

**Holy Comforter-Saint Cyprian Parish  
Liturgical Ministries Convocation 2009  
Saturday, February 14, 2009  
9:30 AM**

Agenda

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| 9:00 – 9:30 AM   | Registration – Continental Breakfast               |
| 9:30 – 10:00 AM  | Morning Praise                                     |
| 10:00 – 10:45 AM | General Session Message –<br>Father J Glenn Murray |
| 10:45 – 11:00 AM | Break  |
| 11:00 – 11:45 AM | Session II – Ministry Break Out Session            |
| 12:00 – 12:45 PM | Lunch  |
| 1:00 – 2:00 PM   | Wrap Up – Father Murray – Msgr. Pope               |
| 2:00 PM          | Dismissal – Msgr. Pope                             |

Morning Praise  
9:30 in the Morning

Invitatory

Leader: O Lord, open my lips

All: And my mouth shall proclaim your praise

Leader: Glory to the Father, Son and the Holy Spirit

All: As it was in the beginning, is now and shall be forever. Amen

Gathering Hymn: "I've got a Feeling"

Prayer

Scripture Lesson

1<sup>st</sup> Reading – Genesis 3:9-24

Psalm Response: "In every age O Lord, you have been our refuge"

Gospel Acclamation: "Alleluia!"

Gospel: Mark 8:1-10

Dance Praise

Reflection: Deacon Kevin Butler

Intercessions

Our Father

Gesture of Peace

Blessing

# Reading 1

Genesis 3:9-24

## A reading from the book of Genesis

The LORD God called to Adam and asked him, "Where are you?"  
He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked?  
You have eaten, then, from the tree of which I had forbidden you to eat!"  
The man replied, "The woman whom you put here with me she gave me fruit from the tree, and so I ate it."

The LORD God then asked the woman, "Why did you do such a thing?"  
The woman answered, "The serpent tricked me into it, so I ate it."  
Then the LORD God said to the serpent: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel."

To the woman he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master."

To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, Until you return to the ground, from which you were taken; For you are dirt, and to dirt you shall return."  
The man called his wife Eve, because she became the mother of all the living.

For the man and his wife the LORD God made leather garments, with which he clothed them. Then the LORD God said: "See! The man has become like one of us, knowing what is good and what is evil! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever." The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.

## THE WORD OF THE LORD

## **Responsorial Psalm**

**In every age, O Lord, you have been our refuge.**

Before the mountains were begotten  
and the earth and the world were brought forth,  
from everlasting to everlasting  
you are God.

**In every age, O Lord, you have been our refuge.**

You turn man back to dust,  
saying, "Return, O children of men."  
For a thousand years in your sight are as yesterday,  
now that it is past, or as a watch of the night.

**In every age, O Lord, you have been our refuge.**

You make an end of them in their sleep;  
the next morning they are like the changing grass,  
Which at dawn springs up anew,  
but by evening wilts and fades.

**In every age, O Lord, you have been our refuge.**

Teach us to number our days aright,  
that we may gain wisdom of heart.  
Return, O LORD! How long?  
Have pity on your servants!

**In every age, O Lord, you have been our refuge.**

# **Gospel**

Mark 8:1-10

## **A reading from the Holy Gospel according to Saint Mark**

In those days when there again was a great crowd without anything to eat,  
Jesus summoned the disciples and said,  
"My heart is moved with pity for the crowd,  
because they have been with me now for three days  
and have nothing to eat.  
If I send them away hungry to their homes,  
they will collapse on the way,  
and some of them have come a great distance."  
His disciples answered him, "Where can anyone get enough bread  
to satisfy them here in this deserted place?"  
Still he asked them, "How many loaves do you have?"  
They replied, "Seven."  
He ordered the crowd to sit down on the ground.  
Then, taking the seven loaves he gave thanks, broke them,  
and gave them to his disciples to distribute,  
and they distributed them to the crowd.  
They also had a few fish.  
He said the blessing over them  
and ordered them distributed also.  
They ate and were satisfied.  
They picked up the fragments left over—seven baskets.  
There were about four thousand people.  
He dismissed the crowd and got into the boat with his disciples  
and came to the region of Dalmanutha.

**THE GOSPEL OF THE LORD**

## Roman Missal Formational Materials

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### COMMITTEE ON DIVINE WORSHIP

August 4, 2008

Dear brothers and sisters in Christ,

Recently the United States Conference of Catholic Bishops was granted the *recognitio* for the new English-language translation of significant parts of the *Ordo Missae* as found in the *Missale Romanum, editio typica tertia*, including most of those texts used in every celebration of the Holy Mass. The *recognitio* was granted in response to the request of the USCCB by Bishop William Skylstad, then President of the Conference, who informed Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter dated July 29, 2006, that we, the Latin Church Bishops of the USCCB approved the translation of the *Ordo Missae* at its plenary meeting on June 15, 2006.

The Committee on Divine Worship provides here materials for our priests and the faithful which can be used for catechesis and preparation for the eventual implementation of the revised texts. Although there are international and national efforts underway to provide materials for formation, the Committee on Divine Worship would like to begin providing information now for people to use for formation.

You will find here on this website the letter which communicated the *recognitio* from Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments at the Vatican, and the entire text of the *Ordo Missae*. The text itself is provided now for study and formation only, and will only be promulgated for use in the celebration of the Mass upon the approval of the full revised text of the *Roman Missal*. Supplemental material currently includes an overview of the formational materials being developed (we will provide periodic updates on the progress of the work), responses to frequently asked questions, a collection of articles from past issues of the *Newsletter* of the Committee on Divine Worship which explain the process of translation, tables highlighting the changes in the texts, and links to other helpful sources.

We hope to add continually to the information provide here. Thus, this site is seen as something that will be constantly growing as more material is developed. It will provide people with a single place to look to obtain an orientation for themselves and others who are interested in preparing to receive the final translation of the third edition of the *Roman Missal*. I hope that the extensive work of the Bishops and all involved in the process of translation, formation, and preparation of these texts will bear abundant fruit in the vibrant and authentic worship of the Church.

Sincerely yours in Christ,  
Most Rev. Arthur J. Serratelli  
Bishop of Paterson  
Chairman

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## 10 Questions on the Revised Translation of the *Ordo Missae* from the *Missale Romanum, editio typica tertia*

### 1. Why the changes?

The *Missale Romanum* (*Roman Missal*), the ritual text for the celebration of the Mass, was promulgated by Pope Paul VI in 1970 as the definitive text of the reformed liturgy of the Second Vatican Council. That Latin text, the *editio typica* (typical edition), was translated into various languages for use around the world; the English edition was published in the United States in 1973. The Holy See issued a revised text, the *editio typica altera*, in 1975. Pope John Paul II promulgated the third edition of the *Missale Romanum* (*editio typica tertia*) as part of the Jubilee Year in 2000. Among other things, the third edition contains prayers for the celebration of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. To aid the process of translation of the *Missale Romanum, editio typica tertia*, the Congregation for Divine Worship and the Discipline of the Sacraments issued *Liturgiam Authenticam, the Fifth Instruction on Vernacular Translation of the Roman Liturgy*, in 2001, which outlines the principles and rules for translation. In 2007, the Congregation for Divine Worship issued the *Ratio Translationis for the English Language*, which outlined the specific rules for translation in English.

### 2. Who is doing the work of translation?

The process of translation is a highly consultative work of several groups. The International Commission on English in the Liturgy (ICEL) is chartered to prepare English translations of liturgical texts on behalf of the conferences of bishops of English-speaking countries. Currently 11 conferences of bishops are full members of the Commission: the United States, Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, and South Africa.

The USCCB and the other member Conferences of Bishops receive draft translations of each text from ICEL and have the opportunity to offer comments and suggestions to ICEL. A second draft is proposed, which each Conference of Bishops approves (a Conference reserves the right to amend or modify a particular text) and submits to the Vatican for final approval.

At the level of the Vatican (the Holy See), the Congregation for Divine Worship and the Discipline of the Sacraments examines texts and offers authoritative approval (*recognitio*) of texts and grants permission for their use. Currently the Congregation is aided by the recommendations of *Vox Clara*, a special commission of bishops and consultants from English-speaking countries convened to assist with the English translation of the *Missale Romanum*.

### 3. What's new or particularly different about the revised translation?

From the *Ratio Translationis*:

The unique style of the Roman Rite should be maintained in translation. By "style" is meant here the distinctive way in which the prayers of the Roman Rite are expressed. The principal elements of such a style include a certain conciseness in addressing, praising and entreating God, as well as distinctive syntactical patterns, a noble tone, a variety of less complex rhetorical devices, concreteness of images, repetition, parallelism and rhythm as measured through the *cursus*, or ancient standards for stressing syllables of Latin words in prose or poetry. (no. 112)

The texts of the revised translation of the Roman Missal are marked by a heightened style of English speech and a grammatical structure that is based on the Latin text. In addition, many biblical and poetic images, such as "Lord, I am not worthy that you should enter under my roof..." (Communion Rite) and "...from the rising of the sun to its setting" (Eucharistic Prayer III) have been restored.

#### **4. What is the significance of the translation *pro multis* in the words of Institution of the Eucharistic Prayer?**

In October 2006 (after the bishops of the United States approved the Gray Book text of the *Order of Mass*), Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship, communicated to Conferences of Bishops the desire of the Holy Father for a faithful translation of *pro multis* as “for many” in the formula for the consecration of the Precious Blood at Mass. The use of “for many” renders a translation more faithful to the accounts of the Last Supper found in the Gospels of Matthew and Mark. The phrase “for many” does not mean to imply that Christ did not come to save all, but that salvation rests in part on personal acceptance of the salvation freely offered by Christ. **Please see the separate section, “Six Questions on the Translation of Pro Multis” for more information.**

#### **5. What is the significance of the changes to the Nicene Creed?**

Some of the most significant changes to the people’s parts in the *Order of Mass* are found in the Profession of Faith (the Nicene Creed). Changes to this text fall into two categories: preservation of the syntax of the original text and preservation of expressions of faith which contain Catholic doctrine. The first change is the translation of *Credo* as of “I” instead of “We” in the opening phrase in order to maintain the person and number indicated in the Latin text. While the profession of faith is a communal liturgical act, each individual in the liturgical assembly professes his or her own faith which is joined to the profession of the whole assembly. The second change concerns the translation of particular expressions of faith such as *Unigenitus*, *consubstantialis*, and *incarnatus*. The theological terminology has been preserved, in accord with *Liturgiam Authenticam*, in the translation to English: “Only Begotten,” “consubstantial,” and “incarnate.”

#### **6. “And with your spirit”?**

One of the more noticeable changes in the people’s parts of the Mass is the response to the greeting, “The Lord be with you.” The Latin response, *et cum spiritu tuo*, is rendered literally in English, “and with your spirit.” *Liturgiam Authenticam* calls for the faithful rendering of expressions that belong to the heritage of the ancient Church, and cites *et cum spiritu tuo* as an example (no. 56). Most modern languages have translated this phrase literally, so the English text now more closely parallels other vernacular translations.

#### **7. What about the rest of the Missal?**

The text of *Ordo Missae I* (*Order of Mass*) is the first of twelve (12) sections of the *Missale Romanum, editio typica tertia* undergoing translation. The remaining sections, which include the Proper of Seasons, *Ordo Missae II* (containing Prefaces, Solemn Blessings, and additional Eucharistic Prayers), Proper of Saints, Commons, Masses and Prayers for Various Needs and Intentions, Votive Masses, Masses for the Dead, Eucharistic Prayers for Masses with Children, and Antiphons, as well as Introductory Material and Appendices, have undergone first drafts (called “Green Books”). The second drafts (called “Gray Books”) for several sections have been completed and await votes by the Conferences of Bishops. Each section must follow the same process as the *Ordo Missae I*.

#### **8. When will all this be complete?**

Because this work involves the participation of ICEL, the USCCB as well as other English-speaking conferences of bishops), and the Holy See, it is difficult to set a firm date for the completion of the process of translation and approval. The current estimate, however, for the completion of work by the USCCB is November 2010. Once the final section of the Roman Missal has been approved by the USCCB, the complete text of the Missal must still be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for *recognitio*.

#### **9. When will this be implemented for liturgical use?**

The approved text of the *Order of Mass* has been released as a text for study and formation, but is not intended for liturgical use, that is to say it cannot be used in the celebration of the Mass. The intention of the Congregation for Divine Worship and of the United States Conference of Catholic Bishops is to enable and encourage a process of preparation and catechesis for both priests and the faithful, as well as to make the texts available to composers of liturgical music who can begin to set the texts, especially the acclamations, to music in anticipation of the implementation of the texts for liturgical use. It is hoped that when the time comes to use the texts in the celebration of the Mass, priests will be properly trained, the faithful will have an understanding and appreciation of what is being prayed, and musical settings of the liturgical texts will be readily available. The revised translation of the *Order of Mass* will be permitted only when the complete text of the *Roman Missal* (Third Edition) is promulgated.

**10. What about the U.S. Adaptations to the *Order of Mass*?**

When the bishops of the United States approved the translation of the *Order of Mass* in June, 2006, they also approved eight (8) adaptations of the Order of the Mass for use in the dioceses of the United States. These included additional texts for use in the Act of Penitence, the Mystery of Faith (Memorial Acclamation), the introduction to the Lord's Prayer, and the Dismissal, as well as the placement of the Blessing and Sprinkling of Holy Water as part of the Introductory Rites of the Mass (rather than in an Appendix), and the insertion of a Prayer Over Water Already Blessed among the prayers of the Rite of Blessing and Sprinkling. The Congregation for Divine Worship has not yet responded to these adaptations, but at this point has granted the *recognitio* only for the texts to be used universally in English-speaking countries.



**Notes on the New Translation of the *Missale Romanum, editio typica tertia*  
(from the August 2005 Newsletter – © 2008 USCCB)**

While there are many and complex elements of the translation yet to be decided by the Bishops, the translation of several phrases in the *Order of Mass* have been previously decided by the instruction *Liturgiam authenticam*. Among these are “certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony...” Therefore, the response *Et cum spiritu tuo* is “to be respected by a translation that is as literal as possible.”<sup>1</sup> Commentaries for a popular understanding of these two elements of the Liturgy are provided here and may be reproduced freely with the customary copyright acknowledgement by our readers.

**AND WITH YOUR SPIRIT**

Perhaps the most common dialogue in the Liturgy of the Roman Rite consists of the greeting :

*Dominus vobiscum  
et cum spiritu tuo*

Since 1970, this has been translated as:

*The Lord be with you.*

*And also with you.*

As a part of the revised translation of the Roman Missal, now taking place, the translation of this dialogue has been revised, to read:

*The Lord be with you.  
And with **your spirit**.*

**Latin Text**  
**Dominus vobiscum.**  
**Et cum spiritu tuo.**

**1970 Translation**  
**The Lord be with you.**  
**And also with you.**

**New Translation**  
**The Lord be with you.**  
**And with your spirit.**

Since it is clear that the change to “and with your spirit” is a significant and wide ranging change in a longstanding liturgical practice, the following questions are provided to clarify the reasons for the change and the meaning of the dialogue itself.

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### **1. Why has the response *et cum spiritu tuo* been translated as *and with your spirit*?**

The retranslation was necessary because it is a more correct rendering of *et cum spiritu tuo*. Recent scholarship has recognized the need for a more precise translation capable of expressing the full meaning of the Latin text.

### **2. What about the other major languages? Do they have to change their translations?**

No. English is the only major language of the Roman Rite which did not translate the word *spiritu*. The Italian (*E con il tuo spirito*), French (*Et avec votre esprit*), Spanish (*Y con tu espíritu*) and German (*Und mit deinem Geiste*) renderings of 1970 all translated the Latin word *spiritu* precisely.

### **3. Has the Holy See ever addressed this question?**

In 2001, the Congregation for Divine Worship and the Discipline of the Sacraments published an instruction entitled, *Liturgiam authenticam*, subtitled, *On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy*. The instruction directs specifically that: "Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible, as for example the words of the people's response *Et cum spiritu tuo*, or the expression *mea culpa, mea culpa, mea maxima culpa* in the Act of Penance of the *Order of Mass*."<sup>2</sup>

### **4. Where does this dialogue come from?**

The response *et cum spiritu tuo* is found in the Liturgies of both East and West, from the earliest days of the Church. One of the first instances of its use is found in the *Traditio Apostolica* of Saint Hippolytus, composed in Greek around AD 215.

### **5. How is this dialogue used in the Liturgy?**

The dialogue is only used between the priest and the people, or exceptionally, between the deacon and the people. The greeting is never used in the Roman Liturgy between a non-ordained person and the gathered assembly.

### **6. Why does the priest mean when he says "The Lord be with you"?**

By greeting the people with the words "The Lord be with you," the priest expresses his desire that the dynamic activity of God's spirit be given to the people of God, enabling them to do the work of transforming the world that God has entrusted to them.

### **7. What do the people mean when they respond "and with your spirit"?**

The expression *et cum spiritu tuo* is only addressed to an ordained minister. Some scholars have suggested that *spiritu* refers to the gift of the spirit he received at ordination. In their response, the people assure the priest of the same divine assistance of God's spirit and, more specifically, help for the priest to use the charismatic gifts given to him in ordination and in so doing to fulfill his prophetic function in the Church.

### **8. What further reading could you suggest on this dialogue?**

For those who wish to pursue this issue from a more scholarly perspective, they might consult:

- J.A. Jungmann, S.J., *The Mass of the Roman Rite: its Origins and Development*, trans. F.A. Brunner C.Ss.R. (Westminster, MD: Christian Classics, 1986), 363.
- Michael K. Magee, *The Liturgical Translation of the Response "Et cum spiritu tuo": Communio* 29 (Spring 2002) 152-171.
- W.C. Van Unnik, "Dominus Vobiscum:" *The Background of a Liturgical Formula*: A.J.B. Higgins (ed.), *New Testament Essays* (Manchester, University Press, 1959) 270-305.

<sup>1</sup> *Liturgiam authenticam*, no. 56.

<sup>2</sup> *Liturgiam authenticam*, no. 56

**Translation Timetable of the *Missale Romanum, editio typica tertia***  
**(from the *February 2008 Newsletter*, updated November 2008 – © 2008 USCCB)**

In November 2007, the International Commission on English in the Liturgy (ICEL) presented the "Green Book" translation of the Appendices of the *Roman Missal*, which represents the final section of the draft translation of the *Missale Romanum, editio typica tertia*, to the Bishops of the member conferences. At that time, ICEL shared its plan to complete its work in the process of translation by sending the remaining "Gray Books" to the Bishops by the end of 2008. With those dates in mind, the Secretariat of Divine Worship proposed a tentative schedule for the U.S. Bishops' approval of the translation of the *Roman Missal*. The Committee on Divine Worship discussed and approved the tentative timeline at its meeting on January 30, 2008. The proposed dates for votes by the USCCB are subject to the approval of the Administrative Committee, which makes the final decisions about the agenda for the plenary meetings of the Bishops. Once the Committee on Divine Worship decides to propose a particular text for canonical vote by the bishops, it must adhere to Conference deadlines for the submission of material to the Administrative Committee. The shaded areas in the timetable are all tentative and are subject to change based on ICEL's completion of material as well as the workload of both the Committee on Divine Worship and the full body of Bishops.

Once each section of the *Missal* has been approved by two-thirds of the Latin Rite members of the USCCB in a canonical vote, it must be submitted to the Holy See for confirmation by the Congregation for Divine Worship and the Discipline of the Sacraments. To date, only the *Order of Mass I* has been submitted; its confirmation was obtained on June 23, 2008.

## Ministries and Roles within the Liturgical Assembly at Mass

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When the Church comes together in the liturgical assembly to celebrate the Mass, or any other sacrament, her members do not gather simply as a crowd, as an amorphous, undifferentiated group of people. They gather in a variety of ministries and roles. If we are to understand the significance of these ministries and roles, we must begin with Baptism, for only one who through Baptism has been given a share in the priesthood of Christ is capable of participating in the public worship which is the liturgy of the Church. In fact, the *Constitution on the Sacred Liturgy* of the Second Vatican Council tells us that participation in the liturgy is the **right and duty** of all the baptized.

The first qualification, then, for any participant in the celebration of the Eucharist is that he or she has been baptized into the Body of Christ, the Church. Each time the members of the Church gather to worship, they do so because their baptism demands this of them. While all share in the priesthood of Christ which delegates them to worship, some members of the Church are called by God to serve in the ministerial priesthood as bishops and priests. Bishops and priests are privileged to act in the liturgy in the very person of Christ, on behalf of his people, pronouncing the most sacred prayers of our faith, presiding over the celebration of the sacred mysteries, explaining God's Word and feeding God's people on the body and blood of Christ. A bishop has the added responsibility of being the chief shepherd, the principal liturgist of his diocese and in that role is the successor of the Apostles. Others by God's grace are ordained to the ministry of deacon. In the celebration of the Mass deacons proclaim the Gospel and assist the bishop and priest in exercising their sacred duties.

In addition to the ordained ministries there are roles in the liturgy which are exercised by lay people who place their time and talent at the service of the liturgical assembly as acolytes (altar servers), lectors, extraordinary ministers of Holy Communion, cantors, choir members, instrumentalists, leaders of song and ushers. Others contribute their time and talent to planning and organizing the liturgy, to keeping the church and the vestments, vessels and appointments clean and well-ordered or to providing decorations that reflect the spirit of the liturgical feast or season.

The *General Instruction* makes it very clear that this variety of offices and roles is desirable and should be maintained. In fact it goes so far as to state: *... all, therefore, whether they are ordained ministers or Christian faithful, in fulfilling their offices or their duty, should carry out solely but completely that which pertains to them.*" Not only, therefore, is it desirable that individuals function in roles of service at Mass, it is clear from the *Instruction* that if a deacon, for example, is present, the priest celebrant or a concelebrant should not read the Gospel. And the lector should not also take on the role of server and/or extraordinary ministers of Holy Communion. There is a wide variety of services to be performed, and it is desirable that different individuals exercise those services so that the talents and gifts God has placed within the Christian community are fully utilized and these roles of service are not monopolized by a few.

It is not sufficient, however, simply to have a "warm body" filling a given role. Those engaged in liturgical roles need to be well-prepared for those roles and to know how to carry them out with reverence, dignity and understanding. Obtaining the proper preparation requires a further gift of time on the part of the person being prepared as well as on the part of those in the parish responsible for the training of liturgical ministers. Finally, the practical task of assigning individuals to particular Masses and organizing the distribution of roles is another indispensable element in the fabric of well-ordered liturgical ministry in a parish.

But before individuals can be prepared for liturgical roles, there must first be individuals who are willing to assume those roles. All the baptized need to understand that part of their duty regarding liturgy is to accept some responsibility for the liturgy, to place themselves and their God-given talents at the service of the liturgical community whenever possible. If liturgy is a duty as well as a right, then part of that duty for those able to undertake these tasks is the responsibility to assume such key roles as those of lector, server or acolyte, extraordinary ministers of Holy Communion, usher, choir member, etc. . Whether one brings up the gifts at the Presentation, reads the Word of God, assists with the distribution of Communion and brings the Eucharist to those unable to be present at Mass, serves at the altar, provides music that augments the joy, solemnity and festivity of the celebration or serves the assembled community as an usher, he or she is contributing to the worship of the community and fulfilling the responsibility that comes with Baptism.

Not all members of the parish community will have the time, energy, strength or ability to serve in these roles, however, individuals must be careful not to excuse themselves too easily. And it might also be helpful for us to reexamine our situation every so often. The time available to a business person or to parents with young children may be very limited. But eventually business people retire and children grow up, leaving those individuals with more free time at their disposal. What is important is that all understand that the celebration of liturgy is not just the responsibility of the pastor, although he is delegated by the Bishop to oversee the liturgical life of the parish. Pastors need the help of their people, the people who are serious about living out their baptismal right and responsibility to worship.

Finally, this catalogue of specialized roles might give the impression that those who are not exercising one of these roles are free to sit back passively and simply let the liturgy happen around them. Nothing could be further from the truth. Those who come together for liturgy do not have the luxury of acting as passive "pew potatoes," waiting for all to be done for them. The liturgy is not only their right, it is their duty, their responsibility, and that responsibility includes full engagement throughout the liturgical celebration. The baptized faithful who form the congregation are called to join in praise and thanksgiving in song and spoken word; to listen attentively to God's Word, to exercise their baptismal priesthood in prayer for the Church, the world and all in need during the General Intercessions. In the Liturgy of the Eucharist they join their prayer to that of the priest celebrant, offering Christ the Victim, *not only through the hands of the priest, but also together with him* and offer themselves as well (*GIRM n.95*) and their participation culminates in the reception of the Body and Blood of the Lord, the sacrament which unites them more fully with Christ their Head and with one another.

In their sincere efforts to participate, those present minister to the priest celebrant, to others who serve in liturgical roles, and to one another. Their attention and active engagement in the celebration can draw from the priest celebrant and the other ministers the best they have to offer. Their enthusiastic song and verbal responses made with conviction can encourage others to sing and respond; their very presence at the celebration of Mass when so many other enticing options might have been chosen instead supports and reinforces others who have made the same choice.

The liturgy, then, is about the action of God's own people, each with different offices and roles, each office and role, from that of bishop and priest to that of usher and sacristan, one of service, not of privilege, a mirror of Christ who washed the feet of his disciples and instructed his followers to imitate his example of service.



## The Lector at Mass

### General Principles

#### Reading and Explaining the Word of God

When the Scriptures are read in the Church, God himself is speaking to his people, and Christ, present in his own word, is proclaiming the gospel. The readings of God's word must therefore be listened to by all with reverence; they make up a principal element of the liturgy. In the biblical readings, God's word addresses all people of every era and is understandable to them, and a fuller understanding and efficacy are fostered by a living commentary on it, that is to say, by the homily, understood as an integral part of the liturgical action (GIRM 29).<sup>(1)</sup>

#### Vocal Expression of the Different Texts

In texts that are to be delivered in a loud and clear voice, whether by the priest or deacon or by the lector, or by all, the tone of voice should correspond to the genre of the text, that is, accordingly as it is a reading, a prayer, an instruction, an acclamation, or a liturgical song; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Other criteria are the idiom of different languages and the genius of peoples. (38).

#### Silence

The liturgy of the word must be celebrated in such a way as to promote meditation. For this reason, any kind of haste which impedes recollection must be clearly avoided. Brief moments of silence are appropriate during the liturgy. Such moments should be suitable for the gathered assembly, in which the Word of God is taken into the heart by the fostering of the Holy Spirit, and its response is prepared through prayer. Such moments of silence are opportunely observed after the first and second reading, and then, at the completion of the homily (56).

### Scripture Readings

- In the readings, the table of God's word is laid for the faithful and the riches of the Bible are opened to them. Hence, the arrangement of the biblical readings must be observed, whereby the unity of each Testament and of the history of salvation is demonstrated; nor is it permitted that the readings and responsorial psalm, which contain the word of God, are substituted by other, non-biblical texts (57).
- In the celebration of the Mass with a congregation, the readings are always given from the ambo (58).
- By tradition, the office of reading the Scriptures is a ministerial, not a presidential function. The readings should be delivered by a lector, the Gospel being proclaimed by the deacon or by a priest other than the celebrant. If, however, a deacon or other priest is not present, the priest celebrant proclaims the Gospel. Further, if a suitable lector is not present, then the priest celebrant also delivers the other readings. After each reading, whoever does the reading proclaims the acclamation. Responding to it, the gathered people honor the word of God which they have received with faith and grateful hearts (59).
- The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the gospel reading. He may also announce the intentions for the *General Intercessions* and, in the absence of the psalmist, sing or read the psalm between the readings. In the celebration of the Eucharist, the lector has specific duties which he alone ought to perform, even though ordained ministers may be present (99).
- In the absence of an instituted lector, other lay people may be designated to proclaim the readings from the Sacred Scriptures. Such designated lectors must be truly qualified and carefully prepared for this office, so that the faithful will develop a warm and lively love for Sacred Scripture from listening to the reading from the sacred texts (101).

## Liturgy of the Word

- After the opening prayer, all sit. The priest may, in a very few words, introduce the faithful to the liturgy of the word. Then the lector goes to the ambo and proclaims the first reading from the *Lectionary* already placed there before Mass; all sit and listen. At the end, the lector makes the acclamation, *The Word of the Lord*, with all responding, *Thanks be to God*.
- Then a brief period of silence may be observed as appropriate, so that all may meditate on what they have heard (128).
- The psalmist or the lector sings or recites the psalm verse and, as a rule, the congregation makes the response (129).
- If there is a second reading before the Gospel, the lector proclaims it from the ambo with all listening and making the acclamation at the end, as above (128). Then, as the occasion allows, a brief period of silence may be observed (130).

## Functions of the Lector Introductory Rites

- In the procession to the altar, when no deacon is present, the lector, wearing the appropriate vesture,<sup>(2)</sup> may carry the *Book of the Gospels* elevated slightly. In that case, the lector walks in front of the priest, otherwise with the other ministers (194).
- Upon reaching the altar, the lector makes a profound bow with the others.<sup>(3)</sup> If the lector is carrying the *Book of the Gospels*, the lector goes to the altar and places the *Book of the Gospels* on it. Then, the lector takes up a position in the sanctuary with the other ministers (195).

## Liturgy of the Word

- At the ambo the lector proclaims the readings that precede the gospel reading. If there is no psalmist, the lector may also sing or recite the responsorial psalm after the first reading (196).
- After the priest gives the introduction to the *General Intercessions*, the lector may announce the intentions from the ambo when no deacon is present (197).
- If there is no opening liturgical song or communion song and the antiphons in the Missal are not said by the faithful, the lector may recite them at the appropriate time (198).

## Liturgy of the Eucharist

- At the conclusion of the Mass, the lector does not process with the *Book of the Gospels*. The Lectionary is never carried in procession. The lector may join in the procession at the end of Mass in the same order as in the procession to the altar.

## Notes

1. All subsequent citations are from the *General Instruction of the Roman Missal*, unless otherwise noted.
2. GIRM, no. 339: *...lectors, and other lay ministers may wear the alb or other suitable vesture or other appropriate and dignified clothing.*
3. Ibid., no. 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.*

## Extraordinary Ministers of Holy Communion at Mass

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### General Principles

In every celebration of the Eucharist, there should be a sufficient number of ministers of Holy Communion so that it may be distributed in a reverent and orderly manner. Bishops, priests and deacons distribute Holy Communion in virtue of their office as ordinary ministers of the Body and Blood of the Lord. <sup>(1)</sup>

When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, "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. In case of necessity, the priest may also depute suitable faithful for this single occasion (GIRM 162)."

Extraordinary Ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence. In all matters they should follow the guidance of the diocesan bishop (*Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America*, NDRHC, no. 28). When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. In all matters such Extraordinary Ministers of Holy Communion should follow the guidance of the diocesan bishop (IBID).

All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine. Should there be any mishap--as when, for example, the consecrated wine is spilled from the chalice--then the affected "area . . . should be washed and the water poured into the *sacarium* [GIRM, 280]." (NDRHC, 29).

### Liturgy of the Eucharist:

- As the *Agnus Dei* or *Lamb of God* is begun, the Bishop or priest alone, or with the assistance of the deacon, and if necessary of concelebrating priests, breaks the eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The deacon or priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other deacons or concelebrating priests.
- If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the priest has received Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people.
- All receive Holy Communion in the manner described by the *General Instruction to the Roman Missal*, whether priest concelebrants (cf. GIRM, nos. 159, 242, 243, 246), deacons (cf. GIRM, nos. 182, 244, 246), or Extraordinary Ministers of Holy Communion (cf. GIRM, no. 284). Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of Extraordinary Ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law. (NDRHC, 39; GIRM, 160).
- After all Extraordinary Ministers of Holy Communion have received the Eucharist, the bishop or priest celebrant reverently hands vessels containing the Body or the Blood of the Lord to the deacons or extraordinary ministers who will assist with the distribution of Holy Communion. The deacon may assist the priest in handing the vessels containing the Body and Blood of the Lord to the Extraordinary Ministers of Holy Communion. (NDRHC, 40).
- The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." No other words or names should be added; and the formula should not be edited in any way. (Cf. GIRM, 161; 284-287).

- If the Eucharistic bread or some particle of it falls, it should be picked up reverently by the minister. The consecrated bread may be consumed or completely dissolved in water before being poured down the *sacrarium*.
- Should there be any mishap, for example, if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the *sacrarium*.
- In those instances when there remains more consecrated wine than was necessary, if needs dictate, Extraordinary Ministers of Holy Communion may consume what remains of the Precious Blood from their cup of distribution with the permission of the diocesan bishop. The sacred vessels are to be purified by the priest, the deacon or an instituted acolyte. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward. It is strictly forbidden to pour the Precious Blood into the ground or into the *sacrarium*. (NDRHC, 51-55).
- Similarly, "consecrated hosts are to be reserved in a ciborium or vessel in sufficient quantity for the needs of the faithful; they are to be frequently renewed and the old hosts properly consumed" (Code of Canon Law, no. 939). *Burying hosts or consecrated Eucharistic bread is strictly forbidden.*

## Notes

1. *Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America [NDRHC] (August, 2002), no. 26 and cf. GIRM no. 162 and NRHC, no. 28*

## Guidelines for Altar Server

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*The following guidelines were prepared by the Bishops' Committee on the Liturgy and presented to the National Conference of Catholic Bishops for discussion at the June 1994 Special Assembly on Thursday, June 16, 1994. The suggested guidelines have been slightly revised according to the third typical edition of the General Instruction of the Roman Missal. They may be used as a basis for developing diocesan guidelines.*

1. Although institution into the ministry of acolyte is reserved to lay men, the diocesan bishop may permit the liturgical functions of the instituted acolyte to be carried out by altar servers, men and women, boys and girls. Such persons may carry out all the functions listed in no. 100 (with the exception of the distribution of Holy Communion) and nos. 187 - 190 and no. 193 of the *General Instruction of the Roman Missal*.  
  
The determination that women and girls may function as servers in the liturgy should be made by the bishop on the diocesan level so that there might be a uniform diocesan policy.
2. No distinction should be made between the functions carried out in the sanctuary by men and boys and those carried out by women and girls. The term "altar boys" should be replaced by "servers". The term "server" should be used for those who carry out the functions of the instituted acolyte.
3. Servers should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence. They should have already received holy communion for the first time and normally receive the Eucharist whenever they participate in the liturgy.
4. Servers should receive proper formation before they begin to function. The formation should include instruction on the Mass and its parts and their meaning, the various objects used in the liturgy (their names and use), and the various functions of the server during the Mass and other liturgical celebrations. Servers should also receive appropriate guidance on maintaining proper decorum and attire when serving Mass and other functions.
5. Since the role of server is integral to the normal celebration of the Mass, at least one server should assist the priest. On Sundays and other more important occasions, two or more servers should be employed to carry out the various functions normally entrusted to these ministers.
6. Acolytes, altar servers, readers, and other lay ministers may wear the alb or other suitable vesture or other appropriate or dignified clothing. (*General Instruction of the Roman Missal*, no.339) All servers should wear the same liturgical vesture.
7. Servers carry the cross, the processional candles, hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine, and water to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, assist the priest celebrant and deacon as necessary.
8. Servers respond to the prayers and dialogues of the priest along with the congregation. They also join in singing the hymns and other chants of the liturgy.
9. Servers should be seated in a place from which they can easily assist the priest celebrant and deacon. The place next to the priest is normally reserved for the deacon.
10. Servers may not distribute Holy Communion unless they have been mandated for this function by the bishop.
11. The *Order for the Blessing of Altar Servers, Sacristans, Musicians, and Ushers (Book of Blessings*, nos. 1847-1870) may be used before servers first begin to function in this ministry.

## The Care and Cleansing of Altar Linens

*In recent years the Secretariat for the Liturgy has received multiple inquiries concerning the care and cleansing of altar linens. The following article, approved by the Committee on the Liturgy at its March 19, 2001 meeting, is provided for the information of those charged with the care of altar linens.*

Whatever is set aside for use in the liturgy takes on a certain sacred character both by the blessing it receives and the sacred functions it fulfills. Thus, the cloths used at the altar in the course of the Eucharistic celebration should be treated with the care and respect due to those things used in the preparation and celebration of the sacred mysteries.

This brief statement reflects on the importance of reverently caring for altar linens which, because of their use in the liturgy, are deserving of special respect. These linens should be "beautiful and finely made, though mere lavishness and ostentation must be avoided." Altar cloths, corporals, purificators, lavabo towels and palls should be made of absorbent cloth and never of paper.

Altar linens are appropriately blessed according to the *Order for the Blessing of Articles for Liturgical Use*. The blessing of a number of such articles for liturgical use may take place "within Mass or in a separate celebration in which the faithful should take part."

### Altar Cloths

Just as the altar is a sign for us of Christ the living stone, altar cloths are used "out of reverence for the celebration of the memorial of the Lord and the banquet that gives us his body and" By their beauty and form they add to the dignity of the altar in much the same way that vestments solemnly ornament the priests and sacred ministers. Such cloths also serve a practical purpose, however, in absorbing whatever may be spilled of the Precious Blood or other sacramental elements. Thus the material of altar cloths should be absorbent and easily laundered.

While there may be several altar cloths in the form of drapings or even frontals, their shape, size, and decoration should be in keeping with the design of the altar. Unless the altar cloths have been stained with the Precious Blood, it is not necessary that they be cleaned in the sacarium. Care should be taken, however, that proper cleaning methods are used to preserve the beauty and life of the altar cloth. It is appropriate for those who care for sacred vessels, cloths and other *instruments* of the liturgy to accompany their work with prayer.

### Corporals

Sacred vessels containing the Body and Blood of the Lord are always placed on top of a corporal.

A corporal is spread by the deacon or another minister in the course of the preparation of the gifts and the altar. When concelebrants receive the Eucharist from the altar, a corporal is placed beneath all chalices or patens. Finally, it is appropriate that a corporal be used on a side table, and placed beneath the sacred vessels which have been left to be purified after Mass.

Because one of the purposes of the corporal is to contain whatever small particles of the consecrated host may be left at the conclusion of Mass, care should be taken that the transferral of consecrated hosts between sacred vessels should always be done over a corporal. The corporal should be white in color and of sufficient dimensions so that at least the main chalice and paten may be placed upon it completely. When necessary, more than one corporal may be used. The material of corporals should be absorbent and easily laundered.

Any apparent particles of the consecrated bread which remain on the corporal after the distribution of Holy Communion should be consumed in the course of the purification of the sacred vessels.

When corporals are cleansed they should first be rinsed in a sacarium and only afterwards washed with laundry soaps in the customary manner. Corporals should be ironed in such a way that their distinctive manner of folding helps to contain whatever small particles of the consecrated host may remain at the conclusion of the Eucharistic celebration.

## **Purificators**

Purificators are customarily brought to the altar with chalices and are used to wipe the Precious Blood from the lip of the chalice and to purify sacred vessels. They should be white in color. Whenever the Precious Blood is distributed from the chalice, poured into ancillary vessels or even accidentally spilled, purificators should be used to absorb the spill. The material of purificators should be absorbent and easily laundered. The purificator should never be made of paper or any other disposable material.

Because of their function, purificators regularly become stained with the Precious Blood. It is, therefore, essential that they should first be cleansed in a sacrarium and only afterwards washed with laundry soaps in the customary manner. Purificators should be ironed in such a way that they may be easily used for the wiping of the lip of the chalice.

## **Lavabo Towels**

The Order of Mass calls for the washing of the hands (*lavabo*) of the priest celebrant in the course of the preparation of the gifts and the altar. Since it is his hands and not only his fingers (as in the former *Order of Mass*) which are washed at the lavabo, the lavabo towel should be of adequate size and sufficiently absorbent for drying his hands. Neither the color nor the material of the lavabo towel is prescribed, though efforts should be made to avoid the appearance of a "dish towel," "bath towel" or other cloth with a purely secular use.

## **Other Cloths**

Other cloths may also be used at Mass. A pall may be used to cover the chalice at Mass in order to protect the Precious Blood from insects or other foreign objects. In order that palls may be kept immaculately clean they should be made with removable covers of a worthy material which may be easily washed in the sacrarium and then laundered. Chalice veils either of the color of the day, or white may be fittingly used to cover the chalice before it is prepared and after it has been purified.

## **Disposal of Worn Altar Linens**

Consistent with the disposal of all things blessed for use in the liturgy, it is appropriate that altar linens, which show signs of wear and can no longer be used, should normally be disposed of either by burial or burning.

## **Conclusion**

The manner in which we treat sacred things (even those of lesser significance than the chalice, paten, liturgical furnishings, etc.) fosters and expresses our openness to the graces God gives to his Church in every celebration of the Eucharist. Thus, by the diligent care of altar linens, the Church expresses her joy at the inestimable gifts she receives from Christ's altar.