

| TOPIC/CATEGORY          | PRESENT PRACTICE  | DIRECTIVES IN THE GIRM   | CHANGE BISHOP IS REQUESTING  |
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| <b>VESTURE</b>          |   |  |  |
| Servers vesture         | Varied practice   | In the United States, acolytes, servers, lectors, and other lay ministers may wear the alb or other suitable vesture or other appropriate and dignified clothing. GIRM 339   | Acolytes wear the alb. Servers wear cassocks and surplices or albs.  |
| Extraordinary ministers | There are various practices in this regard. Some ministers are not appropriately dressed to exercise this ministry. | (same as above)  | Each parish should determine the appropriate vesture for extraordinary ministers (alb or appropriate and dignified clothing) and make the specifications known to the ministers. |
| Deacons                 |   | Deacons should wear alb and stole and the dalmatic (which may be omitted on less solemn occasions) GIRM 338  | Deacons should wear alb and stole, and when possible, the dalmatic.  |
| Celebrants              |   | Celebrants wear the chasuble (the color of the day) over the alb and stole GIRM 337  | Celebrants should wear alb, stole, and the chasuble (color of the Mass of the day).  |
| Concelebrants           | There are various practices - with priests wearing albs and stoles only.  | Concelebrating priests may wear stoles (and chasubles) which are either the color of the day or white. The celebrant must wear the color of the day. (Rite of concelebration #12). The stole is worn under the chasuble. | Concelebrants should wear alb, stole, and chasuble.  |

| POSTURE   |   |  |   |
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| <p>Kneeling and Kneelers</p> <p>Kneeling during the Eucharistic Prayer</p> <p>After the Lamb of God (Ecce Agnus Dei)</p> <p>Reverence for the Altar</p> | <p>Some parishes do not have kneelers – or have kneelers only in a small section of the church.</p> <p>Kneeling is required during the Eucharistic Prayer</p> <p>There is a variety of practice because previously parishes were permitted to use the custom in place when the new GIRM came into effect.</p> | <p>Common posture is a sign of the members of the community gathered . . .it both expresses and fosters the intention and spiritual attitude of the participants #42</p> <p>In the United States we kneel from after the Sanctus until after the Great Amen except when prevented on occasion by reasons of health, lack of space, the large number of people or some other good reason. GIRM #43</p> <p>The posture for the congregation after the Lamb of God is kneeling unless the diocesan bishop directs otherwise. GIRM 43</p> <p>When they reach the sanctuary the priest, deacon and ministers reverence the altar with a profound bow. The same is true when they leave the sanctuary during the Recessional. GIRM 90d, 169, 186,251, 272 (see exception below regarding genuflecting)</p> | <p>Since kneeling posture is required at certain times during the liturgy, we need to provide for that posture by adding kneelers.</p> <p>Bishop Ricken is asking that every parish have kneelers on pews or chairs by November 27, 2011 (First Sunday of Advent).</p> <p>Standing during these times is always exceptional and should never be the regular practice.</p> <p>For uniformity throughout the diocese, Bishop is asking that all parishes kneel after the Lamb of God for the Ecce Agnus Dei.</p> <p>If the Blessed Sacrament is not reserved in the sanctuary, the priest and ministers reverence the altar. (see the note below)</p> |



| VESSELS              |  |  |  |
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| Carafes and Flagons  | In some parishes priests are consecrating the wine in a carafe or pitcher. | On March 22, 2002, the USCCB approved <i>Norms</i> which provided for pouring the Precious Blood during the singing of the <i>Lamb of God</i> into chalices for distribution to the faithful. These norms were confirmed by the Holy See on March 22, 2002. Then, on March 25, 2004, the Congregation published <i>Redemptionis Sacramentum</i> [RS], which prescribed that "the pouring of the Blood of Christ after the consecration from one vessel to another is completely to <b>be avoided</b> , lest anything happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms." | <p>The chalices should be filled before Mass and brought to the altar from the credence table, OR the chalices can be filled by the priest or deacon at the altar during the preparation of the gifts.</p> <p>At times you may choose to offer communion under only one species if the number makes communion under both species prohibitive.</p> <p>To facilitate the distribution and prevent spilling the Precious Blood, we may need larger chalices, or to have a second set of chalices and exchange them rather than refilling from a carafe.</p> |
| Material for vessels | Pottery, glass, metal  | Sacred Vessels are to be made of precious metal. In the United States they may be made from other solid materials that are considered precious in the region and do not deteriorate or break.<br>GIRM 329  | The vessels used for the liturgy should be made of precious metal or other solid worthy materials. Practically the vessels should be of precious metal to meet the norms.  |

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| <p>Purifying vessels</p> | <p>Some priests purify the vessels after Mass, some purify at the credence table after communion, and some purify at the altar after communion. Some wait until after Mass and at times the sacristan has taken the vessels before they can be purified.</p> | <p>GIRM 279: The sacred vessels are purified by the priest, the deacon or an instituted acolyte after Communion or after Mass insofar as possible at the credence table.</p> <p>GIRM 163: Standing at the altar or at the credence table, the priest purifies the paten or ciborium over the chalice, then purifies the chalice. . vessels are purified at the altar, they are carried to the credence table by a minister. 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.</p> <p>187 When the distribution of Communion is completed, the deacon returns to the altar . . . and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them in the usual way while the priest returns to the chair. It is also permissible to leave the vessels that need to be purified, suitably covered, at the credence table on a corporal, and to purify them immediately after Mass following the dismissal of the people.</p> | <p>If this can be done expeditiously, Bishop prefers that we follow the direction of the GIRM and purify the vessels after communion at the credence table or the altar.</p> |
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| Handling the corporal        | The corporal is used to catch any particles of the consecrated hosts which might remain. |  | The corporal should be handled carefully so that any remaining particles of the consecrated hosts are not inadvertently spilled or lost.  |
| Chalice Veil                 |  | There is no mention of the Chalice veil in the GIRM  | The use of the chalice veil is optional   |
| <b>SPACE AND FURNISHINGS</b> |  |  |   |
| <b>THE TABERNACLE</b>        | Some inappropriate placement of the Blessed Sacrament                                    | GIRM 315a and b: The tabernacle is not to be on the altar of sacrifice, but, according to the discretion of the diocesan bishop, either in the sanctuary apart from the altar of celebration in the most suitable form and place. . .or even in another chapel suitable for adoration and the prayer of the faithful, which is integrally connected with the church and is conspicuous to the faithful.<br><br>Redemptionis Sacramentum<br>130. "According to the structure of each church building and in accordance with legitimate local customs, the Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner" and furthermore "suitable for prayer" by reason of quietness of the location, space available in front of the tabernacle, and also the supply of benches or seats and kneelers. | The tabernacle should be reserved in the sanctuary in a prominent place.<br><br>It may not be located on former side altars at entrances to the church or locations off to the side.<br><br>If the tabernacle is placed in a separate chapel, that chapel should be integrally connected to the worship space, clearly visible to the congregation and of adequate size and design to be a worthy place of reservation. |

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| The Presider's Chair                   | Some celebrants sit in the midst of the congregation rather than utilizing the celebrant's chair.  | GIRM 211, 310, 311: The chair for the priest celebrant is placed in the sanctuary, preferably facing the people  | Celebrants should sit in the celebrant's chair in the sanctuary with the possibility of facing the people.  |
| The Crucifix                           | Some sanctuaries do not have any cross or a cross with an image of the "resurrected Christ" rather than the crucified Christ.            | A figure of Christ crucified is required on or near the altar GIRM 117,308   | If there is no crucifix in the sanctuary, the processional cross with a figure of Christ crucified is to be placed near the altar of sacrifice.<br>In future church renovations, the crucifix is to be centrally located in the sanctuary.  |
| <b>EXTRAORDINARY MINISTERS</b>         |  |  |   |
| Entering the sanctuary at communion    | There is a variety of practice in this regard  | GIRM 162: Extraordinary ministers should approach the sanctuary AFTER the priest has received Holy Communion   | Extraordinary ministers should not enter the sanctuary before the priest has received Holy Communion.   |
| Consuming the remaining Precious Blood | Some extraordinary ministers consume the precious blood where they have been ministering the chalice; some consume at the credence table | Any of the Precious Blood that remains is consumed at the altar by the deacon or celebrant before taking the vessels to the credence table. GIRM 163, 182.<br><br>The diocesan bishop may permit the extraordinary ministers to assist in consuming the remaining Precious Blood. (Norms for Distribution of Holy Communion for the United States, # 60) | The remaining Precious Blood is consumed at the altar by the priest or deacon. If too much of the Precious Blood remains, the extraordinary ministers bring the chalices to the altar and there assist in consuming the remaining Precious Blood. The vessels are then brought to the credence table. |

| PREPARATION OF THE GIFTS           |   |  |   |
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| The role and action of the deacon. | The deacon places the gifts on the altar, and the practice of preparing the chalice varies. | The deacon prepares the altar. He also assists the priest in receiving the gifts. Next, he hands the priest the paten with the bread, pours the wine and a little water into the chalice. . . and after this presents the chalice to the priest. GIRM 178  | The deacon places the gifts on the altar. He hands the ciborium to the celebrant. When the celebrant puts it down, the deacon prepares the chalice and hands it to the celebrant. |
| Receiving the gifts                | Regarding the collection  | GIRM 73: money or other gifts for the poor or the Church brought by the faithful or collected in church should be received. These are to be put in a suitable place but away from the Eucharistic table.   | The priest should receive the offerings of the people which are then taken to a suitable place - but not at the altar.  |
| Blessing of the bread and wine     | Some priests bless the bread and wine together  | The priest accepts the paten with the bread. With both hands he holds it slightly raised above the altar and says quietly. . . then he places the paten with the bread on the corporal. After this, as the minister presents the cruets. . . he returns to the middle of the altar, takes the chalice with both hands, raises it a little and says quietly.<br>GIRM 141, 142 | The bread and wine are blessed separately   |
| Ritual washing of hands            | Some priests omit this ritual.  | The celebrant washes his hands (GIRM 76; 145)  | The ritual washing of hands is not optional at the end of the preparation of the gifts.   |



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| <b>MASS TEXTS</b>  |   |   |   |
| Responsorial Psalm   | Some people use a hymn or other music setting rather than the prescribed or seasonal psalm                    | A hymn or song may never substitute for the Responsorial Psalm  | The setting of the Responsorial Psalm may be a metrical version, but must be a setting of the psalm. (GIRM 61)  |
| <b>HOLY COMMUNION</b>  |   |   |   |
| Bringing the Blessed Sacrament to the altar at communion time  | At times extraordinary ministers bring the consecrated hosts to the altar from (and later to) the tabernacle. | 85. It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated.<br><br>GIRM 163 directs that the priest reserve the remaining hosts. | For Sundays, enough hosts should be consecrated at the Mass to provide Holy Communion for the Faithful, so there will be no need to bring the reserved sacrament from the tabernacle during Sunday Mass.<br><br>If, because of a change in attendance, there are extra hosts remaining, these can be reserved and consumed during weekday Masses. |
| <b>PREACHING</b>   |   |   |   |
| The Homily preached by the celebrants or the deacon<br><br>Preaching by Laity, including seminarians |   | On every Sunday and Solemnity there should be a homily<br><br>The USCCB Guidelines of 2001: The bishop may admit the laity to preach in churches or oratories: The laity may never give a homily. This preaching may NOT take place within the Eucharist at the time reserved for the homily. The laity who preach must be orthodox in faith, well qualified by both the witness of their lives and preparation for preaching.                                  | Preaching by the laity should be a rare occurrence and follow the USCCB guidelines regarding qualifications, preparation, and the time of the preaching.<br><br>Revised diocesan policy and directions will be forthcoming.   |

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| <b>OTHER</b>  |  |  |  |
| Lectionary  | Readers or deacons carrying the Lectionary in the entrance procession.   | The Lectionary is <b>not carried</b> in the entrance procession. GIRM 120d<br><br>The Gospel Book is carried in the entrance procession, but is NOT carried out during the Recessional. GIRM 120d; 194 | The lectionary is NOT carried in the entrance procession. Only the Book of the Gospels is carried as part of the entrance procession   |
| Alleluia or Gospel Acclamation  | Recitation of the Gospel acclamation   | The Gospel acclamation is omitted if it is not sung. (GIRM 63)   | The Alleluia accompanies the Gospel procession; <i>the singing should last until the celebrant or deacon reaches the ambo and is ready to begin the proclamation.</i><br><br>The private prayer of the priest before the Gospel is said <i>quietly</i> and should take place during the singing of the Gospel acclamation. |
| Ministers of the Precious Blood                                       |  | Normally the deacon is to distribute the Precious Blood GIRM 94  | Normally the deacon is to distribute the Precious Blood  |
| * A reminder about wiping the chalice after communicants receive.     |  | After the communicant has received, the chalice is wiped inside and out with the purificator to dry the inside of the chalice  | After the communicant has received, the deacon or minister wipes the chalice with the purificator, drying the inside and outside of the chalice lip  |
| <b>PLACEMENT OF MUSICIANS</b>   |  |  |  |
| Cantors and musicians assist the congregation in their participation. | At times the placement of musicians is a distraction to the congregation and leads to crowding of the sanctuary. |  | Bishop prefers that a cantor or song leader lead the congregational singing from a cantor stand. Other musicians can be near the front of the church but, if possible, should not be in the sanctuary.   |

Additional questions were raised at various sessions:

**Adding water to the chalice during the preparation of the gifts:** If more than one chalice is on the altar, the drop of water is added to the main chalice only – not all the vessels and not to the carafe from which those chalices will be filled during the preparation.

**Timing of the invitation to stand to pray** that our sacrifice might be acceptable: GIRM 146: the priest, facing the people and extending and then joining his hands, invites the people to pray, saying, *Orate, fratres (Pray, brethren)*. The people rise and make their response: *Suscipiat Dominus (May the Lord accept)*

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Because the major focus of our catechesis and preparation from September through November will be the texts of the new Missal, Bishop Ricken is asking that the changes noted above be implemented over the next six months so things are in place before we work with the new texts. The exception is the addition of kneelers which should be completed by November 27, 2011.

In addition, the movement of the tabernacle may require more time and planning. If this process cannot be completed (and reviewed by Bishop Ricken and Sister Ann) before November 27,) you may write to Bishop Ricken asking for an extension, to be able to plan well for the sanctuary changes involved.