



**North Thompson Catholic Parishes**

**Roman Catholic Diocese of Kamloops**

## The Holy Eucharist

Reference from Catechism of the Catholic Church

### **CHAPTER IV**

#### **The Different Forms of Celebrating Mass**

112. In the local Church, first place should certainly be given, because of its significance, to the Mass at which the Bishop presides, surrounded by his presbyterate, deacons, and lay ministers,<sup>[91]</sup> and in which the holy people of God participate fully and actively, for it is there that the preeminent expression of the Church is found.

At a Mass celebrated by the Bishop or at which he presides without celebrating the Eucharist, the norms found in the *Caeremoniale Episcoporum* should be observed.<sup>[92]</sup>

113. Great importance should also be attached to a Mass celebrated with any community, but especially with the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true in the communal Sunday celebration.[\[93\]](#)

114. Among those Masses celebrated by some communities, moreover, the conventual Mass, which is a part of the daily Office, or the community Mass, has a particular place. Although such Masses do not have a special form of celebration, it is nevertheless most proper that they be celebrated with singing, especially with the full participation of all members of the community, whether of religious or of canons. In these Masses, therefore, individuals should exercise the office proper to the Order or ministry they have received. It is appropriate, therefore, that all the priests who are not bound to celebrate individually for the pastoral benefit of the faithful concelebrate at the conventual or community Mass in so far as it is possible. In addition, all priests belonging to the community who are obliged, as a matter of duty, to celebrate individually for the pastoral benefit of the faithful may also on the same day concelebrate at the conventual or community Mass.<sup>[94]</sup> For it is preferable that priests who are present at a Eucharistic Celebration, unless excused for a good reason, should as a rule exercise the office proper to their Order and hence take part as concelebrants, wearing the sacred vestments. Otherwise, they wear their proper choir dress or a surplice over a cassock.

## **I. MASS WITH A CONGREGATION**

115. By “Mass with a congregation” is meant a Mass celebrated with the participation of the faithful. It is moreover appropriate, whenever possible, and especially on Sundays and holy days of obligation, that the celebration of this Mass take place with singing and with a suitable number of ministers.<sup>[95]</sup> It may, however, also be celebrated without singing and with only one minister.

116. If a deacon is present at any celebration of Mass, he should exercise his office. Furthermore, it is desirable that, as a rule, an acolyte, a lector, and a cantor should be there to assist the priest celebrant. In fact, the rite to be described below foresees a greater number of ministers.

### ***The Articles to Be Prepared***

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, or even four or six, especially for a Sunday Mass or a holy day of obligation. If the diocesan Bishop celebrates, then seven candles should be used. Also on or close to the altar, there is to be a cross with a figure of Christ crucified. The candles and the cross adorned with a figure of Christ crucified may also be carried in the Entrance Procession. On the altar itself may be placed the *Book of the Gospels*, distinct from the book of other readings, unless it is carried in the Entrance Procession.

118. The following are also to be prepared:

- Next to the priest's chair: the Missal and, as needed, a hymnal;
- At the ambo: the Lectionary;

- On the credence table: the chalice, a corporal, a purificator, and, if appropriate, the pall; the paten and, if needed, ciboria; bread for the Communion of the priest who presides, the deacon, the ministers, and the people; cruets containing the wine and the water, unless all of these are presented by the faithful in procession at the Offertory; the vessel of water to be blessed, if the *asperges* occurs; the Communion-plate for the Communion of the faithful; and whatever is needed for the washing of hands.

It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white. 119. In the sacristy, the sacred vestments (cf. nos. 337-341) for the priest, the deacon, and other ministers are to be prepared according to the various forms of celebration:

- For the priest: the alb, the stole, and the chasuble;
- For the deacon: the alb, the stole, and the dalmatic; the dalmatic may be omitted, however, either out of necessity or on account of a lesser degree of solemnity;
- For the other ministers: albs or other lawfully approved attire.[\[96\]](#)

All who wear an alb should use a cincture and an amice unless, due to the form of the alb, they are not needed.

When there is an Entrance Procession, the following are also to be prepared: the *Book of the Gospels*; on Sundays and festive days, the thurible and the boat with incense, if incense is used; the cross to be carried in procession; and candlesticks with lighted candles.

## **A. Mass Without a Deacon**

### ***The Introductory Rites***

120. Once the people have gathered, the priest and ministers, clad in the sacred vestments, go in procession to the altar in this order:

- The thurifer carrying a thurible with burning incense, if incense is used;
- The ministers who carry lighted candles, and between them an acolyte or other minister with the cross;
- The acolytes and the other ministers;
- A lector, who may carry the *Book of the Gospels* (though not the Lectionary), which should be slightly elevated;
- The priest who is to celebrate the Mass.

If incense is used, before the procession begins, the priest puts some in the thurible and blesses it with the Sign of the Cross without saying anything.

121. During the procession to the altar, the Entrance chant takes place (cf. nos. 47-48).

122. On reaching the altar, the priest and ministers make a profound bow.

The cross adorned with a figure of Christ crucified and perhaps carried in procession may be placed next to the altar to serve as the altar cross, in which case it ought to be the only cross used; otherwise it is put away in a dignified place. In addition, the candlesticks are placed on the altar or near it. It is a praiseworthy practice that the *Book of the Gospels* be placed upon the altar.

123. The priest goes up to the altar and venerates it with a kiss. Then, as the occasion suggests, he incenses the cross and the altar, walking around the latter.

124. After doing these things, the priest goes to the chair. Once the Entrance chant is concluded, the priest and faithful, all standing, make the Sign of the Cross. The priest says, *In nomine Patris et Filii et Spiritus Sancti (In the name of the Father, and of the Son, and of the Holy Spirit)*. The people answer, *Amen*.



Then, facing the people and extending his hands, the priest greets the people, using one of the formulas indicated. The priest himself or some other minister may also very briefly introduce the faithful to the Mass of the day.

125. The Act of Penitence follows. Afterwards, the *Kyrie* is sung or said, in keeping with the rubrics (cf. no. 52).

126. For celebrations where it is prescribed, the *Gloria* is either sung or said (cf. no. 53).

127. The priest then invites the people to pray, saying, with hands joined, *Oremus (Let us pray)*. All pray silently with the priest for a brief time. Then the priest, with hands extended, says the collect, at the end of which the people make the acclamation, Amen.

### ***The Liturgy of the Word***

128. After the collect, all sit. The priest may, very briefly, introduce the faithful to the Liturgy of the Word. Then the lector goes to the ambo and, from the Lectionary already placed there before Mass, proclaims the first reading, to which all listen. At the end, the lector says the acclamation, *Verbum Domini (The word of the Lord)*, and all respond, *Deo gratias (Thanks be to God)*.

Then, as appropriate, a few moments of silence may be observed so that all may meditate on what they have heard.

129. Then the psalmist or even a lector proclaims the verses of the Psalm and the people sing or say the response as usual.

130. If there is to be a second reading before the Gospel, the lector proclaims it from the ambo. All listen and at the end respond to the acclamation, as noted above (no. 128). Then, as appropriate, a few moments of silence may be observed.

131. Afterwards, all rise, and the *Alleluia* or other chant is sung as required by the liturgical season (cf. nos. 62-64).

132. During the singing of the *Alleluia* or other chant, if incense is used, the priest puts some into the thurible and blesses it. Then, with hands joined, he bows profoundly before the altar and quietly says, *Munda cor meum (Almighty God, cleanse my heart)*.

133. If the *Book of the Gospels* is on the altar, the priest then takes it and goes to the ambo, carrying the *Book of the Gospels* slightly elevated and preceded by the lay ministers, who may carry the thurible and the candles. Those present turn towards the ambo as a sign of special reverence to the Gospel of Christ.

134. At the ambo, the priest opens the book and, with hands joined, says, *Dominus vobiscum* (*The Lord be with you*), and the people respond, *Et cum spiritu tuo* (*And also with you*). Then he says, *Lectio sancti Evangelii* (*A reading from the holy Gospel*), making the sign of the cross with his thumb on the book and on his forehead, mouth, and breast, which everyone else does as well. The people say the acclamation, *Gloria tibi, Domine* (*Glory to you, Lord*). The priest incenses the book, if incense is used (cf. nos. 276-277). Then he proclaims the Gospel and at the end says the acclamation, *Verbum Domini* (*The Gospel of the Lord*), to which all respond, *Laus tibi, Christe* (*Praise to you, Lord Jesus Christ*). The priest kisses the book, saying quietly, *Per evangelica dicta* (*May the words of the Gospel*).

135. If no lector is present, the priest himself proclaims all the readings and the Psalm, standing at the ambo. If incense is used, remaining at the ambo he puts some into the thurible, blesses it, and, bowing profoundly, says, *Munda cor meum* (*Almighty God, cleanse my heart*).

136. The priest, standing at the chair or at the ambo itself or, when appropriate, in another suitable place, gives the homily. When the homily is completed, a period of silence may be observed.

137. The Creed is sung or recited by the priest together with the people (cf. no. 68) with everyone standing. At the words *et incarnatus est (by the power of the Holy Spirit . . . and became man)* all make a profound bow; but on the solemnities of the Annunciation and of the Nativity of the Lord, all genuflect.

138. After the recitation of the Creed, the priest, standing at the chair with hands joined, by means of a brief introduction invites the faithful to participate in the Prayer of the Faithful. Then the cantor, the lector, or another person announces the intentions from the ambo or from some other suitable place while facing the people, who take their part by responding in supplication. After the intentions, the priest, with hands extended, concludes the petitions with a prayer.

### ***The Liturgy of the Eucharist***

139. When the Prayer of the Faithful is completed, all sit, and the Offertory chant begins (cf. no. 74).

An acolyte or other lay minister arranges the corporal, the purificator, the chalice, the pall, and the Missal upon the altar.

140. It is appropriate for the faithful's participation to be expressed by an offering, whether of the bread and wine for the celebration of the Eucharist or of other gifts for the relief of the needs of the Church and of the poor.

The offerings of the faithful are received by the priest, assisted by the acolyte or other minister. The bread and wine for the Eucharist are carried to the celebrant, who places them upon the altar, while other gifts are put in another appropriate place (cf. no. 73).

141. At the altar the priest accepts the paten with the bread. With both hands he holds it slightly raised above the altar and says quietly, *Benedictus es, Domine (Blessed are you, Lord)*. Then he places the paten with the bread on the corporal.

142. After this, as the minister presents the cruets, the priest stands at the side of the altar and pours wine and a little water into the chalice, saying quietly, *Per huius aquae (By the mystery of this water)*. He returns to the middle of the altar, takes the chalice with both hands, raises it a little, and says quietly, *Benedictus es, Domine (Blessed are you, Lord)*. Then he places the chalice on the corporal and covers it with a pall, as appropriate.

If, however, there is no Offertory chant and the organ is not played, in the presentation of the bread and wine the priest may say the formulas of blessing aloud, to which the people make the acclamation, *Benedictus Deus in saecula (Blessed be God for ever)*.

143. After placing the chalice upon the altar, the priest bows profoundly and says quietly, *In spiritu humilitatis (Lord God, we ask you to receive us)*.

144. If incense is used, the priest then puts some in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar. A minister, while standing at the side of the altar, incenses the priest and then the people.

145. After the prayer *In spiritu humilitatis* (*Lord God, we ask you to receive us*) or after the incensation, the priest washes his hands standing at the side of the altar and, as the minister pours the water, says quietly, *Lava me, Domine* (*Lord, wash away my iniquity*).

146. Upon returning to the middle of the altar, the priest, facing the people and extending and then joining his hands, invites the people to pray, saying, *Orate, fratres* (*Pray, brethren*). The people rise and make their response: *Suscipiat Dominus* (*May the Lord accept*). Then the priest, with hands extended, says the prayer over the offerings. At the end the people make the acclamation, *Amen*.

147. Then the priest begins the Eucharistic Prayer. In accordance with the rubrics (cf. no. 365), he selects a Eucharistic Prayer from those found in The Roman Missal or approved by the Apostolic See. The Eucharistic Prayer demands, by its very nature, that only the priest say it in virtue of his ordination. The people, for their part, should associate themselves with the priest in faith and in silence, as well as through their parts as prescribed in the course of the Eucharistic Prayer: namely, the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration, the acclamatory Amen after the final doxology, as well as other acclamations approved by the Conference of Bishops and recognized by the Holy See.

It is very appropriate that the priest sing those parts of the Eucharistic Prayer for which musical notation is provided.



148. As he begins the Eucharistic Prayer, the priest extends his hands and sings or says, *Dominus vobiscum* (*The Lord be with you*). The people respond, *Et cum spiritu tuo* (*And also with you*). As he continues, *Sursum corda* (*Lift up your hearts*), he raises his hands. The people respond, *Habemus ad Dominum* (*We lift them up to the Lord*). Then the priest, with hands outstretched, adds, *Gratias agamus Domino Deo nostro* (*Let us give thanks to the Lord, our God*), and the people respond, *Dignum et iustum est* (*It is right to give him thanks and praise*). Next, the priest, with hands extended, continues the Preface. At its conclusion, he joins his hands and, together with everyone present, sings or says aloud the *Sanctus* (cf. no. 79b).

149. The priest continues the Eucharistic Prayer in accordance with the rubrics that are set forth in each of the Prayers.

If the celebrant is a Bishop, in the Prayers, after the words *Papa nostro N. (N., our Pope)*, he adds, *et me, indigno famulo tuo (and me, your unworthy servant)*. If, however, the Bishop is celebrating outside his own diocese, after the words *Papa nostro N. (N., our Pope)*, he adds, *et me indigno famulo tuo, et fratre meo N., Episcopo huius Ecclesiae N. (me, your unworthy servant, and my brother N., the Bishop of this Church of N.)*.

The diocesan Bishop or anyone equivalent to him in law must be mentioned by means of this formula: *una cum famulo tuo Papa nostro N. et Episcopo (or Vicario, Prelato, Praefecto, Abbate) (together with your servant N., our Pope, and N., our Bishop [or Vicar, Prelate, Prefect, Abbot])*.

It is permitted to mention Coadjutor and Auxiliary Bishops in the Eucharistic Prayer, but not other Bishops who happen to be present. When several are to be named, this is done with the collective formula *et Episcopo nostro N. eiusque Episcopis adiutoribus (N., our Bishop and his assistant Bishops)*.

In each of the Eucharistic Prayers, these formulas are to be modified according to the requirements of grammar.

150. A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice. If incense is used, a server incenses the host and the chalice when each is shown to the people after the consecration.

151. After the consecration when the priest has said, *Mysterium fidei* (Let us proclaim the mystery of faith), the people sing or say an acclamation using one of the prescribed formulas.

At the end of the Eucharistic Prayer, the priest takes the paten with the host and the chalice and elevates them both while alone singing or saying the doxology, *Per ipsum (Through him)*. At the end the people make the acclamation, *Amen*. Then the priest places the paten and the chalice on the corporal.

152. After the Eucharistic Prayer is concluded, the priest, with hands joined, says the introduction to the Lord's Prayer. With hands extended, he then says this prayer together with the people.

153. After the Lord's Prayer is concluded, the priest alone, with hands extended, says the embolism *Libera nos (Deliver us)*. At the end, the people make the acclamation, *Quia tuum est regnum (For the kingdom)*.

154. Then the priest, with hands extended, says aloud the prayer, *Domine Iesu Christe, qui dixisti (Lord Jesus Christ, you said)*. After this prayer is concluded, extending and then joining his hands, he gives the greeting of peace while facing the people and saying, *Pax Domini sit semper vobiscum (The peace of the Lord be with you always)*. The people answer, *Et cum spiritu tuo (And also with you)*. Afterwards, when appropriate, the priest adds, *Offerte vobis pacem (Let us offer each other the sign of peace)*.

The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. In the dioceses of 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 few of the faithful near the sanctuary. At the same time, in accord with the decisions of the Conference of Bishops, all offer one another a sign that expresses peace, communion, and charity. While the sign of peace is being given, one may say, *Pax Domini sit semper tecum (The peace of the Lord be with you always)*, to which the response is *Amen*.

155. The priest then takes the host and breaks it over the paten. He places a small piece in the chalice, saying quietly, *Haec commixtio (May this mingling)*. Meanwhile the *Agnus Dei* is sung or said by the choir and congregation (cf. no. 83).

156. Then the priest, with hands joined, quietly says the preparatory prayer of Communion: *Domine Iesu Christe, Fili Dei vivi (Lord Jesus Christ, Son of the living God)* or *Perceptio Corporis et Sanguinis (Lord Jesus Christ, with faith in your love and mercy)*.

157. When the prayer is concluded, the priest genuflects, takes the host consecrated in the same Mass, and, holding it slightly raised above the paten or above the chalice, while facing the people, says, *Ecce Agnus Dei (This is the Lamb of God)*. With the people he adds, *Domine, non sum dignus (Lord, I am not worthy)*.

158. After this, standing and turned toward the altar, the priest says quietly, *Corpus Christi custodiat me in vitam aeternam (May the Body of Christ bring me to everlasting life)* and reverently receives the Body of Christ. Then he takes the chalice, saying quietly, *Sanguis Christi custodiat me in vitam aeternam (May the Blood of Christ bring me to everlasting life)*, and reverently receives the Blood of Christ.

159. The Communion chant begins while the priest is receiving the Sacrament (cf. no. 86).

160. The priest then takes the paten or ciborium and goes to the communicants, who, as a rule, approach in a procession.

The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves and, still less, to hand them from one to another. The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm.

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.

161. If Communion is given only under the species of bread, the priest raises the host slightly and shows it to each, saying, *Corpus Christi (The Body of Christ)*. The communicant replies, *Amen*, and receives the Sacrament either on the tongue or, where this is allowed and if the communicant so chooses, in the hand. As soon as the communicant receives the host, he or she consumes it entirely.

If, however, Communion is given under both kinds, the rite prescribed in nos. 284-287 is followed.

162. The priest may be assisted in the distribution of Communion by other priests who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him, i.e., duly instituted acolytes or even other faithful who have been deputed for this purpose.<sup>[97]</sup> In case of necessity, the priest may depute suitable faithful for this single occasion.<sup>[98]</sup>



These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful.

163. When the distribution of Communion is finished, 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.

Upon returning to the altar, the priest collects any fragments that may remain. Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice, then purifies the chalice, saying quietly, *Quod ore sumpsimus (Lord, may I receive)*, 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, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.

164. Afterwards, the priest may return to the chair. A sacred silence may now be observed for some period of time, or a Psalm or another canticle of praise or a hymn may be sung (cf. no. 88).

165. Then, standing at the chair or at the altar and facing the people the priest, with hands joined says, *Oremus (Let us pray)*; then, with hands extended, he recites the prayer after Communion. A brief period of silence may precede the prayer, unless this has been already observed immediately after Communion. At the end of the prayer the people say the acclamation, Amen.

### ***The Concluding Rites***

166. When the prayer after Communion is concluded, brief announcements to the people may be made, if they are needed.

167. Then the priest, extending his hands, greets the people, saying, *Dominus vobiscum (The Lord be with you)*. They answer, *Et cum spiritu tuo (And also with you)*. The priest, joining his hands again and then immediately placing his left hand on his breast, raises his right hand and adds, *Benedicat vos omnipotens Deus (May Almighty God bless you)* and, as he makes the Sign of the Cross over the people, continues, *Pater, et Filius, et Spiritus Sanctus (the Father, and the Son, and the Holy Spirit)*. All answer, *Amen*.

On certain days and occasions this blessing, in accordance with the rubrics, is expanded and expressed by a prayer over the People or another more solemn formula.

A Bishop blesses the people with the appropriate formula, making the Sign of the Cross three times over the people.[\[99\]](#)

168. Immediately after the blessing, with hands joined, the priest adds, *Ite, missa est (The Mass is ended, go in peace)*, and all answer, *Deo gratias (Thanks be to God)*.

169. Then, as a rule, the priest venerates the altar with a kiss and, after making a profound bow with the lay ministers, departs with them.

170. If, however, another liturgical action follows the Mass, the concluding rites, that is, the greeting, the blessing, and the dismissal, are omitted.

### **B. Mass with a Deacon**

171. When he is present at the Eucharistic Celebration, a deacon should exercise his ministry, wearing sacred vestments. For the deacon

- Assists the priest and remains at his side;
- Ministers at the altar, with the chalice as well as the book;
- Proclaims the Gospel and, at the direction of the priest celebrant, may preach the homily (cf. no. 66);
- Guides the faithful by appropriate introductions and explanations, and announces the intentions of the Prayer of the Faithful;
- Assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels;

- As needed, fulfills the duties of other ministers himself if none of them is present.

### ***The Introductory Rites***

172. Carrying the *Book of the Gospels* slightly elevated, the deacon precedes the priest as he approaches the altar or else walks at the priest's side.

173. 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, he venerates the altar with a kiss.

If, however, he is not carrying the *Book of the Gospels*, he makes a profound bow to the altar with the priest in the customary way and with him venerates the altar with a kiss.

Lastly, if incense is used, he assists the priest in putting some into the thurible and in incensing the cross and the altar.

174. After the incensation of the altar, he goes to the chair together with the priest, takes his place there at the side of the priest and assists him as necessary

### ***The Liturgy of the Word***

175. If incense is used, the deacon assists the priest when he puts incense in the thurible during the singing of the *Alleluia* or other chant. Then he makes a profound bow before the priest and asks for the blessing, saying in a low voice, *Iube, domine, benedicere (Father, give me your blessing)*. The priest blesses him, saying, *Dominus sit in corde tuo (The Lord be in your heart)*. The deacon signs himself with the Sign of the Cross and responds, *Amen*. Having bowed to the altar, he then takes up the *Book of the Gospels* which was placed upon it. He proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer, carrying a thurible with smoking incense, and by servers with lighted candles. There the deacon, with hands joined, greets the people, saying, *Dominus vobiscum (The Lord be with you)*. Then, at the words *Lectio sancti Evangelii (A reading from the holy Gospel)*, he signs the book with his thumb and, afterwards, himself on his forehead, mouth, and breast. He incenses the book and proclaims the Gospel reading. When the reading is concluded, he says the acclamation *Verbum Domini (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 privately, *Per*

*evangelica dicta (May the words of the Gospel)*, and returns to the priest's side.

When the deacon is assisting the Bishop, he carries the book to him to be kissed, or else kisses it himself, saying quietly, *Per evangelica dicta dicta (May the words of the Gospel)*. In more solemn celebrations, as the occasion suggests, a Bishop may impart a blessing to the people with the *Book of the Gospels*.

Lastly, the deacon may carry the *Book of the Gospels* to the credence table or to another appropriate and dignified place.

176. If, in addition, there is no other suitable lector present, the deacon should proclaim the other readings as well.

177. After the introduction by the priest it is the deacon himself who normally announces the intentions of the Prayer of the Faithful, from the ambo.

### ***The Liturgy of the Eucharist***

178. After the Prayer of the Faithful, 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. He also assists the priest in receiving the people's gifts. Next, he hands the priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, *Per huius aquae (By the mystery of this water)*, and after this presents the chalice to the priest. He may also carry out the preparation of the chalice at the credence table. If incense is used, the deacon assists the priest during the incensation of the gifts, the cross, and the altar; afterwards, the deacon himself or the acolyte incenses the priest and the people.

179. During the Eucharistic Prayer, the deacon stands near the priest but slightly behind him, so that when needed he may assist the priest with the chalice or the Missal.



From the epiclesis until the priest shows the chalice, the deacon normally remains kneeling. If several deacons are present, one of them may place incense in the thurible for the consecration and incense the host and the chalice as they are shown to the people.

180. At the final doxology of the Eucharistic Prayer, the deacon stands next to the priest, holding the chalice elevated while the priest elevates the paten with the host, until the people have responded with the acclamation, Amen.

181. After the priest has said the prayer at the Rite of Peace and the greeting *Pax Domini sit semper vobiscum* (*The peace of the Lord be with you always*) and the people have responded, *Et cum spiritu tuo* (*And also with you*), the deacon, if it is appropriate, invites all to exchange the sign of peace. He faces the people and, with hands joined, says, *Offerte vobis pacem* (*Let us offer each other the sign of peace*). Then he himself receives the sign of peace from the priest and may offer it to those other ministers who are closer to him.

182. After the priest's Communion, the deacon receives Communion under both kinds from the priest himself and then assists the priest in distributing Communion to the people. If Communion is given under both kinds, the deacon himself administers the chalice to the communicants; and, when the distribution is completed, he immediately and reverently consumes at the altar all of the Blood of Christ that remains, assisted if necessary by other deacons and priests.

183. When the distribution of Communion is completed, the deacon returns to the altar with the priest and collects the fragments, if any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them in the usual way while the priest returns to the chair. It is also permissible to leave the vessels that need to be purified, suitably covered, at the credence table on a corporal, and to purify them immediately after Mass following the dismissal of the people.

### ***The Concluding Rites***

184. 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.

185. If a prayer over the people or a solemn formula for the blessing is used, the deacon says, *Inclinate vos ad benedictionem (Bow your heads and pray for God's blessing)*. After the priest's blessing, the deacon, with hands joined and facing the people, dismisses them, saying, *Ite, missa est (The Mass is ended, go in peace)*.

186. Then, together with the priest, the deacon venerates the altar with a kiss, makes a profound bow, and departs in a manner similar to the procession beforehand.

### **C. The Duties of the Acolyte**

187. The duties that the acolyte may carry out are of various kinds and several may coincide. Hence, it is desirable that these duties be suitably distributed among several acolytes. If, however, only one acolyte is present, he should perform the more important duties while the rest are to be distributed among several ministers.

### ***The Introductory Rites***

188. In the procession to the altar, the acolyte may carry the cross, walking between two ministers with lighted candles. Upon reaching the altar, the acolyte places the cross upright near the altar so that it may serve as the altar cross; otherwise, he puts it in a worthy place. Then he takes his place in the sanctuary.

189. Through the entire celebration, the acolyte is to approach the priest or the deacon, whenever necessary, in order to present the book to them and to assist them in any other way required. Thus it is appropriate, insofar as possible, that the acolyte occupy a place from which he can conveniently carry out his ministry either at the chair or at the altar.

### *The Liturgy of the Eucharist*

190. If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the acolyte places the corporal, the purificator, the chalice, the pall, and the Missal on the altar. Then, if necessary, the acolyte assists the priest in receiving the gifts of the people and, if appropriate, brings the bread and wine to the altar and hands them to the priest. If incense is used, the acolyte presents the thurible to the priest and assists him while he incenses the gifts, the cross, and the altar. Then the acolyte incenses the priest and the people.

191. A duly instituted acolyte, as an extraordinary minister, may, if necessary, assist the priest in giving Communion to the people.<sup>[100]</sup> If Communion is given under both kinds, when no deacon is present, the acolyte administers the chalice to the communicants or holds the chalice if Communion is given by intinction.

192. Likewise, when the distribution of Communion is completed, a duly instituted acolyte helps the priest or deacon to purify and arrange the sacred vessels. When no deacon is present, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes, and arranges them in the usual way.

193. After the celebration of Mass, the acolyte and other ministers return in procession to the sacristy, together with the deacon and the priest in the same way and order in which they entered.

#### **D. The Duties of the Lector**

##### ***Introductory Rites***

194. In coming to the altar, when no deacon is present, the lector, wearing approved attire, may carry the *Book of the Gospels*, which is to be slightly elevated. In that case, the lector walks in front of the priest but otherwise along with the other ministers.

195. Upon reaching the altar, the lector makes a profound bow with the others. If he is carrying the *Book of the Gospels*, he approaches the altar and places the *Book of the Gospels* upon it. Then the lector takes his own place in the sanctuary with the other ministers.

### ***The Liturgy of the Word***

196. The lector reads from the ambo the readings that precede the Gospel. If there is no psalmist, the lector may also proclaim the responsorial Psalm after the first reading.

197. When no deacon is present, the lector, after the introduction by the priest, may announce from the ambo the intentions of the Prayer of the Faithful.

198. If there is no singing at the Entrance or at Communion and the antiphons in the Missal are not recited by the faithful, the lector may read them at the appropriate time (cf. nos. 48, 87).

## **II. CONCELEBRATED MASS**

199. Concelebration, which appropriately expresses the unity of the priesthood, of the Sacrifice, and also of the whole People of God, is prescribed by the rite itself for the Ordination of a Bishop and of priests, at the blessing of an abbot, and at the Chrism Mass.

Unless the good of the Christian faithful requires or suggests otherwise, concelebration is also recommended at

- The Evening Mass of the Lord's Supper;

- The Mass during Councils, meetings of Bishops, and synods;
- The conventual Mass and the principal Mass in churches and oratories;
- Masses at any kind of meeting of priests, either secular or religious.[\[101\]](#)

An individual priest is, however, permitted to celebrate the Eucharist individually, though not at the same time as a concelebration is taking place in the same church or oratory. On Holy Thursday, however, and for Mass of the Easter Vigil, it is not permitted to celebrate individually.

200. Visiting priests should be gladly welcomed to Eucharistic concelebration, as long as their priestly standing is ascertained.

201. Where there is a large number of priests, concelebration may take place even several times on the same day, wherever necessity or pastoral benefit suggest it. Nevertheless, it must be held at different times or in distinct sacred places.[\[102\]](#)



202. It is for the Bishop, in accordance with the norm of law, to regulate the discipline for concelebration in all churches and oratories of his diocese.

203. To be held in high regard is that concelebration in which the priests of each diocese concelebrate with their own Bishop at a stational Mass, especially on the more solemn days of the liturgical year, at the Ordination Mass of a new Bishop of the diocese or of his Coadjutor or Auxiliary, at the Chrism Mass, at the Evening Mass of the Lord's Supper, at celebrations of the Founder Saint of a local Church or the Patron of the diocese, on anniversaries of the Bishop, and, lastly, on the occasion of a Synod or a pastoral visitation.

For this same reason, concelebration is recommended whenever priests gather together with their own Bishop either on the occasion of a retreat or at any other meeting. In these instances the sign of the unity of the priesthood and also of the Church inherent in every concelebration is made more clearly manifest.

[103]

204. For a particular reason, having to do either with the significance of the rite or of the festivity, the faculty is given to celebrate or concelebrate more than once on the same day in the following cases:

- A priest who has celebrated or concelebrated the Chrism Mass on Holy Thursday may also celebrate or concelebrate the Evening Mass of the Lord's Supper;
- A priest who has celebrated or concelebrated the Mass of the Easter Vigil may celebrate or concelebrate Mass during the day on Easter Sunday;
- On the Nativity of the Lord (Christmas Day), all priests may celebrate or concelebrate three Masses, provided the Masses are celebrated at their proper times of day;
- On the Commemoration of All the Faithful Departed (All Souls' Day), all priests may celebrate or concelebrate three Masses, provided that the celebrations take place at different times, and that the norms established regarding the application of second and third Masses are observed;[\[104\]](#)

- A priest who concelebrates with the Bishop or his delegate at a Synod or pastoral visitation, or concelebrates on the occasion of a meeting of priests, may celebrate Mass again for the benefit of the faithful. This holds also, with due regard for the prescriptions of law, for groups of religious.

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205. A concelebrated Mass, whatever its form, is arranged in accordance with the norms commonly in force (cf. nos. 112-198), except for those matters that are to be observed, even with appropriate adaptation to circumstances, as set forth below.

206. No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun.

207. In the sanctuary there should be prepared

- Seats and texts for the concelebrating priests;
- On the credence table: a chalice of sufficient size or else several chalices.

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208. If a deacon is not present, his proper duties are to be carried out by some of the concelebrants.

In the absence also of other ministers, their proper parts may be entrusted to other suitable members of the faithful; otherwise, they are carried out by some of the concelebrants.

209. In the vesting room or other suitable place, the concelebrants put on the sacred vestments they customarily wear when celebrating Mass individually. Should, however, a good reason arise, (e.g., a large number of concelebrants or a lack of vestments), concelebrants other than the principal celebrant may omit the chasuble and simply wear the stole over the alb.

### ***The Introductory Rites***

210. When everything has been properly arranged, the procession moves as usual through the church to the altar, the concelebrating priests walking ahead of the principal celebrant.

211. On reaching the altar, the concelebrants and the principal celebrant, after making a profound bow, venerate the altar with a kiss, then go to their designated seats. The principal celebrant, if appropriate, also incenses the cross and the altar and then goes to the chair.

### ***The Liturgy of the Word***

212. During the Liturgy of the Word, the concelebrants remain at their places, sitting or standing whenever the principal celebrant does.

When the *Alleluia* is begun, all rise, except for a Bishop, who puts incense into the thurible without saying anything and blesses the deacon or, if there is no deacon, the concelebrant who is to proclaim the Gospel. In a concelebration where a priest presides, however, the concelebrant who in the absence of a deacon proclaims the Gospel neither requests nor receives the blessing of the principal celebrant.

213. The homily is usually given by the principal celebrant or by one of the concelebrants.

### ***The Liturgy of the Eucharist***

214. The Preparation of the Gifts (cf. nos. 139-146) is carried out by the principal celebrant, while the other concelebrants remain at their places.

215. After the prayer over the offerings has been said by the principal celebrant, the concelebrants approach the altar and stand around it, but in such a way that they do not obstruct the execution of the rites and that the sacred action may be seen clearly by the faithful. They should not be in the deacon's way whenever he needs to go to the altar to perform his ministry.

The deacon exercises his ministry at the altar whenever he needs to assist with the chalice and the Missal. However, insofar as possible, he stands back slightly, behind the concelebrating priests standing around the principal celebrant.

### ***The Manner of Speaking the Eucharistic Prayer***

216. The Preface is sung or said by the principal priest celebrant alone; but the *Sanctus* is sung or recited by all the concelebrants, together with the congregation and the choir.

217. After the *Sanctus*, the priest concelebrants continue the Eucharistic Prayer in the way described below. Unless otherwise indicated, only the principal celebrant makes the gestures.

218. The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and that the principal celebrant's voice be clearly heard. In this way the words can be better understood by the people.

It is a praiseworthy practice for the parts that are to be said by all the concelebrants together and for which musical notation is provided in the Missal to be sung.

### ***Eucharistic Prayer I, or The Roman Canon***

219. In Eucharistic Prayer I, or the Roman Canon, the prayer *Te igitur* (*We come to you, Father*) is said by the principal celebrant alone, with hands extended.

220. It is appropriate that the *commemoration of the living (the Memento)* and the *Communicantes (In union with the whole Church)* be assigned to one or other of the concelebrating priests, who then speaks these prayers aloud, with hands extended.

221. The *Hanc igitur (Father, accept this offering)* is likewise said by the principal celebrant alone, with hands extended.

222. From the *Quam oblationem (Bless and approve our offering)* up to and including the *Supplices (Almighty God, we pray that your angel)*, the principal celebrant alone makes the gestures, while all the concelebrants speak everything together, in this manner:

- The *Quam oblationem (Bless and approve our offering)* with hands extended toward the offerings;
- The *Qui pridie (The day before he suffered)* and the *Simili modo (When supper was ended)* with hands joined;



- While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look toward them and afterwards bow profoundly;
- The *Unde et memores* (*Father, we celebrate the memory*) and the *Supra quae* (*Look with favor*) with hands extended;
- From the *Supplices* (*Almighty God, we pray that your angel*) up to and including the words *ex hac altaris participatione* (*as we receive from this altar*), they bow with hands joined; then they stand upright and cross themselves at the words *omni benedictione et gratia repleamur* (*let us be filled with every grace and blessing*).

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223. The *commemoration of the dead* (*Memento*) and the *Nobis quoque peccatoribus* (*Though we are sinners*) are appropriately assigned to one or other of the concelebrants, who speaks them aloud alone, with hands extended.

224. At the words *Nobis quoque peccatoribus* (*Though we are sinners*) all the concelebrants strike their breast.

225. The *Per quem haec omnia* (*Through him you give us all these gifts*) is said by the principal celebrant alone.

### ***Eucharistic Prayer II***

226. In Eucharistic Prayer II the *Vere Sanctus* (*Lord, you are holy indeed*) is spoken by the principal celebrant alone, with hands extended.

227. From the *Haec ergo dona* (*Let your Spirit come upon*) to the *Et supplices* (*May all of us who share*) inclusive, all the concelebrants speak all the following together:

- The *Haec ergo dona* (*Let your Spirit come upon*) with hands extended toward the offerings;
- The *Qui cum passioni* (*Before he was given up to death*) and the *Simili modo* (*When supper was ended*) with hands joined;

- While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look toward them and afterwards bow profoundly;
- The *Memores igitur* (*In memory of his death*) and the *Et supplices* (*May all of us who share*) with hands extended.

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228. The intercessions for the living, *Recordare, Domine* (*Lord, remember your Church*), and for the dead, *Memento etiam fratrum nostrorum* (*Remember our brothers and sisters*), are appropriately assigned to one or other of the concelebrants, who speaks them aloud alone, with hands extended.

### ***Eucharistic Prayer III***

229. In Eucharistic Prayer III, the *Vere Sanctus* (*Father, you are holy indeed*) is spoken by the principal celebrant alone, with hands extended.

230. From the *Supplices ergo te, Domine* (*And so, Father, we bring you these gifts*) to the *Respice, quaesumus* (*Look with favor*) inclusive, all the concelebrants speak all the following together:

The *Supplices ergo te, Domine* (*And so, Father, we bring you these gifts*) with hands extended toward the offerings;

The *Ipse enim in qua nocte tradebatur* (*On the night he was betrayed*) and the *Simili modo* (*When supper was ended*) with hands joined;

While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look at them and, afterwards, bow profoundly;

The *Memores igitur* (*Father, calling to mind*) and the *Respice, quaesumus* (*Look with favor*) with hands outstretched.

231. The intercessions *Ipse nos* (*May he make us an everlasting gift*), *Haec hostia nostrae reconciliationis* (*Lord, may this sacrifice*), and *Fratres nostros* (*Welcome into your kingdom*) are appropriately assigned to one or other of the concelebrants, who speaks them aloud alone, with hands extended.

### ***Eucharistic Prayer IV***

232. In Eucharistic Prayer IV, the *Confitemur tibi, Pater sancte* (*Father, we acknowledge*) up to and including the words *omnem sanctificationem compleret* (*bring us the fullness of grace*) is spoken by the principal celebrant alone, with hands extended.

233. From the *Quaesumus, igitur, Domine* (*Father, may this Holy Spirit*) to the *Respice, Domine* (*Lord, look upon the sacrifice*) inclusive, all the concelebrants speak all the following together:

- The *Quaesumus igitur, Domine* (*Father, may this Holy Spirit*) with hands extended toward the offerings;
- The *Ipse enim, cum hora venisset* (*He always loved those*) and the *Simili modo* (*When supper was ended*) with hands joined;
- While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look toward them and afterwards bow profoundly;

- The *Unde et nos* (*Father, we now celebrate*) and the *Respice, Domine* (*Lord, look upon this sacrifice*) with hands outstretched.

234. The intercessions *Nunc ergo, Domine, omnium recordare* (*Lord, remember those*) and *Nobis omnibus* (*Father, in your mercy*) are appropriately assigned to one or other of the concelebrants, who speaks them aloud alone, with hands extended.

235. As to other Eucharistic Prayers approved by the Apostolic See, the norms established for each one are to be observed.

236. The concluding doxology of the Eucharistic Prayer is spoken solely by the principal priest celebrant and, if this is desired, together with the other concelebrants, but not by the faithful.

### ***The Communion Rite***

237. Then the principal celebrant, with hands joined, says the introduction to the Lord's Prayer. Then, with hands extended, he says the prayer itself together with the other concelebrants, who also pray with hands extended and with the people.

238. *Libera nos (Deliver us)* is said by the principal celebrant alone, with hands extended. All the concelebrants, together with the people, sing or say the final acclamation *Quia tuum est regnum (For the kingdom)*.

239. After the deacon or, when no deacon is present, one of the concelebrants has said the invitation *Offerte vobis pacem (Let us offer each other the sign of peace)*, all exchange the sign of peace with one another. The concelebrants who are nearer the principal celebrant receive the sign of peace from him before the deacon does.

240. While the *Agnus Dei* is sung or said, the deacons or some of the concelebrants may help the principal celebrant break the hosts for Communion, both of the concelebrants and of the people.

241. After the commingling, the principal celebrant alone, with hands joined, privately says the prayer *Domine Iesu Christe, Fili Dei vivi (Lord Jesus Christ, Son of the living God)* or *Perceptio Corporis et Sanguinis (Lord Jesus Christ, with faith in your love and mercy)*.

242. When this prayer before Communion is finished, the principal celebrant genuflects and steps back a little. Then one after another the concelebrants come to the middle of the altar, genuflect, and reverently take the Body of Christ from the altar. Then holding it in their right hand, with the left hand placed below, they return to their places. The concelebrants may, however, remain in their places and take the Body of Christ from the paten presented to them by the principal celebrant or by one or more of the concelebrants, or by passing the paten one to another.

243. Then the principal celebrant takes a host consecrated in the same Mass, holds it slightly raised above the paten or the chalice, and, facing the people, says the *Ecce Agnus Dei (This is the Lamb of God)*. With the concelebrants and the people he continues, saying the *Domine, non sum dignus (Lord, I am not worthy)*.



244. Then the principal celebrant, facing the altar, says quietly, *Corpus Christi custodiat me ad vitam aeternam* (*May the body of Christ bring me to everlasting life*), and reverently receives the Body of Christ. The concelebrants do likewise, communicating themselves. After them the deacon receives the Body and Blood of the Lord from the principal celebrant.

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

246. If Communion is received by drinking directly from the chalice, one or other of two procedures may be followed:

- The principal celebrant, standing at the middle of the altar, takes the chalice and says quietly, *Sanguis Christi custodiat me in vitam aeternam* (*May the Blood of Christ bring me to everlasting life*). He consumes a little of the Blood of Christ and hands the chalice to the deacon or a concelebrant. He then distributes Communion to the faithful (cf. nos. 160-162). The concelebrants approach the altar one after another or, if two chalices are used, two by two. They genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats.
- The principal celebrant normally consumes the Blood of the Lord standing at the middle of the altar.

The concelebrants may, however, partake of the Blood of the Lord while remaining in their places and drinking from the chalice presented to them by the deacon or by one of the concelebrants, or else passed from one to the other. The chalice is always wiped either by the one who drinks from it or by the one who presents it. After communicating, each returns to his seat.

247. The deacon reverently drinks at the altar all of the Blood of Christ that remains, assisted, if necessary, by some of the concelebrants. He then carries the chalice over to the credence table and there he or a duly instituted acolyte purifies, wipes, and arranges it in the usual way (cf. no. 183).

248. The Communion of the concelebrants may also be arranged so that each concelebrant communicates the Body of the Lord at the altar and, immediately afterwards, the Blood of the Lord.

In this case the principal celebrant receives Communion under both kinds in the usual way (cf. no. 158), observing, however, the rite chosen in each particular instance for Communion from the chalice; and the other concelebrants should follow suit.

After the principal celebrant's Communion, the chalice is placed on another corporal at the side of the altar. The concelebrants approach the middle of the altar one after another, genuflect, and receive the Body of the Lord; then they go to the side of the altar and consume the Blood of the Lord, following the rite chosen for Communion from the chalice, as has just been said.

The Communion of the deacon and the purification of the chalice take place as already described.

249. If the concelebrants' Communion is by intinction, the principal celebrant receives the Body and Blood of the Lord in the usual way, but making sure that enough of the precious Blood remains in the chalice for the Communion of the concelebrants. Then the deacon, or one of the concelebrants, arranges the chalice as appropriate in the center of the altar or at the side on another corporal together with the paten containing particles of the host.

The concelebrants approach the altar one after another, genuflect, and take a particle, dip it partly into the chalice, and, holding a purificator under their chin, consume the intincted particle. They then return to their places as at the beginning of Mass.

The deacon also receives Communion by intinction and to the concelebrant's words, *Corpus et Sanguis Christi (The Body and Blood of Christ)* makes the response, *Amen*. The deacon, however, consumes at the altar all that remains of the Precious Blood, assisted, if necessary, by some of the concelebrants. He carries the chalice to the credence table and there he or a duly instituted acolyte purifies, wipes and arranges it in the usual way.

### ***The Concluding Rites***

250. Everything else is done by the principal celebrant in the usual way until the end of Mass (cf. nos. 166-168), while the other concelebrants remain at their seats.

251. Before leaving the altar, the concelebrants make a profound bow to the altar. For his part the principal celebrant, along with the deacon, venerates the altar with a kiss in the usual way.

### **III. MASS AT WHICH ONLY ONE MINISTER PARTICIPATES**

252. At a Mass celebrated by a priest with only one minister to assist him and to make the responses, the rite of Mass with a congregation is followed (cf. nos. 120-169) the minister saying the people's parts as appropriate.

253. If, however, the minister is a deacon, he performs his proper duties (cf. nos. 171-186) and likewise carries out the other parts, that is, those of the people.

254. Mass should not be celebrated without a minister or at least one of the faithful, except for a just and reasonable cause. In this case, the greetings, the introductory or explanatory remarks, and the blessing at the end of Mass are omitted.

255. Before Mass, the necessary vessels are prepared either at the credence table or on the righthand side of the altar.

### ***The Introductory Rites***

256. The priest approaches the altar and, after making a profound bow along with the minister, venerates the altar with a kiss and goes to the chair. If he wishes, the priest may remain at the altar; in this case, the Missal is likewise prepared there. Then the minister or the priest says the Entrance Antiphon.

257. Then the priest, standing, makes with the minister the sign of the Cross as the priest says, *In nomine Patris (In the name of the Father)*. Facing the minister, he greets the minister choosing one of the formulas of greeting.

258. Then the Act of Penitence takes place, and, if required by the rubrics, the *Kyrie* and *Gloria* are said.

259. Then, with hands joined, the priest says, *Oremus (Let us pray)*. After a suitable pause, with hands extended he says the collect. At the end the minister makes the acclamation, *Amen*.

### ***The Liturgy of the Word***

260. The readings should whenever possible be proclaimed from the ambo or a lectern.

261. After the collect, the minister reads the first reading and Psalm, the second reading, when it is to be said, and the verse for the *Alleluia* or other chant.

262. Then the priest bows profoundly and says the *Munda cor meum (Almighty God, cleanse my heart)* and, afterwards, reads the Gospel. At the conclusion he says, *Verbum Domini (The Gospel of the Lord)*, to which the minister responds, *Laus tibi, Christe (Praise to you, Lord Jesus Christ)*. The priest then venerates the book with a kiss, saying quietly the *Per evangelica dicta (May the words of the Gospel)*.

263. Afterwards, if required by the rubrics, the priest says the Creed together with the minister.

264. The Prayer of the Faithful follows, which may be said even in this form of Mass. The priest introduces and concludes it, with the minister announcing the intentions.

### ***The Liturgy of the Eucharist***

265. In the Liturgy of the Eucharist, everything is done as in a Mass with a congregation, with the following exceptions.



266. After the acclamation at the end of the embolism that follows the Lord's Prayer, the priest says the prayer *Domine Iesu Christe, qui dixisti* (*Lord Jesus Christ, you said*). He then adds, *Pax Domini sit semper vobiscum* (*The peace of the Lord be with you always*), and the minister answers, *Et cum spiritu tuo* (*And also with you*). The priest gives the sign of peace to the minister, if appropriate.

267. Then, while he says the *Agnus Dei* (*Lamb of God*) with the minister, the priest breaks the host over the paten. After the *Agnus Dei*, he performs the commingling, saying quietly the *Haec commixtio* (*May this mingling*).

268. After the commingling, the priest quietly says the prayer *Domine Iesu Christe, Fili Dei vivi* (Lord Jesus Christ, Son of the living God) or *Perceptio* (Lord Jesus Christ, with faith in your love and mercy). Then he genuflects, takes the host, and, if the minister is to receive Communion, turns to the minister and, holding the host a little above the paten or the chalice, says the *Ecce Agnus Dei* (This is the Lamb of God), adding with the minister the *Domine, non sum dignus* (Lord, I am not worthy). Facing the altar, the priest then partakes of the Body of Christ. If, however, the minister does not receive Communion, the priest, after genuflecting, takes the host and, facing the altar, says quietly the *Domine, non sum dignus* (Lord, I am not worthy) and the *Corpus Christi custodiat* (May the Body of Christ bring) and then receives the Body of Christ. Then he takes the chalice and says quietly, *Sanguis Christi custodiat* (May the Blood of Christ bring), and then consumes the Blood of Christ.

269. Before Communion is given to the minister, the Communion Antiphon is said by the minister or by the priest himself.

270. The priest purifies the chalice at the credence table or at the altar. If the chalice is purified at the altar, it may be carried to the credence table by the minister or may again be placed on the altar at the side.

271. After the purification of the chalice, the priest should observe some moments of silence, after which he says the prayer after Communion.

### ***The Concluding Rites***

272. The concluding rites are carried out as at a Mass with a congregation, but the dismissal formula is omitted. The priest venerates the altar in the usual way with a kiss and, after making a profound bow with the minister, departs.

#### **IV. SOME GENERAL NORMS FOR ALL FORMS OF MASS**

##### ***Veneration of the Altar and the Book of the Gospels***

273. According to traditional practice, the altar and the *Book of the Gospels* are venerated by means of a kiss. Where, however, a sign of this kind is not in harmony with the traditions or the culture of some region, it is for the Conference of Bishops to establish some other sign in its place, with the consent of the Apostolic See.

##### ***Genuflections and Bows***

274. A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, 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.

During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Communion. Certain specific features to be observed in a concelebrated Mass are noted in their proper place (cf. nos. 210-251).

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.

Otherwise all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession.

Ministers carrying the processional cross or candles bow their heads instead of genuflecting.

275. A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body.

- 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.

- A bow of the body, that is to say a profound bow, is made to the altar; during the prayers *Munda cor meum* (*Almighty God, cleanse my heart*) and *In spiritu humilitatis* (*Lord God, we ask you to receive*); in the Creed at the words *Et incarnatus est* (*by the power of the Holy Spirit . . . and became man*); in the Roman Canon at the words *Supplices te rogamus* (*Almighty God, we pray that your angel*). The same kind of bow is made by the deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the priest bows slightly as he speaks the words of the Lord at the consecration.

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### ***Incensation***

276. Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2, Rev 8:3).

- Incense may be used if desired in any form of Mass:
- During the Entrance procession;
- At the beginning of Mass, to incense the cross and the altar;
- At the Gospel procession and the proclamation of the Gospel itself;

- After the bread and the chalice have been placed upon the altar, to incense the offerings, the cross, and the altar, as well as the priest and the people;
- At the showing of the host and the chalice after the consecration.

277. The priest, having put incense into the thurible, blesses it with the sign of the Cross, without saying anything.

Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the incensation of the altar and the offerings for the Sacrifice of the Mass.

The following are incensed with three swings of the thurible: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the sacrifice of the Mass, the altar cross, the *Book of the Gospels*, the Paschal Candle, the priest, and the people.

The following are incensed with two swings of the thurible: relics and images of the Saints exposed for public veneration, which should be done, however, only at the beginning of the celebration, after the incensation of the altar.

The altar is incensed with single swings of the thurible in this way:

- If the altar is freestanding with respect to the wall, the priest incenses walking around it;
- If the altar is not freestanding, the priest incenses it while walking first to the righthand side, then to the left.

The cross, if situated on or near the altar, is incensed by the priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The priest incenses the offerings with three swings of the thurible or by making the sign of the cross over the offerings with the thurible before going on to incense the cross and the altar.

### ***The Purification***

278. Whenever a fragment of the host adheres to his fingers, especially after the fraction or the Communion of the faithful, the priest is to 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.



279. The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion or after Mass, insofar as possible at the credence table. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator.

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

280. If a host or any particle should fall, it is to be picked up reverently. 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.

### ***Communion under Both Kinds***

281. Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom.[\[105\]](#)

282. Sacred pastors should take care to ensure that the faithful who participate in the rite or are present at it are as fully aware as possible of the Catholic teaching on the form of Holy Communion as set forth by the Ecumenical Council of Trent. Above all, they should instruct the Christian faithful that the Catholic faith teaches that Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation.[\[106\]](#)

They are to teach, furthermore, that the Church, in her stewardship of the Sacraments, has the power to set forth or alter whatever provisions, apart from the substance of the Sacraments, that she judges to be most conducive to the veneration of the Sacraments and the well-being of the recipients, in view of changing conditions, times, and places.<sup>[107]</sup> At the same time, the faithful should be encouraged to seek to participate more eagerly in this sacred rite, by which the sign of the Eucharistic banquet is made more fully evident.

283. In addition to those cases given in the ritual books, Communion under both kinds is permitted for

- Priests who are not able to celebrate or concelebrate Mass;
- The deacon and others who perform some duty at the Mass;
- Members of communities at the conventual Mass or “community” Mass, along with seminarians, and all who are engaged in a retreat or are taking part in a spiritual or pastoral gathering.

The diocesan Bishop may establish norms for Communion under both kinds for his own diocese, which are also to be observed in churches of religious and at celebrations with small groups. The diocesan Bishop is also given the faculty to permit Communion under both kinds whenever it may seem appropriate to the priest to whom, as its own shepherd, a community has been entrusted, provided that the faithful have been well instructed and there is no danger of profanation of the Sacrament or of the rite's becoming difficult because of the large number of participants or some other reason.

In all that pertains to Communion under both kinds, the *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America* are to be followed (see nos. 27-54).

284. When Communion is distributed under both kinds,

- The chalice is usually administered by a deacon or, when no deacon is present, by a priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by a member of the faithful who, in case of necessity, has been entrusted with this duty for a single occasion;
- Whatever may remain of the Blood of Christ is consumed at the altar by the priest or the deacon or the duly instituted acolyte who ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way.

Any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish.

285. For Communion under both kinds the following should be prepared:

- If Communion from the chalice is carried out by communicants' drinking directly from the chalice, a chalice of a sufficiently large size or several chalices are prepared. Care should, however, be taken in planning lest beyond what is needed of the Blood of Christ remains to be consumed at the end of the celebration.

- If Communion is carried out by intinction, the hosts should be neither too thin nor too small, but rather a little thicker than usual, so that after being dipped partly into the Blood of Christ they can still easily be distributed to each communicant.

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286. If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves and stands facing the minister of the chalice. The minister says, *Sanguis Christi (The Blood of Christ)*, the communicant responds, *Amen*, and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.

287. If Communion from the chalice is carried out by intinction, each communicant, holding a communion-plate under the chin, approaches the priest who holds a vessel with the sacred particles, a minister standing at his side and holding the chalice. The priest takes a host, dips it partly into the chalice and, showing it, says, *Corpus et Sanguis Christi (The Body and Blood of Christ)*. The communicant responds, *Amen*, receives the Sacrament in the mouth from the priest, and then withdraws.