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To: Deacons of the Diocese of Ogdensburg  
Re: General Instruction of the Roman Missal  
Basic Norms for the Formation of Permanent Deacons  
Directory for the Ministry and Life of Permanent Deacons  
National Directory for the formation, Ministry and Life of Permanent  
Deacons in the United States

Date: May 9, 2003

The General Instruction of the Roman Missal was canonically approved for use by the United States Conference of Catholic Bishops on November 12, 2002, and was subsequently confirmed by the Holy See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on March 17, 2003.

I encourage you to get a copy of this document and read it in its entirety. It is also available on line by going to <http://usccb.org> and click on the link there for the *General Instruction of the Roman Missal*.

Attached to this document are those paragraphs that refer specifically to the role of deacon. However, again, I suggest that you read the entire document. These notes are meant to draw your attention to those passages of special interest for deacons. Please remember that rubrics, of their nature, indicate what should be done rather than what should not be done.

There are several items that may warrant your special attention:

- #66 mentions that the homily should ordinarily be given by the celebrant and occasionally by the deacon;
  - #175 the greeting at the gospel is said with hands closed;
  - #179 mentions that the deacon normally remains kneeling from the epiclesis until the priest shows the chalice after the consecration;
  - #181 the invitation to exchange the sign of peace is said with hands joined.
  - The priest proclaims "Let us proclaim the mystery of faith."
  - Deacons can be very helpful in the celebration of the Eucharist. However, they should not supplant those actions properly done by other ministers
  - You will notice several references to "CB." This is the *Ceremonial of Bishops*. These references are placed here because they help clarify some of the rituals.
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In addition, in 1997 the Holy See (the Congregation for Catholic Education and the Congregation for the Clergy) published in one volume the documents *Basic Norms for the Formation of Permanent Deacons* and *Directory for the Ministry and Life of Permanent Deacons*. It would be very valuable for you to acquire and read this document. It is available through Catholic bookstores or directly from the USCCB. It is their publication number 5-242. The ISBN number is 1574552422.

The United States Catholic Bishops are working on the final draft of the U.S. implementations of these documents. The United States Bishops' document will be entitled *National Directory for the formation, Ministry and Life of Permanent Deacons in the United States*. The norms in this document will direct the next formation class for deacons. I will let you know as soon as this document is published and becomes available.

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I wish to draw your attention also to the Pastoral Institutes. These are two wonderful opportunities in the diocese for ongoing formation and education. As ordained ministers, we have an obligation to keep ourselves informed and up-to-date. I hope that many of you will take advantage of one or another of these opportunities. Both speakers are very well known and well published. Please give these occasions your serious consideration.

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Some of the paragraphs in the accompanying document are preceded by CB (Ceremonial of Bishop). I am including this information because it makes some points clearer.

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Finally, I am enclosing for your review the latest version of the procedure to be followed for deacons to obtain the faculty to preach the homily at the Eucharist. 22. The celebration of the Eucharist in a particular Church is of utmost importance. For the diocesan Bishop, the chief steward of the mysteries of God in the particular Church entrusted to his care, is the moderator, promoter, and guardian of the whole of its liturgical life.<sup>33</sup> In celebrations at which the Bishop presides, and especially in the celebration of the Eucharist led by the Bishop himself with the presbyterate, the deacons, and the people taking part, the mystery of the Church is revealed. For this reason, the solemn celebration of Masses of this sort must be an example for the entire diocese.

The Bishop should therefore be determined that the priests, the deacons, and the lay Christian faithful grasp ever more deeply the genuine meaning of the rites and liturgical texts and thereby be led to an active and fruitful celebration of the Eucharist. To the same end, he should also be vigilant that the dignity of these celebrations be enhanced. In

promoting this dignity, the beauty of the sacred place, of music, and of art should contribute as greatly as possible.

38. In texts that are to be spoken in a loud and clear voice, whether by the priest or the deacon, or by the lector, or by all, the tone of voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, a commentary, an acclamation, or a sung text; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the idiom of different languages and the culture of different peoples.

42. The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by this General Instruction and the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

With a view to a uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal.

44. Among gestures included are also actions and processions: of the priest going with the deacon and ministers to the altar; of the deacon carrying the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel; of the faithful presenting the gifts and coming forward to receive Communion. It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them occur, in keeping with the norms prescribed for each.

47. After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.

49. When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow.

As an expression of veneration, moreover, the priest and deacon then kiss the altar itself; as the occasion suggests, the priest also incenses the cross and the altar.

50. When the Entrance chant is concluded, the priest stands at the chair and, together with the whole gathering, makes the Sign of the Cross. Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people's response, the mystery of the Church gathered together is made manifest.

After the greeting of the people, the priest, the deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.

59. By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. Further, if another suitable lector is also not present, then the priest celebrant should also proclaim the other readings.

66. The Homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person. In particular cases and for a just cause, the homily may even be given by a Bishop or a priest who is present at the celebration but cannot concelebrate.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

The offerings are then brought forward. It is praiseworthy for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the priest or the deacon and carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as in the past, nevertheless the rite of carrying up the offerings still retains its force and its spiritual significance.

It is well also that money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, should be received. These are to be put in a suitable place but away from the Eucharistic table.

75. The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas. The priest may incense the gifts placed upon the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the deacon or another minister.

83. The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. Christ's gesture of breaking bread at the Last Supper, which gave the entire Eucharistic Action its name in apostolic times, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, though it should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon.

90. The concluding rites consist of

- a. Brief announcements, if they are necessary;
- b. The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula;
- c. The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God;
- d. The kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers.

94. After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic Celebration. For the sacred Order of the diaconate has been held in high honor in the Church even from the time of the Apostles. At Mass the deacon has his own part in proclaiming the Gospel, in preaching God's word from time to time, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and sometimes in giving directions regarding the people's gestures and posture.

98. The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular, it is his responsibility to prepare the altar and the sacred vessels and, if it is necessary, as an extraordinary minister, to distribute the Eucharist to the faithful.

In the ministry of the altar, the acolyte has his own functions (cf. below, nos. 187-193), which he must perform personally.

107. The liturgical duties that are not proper to the priest or the deacon and are listed above (cf. nos. 100-106) may also be entrusted by a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor or rector of the church. All should observe the norms established by the Bishop for his diocese regarding the office of those who serve the priest at the altar.

109. If there are several persons present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. For example, one deacon may be assigned to take the sung parts, another to serve at the altar; if there are several readings, it is well to distribute them among a number of lectors. The same applies for the other ministries. But it is not at all appropriate that several persons divide a single element of the celebration among themselves, e.g., that the same reading be proclaimed by two lectors, one after the other, except as far as the Passion of the Lord is concerned.

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, 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.

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.

118. The following are also to be prepared:

- a. Next to the priest's chair: the Missal and, as needed, a hymnal;
- b. At the ambo: the Lectionary;
- c. 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. below, nos. 337-341) for the priest, the deacon, and other ministers are to be prepared according to the various forms of celebration:

- a. For the priest: the alb, the stole, and the chasuble;
- b. 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;
- c. For the other ministers: albs or other lawfully approved attire.

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

## **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

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

#274 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

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.

CB-140 When the *Alleluia* (or other gospel acclamation) begins, everyone but the bishop stands. The censerbearer goes to the bishop and presents the incense boat. The bishop puts incense into the censer and blesses it.

The deacon who is to proclaim the gospel reading makes a deep bow before the bishop and asks for a blessing, saying quietly, *Father, give me your blessing*. The bishop blesses him with the words *The Lord be in your heart . . .* The deacon signs himself with the sign of the cross and replies, *Amen*.

Then the deacon goes to the altar where he is joined by the censerbearer holding the censer with burning incense and by the acolytes with lighted candles. After bowing to the altar, the deacon reverently takes the Book of the Gospels and, without any further reverence to the altar, carries the book with solemnity to the ambo, preceded by the censerbearer and the acolytes with candles.

CB- 74 [manner of incensing the book] *the censer is swung back and forth three times, that is in the center, to the left, and to the right.*

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.

CB-91 Before and after an incensation, a profound bow is made to the person or object that is incensed.

CB-92 The censer is swung back and forth three times for the . . . the bishop or presbyter who is celebrant, and the people.

CB-145 At the end of the general intercessions, the bishop sits and puts on the miter. The concelebrants and the people also sit. The song for the presentation of the gifts is sung and continues at least until the gifts have been placed on the altar. The deacons and acolytes arrange the corporal, purificator, cup, and the Sacramentary on the altar.

The gifts are then brought forward. As a sign of their participation, the faithful should present the bread and wine for the celebration of the eucharist, and even other gifts to meet the needs of the Church and of the poor. The deacons or the bishop receives the gifts of the faithful at a convenient place. The bread and wine are brought by the deacons to the altar; the other gifts are taken to a suitable place prepared beforehand.

CB-146 The bishop goes to the altar, lays aside the miter, receives the paten with the bread from the deacon, and, holding the paten in both hands a little above the altar, says the appropriate formulary inaudibly. Then he places the paten with the bread on the corporal.

CB-147 Meanwhile, the deacon pours wine and a little water into the cup, saying inaudibly, *By the mystery . . .* He then hands the cup to the bishop, who holds it with both hands a little above the altar, saying the prescribed formulary inaudibly; the bishop then places the cup on the corporal and the deacon may cover it with the pall.

CB-149 Next, the censerbearer goes to the bishop. As a deacon holds the incense boat, the bishop puts incense in the censer and blesses it. The bishop receives the censer accompanied by a deacon, incenses the gifts, as well as the altar and the cross. After this, all rise, and a deacon, standing at the side of the altar, incenses the bishop, who stands without the miter, then the concelebrants, then the people. Care should be taken that the invitation *Pray, brethren* and the prayer over the gifts do not begin until the incensation has been completed.

CB-96 Concelebrants are incensed as a body by the deacon. Lastly, the deacon incenses the people from the place most convenient. **Clergy** who are not concelebrating or a community

assembled in choir are incensed together with the people, unless the spatial arrangement suggests otherwise.

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.

CB-153 The concelebrants come near the altar and stand around it in such a way that they do not interfere with the actions of the rite and the people have a clear view.

The deacons stand apart from the concelebrants, but in such a way that one of them may assist at the cup and the book as needed. But no one should stand between the bishop and the concelebrants or between the concelebrants and the altar.

CB-155 **During the eucharistic prayer** if the cup and ciborium are covered, a deacon uncovers them before the epiclesis. The deacons remain kneeling from the epiclesis to the elevation of the cup. After the consecration, the deacon may cover the cup and the ciborium. When the bishop says, *Let us proclaim the mystery of faith*, the people respond with an acclamation.

CB-158 At the final doxology of the eucharistic prayer the deacon, standing at the side of the bishop, holds up the cup while the bishop holds up the paten with the host until the people have made the acclamation *Amen*. The final doxology of the eucharistic prayer is proclaimed by the bishop alone or by all the concelebrants together with the bishop.

CB-155 One of the deacons may put incense into the censer and incenses the host and the cup at each elevation.

CB-92 The censer is swung back and forth three times for the incensation of the blessed sacrament.

CB-94 The blessed sacrament is incensed from a kneeling position.

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 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.

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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.

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.

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.

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.

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.

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

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.

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.

239. After the deacon or, when no deacon is present, one of the concelebrants has said the invitation *Offerte vobis pacem 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.

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.

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

a. 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. above, 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.

b. 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. above, no. 183).

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.

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. above, 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. above, nos. 171-186) and likewise carries out the other parts, that is, those of the people.

### **IV. Some General Norms for All Forms of Mass**

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. above, 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.

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. 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.

b. 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 . . . made 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.

#### *Incensation*

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.

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

a. Priests who are not able to celebrate or concelebrate Mass;

b. The deacon and others who perform some duty at the Mass;

c. 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.

284. When Communion is distributed under both kinds,
- a. 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;
  - b. 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.

The priest celebrant, the deacon, and the other ministers have places in the sanctuary. Seats for concelebrants should also be prepared there. If, however, their number is great, seats should be arranged in another part of the church, but near the altar.

## **II. Arrangement of the Sanctuary for the Sacred Synaxis (Eucharistic Assembly)**

295. The sanctuary is the place where the altar stands, where the word of God is proclaimed, and where the priest, the deacon, and the other ministers exercise their offices. It should suitably be marked off from the body of the church either by its being somewhat elevated or by a particular structure and ornamentation. It should, however, be large enough to allow the Eucharist to be celebrated properly and easily seen.

### *The Chair for the Priest Celebrant and Other Seats*

310. The chair of the priest celebrant must signify his office of presiding over the gathering and of directing the prayer. Thus the best place for the chair is in a position facing the people at the head of the sanctuary, unless the design of the building or other circumstances impede this: for example, if the great distance would interfere with communication between the priest and the gathered assembly, or if the tabernacle is in the center behind the altar. Any appearance of a throne, however, is to be avoided. It is appropriate that, before being put into liturgical use, the chair be blessed according to the rite described in the Roman Ritual.

Likewise, seats should be arranged in the sanctuary for concelebrating priests as well as for priests who are present for the celebration in choir dress but who are not concelebrating.

The seat for the deacon should be placed near that of the celebrant. Seats for the other ministers are to be arranged so that they are clearly distinguishable from those for the clergy and so that the ministers are easily able to fulfill the function entrusted to them.

Care should be taken that the faithful be able not only to see the priest, the deacon, and the lectors but also, with the aid of modern technical means, to hear them without difficulty.

331. For the consecration of hosts, a large paten may appropriately be used; on it is placed the bread for the priest and the deacon as well as for the other ministers and for the faithful.

335. In the Church, which is the the Body of Christ, not all members have the same office. This variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister. At the same time, however, the sacred vestments should also contribute to the beauty of the sacred action itself. It is appropriate that the vestments to be worn by priests and deacons, as well as those garments to be worn by lay ministers, be blessed according to the rite described in the Roman Ritual before they put into liturgical use.

338. The vestment proper to the deacon is the dalmatic, worn over the alb and stole. The dalmatic may, however, be omitted out of necessity or on account of a lesser degree of solemnity.

340. The stole is worn by the priest around his neck and hanging down in front. It is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.

Since, indeed, a variety of options is provided for the different parts of the Mass, it is necessary for the deacon, the lectors, the psalmist, the cantor, the commentator, and the choir to be completely sure before the celebration which text for which each is responsible is to be used and that nothing be improvised. Harmonious planning and carrying out of the rites will great assistance in disposing the faithful to participate in the Eucharist.