

Archdiocese of Omaha

Rubrics Manual For Deacons

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Part I: General Norms

Preface

1. This text is limited to the norms that concern the office and ministry of the Deacon in liturgical celebrations. Occasionally, it also features helpful, useful or traditional tips here and there.
2. The Deacon is at the disposal of the Bishop in order that he may serve the whole people of God and take care of the sick and the poor. He is correctly and rightly called “one who shows love for orphans, for the devout and for the widowed, one who is fervent in spirit, one who shows love for what is good.”¹ Furthermore, he is entrusted with the mission of taking Holy Communion to the sick confined to their homes, of offering baptism, and of preaching the Word of God, at the direction of the Priest celebrant.

Strengthened by the gift of the Holy Spirit, Deacons assist the Bishop and his presbyterate in the ministry of the word, the altar, and of charity. As ministers of the altar they proclaim the gospel reading, help at the celebration of the sacrifice, and serve as Eucharistic ministers. Deacons should therefore look on the Bishop as a father and assist him as they would the Lord Jesus Christ himself, who is the eternal High Priest, present in the midst of his people.²

3. In 2004, the Congregation for Divine Worship and the Discipline of the Sacrament released its *Instructio Redemptionis Sacramentum*. The directive attempted to correct many ecclesiological and liturgical abuses and provides an excellent and brief description of the diaconate:

Deacons ‘upon whom hands are imposed not for the Priesthood but for the ministry’,[77] as men of good repute,[78] must act in such a way that with the help of God they may be recognized as the true disciples[79] of him ‘who came not to be served but to serve’[80], and who was among his disciples ‘as one who serves’.[81] Strengthened by the gift of the Holy Spirit through the laying on of hands, they are in service to the People of God, in communion with the Bishop and his presbyterate.[82] They should therefore consider the Bishop as a father, and give assistance to him and to the Priests ‘in the ministry of the word, of the altar, and of charity’[83].

Let them never fail, ‘as the Apostle says, to hold the mystery of faith with a clear conscience,[84] and to proclaim this faith by word and deed according to the Gospel and the tradition of the Church’,[85] in wholehearted, faithful and humble service to the Sacred Liturgy as the source and summit of ecclesial life, ‘so that all, made children of

¹ Pope Paul VI, *Ad Pascendum: Apostolic Letter Containing Norms for the Order of Diaconate*, in *Vatican Council II: The Conciliar and Post Conciliar Documents (Study Edition)*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Company, 1992), 434.

² Pope John Paul II, *Ceremonial of Bishops*, prepared by International Commission on English in the Liturgy, A Joint Commission of Catholic Bishops’ Conferences (Collegeville: The Liturgical Press, 1989), no. 24.

God through faith and Baptism, may come together as one, praising God in the midst of the Church, to participate in the Sacrifice and to eat the Lord's Supper'. [86] Let all Deacons, then, do their part so that the Sacred Liturgy will be celebrated according to the norms of the duly approved liturgical books.³

4. Priests and Deacons are never permitted to change or alter the Mass but must be its humble servants, praying as God wills rather than as man does:

"Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See, and, as laws may determine, on the Bishop."⁴

"Therefore no other person, not even a Priest, may add, remove, or change anything in the liturgy on his own authority."⁵

"The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy."⁶

5. Deacons serve the mysteries of Christ and the Church. Therefore, Deacons should be exemplary in their liturgical lives, in devotion to prayer and in the divine ministry.⁷

After the Priest, the Deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the celebration of the Eucharist. For the sacred Order of the Diaconate has been held in high honor in the Church even from the early times of the Apostles. [81] At Mass the Deacon 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 Priest, in preparing the altar and in serving the celebration of the

³ Pope John Paul II, *Instructio Redemptionis Sacramentum, on Certain Matters to be Observed or to be Avoided Regarding the Most Holy Eucharist*, prepared by Congregation for Divine Worship and the Discipline of the Sacrament (March 25, 2004), nos. 34,35.

⁴ Vatican II, *Sacrosanctum Concilium: The Constitution on the Sacred Liturgy*, in *Vatican Council II: The Conciliar and Post Conciliar Documents (Study Edition)*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Company, 1992), 9, no. 22, §1.

⁵ Vatican II, *Sacrosanctum Concilium: The Constitution on the Sacred Liturgy*, in *Vatican Council II: The Conciliar and Post Conciliar Documents (Study Edition)*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Company, 1992), 9-10, no. 22, §3.

⁶ Pope John Paul II, *Instructio Redemptionis Sacramentum, on Certain Matters to be Observed or to be Avoided Regarding the Most Holy Eucharist*, prepared by Congregation for Divine Worship and the Discipline of the Sacrament (March 25, 2004), no. 59.

⁷ Pope Paul VI, *Sacrum Diaconatus Ordinem: General Norms for Restoring the Permanent Diaconate in the Latin Church* (June 18, 1967), no. 25.

Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and from time to time in giving instructions regarding the people's gestures and posture.⁸

6. Deacons should frequently fulfill the liturgical functions of their Order so that liturgical services may be celebrated as perfectly as possible: "If at any celebration of Mass a Deacon is present, he should exercise his function,"⁹ "wearing sacred vestments."¹⁰ In particular, the Deacon:
 - a) "Assists the Priest and remains at his side;
 - b) Ministers at the altar, both as regards the chalice and the book;
 - c) Proclaims the Gospel and may, at the direction of the Priest celebrant, give the Homily (cf. no. 66);
 - d) Guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer;
 - e) Assists the Priest celebrant in distributing Communion, and purifies and arranges the sacred vessels;
 - f) Carries out the duties of other ministers himself, if necessary, when none of them is present."¹¹
7. The privilege of proclaiming the Gospel rightly belongs to Deacons. During Mass and in a celebration of the Word, it is proper that the Gospel be read by a Deacon or, in his absence, by a Priest other than the one presiding. In the absence of a Deacon or another Priest, the Priest Celebrant should read the Gospel.¹²
8. Liturgical proclamation of the Sacred Scriptures is always regulated by the norms of the Lectionary for Mass.¹³ Great care must be given that living Word of God is truly communicated effectively to its hearers:

In texts that are to be pronounced in a loud and clear voice, whether by the Priest or the Deacon, or by a reader, or by everyone, the voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, an explanatory comment, an acclamation, or a sung text; it should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the characteristics of different languages and of the culture of different peoples.¹⁴

⁸ *The General Instruction of the Roman Missal, Third Edition (GIRM)*, approved by the United States Conference of Catholic Bishops and Confirmed by the Apostolic See (2011), no. 94.

⁹ *GIRM*, no. 116.

¹⁰ *GIRM*, no. 171.

¹¹ *GIRM*, no. 171.

¹² *GIRM*, no. 59; *Instructio Redemptionis Sacramentum*, no. 122.

¹³ *GIRM*, nos. 356-362.

¹⁴ *GIRM*, no. 38.

9. In addition to the faithful delivery of the words of the approved texts, Deacons must be immersed in the entire mystery and tradition of the Divine Liturgy:

While it is true that the whole People of God participates in the eucharistic liturgy, a correct *ars celebrandi* necessarily entails a specific responsibility on the part of those who have received the sacrament of Holy Orders. Bishops, priests, and deacons, each according to his proper rank, must consider the celebration of the liturgy as their principal duty (116)...

Emphasizing the importance of the *ars celebrandi* also leads to an appreciation of the value of the liturgical norms. (121) The *ars celebrandi* should foster a sense of the sacred and the use of outward signs which help to cultivate this sense, such as, for example, the harmony of the rite, the liturgical vestments, the furnishings and the sacred space. The eucharistic celebration is enhanced when priests and liturgical leaders are committed to making known the current liturgical texts and norms, making available the great riches found in the *General Instruction of the Roman Missal* and the *Order of Readings for Mass*. Perhaps we take it for granted that our ecclesial communities already know and appreciate these resources, but this is not always the case. These texts contain riches which have preserved and expressed the faith and experience of the People of God over its two-thousand-year history. Equally important for a correct *ars celebrandi* is an attentiveness to the various kinds of language that the liturgy employs: words and music, gestures and silence, movement, the liturgical colours of the vestments. By its very nature the liturgy operates on different levels of communication which enable it to engage the whole human person. The simplicity of its gestures and the sobriety of its orderly sequence of signs communicate and inspire more than any contrived and inappropriate additions. Attentiveness and fidelity to the specific structure of the rite express both a recognition of the nature of Eucharist as a gift and, on the part of the minister, a docile openness to receiving this ineffable gift.¹⁵

10. Deacons must embrace the liturgy in the fullest sense, for the liturgy is not only the Holy Sacrifice of the Mass but the entire body of public prayer manifest by the Church. Next to his assistance at the Mass, the Deacon chiefly assists the entire people of God through the faithful recitation of the Liturgy of the Hours.¹⁶
11. As permitted by Canon Law¹⁷ and determined by the USCCB Episcopal Conference:

Permanent Deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as Morning and Evening Prayer. Permanent Deacons are obliged to pray for the universal Church. Whenever possible, they should lead these prayers with the community to whom they have been assigned to minister.¹⁸

¹⁵ Pope Benedict XVI, *Sacramentum Caritatis: On the Sacrament of Charity* (February 22, 2007), nos. 39-40.

¹⁶ Congregation for Divine Worship, *General Instruction of the Liturgy of the Hours* (February 2, 1971), no. 30.

¹⁷ *Code of Canon Law*, (Washington, D.C.: Canon Law Society of America, 1983), Can. 276, §2, 3°.

¹⁸ United States Conference of Catholic Bishops, *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (February, 2005), no. 90.

12. It is most fitting that Deacons, if possible, celebrate all the hours of the Liturgy of the Hours.
13. In addition to presiding during Lauds and Vespers, Deacons may also preside over the ritual of Eucharistic Exposition and Benediction and various parts of the funeral liturgies, bring Holy Communion to the homebound, and officiate at such sacraments as Baptism and Matrimony.
14. Lastly, it belongs to the ministry of a Deacon to preside at those blessings and sacramentals that are so indicated in the Book of Blessings.

Vestments & Liturgical Colors

“The purpose of a variety of colour of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of Christian life’s passage through the course of the liturgical year.”[210] On the other hand, the variety “of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments. In fact, these “sacred vestments should also contribute to the beauty of the sacred action itself.”[211]¹⁹

15. In the Catholic Tradition, there are many authorized liturgical colors. A certain faculty is given that allows the use of “sacred vestments that are festive or more noble on more solemn occasions, even if they are not of the colour of the day.[217] However, this faculty, which is specifically intended in reference to vestments made many years ago, with a view to preserving the Church’s patrimony, is improperly extended to innovations by which forms and colours are adopted according to the inclination of private individuals, with disregard for traditional practice, while the real sense of this norm is lost to the detriment of the tradition.”²⁰ Often this permission or faculty has been abused through the use of blue vestments or other divergent colors in the United States of America. The appropriate liturgical colors are:

- Green or *viridis*: Offices and Masses during Ordinary Time.
- White or *albus* (also Ivory or Cream): Offices and Masses during Christmas and Easter times; the Solemnity of the Most Holy Trinity; solemnities and feasts of Our Lord, of Our Lady, and of the Holy Angels; the solemnities of All Saints, the Nativity of St. John the Baptist; the feasts of St. John the Evangelist, of the Chair of St. Peter, and of the Conversion of St. Paul; and in celebrations of saints who were not martyrs; and on other days specified.
- Red or *ruber*: Pentecost Sunday; Passion (Palm) Sunday; Good Friday; votive Masses of the Holy Spirit, the Precious Blood and the Passion; the “birthday” feasts of apostles and evangelists; and in celebrations of martyrs.
- Violet or *violaceus*: Offices and Masses during Lent and Advent times; All Souls’ Day; Offices and Masses for the Dead, funerals and requiem Masses.
- Black or *niger*: All Souls Day; funerals and requiem Masses.

¹⁹ *Instructio Redemptionis Sacramentum*, no. 121. Cf. *GIRM*, no. 335.

²⁰ *Instructio Redemptionis Sacramentum*, no. 127. Cf. *GIRM*, no. 346g.

- Rose or *color rosaceus*: May replace violet on the 3rd Sunday of Advent (*Gaudete*) and the 4th Sunday of Lent (*Laetare*).
 - Gold or Silver: “The colors gold or silver may be worn on more solemn occasions in the Dioceses of the United States of America.”²¹ “Sacred vestments of a gold or silver colour can be substituted as appropriate for others of various colours, but not for purple or black.”²²
16. The colors chosen for the celebration of Ritual Masses, Masses for Various Needs and for Votive Masses have their own directives.²³
 17. All sacred vestments should be blessed before their use: “The vestments worn by Priests and Deacons, as well as the attire worn by lay ministers, are blessed before being put into liturgical use according to the rite described in the Roman Ritual.[136]”²⁴ “In celebrating and administering the Eucharist, Priests and Deacons are to wear the sacred vestments prescribed by the rubrics.”²⁵
 18. The vestment common to all ministers is the alb, gathered at the waist by a cincture unless it has been tailored to make a cincture unnecessary.²⁶
 19. If the alb does not cover the ordinary neckwear, an amice should be put on before the alb.²⁷ While many contemporary albs promise to cover the entirety of the collar, not all of them truly do. For those albs that completely cover the entire collar, wearing an amice is unnecessary. However, when albs fail to conceal the collar, even partially, it is recommended that an amice should still be worn.²⁸
 20. The stole is “worn by the Deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.”²⁹
 21. The cassock and surplice or choir dress may be substituted for the amice, alb and cincture on specific occasions.
 22. The cope is another vestment sometimes worn by Deacons. The cope is a long semicircular cloak, open in the front and reaching down to the heels, fastened at the breast with a clasp, with a hood or a purely decorative hood that looks like a shield. It was originally a cape or coat that protected the minister from the elements, hence the vestigial hood. The cope is worn on many occasions by Deacons, including the solemn celebration of the sacraments outside of Mass, sung celebrations of Morning Prayer and Evening Prayer, certain other processions and for Eucharistic Benediction with a monstrance. If worn, it goes over the stole and alb as the outermost garment.

²¹ *GIRM*, no. 346h.

²² *Instructio Redemptionis Sacramentum*, no. 127.

²³ *GIRM*, no. 347.

²⁴ *GIRM*, no. 335.

²⁵ *Code of Canon Law*, Can. 929.

²⁶ *Ceremonial of Bishops*, no. 65. Cf. *GIRM*, no. 336; *Instructio Redemptionis Sacramentum*, no. 122.

²⁷ *GIRM*, no. 336; *Ceremonial of Bishops*, no. 65; *Instructio Redemptionis Sacramentum*, no. 122.

²⁸ “The ‘*Institutio Generalis Missalis Romani*’ (2008) at No. 336 permits the amice to be dispensed with when the alb is made in such a way that it completely covers the collar, hiding the street clothes. In fact, however, it rarely happens that the collar is not seen, even partially; hence, the recommendation to use the amice in any case.” (The Office for the Liturgical Celebrations of the Supreme Pontiff, *Liturgical Vestments and the Vesting Prayers* [December 18, 2009], footnote #4).

²⁹ *GIRM*, no. 340.

23. The humeral veil is a long, narrow, rectangular garment that is worn over the shoulders when carrying the Eucharist in procession and when giving Eucharistic Benediction.
24. Deacons wear the amice, alb, and cincture (or cassock and surplice), and stole when officiating at various rites and occasions, such as but not limited to:
- a. Baptism (additional cope is optional)³⁰
 - b. Rite for Celebrating Marriage Outside Mass (additional cope is optional)³¹
 - c. Vigil for the Deceased³²
 - d. Funeral Liturgy Outside of Mass (additional cope is optional)³³
 - e. Rite of Committal³⁴
 - f. The Public Recitation of the Liturgy of the Hours³⁵
 - g. The Rite of Eucharistic Exposition and Benediction (additional cope and humeral veil required)³⁶
 - h. Blessings celebrated communally, especially those celebrated in a church or with special solemnity (additional cope on more solemn occasions is optional)³⁷
25. In the celebration of Mass and on other solemn occasions, especially when assisting the bishop, “the vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity.”³⁸ In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic.³⁹ Typically, the dalmatic should match the celebrant’s chasuble.
26. Dalmatics have stylistic variations in the sleeves but all share some common characteristics. The internet Catholic encyclopedia New Advent states that:

At Rome, and throughout Italy, the dalmatic is a robe with wide sleeves; it reaches to the knees, is closed in front, and is open on the sides as far as the shoulder. Outside of Italy it is customary to slit the underside of the sleeves so that the dalmatic becomes a mantle like a scapular with an opening for the head and two square pieces of the material falling from the shoulder over the upper arm. The distinctive ornamentation of

³⁰ *Rite of Baptism for Children* (1970), no. 35.

³¹ *The Rite of Marriage* (1970), no. 39.

³² According to number 66 of the *Order of Christian Funerals*, “the minister should vest for the vigil according to local custom” but the customary garb for such occasions is the amice, alb, cincture and stole. The *Order of Christian Funerals* goes on to say that, “if the vigil is celebrated in the church, a priest or deacon who presides wears an alb or surplice with stole.”

³³ *Order of Christian Funerals* (1989), no. 182.

³⁴ According to number 215 of the *Order of Christian Funerals*, on such occasions “the minister should vest according to local custom” but the customary garb for such occasions is the amice, alb, cincture and stole.

³⁵ Congregation for Divine Worship, *General Instruction of the Liturgy of the Hours* (February 2, 1971), no. 255.

³⁶ *Holy Communion and the Worship of the Eucharist Outside Mass* in no. 92 states that: “The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration, when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.”

³⁷ *Book of Blessings* (1989), no. 36.

³⁸ *GIRM*, no. 338. Cf. *Instructio Redemptionis Sacramentum*, no. 125.

³⁹ *Instructio Redemptionis Sacramentum*, no. 125.

the vestment consists of two vertical stripes running from the shoulder to the hem; according to Roman usage these stripes are narrow and united at the bottom by two narrow cross-stripes. Outside of Rome the vertical stripes are quite broad and the cross-piece is on the upper part of the garment. There are no regulations as to the material of the dalmatic; it is generally made of silk corresponding to that of the chasuble of the priest, with which it must agree in colour, as the ordinances concerning liturgical colours include the dalmatic. As the dalmatic is the distinguishing outer vestment of the deacon, he is clothed with it at his ordination by the bishop, who at the same time says: "May the Lord clothe thee with the garment of salvation and with the vesture of praise, and may he cover thee with the dalmatic of righteousness forever".⁴⁰

The design upon the dalmatic aforementioned resembles a ladder and reminds the Deacon of his nature as mediator between the priesthood of Jesus Christ and the congregation, between the people and the Heavenly Father, and between heaven and earth. As the angels descend and rise upon "Jacob's Ladder," a prefigurement of Christ the Mediator Himself, so, too, do the Deacons manifest the loving mercy of God to the people and the prayers and needs of the people to the Lord. Eastern Catholic liturgies emphasize this mysterious function of Deacons with portals in the iconostasis, a wall of icons separating the nave from the sanctuary, through which the Deacon comes to the people and shares with them what is happening in the sanctuary. The Deacon's preferred role in proclaiming the Universal Prayer and giving directives to the people further emphasize his mediating role.

27. Vesting prayers may be recited, both as an act of reverent preparedness for the pending Holy Sacrifice of the Mass, as well as a reminder of the Deacon's Sacred Office.⁴¹ These prayers highlight the four types of symbolism associated with the particular vestments: moral (virtues), allegorical (armor of a warrior; Eph. 6:11), dogmatic (Christological doctrines), and representative (life & passion of Jesus Christ).

- **Washing of Hands**⁴²: As the Deacon washes his hands before vesting, let him say:

Give strength to my hands, Lord, to wipe away all stain, so that I may be able to serve Thee in purity of mind and body.

⁴⁰ www.newadvent.org/cathen/04608a.htm.

⁴¹ The Office for the Liturgical Celebrations of the Supreme Pontiff write in *Liturgical Vestments and the Vesting Prayers*: "In the extraordinary form of the Roman Rite (the so-called Mass of Pius V), the putting on of the liturgical vestments is accompanied by prayers for each garment, prayers whose text one still finds in many sacristies. Even if these prayers are no longer obligatory (but neither are they prohibited) by the Missal of the ordinary form promulgated by Paul VI, their use is recommended since they help in the priest's preparation and recollection before the celebration of the Eucharistic sacrifice. As a confirmation of the utility of these prayers it must be noted that they are included in the 'Compendium Eucharisticum,' recently published by the Congregation for Divine Worship and the Discipline of the Sacraments.[2] Moreover it is useful to recall that Pius XII, with the decree of Jan. 14, 1940, assigned an indulgence of 100 days for the individual prayers," (December 18, 2009).

⁴² "At the beginning of his vesting he washes his hands, reciting an appropriate prayer; beyond the practical hygienic purpose, this act has a profound symbolism, inasmuch as it signifies passage from the profane to the sacred, from the world of sin to the pure sanctuary of the Most High. The washing of the hands is in some manner equivalent to removing the sandals before the burning bush (cf. Exodus 3:5)." (The Office for the Liturgical Celebrations of the Supreme Pontiff, *Liturgical Vestments and the Vesting Prayers* [December 18, 2009]).

Da, Domine, virtutem manibus meis ad abstergendam omnem maculam: ut sine pollutione mentis et corporis valeam tibi servire.

- **Amice:** The Deacon first “takes the amice, kisses the cross which is in the middle of it, places it for a moment on the head, then slips it over the shoulders, inserts the amice all round the neck, inside his collar, and ties the strings that keep it in place in front, passing them around the body.”⁴³ As he places the amice over his head, let him say:

Lord, set the helmet of salvation on my head to fend off all the assaults of the devil.

Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.



- **Alb**⁴⁴: The Deacon “puts on the alb (inserting his right arm into its sleeve before the left) and sees that it does not trail on the ground, but does extend to the ankles, and falls evenly all around. The alb should be evenly spread around the body and not gathered to the back.”⁴⁵ As he puts on the alb:
- Purify me, Lord, and cleanse my heart so that, washed in the Blood of the Lamb, I may enjoy eternal bliss.



Dealba me, Domine, et munda cor meum: ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis.

⁴³ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 64.

⁴⁴ “The alb is the long white garment worn by the sacred ministers, which recalls the new and immaculate clothing that every Christian has received through baptism. The alb is, therefore, a symbol of the sanctifying grace received in the first sacrament and is also considered to be a symbol of the purity of heart that is necessary to enter into the joy of the eternal vision of God in heaven (cf. Matthew 5:8).” (The Office for the Liturgical Celebrations of the Supreme Pontiff, *Liturgical Vestments and the Vesting Prayers* [December 18, 2009]).

⁴⁵ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 64.

- **Cincture**⁴⁶: As he ties the cincture about his waist:

Lord, gird me with the cincture of purity and extinguish my fleshly desires, so that the virtue of continence of chastity may abide within me.

Præcinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis: ut maneat in me virtus continentiae et castitatis.



- **Maniple**⁴⁷: As he puts on the maniple:

Grant, O Lord, that I may so bear the maniple of weeping and sorrow, that I may receive the reward for my labors with rejoicing.

Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris.



- **Stole**: As he places the stole diagonally across his chest, from left shoulder to right hip:
Lord, restore the stole of immortality, which I lost through the collusion of our first parents and unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy.

Redde mihi, Domine, stolam immortalitatis, quam perdi in praevaricatione primi parentis: et, quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

⁴⁶ “No. 336 of the ‘Institutio’ of 2008 also allows the cincture to be dispensed with if the alb is made in such a way that it fits closely to the body without the cincture. Despite this concession, it is important to recognize: a) the traditional and symbolic value of the cincture; b) the fact that the alb – in the traditional style, and especially in the modern style – only fits snugly to the body with difficulty. Although the norm foresees the possibility, it should only be regarded as hypothetical when the facts are taken into account: indeed, the cincture is always necessary. Sometimes today one finds albs that have a cloth fastener that is sown about the waist of the garment that can be drawn together. In this case the prayer can be said when this is tied. Nevertheless, the traditional style remains absolutely preferable.” (The Office for the Liturgical Celebrations of the Supreme Pontiff, *Liturgical Vestments and the Vesting Prayers* [December 18, 2009], footnote #5).

⁴⁷ “The maniple is an article of liturgical dress used in the celebration of the extraordinary form of the Holy Mass of the Roman Rite. It fell into disuse in the years of the post-conciliar reform, even though it was never abrogated. The maniple is similar to the stole but is not as long: it is fixed in the middle with a clasp or strings similar to those of the chasuble. During the celebration of the Holy Mass in the extraordinary form, the celebrant, the deacon and the subdeacon wear the maniple on their left forearm. This article of liturgical garb perhaps derives from a handkerchief, or ‘mappula,’ that the Romans wore knotted on their left arm. As the ‘mappula’ was used to wipe away tears or sweat, medieval ecclesiastical writers regarded the maniple as a symbol of the toils of the priesthood.” (The Office for the Liturgical Celebrations of the Supreme Pontiff, *Liturgical Vestments and the Vesting Prayers* [December 18, 2009]).

- **Dalmatic:** As he puts on the dalmatic he may say the following prayer taken from the vesting prayers of a Bishop:
Lord, endow me with the garment of salvation, the vestment of joy, and with the dalmatic of justice ever encompass me.

Indue me, Domine, indumento salutis et vestimento laetitiae; et dalmatica justitiae circumda me semper.



- **Cassock**
Lord, the portion of my inheritance and my chalice, You are He who will restore my inheritance.

Dominus, pars hereditatis meae et calicis mei, tu es qui restitues hereditatem meam.

- **Surplice**
Invest me, O Lord, as a new man, who was created by God in justice and the holiness of truth.

Indue me, Domine, novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis.

Signs of Reverence, Movement & Posture in General

The gestures and bodily posture of both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all.[52] Attention must therefore be paid to what is determined by this *General Instruction* and by the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.⁴⁸

Looking

28. Sacred and liturgical ministers should avoid staring at people from the sanctuary. Though a Deacon, for example, should make eye contact with the people he serves at the proper times, i.e., the proclamation of the Gospel, the invitation to the sign of peace, etc., he should not gaze upon or watch the people in the nave unduly; it calls attention to the minister and not to the liturgical action at hand.

Walking

29. Sacred and liturgical ministers are never meant to distract from but enhance the liturgy. As such, a constitutive part of beauty is order and symmetry. Though not defined in the rubrics, it is more becoming to the liturgy if ministers walk in straight lines from place to place and make turns in angles of ninety degrees. This should not be interpreted severely but be carried out in a graceful, simple and unstudied manner. Walking along axes and turning while in place bring harmony and decorum to the liturgy and ward off any inappropriate attitude of casualness or laziness.
30. “When walking a person must take care to maintain a straight back, keep his eyes cast down – taking care to see what is ahead where necessary... One walks at a moderate pace, neither so slowly as to draw attention to one’s pace, nor so quickly as to disturb recollection. It is always better not to rush. In so far as possible, care should be taken that the shoes worn do not themselves cause unnecessary noise.”⁴⁹
31. Sacred and liturgical ministers should refrain from unnecessary movements or conversations in the sanctuary. Only matters vital to the proper flow of the liturgy should be discussed during the celebration and even then in a quiet voice and unassuming manner.

⁴⁸ *GIRM*, no. 42.

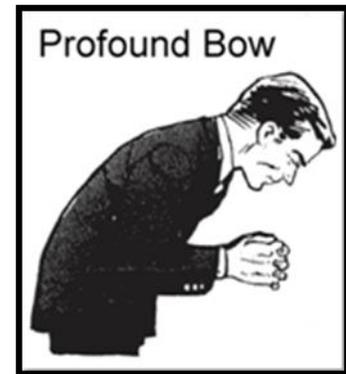
⁴⁹ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 46.

32. It is a long held custom that “if in turning anyone would turn their back on the Blessed Sacrament exposed they turn by another way, or walk away slightly sideways.”⁵⁰

Bowing in General

33. The bow signifies reverence and honor toward persons or their symbols. “A **bow of the head** is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.”⁵¹

34. “A **bow of the body**, that is to say, a profound bow, is made to the altar,”⁵² except at the procession entrance into the sanctuary and at their departure when the tabernacle is located in the sanctuary of a given church; in such cases the Eucharistic presence in the tabernacle and a genuflection to it take precedence.⁵³ Also, the Deacon makes a profound bow when asking the celebrant’s blessing before proclaiming the Gospel and during the Creed at the words: “and by the Holy Spirit... and became man.”⁵⁴

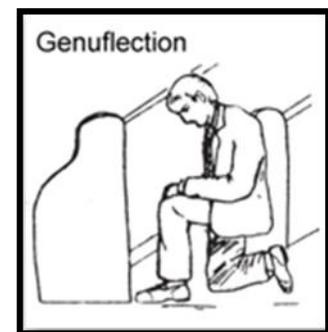


Genuflecting in General

35. “A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament,” whether in a state of exposition or reservation, “as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.”⁵⁵

36. A genuflection is also made on the Solemnities of Christmas and the Annunciation during the words of the Creed: “and by the Holy Spirit... and became man.”⁵⁶

37. In the event that the Blessed Sacrament is kept in a side chapel as is the case in many highly-trafficked basilicas and churches in Rome, “no one who enters a church should fail to adore the Blessed Sacrament, either by visiting the Blessed Sacrament chapel or at least by genuflecting”.⁵⁷



⁵⁰ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 46.

⁵¹ *GIRM*, no. 275a. Cf. *Ceremonial of Bishops*, no. 68a.

⁵² *GIRM*, no. 275b.

⁵³ *GIRM*, no. 274.

⁵⁴ *GIRM*, no. 275b. Cf. *Ceremonial of Bishops*, no. 68a.

⁵⁵ *GIRM*, no. 274. Cf. *Ceremonial of Bishops*, 69.

⁵⁶ *Ceremonial of Bishops*, no. 143. Cf. *GIRM*, no. 275b.

⁵⁷ *Ceremonial of Bishops*, no. 71.

38. If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.⁵⁸ Ministers, while carrying the processional cross, candles, or *Book of the Gospels*, for example, make neither a genuflection nor a deep bow in procession but may either bow their heads⁵⁹ or do nothing at all and proceed along their way.⁶⁰

Toward the Altar

39. The altar is revered by a profound bow by everyone who enters or leaves the sanctuary or passes before it.⁶¹ If the Most Blessed Sacrament is present in the tabernacle, whether directly in the middle of the sanctuary or a little off to the side, a genuflection is made toward the Most Blessed Sacrament in the tabernacle at the beginning of, end of and outside of Mass.

40. As a sign of veneration for the altar, it is kissed at the beginning and at the end of Mass and at the solemn celebration of Lauds and Vespers of the Liturgy of the Hours.⁶²

Toward the Gospel

41. Though the Deacon is usually and appropriately the person proclaiming the Gospel, it is important to note for other assisting Deacons that, “while the Gospel reading is being proclaimed at Mass ... all stand and, as a rule, face the reader.”⁶³

To the Bishop and Other Persons

42. The Bishop presiding is greeted with a profound bow by all who approach to assist him or leave after assisting him or pass before him.⁶⁴

43. If the Bishop is seated behind the altar, the ministers reverence either the altar or the Bishop depending upon which they are about to approach. In that same configuration of the sanctuary, Deacons should avoid passing between the altar and the Bishop if they wish to cross the sanctuary.⁶⁵

44. If there are a number of Bishops or Priests in the sanctuary, a bow is made only toward the Bishop presiding.⁶⁶

⁵⁸ *GIRM*, no. 274.

⁵⁹ *GIRM*, no. 274.

⁶⁰ *Ceremonial of Bishops*, no. 70. Cf. *GIRM*, no. 274.

⁶¹ *Ceremonial of Bishops*, no. 72.

⁶² *Ceremonial of Bishops*, no. 73. Cf. *GIRM*, no. 49.

⁶³ *Ceremonial of Bishops*, no. 74. Cf. *GIRM*, no. 133.

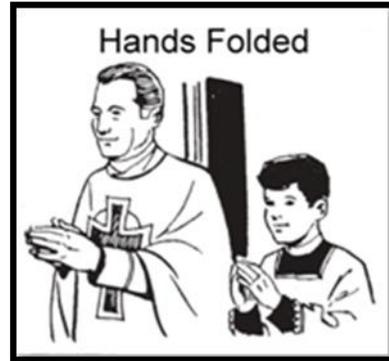
⁶⁴ *Ceremonial of Bishops*, no. 76.

⁶⁵ *Ceremonial of Bishops*, no. 77.

⁶⁶ *Ceremonial of Bishops*, no. 78.

The Hands

45. It is the custom of the Church that Bishops and Priests pray with their hands extended and raised.⁶⁷ This is known as the *orantes* position and “this practice appears already in the tradition of the Old Testament,[77] and was taken over by Christians in memory of the Lord’s passion: ‘Not only do we raise our hands, but also hold them outstretched, so that by imitating the Lord in his passion, we bear witness to him as we pray.’”⁶⁸ Deacons, however, are not instructed to pray in this fashion but to “keep their hands joined,” especially during the presidential and Eucharistic prayers.⁶⁹



46. “Concelebrants and ministers keep their hands joined when walking from place to place or when standing, unless they are holding something.”⁷⁰ “‘Hands joined’ means: ‘Holding the palms sideward and together before the breast, with the right thumb over the left.’”⁷¹ The joined hands are usually angled upwards at forty-five degrees.

47. When making the Sign of the Cross according to the various rites, the Deacon places the left hand against his chest unless he is holding something in that hand. With his right hand the Deacon touches his forehead at the word Father; at Son he touches his chest but above his left hand; at the Holy Spirit he touches the left and then right shoulder; at “Amen” he joins his hands.⁷² Moreover, whenever one blesses, the left hand is placed over the heart while the right hand makes the sign of the cross.⁷³ In fact, whenever performing an action with one hand, the Deacon should always place his unused hand on his breast lest it be awkwardly suspended in the air.



48. When seated, the hands are placed upon the knees.⁷⁴

49. During the recitation of the *Confiteor* (*I Confess*), all strike their breast as they say: “through my fault, through my fault, through my most grievous fault.”⁷⁵ Customarily this is done with the open right hand.⁷⁶

⁶⁷ *Ceremonial of Bishops*, no. 104.

⁶⁸ *Ceremonial of Bishops*, no. 104.

⁶⁹ There is no specific prohibition against holding hands during the Our Father or any other time at Mass; however, there is also no provision to ask or invite people to do so, and were a Priest or Deacon to do so during Mass, it would be an innovation.

⁷⁰ *Ceremonial of Bishops*, no. 107.

⁷¹ *Ceremonial of Bishops*, no. 107, footnote 80, *Caeremoniale Episcoporum*, ed. 1886, I, XIX, 1.

⁷² Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 47.

⁷³ *GIRM*, no. 167.

⁷⁴ *Ceremonial of Bishops*, no. 109.

⁷⁵ *Roman Missal*, The Order of Mass, no. 4.

⁷⁶ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 67.

50. Though apparently no longer in place, it was an old rubric and a tradition for clergy to remove their jewelry, such as watches, wrist bands, etc., while celebrating the Mass. Permanent Deacons are often married, so this directive certainly does not pertain to a wedding ring or a ring of consecration. Other forms of jewelry, though, may distract the faithful: the glint of a watch, the color of a wristband, the sparkle of an earring, etc. Sacramental and lay ministers never want to distract the congregation with ostentation but serve the Lord in a self-effacing manner.
51. Moreover, the removal of watches reinforces the idea that the Mass is truly “out of time,” that it is eternal and a special action “set apart” in holiness. Clergy are instructed to wear vestments, amices and albs, that completely cover their everyday clothes to remove any remnants of worldliness; how fitting, then, to remove any such attachments.

Silence

52. Sometimes one of the greatest and most neglected gestures in the liturgy is to remain silent, to allow time for prayers and graces to be expressed and received:

Sacred silence also, as part of the celebration, is to be observed at the designated times.[54] Its nature, however, depends on the moment when it occurs in the different parts of the celebration. For in the Penitential Act and again after the invitation to pray, individuals recollect themselves; whereas after a reading or after the Homily, all meditate briefly on what they have heard; then after Communion, they praise God in their hearts and pray to him.⁷⁷

53. Priests and Deacons should employ the use of silence not only during the Mass itself as in the Liturgy of the Word and after the reception of Communion,⁷⁸ but within the church itself and at all times, seeing that they themselves first and foremost give an example of worthy conduct:

“It is appropriate for the members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex), but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle.”⁷⁹

“Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner.”⁸⁰

⁷⁷ *GIRM*, no. 45.

⁷⁸ *GIRM*, no. 56.

⁷⁹ USCCB, *The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions & Answers* (Washington, D.C.: United States Conference of Catholic Bishops, 2001), no. 9.

⁸⁰ *GIRM*, no. 45.

Incensation

54. The use of incense expresses reverence and prayer as is indicated in Psalm 141 and in Revelation 8:3.⁸¹

“Incense may be used optionally in any form of Mass:

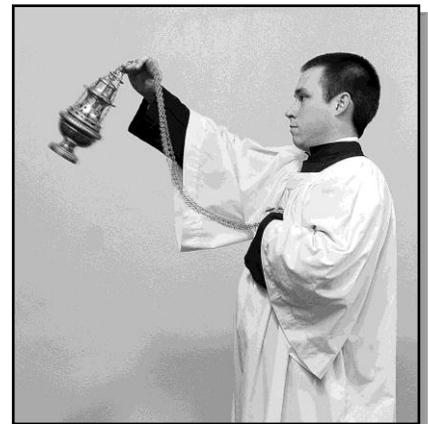
- a) During the entrance procession;
- b) At the beginning of Mass, to incense the cross and the altar;
- c) At the procession before the Gospel and the proclamation of the Gospel itself;
- d) After the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
- e) At the elevation of the host and the chalice after the Consecration.”⁸²

55. Incense is used in other celebrations according to the norms of the liturgical books.⁸³

56. Before and after incensing, a profound bow is always made to the person or object that is incensed.⁸⁴

57. The one incensing “holds the top of the censer chain in the left hand, the bottom near the censer in the right hand, so that the censer can be swung back and forth easily.”⁸⁵ “The one incensing should take care to carry out this function with grace and graceful mien, not moving head or body while swinging the censer, holding the left hand with the top of the chains near the chest and moving the right arm back and forth with a measured beat.”⁸⁶

The person incensing should place their left thumb into the circle at the top of the chains and hold it with outstretched fingers his sternum. With his right hand (with the palm facing the body), he opens his index and middle fingers like a pair of scissors and grabs hold of the lower chains between them, placing the index finger in front of the chains and the rest of the fingers behind the chains. His index finger and fingers are grabbing the chain approximately 4-5 inches from the top of the thurible and he lifts the thurible to be in about line with his heart. With a slight push of the forearm (only to start the movement), and by pivoting the wrist he “throws” the thurible in controlled swings toward the person or object to be



⁸¹ *GIRM*, no. 276. Cf. *Ceremonial of Bishops* no. 84.

⁸² *GIRM*, no. 276.

⁸³ *Ceremonial of Bishops*, no. 87.

⁸⁴ *GIRM*, no. 277; *Ceremonial of Bishops*, no. 91.

⁸⁵ *Ceremonial of Bishops* no. 91, footnote 75, *Caeremoniale Episcoporum*, ed. 1886, I, XXIII, 4 and 8.

⁸⁶ *Ceremonial of Bishops* no. 91, footnote 75, *Caeremoniale Episcoporum*, ed. 1886, I, XXIII, 4 and 8.

incensed. During each swing, the thurible may lightly touch the chains upon their downward fall.⁸⁷ Moreover, between each swing there is a very brief pause as the censer is slightly lowered.

58. Customarily, the thurible is swung straight whenever incensing, but in the cases of the incensation of the *Book of the Gospels* and of groups of people, such as all the Priest Concelebrants together or the congregation, it is customary to incense them in a fanned pattern: to the “center, to the left, and to the right”.⁸⁸
59. There are three types of swings in the Ordinary Rite:
- a. *Tribus ductibus* – by three swings⁸⁹
 - b. *Duobus ductibus* – by two swings⁹⁰
 - c. *Singulis ictibus* – by singular solemn swings⁹¹
60. **NOTE:** The translation and application of the rule of “swings” is confusing because it is unclear what constitutes a swing. What exactly are the starting and ending points of a swing? Before incensing, the thurible is held in an elevated yet inert and stationary fashion. The initial push of the thurible forwards towards the person or object is NOT, in fact, the swing; the actual swing is the motion of the thurible coming back from that outstretched position to the chest of the thurifer and now back out to the subject being incensed. The first motion forward is just a kick start to the real swing succeeding it. Practically speaking, then, a “swing” is actually composed of what we experience as a rapid succession of two swings. Thus, in a case where “three times” or where “three swings of the thurible are used to incense,” the thurible is actually swung forwards SIX times toward the subject or object, i.e., in three groups of two rapid swings, each group separated only by a brief pause and the momentary lowering of the thurible.
61. For the Ordinary Rite, the *Ceremonial of Bishops* states that “the censer is swung back and forth three times for the incensation of: the blessed sacrament, a relic of the true cross and images of the Lord solemnly exposed, the gifts on the altar, the altar cross, the *Book of the Gospels*, the Easter candle, the Bishop or presbyter who is celebrant, a representative of the civil authority in official attendance at a liturgical celebration, the choir and the people, the body of a deceased person.”⁹²

⁸⁷ Romanitas Press, *Thurifer at High Mass* (2010).

⁸⁸ *Ceremonial of Bishops*, no. 74.

⁸⁹ *Missale Romanum, editio iuxta typicam tertiam* (third typical edition), *Institutio Generalis Missalis Romani*, no. 277: “**Tribus ductibus** thuribuli incensatur: Ss.mum Sacramentum, reliquia sanctae Crucis et imagines Domini publicae venerationi expositae, oblata pro Missae sacrificio, crux altaris, Evangeliarium, cereus paschalis, sacerdos et populus.”

⁹⁰ *Institutio Generalis Missalis Romani*, no. 277: “**Duobus ductibus** incensatur reliquiae et imagines Sanctorum publicae venerationi expositae, et quidem unice initio tantum celebrationis, post incensationem altaris.”

⁹¹ *Institutio Generalis Missalis Romani*, no. 277: “Altare incensatur **singulis ictibus** hoc modo: a) si altare est a pariete seiunctum, sacerdos illud circumeundo incensat; b) si vero altare non est a pariete seiunctum, sacerdos transeundo incensat primo partem dexteram, deinde partem sinistram.”

⁹² *Ceremonial of Bishops*, no. 92. Cf. *GIRM*, no. 277.

62. It also states that “the censer is swung back and forth twice for the incensation of relics and images of the saints exposed for public veneration,”⁹³ though this should be done “only at the beginning of the celebration, after the incensation of the altar”.⁹⁴
63. “The altar is incensed with single swings of the thurible in this way:
 a. If the altar is freestanding with respect to the wall, the Priest incenses walking around it;
 b. If the altar is not freestanding, the Priest incenses it while walking first to the right hand said, then to the left”.⁹⁵
64. Before incense is used, except when incensing at the elevations during Mass, the Deacon may assist the servers by holding the boat when the celebrant places incense in the thurible.⁹⁶ After the celebrant, saying nothing, blesses the incense in the thurible with the sign of the cross, the Deacon returns the boat to the server and the server hands the thurible to the Deacon who then passes it to the celebrant, placing the top of the censer chain in the celebrant’s left hand and the chain immediately above the censer itself in the celebrant’s right hand.⁹⁷
65. The Deacon may accompany the celebrant as he incenses the altar by walking beside or immediately behind him.⁹⁸ Customarily the deacon accompanies the celebrant at his right, holding back the chasuble or cope away from the celebrant’s incensing arm or even supporting his right arm if the thurible is heavy; the Deacon also bows during this whenever the celebrant does. At the conclusion of an incensation of the altar, the celebrant hands the thurible back to the Deacon who passes it on to the acolyte unless it is the preparation of the altar and the celebrant and the people will also be incensed.
66. The Most Blessed Sacrament exposed in the monstrance is incensed by the Priest or Deacon officiating at Eucharistic Exposition or Benediction of the Blessed Sacrament with three swings while kneeling.⁹⁹
67. A Bishop, if he is present only in choir dress and is not concelebrating the Mass, is incensed after the celebrant and concelebrants.¹⁰⁰

Singing Texts

68. “The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.”¹⁰¹ Chanting not only touches the soul and provides aesthetic beauty through mellifluous notes and melodies, but it weds such splendor and emotional engagement to content, to the rich prayers of the Church

⁹³ *Ceremonial of Bishops*, no. 92. Cf. *GIRM*, no. 277.

⁹⁴ *GIRM*, no. 277.

⁹⁵ *GIRM*, no. 277.

⁹⁶ *Ceremonial of Bishops*, nos. 90, 140, 149.

⁹⁷ *Ceremonial of Bishops*, no. 90, footnote 74, *Caeremoniale Episcoporum*, ed. 1886, I, IX, 1.

⁹⁸ *Ceremonial of Bishops*, no. 131.

⁹⁹ *Ceremonial of Bishops*, no. 94.

¹⁰⁰ *Ceremonial of Bishops*, no. 97.

¹⁰¹ *Sacrosanctum Concilium*, no. 112.

that catechize, inspire and console. To sing the Mass is to unite the subjective and the objective aspects of our Christian Faith in an unparalleled way.

Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation.

In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the Priest or the Deacon or the lector, with the people responding, or by the Priest and people together.¹⁰²

69. It is clear that the Church prefers that the actual prayers and dialogues of the Mass be chanted, but done so in degrees of solemnity. The Second Vatican Council outlined its desires for what is called progressive solemnity:

The distinction between solemn, sung and read Mass, sanctioned by the Instruction of 1958 (n. 3), is retained, according to the traditional liturgical laws at present in force. However, for the sung Mass (*Missa cantata*), different degrees of participation are put forward here for reasons of pastoral usefulness, so that it may become easier to make the celebration of Mass more beautiful by singing, according to the capabilities of each congregation. These degrees are so arranged that the first may be used even by itself, but the second and third, wholly or partially, may never be used without the first. In this way the faithful will be continually led toward an ever greater participation in the singing.¹⁰³

The following belong to the first degree:

- a. In the entrance rites: the greeting of the Priest together with the reply of the people; the prayer.
- b. In the Liturgy of the Word: the acclamations at the Gospel.
- c. In the Eucharistic Liturgy: the prayer over the offerings; the preface with its dialogue and the *Sanctus*; the final doxology of the Canon, the Lord's Prayer with its introduction and embolism; the *Pax Domini*; the prayer after the Communion; the formulas of dismissal.

The following belong to the second degree:

- a. the *Kyrie, Gloria* and *Agnus Dei*;
- b. the Creed;
- c. the prayer of the faithful (Universal Prayer).

¹⁰² *GIRM*, no. 40.

¹⁰³ Second Vatican Ecumenical Council, *Musicam Sacram: Instruction on Music in the Liturgy* (March 5, 1967), no. 28.

The following belong to the third degree:

- a. the songs at the Entrance and Communion processions;
- b. the songs after the Lesson or Epistle;
- c. the Alleluia before the Gospel;
- d. the song at the Offertory;
- e. the readings of Sacred Scripture, unless it seems more suitable to proclaim them without singing.¹⁰⁴

70. The desire of the Council Fathers for any sung Mass was to build upon the actual prayers of the Mass. According to their vision, songs or hymns should not be sung until the elements in the first and second degrees were sung. Their stated goals stand dramatically opposed to much contemporary worship, in which the prayers and dialogues of the Mass are rarely chanted and in which hymns are always included and sung.

71. Moreover, even sacred texts themselves, such as the Gospel or readings, may be sung: “In the rubrics and in the norms that follow, words such as “say” and “proclaim” are to be understood either of singing or of reciting, with due regard for the principles stated here above.”¹⁰⁵

72. The Roman Missal and its new English translation from 2010 reaffirm and retrieve the original aspirations of the Second Vatican Council documents by providing chant settings, both solemn and simple tones, for the entire Mass. Deacons should be familiar with these melodies and able to chant the parts of the Mass particular to them, such as the acclamations at the Gospel (*The Lord be with you... A reading from the Holy Gospel... The Gospel of the Lord*), the invitation to the Sign of Peace (*Let us offer each other the sign of peace*) and formulas of dismissal.

73. Prayers uniquely sung by the Deacon, such as the *Exultet*, the Solemn Intercessions of Good Friday, etc., are found in the Roman Missal. Other elements unique to the Deacon, such as sample chanting melodies of the Gospel, the Announcement of Easter and the Moveable Feasts on Epiphany, the Proclamation for the Nativity of Our Lord Jesus Christ, etc., can also be found within the new Roman Missal in Appendix I.

74. These chant tones are based upon Gregorian melodies because, “the main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy.”¹⁰⁶

Addressing the People

75. In addition to the invitation to the sign of peace and dismissal, the Deacon is entrusted the duty to give directions to the people to stand, sit, kneel, etc. “When assisting at an altar that does not face the people, the Deacon is always to turn toward the people when he addresses them.”¹⁰⁷

¹⁰⁴ *Musicam Sacram*, nos. 29-30.

¹⁰⁵ *GIRM*, no. 38.

¹⁰⁶ *GIRM*, no. 41.

¹⁰⁷ *Ceremonial of Bishops*, no. 25.

76. Below are some standard instructions Deacons might use in directing the posture of the people.¹⁰⁸

- Let us kneel (*Flectámus génuá*). Let us stand (*Leváte*).¹⁰⁹
- Bow down for the blessing (*Inclináte vos ad bendictiónem*).¹¹⁰
- Dismissals:¹¹¹
 - Go forth, the Mass is ended (*Ite, missa est*).
 - Go and announce the Gospel of the Lord.
 - Go in peace, glorifying the Lord by your life.
 - Go in peace.
- Let us offer each other the sign of peace (*Offérte vobis pacem*).¹¹²

¹⁰⁸ *Roman Missal*, no. 12.

¹⁰⁹ *Roman Missal*, Friday of the Holy Week [Holy Friday], no. 12.

¹¹⁰ *Roman Missal*, The Order of Mass, Blessings at the End of Mass and Prayers Over the People, Solemn Blessings. This instruction is only given when either a Prayer over the People or a Solemn Blessing will be used to conclude the Mass. It is NOT used in a Pontifical Mass with the Bishop's special blessing, "Blessed be the name of the Lord..." Cf. *GIRM*, no. 185.

¹¹¹ *Roman Missal*, The Order of Mass, no. 144.

¹¹² *Roman Missal*, The Order of Mass, no. 128.

Part II: The Mass

Preparation before Mass

77. Deacons who will assist at Mass should be in a state of grace. Moreover, current directives state that everyone must abstain for at least one hour before Holy Communion from all food and drink except medicine and water.¹¹³
78. For prayers accompanying the act of vesting, please see *Vestments & Liturgical Colors*, p. 8-14 of this manual.
79. It is polite and in accord with the nature of the Diaconate for the Deacon to assist the Priest, sacristan or other ministers with the necessary preparations for Mass and to double check that everything has been prepared satisfactorily, e.g., the altar candles are lit, the liturgical books are all prepared, the sacred vessels and appurtenances are in the correct places, etc. It is also appropriate for the Deacon to assist the Celebrant and/or Concelebrants with their vesting, e.g., by presenting the stole and chasuble to them. This is especially true in the case of a Bishop Celebrant.

Distinctive Roles

80. What happens when there is more than one Deacon serving at a Mass? How do they divide up their duties? The norms on this point are not absolute and allow for a certain degree of flexibility in order to adapt to special circumstances.
81. In the *Ceremonial of Bishops*, it is envisioned that there be at least three Deacons: “At a liturgical celebration presided over by the Bishop there should be at least three Deacons, one to proclaim the gospel reading and to minister at the altar, and two to assist the Bishop. If more than three Deacons are present, they should divide the ministries accordingly,[34] and at least one of them should be charged with assisting the active participation of the faithful.”¹¹⁴
82. However, what does one do when Mass occurs at a conventional parish with a Priest and not a Bishop or with just two Deacons? All things being equal, when there are two Deacons they are usually divided as the Deacon of the Word and the Deacon of the Eucharist. There are no rubrics to govern these colloquial distinctions, and, in many cases there may occasionally be good reasons to interchange duties. For example, if the Gospel is to be chanted, then the Deacon better qualified for this task may proclaim the sacred text, even though another will preach.

¹¹³ *Code of Canon Law*, Canon 919, §1.

¹¹⁴ *Ceremonial of Bishops*, no. 26.

83. Conventional Duties Assigned to the Deacon of the Word – The Deacon of the Word:

- Usually stands at the Priest celebrant’s left in processions (with the exception of carrying the *Book of the Gospels* in the entrance procession), at the chair, and especially at the altar;
- Carries the *Book of the Gospels* in the entrance procession;
- Chants the *Exultet* and proclamations;
- Leads the third Penitential Act, if necessary;
- Proclaims the Gospel and the Universal Prayer;
- Either turns the pages of the Roman Missal during the Liturgy of the Eucharist or incenses the Blessed Sacrament at the consecration;
- May retrieve already consecrated Hosts from the tabernacle;
- Assists in giving Communion with the other Deacon;
- Assists the Deacon of the Eucharist in purifications.

84. Conventional Duties Assigned to the Deacon of the Eucharist – The Deacon of the Eucharist:

- Usually stands at the Priest celebrant’s right in processions, at the chair, and especially at the altar;
- Assists the Priest celebrant in the preparation of the incense and thurible;
- Attends to all the ordinary diaconal functions during the Preparation of the Altar: laying out of corporal, passing the paten and chalice to the Priest celebrant, preparing the chalices, etc.;
- Removes and replaces the pall at all times;
- Holds the chalice next to the paten during the *Per ipsum* (Through Him...);
- Makes the invitation to the sign of peace;
- May retrieve already consecrated Hosts from the tabernacle;
- Assists in giving Communion, if only one Deacon will do so;
- Returns the Eucharist to the tabernacle, cleans off the altar, and purifies the vessels;
- Announces any directions to the people for a Solemn Blessing or Prayer over the People.
- Proclaims the dismissal.

85. While the distinction of roles among multiple Deacons may not be set down in the rubrics, what is clear is that Deacons should be always eager to assist the Priest by anticipating needs and preventing potential problems. They should be ever attentive to the liturgy itself, aspiring to make it elegant, free from distractions, and in accord with the directives that govern it.

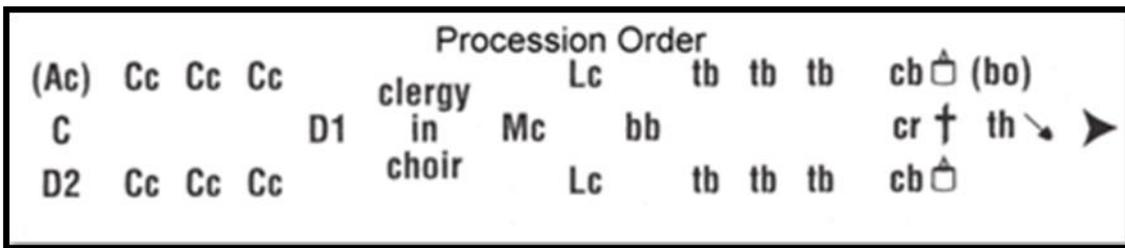
86. In particular, unless done by a Master of Ceremonies or acolyte, the Deacon should turn the pages in the Roman Missal for the Priest, as well as open it to the proper pages for the presidential prayers. This flows from his general duty to “assist the Priest.”¹¹⁵

¹¹⁵ *GIRM*, no. 171a.

Processional Order at Mass

87. After all is ready and everyone is vested, the thurifer, if incense will be used in the Mass, approaches the Priest, hands the boat to the Deacon, and the Priest puts incense into the thurible and then blesses it silently while making the sign of the cross.¹¹⁶ The Deacon, after returning the boat to the thurifer, then takes the *Book of the Gospels* and carries it reverently and unopened in the procession.¹¹⁷

88. According to the rubrics, the typical procession for a Mass with greater solemnity is presented here,¹¹⁸ though certain roles would simply disappear, such as torch bearers, clergy in choir, etc., if no one were present to do them or on days of lesser solemnity. Those positions surrounded in parentheses are very optional or unique.



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- th – Thurifer
- (bo) – Boat Bearer
- cr – Crucifer
- cb – Candle Bearer
- tb – Torch Bearer
- bb – Book Bearer
- Lc – Lector or Reader
- Mc – Master of Ceremonies
- Clergy in Choir Dress – Non-concelebrating Priests dressed in cassock and surplice
- D1 – Deacon with the *Book of the Gospels*
- Cc – Concelebrating Priests
- D2 – Deacon of the Eucharist
- C – Celebrant
- (Ac) – Acolyte

89. Throughout the Mass, the Deacon (of the Word), unless carrying the *Book of the Gospels* during the entrance procession, customarily stands at the left of the Priest celebrant, at his chair, at the altar, etc. An additional Deacon (of the Eucharist), if assisting at the Mass, stands to his right.

¹¹⁶ *Ceremonial of Bishops*, no. 127.

¹¹⁷ *Ceremonial of Bishops*, no. 127.

¹¹⁸ *Ceremonial of Bishops*, no. 128.

¹¹⁹ Msgr. Peter J. Elliot, *Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours* (San Francisco: Ignatius Press, 1995), Diagram 2.

The Introductory Rites

The Entrance

90. Carrying the *Book of the Gospels* “slightly elevated”¹²⁰ (and never carrying the Lectionary), the Deacon (of the Word) precedes the Priest as he approaches the altar or, if the *Book of the Gospels* is not carried in procession, walks slightly behind the Priest and to his right.¹²¹
91. When he reaches the altar, if he is carrying the *Book of the Gospels*, he omits the sign of reverence and goes up to the altar. It is particularly appropriate that he should place the *Book of the Gospels* on the altar, after which, together with the Priest celebrant, he venerates the altar with a kiss.¹²² It is a custom that the Deacon never touches the altar when kissing it; only the priests do so.
92. If, however, he is not carrying the *Book of the Gospels*, the Deacon makes a profound bow to the altar with the Priest in the customary way – unless the tabernacle is in the sanctuary in which case they genuflect to the tabernacle – and with him venerates the altar with a kiss.
93. Lastly, if incense is used, the Deacon assists the Priest celebrant in the customary way. Incense is usually not added again at this time since it was already placed into the censer just prior to the beginning of the procession, but, “if necessary, fresh incense is placed in the censer by an acolyte,” and the Priest celebrant incenses the cross and the altar with the Deacon(s) accompanying him.¹²³ (See *Incensation*, p. 20-22 of this manual)
94. After incensing the altar, the Deacon goes to the chair together with the Priest, takes his place there at the Priest’s right side and assists him as necessary. If there are two Deacons, they both flank the Priest at the sedilia.¹²⁴

The Greeting

95. “After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.”¹²⁵

The Penitential Act

96. When the third Penitential Act, i.e., “You were sent to heal the contrite of heart...,” is used at Mass, the Priest, Deacon or another suitable minister may lead it,¹²⁶ but the Deacon is not

¹²⁰ *GIRM*, no. 172.

¹²¹ *GIRM*, no. 172.

¹²² *GIRM*, nos. 49, 173.

¹²³ *Ceremonial of Bishops*, no. 131.

¹²⁴ *Ceremonial of Bishops*, no. 131.

¹²⁵ *GIRM*, no. 50.

¹²⁶ *Roman Missal*, The Order of Mass, no. 6.

permitted to lead the first two forms of the Penitential Act, the “I Confess” or “Have mercy on us, O Lord...”¹²⁷

97. Additional invocations for the third penitential act are found in Appendix VI of the *Roman Missal*. “The Priest or Deacon, however, may compose his own invocations, following the examples provided, appropriate to the Mass of the day or the liturgical season.”¹²⁸

The Sprinkling Rite

98. “From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism.[55]”¹²⁹
99. Customarily, the Deacon (of the Word) would hold the aspersion for the Priest celebrant as he blesses the water and would continue to hold it and accompany the Priest as he sprinkles the people.
100. The actual Sprinkling Rite may be found in Appendix II of the *Roman Missal*.¹³⁰

The Kyrie

101. “After the Penitential Act, the *Kyrie, eleison* (Lord, have mercy), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.”¹³¹

The Liturgy of the Word

102. “In selecting the biblical readings for proclamation in the celebration of Mass, the norms found in the liturgical books are to be followed,[136] so that indeed ‘a richer table of the word of God will be prepared for the faithful, and the biblical treasures opened up for them’.[137]”¹³²
103. “It is also illicit to omit or to substitute the prescribed biblical readings on one’s own initiative, and especially ‘to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God.’[138]”¹³³

¹²⁷ *Ceremonial of Bishops*, no.132; *Roman Missal*, The Order of Mass, nos. 4, 5.

¹²⁸ USCCB, “The Flexibility of the Roman Missal during Ordinary Time,” *USCCB Newsletter: Committee on Divine Worship*, Vol. XLVIII, May-June 2012, 21.

¹²⁹ *GIRM*, no. 51.

¹³⁰ *Roman Missal*, Appendix II.

¹³¹ *GIRM*, no. 52.

¹³² *Instructio Redemptionis Sacramentum*, no. 61.

¹³³ *Instructio Redemptionis Sacramentum*, no. 62.

104. “In the celebration of the Mass with the people, the readings are always read from the ambo.”¹³⁴

105. “Moreover, if there is no other suitable reader present, the Deacon should proclaim the other readings as well.”¹³⁵

Gospel

106. “Within the celebration of the Sacred Liturgy, the reading of the Gospel, which is ‘the high point of the Liturgy of the Word’, [139] is reserved by the Church’s tradition to an ordained minister. [140] Thus it is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Holy Mass, nor in other cases in which the norms do not explicitly permit it. [141]”¹³⁶

107. The Gospel should be read “by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel...”¹³⁷

108. If incense is used, a Deacon assists the Priest when he puts incense into the thurible during the singing of the Alleluia or other chant.¹³⁸ Customarily, this assistance consists of holding the boat open and near the open thurible with the spoon handle towards the Priest. (*See Incensation, p. 20-22 of this manual*)

109. Then the Deacon (of the Word) makes a profound bow before the Priest and asks for the blessing, saying in a low voice: “***lube, domne, benedicere***” (“**Your blessing, Father**”). The Priest blesses him in a low voice and says, “***Dóminus sit in corde tuo et in lábiis tuis: ut digne et competénter annúnties Evangélium suum: in nomine Patris, et Filii, + et Spíritus Sancti.***” (“**May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father, and of the Son, + and of the Holy Spirit**”). The Deacon then signs himself with the Sign of the Cross and responds, “**Amen.**”¹³⁹

110. If the *Book of the Gospels* is used, the Deacon, having first profoundly bowed to the altar, takes up the *Book of the Gospels* which was placed upon it.¹⁴⁰ It is custom for the *Book of the Gospels* to be carried “closed, before his breast, with both hands, so that the opening of the pages is to his left.”¹⁴¹ Moreover, in proceeding to the ambo he carries the book slightly

¹³⁴ *GIRM*, no. 58.

¹³⁵ *GIRM*, no. 176.

¹³⁶ *Instructio Redemptionis Sacramentum*, no. 63.

¹³⁷ *GIRM*, no. 59.

¹³⁸ *GIRM*, no. 175.

¹³⁹ *GIRM*, no. 175.

¹⁴⁰ *GIRM*, no. 175.

¹⁴¹ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 137.

elevated.¹⁴² He may be preceded by a server carrying a thurible with smoking incense, and by servers with lighted candles.¹⁴³

111. At the ambo, the Deacon opens the book to the proper page, adjusts his microphone, if necessary, and, with hands joined, greets the people, saying, "***Dóminus vobiscum***" ("**The Lord be with you**").¹⁴⁴ The people respond: "***Et cum spíritu tuo.***" ("**And with your spirit**"). Then, as he says or chants the words introducing the Gospel, "***Léctio sancti Evangélii secúndum N. [Matthaéum, Marcum, etc.]***" ("**A reading from the holy Gospel according to N.**"), he traces the Sign of the Cross first upon the book with his right thumb and immediately afterwards upon his forehead, lips and breast.¹⁴⁵ Customarily, the Deacon makes the sign of the cross upon the beginning words of the Gospel passage that is to be read; this is also the customary place which will be kissed by the Deacon upon the conclusion of the Gospel.¹⁴⁶ The people respond: "***Glória tibi, Dómine***" ("**Glory to you, O Lord**").
112. **NOTE:** There is no bow made to the *Book of the Gospels* before or after its proclamation. The only time the Deacon bows to the Book of the Gospels is when it will be incensed. (See *Incensation*, p. 20-22 of this manual)
113. If incense is used, the Deacon then incenses the book in the customary way and proclaims the Gospel reading.¹⁴⁷ On occasions of greater solemnity, the Deacon may chant the Gospel proclamation. When the reading is concluded, he says or chants the acclamation, "***Verbum Dómini***" ("**The Gospel of the Lord**"), and all respond, "***Laus tibi, Christe.***" ("**Praise to you, Lord Jesus Christ**"). He then venerates the book with a kiss, saying quietly to himself, "***Per evangélica dicta deleántur nostra delícta.***" ("**Through the words of the Gospel may our sins be wiped away**").¹⁴⁸
114. "Lastly, the Deacon may carry the *Book of the Gospels* to the credence table or to another appropriate and dignified place."¹⁴⁹
115. When the Deacon is assisting the Bishop, he carries the *Book of the Gospels* to the Bishop for His Excellency to kiss it, or else, if the Bishop prefers, kisses it himself, saying quietly, "***Per evangélica dicta deleántur nostra delícta.***" ("**Through the words of the Gospel may our sins be wiped away**"). "In more solemn celebrations, as the occasion suggests, a Bishop may impart a blessing to the people with the *Book of the Gospels.*"¹⁵⁰

¹⁴² *GIRM*, no. 175.

¹⁴³ *Roman Missal*, The Order of Mass, no. 15. Cf. *Ceremonial of Bishops*, no.74.

¹⁴⁴ *Roman Missal*, The Order of Mass, no. 15. Cf. *Ceremonial of Bishops*, no.74.

¹⁴⁵ *Roman Missal*, The Order of Mass, no. 15. Cf. *Ceremonial of Bishops*, no.74.

¹⁴⁶ Rev. Walter J. Schmitz, S.S., S.T.D., *Learning the Mass: A Manual for Seminarians and Priests* (Santa Monica, CA: Veritas Press), 22.

¹⁴⁷ *GIRM*, nos. 175, 277.

¹⁴⁸ *GIRM*, no. 175.

¹⁴⁹ *GIRM*, no. 175.

¹⁵⁰ *GIRM*, no. 175.

Homily

116. Deacons are “to serve the people of God in the ministry of the word in communion with the Bishop and his presbyterate.”¹⁵¹
117. “The Homily is part of the Liturgy and is highly recommended,[62] for it is necessary for the nurturing of the Christian life. It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.[63]”¹⁵²
118. “It is necessary that those who proclaim the word of God to the Christian faithful are first of all to propose those things which one ought to believe and do for the glory of God and for the salvation of humankind.”¹⁵³
119. “They are also to impart to the faithful the teaching which the magisterium of the Church proposes concerning the dignity and freedom of the human person, the unity and stability of the family and its duties, the obligations which men and women have from being joined together in society, and the ordering of temporal affairs according to God’s plan.”¹⁵⁴
120. “Christian doctrine is to be proposed in a manner accommodated to the condition of its listeners and adapted to the needs of the times.”¹⁵⁵
121. “The Homily should ordinarily be given by the Priest Celebrant himself or be entrusted by him to a concelebrating Priest, or from time to time and, if appropriate, to the Deacon, but never to a lay person.[64]”¹⁵⁶
122. Aside from the occasion of preaching to religious in their churches or oratories that requires the permission of the superior who is competently authorized,¹⁵⁷ “Deacons possess the faculty to preach everywhere, to be exercised with at least the presumed consent of the rector of the church, unless that faculty has been restricted or taken away by the competent ordinary or unless express permission is required by particular law”.¹⁵⁸
123. “On Sundays and Holydays of Obligation there is to be a Homily at every Mass that is celebrated with the people attending, and it may not be omitted without a grave reason. On other days it is recommended, especially on the weekdays of Advent, Lent, and Easter Time, as well as on other festive days and occasions when the people come to church in greater numbers.[65] It is appropriate for a brief period of silence to be observed after the Homily.”¹⁵⁹

¹⁵¹ *Code of Canon Law*, Can. 757.

¹⁵² *GIRM*, no. 65.

¹⁵³ *Code of Canon Law*, Can. 768, §1.

¹⁵⁴ *Code of Canon Law*, Can. 768, §2.

¹⁵⁵ *Code of Canon Law*, Can. 769.

¹⁵⁶ *GIRM*, no. 66. Cf. *Code of Canon Law*, Can. 767, §1.

¹⁵⁷ *Code of Canon Law*, Can. 765.

¹⁵⁸ *Code of Canon Law*, Can. 764. Cf. *Code of Canon Law*, Can. 772, §1.

¹⁵⁹ *GIRM*, no. 66. Cf. *Code of Canon Law*, Can. 767, §2, 3.

Universal Prayer (Prayer of the Faithful or Bidding Prayers)

124. “After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo¹⁶⁰ or from another suitable place.¹⁶¹ The intentions may be chanted for greater solemnity. “A cantor, a reader, or one of the lay faithful” may also read the intentions.¹⁶²

125. Because the Deacon historically served and continues to serve as a minister to the community, caring for the poor and hungry in its midst, it only makes sense that he would compose and/or deliver the intentions; after all, as a minister of charity called to be among the people, he should be keenly aware of the material and spiritual needs of the particular people he serves. The *General Instruction of the Roman Missal* provides norms for the composition and ordering of such intercessions:

The series of intentions is usually to be:

- a. For the needs of the Church;
- b. For public authorities and the salvation of the whole world;
- c. For those burdened by any kind of difficulty;
- d. For the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.¹⁶³

126. Examples of Formularies for the Universal Prayer can be found in Appendix V of the *Roman Missal*. It gives generic petitions but also more specific templates for Ordinary Time, Advent, Christmas Time, Lent, Weekdays of Holy Week, Easter Time, Ordinary Time and Masses for the Dead.

127. In general, the trajectory for the petitions within the Universal Prayer go from the more universal or general to the more specific and local. They often end with a final petition for the dead. Some parishes desire that the intention of a particular Mass be mentioned in the Universal Prayer; for this reason and out of prudence, Deacons should always be aware of the customs of the parish or occasion in which they are assisting.

128. Though the rubrics do not prohibit an invitation to members of the congregation to spontaneously mention petitions, the rubrics also do not encourage or suggest this course of action.

¹⁶⁰ *GIRM*, no. 177.

¹⁶¹ *GIRM*, no. 71.

¹⁶² *GIRM*, no. 71.

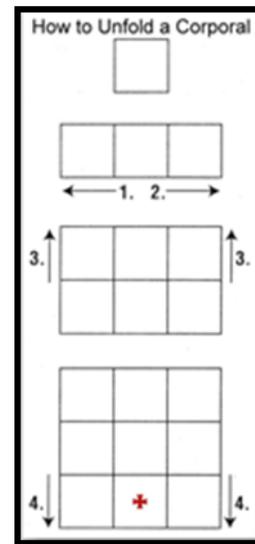
¹⁶³ *GIRM*, no. 70.

The Liturgy of the Eucharist

The Preparation of the Altar

129. “After the Universal Prayer, while the Priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon’s place to take care of the sacred vessels himself.”¹⁶⁴ “The altar is prepared with corporal, purificator, Missal, and chalice (unless the chalice is prepared at a side table) by the Deacon and the servers.”¹⁶⁵ In addition, the pall, “if appropriate,”¹⁶⁶ is used; moreover, “it is a praiseworthy practice for the chalice to be covered with a veil, which may be either of the color of the day or white.”¹⁶⁷ Any ciboria with altar breads apart from any procession of gifts and any extra chalices are also brought up to the altar at this time.

130. The Deacon first removes the corporal from the burse – if the burse is utilized. The burse is set on the corner of the altar or leaned up against a candlestick on a freestanding altar; upon a high altar the burse can be leaned against the gradine. The Deacon then unfolds the corporal upon the center of the altar in the prescribed fashion featured in the steps of the diagram. The bottom edge of the unfolded corporal (usually with a cross on it) should be about an inch from the edge of the altar. The corporal can be centered on the altar by drawing an imaginary line between the cross on the altar – if there is one – and the little cross on the corporal.



The Deacon then removes the chalice veil from the chalice with two hands, folds it and lays it on the altar at his right, just outside the corporal. With his right hand the Deacon “takes the chalice by the node of its stem and stands it outside the corporal, on his right.”

131. The Deacon removes the pall(s) from the chalice(s) and sets it near the chalice and to its right in a way that it might be easily picked up again. Often it is placed on the folded chalice veil. If it is laid flat on the altar, it is done so to the right of the corporal and with the edge of the pall slightly protruding over the edge of the altar so that it might be retrieved easily. A final alternative is to lean the pall up against a convenient object on the altar, e.g., the lid of a ciborium, a candlestick, the gradine of a high altar, etc.

132. Any additional vessels of bread and extra chalices (whether empty or prepared ahead of time by the Deacon in the customary way) are brought forward to the altar. The chalices remain to one side of the corporal. The Deacon removes any lids to the ciboria and places the ciboria on the corporal, usually towards the back and in such a way as to provide a sufficient area for the main chalice and paten as well as any additional vessels brought forward later in any

¹⁶⁴ *GIRM*, no. 178.

¹⁶⁵ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 36. Cf. *GIRM*, no. 73.

¹⁶⁶ *GIRM*, no. 118c.

¹⁶⁷ *GIRM*, no. 118.

presentation of the gifts. If many vessels will be used for a Mass, especially in the case of the distribution of both Eucharistic species, more than one corporal might be spread out on the altar so that the Eucharist is always sitting upon a corporal. The lids of the ciboria may be discretely placed somewhere on the altar near but not upon the corporal.

133. The Deacon finally arranges the Roman Missal on its stand or pillow, usually at an angle to the left of the corporal.¹⁶⁸

134. Once the altar is prepared, it is time for the presentation of bread and wine (and financial contributions) for the Mass:

The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the Deacon to be carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance. Even money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the Eucharistic table.¹⁶⁹

135. The Deacon “assists the Priest in receiving the people’s gifts.”¹⁷⁰ These gifts are usually received by the Priest Celebrant in front of the sanctuary, flanked by the Deacon and servers. The Priest passes the gifts received to the Deacon and servers. The Priest Celebrant, empty-handed, walks to the center of the altar while the Deacon and servers either carry the paten and/or ciboria to the altar or the cruets to the credence table where they will be prepared. The Priest himself should not have to carry anything to the altar.

136. At the altar, the Deacon hands the Priest (any ciboria presented in the procession of gifts and) the paten with the altar bread for the priest. The deacon then prepares the chalice. He removes the pall(s), if it has not already been removed from the paten sitting atop the chalice, wipes out the interior of the chalice with the purificator (unless the chalice has already been prepared and is filled with wine) and pours wine and a little water into the chalice(s) while saying quietly, **“By the mystery of this water and wine may we come to share in the divinity of Christ who humbled Himself to share in our humanity”** (*“Per huius aquae et vini mysterium eius efficiámur divinitátis consórtes, qui humanitátis nostrae fieri dignátus est párticeps”*).¹⁷¹

137. While pouring the wine and water, the Deacon might hold the purificator beneath the lip of the cruets to catch any stray drops or spray. It is recommended that the Deacon use the edge of the purificator to discretely wipe away any droplets of wine or water adhering to the

¹⁶⁸ Msgr. Peter J. Elliott, *Ceremonies of the Modern Roman Rite, Revised Edition* (San Francisco: Ignatius, 2005), no. 270.

¹⁶⁹ *GIRM*, no. 73.

¹⁷⁰ *GIRM*, no. 178.

¹⁷¹ *GIRM*, no. 178.

interior of the chalice cup and separated from the main body of liquid¹⁷² and, after this, to present “the chalice to the Priest,”¹⁷³ usually holding the base of the chalice with his left hand and the stem of the chalice in his right hand.¹⁷⁴

138. “If one chalice is not sufficient for Holy Communion to be distributed under both kinds to the Priest concelebrants or Christ’s faithful, several chalices are placed on a corporal on the altar in an appropriate place, filled with wine.”¹⁷⁵ Extra chalices may be prepared ahead of time or at this moment with wine; a flagon may be used to pour the wine into the various chalices, “however, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery.”¹⁷⁶

139. Recently, Archbishop J. Augustine Di Noia, O.P., Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, offered an observation about the practice of preparing several chalices: “[T]his Congregation takes the view that it is sufficient for the water to be added only to the chalice used by the main celebrant. The addition of water to the other chalices, however, would not in any way be considered to be an abuse.”¹⁷⁷

140. While it no longer seems required, it might still be preferential to place a little water into the initial container of wine or into all of the chalices used because the Code of Canon Law states that “the Most Sacred Eucharistic Sacrifice must be celebrated with bread and wine, with which a small quantity of water is to be mixed.”¹⁷⁸ Moreover, Archbishop Di Noia himself said that

Still, it has long been held, and affirmed by the Council of Trent, that the ritual mixing of wine and water is *symbolic* of the blood and water flowing from Christ’s side as he hung upon the cross. The words spoken as the gesture is carried out, “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity,” also indicate that the mixing represents the unification of Christ’s divinity with our humanity.¹⁷⁹

141. The Deacon may also carry out the preparation of the chalice(s) at the credence table.

142. Once the celebrant says the prayer of blessing over the chalice and places it on the corporal, the Deacon should cover the chalice(s) with the pall(s) and may assist the Priest during

¹⁷² Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 139.

¹⁷³ *GIRM*, no. 178.

¹⁷⁴ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 139.

¹⁷⁵ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 36.

¹⁷⁶ *Instructio Redemptionis Sacramentum*, no. 106.

¹⁷⁷ Archbishop J. Augustine Di Noia, O.P., *Prot. N. 1193/11/L* (April 30, 2012).

¹⁷⁸ *Code of Canon Law*, Can. 924, §1.

¹⁷⁹ Archbishop J. Augustine Di Noia, O.P., *Prot. N. 1193/11/L* (April 30, 2012).

the incensation of the gifts, the cross, and the altar.¹⁸⁰ After incensing the altar, the Deacon or acolyte will take the thurible from the celebrant,¹⁸¹ bow to him with a profound bow, incense him with three swings,¹⁸² bow again and proceed in the same fashion to incense any concelebrating Priests present as a body. Afterwards, the Deacon or the acolyte incenses the people with three swings in the place most convenient.¹⁸³

The Eucharistic Prayer

143. “During the Eucharistic Prayer, the Deacon stands near the Priest, but slightly behind him, so that when necessary he may assist the Priest with the chalice or the Missal.”¹⁸⁴ If there are concelebrating Priests, “however, in so far as possible, he (the Deacon) stands back slightly, behind the concelebrating Priests standing around the principal celebrant,” but the Deacon should position himself so that he is not obstructed by the additional Priests from approaching and assisting at the altar.¹⁸⁵

144. “If several Deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and the chalice at the elevation.”¹⁸⁶ If the Deacon will assist in the incensation at the Consecration, he carries the thurible and boat and usually makes his way below the altar during the Holy, Holy (*Sanctus*) acclamation. He kneels in front of and beneath the altar for the entirety of the Eucharistic Prayer, places incense into the thurible, and incenses the Body and Blood of Christ during their respective elevations. During the great Amen the Deacon rises with any attending ministers, e.g., candle bearers, torch bearers, etc., puts the thurible and boat away, and returns to his post.

145. The pall(s) (and lids) should be removed from the chalice(s) (and ciboria) before the epiclesis. The epiclesis begins when the Priest celebrant, calling down the Holy Spirit, places his two hands side by side, palms down, over the elements. To anticipate this moment, here is a list of the following words and phrases in the main Eucharistic Prayers that act as signals for when to remove the pall from the chalice(s):

- a) Eucharistic Prayer I: “damnation”
- b) Eucharistic Prayer II: “fount”
- c) Eucharistic Prayer III: “sun”
- d) Eucharistic Prayer IV: “perfection”

146. From the moment the Deacon takes the pall off the chalice at the epiclesis (when the Priest extends his hands over the gifts and calls upon the Holy Spirit) until the Priest shows the chalice, the assisting Deacons normally kneel.¹⁸⁷ A Deacon may still have to rise during this period to turn pages of the Roman Missal. Deacons should stand with the Priest celebrant as he

¹⁸⁰ *GIRM*, no. 178.

¹⁸¹ *GIRM*, no. 75.

¹⁸² *Ceremonial of Bishops*, no. 92.

¹⁸³ *Ceremonial of Bishops*, no. 96.

¹⁸⁴ *GIRM*, no. 179.

¹⁸⁵ *GIRM*, no. 215.

¹⁸⁶ *GIRM*, no. 179.

¹⁸⁷ *GIRM*, no. 179.

rises after his second genuflection. The pall (and chalice lids) should be replaced before the Priest declares: “The mystery of faith.”¹⁸⁸

147. “At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, *Amen*.”¹⁸⁹ Typically, the Deacon holds the chalice with the node of the chalice stem on an even plane with the paten. **TIP:** The Deacon should always return the chalice to its previous location on the corporal – Priests, like all people, are creatures of habit and are accustomed to the arrangement of vessels on the altar. Generally speaking, though, the chalice sits behind the paten with the Priest’s Host.

148. After the great Amen, the Deacon replaces the pall over the chalice.

The Lord’s Prayer

149. During the recitation of the Lord’s Prayer, only the Priest celebrant and concelebrating Priests are directed to open their hands in the *orantes* position: “Then the principal celebrant, with hands joined, says the introduction to the Lord’s Prayer. Next, with hands extended, he says the Lord’s Prayer itself together with the other concelebrants, who also pray with hands extended, and together with the people.”¹⁹⁰

150. During the embolism, the prayer after the Lord’s Prayer, only the Priest celebrant keeps his hands extended: “The *Libera nos* (Deliver us) is said by the principal celebrant alone, with hands extended. All the concelebrants, together with the people, pronounce the concluding acclamation ‘For the kingdom...’”¹⁹¹ In other words, the rubrics neither allow for nor suggest that the Deacon or congregation at any time hold their hands open in the *orantes* position like the Priests are officially prescribed to do.

The Rite of Peace

151. After the Priest has said the prayer at the Rite of Peace and the greeting “The peace of the Lord be with you always” (“*Pax Dómini sit semper vobiscum*”), and the people have responded, “And with your spirit” (“*Et cum spiritu tuo*”), the Deacon, if it is appropriate, invites all to exchange the sign of peace.¹⁹² He faces the people and, with hands joined, says, “**Let us offer each other the sign of peace**” (“*Offérte vobis pacem*”),¹⁹³ which is the only acceptable form of invitation. The celebrant first offers the sign of peace to the nearest concelebrants, if there are any, and afterwards gives the sign of peace to the Deacon.¹⁹⁴ The Deacon may then offer the sign of peace “to those other ministers who are nearest to him.”¹⁹⁵ The suggested

¹⁸⁸ *Ceremonial of Bishops*, no. 155.

¹⁸⁹ *GIRM*, no. 180.

¹⁹⁰ *GIRM*, no. 237.

¹⁹¹ *GIRM*, no. 238.

¹⁹² *GIRM*, no. 181.

¹⁹³ *GIRM*, no. 181.

¹⁹⁴ *GIRM*, no. 181.

¹⁹⁵ *GIRM*, no. 181.

formula for the individual exchange during the Sign of Peace is “*The peace of the Lord be with you always, to which the reply is Amen.*”¹⁹⁶ or *Peace be with you*, and the response, *And also with your spirit.*¹⁹⁷

152. Traditionally clergy offer a formalized “kiss of peace” in the following way: “The two persons stand facing each other with hands joined. The one who is to receive the kiss makes a medium bow. Then the one who gives it lays his hands on the shoulders of the other; the receiver clasps the arms of the other, holding them at the elbows. Each bows the head forward, so that the left cheeks of the two persons almost touch. The one who gives the kids says *Pax tecum*. The other answers *Et cum spiritu tuo*. They they withdraw a little and stand again with joined hands facing each other, and both make a medium bow.”¹⁹⁸

153. The individual exchange of the sign of peace should only be given to “those who are nearest” and “in a sober manner.”¹⁹⁹ Priests are directed to remain within the sanctuary during the Sign of Peace, though in the United States of America, “for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present), the Priest may offer the Sign of Peace to a small number of the faithful near the sanctuary.”²⁰⁰ However, the Congregation for Divine Worship and the Discipline of the Sacraments issued a circular letter on *The Ritual Expression of the Gift of Peace at Mass* on June 8, 2014 that specifically warns against “abuses such as ... the movement of the faithful from their places to exchange the sign of peace amongst themselves; the departure of the priest from the altar in order to give the sign of peace to some of the faithful...”²⁰¹ Regardless of the implementation of these directives, no mention is ever made of the Deacon having the capacity to leave the sanctuary to exchange the Sign of Peace on any occasion.

154. Lastly, the Rite of Peace is always optional so Deacons should always check with the Priest celebrant before assuming it will occur:

If it is foreseen that it will not take place properly due to specific circumstances or if it is not considered pedagogically wise to carry it out on certain occasions, it can be omitted, and sometimes ought to be omitted. It is worth recalling that the rubric from the Missal states: “*Then, if appropriate, the Deacon or the Priest, adds: ‘Let us offer each other the sign of peace’*” (emphasis added).⁸²⁰²

¹⁹⁶ *GIRM*, no. 154.

¹⁹⁷ *Ceremonial of Bishops*, no. 103.

¹⁹⁸ Adrian Fortescue, J.B. O’Connell & Alcuin Reid, *The Ceremonies of the Roman Rite Described, Fifteenth Edition* (London: Bloomsbury, 2009), 50.

¹⁹⁹ *GIRM*, no. 82.

²⁰⁰ *GIRM*, no. 154.

²⁰¹ (Prot. n. 414/14), no. 6c.

²⁰² Congregation for Divine Worship and the Discipline of the Sacraments, *The Ritual Expression of the Gift of Peace at Mass: Pacem relinquo vobis* (June 8, 2014) (Prot. n. 414/14), no. 6a.

The Fraction of the Bread

155. At the beginning of the rite of the fraction of the Host and before the singing of the *Agnus Dei* (Lamb of God), the Deacon should remove the pall from the chalice(s).

At the *Agnus Dei* or Lamb of God is begun, the Bishop or Priest alone, or with the assistance of the Deacon, and if necessary of concelebrating Priests, breaks the Eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The Deacon or Priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other Deacons or concelebrating Priests.²⁰³

156. The Roman Missal, Third Edition, does not make provision for distributing Hosts already consecrated at a previous Mass and present in the tabernacle – it emphasizes, but does not mandate, that the Hosts received at a Mass should, as much as possible, be consecrated within the given Mass.²⁰⁴ However, pastoral reality requires at times that already consecrated Hosts be brought forward from the tabernacle. It would seem that a Priest, Deacon, or instituted acolyte could retrieve the Hosts from the tabernacle during the *Agnus Dei* (Lamb of God).

157. Though the *General Instruction* envisions concelebrating Priests coming to the altar to take the Body of Christ or to receive it from a paten passed by fellow concelebrants,²⁰⁵ often the Deacon has been employed to carry the paten with Hosts to the concelebrating Priests when there are a great number of them. This practice seems to be in line with the general duties of the Deacon to assist the Priest and to “mediate.” Drawing a reference from the GIRM’s section on Concelebrated Mass, the passing out of Hosts by a Deacon would seem to occur best just before and concluding prior to the Priest Celebrant raising the Host and saying, “Behold the Lamb of God...”²⁰⁶

158. The Deacon does not self-communicate: “After the Priest’s Communion, the Deacon receives Communion under both kinds from the Priest himself...”²⁰⁷ This is done even when there are concelebrating Priests who receive their Hosts at the same time as the Priest Celebrant.²⁰⁸

²⁰³ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 37. Cf. *GIRM*, no. 83.

²⁰⁴ *GIRM*, no. 85. Cf. *Instructio Redemptionis Sacramentum*, no.89.

²⁰⁵ *GIRM*, no. 242.

²⁰⁶ *GIRM*, no. 242. Cf. *Ceremonial of Bishops*, no. 163.

²⁰⁷ *GIRM*, no. 182.

²⁰⁸ *GIRM*, no. 244.

The Distribution of Holy Communion

159. Then, “after all Eucharistic ministers have received Communion, the Bishop or Priest celebrant reverently hands vessels containing the Body or the Blood of the Lord to the Deacons or extraordinary ministers... The Deacon may assist the Priest in handing the vessels containing the Body and Blood of the Lord to the extraordinary ministers of Holy Communion.”²⁰⁹ The Deacon assists the Priest in distributing Communion to the people.
160. Clergy are ordinary ministers of the Eucharist;²¹⁰ as such, Priests and Deacons who are present at a Mass or liturgy should always be employed to distribute Communion before turning to extraordinary ministers:

“In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner. Bishops, Priests, and Deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord”.²¹¹

“When the size of the congregation or the incapacity of the Bishop, Priest, or Deacon requires it, the celebrant may be assisted by other Bishops, Priests or Deacons.[206] If such ordinary ministers of Holy Communion are not present, ‘the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion’”.²¹²

161. If Communion is given under both kinds, “the Deacon himself administers the chalice.”²¹³ Showing the chalice to the communicant the Deacon says, “**The Blood of Christ (Sanguis Christi)**,” to which the communicant responds, “**Amen.**”²¹⁴ The Deacon then hands over the chalice to the communicant who takes a drink and hands it back to the Deacon; the Deacon wipes the rim of the chalice with the purificator.²¹⁵
162. If Communion is distributed only under one species and the Deacon is utilized to give the Body of Christ, then, accompanied by a server who holds a communion-plate beneath the

²⁰⁹ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 40.

²¹⁰ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 26.

²¹¹ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 27. Cf. *GIRM*, no. 108.

²¹² *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 28. Cf. *GIRM*, no. 162; *Roman Missal*, Appendix III.

²¹³ *GIRM*, No. 182. Cf. *GIRM*, no. 284a.

²¹⁴ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 43.

²¹⁵ *GIRM*, no. 286.

chin or hands of the communicant,²¹⁶ he shows the Host to the communicate and says “**The Body of Christ (*Corpus Christi*)**,” to which the communicant responds, “**Amen.**”²¹⁷

163. Deacons, like Priests, must be vigilant that the faithful receive Holy Communion in the appropriate and reverent fashion. In what ways should the faithful and the Deacon himself receive Holy Communion?

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 (Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction, Redemptionis Sacramentum*, March 25, 2004, no. 91). When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.²¹⁸

If Communion is given only under the species of bread, the Priest raises the host slightly and shows it to each, saying, *The Body of Christ*. The communicant replies, *Amen*, and receives the Sacrament either on the tongue or, where this is allowed, in the hand, the choice lying with the communicant. As soon as the communicant receives the host, he or she consumes the whole of it.²¹⁹

164. If Communion is given in the hand, pastoral instructions should be given beforehand so that it might be done worthily. St. Cyril of Jerusalem suggests a particular configuration of the hands when receiving Holy Communion: “When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost.”²²⁰

165. When distributing Holy Communion specific formulas are used: “The Body of Christ,” “The Blood of Christ,” and, in the case of intinction, “The Body and Blood of Christ.” These are the only valid formulas for giving Communion. No one should change the formula or add personal names to the formula.

166. Despite the fullness of distributing Holy Communion under both kinds, it can also face many challenges: It should not be done if the faithful have not been well instructed, if there is

²¹⁶ *Instructio Redemptionis Sacramentum*, no. 93.

²¹⁷ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 41.

²¹⁸ *GIRM*, no. 160.

²¹⁹ *GIRM*, no. 161.

²²⁰ St. Cyril of Jerusalem, *Cat. Myst.* V, 21-22. Cf. *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 41.

any danger of the profanation of the Eucharist or if “the rite would be difficult to carry out on account of the number of participants”²²¹ or for various other reasons:

“In practice, the need to avoid obscuring the role of the Priest and the Deacon as the ordinary ministers of Holy Communion by an excessive use of extraordinary ministers might in some circumstances constitute a reason either for limiting the distribution of Holy Communion under both species or for using intinction instead of distributing the Precious Blood from the chalice”.²²²

167. Another form of the distribution of both species that is always permissible is known as intinction,²²³ whereby the Host is partially dipped into the Precious Blood and then placed upon the tongue or in the mouth of the communicant. Unless special intinction vessels are used that hold the cups of Precious Blood within their centers:

Each communicant, while holding a Communion-plate under the mouth, approaches the Priest who holds a vessel with the sacred particles, with a minister standing at his side and holding the chalice. The Priest takes a host, intincts it partly in the chalice and, showing it, says: ‘The Body and Blood of Christ.’ The communicant replies, “Amen,” receives the Sacrament in the mouth from the Priest, and then withdraws.²²⁴

168. If a person comes up with their hands folded across their chest or their hands together directly in front of their mouths, they are probably designating their desire to receive a simple prayer. Ministers distributing Holy Communion should never touch a communicant or person coming up in the Communion line. The current policies for the Archdiocese of Omaha state that, when a person comes forward for a blessing prayer, the minister should simply say: “‘May Jesus Christ reign in your heart.’ There should be no blessing with the hand or touching of the head.”²²⁵

169. “...when the distribution is over, standing at the altar, he (the Deacon) immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests.”²²⁶ “When there are extraordinary ministers of Holy Communion,

²²¹ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 24.

²²² *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 24.

²²³ *Instructio Redemptionis Sacramentum*, no. 103.

²²⁴ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 49. Cf. *GIRM*, no. 287.

²²⁵ (January 1, 2009), 3.2.3.5.i.

²²⁶ *GIRM*, no. 182.

they may consume what remains of the Precious Blood from their chalice of distribution with permission of the Diocesan Bishop."²²⁷

The Purifications

170. When the giving of communion is over, the Deacon(s) and Priest return to the altar where they collect the consecrated fragments, should any remain, and the Deacon takes them to the tabernacle.²²⁸ The Priest returns to his chair while the Deacon(s) carries the chalice and other sacred vessels to the credence table, where he purifies them, cleansing the paten or ciborium over the chalice before the chalice is cleansed, and arranges them as usual.²²⁹ Nevertheless, it is also permitted to leave vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass, following the Dismissal of the People."²³⁰

171. Though the purifications are to be done immediately at the credence table or immediately after the dismissal, it is worthy of note that in a Mass without a Deacon, the Priest himself immediately and completely consumes at the altar any consecrated wine remaining and either consumes leftover hosts at the altar or carries them to the tabernacle.²³¹ Without a Deacon, Priests may purify the vessels at the altar:

“Upon returning to the altar, the Priest collects any fragments that remain and, standing at the altar or the credence table, purifies the paten or ciborium over the chalice and then the chalice itself, saying quietly to himself, **“Quod ore súmpsimus, Dómine, pura mente capiámus, et de múnere temporáli fiat nobis remédium sempitérnum.”** (“**What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.**”), and dries the chalice with a purificator.”²³²

172. It seems commendable, even if not found in the rubrics, for the Deacon purifying the vessels to say quietly to himself the prayer above, **“Quod ore súmpsimus, Dómine...”** (“**What has passed our lips...**”).

173. The Church has great reverence for the Body and Blood of Christ, and so she is concerned that no particles of that Heavenly Food or drops of the Precious Blood be lost or unintentionally profaned. The Council of Trent taught that even the tiniest particle of the Sacred

²²⁷ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 52.

²²⁸ *GIRM*, no. 183; *Ceremonial of Bishops*, no. 165.

²²⁹ *GIRM*, no. 183; *Ceremonial of Bishops*, no. 165. Cf. US Bishops' Secretariat of Divine Worship, “The Purification of Sacred Vessels by the Deacon at Mass,” *USCCB Newsletter: Committee on Divine Worship*, Volume XLIX (April 2013), 15.

²³⁰ *GIRM*, no. 183.

²³¹ *GIRM*, no. 163.

²³² *GIRM*, no. 163.

Species is the Body and Blood, Soul and Divinity of Our Lord Jesus Christ, substantially present in this sacrament.

“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. The purification of the chalice is done with water alone or with wine and water, which is then consumed by whoever does the purification. The paten is wiped clean as usual with the purificator.”²³³

“Whenever a fragment of the host adheres to his fingers, especially after the fraction or after the Communion of the faithful, the Priest should wipe his fingers over the paten or, if necessary, wash them. Likewise, he should also gather any fragments that may have fallen outside the paten.”²³⁴

“Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar.”²³⁵

“The reverence due to the Precious Blood of the Lord demands that it... never be poured into the ground or the sacrarium.”²³⁶

“If a host or any particle should fall, it is to be picked up reverently; and if any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.”²³⁷

174. Eucharistic particles can adhere to the fingers so it is traditional for all those handling the Eucharistic Hosts in any way to purify the affected digits. Whereas the Priest celebrant generally purifies his fingers with water or with wine and then again with wine and water, Priests and Deacons who distribute Holy Communion during the course of the Mass, as well as outside of Mass, typically employ the ablution cup to purify their fingers of the sacred particles of the Host, unless they have done so already over the chalice or ciborium with the water used to purify the vessels.
175. Once the altar has been cleared and the vessels arranged on the credence table, the Deacon(s) returns to his chair.

²³³ *GIRM*, no. 279.

²³⁴ *GIRM*, no. 278.

²³⁵ *GIRM*, no. 279.

²³⁶ *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America*, no. 55.

²³⁷ *GIRM*, no. 280.

The Concluding Rites

176. All stand for the Prayer after Communion.
177. “Once the Prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself.”²³⁸
178. “If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, **‘Bow down for the blessing (*Inclináte vos ad benedictiónem*).’** After the Priest’s blessing, the Deacon, with hands joined and facing the people, dismisses the people, saying, **‘*Ite, missa est* (Go forth, the Mass is ended).’**”²³⁹ Additional formulas for the dismissal may be used but may not be changed nor new dismissals composed.²⁴⁰
- a. **“Go forth, the Mass is ended (*Ite, missa est*).”**
 - b. **“Go and announce the Gospel of the Lord.”**
 - c. **“Go in peace, glorifying the Lord by your life.”**
 - d. **“Go in peace.”**
179. At Masses during the octave of Easter and again on Pentecost, the double alleluia is added to the end of certain dismissals.²⁴¹ It is most appropriate if this is sung.
- a. **“Go forth, the Mass is ended, alleluia, alleluia (*Ite, missa est, alleluia, alleluia*).”**
 - b. **“Go in peace, alleluia, alleluia.”**
180. “Before leaving the altar, the concelebrants make a profound bow to the altar. For his part the principal celebrant, alone with the Deacon, venerates the altar as usual with a kiss.”²⁴² By custom, the Deacon, unlike the Priest, does not place his hands on the altar while kissing it. Then, together with the celebrant Priest, the Deacon makes a genuflection to the tabernacle or a profound bow to the altar, depending on the layout of the sanctuary and church, and departs without the *Book of the Gospels* and on the right side of and slightly behind the celebrant. If there are two Deacons, they both flank the Priest celebrant, walking slightly behind him.
181. “When they reach the vesting room (sacristy), all make a reverence to the cross,” together with the Priest.²⁴³ Various traditional formulas are sometimes employed in this final act of reverence. Some might partake in the familiar dialogue wherein the Priest says “*prosit* (let it be a blessing)” and the attending ministers reply, “*omnibus et singulis* (for each and every person).” Appendix VI of the Roman Missal also contains other, optional prayers both in preparation before Mass and in thanksgiving after Mass.

²³⁸ *GIRM*, no. 184.

²³⁹ *GIRM*, no. 185.

²⁴⁰ *Roman Missal*, The Order of Mass, no. 144.

²⁴¹ *Roman Missal*, Sunday of the Resurrection, The Easter Vigil, no. 69.

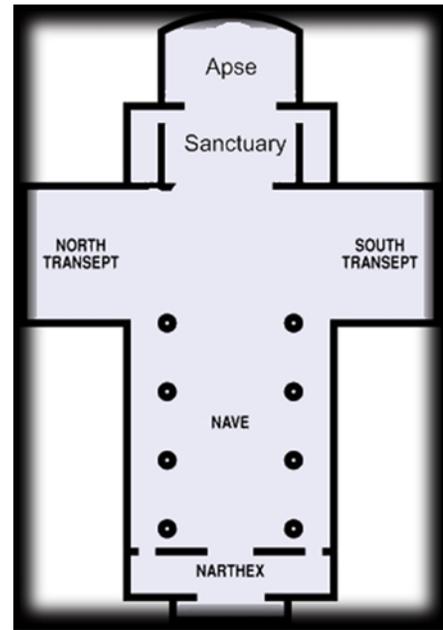
²⁴² *GIRM*, no. 251.

²⁴³ *Ceremonial of Bishops*, no. 170.

182. Deacons, because they are servants of charity, continue to help after Mass concludes, usually assisting the Bishop and/or Priest with the removal of their vestments and by carrying the vessels from the sanctuary to the sacristy. **NOTE:** If the vessels were not properly purified during Mass, the Deacon or an instituted Acolyte should attend to the purification of these vessels at their first availability.

Appendix I: Parts of the Church

Every Catholic church building also reminds us of who we are. Catholic Churches are very often built in a “cruciform” fashion. The architecture symbolizes and reinforces the idea that we are Christ’s hands and voice on earth; we are praying through Him to the Father in the Divine Liturgy. It is His prayer, His sacrifice. By grace we are allowed to join in it for we are members of His Mystical Body, the Church.



1. **Altar Cavity (Sepulchrum):** The altar cavity is a small square or oblong chamber in the body of the altar sometimes called the sepulchrum. It usually contains authenticated relics, actual portions of saints’ bodies. In the past, these consisted of the relics of one or two canonized martyrs.
2. **Altar Rail (Communion Rail):** Fence like structure usually made of the same material as the main altar; it serves as an extension of the altar and separates the nave from the sanctuary. Despite rumors to the contrary, altar rails have never been prohibited or banned; they may still be used.
3. **Altar Rail Cloth:** Just as the altar has an altar cloth, so too does the altar rail. Communicants place their hands beneath this cloth when they receive Communion as a sign of modesty.
4. **Altar Rail Gates:** Gates that allow the Priest and servers entrance into the sanctuary. Traditionally they are closed after the presentation of the gifts and reopened after the distribution of Holy Communion.
5. **Altar, Freestanding (Low Altar; Main Altar):** Large, durable, solid and immovable table in the sanctuary upon which the bread and wine are turned into Jesus’ Sacred Body and Blood. It reminds us of how Jesus is the “cornerstone” of the Church.
6. **Ambo:** Large pulpit or lectern in the sanctuary or between the sanctuary and the nave from which the readings, homily and universal prayer are proclaimed. We hear Christ himself speaking from his Scriptures. The ambo should be carefully proportioned and be constructed of fine materials and of beautiful design.
7. **Ambry:** A niche in the sanctuary wall where the holy oils are stored: oil of catechumens, sacred chrism, and oil of the sick.
8. **Ambulatory:** It is the covered passage around a cloister but also the term used for the processional route around the nave of a large church or behind the high altar.
9. **Antependium (Altar Frontal):** An appendage which covers the entire front of the altar, from the lower part of the table (mensa) to the predella, and from side to side.

10. **Apse:** The extremity of the nave; the curved, semi-circular area that is roofed with a half dome that covers the altar and sanctuary.
11. **Baldachin (Baldacchino):** Usually referring to the canvas or cloth canopy used to cover the Blessed Sacrament in solemn processions, this is also often the name given to any type of canopy over the altar, commonly made of stone, metal or wood. It may hang from the ceiling, be supported by pillars or protrude from a wall.
12. **Baptismal Font:** The font in which children and adults are baptized. Often large and made of marble or stone, the font is often situated in a baptistery, or near the entrance of the church or in a transept.
13. **Baptistery:** A separate building, room or space reserved for the Roman Ritual of baptisms. Baptisteries were often built with eight walls to symbolize the eighth day, the day beyond the created order, the day of grace and redemption.
14. **Basilica Architecture:** A form of church architecture patterned after ancient public buildings in Rome serving as forums. Basilica configured churches usually have a narthex before the entrance to the church proper. They have a wide central nave that usually has clerestories with some aisles along the sides. Columns support the roof and focus attention on the altar, usually placed in a recessed, semi-circular area.
15. **Chancel:** Area of the church in the sanctuary or between the nave and the sanctuary that is assigned to officiating clergy or the choir. In a way it resembles an orchestra pit in both its location and purpose.
16. **Credence Table:** A movable table at the side of the altar upon which are placed the things needed for sacred functions, particularly the Mass; things like the chalice, cruets, basin, etc.
17. **Cruciform Architecture:** A common design for churches in which the interior of the church resembles the shape of Christ crucified. It reminds us that when we come together to worship as the Church, we are the Mystical Body of Christ.
18. **Gifts Table (Offertory Table):** A table usually in the middle or back of a church that holds the vessels of bread and wine (and water) that will be carried up for the preparation of the altar.
19. **High Altar:** This is the usually the original altar in an older church; it usually faces east (*ad orientem*) and is higher than the altar of sacrifice. Sometimes a tabernacle is in the center of it.
20. **Holy Water Stoups:** These are various-sized receptacles located at the many entrances of the church. They probably originated with the ancient custom of Christians washing their hands before entering the basilica in a nearby fountain, but also took on the spiritual admonition for those who “enter church washing their hands but not their hearts” (St. John Chrysostom, *Homily LXXI on St. John*). We dip our hands into them and sign ourselves to remind ourselves that, as we enter the church, Baptism was our sacramental entrance into the Church.

21. **Lectern:** Sometimes a word used to describe the ambo, this is usually distinct from the ambo. It is a small stand that is movable and does not compete with the ambo; it is used by commentators, readers of the announcements, chanters or the choirmaster.
22. **Mensa (Altar Stone):** The top slab of a fixed altar or the inch-thick stone that covers the altar cavity.
23. **Narthex:** Larger than normal vestibule; a meeting area or lobby between the outside entrance and the inside entrance into the church. In early Christianity, the narthex was the location in which those not yet baptized and those in the Order of Penitents attended worship.
24. **Nave:** The main body of the church where the congregation sits. In a cruciform church this would be the “body” or “torso” of Christ. The word nave comes from the Latin word *navis* which means ship. This is where we get the word navy. The church building not only resembles a boat but the Church is often allegorically likened to a ship or boat. It is sometimes called Peter’s Barque, that is, Peter’s Boat.
25. **Predella:** The upper platform on which the celebrant stands at the altar.
26. **Prie-dieu (Kneeler):** A small, ornamental wooden desk furnished with a thin, sloping shelf for devotional books or hands, and a kneeler. Sometimes, instead of the sloping shelf, a padded arm rest is provided.
27. **Sacrarium:** A basin or sink, with a separate drainpipe leading directly into the earth for the disposal of water used for any sacred purpose, such as draining away the water used to wash the sacred vessels AFTER they have already been purified or the disposal of the first rinse water from altar linens, or the waters used to rinse holy oils and blessed ashes from the hand, or, more infrequently, the Consecrated Hosts or Precious Blood for reasons of sanitation.
28. **Sacristy:** The place for holy things. Churches may have more than one sacristy that houses sacred objects used for the liturgy and devotions and in which clergy and liturgical ministers vest themselves.
29. **Sanctuary Lamp:** Large white (or red) candle above or near the tabernacle. If lit, the special candle indicates that the Eucharist is present in the tabernacle.
30. **Sanctuary:** The area of the church that is usually elevated and set apart from the rest of the church in some fashion and in which the Bishop, Priests, Deacons and ministers exercise their ministries. It usually includes the ambo, altar and the clergy’s chairs. It symbolizes the “head” of Christ. For this reason, it is the location where the Priests and Deacons sit and represents heaven.
31. **Sedilia:** A bench in the sanctuary for the presiding ministers at a liturgical rite.
32. **Stained Glass Windows:** These are the ornate windows that not only add beauty to the church but teach through various symbols, figures and depictions about the mysteries celebrated in the sacraments.
33. **Stall:** A wooden pew with a kneeler in the sanctuary or chancel designed especially for those who assist with Mass.

34. **Statues:** 3-dimensional artworks that remind and teach us about the life of Christ and the saints.
35. **Tabernacle:** The large, singular, ornate dwelling place in the church or oratory that houses the Eucharist outside of Mass. It should be immovable, made of solid and opaque material, and locked.²⁴⁴ “The tabernacle in which the Most Holy Eucharist is reserved should be placed in a part of the church that is prominent, conspicuous, beautifully decorated, and suitable for prayer.”²⁴⁵ The *Catechism of the Catholic Church* reaffirms these instructions and requests that a tabernacle be situated “in churches in a most worthy place with the greatest honor.”²⁴⁶ The dignity, placing, and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar.
36. **Transept:** The transverse part of a cruciform church lying at right angles to the nave, commonly between it and the chancel, and often including the high structural part, either a dome or a tower, in front of the apse.
37. **Vestibule:** The small area in-between the outermost doors of the church and the inside doors. It works to cut down wind.

²⁴⁴ *Code of Canon Law*, Can. 938, §3,5.

²⁴⁵ *Code of Canon Law*, Can. 938, §2.

²⁴⁶ *Catechism of the Catholic Church*, no. 1183.

Appendix II: Sacred Things

1. **Ablution Cup (Bowl):** The ablution cup, filled with water, is typically a small bowl-like container, located near the tabernacle and/or the credence table used to purify the fingers of those who assisted with the distribution of Holy Communion. Dipping his thumb and index into the water held by the ablution cup, the Priest, Deacon or acolyte wipes his fingers on the purificator or finger towel provided.
2. **Alb:** The alb is the long white, robe-like vestment common to ordained clerics and instituted ministers (acolytes, etc.) at liturgical celebrations. Coming from the Latin word *alba*, meaning white, the alb can be traced to the ancient Roman garment worn beneath a cloak or tunic; its color symbolizes purity and its form recalls that described in Ezekiel 28:4.
3. **Altar Breads:** Altar breads are made of wheat alone, should be fresh, and are used for Mass. In the Latin Church, these breads are also unleavened.²⁴⁷ Typically the celebrant's altar bread is larger than that used for the communicants.
4. **Altar Cloth:** Formerly three blessed linen cloths or altar clothes were prescribed to cover the mensa or top of the altar for Mass; now at least one cloth should be used.
5. **Altar Pillow:** The altar pillow is an alternative to the common book stand; it, too, props up the Roman Missal or other book upon the altar in order to facilitate its reading
6. **Altar Wine (Sacramental Wine):** Altar wine, or wine appropriate for use during Communion, "must be natural, made from grapes of the vine, and not corrupt."²⁴⁸
7. **Amice:** The amice is a rectangular piece of white linen with two strings at the upper corners which a cleric uses underneath his alb to cover the neck so that their collars might be hidden. The word amice comes from the Latin *amicire*, meaning "to cover," and, because the heads of criminals condemned to death were covered in linen, the amice recalls the humiliation which was put upon Christ.
8. **Aspergillum:** The aspergillum is a liturgical implement used to sprinkle holy water. It comes in two common forms: a brush that is dipped in the water and shaken or a perforated ball at the end of a short handle. Some have sponges or internal reservoirs that dispense holy water when shaken, while others must periodically be dipped in an aspersorium.
9. **Aspersorium (Situla):** The aspersorium is the holy water bucket used to hold water for the aspergillum.
10. **Bells:** Bells are rung to announce important people or events. Bells may be rung during the epiclesis and elevations of the Consecrated Host and chalice with Consecrated Wine because they are crucial moments in the Mass.

²⁴⁷ *GIRM*, no. 320.

²⁴⁸ *Code of Canon Law*, Can. 924, §3. Cf. *GIRM*, no. 322.

11. **Biretta:** The biretta is a tri-cornered or square-shaped hat with silk trim, tuft (except for the biretta of seminarians and Cardinals) and three raised wings, called “horns,” on top at three corners (the side of the hat without the horn is worn on the left side of the head). It is scarlet for Cardinals, violet for Bishops, and black for Priests, Deacons, and seminarians.
12. **Boat:** The boat is the slang term for the little vessel that holds the incense granules.
13. **Book of the Gospels (Evangelarium or Evangeliary):** The *Book of the Gospels* is a large, ornate book carried in the entrance procession by the Deacon or reader and is used for the proclamation of the Gospel. There are four Gospel writers: Matthew (son of man), Mark (lion), Luke (ox) and John (eagle).
14. **Book Stand:** The book stand holds books placed on the altar, such as the *Book of the Gospels* or the Roman Missal during the Liturgy of the Eucharist.
15. **Burse:** The burse is a large, square pocket or container that may hold the folded corporal used at Mass. Its use is optional; if used, its color should match the liturgical color or vestments of the celebration.
16. **Candelabra:** A candelabra is a branched candlestick or lamp with several lights most commonly used with Eucharistic Exposition and Benediction.
17. **Candle, Paschal (Easter Candle):** The Paschal Candle is the large white candle kept near the Baptismal Font that reminds us that Christ continues to be the light of the world. It is also used during the entire Easter Time and is located near the ambo or center of the sanctuary. It is also utilized at funerals is situated near the body of the deceased.
18. **Candles, Processional:** Processional candles are used at the celebration of Mass during the entrance procession, Gospel procession and incensation at the consecration. They are also used to accompany the cross in the liturgy of the Veneration of the Cross on Good Friday. They are not used during the Gospel procession at the Easter Vigil or in the Easter Season because the Easter candle is located in the sanctuary.²⁴⁹ Outside of Mass they are also used in other or similar processions.
19. **Canopy (Baldachin):** The canopy is the umbrella-like covering or precious cloth attached to four or 6 staffs and is carried over persons or objects of special honor, such as the Blessed Sacrament during a Corpus Christi procession.
20. **Cassock (Soutane):** A cassock is an ankle-length robe worn by clerics of the Roman Catholic Church, Eastern Orthodox Church, and some Protestant ministers. The cassock derives historically from the tunic that in ancient Rome was worn underneath the toga in ancient Greece. The word “cassock” comes from Middle French *casaque*, meaning a long coat. There are many styles of cassocks but the Roman cassock often has a series of buttons, functional or merely ornamental, down the front – sometimes thirty-three (symbolic of the years of the life of Jesus). Colored piping and buttons are added in accordance with rank.

²⁴⁹ *Ceremonial of Bishops*, no. 96; *Roman Missal*, Sunday of the Resurrection, The Easter Vigil, no. 35.

21. **Chalice:** The chalice is the central, tall goblet that the celebrant uses to consecrate the Precious Blood. The cross typically found on the base of the chalice indicates its front. Sacred vessels are to be made from precious metal or, if made from an inferior metal, gilded on the inside. In the United States, chalices as well as all other sacred vessels, i.e., paten, ciborium, pyx, monstrance, etc., may be made of other solid materials that are precious to the region, such as ebony or other hard wood, provided that such materials are appropriate for sacred use and cannot easily break or deteriorate.²⁵⁰ The interior of any chalice or any receptacle that will hold the Precious Blood must be made of nonabsorbent material.²⁵¹
22. **Chasuble:** The chasuble, also matching the liturgical color of the celebration, is the long, often ornate, sleeveless poncho-like garment worn by Priests and Bishops over their alb and stole during the sacrifice of the Mass. It symbolizes charity and often comes in two styles: Gothic (a round shape with material that covers the arms) and Roman (straighter edges and without cloth over the arms; sometimes nicknamed a “fiddleback” because it suggests the shape of a violin).
23. **Ciborium:** The ciborium is the gold or silver vessel that is tall like a chalice but holds the Body of Christ (plural: ciboria) and has a lid. “Use is not to be made of simple baskets or other recipients meant for ordinary use outside the sacred celebrations, nor are the sacred vessels to be of poor quality or lacking any artistic style.”²⁵²
24. **Cincture:** The cincture is a rope that serves as a belt around the waste of a server; it symbolizes chastity. Its color can match the color of the season, though white is the universal color.
25. **Communion-Plate (Paten):** The communion-plate is the circular or oval plate held by an acolyte or altar server beneath the chins or hands of communicants during the distribution of Holy Communion. Its use is mandated by the Roman Missal.²⁵³
26. **Cope:** The cope is a large mantle worn by clerics (including Deacons) in some solemn liturgical services outside of Mass, such as the solemn celebration of the sacraments outside of Mass, the solemn celebration of Lauds and Vespers, during the rite of Eucharistic Exposition and Benediction, in certain processions and always in accord with the rubrics proper to each rite.²⁵⁴ It matches the color of the celebration and is worn in the same way as the chasuble or dalmatic.
27. **Corporal:** The corporal is the large, white napkin that unfolds and is placed beneath the sacred vessels on the altar. Its purpose is to catch the corpus, the body of Christ that might fall on the altar. As such, a new corporal should be used with each liturgy.
28. **Cross, Pectoral:** The pectoral cross is a cross, usually about 6 inches in height, worn around the neck of a Bishop and suspended by either cord (in liturgical vestments or choir) or chain (in solemn occasions outside liturgical celebrations; in Italian colloquially called *abito piano*). The cord is scarlet

²⁵⁰ *GIRM*, no. 329.

²⁵¹ *GIRM*, no. 330.

²⁵² Sacred Congregation for the Sacraments and Divine Worship, *Inaestimabile Donum (Instruction Concerning Worship Of The Eucharistic Mystery)* (February 24, 1980), no. 16.

²⁵³ *GIRM*, no. 118c.

²⁵⁴ *Ceremonial of Bishops*, no. 66.

and gold for a Cardinal; green and gold for a Bishop. The pectoral cross is worn on the chest of prelates so as to keep the Cross close to their hearts.

29. **Cross, Processional:** The processional cross is a portable crucifix, mounted on a staff, which is used in liturgical procession at the head of the vested members of the clergy.
30. **Crozier (Pastoral Staff):** The crozier is the shepherd's staff used by Bishops: "As a rule, the Bishop holds the pastoral staff, its curved head turned away from himself and toward the people."²⁵⁵ The crozier has always been in the Church a symbol of the Bishop's pastoral role. Popes don't use a crozier, and only since the time of Vatican II have they used a crozier-like staff called the "pastoral staff." The pastoral staff is silver with a crucifix at the top.
31. **Cruet:** Cruets are the clear glass or crystal vessels that hold the water and wine used at Mass.
32. **Dalmatic:** Instead of a chasuble like a Priest wears, the Deacon wears the sleeved dalmatic over his alb and stole. It should ideally match the fabric of the Priest celebrant's chasuble and at least be of the same liturgical color. Bishops also wear a dalmatic at major solemn feasts and ordinations. It symbolizes charity, justice, and the sufferings of Christ. It often has banding across it in the form of a ladder, reminding the Deacon that he is like Christ, the mediator between the Heavenly Father and the people. This role is clearly seen in Eastern Catholic liturgies in which the Deacon is the "go-between" between the Priest and the people during the Divine Liturgy or Mass.
33. **Episcopal Ring:** When a Bishop is consecrated as Bishop, he receives an episcopal ring that represents his office (Cardinals receive their own special ring, also). The Pope's ring, known as the "Fisherman's Ring," is the personal and unique seal of that reigning Pontiff and is (or at least used to be) destroyed on his death.
34. **Fanon:** The fanon is a vestment, rarely used nowadays, reserved for the Pope during a Pontifical Mass. It consists of a double mozzetta (short shoulder-cape worn by Bishops outside the liturgy), the first going under the stole and the second over the chasuble.
35. **Fascia:** The fascia is a band cincture or sash that may be worn with the cassock.
36. **Finger Towel:** Finger towels are cloths usually made of linen that tend to resemble purificators but are smaller and usually without a cross. They are used sometimes at the *Lavabo* or are found near ablution cups to dry the fingers of those who just administering Holy Communion.
37. **Gloves:** While Bishops receive ceremonial gloves, gloves, if used, are more commonly found among the ranks of acolytes or altar servers who may use them when carrying the processional cross, candles, etc., as a sign of modesty and a practical aid to prevent the buildup of fingerprints.
38. **Holy Water Tank:** The holy water tank is the large reservoir used to hold holy water.
39. **Host:** The Host is a term for the Consecrated Bread(s); it derives from the Latin word *hostia*, which means "victim."

²⁵⁵ *Ceremonial of Bishops*, no. 59.

40. **Humeral Veil:** The humeral veil is a cloth of rectangular shape, about 8 ft. long and 1 1/2 ft. wide and usually made of silk and often richly embroidered. The humeral veil is worn so as to cover the back and shoulders — hence its name — and its two ends hang down in front. It is fastened across the breast with clasps or ribbons. The humeral veil is used when carrying the Eucharist in procession and when giving Eucharistic Benediction, and, in these cases, the humeral veil is white, gold or silver. It should usually match the material of the cope.
41. **Key, Tabernacle:** The tabernacle key unlocks the tabernacle; as such, it must be kept safe and secure outside of the liturgy.
42. **Lavabo Bowl (Basin) and Towel:** The *Lavabo* bowl is the nickname for the often gold or silver bowl that catches water poured over the Priest celebrant's hands during Mass. The towel is used to dry the Priest's hands.
43. **Lectionary:** The Lectionary is the book from which all the readings are proclaimed. There are 4 volumes of the Lectionary used in the United States consisting of a volume for readings on Sundays and Solemnities, two volumes for the two-year cycle of weekday readings, and a final volume for ritual and votive Masses.
44. **Luna (Lunula; Lunette):** The luna is the round container made of glass and gilded metal that holds the Host securely in place in the monstrance.
45. **Maniple:** The maniple is a narrow strip of linen, of the same color as the chasuble, suspended from the left forearm of a Bishop, Priest or Deacon during Mass so that it falls equally on both sides of the arm. It symbolizes the acceptance of suffering and reminds the cleric that he must patiently bear the cares and sorrows of this earthly life in the service of God and for Heavenly reward. It is put on in the sacristy; it is no longer required in the Ordinary Rite, but it has also never been abrogated or banned.
46. **Miter:** The miter imitates the Old Testament Priestly head covering and is the headdress of Bishops, worn at liturgical functions.
47. **Monstrance (Ostensorium):** The monstrance is a glass-framed shrine in which the Blessed Sacrament is publicly exposed. The word monstrance comes from the Latin word *monstrare*, meaning "to show." It may be of gold, silver, brass, or copper gilt (Cong. Sac. Rit., 31 August 1867). The most appropriate form is that of the sun emitting its rays to all sides (*Instructio Clement.*, 5).
48. **Mozzetta:** The mozzetta is a small, non-liturgical cape of silk or wool extending to the elbows and buttoned in front. A hood is attached and its colors vary.
49. **Pall, Funeral:** The funeral pall is an ample cloth covering, plain or ornamented, draped over the coffin at a funeral Mass. Previously it was purple or black but is now ordinarily white.
50. **Pall:** The pall is a firm square of cloth used to cover the chalice and protect its contents from foreign matter and pesky bugs. If appropriate, it may be used at Mass.
51. **Pallium:** The pallium is worn only by Archbishops (in their own dioceses), patriarchs, and the Pope, as a symbol of their authority. It's a band of white wool adorned with 6 small black crosses, worn

around the neck with extensions front and back, and pinned to the chasuble in three places about the neck. The non-silk part of the pallium is made of white wool, part of which is supplied by two lambs presented annually by the Lateran Canons Regular on the feast of St. Agnes (January 21). The lambs are solemnly blessed on the high altar of that church after the Pontifical Mass, and then offered to the pope, who sends palliums made of their wool to the Archbishops.

52. **Paten:** The paten is a saucer or plate usually made of or plated with gold or silver that holds the one, large, main Host at Mass or vessels that hold Hosts that are shaped more like a plate than a bowl. Paten can also be a nickname for the circular or oval plates held by altar servers beneath the chins or hands of communicants during the distribution of Holy Communion.
53. **Purificator:** A purificator is a piece of pure white linen or hemp used for cleansing the chalice. It is usually folded into three layers so that when placed on the chalice beneath the paten its width is about three inches. A small cross may be sewn in it at its center to distinguish it from the little finger-towels used at the *Lavabo*, although this is not prescribed.
54. **Relic:** A relic can be (1st class) the body or fragment of a Saint or Blessed, (2nd class) objects used by a Saint, or (3rd class) other objects that have touched a first class relic. The veneration of all relics is legitimate as stated in current Canon Law in Book IV under title 4.
55. **Reliquary:** A reliquary is the dignified container that houses or exposes a relic.
56. **Roman Missal:** The Roman Missal is the official red book that contains all of the prayers of the Mass.
57. **Standing Pyx:** When not in the monstrance, the luna with the Host is placed in a special standing container, called a standing pyx, in the tabernacle.
58. **Stole:** The stole, matching the liturgical color, is a long, scarf-like vestment worn over the alb and under the dalmatic/chasuble. It symbolizes the cleric's authority (clerical office), immortality, and the yoke of Christ. The Priest wears the stole around his neck so that it hangs equally down his chest in front or forms an X-shaped Cross; the Deacon wears his stole over the left shoulder and tied at his right side; the Bishop wears his stole so that it hangs equally down his chest.
59. **Surplice:** A surplice is a large-sleeved, loose-fitting garment reaching almost to the knees and worn without a cincture and over the cassock or habit in processions, while administering the sacraments, in choir and at any function when the alb is not called for; it is worn by acolytes at Mass. "A surplice may not be substituted for the alb when the chasuble or dalmatic is to be worn or when a stole is used instead of the chasuble or dalmatic.[60] When a surplice is worn, it must be worn with the cassock".²⁵⁶
60. **Thabor:** A thabor is an ornate stand or holder for a monstrance while the Blessed Sacrament is exposed during Eucharistic Adoration, 40 Hours, and other such activities. It derives its name from Mount Tabor, the site of the Transfiguration.
61. **Thurible (Censer):** Gold or silver ball on a chain that holds burning charcoals and incense.

²⁵⁶ *Ceremonial of Bishops*, no. 65.

62. **Tunic:** A vestment shaped like a sack, which has in the closed upper part only a slit for putting the garment over the head, and, on the sides, either sleeves or mere slits through which the arms can be passed. The expressions under-tunic or over-tunic are used accordingly as the tunic is employed as an outer vestment or under another. By tunic is understood in liturgical language that sacerdotal upper vestment of the Subdeacon which corresponds to the dalmatic of the Deacon. According to present usage the dalmatic and tunic are alike both as regards form and ornamentation.
63. **Veil, Chalice:** The chalice veil is the protective covering for the chalice that shrouds it in mystery. It will usually be of the same material and color as the Priest's vestments, though it may always be white. It covers the chalice and paten when not actually in use on the altar. It is not removed until the preparation of the altar and is used to recover the chalice and paten after the distribution of Holy Communion. Its use is encouraged by the Roman Missal.
64. **Veil, Tabernacle:** The tabernacle veil covers the tabernacle when the Eucharist is actually stored in it. The veil reminds worshippers that the (usually metal) tabernacle cabinet echoes the tabernacle tent of the Hebrew Scriptures. It may be of any liturgical color, especially the color of the celebration, but is most often white (always appropriate for the Eucharist), gold or silver (which may substitute for any liturgical color aside from violet and black). It is often designed to match the vestments of the celebrants.
65. **Vimpa:** A silk veil falling over the shoulders and extending down the arms and over the hands, worn by acolytes who carry the miter and crosier at a Pontifical Mass.
66. **Zucchetto (Skullcap):** The zucchetto is the silk yarmulke-like skullcap worn by Bishops. The Pope's zucchetto is white; the Cardinals' zucchetti are scarlet; the Bishops' zucchetti are violet. Priests may use a black cloth zucchetto for everyday wear, but not during the liturgy.

Appendix III: How to Build a Chalice

