

**DIRECTIVES FOR THE
IMPLEMENTATION OF THE
GENERAL INSTRUCTION
OF THE ROMAN MISSAL
(Third Typical Edition)
IN THE
DIOCESE OF COLUMBUS**

PREAMBLE

The General Instruction of the Roman Missal contains the norms for the celebration of the Eucharist. More importantly, it presents a vision of the Church which is called to “grow continually in holiness by its conscious, active and fruitful participation in the mystery of the Eucharist.” (#5)

Bishop James A. Griffin, in his role as chief steward of the mysteries of God in the Diocese of Columbus, and moderator of its liturgical life, issues the following norms to be implemented the First Sunday of Advent, November 28, 2004. It is most especially to the priests of the diocese, as servants of the Sacred Liturgy, to see to their faithful implementation. (#22, 24)

GENERAL PRINCIPLES

1. *The General Instruction of the Roman Missal* continues to emphasize the vision of the Vatican Council calling the faithful to full, conscious and active participation in the celebration of the Eucharist. This participation is both external and internal and should be evident

in our common prayer, song, posture, gesture, and in our sacred silence.

2. Sacred silence for various purposes are to be observed at designated times. Sacred silence is to occur before the celebration begins*, within the Act of Penitence (Penitential Rite) or after an invitation to pray all recollect themselves, at the conclusion of a Scripture proclamation or the homily all meditate on what they have heard, and after Communion all praise and pray to God in their hearts. (#45)

3. The purpose of a common posture throughout the liturgy is to reflect and exemplify the unity of the members of the Christian community gathered for the liturgy and to contribute to making the entire celebration resplendent with beauty and simplicity. (#42)

4. The presiding priest may give the faithful a very brief introduction to the Mass of the day, to the Liturgy of the Word, and the Eucharistic Prayer. He may make concluding

* If the church has a sufficient gathering space, then a general silence could be observed in the worship space, if not, then a call to prayer a few minutes before the Mass begins should call everyone to silence.

comments to the entire sacred action before the dismissal. (#31) The presider may only change the words of the liturgy when they are designated as “in these or similar words,” otherwise they are not to be changed or have additions made to them.

PREPARATION FOR THE CELEBRATION

5. Church decor should contribute to the church’s noble simplicity. In the choice of materials there should be a concern for genuineness. Floral decoration should always be done with moderation and placed around the altar. Only what is required for the Mass may be placed on the mensa of the altar. (#292, 305, 306)

6. There is to be a cross, with the figure of Christ crucified on the cross. The cross is to be placed on the altar or near it. This cross may be carried in procession. (#122, 308)

7. Sacred vessels are to be made from precious metal or other solid and worthy materials that, according to the common estimation in each region, are precious and suitable for sacred use. The vessels are to be blessed and used solely for the liturgy. (#328, 329, 330)

8. While cloths of colors possessing Christian or festive significance may be used on the altar, the top cloth - that is the altar cloth itself - must be white. (#304)

INTRODUCTORY RITES

9. When the priest, deacon, and ministers reach the altar, they reverence it with a profound bow. (#122) A genuflection, made by bending one knee, signifies adoration and is reserved for the Most Blessed Sacrament. All who pass

before the Blessed Sacrament genuflect unless they are moving in procession. If the tabernacle is in the sanctuary, the priest, deacon, and other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Ministers carrying the processional cross or candles make a simple bow of the head in any case. (#274)

10. The *Lectionary* is placed on the ambo before the Mass begins (#118b) and is never carried in procession. *The Book of the Gospels* is carried in the entrance procession by the deacon, or if there is no deacon, a lector may carry *The Book of the Gospels*, or it may be placed on the altar before Mass begins. The person carrying *The Book of the Gospels* omits the sign of reverence to the altar, places the book on the altar, and if a lector, goes to his or her seat. A deacon, after placing *The Book of the Gospels* on the altar will wait and join the presider in venerating the altar with a kiss. (#120, 122)

11. The Gloria is an ancient and venerable hymn and ought to be sung on all Sundays outside of Advent and Lent. It is not to be replaced by any other text. (#53)

THE LITURGY OF THE WORD

12. The Liturgy of the Word is to be celebrated in such a way as to promote meditation. It is appropriate to observe brief periods of silence after the first and second reading and after the homily. (#56)

13. If there are two readings it is preferred to have one lector for each reading. Except for the reading of the Passion of the Lord, the same reading should not be divided among more than one lector. (#109)

14. The responsorial psalm should, as a rule, be taken from the Lectionary. It is

preferable that it be sung. Songs or hymns may not be substituted for the psalm. The responsorial psalm should be sung from the ambo. (#61) If the verses are sung by the choir, the choir's singing should be diligent in diction and phrasing, making sure the text is understood as though proclaimed by a single voice. If the responsorial psalm is not sung, an additional lector should lead the spoken psalm from the ambo.

15. The Gospel is proclaimed by a deacon or, in his absence, a priest other than the celebrant, from the ambo. If another priest is not present, the priest celebrant himself should read the Gospel. (#59) The priest or deacon venerates *The Book of the Gospels* with a kiss, since it is a sign of Christ among us. If the bishop is present, the priest or deacon takes the book to him to be kissed. (#175)

16. There is to be a homily on Sundays and holy days of obligation. At all other Masses that are celebrated with a congregation the faithful should receive a homily. It should reflect on some aspect of the scripture or another text from the Ordinary or Proper of the Mass. (#65) A homily can only be given by ordained clergy of the church. Neither non-ordained (seminarians, religious, parish staff, and the lay faithful) nor clergy from other religious denominations are permitted to give the homily. (Canon 767.1, RS #65-66)

17. Blessings that occur within Mass are normally taken from the *Book of Blessings* and the blessing normally occurs after the homily.

18. The Profession of Faith is sung or said on all Sundays and Solemnities. All make a profound bow at the word "By the power of the Holy Spirit. . ." (#68, 137)

19. The General Intercessions should be composed freely but prudently, be succinct and express the prayer of the entire community. If the

intercessions are composed by the deacon, he leads the petitions. They are to be announced from the ambo or other suitable place by the deacon, or by a cantor, lector or one of the lay faithful. (#71) The leader of this prayer remains at the ambo or suitable place until the priest concludes the intercessions with a prayer.

LITURGY OF THE EUCHARIST

Preparation of the Gifts

20. The gifts of bread and wine are presented by the faithful to the priest or deacon. It is also appropriate that money or other gifts for the poor or for the Church are brought forward. These are to be put in a suitable place but away from the eucharistic table. No other items are to be brought forward in the procession. (#73)

21. The cups which will be used for the communion of the faithful are brought to the altar for the preparation of gifts. After water has been placed in the carafe(s) of wine, the deacon or priest fills the chalice and all the cups with wine. He then centers the cups around the chalice. The empty carafe is taken to the credence table. (RS 105, 106) The bread is prepared in the usual manner. The cups may also be prepared at the credence table, then brought to the altar.

22. The preparation prayers are said inaudibly for the priest except on rare occasions when there is no preparation song in which case they are said aloud and the people respond "Blessed be God forever." (#142)

23. If incense is used, the priest incenses the offerings, the cross, and the altar. A minister then incenses the priest and then the people. (#144)

24. All stand for the Invitation to the Prayer over the Offerings ("Pray brethren. . .") through the Sanctus as directed by the priest,

deacon, or cantor. (#43, 146) Servers, when in the sanctuary, model the posture of the presider; when in the assembly, they take the posture assigned to the assembly.

Eucharistic Prayer

25. The assembly kneels from after the Sanctus through the Great Amen. In the early centuries of the Church the posture of kneeling was identified with penitence: currently it is also seen as a posture of reverence and adoration. It is for this reason that the Bishops of the United States have designated kneeling as the posture during the Eucharistic Prayer. (#43) Pastors of parishes that are truly prevented from kneeling because of a lack of kneelers are to contact the local ordinary with a request to temporarily continue the practice of standing.

26. During the Eucharistic Prayer, the deacon stands slightly behind the priest, but stays nearby so that he may assist with the chalice or the Missal. (#179) If there are concelebrating priests, the deacon does not stand with them as if he were another concelebrating priest.

Communion Rite

27. The General Instruction does not give a specific gesture to be used by the assembly during the Lord's Prayer. The instruction does highly praise unified and common gestures. (#42) Therefore, because the assembly and presider are reciting the Lord's Prayer with one voice the gesture for prayer should follow that which is prescribed for the presider, that is standing with hands in the *orans* position.

28. The priest or the deacon invites the assembly to exchange a Sign of Peace. The priest ordinarily stays in the sanctuary area for this greeting but, for a good reason, he may offer the sign of peace to a few of the faithful near the sanctuary. (#154)

29. The practice of Holy Communion under both forms of bread and wine are most desirable. They are a more complete sign of the sharing in the Body and Blood of Christ. (#281) It is most desirable for the faithful to receive the Lord's Body from hosts consecrated during the Mass and that they partake of the chalice, so that Communion will exemplify more clearly a participation in the sacrifice actually being celebrated. (#85)

30. The extraordinary ministers of Holy Communion may come into the sanctuary during the Lamb of God. (#162) The extraordinary communion ministers should not greet one another or offer the sign of peace once the Lamb of God has begun. These extraordinary communion ministers are not to stand at the altar but in another area within the sanctuary. Bringing the ciborium from the tabernacle to the altar at this time is discouraged. Consecrated hosts reserved in the tabernacle ought to be used only at times when there are not enough hosts consecrated during the Mass for distribution to the faithful. A ciborium from the tabernacle may be brought to the altar by another minister only after the priest and ministers have received communion. The reserved hosts should only be used when it becomes apparent that additional hosts are needed. The reserved hosts should not be placed in the vessels used by the ministers before distribution begins.

31. The assembly may kneel or stand for the "Lamb of God" in keeping with their past parish practice. (#43)

32. The communion chant begins while the presider is consuming the consecrated host and Precious Blood. The communion chant continues for as long as the faithful receive. (#86) It may be desirable to include instrumental interludes between verses or use multiple songs. Musicians should be able to receive with ease,

which may require additional extraordinary ministers of communion for the musicians.

33. A deacon may help with the distribution of the consecrated hosts into individual vessels. After doing so, he steps away from the altar while the presider (and concelebrants) consumes the consecrated host and Precious Blood. The deacon then steps forward to receive both the consecrated host and precious blood from the presider. The deacon then offers the chalice of the Precious Blood to the extraordinary communion ministers. (#182, Norms #39)

34. Whenever the Precious Blood is offered to the assembly, the deacon is the minister of the chalice. (#182, Norms #26)

35. Extraordinary ministers of Holy Communion receive their vessels from the priest or deacon. (#162, Norms #38, 40) They do not take the vessels from the altar themselves.

36. Among the ways of ministering the Precious Blood, communion from the chalice is the preferred form in the Latin Church. (Norms #42) It is not permissible for the communicant to dip the host into the Precious Blood nor to pass the cup to another communicant. All must receive from the minister. (Norms #44, 50, RS 104)

37. Communion by intinction can only be administered by a priest. (#287, Norms #49) A deacon or an extraordinary communion minister may hold the chalice for the priests but does not distribute communion to the faithful by intinction. (#191) A paten should be held under the communicants chin to accept any Precious Blood that may fall from the consecrated host as it is being placed on the communicants tongue.

38. The proper posture for the reception of Holy Communion is standing. No one is to be

refused communion if they kneel but they should be catechized at a later time regarding the proper posture.

39. As the faithful approach the Communion station, they should prepare to receive the Lord by maintaining an attitude of reverence. As the communicant draws near to the Communion minister, for both the Body and the Blood, the communicant is to bow his or her head as a sign of reverence for the true presence of Christ. The Communion minister should wait until the bow is complete before offering communion. The minister then takes a consecrated host from the ciborium or lifting the chalice of Precious Blood and offers communion to the communicant by saying, "The Body (or Blood) of Christ". The communicant's response is a strong "Amen" (#160) before consuming the consecrated host or the Precious Blood.

40. The General Instruction makes no provision for the Communion minister to give non-communicants a blessing. While this practice may be appealing to some people, it is confusing and runs the risk of diminishing the unique importance of Communion. Therefore, it is to be discouraged.

41. When there are extraordinary ministers of Holy Communion, they may reverently consume what remains of the Precious Blood from their chalices after distribution. Any remaining Precious Blood must be consumed either at the altar or at the credence table; it should not be taken to the sacristy to be consumed. The Precious Blood cannot be poured into the sacrarium or disposed of in any other fashion. (Norms, # 44, 50)

42. Once the priest has returned to the altar after the distribution of Communion, standing at the altar or at the credence table, purifies the paten or ciborium over the chalice, then purifies the chalice in accordance with the

prescriptions of the Missal and wipes the chalice with the purificator. Where a deacon is present, he returns with the priest to the altar or credence table and purifies the vessels. It is permissible to leave the vessels covered on the credence table for them to be purified after Mass. (#163, 183, Indult - Prot. 1382,01/L, RS 119)

43. The assembly may sit or kneel upon their return to their seats after receiving communion and during the period of sacred silence after Communion (#43) according to the parish custom.

CONCLUDING RITE

44. Neither *The Book of the Gospels* nor the *Lectionary* is carried out in the procession at the end of Mass. (Book of the Gospels #22)

45. With the priest, the deacon venerates the altar with a kiss and a profound bow and leaves in the same manner as in the entrance procession with the deacon walking beside the presider. (#186)

46. The General Instruction has never mentioned music during the concluding rites. The tradition of the Church has incorporated a hymn sending the faithful forth to share our love of God in the world which we occupy.

CALENDAR ADVISORY

47. In all diocese of the United States, January 22 (or January 23, when January 22 fall on a Sunday) shall be observed as a particular day of penance for violations to the dignity of the human person committed through acts of abortion and of prayer for the full restoration of the legal guarantee to the right to life. The mass "For Peace and Justice" (violet vestments) should be celebrated. (#373)

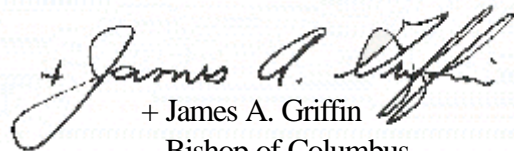
CONCLUSION

48. These directives are a summary of the norms and contents of the new *General Instruction of the Roman Missal*. Priests, deacons, and others involved in preparing and celebrating the liturgy should carefully read the *General Instruction to the Roman Missal* in conjunction with the *Introduction to the Order of the Mass - A Pastoral Resource* of the Bishops' Committee on the Liturgy, *The Norms for the Distribution of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, and the Instruction - *Redemptoris Sacramentum* - On certain matters to be observed or to be avoided regarding the Holy Eucharist.

Given July 15, 2004

The Chancery Office/ Office of Liturgy

Sincerely in Christ


+ James A. Griffin
Bishop of Columbus