

## **Implementation Directives** FOR THE DIOCESE OF CALGARY ACCORDING TO THE GENERAL INSTRUCTION OF THE ROMAN MISSAL, 2011

The purpose of this document is to call attention to certain paragraphs in the *General Instruction of the Roman Missal* (GIRM) 2011 that require a change of practice for some if not all of our parishes. It also presents the decisions that I have made as Bishop of the Diocese of Calgary on certain aspects of the same.

The *General Instruction of Roman Missal* speaks of the Bishop's role in paragraph #22.

### **PREPARATION BEFORE THE LITURGY REGARDING CROSS AND CANDLES**

**GIRM #117** The altar is to be covered with at least one white cloth. In addition, on or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration ... Likewise, on the altar or close to it, there is to be a cross adorned with a figure of Christ crucified. The candles and the cross with the figure of Christ crucified may also be carried in the procession at the Entrance. On the altar itself may be placed a *Book of the Gospels* distinct from the book of other readings, unless it [the *Book of the Gospels*] is carried in the Entrance Procession.

**DIRECTIVE** The general practice in the Diocese of Calgary is to place the cross and candles next to the altar rather than on the altar. If placed on the altar, the cross and candles should be positioned so as to avoid creating a barrier between the priest and the people.

The practice of placing the processional candles at the ambo may continue. For those who follow the practice of lighting the candles at the altar during the offertory, this may also continue.

### **INTRODUCTORY RITES**

#### ***Entrance Procession with the Book of the Gospels***

The following paragraphs from the *General Instruction of the Roman Missal* make reference to the *Book of the Gospels*: #117, #120, #122, #173, #194, #195.

- DIRECTIVE**
1. When the reader carries the *Book of the Gospels* a simple bow of the head is sufficient.
  2. According to the *General Instruction of the Roman Missal* the lectionary should not be carried in the entrance procession, but rather the *Book of the Gospels*.

Currently Canada does not have a *Book of the Gospels*.

Processing even with the lectionary has created a deep respect for the scripture, the Word of God, and has increased the awareness of the Word as a mode of Christ's presence among us.

We will continue to use the lectionary in procession until the *Book of the Gospels* is available. At that time the lectionary will no longer be carried in procession, only the *Book of the Gospels*.

#90 makes no mention of the *Book of the Gospels* being carried in the closing procession. Therefore the *Book of the Gospels* (or lectionary) will be left in place at the end of the liturgy.

## LITURGY OF THE EUCHARIST

### *Presentation of the Gifts*

From *Redemptionis Sacramentum*

#106 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.

**DIRECTIVE** Wine may be presented to the priest in a flagon, but then it must be poured into the chalices prior to the Consecration. This is best done while the chalice is being prepared.

### *Posture - General Article on Posture*

#43 The faithful should stand from the beginning of the Entrance chant, or while the Priest approaches the altar, until the end of the Collect; for the *Alleluia* chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, *Orate, fratres (Pray, brethren)*, before the Prayer over the Offerings until the end of Mass, except at the places indicated here below.

The faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, during the period of sacred silence after Communion.

In the dioceses of Canada, the faithful should kneel at the Consecration, except when prevented on occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration. Where it is the practice for the people to remain kneeling after the *Sanctus (Holy, Holy, Holy)* until the end of the Eucharistic Prayer and before Communion when the Priest says *Ecce Agnus Dei (This is the Lamb of God)*, it is laudable for this practice to be retained.

### *Posture During the Preparation Rite*

Specific to this moment in the liturgy, paragraph #43 states:

The faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, during the period of sacred silence after Communion.

**DIRECTIVE** To establish this posture as a common practice throughout the Diocese, a change is required. The people will sit through the Preparation Rite, rising in time to respond to the invitation *Pray my sisters and brothers*.

The ritual gesture of standing is a treasured posture in the Church's prayer and is the desired posture when we offer prayer to God. At this point in the Preparation Rite we stand in readiness to offer our prayer through the voice of the priest as he prays the presidential prayer over the gifts.

### *Posture During the Eucharistic Prayer*

**DIRECTIVE** Although it has been the practice in this Diocese to stand during the Eucharistic Prayer and before Communion when the priest says *This is the Lamb of God*, the posture to be assumed by the faithful for the Consecration is kneeling. Therefore, in all the churches in the Diocese of Calgary the faithful are to kneel at the conclusion of the *Sanctus (Holy, Holy, Holy)* and to stand when the priest announces *The Mystery of Faith*. Those who may not be able to kneel for such reasons as infirmity are invited to make a profound bow when the celebrant genuflects at the Consecration of the bread and again at the Consecration of the wine. For your information, this same directive will be given by the other Latin Rite Bishops of Alberta and the Northwest Territories to their faithful.

This directive applies only to churches and exceptions would be chapels in institutions, halls, outdoor mass sites, gymnasiums, *etc.*

Churches in our diocese that do not currently have kneelers have until the first Sunday in Advent 2012 to submit to the Bishop's Office a plan for how they will modify their facilities to comply with the Diocesan application of the norm in the GIRM.

### *Posture for the Deacon During the Eucharistic Prayer*

**#179** 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. From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling.

**DIRECTIVE** Generally the deacon will kneel as required, unless he is not able because of health or lack of space. In this circumstance the rule as found in #43 is applied: Those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration.

### *The Rite of Peace*

**#154** Priest may give the sign of Peace to the ministers but always remains within the sanctuary, so that the celebration is not disrupted. He may do the same if, for a reasonable cause, he wishes to offer the sign of Peace to a small number of the faithful.

### *When May Extraordinary Ministers of Holy Communion Come to the Altar?*

**#162** In the distribution of Communion the Priest may be assisted by other Priests who happen to be present. If such Priests are not present and there is a truly large number of communicants, 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.

These ministers should not approach the altar before the Priest has received Communion, and then they are always to receive from the hands of the Priest Celebrant the vessel containing the species of the most Holy Eucharist for distribution to the faithful.

**DIRECTIVE** In the Diocese of Calgary, the extraordinary ministers of Holy Communion may enter the sanctuary at the Sign of Peace, and stand away from the altar.

After the priest consumes the Eucharistic Species, the extraordinary ministers approach the altar. They may receive Communion from the Priest, the deacon, or one of the other extraordinary ministers of Holy Communion who has been the first of the laity to receive Communion.

However, the Priest must present the Communion vessels to the extraordinary ministers.

### *Posture During the Communion Rite*

**#43** Where it is the practice for the people to remain kneeling after the *Sanctus (Holy, Holy, Holy)* until the end of the Eucharistic Prayer and before Communion when the Priest says *Ecce Agnus Dei (This is the Lamb of God)*, it is laudable for this practice to be retained.

**DIRECTIVE** In the Diocese of Calgary we will continue the practice of standing during the acclamation *This is the Lamb of God*.

### *The Communion Song*

**#86** While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the "communitarian" character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful.

**DIRECTIVE** The common posture of standing continues during the Communion procession and singing of the Communion song. This practice teaches us that Communion is a corporate action in which we together are drawn into the Eucharistic mystery and the life of the Trinity. Singing together helps us realize our communion together in the Risen Lord.

We will catechize on the importance of communal song during the Communion Procession. The bond of unity is expressed by joining in the congregational song before receiving Communion and after consuming the sacred elements. Personal prayer takes place during the silence after the Communion procession is finished. At that time while the priest or other designated extraordinary ministers are purifying the vessels, we should also enter into communal silence together.

### *Posture for Receiving Communion*

**#160** The Priest then takes the paten or ciborium and approaches the communicants, who usually come up in procession. It is not permitted for the faithful to take the consecrated Bread or the sacred chalice by themselves and, still less, to hand them on from one to another among themselves.

In the Dioceses of Canada, Holy Communion is to be received standing, though individual members of the faithful may choose to receive Communion while kneeling. When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head. When receiving Holy Communion on the tongue, they reverently join their hands; when receiving Holy Communion in the hand, they reverently open their hands placing one beneath the other, and they consume the host immediately upon receiving it.

**DIRECTIVE** The more common posture is for the people to stand to receive Communion, but we need to be aware that kneeling is permitted.

A prie-dieu should not be provided for this latter posture.

It is important to convey to the people that paragraph #160 is not an indication that one posture is more holy than the other.

Formation is also needed on:

- a) How to receive on the tongue: tilt the head back and extend the tongue in order that the hand of the minister does not contact the mouth of the communicant.
- b) How to receive in the hand: place one hand beneath the other, then take the lower hand and lift the host to one's mouth.
- c) No sign of the cross or genuflection is required after receiving Communion.

### *New Required Sign of Reverence at Communion*

**#160** When standing before the minister to receive Holy Communion, the faithful should make a simple bow of the head.

**DIRECTIVE** The bow of the head is a sign of reverence for the sacred presence of the Risen Lord in the Communion elements. This is a bow of the head and not a deep bow.

In order that it be a gesture of integrity and not rote motion the whole Communion procession will need to take on a slightly slower pace.

Each communicant will make the bow of the head while standing before the sacred elements, not while the person ahead is receiving Communion. The bow will occur in a timely manner while the previous communicant is moving away. The minister will wait for the communicant to make the bow, then raise his or her face toward the minister in order to respond appropriately. Once the communicant raises the head, the minister holds the host and proclaims *The Body of Christ*. The communicant responds *Amen*. The consecrated host is placed with care upon the hand of the communicant, or on the tongue. The communicant then moves to the station to receive the Blood of Christ in the same manner.

In the Diocese of Calgary the bow is encouraged before both elements: the Body of Christ and the Blood of Christ.

### *Communion from the Elements Consecrated at the Same Mass*

**#85** It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. #283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated.

**DIRECTIVE** Recognizing the practical challenges of #85, we should strongly encourage the participation of the faithful in the fullness of the paschal sacrifice by receiving elements consecrated at that same liturgy.

### *Communion from the Chalice*

**#245** The Blood of the Lord may be consumed either by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon.

**DIRECTIVE** In the Diocese of Calgary, the Blood of the Lord may be consumed only by drinking from the chalice.

### *Who May Place Remaining Consecrated Hosts in the Tabernacle?*

**#163** When the distribution of Communion is over, the Priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain; as for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist.

**DIRECTIVE** #63 states that only the deacon or priest may go to the tabernacle. This applies also to retrieving previously consecrated hosts from the tabernacle. In the Diocese of Calgary, formally installed extraordinary ministers of Holy Communion may also go to the tabernacle.

From a practical viewpoint it is fitting therefore to have sufficient hosts consecrated at the liturgy to provide for the entire assembly in so far as this is possible.

### *Who May Purify the vessels?*

**#163** Upon returning to the altar, the Priest collects the fragments, should any remain, and he stands at the altar or at the credence table and purifies the paten or ciborium over the chalice, and after this purifies the chalice, saying quietly the formula *Quod ore sumpsimus, Domine (What has passed our lips)*, and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister.

Nevertheless, it is also permitted to leave vessels needing to be purified, especially if there are several, on a corporal, suitably covered, either on the altar or on the credence table, and to purify them immediately after Mass, after the Dismissal of the people.

**#192** Likewise, after the distribution of Communion is complete, a duly instituted acolyte helps the Priest or Deacon to purify and arrange the sacred vessels. In the absence of a Deacon, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies them, wipes them and arranges them as usual.

**DIRECTIVE** In the Diocese of Calgary, a priest, deacon, instituted acolyte, or formally installed extraordinary minister of Holy Communion may purify the vessels. The principle here is that if you can do the greater, then you can do the lesser.

The purification may be done after the Communion procession at the credence table but not in the sacristy.

It may also occur immediately after the liturgy, however the purification of the vessels should not delay the priest from greeting the people.

### CONCLUDING RITES

- #166** When the Prayer after Communion is concluded, brief announcements should be made to the people, if there are any.
- #168, 185** Immediately after the Blessing ... *Ite missa est* (*Go forth the Mass is ended*). And all reply *Thanks be to God*.
- DIRECTIVE** Only dismissals contained in the Missal are to be used.

November 3, 2011



✠ F.B. Henry  
Bishop of Calgary