



DIOCESE OF ARLINGTON

Norms for the
Celebration of the Eucharist
according to the
Third Typical Edition of the Roman Missal
in the
Diocese of Arlington

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TABLE OF ABBREVIATIONS

CB	<i>Ceremonial of Bishops</i> (1989, repr. 2008)
CCL	<i>Code of Canon Law</i> (1984)
CDAI	United States Conference of Catholic Bishops, <i>Celiac Disease, Alcohol Intolerance, and the Church's Pastoral Response</i> (rev. 2016)
EM	Interdicasterial Instruction <i>Ecclesial de Misterio</i> (1997)
GCSPD	United States Conference of Catholic Bishops, <i>Guidelines for the Celebration of the Sacraments with Persons with Disabilities</i> (rev. 2017)
GfAS	United States Conference of Catholic Bishops, <i>Guidelines for Altar Servers</i> (1994)
GIRM	<i>General Instruction of the Roman Missal</i> (2010)
GMCM	United States Conference of Catholic Bishops, <i>Guidelines for a Multilingual Celebration of Mass</i> (rev. 2013)
LM	<i>Lectionary for Mass</i> (1998-2001)
LMC	<i>Lectionary for Masses with Children</i> (1992)
MD	Pius XII, <i>Mediator Dei</i> (1947)
MS	Sacred Congregation of Rites, <i>Musicam Sacram</i> (1967)
NDRHC	United States Conference of Catholic Bishops, <i>Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States</i> (2002)
PB	Congregation for Divine Worship, <i>Pueros Baptizatos</i> (1994)
PP	Sacred Congregation for Divine Worship, <i>Postquam de Precibus</i> (1974)
RS	Congregation for Divine Worship and the Discipline of the Sacraments, <i>Redemptionis Sacramentum</i> (2004)
SC	Second Ecumenical Council of the Vatican, <i>Sacrosanctum Concilium</i> (1963)
SCar	Benedict XVI, <i>Sacramentum Caritatis</i> (2007)
STL	United States Conference of Catholic Bishops, <i>Sing to the Lord: Music in Divine Worship</i> (2007)

INTRODUCTION

1. The celebration of the Eucharist is “the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.”¹ In order to “duly safeguard so great a mystery in our own time,”² this document is intended as a supplement to universal liturgical norms of the Roman Rite and liturgical norms of the Roman Rite for the Dioceses of the United States so that all the faithful are led to full, active, and conscious participation in celebrations of the Eucharist according to the third typical edition of the Roman Missal.

All who participate in the Eucharist, whether ordained or lay faithful, are earnestly encouraged to enter into the celebration with their whole mind, heart, and body, so that the sanctification of humans and the glorification of God, through Christ in the unity of the Holy Spirit, may be achieved with due reverence and a spirit of joy.³

These norms are promulgated as particular law for the Diocese of Arlington. It is desired that these norms will aid reverent and fruitful worship.

PREPARING FOR THE MASS

2. The dignity of the Eucharist, which is a celebration of the Paschal Mystery of Christ, requires that all of the faithful make proper preparation for every Mass. This preparation should be reflected in the following aspects.

3. God invites His People to come near to Him through His Son, Jesus Christ, so that, by the power of the Holy Spirit, “they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.”⁴ In order to respond to His invitation more effectively and in order to receive His grace more abundantly, the faithful are called to nurture proper dispositions for the celebration of the Eucharist. Such dispositions are cultivated through formation in the liturgical rites and prayers and through regular prayer.⁵ It is the duty of pastors of souls to encourage and deepen the proper dispositions of those under their care.⁶

4. Formation in the rites and prayers of the Mass should be a fundamental part of catechesis. Laity and clergy are encouraged to participate regularly in liturgical catechesis and, as appropriate, formation particular to liturgical ministers. Parents, especially, are called to form their children in the liturgy through discussion, catechesis, and regular liturgical participation.

¹ Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 4 December 1963, *Acta Synodalia* 2/6, 409-497, no. 10; also see no. 6. Subsequent references are cited as SC.

² Congregation for Divine Worship and the Discipline of the Sacraments, Instruction on Certain Matters to be Observed or Avoided regarding the Holy Eucharist *Redemptionis Sacramentum*, 25 March 2004, *Acta Apostolicae Sedis* [AAS] 96 (2004) 549-601, no. 2. Subsequent references are cited as RS.

³ Cf. SC, no. 10.

⁴ SC, no. 48.

⁵ Cf. SC, nos. 12 and 48.

⁶ Cf. *Code of Canon Law*, 1984, can. 528 § 2. Subsequent references are cited as CCL.

5. Regular prayer in public liturgy, in the domestic church (that is, the family), and “in secret” (Matt 6:6) nurtures one’s relationship with the Lord. The faithful are encouraged to take part in such prayer as the Liturgy of the Hours, adoration of the Blessed Sacrament, *lectio divina* and study of Scripture, examination of conscience, the Holy Rosary and prayers in honor of the Blessed Virgin Mary, and private daily prayer.⁷

6. As the faithful prepare for the liturgy, they are to be mindful that “the Church’s custom shows that it is necessary for each person to examine himself at depth.”⁸ In accordance with the Code of Canon Law, “a person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.”⁹ The faithful are also reminded that the Code of Canon Law requires a period of fasting of one hour before the time of receiving Holy Communion.¹⁰

7. All the faithful should dress appropriately for the liturgy. This attention to dress should be most notable on Sunday, the “original feast day” that takes “its origin from the very day of Christ’s resurrection.”¹¹

8. The integrity of the eucharistic celebration requires that the faithful take part in the entire liturgy. Thus, the faithful should arrive with sufficient time to prepare themselves before the liturgy and not leave until after the Final Blessing, Dismissal, and, usually, the Recessional song.

9. Sacred silence prior to Mass is essential to foster right dispositions and so respond more effectively to the work of Christ in the liturgy.¹² When the faithful assemble, a natural extension of human friendship is to greet one another, and this dynamic in the life of the Church is invaluable in forming the community of the faithful. However, wherever possible this friendly exchange should take place outside the nave and sacristy. Thus, laity and clergy are able to have quiet space to prepare for liturgical worship. When appropriate, simple soft instrumental or choral music may be used to foster prayer prior to Mass. Rehearsal of musicians or other liturgical rehearsals should be scheduled so as to allow adequate time before Mass for the People of God to enter into prayer before the liturgy begins. Parish announcements should be made after the Prayer after Communion,¹³ rather than before Mass.

⁷ Cf. Pius XII, Encyclical Letter on the Sacred Liturgy *Mediator Dei*, 20 November 1947, AAS 39 (1947) 521-600, no. 174; Benedict XVI, Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church’s Life and Mission *Sacramentum Caritatis*, 22 February 2007, AAS 99 (2007) 105-180, no. 45. Subsequent references to *Mediator Dei* are cited as MD, and subsequent references to *Sacramentum Caritatis* are cited as SCar.

⁸ RS, no. 81.

⁹ CCL, can. 916.

¹⁰ CCL, can. 919 § 1.

¹¹ SC, no. 106.

¹² Cf. *General Instruction of the Roman Missal*, no. 45, in the *Roman Missal*, third typical edition, 2010 (published 2011). Subsequent references are cited as GIRM. Also see SC, no. 7.

¹³ Cf. GIRM, no. 90.

CELEBRATING THE MASS

Celebrations with Children

10. “The Church must show special concern for baptized children who have not yet to be fully initiated through the sacraments of Confirmation and Eucharist as well as for children who have only recently been admitted to Holy Communion.”¹⁴ In particular, when Mass is celebrated with children in which only a few adults participate, it is permissible to use the Eucharistic Prayers for Masses with Children¹⁵ and the Lectionary for Masses with Children.¹⁶ However, care should be taken that the instructions accompanying each of these texts are followed. In particular, they may only be used in Masses at which the majority of those participating are children, and therefore they should not normally be used at regular Parish Sunday Masses, excepting cases in which a Mass with children on Sundays has been or is established.¹⁷

Celebrations with Persons with Celiac Disease or Alcohol Intolerance

11. Every place where Mass is celebrated regularly should have a supply of low-gluten hosts that can be made available to the faithful who require them. A recommended list of approved vendors of low-gluten hosts may be found in the United States Conference of Catholic Bishops’ document Celiac Disease, Alcohol Intolerance, and the Church’s Pastoral Response.¹⁸ Even for low-gluten bread, the bread for the Eucharist is to be unleavened, recently baked, and easily broken for distribution to the faithful.¹⁹ It is to be made in accordance with ecclesiastically approved norms.²⁰

12. With the specific permission requested in writing to the Bishop of Arlington, mustum, that is, wine with a very low alcohol content, may be provided for Priests and faithful who are unable to consume alcohol. A recommended list of approved vendors of mustum may be found in the United States Conference of Catholic Bishops’ document Celiac Disease, Alcohol Intolerance, and the Church’s Pastoral Response. In general, the wine for the Eucharist is to be “from the fruit of the vine, natural, and unadulterated, that is, without admixture of extraneous substances.”²¹

¹⁴ Sacred Congregation for Divine Worship, Directory for Masses with Children *Pueros Baptizatos*, 1 November 1973, AAS 66 (1974) 30-46, no. 1. Subsequent references are cited as PB.

¹⁵ Cf. *Eucharistic Prayers for Masses with Children for Use with the Roman Missal Third Edition*, 2010 (published 2011); cf. Sacred Congregation for Divine Worship, Decree approving the Eucharistic Prayers for Masses with Children and for Masses of Reconciliation *Postquam de Precibus*, 1 November 1974, *Notitiae* 11 (1975) 4-6. Subsequent references to *Postquam de Precibus* are cited as PP.

¹⁶ Cf. *Lectionary for Masses with Children*, 1992. Subsequent references are cited as LCM.

¹⁷ Cf. PP, no. 4; LCM, no. 12.

¹⁸ Cf. United States Conference of Catholic Bishops, *Celiac Disease, Alcohol Intolerance, and the Church’s Pastoral Response*, rev. 20 April 2016. Subsequent references are cited as CDAI.

¹⁹ Cf. GIRM, nos. 320-321; cf. RS, no. 48.

²⁰ Cf. RS, no. 48.

²¹ GIRM, no. 322.

Celebrations with Persons with Disabilities

13. The Bishops of the United States of America emphasize that “Catholics with disabilities have a right to participate in the sacraments as fully as other members of the local ecclesial community,” and that “Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active, and conscious participation, according to their capacity.”²² For the Eucharist, in particular, “parents or guardians, together with pastors, are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the Eucharist as early as possible.”²³ All members of the community should recognize that persons with disabilities participate in the liturgy in different ways and at times may exhibit behaviors (such as vocalizations, movements of the hands or body, etc.) that are particular to the way in which they interact with their surroundings. Additional guidelines may be found in the United States Conference of Catholic Bishops’ Guidelines for the Celebration of the Sacraments with Persons with Disabilities.

Cultures and Languages

14. Guidelines for the United States state, “the cultural and ethnic diversity of those assembled for Eucharistic celebrations should be reflected throughout the celebration in the choice of gestures, postures, vesture and environmental design, as well as in the choice of musical texts and styles and in the determination of languages which will be used to proclaim the scripture readings and prayers of the Mass.”²⁴

The celebration of Mass in vernacular languages has been approved by the competent authorities and has become customary in the United States. In accordance with the authoritatively promulgated liturgical books of the Roman Rite, the entirety of the Mass may be celebrated in the vernacular.

In cases of pastoral need, it is permissible for multiple languages to be used in the same liturgy, in accordance with the guidelines indicated here and in subsequent sections. In the United States, “multilingual celebrations may require the moderate use of a commentator at appropriate points, provided they do not impede the natural rhythm of the structure of the Mass: before the celebration, for instruction concerning the celebration; before the Liturgy of the Word; following the Prayer after Communion, for announcements.”²⁵

At the same time, “since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Profession of Faith and the Lord’s Prayer, according to the simpler settings.”²⁶ When Latin is used, Pastors, Religious Superiors, and Chaplains should form the faithful entrusted to their care to appreciate the use of Latin as a sign of the communion of the universal Church.

²² United States Conference of Catholic Bishops, *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*, rev. 15 June 2017, nos. 3-4. Subsequent references are cited as GCSPD.

²³ GCSPD, no. 22.

²⁴ United States Conference of Catholic Bishops, *Guidelines for a Multilingual Celebration of Mass*, rev. January 2013, no. A.1. Subsequent references are cited as GMCM.

²⁵ GMCM, no. A.2; cf. GIRM, nos. 31 and 105b.

²⁶ GIRM, no. 41.

Singing and Music

15. Great emphasis is to be given to the place of singing within the Eucharistic liturgy, as it can invite greater participation in the mysteries being celebrated and achieve unity of hearts and so that the liturgy on earth may more clearly prefigure the heavenly liturgy.²⁷

16. The principle of progressive solemnity should govern the selection of music for the Eucharist in accordance with the following guidelines for the United States:²⁸

- a. The principal prayers of the Eucharist may always be sung and it is laudable to do so, especially on Sundays and feast days. Even when an entire prayer is not sung, it is appropriate for the conclusion to the prayer to be sung, along with the response by the people.²⁹ For the Eucharistic Prayer, in particular, if the entire prayer is not sung, it is laudable to sing the Preface, Acclamations, Doxology, and Great Amen.
- b. In addition, every effort should be made to sing the dialogues and acclamations, even when accompaniment is not possible.
- c. On days of greater solemnity, the antiphons at the Entrance, Offertory, and Communion, especially with their accompanying Psalms (as found in the *Graduale Romanum*), may be sung. Alternatively, in the United States hymns may be used at the Entrance and Communion,³⁰ as well as for the Offertory. On days of lesser solemnity, the Entrance and Communion antiphons as provided in the Roman Missal may be recited.
- e. On days of greater solemnity, the texts of a litanic character—such as the *Kyrie*, *Agnus Dei*, and responses of the Prayer of the Faithful—may be sung. On days of lesser solemnity, these texts may be recited.
- d. The *Gloria* and other strophic hymns in the Roman Missal are provided for more festive occasions and therefore should usually be sung. Nevertheless, for pastoral need the *Gloria* may be recited.
- f. On more solemn occasions, the readings may be sung. Even when the entire reading is not sung, it is laudable to sing the acclamations.
- g. By their nature the Psalms are meant to be sung; therefore, it is laudable to sing the Responsorial Psalm whenever possible. On days of lesser solemnity, the Responsorial Psalm may be recited.
- h. On the most solemn feast days, such as Easter or Christmas, chanting the Gospel is laudable. Even when the entire Gospel is not sung, it is laudable to sing introductory dialogue and concluding acclamations.
- i. Greater solemnity may be added with the inclusion of hymns in accordance with the liturgical books: for example, a hymn of thanksgiving following Communion or a recessional hymn.

²⁷ Cf. GIRM, no. 40; cf. Sacred Congregation of Rites, Instruction on Music in the Liturgy *Musicam Sacram*, 5 March 1967, AAS 59 (1967) 300-320, no. 5. Subsequent references are cited as MS.

²⁸ Cf. United States Conference of Catholic Bishops, *Sing to the Lord: Music in Divine Worship*, 14 November 2007, nos. 110-117. Subsequent references are cited as STL.

²⁹ Cf. STL, no. 151 and similar. Musical notation for the texts of Mass are found in the *Roman Missal* (2010) and *Missale Romanum* (2008).

³⁰ Cf. GIRM nos. 48 and 87.

17. The selection of music for the Eucharist should be guided by three judgments that must be applied together: the liturgical judgment, the pastoral judgment, and the musical judgment.³¹

- a. The liturgical judgment demands that the music chosen for liturgy fosters the active participation of the faithful in the liturgical celebration, corresponds to the ritual action that it accompanies, preserves an appropriate balance among ritual actions, and accurately reflects the teachings of the Catholic Church.
- b. The pastoral judgment demands attention to the actual community gathered to celebrate the liturgy at a particular place and a particular time. This judgment includes consideration of the ages, cultures, languages, and capabilities of a given liturgical assembly. This judgment may include, for example, consideration for persons with disabilities such as those who are over-responsive to sensory input.
- c. The musical judgment demands that liturgical music “has the necessary aesthetic qualities that can bear the weight of the mysteries celebrated in the Liturgy.”³² This judgment also applies to the use of instruments.

Based on these three judgments, the uses of secular music, secular texts, and secular instruments are prohibited.

18. In celebrations of the Eucharist involving diverse cultures, ethnicities, and languages, the following guidelines for the United States should be followed.³³

- a. “Members of multilingual assemblies can join in the singing of short texts even if the language is foreign to them.”
- b. “When Latin chants or antiphons are known, understood, and can be sung well, these can be an effective means of bringing about musical unity.”
- c. “The languages of those assembled should be expressed in song. Music proper to each culture, however, should be preferred to the practice of translating texts to accompany melodies which express a different culture. An integrity of musical styles is recommended. While a widely disparate style and instrumentation creates a disjointed worship experience, a harmonious blending of diverse cultural styles may be considered.”
- d. “Some familiar hymns are known in several languages. Alternating verses in each of the languages represented by those in the assembly can be effective. Care should be taken to balance instrumental accompaniment with the language of the culture, as well.”
- e. “Antiphonal selections of songs can be used effectively when the verses are song by cantor or choir in several languages, while the antiphon is sung by all present in a common language.”
- f. “Eucharistic acclamations should reflect an integral musical style and may include a blend of the diverse languages of those assembled... Should there be a multilingual setting that serves well, this should be considered.”
- g. “Choirs assembled for special occasions must work together in the development of a common repertoire and in the development of a unified choir for the exercise of music ministry.”

³¹ STL, nos. 126-136.

³² STL, no. 134.

³³ For the quotations below, see GMCM, no. C.

19. Among the instruments suitable for divine worship, the organ stands in pride of place.³⁴ Other instruments—such as wind, stringed, or percussion instruments—also enrich the celebration and may be used “according to longstanding local usage, in so far as these are truly suitable for sacred use, or can be made suitable.”³⁵

In the United States, recorded music “should not, as a general norm, be used within the Liturgy.”³⁶

Orientation of the Presider

20. According to universal norms, “the altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible.”³⁷ As clarified by the Congregation for Divine Worship and the Discipline of the Sacraments, the desire expressed applies to both the construction of the altar separate from the wall and for Mass celebrated facing the people (*versus populum*).³⁸ If, through careful pastoral discernment and appropriate formation, it has been or is determined that the faithful of a particular community cannot participate in the Mass fruitfully when it is celebrated *versus populum*, then celebration *ad orientem* is possible.³⁹ As when Mass is celebrated *versus populum*, when Mass is celebrated *ad orientem*, the Presider should carefully review the prescriptions of the liturgical books for the correct enactment of the ritual actions, postures, and gestures.

The Use of Incense

21. Incense may be used at any celebration of the Eucharist. Its use is especially laudable on Sundays and feast days, especially at the principal Mass. The manner of incensation should be in accord with the prescriptions of the liturgical books.⁴⁰ In making decisions about the use of incense, the state of the faithful, such as those who suffer from respiratory-related illnesses or persons with disabilities who are over-responsive to sensory input, should be considered.

The Use of Bells

22. Bells may be used before and during the Eucharist in accordance with local customs. Prior to the liturgy, it is appropriate to peel the carillon or ring other exterior bells. Bells, usually smaller hand bells, may be rung during the Eucharistic Prayer.⁴¹ According to custom, they are rung once at the Epiclesis that precedes the Institution Narrative, three times at the showing after “This is

³⁴ Cf. GIRM, no. 393; cf. STL, no. 87.

³⁵ GIRM, no. 393; cf. STL, no. 90.

³⁶ STL, nos. 93-94.

³⁷ GIRM, no. 299.

³⁸ Cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Responsa ad quaestiones de nova “Institutione Generali Missalis Romani”*: I. *Responsum Congregationis die 25 septembris 2000* [*Responses to Questions on the New “General Instruction of the Roman Missal”*: I. *Response of the Congregation of 25 September 2000*], Prot. No. 2036/00/L, Notitiae 32 (2000): 171-173.

³⁹ Cf. *Responsum*, Prot. No. 2036/00/L.

⁴⁰ Cf. GIRM, nos. 276-277; cf. *Ceremonial of Bishops*, 1989 (repr. 2008), nos. 88-93. Subsequent references to the *Ceremonial of Bishops* will be indicated as CB.

⁴¹ Cf. GIRM, no. 150.

my body...” of the Institution Narrative, and three times at the showing after “This is my blood...” of the Institution Narrative. Bells may also be rung at certain liturgies as prescribed in the liturgical books, such as during the *Gloria* at the Evening Mass on the Thursday of the Lord’s Supper (Holy Thursday) and at the Easter Vigil. From the celebration of the Evening Mass on Holy Thursday until the Easter Vigil, bells are not used.

DUTIES AND MINISTRIES IN THE MASS

23. The Eucharist is “the action of Christ and of the Church, namely, of the holy people united and ordered under the Bishop.”⁴² Thus, its celebration pertains “to the whole Body of Christ,” but it also concerns “individual members of the Church in different ways, according to their differing rank, office, and actual participation.”⁴³ Therefore, each person “should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.”⁴⁴

24. The Priest possesses the sacred power of Orders to offer sacrifice in the person of Christ and so presides over the prayer of those gathered, proclaims to them the message of salvation, associates them with himself in the offering of sacrifice to God the Father through Christ in the unity of the Holy Spirit, and gives them the Bread of eternal life and partakes of it with them.⁴⁵ The Priest is an Ordinary Minister of Holy Communion.⁴⁶

25. The Deacon, by virtue of the sacred Ordination he has received, “has his own part in proclaiming the Gospel, from time to time in preaching God’s Word, in announcing the intentions of the Universal Prayer, in ministering to the Presider, in preparing the altar and in serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful [as an Ordinary Minister of Holy Communion], especially under the species of wine, and in giving instructions regarding the people’s gestures and posture.”⁴⁷ When Holy Communion is distributed under both kinds, the Deacon ministers the chalice even if concelebrating Bishops and Priests are present. When Holy Communion is distributed under one kind, the Deacon ministers after concelebrating Bishops and Priests.

In the Diocese of Arlington, permanent deacons must obtain the faculty to preach the Word of God. This faculty must be requested in writing from the Diocesan Bishop or his delegate by the Pastor or Chaplain at the community to which the permanent deacon is assigned.

⁴² GIRM, no. 91.

⁴³ SC, no. 26.

⁴⁴ SC, no. 28.

⁴⁵ Cf. GIRM, no. 93.

⁴⁶ Cf. CCL, can. 910 § 1.

⁴⁷ GIRM, no. 94.

26. The Acolyte “is instituted for service at the altar and to assist the Priest and Deacon. It is his place principally to prepare the altar and the sacred vessels and, if necessary, to distribute the Eucharist to the faithful as an Extraordinary Minister.”⁴⁸ The Acolyte may serve as thurifer, cross bearer, candle bearer, or book bearer.⁴⁹ A duly instituted Acolyte assists the Priest or Deacon in purifying the sacred vessels, and in the absence of a Deacon a duly instituted Acolyte may also purify the sacred vessels following the distribution of Communion.⁵⁰

27. In the absence of an instituted Acolyte, a lay person may be appointed for some of the duties of the instituted Acolyte.⁵¹ In the United States, one such minister is identified as a Server.⁵² Servers “serve at the altar and assist the Priest and the Deacon,” and they may “carry the cross, the candles, the thurible, the bread, the wine, and the water.”⁵³

In the Diocese of Arlington, the particular norms for the Diocese should be followed.

28. In addition, universal norms identify the Extraordinary Minister of Holy Communion as the lay person who is mandated by the Diocesan Bishop to distribute Holy Communion.⁵⁴ “Extraordinary Ministers [of Holy Communion] may distribute Holy Communion at Eucharistic celebrations only when there are no ordained ministers present or when those ordained ministers present at a liturgical celebration are truly unable to distribute Holy Communion. They may also exercise this function at eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion.”⁵⁵

In accordance with universal norms, a Priest to depute a qualified lay person to distribute Holy Communion for single occasions in the case of necessity. In such cases, the Priest should use the Rite of Deputing a Minister to Distribute Holy Communion on a Single Occasion found in Appendix III of the Roman Missal.

In the Diocese of Arlington, the particular norms for the Diocese should be followed.

29. The Lector “is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. [The Lector] may also announce the intentions for the Universal Prayer and, in the absence of a psalmist, recite the Psalm between the readings.”⁵⁶ The Lector, in the absence of a deacon, may also carry the Book of the Gospels (though never the Lectionary) in the Entrance Procession.⁵⁷ Lectors are to be well prepared, having both prayed with the passages and having studied them for correct pronunciation and emphasis. Moreover, Lectors should speak clearly and with an appropriate volume.

⁴⁸ GIRM, no. 98.

⁴⁹ Cf. GIRM, nos. 187-193.

⁵⁰ Cf. GIRM, no. 192.

⁵¹ Cf. GIRM, no. 100.

⁵² Cf. United States Conference of Catholic Bishops, *Guidelines for Altar Servers*, 16 June 1994, no. 2.

Subsequent references are cited as GfAS.

⁵³ GIRM, no. 100.

⁵⁴ For example, see Interdicasterial Instruction on Certain Questions regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest *Ecclesiae de Mysterio*, 15 August 1997, AAS 89 (1997) 852-877, no. 8. Subsequent references are cited as EM.

⁵⁵ EM, no. 8, § 2.

⁵⁶ GIRM, no. 99.

⁵⁷ Cf. GIRM, no. 120d and 194.

30. In the absence of an instituted Lector, a lay person may be appointed as a Lector and so fulfill the duties indicated in no. 29.⁵⁸

31. The Psalmist and Cantor lead, sustain, and render sacred song beautifully so as to foster not only the exterior participation of the assembly in song, but also that interior participation by which the faithful raise their minds and hearts to God.⁵⁹ The Psalmist and Cantor may serve alone or in association with a *Schola Cantorum* or Choir. The Psalmist sings the Responsorial Psalm from the Ambo or another suitable place.⁶⁰ The Cantor, who may also serve as the Psalmist, leads the faithful in the hymns and chants of the Mass, may sing the invocations or the *Kyrie* of the Penitential Act, may intone the *Gloria* and the Gospel Acclamation, may sing the invocations of the Universal Prayer, and leads the faithful in the acclamations of the Eucharistic Prayer.⁶¹ Those leading the assembly in song should be visible to the entire assembly.⁶²

32. The Usher provides the ministry of welcoming and hospitality to those who gather for worship. The Usher welcomes the faithful as they assemble for Mass, assists with the seating of the faithful at the appropriate time so as not to distract the Assembly from the liturgy, assists with collecting the offerings, and distributes resources, such as the parish bulletin.⁶³ The Usher should also assist or gain assistance for any of the faithful who may fall ill during the liturgy.

33. “The lay Christian faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and fidelity to the Church’s Magisterium recommend them. It is fitting that such a one should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture. No one should be selected whose designation could cause consternation for the faithful.”⁶⁴

All liturgical ministers are to be dressed in attire that befits their ministry. Apparel not proper for ministry includes casual, scant, and unsuitable clothing. Persons appointed to the various ministries may also be called upon to serve even though they have not been previously scheduled to do so. Therefore, all liturgical ministers should come to Mass prepared and dressed appropriately. If, for any reason, an individual is not prepared or is not properly attired, he or she should graciously decline the invitation to assist at that liturgy.

34. All liturgical ministers, ordained and lay faithful, should carry out the ministry that pertains to them.⁶⁵ “If there are several present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty.”⁶⁶ “However, it is not at all appropriate that several persons divide a single element of the celebration among themselves,” except in reading the Passion of the Lord as prescribed by law.⁶⁷

⁵⁸ Cf. GIRM, no. 101; cf. RS, no. 44.

⁵⁹ Cf. GIRM, nos. 102-104.

⁶⁰ Cf. GIRM, nos. 61 and 102.

⁶¹ Cf. STL, no. 37.

⁶² Cf. MS, no. 23.

⁶³ Cf. GIRM, no. 105c-d.

⁶⁴ RS, no. 46.

⁶⁵ Cf. GIRM, no. 91; cf. SC, no. 28.

⁶⁶ GIRM, no. 109.

⁶⁷ GIRM, no. 109.

REQUISITES AND CHOICE OF TEXTS FOR THE MASS

Sacred Vessels

35. Sacred vessels are to be made of truly noble materials, fashioned in accordance with ecclesiastical laws, blessed according to the prescribed rites, and treated with special honor.⁶⁸ In particular, the practice of using pyxes made of plastic and other unsuitable materials is to be corrected; pyxes, like other sacred vessels that hold the consecrated bread, should be made of noble materials that are not easily broken and, if not made entirely of precious metals, are gilded with precious metals.⁶⁹

36. For the bread to be consecrated at Mass a large paten may fittingly be used, on which is placed the bread both for the Priest and the Deacon and also for the other ministers and for the faithful.⁷⁰ As needed, other ciboria with bread may be prepared for the distribution of the consecrated bread to the faithful.

37. It is laudable that a main chalice of larger dimensions be used together with smaller chalices.⁷¹ It is also laudable that the main chalice be covered with a veil that is either the color of the day or white.⁷² The veil is removed from the chalice and from the altar when the chalice is prepared during the Offertory.

38. A flagon of wine may be used during the Offertory. If a flagon is used, the wine must be distributed into chalices on the altar and the flagon must be removed prior to pouring a little wine in the chalice accompanied by the prayer "By the mystery of this water and wine." In accordance with universal instruction, the wine may not remain in the flagon for consecration, and the consecrated wine may not be poured from one vessel to another.⁷³

Alternatively, prior to Mass the wine may be placed into chalices for distribution to the faithful. These chalices should then be brought from the credence table and placed on the altar during the Offertory.⁷⁴ If an offertory procession also takes place, a cruet with an amount of wine sufficient for the main chalice is brought in the procession.

Sacred Vestments

39. Sacred vestments, which are to be blessed according to the prescribed rites, enhance the dignity of the celebration. Their color is to be in accord with the liturgical calendar.⁷⁵ Ministers are strongly encouraged to consult the annual diocesan *Ordo* for the proper color to be worn. When vesting for Mass, it is laudable to pray the customary vesting prayers, which may be committed to memory or soberly displayed in the sacristy.

⁶⁸ Cf. GIRM, nos. 329-330; cf. RS, no. 117.

⁶⁹ Cf. GIRM, no. 329.

⁷⁰ Cf. GIRM, nos. 327-331.

⁷¹ Cf. RS, no. 105.

⁷² Cf. GIRM, no. 118.

⁷³ Cf. RS, no. 106.

⁷⁴ Cf. GIRM, no. 73.

⁷⁵ Cf. GIRM, nos. 345-347; cf. RS, no. 121.

40. The proper vesture for the Priest, whether presiding or concelebrating, is an alb, cincture (unless the alb is made to fit without a cincture), a stole hanging down in the front, and a chasuble worn over the alb and stole.⁷⁶ If the alb does not completely cover the ordinary clothing at the neck, an amice is to be worn.⁷⁷ 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.⁷⁸ If there is not a sufficient number of chasubles for all Priests present, concelebrants may vest in alb and stole.⁷⁹ A Priest who attends but does not concelebrate Mass vests in choir.⁸⁰

When the Bishop of Arlington presides within the diocese, concelebrants should normally wear the Diocesan vestment.

41. The proper vesture for a Deacon is an alb, cincture (unless the alb is made to fit without a cincture), diaconal stole worn from the left shoulder to the right hip, and a dalmatic worn over the alb and stole.⁸¹ If the alb does not completely cover the ordinary clothing at the neck, an amice is to be worn.⁸² The use of the dalmatic is laudable, but it may be omitted out of necessity.⁸³ Deacons who assist at Mass by distributing Communion may also wear a dalmatic as a sign of their office.

42. In accordance with the relevant liturgical prescriptions, a cope may be worn by an ordained minister for certain sacred functions,⁸⁴ such as processions on Palm Sunday of the Passion of Our Lord and on the Solemnity of the Most Holy Body and Blood of Christ.

43. “In the Dioceses of the United States of America, Acolytes, Altar Servers, Readers, and other lay ministers may wear the alb or another appropriate and dignified clothing.”⁸⁵ The alb should be worn with a cincture (unless made to fit without a cincture). Acolytes and Servers may wear cassock and surplice in keeping with local customs and respecting the guideline in the United States that all Servers should wear the same liturgical vesture.⁸⁶

Texts for the Mass

44. Only the most current liturgical texts, approved by the Apostolic See for the Dioceses of the United States of America, are to be used in the celebration of the sacraments and other rites of the Church.⁸⁷ For the celebration of the Eucharist, the most recent approved edition of the Roman Missal is to be used. When other sacraments or rites are celebrated within Mass, care must be taken to use the most current and approved liturgical texts.⁸⁸ No approved texts may be

⁷⁶ Cf. GIRM, nos. 336-337.

⁷⁷ Cf. GIRM, nos. 336-337.

⁷⁸ Cf. GIRM, no. 209.

⁷⁹ Cf. RS, no. 126.

⁸⁰ Cf. CB, no. 66.

⁸¹ Cf. GIRM, nos. 336-340; cf. RS, 125.

⁸² Cf. GIRM, no. 336.

⁸³ Cf. RS, no. 125.

⁸⁴ Cf. GIRM, no. 341.

⁸⁵ GIRM, no. 339; cf. CB, no. 65.

⁸⁶ GfAS, no. 6.

⁸⁷ Cf. GIRM, no. 397.

⁸⁸ For example, only the most current rites of the following should be used: Baptism, Initiation of Adults, Matrimony, Pastoral Care of the Sick, Funerals, Blessings, etc.

altered either by the Priest or the Assembly, except when indicated as an option in the approved ritual books.⁸⁹ The selection of Sacred Scripture likewise is to be from the most current approved texts of the Lectionary for Mass.

Privately written or translated texts are never to be used because they do not reflect the universality of the Church and “render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy.”⁹⁰

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

45. The Church provides many options of liturgical texts for the benefit of the faithful to reflect the full wealth of the liturgical tradition of the Church. These should be chosen “to correspond as aptly as possible to the needs, the preparation, and the culture of the participants.”⁹¹

46. The Priest is to consult the General Instruction of the Roman Missal and the Universal Norms for the Liturgical Year and the General Roman Calendar for the choice of texts. The annual diocesan *Ordo* is a most helpful resource in this regard. The annual diocesan *Ordo*, in particular, may be referenced to determine more easily when texts may be taken from among those designated for Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, Masses for the Dead, or Masses for observing a Saint from the Roman Martyrology.⁹²

47. The Presider, utilizing the breadth of approved and appropriate Prefaces and Eucharistic Prayers, should keep the following in mind. Among the Eucharistic Prayers, Eucharistic Prayer I, that is, the Roman Canon, holds pride of place. It may always be used and “is especially suited for use on days to which a proper text for the *Communicantes* (‘In communion with those whose memory we venerate’) is assigned or in Masses endowed with a proper form of the *Hanc igitur* (‘Therefore, Lord, we pray’) and also in the celebrations of the Apostles and of the Saints mentioned in the Prayer itself; likewise it is especially suited for use on Sundays.”⁹³ Eucharistic Prayer II may be used on Sundays, but is most appropriate for use on weekdays or on other occasions.⁹⁴ For pastoral reasons, Eucharistic Prayer III may be “preferred on Sundays and festive days.” Eucharistic Prayer IV, the preface of which may not be changed, is approved for use on Sundays in Ordinary Time and for any Mass where no preface is prescribed.⁹⁵

“The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way.”⁹⁶ “Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion.”⁹⁷

⁸⁹ RS, no. 59.

⁹⁰ RS, no. 59.

⁹¹ GIRM, no. 352.

⁹² Cf. GIRM, nos. 355-363; cf. RS, no. 62.

⁹³ GIRM, no. 365.

⁹⁴ GIRM, no. 365.

⁹⁵ GIRM, no. 365.

⁹⁶ Introductory note of *Eucharistic Prayers for Reconciliation*, in *Appendix to the Order of Mass* of the *Roman Missal*.

⁹⁷ Introductory note of *Eucharistic Prayers for Reconciliation*.

The Eucharistic Prayer for Use in Masses for Various Needs is appropriately used in Masses for Various Needs, and the choice among the four variable prefaces of this Eucharistic Prayer is to be guided by the instructions associated with each preface.⁹⁸

The Eucharistic Prayers for Masses with Children may be used only when the majority of the congregation is comprised of children.⁹⁹

THE ORDER OF MASS

The Introductory Rites

48. The Entrance Procession is enacted according to the prescriptions of the Roman Missal.¹⁰⁰ In particular, it is to be noted that the reverence of a bow is given to the altar and the reverence of a genuflection is given to the tabernacle. When the tabernacle is near the altar, the ministers need only genuflect; in this case, the ministers only genuflect during the Entrance Procession and the Recessional.

It is laudable for the Deacon, or in his absence a Lector, to carry the Book of the Gospels in the Entrance Procession. The Book of the Gospels should be placed on the altar or in another suitable location determined by local custom. The Lectionary is never carried in the Entrance Procession.¹⁰¹

On days of lesser solemnity, the presider may recite the Entrance Antiphon. On days of greater solemnity, the Entrance Antiphon, preferably with its accompanying Psalm, may be sung; alternatively, in the United States a hymn may be sung during the Entrance Procession. In cases of pastoral need, the song for the Entrance Procession may be multilingual. In the tradition of the Roman Rite, the Entrance song generally reflects the themes of gathering, praise and blessing, as well as the liturgical season.

49. Every effort should be made to sing the Sign of the Cross and Greeting, even when accompaniment is not possible.¹⁰²

50. For the Penitential Act, the Presider may choose from three options: the *Confiteor*, the dialogue, and the invocations (or tropes). Each form contains a prayer of absolution, which is reserved to the Presider and which “lacks the efficacy of the Sacrament of Penance.”¹⁰³ Neither the ministers nor the members of the assembly make the Sign of the Cross during the prayer of absolution. The *Kyrie*, which follows the prayer of absolution when the *Confiteor* option or dialogue option is used, may be led by the Presider, a Deacon, a Cantor, or the Choir. The invocations (tropes) may be led by the Presider, a Deacon, a Cantor, or the Choir; when the invocations are used, the *Kyrie* does not follow the prayer of absolution. Greater solemnity can

⁹⁸ Cf. *Eucharistic Prayer for Use in Masses for Various Needs*, in *Appendix to the Order of Mass of the Roman Missal*. For norms governing Masses for Various Needs, see GIRM, nos. 368-378.

⁹⁹ Cf. PP, no. 4; cf. PB, nos. 50-52.

¹⁰⁰ Cf. GIRM, nos. 47-48, 120-127, 173-174, 273-277.

¹⁰¹ Cf. GIRM, no. 120d.

¹⁰² STL, no. 115a.

¹⁰³ GIRM, no. 51.

be given to the celebration by singing the Penitential Act, especially the *Kyrie* or, when used, the invocations.

51. The Rite of Blessing and Sprinkling with Holy Water, which is found in Appendix II of the Roman Missal, may replace the Penitential Act from time to time at Sunday Mass.¹⁰⁴

When other liturgical Orders, such as Baptism or Matrimony, are celebrated within Mass, the prescriptions of those rites as concerns the Penitential Act are to be followed.

52. The *Gloria* is prescribed for more festive days and is usually to be sung, though it may be recited in cases of pastoral need.¹⁰⁵ The *Gloria* may not be replaced by any other text. It is to be recalled that the *Gloria* is omitted on weekdays and Sundays of Advent and Lent.

53. As with all principal prayers of the Mass, it is laudable to sing the Collect. When the entire Collect is not sung, it is appropriate for the conclusion of the prayer and the response by the assembly to be sung. In cases of pastoral need, “the invitation to pray before the Collect can be given in the diverse languages spoken by those assembled.”¹⁰⁶ However, “the Collect itself should be prayed in one language to preserve its integrity.”¹⁰⁷

The Liturgy of the Word

54. The texts of Sacred Scripture proclaimed in the Liturgy of the Word must be taken from an authoritatively promulgated edition of the Lectionary for Mass. The Presider is to consult the annual diocesan *Ordo* for guidance on the choice of readings from Sacred Scripture.

Sacred Scripture is proclaimed from the ambo.¹⁰⁸ The Readings, Responsorial Psalm, Gospel Acclamation, and Gospel may be sung. Even when an entire reading is not sung, it is laudable for the dialogues/acclamations of the readings to be sung; for the Readings before the Gospel, the concluding acclamation may be sung by another, such as a Cantor.

In cases of pastoral need, such as multilingual celebrations, the faithful’s participation in the proclamation of the Word of God can be aided by providing printed translations of the texts of Scripture.¹⁰⁹

55. For the readings before the Gospel in multilingual celebrations, it is strongly preferred that each reading before the Gospel be read in a single language in order to preserve the integrity of each passage. For example, the reading should not begin in one language and conclude in another language. “One or both of the readings preceding the Gospel should be proclaimed in the language understood by the majority of those assembled. If two readings are to be proclaimed, one may be proclaimed in another language appropriate to those assembled.”¹¹⁰

¹⁰⁴ Cf. GIRM, no. 51.

¹⁰⁵ Cf. GIRM, no. 53.

¹⁰⁶ GMCM, no. B.1b.

¹⁰⁷ GMCM, no. B.1b.

¹⁰⁸ Cf. GIRM, no. 58.

¹⁰⁹ Cf. GMCM, no. B.2.

¹¹⁰ GMCM, no. B.2.a.

56. The Responsorial Psalm, which should be sung preferably from the ambo whenever possible, is to be taken from the Lectionary for Mass and cannot be replaced by any other text.¹¹¹ In multilingual celebrations, “the Responsorial Psalm may be divided into different languages... The language used would preferably (though not necessarily) be the same language as the first reading... The refrain used with the Psalm should be the same language as the Psalm or multilingual.”¹¹²

57. On the Solemnities of Easter and Pentecost the proper Sequences, sung before the Gospel Acclamation, are required.¹¹³ Other Sequences as found in the Roman Missal are optional.

58. The Gospel Acclamation may be sung from the ambo or, as is more often practical, from a cantor stand or another suitable place. In cases of pastoral need, a multilingual verse for the Gospel Acclamation may be appropriate.¹¹⁴

59. The Gospel is proclaimed by a Deacon, or in his absence a concelebrant, or in his absence the Presider.¹¹⁵ It is laudable for the Book of the Gospels to be placed on the altar or in another suitable location during the Entrance Procession; in this case, the Deacon or Priest, who may be accompanied by incense and candles, processes with the Book of the Gospels to the ambo. In accord with universal norms, the Deacon or Priest keeps his hands joined for the greeting, “The Lord be with you.”¹¹⁶ In the United States, “Saint” is not announced prior to the name of the Evangelist at the introduction of the Gospel.¹¹⁷ On the most solemn feast days, such as Easter or Christmas, chanting the Gospel is laudable. Even if the Gospel is not sung, it is appropriate for the introductory greeting and the concluding acclamation to be sung.¹¹⁸

In multilingual celebrations, it is strongly preferred that the Gospel itself be read in a single language in order to preserve the integrity of each passage.¹¹⁹ For example, the Gospel should not begin in one language and conclude in another language. However, “the Gospel...may be read in more than one language in its entirety... If this is done, then the procession, introduction and incensation should only be done once. At the conclusion of the proclamation in the first language, a minister should immediately proceed to the proclamation of the text in the next language. The conclusion is said only once and in the last language used.”¹²⁰

60. A Homily is required on Sundays and Holy Days of Obligation. However, giving a Homily at any Mass is laudable. Only Bishops, Priests, and Deacons with the appropriate faculties may give a Homily.¹²¹ As a general rule, the Presider gives the Homily.¹²² In multilingual celebrations, “The homily, ordinarily, should be preached in the language understood by the

¹¹¹ Cf. *Lectionary for Mass*, second typical edition, 1998-2001, nos. 20-22. Subsequent references will be indicated as LM.

¹¹² GMCM, no. B.2.c.

¹¹³ Cf. GIRM, no. 64.

¹¹⁴ Cf. GMCM, no. B.2.d.

¹¹⁵ Cf. GIRM, nos. 208 and 212.

¹¹⁶ Cf. GIRM, no. 175.

¹¹⁷ Cf. LM.

¹¹⁸ Cf. STL, no. 168-169, as well as no. 112.

¹¹⁹ Cf. GMCM, no. B.2.a.

¹²⁰ GMCM, no. B.2.d.

¹²¹ Cf. GIRM, no. 66; RS, nos. 64-66.

¹²² Cf. LM, no. 24; cf. GIRM, no. 66.

majority. A short summary may be given in other languages. The homilist may reflect the same theme in his summary while incorporating a different development or cultural illustration.”¹²³

61. A Profession of Faith is obligatory on Sundays and Solemnities. Typically, the Niceno-Constantinopolitan Creed (commonly called the Nicene Creed) is sung or recited. The Apostles’ Creed may also be used, especially during Lent and Easter.¹²⁴ When certain liturgical Orders are celebrated within Mass, it may happen that the Creed is replaced by a part of the Order (such as the renewal of baptismal promises); in these cases, the prescriptions of the relevant Order should be followed.

The Profession of Faith may be sung, especially on more solemn feast days, or recited.¹²⁵ It is desired that the faithful be able to sing the *Credo* in Latin.¹²⁶ The texts of the Profession of Faith may not be altered in any way.¹²⁷

During the Creed, all bow at the profession of the Incarnation.¹²⁸ On the Solemnity of the Annunciation and the Solemnity of the Nativity of the Lord (Christmas), all genuflect at the profession of the Incarnation.¹²⁹

62. The Prayer of the Faithful is strongly preferred in all celebrations of the Eucharist.¹³⁰ It is led by the Presider, and a Deacon, instituted Lector, or Lector announces the petitions. 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; for the local community.¹³¹

The petitions should be sober, composed in few words, and expressive of the needs of the entire community. They may be announced from the ambo, or if necessary from another suitable place. The people respond to each petition with, most typically, a common response.¹³² Greater solemnity can be added to a celebration by singing the petitions, or at least the assembly’s responses.¹³³

In multilingual celebrations, several options are available for the Prayer of the Faithful. An invitation to each petition (for example, “Let us pray for the Church”) may be repeated in different languages, followed by silence, and finally the petition with its response sung or recited in the language understood by the majority present. Or, each petition may be sung or said in different languages with a common response, either in a single language understood by the majority presence or repeated in different languages. Or, the part of the petition given by the minister may be sung or recited in one language, with the assembly’s response in another language.¹³⁴

¹²³ Cf. GMCM, no. B.2.e.

¹²⁴ Cf. *Order of Mass*, no. 19, in the *Roman Missal*.

¹²⁵ Cf. GIRM, no. 137.

¹²⁶ Cf. GIRM, no. 41.

¹²⁷ Cf. RS, no. 59.

¹²⁸ Cf. GIRM, no. 137.

¹²⁹ Cf. GIRM, no. 137.

¹³⁰ Cf. GIRM, no. 69; cf. SC, no. 53.

¹³¹ Cf. GIRM, no. 70.

¹³² Cf. GIRM, no. 71.

¹³³ Cf. STL, no. 115c.

¹³⁴ GMCM, no. B.2.f.

63. When other liturgical Orders, such as Baptism or Matrimony, are celebrated within Mass, the prescriptions of those rites as concerns the Liturgy of the Word and the relevant liturgical rites are to be followed.

The Liturgy of the Eucharist

64. It is laudable, especially on Sundays and feast days, for the faithful to bring the offerings of bread and wine in procession. In this case, the offerings are received by the Priest or Deacon and assisting ministers at the edge of the sanctuary or another appropriate place.¹³⁵ Gifts for the needy and for the Church may also be brought in procession, but these are to be placed away from the altar.¹³⁶

The procession may be accompanied by a song, such as the Offertory Antiphon, preferably with its accompanying Psalm, or another suitable song. In the tradition of the Roman Rite, the Offertory song usually reflects the themes of praise, blessing, and petition, often as related to the offerings of bread and wine or even as related to the feast being celebrated. An Offertory song may also be used even when a procession does not occur. For multilingual celebrations, the general principles identified in no. 17 should be followed for the Offertory song.

65. A sufficient amount of bread and wine should be prepared.¹³⁷ As appropriate, the bread may be placed in multiple vessels; the wine may be brought forward in a flagon or it may be distributed in smaller chalices prior to Mass (see no. 38 above). If a flagon is used, the wine may never be consecrated in a flagon and so must be distributed in chalices during the preparation.

66. As with all principal prayers of the Mass, it is laudable to sing the Prayer over the Offerings. When the entire prayer is not sung, it is appropriate for the conclusion of the prayer and the response by the assembly to be sung.¹³⁸

The Eucharistic Prayer

67. The Eucharistic Prayer should be chosen in accordance with the prescriptions and guidance of the Roman Missal (see no. 47 above).

As with all principal prayers of the Mass, it is laudable to sing the Eucharistic Prayer. When the entire prayer is not sung, every effort should be made to sing the Preface, Acclamations, Doxology, and Great Amen, even when accompaniment is not available. If these elements are not sung, it remains appropriate for the Preface and Doxology, or at least the Doxology, to be sung.

Even in celebrations employing multiple languages, “to preserve the integrity of the Eucharistic Prayer, the whole of the Priest’s parts of the Prayer (from Preface through Doxology) should be in the same language.”¹³⁹ However, “the acclamations proclaimed by the assembly could be either multilingual or in the language of the Eucharistic Prayer.”¹⁴⁰

¹³⁵ Cf. GIRM, no. 73; cf. RS, no. 70.

¹³⁶ Cf. RS, no. 70.

¹³⁷ Cf. GIRM, nos. 13 and 281; RS, no. 89.

¹³⁸ Cf. STL, no. 175.

¹³⁹ GMCM, no. B.3b.

¹⁴⁰ GMCM, no. B.3b.

68. Concelebrants gather around the Presider after the Prayer over the Offerings. The concelebrants should sing or recite the parts of the Eucharistic Prayer in accordance with the prescriptions laid out in the liturgical books. If advantageous, cards with the text of the Eucharistic Prayer may be used.

69. Deacons stand behind the Concelebrants while remaining ready to assist as prescribed by the liturgical rites.¹⁴¹ Assisting Deacons, unless prevented by health or age, kneel from the epiclesis through the showing of the chalice,¹⁴² rising as the Presider rises from his genuflection. Attending Deacons follow the norms for members of the Assembly.

70. In the United States—unless prevented by health, space, a large number of persons present, or another good reason—the members of the Assembly kneel following the *Sanctus* and remain kneeling through the Great Amen. Those who do not kneel make a profound bow when the Presider genuflects following the showing after “This is my body...” of the Institution Narrative and the showing after “This is my blood...” of the Institution Narrative.¹⁴³

The Communion Rite

71. It is laudable, especially on Sundays and Solemnities, to sing the Lord’s Prayer, yet it may be recited. It is desired that the faithful be able to sing the Lord’s Prayer in Latin. In celebrations involving multiple languages, it is permissible for the faithful “to recite the prayer in his or her own language simultaneously with others.”¹⁴⁴

The practice of members of the Assembly holding hands or assuming the *orans* posture (with hands extended) is nowhere indicated in the liturgical books of the Roman Rite. Further, such practices give rise to confusion about the proper communal and hierarchical dimensions of liturgy and the Church. Therefore, the faithful are encouraged to recite the Lord’s Prayer with their hands folded in prayer.

72. The Sign of Peace should be given in a dignified manner only to those nearby. Ministers and members of the Assembly “should refrain from effusive gestures which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration.”¹⁴⁵ As a general rule, the Presider does not leave the sanctuary during this exchange, except for special circumstances.¹⁴⁶

73. The Fraction of the Bread is done by the Presider, who is assisted, if necessary, by Deacons or Concelebrants.

The *Agnus Dei*, which accompanies the Fraction, may be extended as necessary for the completion of the Fraction.¹⁴⁷ However, the Fraction is not to be unduly extended.¹⁴⁸ Other texts

¹⁴¹ Cf. CB, no. 153.

¹⁴² Cf. GIRM, no. 179.

¹⁴³ Cf. GIRM, no. 43.

¹⁴⁴ Cf. GMCM, no. B.3c.

¹⁴⁵ Congregation for Divine Worship and the Discipline of the Sacraments, *Circular Letter on the Ritual Expression of the Gift of Peace at Mass*, 8 June 2014, no. 3.

¹⁴⁶ Cf. RS, no. 72.

¹⁴⁷ Cf. GIRM, no. 83; RS, no. 73.

may not be added to or substituted for the approved texts of the Roman Missal. Greater solemnity can be added to a celebration by singing the *Agnus Dei*. In celebrations involving multiple languages, the *Agnus Dei* may be multilingual.¹⁴⁹

In the Diocese of Arlington, the faithful kneel after the *Agnus Dei* unless they are prevented by reasons of health, age, etc.

74. For the distribution of Communion on more solemn days, a Communion song may be sung, which song begins while the Presider receives Communion.¹⁵⁰ The Communion song may be the Communion Antiphon, preferably with its accompanying Psalm, or in the United States, another suitable song. The singing continues as long as Communion is distributed;¹⁵¹ multiple songs may be used. In celebrations involving multiple languages, multilingual songs or multiple songs in different languages are appropriate. In the tradition of the Roman Rite, the Communion song frequently reflects the themes of the Scripture readings of the Mass, especially the Gospel. Songs emphasizing participation in sacramental Communion are also laudable.

On less solemn days, the Communion Antiphon may be recited by the faithful or another minister, or it is recited by the Presider after he has received Communion and before he distributes Communion to the faithful.¹⁵²

75. By universal norm, Communion under both kinds is permitted “for Priests who are not able to celebrate or concelebrate Mass; for the Deacon and others who perform some duty at the Mass; members of communities at the Conventual Mass or the ‘community’ Mass, along with seminarians, and all those engaged in a retreat or taking part in a spiritual or pastoral gathering.”¹⁵³

The Bishop of Arlington permits a Pastor or Chaplain to distribute Communion under both kinds whenever it is deemed appropriate by him and “provided that the faithful have been well instructed and there is no danger of the profanation of the Sacrament or that the rite would be difficult to carry out on account of the number of participants or for some other reason.”¹⁵⁴ When Communion is distributed under both kinds, a sufficient number of ministers is to be prepared. “For Communion from the chalice, it is desirable that there be generally two ministers of the Precious Blood for each minister of the Body of Christ, lest the liturgical celebration be unduly prolonged.”¹⁵⁵

“By reason of the sign value, sharing in both eucharistic species reflects more fully the sacred realities that the Liturgy signifies;”¹⁵⁶ therefore, the distribution of Communion under both kinds is a laudable practice where it can be enacted with due reverence.

¹⁴⁸ Cf. GIRM, no. 83; RS, no. 73.

¹⁴⁹ GMCM, no. B.3c.

¹⁵⁰ Cf. GIRM, nos. 86-87.

¹⁵¹ Cf. GIRM, nos. 86-87.

¹⁵² Cf. GIRM, nos. 86-87.

¹⁵³ GIRM, no. 283.

¹⁵⁴ United States Conference of Catholic Bishops, *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States*, 2002, no. 24. Subsequent references are cited as NDRHC.

¹⁵⁵ NDRHC, no. 30.

¹⁵⁶ NDRHC, no. 11.

76. Extraordinary Ministers of Holy Communion assist only after Ordinary Ministers. Extraordinary Ministers approach the altar after the Presider has received both the Body and Blood of Christ. Extraordinary Ministers do not take the sacred vessels directly from center of the altar but rather receive the vessels from an Ordinary Minister.¹⁵⁷

77. The practice of ministers of Holy Communion imparting a blessing on those who come forward but who do not receive Communion is nowhere indicated in the liturgical books of the Roman Rite. Therefore, such practices—including verbal blessings, touching the forehead of an individual, and other gestures of blessing—are strongly discouraged for Priests and Deacons. Because lay persons cannot impart blessings in the context of Mass, Extraordinary Ministers are prohibited from imparting blessings and from enacting gestures that could be confused as a blessing. Alternatively, all ministers may indicate in a few simple words that a blessing will be imparted at the conclusion of Mass, namely, the Final Blessing that is given by the presiding Priest.

78. When receiving and distributing Communion, Priests and Deacons follow the prescriptions of the liturgical books.¹⁵⁸

79. When receiving Communion, the laity are reminded of the following. Each communicant is to bow his or her head before receiving Communion under each kind.¹⁵⁹ In addition, “the norm established for the Dioceses of the United States of America is that Holy Communion is to be received standing, unless an individual member of the faithful wishes to receive Communion while kneeling.”¹⁶⁰ The presence of altar rails does not mitigate the norm of standing for the reception of Communion as established by the United States Conference of Catholic Bishops. The Body of Christ may be received either on the tongue or in the hand, at the discretion of each communicant.¹⁶¹

The laity are not permitted to take the consecrated bread or wine themselves, nor to hand either species to one another.¹⁶²

Reception of Holy Communion by self-intinction—including but not exclusive of the practice of a lay person receiving the Body of Christ from a minister and then intincting the Host in the Precious Blood himself or herself—is not permitted for the laity.¹⁶³ If Holy Communion is to be distributed by intinction, the communicant approaches the Priest and, with a Communion plate under the chin, receives the consecrated bread which has been dipped into the consecrated wine. The chalice is to be held by a Deacon or another minister at the side of the Priest.

After receiving Communion, individual communicants return to their place and may stand, kneel, or sit.¹⁶⁴

¹⁵⁷ Cf. GIRM, no. 162.

¹⁵⁸ Cf. GIRM, nos. 158-162, 182, 244-249; cf. NDRHC, nos. 41-50.

¹⁵⁹ Cf. GIRM, no. 160.

¹⁶⁰ Cf. GIRM, no. 160; cf. RS, no. 91.

¹⁶¹ Cf. GIRM, no. 160.

¹⁶² Cf. GIRM, no. 160.

¹⁶³ Cf. GIRM, no. 287; cf. RS, no. 104; cf. NDRHC, no. 50.

¹⁶⁴ Cf. GIRM, no. 43; cf. *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, 5 June 2003*; cf. United States Conference of Catholic

80. “When the distribution of Communion is over, the Priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain; 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.”¹⁶⁵ The Presider may be assisted by Concelebrants or assisting Deacons. Extraordinary Ministers of Holy Communion should give over sacred vessels to Ordinary Ministers following the distribution of Communion.

81. “The sacred vessels are purified by the Priest, the Deacon, or an instituted Acolyte after Communion or after Mass, in so far as possible at the credence table.”¹⁶⁶ A Priest may purify vessels at the altar; a Deacon or Acolyte carries the sacred vessels to the credence table and purifies them. The purification of vessels should not be unduly prolonged nor be given undue attention. If the vessels are to be purified after Mass, they should be placed on a corporal on the credence table and suitably covered.¹⁶⁷

Fragments of consecrated bread and the remaining consecrated wine are to be consumed; they should not be placed in the sacrarium.

A lay person who is not an instituted Acolyte may not purify the sacred vessels used in Mass.¹⁶⁸

82. Altar linens, such as corporals and purificators, that are used in the Mass are to be handled with dignity and should always be kept clean. Special care should be taken with any fragments of consecrated bread remaining on a corporal and with any consecrated wine on a purificator. Linens used in the Mass are cleaned first with water that is then poured into the sacrarium or the ground; after this first cleaning, a second cleaning may take place in the usual way.¹⁶⁹

83. Following the distribution of Communion, the Presider may give a pyx with the Body of Christ to Deacons, instituted Acolytes, or Extraordinary Ministers of Holy Communion who will visit the sick. These ministers depart immediately or, if necessary, following the Final Blessing and Dismissal. They should not linger, but they should go directly to distribute Communion to those they are to visit.¹⁷⁰ If, for any reason, a minister cannot leave immediately, the pyx should not be given until the time of departure.

84. After the purification of vessels and the distribution of pyxes, it is laudable for the Priest and faithful to pray quietly for some time. A song of thanksgiving (such as a Psalm or other canticle of praise or a hymn) may also be sung by all gathered, which song may add increased solemnity to the celebration.¹⁷¹ “The song after Communion should focus the assembly on the mystery of the Holy Communion in which it participates, and it should never draw undue attention to the

Bishops, Secretariat for Divine Worship, *Clarification on the Posture of the Faithful Following Individual Reception of Holy Communion*, in *Bishop’s Committee on the Liturgy Newsletter* (July 2003).

¹⁶⁵ GIRM, no. 163; cf. GIRM, no. 284b; NDRHC, no. 52; RS, no. 107.

¹⁶⁶ GIRM, no. 279.

¹⁶⁷ Cf. GIRM, nos. 163, 183, and 192.

¹⁶⁸ Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the President of the United States Conference of Catholic Bishops, 12 October 2006, Prot. No. 468/05/L.

¹⁶⁹ Cf. GIRM, no. 278; NDRHC, no. 51; RS, no. 120.

¹⁷⁰ Cf. RS, no. 133.

¹⁷¹ Cf. GIRM, nos. 88 and 164; cf. STL, no. 115d.

choir or other musicians. The congregation may stand for the song after Communion if the nature of the music seems to call for it.”¹⁷²

85. As with all principal prayers of the Mass, it is laudable to sing the Prayer after Communion. When the entire prayer is not sung, it is appropriate for the conclusion of the prayer and the response by the assembly to be sung.

The Concluding Rites

86. The normative place for announcements is the bulletin. When announcements are made during Mass, they are made following the Prayer after Communion.¹⁷³ Since the ambo is reserved for the proclamation and explanation of Scripture, announcements are made from a podium or other suitable place away from the ambo. The Presider may make announcements from the chair. Announcements should be brief and summary in nature. If opportune, the assembly may be seated during the announcements.

If on rare occasion there is to be a reflection or testimony concerning the Christian life, it too follows the Prayer after Communion and is given from a podium or other suitable place away from the ambo.¹⁷⁴

87. Every effort should be made to sing the dialogical parts of the Mass. “Especially on Sundays and other solemn occasions, the blessing may be sung by the priest with the assembly singing the Amen, and the dismissal may be sung by the deacon or priest using one of the prescribed options, with the assembly singing ‘Thanks be to God’.”¹⁷⁵

88. Following the Final Blessing and Dismissal, the Recessional is enacted according to the prescriptions of the Roman Missal.¹⁷⁶ In particular, it is to be noted that the reverence of a bow is given to the altar and the reverence of a genuflection is given to the tabernacle. When the tabernacle is near the altar, the ministers need only genuflect; in this case, the ministers only genuflect during the Entrance Procession and the Recessional.

Concelebrants do not kiss the altar before the recessional, but rather they make a profound bow from their place at that moment and then bow or genuflect along with the Presider before they join in the Recessional after the deacons.¹⁷⁷

Neither the Book of the Gospels nor the Lectionary is to be carried in the Recessional.¹⁷⁸

¹⁷² STL, no. 196.

¹⁷³ Cf. GIRM, no. 166.

¹⁷⁴ Cf. RS, no. 74.

¹⁷⁵ STL, no. 198.

¹⁷⁶ Cf. GIRM, nos. 169, 251, and 274.

¹⁷⁷ Cf. GIRM, no. 251.

¹⁷⁸ Cf. GIRM, no. 175.

The Recessional may be accompanied by instrumental music. Greater solemnity may be added with the inclusion of a Recessional song. However, during Lent sacred silence is preferred in keeping with the particular solemn character of the season.¹⁷⁹

This document is promulgated by the Most Reverend Michael F. Burbidge, Bishop of Arlington, on August 6, 2019, the Feast of the Transfiguration of the Lord, and is effective immediately in the Diocese of Arlington. Any particular law that is contrary to these norms is abrogated with this promulgation, and any custom *contra legem* that is contrary to these norms is hereby reprobated.

¹⁷⁹ Cf. STL, no. 199.

APPENDIX

Selected Resources on the Celebration of the Eucharist

Additional liturgical norms and guidelines proper to the Diocese of Arlington are available from the diocesan Office of Divine Worship.

CDW *Congregation for Divine Worship and the Discipline of the Sacraments*

USCCB *United States Conference of Catholic Bishops*

General Resources

CDW, *Notitiae* [journal of the Congregation]

USCCB, *Committee on Divine Worship's Newsletter* [formerly, *Bishops' Committee on Liturgy Newsletter*]

Francis, Encyclical Letter on Care for our Common Home *Laudato Si'* (2015) [nos. 233-237]

Francis, Encyclical Letter on Faith *Lumen Fidei* (2013) [nos. 40-45]

Benedict XVI, Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission *Sacramentum Caritatis* (2007)

CDW, Instruction on Certain Matters to be Observed or to be Avoided regarding the Most Holy Eucharist *Redemptionis Sacramentum* (2004)

John Paul II, Encyclical Letter on the Eucharist in Its Relationship to the Church *Ecclesia de Eucharistia* (2003)

CDW, *Directory on Popular Piety and the Liturgy: Principles and Guidelines* (2001)

Second Ecumenical Council of the Vatican, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (1963)

Ritual Instructions/Introductions

General Instruction of the Roman Missal (2010)

Introduction to the Eucharistic Prayers for Masses with Children (2010)

Introduction to the Lectionary for Mass (1998)

Introduction to the Lectionary for Masses with Children (1992)

Word of God and Preaching

CDW, *Homiletic Directory* (2014)

Francis, Apostolic Exhortation on the Proclamation of the Gospel in Today's World *Evangelii Gaudium* (2013) [nos. 134-144]

USCCB, *Preaching the Mystery of Faith: The Sunday Homily* (2012)

Benedict XVI, Post-Synodal Apostolic Exhortation on the Word of God in the Life and Mission of the Church *Verbum Domini* (2010)

Liturgical Ministries

Altar Servers

USCCB, *Guidelines for Altar Servers* (rev. 2010)

Extraordinary Ministers of Holy Communion

USCCB, *Extraordinary Ministers of Holy Communion at Mass* (2010)

Interdicasterial Instruction on Certain Questions regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest *Ecclesiae de Mysterio* (1997)

Sacred Congregation for the Sacraments, Instruction on Facilitating Reception of Communion in Certain Circumstances *Immensae Caritatis* (1973)

Liturgical Arts

USCCB, *Sing to the Lord: Music in Divine Worship* (2007)

USCCB, *Built of Living Stones: Art, Architecture, and Worship; Guidelines* (2001)

Additional Topics

CDW, *Circular Letter on the Bread and Wine for the Eucharist* (2017)

USCCB, *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* (rev. 2017)

CDW, Decree on the Washing of Feet *In Missa in Cena Domini* (2016)

CDW, *Circular Letter on the Ritual Expression of the Gift of Peace at Mass* (2014)

USCCB, *Guidelines for a Multilingual Celebration of Mass* (rev. 2013)

USCCB, *Celiac Disease, Alcohol Intolerance, and the Church's Pastoral Response* (rev. 2016)

USCCB, *The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers* (2001)

USCCB, *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States* (2002)

USCCB, *Guidelines for the Reception of Communion* (1996)

Sacred Congregation for Divine Worship, Decree approving the Eucharistic Prayers for Masses with Children and for Masses of Reconciliation, *Postquam de Precibus* (1974)

Sacred Congregation for Divine Worship, Directory for Masses with Children, *Pueros baptizatos* (1973)

Universal Norms on the Liturgical Year and the General Roman Calendar (1969)

Implementation of Liturgical Reform called for by the Second Vatican Council

Francis, Apostolic Letter given Motu Proprio by which can. 838 of the Code of Canon Law is Modified *Magnum Principium* (2017)

USCCB, *Stewards of the Tradition: Fifty Years after "Sacrosanctum Concilium"* (2013)

Benedict XVI, Apostolic Letter given Motu Proprio on the Use of the Roman Liturgy prior to the Reform of 1970 *Summorum Pontificum* (2007)

CDW, Fifth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council *Liturgiam Authenticam* (2001)

CDW, Fourth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council *Varietates Legitimae* (1994)

Sacred Congregation for Divine Worship, Third Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council *Liturgicae Instaurationes* (1970)

Sacred Congregation of Rites, Second Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council *Tres Abhinc Annos* (1967)

Sacred Congregation of Rites, First Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council *Inter Oecumenici* (1964)

Given in Arlington on August 6, 2019 by:



Most Reverend Michael F. Burbidge
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Witness by:



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