

**“When he was about to celebrate with his disciples
the Passover meal in which he instituted the sacrifice of his Body and Blood,
Christ the Lord gave instructions
that a large, furnished upper room should be prepared (Luke 22:12)”
(General Instruction of the Roman Missal, #1).**



**“Each priest is bound in conscience to observe carefully the rubrics that are prescribed
for the celebration of the Holy Sacrifice of the Mass”
(Fourth Diocesan Synod, #116).**

**“There is no need to resort to arbitrary adaptations,
which would only weaken the impact of the liturgy”**

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>Preparatory prayers and thanksgiving are not to be omitted [<i>DS</i>, 115]; the fast is to be observed [<i>DS</i>, 125; cf. canon 919]</p> <p>At least (1) <i>white</i> cloth is to be on the altar (<i>GIRM</i>, 117, 304); all linens are to be changed frequently, kept clean and fit [<i>DS</i>, 119]</p> <p>A minimum of (2) lighted candles in candlesticks; (7) are to be used at episcopal Masses (<i>GIRM</i>, 307)</p> <p>A cross <u>with</u> the figure of Christ crucified is to be on or near the altar (<i>GIRM</i>, 308)</p> <p>Missal is to be marked for the Mass to be offered and placed conveniently nearby (<i>GIRM</i>, 118)</p> <p>The lectionary is to be on the ambo at the start of Mass (<i>GIRM</i>, 118)</p> <p><u>On the credence table:</u> <i>see appendix 1</i></p> <p>Appropriate vestments must be worn by all ministers (including amice / cincture if necessary) (<i>GIRM</i>, 119; <i>RS</i>, 121-128) <i>see appendix 2</i></p> <p><u>Entrance Procession:</u> Incense (thurible and boat) Processional Cross, candles, Book of the Gospels <i>see appendix 3</i></p>	<p>(4) or (6) candles may be used for greater feasts</p> <p>The processional cross with the figure of Christ crucified may be placed near the altar.</p>	<p>During Lent, there are to be no flowers decorating the altar. The only exceptions are <i>laetare</i> Sunday, solemnities and feasts which fall during that season</p>	<p>The altar should not be impeded by decorations or candles. People should have a clear view and the priest be able to freely move around the altar.</p> <p>Only what is required for the celebration of the Mass may be placed on the <i>mensa</i> of the altar (<i>GIRM</i> 306)</p> <p>Note: The lectionary is <i>not</i> the same thing as the Gospel Book.</p>

INTRODUCTORY RITES: [cf. *GIRM*, 46ff., 120ff., 172ff., 256ff.]

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>Reverence the altar [<i>GIRM</i>, 48] – profound bow with no Blessed Sacrament – genuflection with the Bl. Sacrament present</p> <p>Kiss the altar [<i>GIRM</i>, 48]</p> <p>Priest, at the chair, makes the Sign of the Cross [<i>GIRM</i>, 50]</p>	<p>If no singing, recitation of Entrance Antiphon is permitted; it can be adapted as an introduction to the Mass of the Day [<i>GIRM</i>, 48]</p> <p>Altar & cross may be incensed [<i>GIRM</i>, 49]</p> <p>In his own words, the priest may introduce the Mass briefly [<i>GIRM</i>, 50]</p>	<p>The reprobated practice by which priests, deacons, or the faithful here and there alter or vary at will the texts of the sacred liturgy that they are charged to pronounce, must cease [<i>RS</i>, 59]</p>	<p>The bow is to the altar, not the cross/tabernacle. It is not necessary to genuflect and bow.</p> <p>When making the Sign of the Cross, the priest does not say <i>Amen</i>; but rather allows the people to respond with <i>Amen</i>.</p> <p>It is inappropriate to replace or add to the prescribed greeting a secular greeting, e.g. “Good morning” and is not to be done.</p> <p>Also, it is inappropriate to engage in familiar banter like “thank you” after the “And also with you” response of the people; it is not to be done.</p>

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>After the introduction of the penitential rite, there is to be a brief pause for silence [<i>GIRM</i>, 51]</p> <p>One of the forms provided in the Sacramentary is to be used for the general confession [<i>GIRM</i>, 51]</p> <p>The absolution is always given only by the priest [<i>GIRM</i>, 51]</p> <p>The <i>Kyrie</i> is to be done, unless it forms part of the Act of Penitence (i.e., option C) [<i>GIRM</i>, 52]</p> <p>N.B.: The order of Option A of this rite is (1) confession, (2) absolution, (3) <i>Kyrie</i></p> <p>When prescribed, the <i>Gloria</i> is to be used in the form given; the <i>Gloria</i> used during Sundays outside of Advent and Lent and on Solemnities and Feasts [<i>GIRM</i>, 53]</p> <p>There is always only one collect used in a Mass [<i>GIRM</i>, 54]</p>	<p>Either Option A, B, or C may be used as they are provided in the Sacramentary</p> <p>The <i>Asperges</i> may replace the Penitential Rite; this practice is recommended on Sundays, especially in Eastertide</p>	<p>The deacon may not introduce option A.</p> <p>The <i>Gloria</i> may not be replaced by any other text [<i>GIRM</i>, 53]</p>	<p>In option C: do not speak to the Father, the Spirit, or anyone other than Christ, and do not dwell on human failures, but rather proclaim Christ's mercy and saving qualities. This is not a confession of particular sins.</p> <p>A sign of the cross is not to be made unless prescribed; it is not to be made at the absolution. Also, during the <i>Confiteor</i>, all strike their breasts once.</p> <p>Do not modify prayer endings so as to take away the people's response of <i>Amen</i>.</p>

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>In Mass w/ a congregation, the readings are always to be proclaimed from the ambo [<i>GIRM</i>, 58]</p> <p>The phrase: “The First Reading” is <i>not</i> to be said [#89 [Not. 14 (1978)303, No. 5]</p> <p>Gospel is reserved to deacon or priest [<i>RS</i>, 63]; the prayer after the Gospel is not to be omitted (<i>Per evangelica</i>).</p> <p>On Sundays and Holy Days of Obligation in Masses with a congregation the homily is not to be omitted without serious reason, after which a brief period of silence is appropriately observed [<i>GIRM</i>, 66; D.S., 224] <i>see appendix 4</i></p>	<p>Lector, deacon or priest may do the readings according to their ministerial role; the priest may do them all in the absence of suitable ministers [<i>GIRM</i>, 59]</p> <p>After the first reading, one of the following may be sung (or possibly recited) as found in <i>GIRM</i>, 61</p> <p>The alleluia or seasonal verse may be sung or recited; if not sung, it may be omitted [<i>GIRM</i>, 62-63]</p> <p>The homily is recommended, espec. during Advent, Lent, and Easter</p>	<p>Any sort of haste that hinders recollection must clearly be avoided [<i>GIRM</i>, 56]</p> <p>It is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm [<i>GIRM</i>, 57; R.S., 62]</p> <p>Songs or hymns may not be used in place of the responsorial psalm [<i>GIRM</i>, 61]</p> <p>It is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Mass, nor in other cases in which the norms do not explicitly permit it [<i>RS</i>, 63]</p> <p>The homily is not to be given by a lay person [<i>GIRM</i>, 66; <i>RS</i>, 64], incl. seminarians [<i>RS</i>, 66], the previous norm is abrogated [<i>RS</i>, 65]</p>	<p>Never use a missalette or disposable typed sheets to proclaim readings.</p> <p>Never use the lectionary or Gospel book as though it were a common book. Never set anything on the Word of God.</p> <p>While reciting the prayer in preparation for the Gospel, a bow to the altar is prescribed (<i>not</i> to the tabernacle or the cross).</p> <p>The gesture of signing forehead, lips and breast at the beginning of the Gospel is to be retained and executed without haste and in a reverent manner.</p> <p>Generally speaking it is inadvisable to begin or end the homily with a sign of the cross ... the homily is part of the liturgy; the people have already blessed themselves and received the greeting at the beginning of Mass. (<i>Notitiae</i>, v. 9 (1973), p. 178, DOL - 1432: Note R8)</p>

CREED / PRAYER OF THE FAITHFUL [cf. *GIRM*, 67-71, 137-139]

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The Creed is to be sung or said by the priest and the people on Sundays and solemnities [<i>GIRM</i>, 68]</p> <p>The form of Creed provided and no other must be used [<i>RS</i>, 69]</p> <p>When said, the Prayer of the Faithful is directed by the priest from the chair [<i>GIRM</i>, 71]</p> <p>The intentions are announced from the ambo or another suitable place by the deacon, cantor, lector or one of the lay faithful [<i>GIRM</i>, 71]</p>	<p>At particular celebrations of a more solemn character the Creed may be said [<i>GIRM</i>, 68]</p> <p>It is fitting that, as a rule, in Masses with a congregation Prayers of the Faithful are offered [<i>GIRM</i>, 69] and according to the outline given in <i>GIRM</i>, 70</p> <p>The people may respond to the intentions by an invocation or by praying in silence [<i>GIRM</i>, 71]</p>	<p>Only the formulæ as given in the approved liturgical books may be used; changes or additions, no matter how slight, are <i>not</i> to be done. [cf. <i>RS</i>, 59]</p>	

**OFFERTORY: PROCESSION WITH GIFTS / PREPARATION OF THE ALTAR/
ORATE FRATRES / PRAYER OVER GIFTS [cf. *GIRM*, 72-77, 139-146]**

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The altar is prepared by placing the corporal, purificator, Missal, and chalice on it [<i>GIRM</i>, 73]</p> <p>All chalices are to be filled with wine (mixed with water) before the consecration, not after [<i>RS</i>, 106]</p> <p>The prescribed formulas must be used in the preparation of the altar [<i>GIRM</i>, 75]</p> <p>The lavabo may not be omitted (#52 [Not. 6 (1970) 38-39, No. 27]</p> <p>The priest washes his hands, saying softly the prescribed words [<i>GIRM</i>, 76]</p> <p>Money or other offerings besides the bread and wine for Mass is to be put away from the altar, not on or near it [<i>GIRM</i>, 73; <i>RS</i>, 70]</p> <p>Only one prayer is said over the gifts and it ends with the short conclusion, to which the people respond, <i>Amen</i> [<i>GIRM</i>,77]</p>	<p>It is praiseworthy to have the bread and wine used for Mass presented by the faithful, but not necessary [cf. <i>GIRM</i>, 73-74]</p> <p>The chalice may be prepared at the credence table [<i>GIRM</i>, 73]</p> <p>The priest may incense the gifts and then the cross and altar. The priest himself, then the faithful are incensed by the deacon or minister [<i>GIRM</i>, 75]</p>	<p>The Precious Blood is not to be consecrated in flagons, bowls, etc. [<i>RS</i>, 106]</p> <p>The priest is not to omit / change or say aloud these prayers.</p> <p>Only the term referring to the assembly may be ad libbed, the rest of the prayer may not.</p>	<p>A Sign of the Cross is not prescribed for the water; it should not be done.</p> <p>N.B.: The faithful are asked to stand at the “Pray Brethren...”</p>

LITURGY OF THE EUCHARIST: PREFACE / SANCTUS / EUCHARISTIC PRAYER / OUR FATHER [cf. *GIRM*, 78-81, 147-153]

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The Eucharistic Prayer demands that all listen to it with reverence and in silence [<i>GIRM</i>, 78]; only those in the missal may be used [<i>RS</i>, 51]</p> <p>There is to be no singing or music during the E.P. [<i>RS</i>, 52; cf. Not. 13 (1977) 94-95, No. 2]</p> <p>The name of the pontiff and bishop must be mentioned [<i>RS</i>, 56]</p> <p>The priest says the invitation prayer to the Our Father, all the faithful say it with him; the priest alone adds the embolism, which the people conclude with the doxology [<i>GIRM</i>, 81]</p>		<p>The priest <i>alone</i> must say the <i>whole</i> E.P. [<i>LI</i>, 4; R.S., 52; #223 (Not. 5 (1969) 324-5, No. 3)]</p> <p>The Host is not to be broken during the Consecration [<i>RS</i>, 55]</p>	<p>Follow the rubrics regarding each of the Eucharistic Prayers: In particular, Eucharistic Prayer II should not regularly be used on Sundays (cf. <i>GIRM</i>, 365b: “suitable for week-days”), and Eucharistic Prayer IV and the Eucharistic Prayers for Children and for Various Needs and occasions are not be used with any preface other than the one included as part of the prayer (cf. <i>GIRM</i>, 365d)</p> <p>Remember that the doxology of the Eucharistic Prayer is still part of the presidential prayer, and thus should be proclaimed by the presiding priest <i>alone</i>; however the faithful respond with <i>Amen</i> at the conclusion of the Eucharistic Prayer.</p>

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The sign of peace is maintained, but given to those nearest in a sober manner; priest remains in sanctuary [<i>RS</i>, 71]</p>			
<p>The sign of peace is appropriately only given to those who are nearest and in a sober manner [<i>GIRM</i>, 82]</p>			
<p>After the sign of peace and with all proper reverence, the priest breaks the Eucharistic Bread and puts a piece of the host into the chalice [<i>GIRM</i>, 83]</p>	<p>Con-celebrants or the deacons may assist the priest in breaking the Eucharistic Bread [<i>GIRM</i>, 83; <i>RS</i> 73]</p>	<p>The fraction rite is reserved to the priests and deacons [<i>GIRM</i>, 83; <i>RS</i>, 73] Lay people are not to assist in the Fraction Rite and it is not to be unduly prolonged [<i>RS</i>, 73]</p>	
<p>The <i>Agnus Dei</i> is sung or recited aloud; it always ends with <i>dona nobis pacem</i> [<i>GIRM</i>, 83]</p>	<p>The <i>Agnus Dei</i> may be repeated as many times as necessary [<i>GIRM</i>, 83]</p>		
<p>The priest recites the prescribed prayers in preparation to receive Communion; these prayers are said softly [<i>GIRM</i>, 84]</p>			
<p>The priest shows the Eucharistic Bread to the faithful, the priest and people say the <i>Domine non sum dignus</i> together [<i>GIRM</i>, 84]</p>	<p>The Host may be held either over the paten or the chalice [<i>GIRM</i>, 84]</p>	<p>The priest may not ad lib the <i>Ecce, Angus Dei</i>.</p>	
<p>The priest must receive Communion from that Mass [<i>GIRM</i>, 85]</p>	<p>It is desirable that the faithful receive Hosts consecrated at the Mass in which they participate [<i>GIRM</i>, 85]</p>		

COMMUNION / CONCLUDING RITES [cf. *GIRM*, 84-90, 159-170]

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The priest's prayer before Communion is to be said softly, hands joined and standing erect (#114 [Not. 14 (1978)537-538, No.13])</p> <p>The priest receives Communion first; the Host must be consecrated at that Mass [cf. <i>GIRM</i>, 86; <i>RS</i>, 97-98; <i>DS</i>, 126,§2]</p> <p>All con-celebrants receive both Species; "Body/Blood of Christ" is <i>not</i> said to them [<i>RS</i>, 98]</p> <p>The Communion plate should be retained [<i>RS</i>, 93]</p> <p>Nothing is to be distributed while Communion is being received [<i>RS</i>, 96]</p> <p>After the distribution of Communion, the priest and people spend some time praying privately [<i>GIRM</i>, 88]</p> <p>All Precious Blood is to be consumed accord. to the norms, remaining Hosts are either consumed or reserved in the tabernacle [<i>RS</i>, 107]</p>	<p>[cf. <i>GIRM</i>, 87 for options regarding the Communion chant]</p>	<p>It is not permitted for the priest to wait until after the faithful have received Communion for himself to receive [<i>RS</i>, 97]</p> <p>The faithful can not take nor hand amongst themselves the Host or Chalice, even in a nuptial Mass; intinction by the communicant is not permitted, nor is the use of non-consecrated bread for intinction [<i>RS</i>, 94, 104]</p>	

MANDATORY	OPTIONAL	FORBIDDEN	COMMENTARY
<p>The priest says only one prayer after Communion; the people respond, <i>Amen</i> [<i>GIRM</i>, 89]</p>	<p>After Communion, a psalm, canticle or hymn may be sung [<i>GIRM</i>, 88]</p> <p>If necessary, brief announcements may be made after the Prayer after Communion and before the blessing/dismissal [<i>GIRM</i>, 90a]</p> <p>If lay people are to give talks, they should do so at this point; the homily is not to be dispensed with and this should not become a regular occurrence [<i>RS</i>, 74]</p> <p>On certain days and occasions the priest may use a more solemn blessing over the people [<i>GIRM</i>, 90b]</p>		<p>The formula for the final blessing must be strictly adhered to; do <i>not</i> ask God to “bless us”. Also, do <i>not</i> bless “in the name of” – that formula of blessing is reserved for objects, <i>not</i> people</p>

