the paten one to another. (GIRM 242) If there are numerous concelebrants, the procedure described in i. is followed.

b. While the priest is receiving the Sacrament, the Communion chant is begun. (GIRM 86)

If there is no singing, the Communion antiphon is recited (GIRM 87)

c. The pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided lest anything should happen that would be to the detriment of so great a mystery. (RS 106)

d. A priest must communicate at the altar at the moment laid down by the Missal, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The priest celebrant or a concelebrant can never wait until the people's communion is concluded before receiving Communion himself. (RS 97)

e. After the priest's Communion, the deacon receives Communion under both kinds from the priest himself and then assists the priest in distributing Communion to the people. (GIRM 182)

f. The concelebrants communicate themselves (GIRM 244 & 248) . It is to be noted that if the

priest or deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words 'The Body of Christ' or 'The Blood of Christ.'

g. The Communion of priest concelebrants (will be) always using hosts consecrated at the same Mass and always with Communion under both kinds' (RS 98)

h. All priests, in celebrating Holy Mass, are bound to receive Communion under both kinds. (RS 105)

i. The concelebrants approach the altar one after another, or, if more chalices are used, (in lines). They genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats. (GIRM 246)

j. The priest may be assisted in the distribution of Communion by other priests (and deacons, GIRM 182) who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him. (GIRM 162)

k. These ministers enter the sanctuary after the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for the distribution to the faithful. (GIRM 162)

l. The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves and, still less, to hand them from one to another. (GIRM 160)

m. Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. (Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America , 39)

n. The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel.

o. When receiving Holy Communion, the communicant bows his or her head before the sacrament as a gesture of reverence. ... The consecrated host is received on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. (GIRM 160)

p. The Communion plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling. (RS 93)

q. (If intinction is used) the communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand. (RS 104)

r. . While the priest is receiving the Sacrament, the Communion chant is begun. Its purpose is to express the communicants' union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the "communitarian" nature of the procession to receive Communion. The singing is continued for as long as the Sacrament is being administered to the faithful. (GIRM 86)

s. As circumstances allow, after communicants have returned to their places, they may sit or

kneel. (GIRM 43)

t. Anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession. (RS 81)

u. Care should be taken lest out of ignorance non-Catholics or even non-Christians come forward for Holy Communion. (RS 84)

v The First Communion of children must always be preceded by sacramental confession and absolution. (RS 87)

XX. Purification of Vessels after Communion

a. When the distribution of Communion is finished, the priest himself (assisted, if appropriate, by the deacon, GIRM 183) immediately and completely consumes at the altar any consecrated wine that remains; When there are extraordinary ministers of Holy Communion, they may consume what remains of the Precious Blood from their chalice of distribution. As for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. (GIRM 163, Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America , 52)

b. Upon returning to the altar, the priest collects any fragments ... If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people. (GIRM 163)

c. The sacred species may never be cast into the sacrarium or on the ground. A *latae sententiae* excommunication reserved to the Apostolic See is incurred by 'one who (knowingly) throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose. (RS 107)

XXI. Extraordinary Ministers of Holy Communion

a. Because, the only minister who can confect the Sacrament of the Eucharist in persona Christi is a validly ordained priest, the name 'minister of the Eucharist' belongs properly to the priest alone. By reason of their sacred Ordination, the ordinary ministers of Holy Communion are the bishop, the priest, and the deacon. The formally instituted acolyte is an extraordinary minister of Holy Communion even outside the celebration of Mass. (RS 154)

b. If reasons of real necessity prompt it, another lay member of Christ's faithful may also be delegated to serve as an Extraordinary Minister of Holy Communion by the diocesan bishop, in accordance with the norm of law, for one occasion or for a specified time. In special cases of an unforeseen nature, permission can be given for a single occasion by the priest who presides at the celebration of the Eucharist. (RS 154)

c. It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist. (RS 159)

XXII. Those Who Have Left the Clerical State

a. A cleric who loses the clerical state in accordance with the law is prohibited from exercising the power of order. Moreover, these men should neither give the homily nor ever undertake any office or duty in the celebration of the sacred Liturgy, lest confusion arise among Christ's faithful and the truth be obscured. (RS 168)