

Finally, they come to the table of the Eucharist, to eat the Flesh and drink the Blood of the Son of Man so that they may have eternal life and show forth the unity of God's people. By offering themselves with Christ, they share in His universal sacrifice: the entire community of the redeemed is offered to God by their High Priest. They pray for a greater outpouring of the Holy Spirit so that the whole human race may be brought into the unity of God's family. (Christian Initiation, General Introduction #2)

I. Liturgical Year and the Calendar

The historical events by which Christ Jesus won our salvation through his death are not merely commemorated or recalled during the course of the liturgical year; rather, the celebration of the liturgical year exerts a special sacramental power and influence which strengthen Christian life (Apostolic Letter on the Calendar, Paul VI).

The Church celebrates the memory of Christ's saving work on appointed days in the course of the year. Every week the Church celebrates the memorial of the resurrection on Sunday, which is called the Lord's day. This memorial is also celebrated together with the passion of Jesus on the great feast of Easter once a year. Throughout the entire year, the mystery of Christ is unfolded and the birthdays (days of death) of the saints are commemorated (General Norms of the Liturgical Year and the Calendar, Section 1).

A. Holy Days of Obligation

1. In addition to Sunday, the original Feast Day, the following are feast days of obligation in the United States:

Solemnity of Mary, Mother of God (January 1) *see 2c on next page
 Assumption (August 15) *see 2c on next page
 All Saints (November 1) *see 2c on next page
 Immaculate Conception (December 8)
 Christmas (December 25)

2. Anticipated Masses for Sunday and Feast Days

- a. Anticipated Masses should be scheduled in the evening (EM No. 28). For pastoral reasons, however, anticipated Masses may be celebrated earlier in the Diocese of Beaumont; however, no anticipated Mass for Sunday or Holy days may be scheduled earlier than 4:00 p.m.
- b. The obligation of assisting at Mass is fulfilled by attending a Mass celebrated anywhere in a Catholic rite, either on the Sunday or Holy day itself, or on the evening of the preceding day (C. 1248.1). Accordingly, participation in any Mass (e.g. Nuptial Mass celebrated after 4:00 p.m. on a Saturday) fulfills the precept. In such celebrations, the liturgical norms for the particular Sunday or Holy day are to be observed. In order to determine when ritual Masses are permitted to be celebrated, please refer to the norms for the individual Ritual Masses in the Sacramentary.
- c. On a back-to-back occurrence of Sunday and a Holy Day, there is a precept of Eucharist participation for each day. However, whenever January 1, the Solemnity of Mary, Mother of God, or August 15, the Solemnity of the Assumption, or November 1, the Solemnity of All Saints, falls on a Saturday

or on a Monday, the precept to attend Mass is abrogated (NCCB, 11/17/92, Congregation for Bishops, 7/4/92). The Holy Day obligation is automatically abrogated on these days; therefore, no further dispensation from the Bishop is necessary. However, the liturgy of the feast is still to be celebrated in every parish and institution at a convenient time in such a way that the dignity of the feast is maintained.

- B. Paschal Triduum: Marks the end of Lent. The instruction contained in the Sacramentary relating to the Paschal Triduum is to be carefully observed. The number of celebrations should be limited to those deemed truly necessary for pastoral needs. The Mass of Christian Burial is not allowed on Holy Thursday and throughout the Paschal Triduum. However, a non-Eucharistic funeral service is always permitted.
1. Holy Thursday: Parishes are expected to adhere to the time of day indicated for the service: "The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and clergy exercising the ministry." The Ordinary may allow one additional Mass to be celebrated for those unable to attend the solemn celebration of the Lord's Supper in the evening. This Mass must not prejudice the principal evening Mass. (Sacramentary, Holy Thursday)
 2. Good Friday: The celebration of the Lord's Passion should begin about 3:00 p.m., unless pastoral reasons suggest a later hour. If the size or nature of a parish so indicates, the pastoral services may be repeated later. Holy Communion may be given to the faithful only at the celebration of the Lord's Passion, but may be brought at any hour of the day to the sick who cannot take part in the service.
 3. Easter Vigil (Holy Saturday): Only after the Solemn Vigil during the night does the Easter Mass begin. Before the celebration on Holy Saturday evening, Holy Communion may be given only as Viaticum. The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; It should end before daybreak on Sunday. (The Vigil should not begin until the conditions allow for the symbolism of the Light of Christ coming into the darkness of the world to be apparent.) In our area, at the Easter time of the year, usually nightfall does not begin before 7:30 p.m., Central Standard Time, or 8:30 p.m., Central Daylight Time (cf. Farmer's Almanac). Although it is never permitted to celebrate the entire Easter Vigil more than once in a given church or to anticipate the Mass of Easter before the Vigil, for pastoral reasons an additional Mass may be celebrated after the Mass of the Vigil. Such a Mass may follow the Liturgy of the Word of the Mass of the Easter Vigil (nn. 23-26) and other texts of that Mass should include the renewal of Baptismal promises (nn. 46-47). (Sacramentary Easter Vigil)
- C. Christmas Midnight Mass is not to be celebrated in a private home. Only in churches, chapels, and nursing homes is the celebration of Midnight Mass allowed.

II. **Offices and Ministries in the Mass**: All in the Eucharistic assembly have the right and duty to take their own parts according to the norms for their liturgical roles, and they are to be trained before undertaking these offices. Individuals should not exercise more than one ministerial role at the same Mass. Individuals exercising particular ministries in the liturgy should be advised that proper dress is required as a mark of reverence and of respect for the presence of the Lord in the assembly, in the Word, and in the Eucharist.

- A. Place of Priest at the Eucharist:

1. Celebration

- a. The chasuble is always worn by the celebrant even for daily Mass. In concelebration, a concelebrant may wear alb and stole.
- b. The Eucharistic Prayer is the prayer of the Church and not a private prayer. The people, then, have a right to the official prayer of the Church in public liturgy and not a private composition, regardless of its beauty and timeliness. Private interpolations where options are not allowed intrude on the public worship and on the faith of the Church.
- c. The homilist should NOT make the sign of the cross before and after the homily. The General Instruction directs the celebrant to make the sign of the cross at the beginning of the Introductory Rite and only at that time. The homily is considered an integral part of the Mass and not a separate rite that is inserted in the Liturgy.
- d. The host is not to be broken during the institution narrative of the Eucharistic prayer. The consecration is a narration or proclamation and not a re-enactment. The host should be broken at the fraction rite with a conscious sense of the symbolism of the breaking of the bread.
- e. The "Rite of Peace" comes within the rite of communion and thus is a preparation for the reception of communion. As such it is a sign of reconciliation whereby one demonstrates a willingness to be reconciled and at peace with all before receiving the Body and Blood of Christ. The priest is to give a sign of peace to the deacon or other ministers in the sanctuary, but not to the congregation who offer a sign of peace to each other. The priest is not to leave the sanctuary during the sign of peace.

2. Concelebration

- a. Concelebration is required at the ordination of bishops and priests and at the Chrism Mass. It is recommended, unless the good of the faithful should require or suggest otherwise, at:
 - the evening Mass of Holy Thursday
 - the Mass for councils, meetings of bishops, and synods
 - the Mass for the blessing of an abbot
 - the conventual Mass and the principal Mass in churches and oratories
 - the Mass of any kind of meeting of priests, whether secular or religious (GIRM 153)

Concelebration is also optional at other times. It may take place provided the needs of the faithful do not require or suggest individual celebration. It is forbidden to have an individual celebration of the Eucharist in the same church or oratory during a concelebration (C. 902).

- b. The concelebrants put on the vestments usual for individual celebrants. For a good reason, however, the concelebrants may omit the chasuble and wear the stole alone over the alb, but the principal celebrant always wears the chasuble. (GIRM 161)
- c. Catholic priests are prohibited from concelebrating the Eucharist with priests or ministers of churches or ecclesial communities which do not have full-communication with the Catholic Church (C. 908).
- d. At the end of the preparation of the gifts, 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 that the people have a clear view. They should not be in the deacon's way when he has to go to the altar in the performance of his ministry. (GIRM 167)

- e. The parts of the Eucharistic prayer said by all the concelebrants together are to be recited in such a way that the concelebrants say them in a softer voice and the celebrant's voice stands out clearly (GIRM 170).
- f. Unless otherwise indicated, only the presiding celebrant makes the gestures (GIRM 169). However,
 - at the epiclesis, the concelebrants speak the words with right hand outstretched toward the offerings;
 - at the words of institution each concelebrant extends his right hand toward the bread and toward the chalice...and afterward bows low. (GIRM 180)
- g. Only one chalice and paten are elevated at the doxology by the presiding celebrant and a deacon or concelebrant.
- h. The presiding celebrant alone or with the deacon elevates the host and cup at communion time.
- j. After the presiding celebrant receives from the cup, he begins the distribution of communion to the faithful without waiting for the concelebrants to receive from the cup.

- B. Place of Deacons at the Eucharist: For guidelines on the manner in which a deacon exercises his liturgical function at the Eucharist, see GIRM nn. 127-141.

The various ministries of the deacon at Mass may be distributed among several deacons, present and wearing their vestments. (See Congregation of Rites, instruction 21, 6/68 nn. 4 & 5). Other deacons who are present but not called upon to function in the celebration should not vest or occupy a specific place in the liturgy, unless they are participating as the Order of Deacons, e.g., at the liturgy of ordination of another deacon (See BCL 10/81).

- C. Special Ministers of the Eucharist are under the jurisdiction of the bishop (RE: request, approval, mandate, training, catechesis, deputation, etc.).

1. Special Ministers of the Eucharist may be designated to distribute Holy Communion at Mass or to bring Communion to those confined to hospitals, institutions, or their own home.
2. It is especially desirable that Special Ministers take the Eucharist from Mass on Sundays and Holy Days, as an extension of the community liturgy, and bring it to those confined at home.
3. No one can begin this ministry without instruction, careful practical training by the local priests, the bishop's mandate, and a parish deputation ceremony at Mass.
4. Patients and staff of institutions and families of the homebound must receive a careful explanation before initiation. This includes:
 - a. emphasis on the authorization by the Holy Father and the bishop;
 - b. distinction between Holy Orders (consecration of the Eucharist) and lay ministry (distribution of Holy Communion);
 - c. instruction on the eucharistic celebration as a whole, and this special ministry in relation to the whole celebration; thus, it is an extension of the liturgy from the community to the patients;
 - d. description of the ceremony;
 - e. arrangements for place, time, assembly of patients, bedside arrangements, etc.;
 - f. assurance of regular pastoral visitation and availability of a priest
 - g. introduction of the Special Ministers of the Eucharist to staff and patients by the local priest before initiation of the program;

- h. an explanation to the families of institutional patients, where possible.
5. Application for a mandate is made in writing by the local priest to the bishop, stating the education the candidates have received, their readiness for this ministry, and the name of each candidate.
6. The candidates must be at least 16 years of age, fully initiated in the Church, persons of genuine Eucharistic faith, live exemplary Catholic lives, and have sound psychological maturity. The person must have no impediment to sacramental reception. Great care is needed in this selection and should involve the opinions of priest and laity. The candidates may be men or women, laity or religious.
7. It must be kept in mind that Special Ministers are mandated for Mass only for genuine need due to the lack of ordinary ministers and great numbers of communicants.
8. The mandate is given to a specific person and for a specific place. In any case, the mandate terminates if the minister moves, or at the discretion of the bishop and the local priests. It is given only as long as the spiritual good of the faithful is served and where general necessity perdures.
9. Norms for determining need, selecting, training, and mandating special ministers of the Eucharist in the diocese may be obtained by contacting the Diocesan Office of Worship.
10. Any training of Eucharistic ministers must include catechesis on:
 - a. the ecclesial nature of the Eucharist as the common possession of the whole Church;
 - b. the Eucharist as the memorial of Christ's sacrifice, his death, and resurrection, and as the sacred Banquet;
 - c. the Real Presence of Christ, whole and entire, under the appearance of both bread and wine (the doctrine of concomitance);
 - d. the kinds of reverence due at all times to the sacrament, whether within the Eucharistic liturgy or outside the celebration;
 - e. directives of the General Instruction of the Roman Missal.
11. Specific directives regarding Eucharistic Ministers
 - a. Eucharistic ministers do not communicate themselves when they assist the priest at Mass. After the priest has received communion in the usual way, the ministers receive communion under both kinds from the priest. Thus, they profess their faith in the Body of Christ, the Blood of Christ which they receive, before sharing communion with their brothers and sisters. The priest or deacon offers the chalice to the Eucharistic minister. The minister then receives a chalice or bowl or plate from the priest or deacon and distributes to the faithful with the words "Body of Christ" or "Blood of Christ". No other words are to be used. (BCL 3/77)
 - b. A Eucharistic minister fulfills his/her function in a Mass only where there is not a sufficient number of ordinary ministers present. "The Pontifical Commission indicated that when ordinary ministers (bishop, priest, or deacon) are present at the Eucharist, whether they are celebrating or not, and are in sufficient number and are not prevented from doing so by other ministries, the extraordinary ministers of the Eucharist are not allowed to distribute

communion either to themselves or to the faithful.” (Apostolic Pro-Nuncio Letter 9/21/87)

- c. Special ministers of the Eucharist should be appropriately dressed when distributing Communion during the liturgy.
 - d. In bringing Communion to the sick or homebound, the Host is to be placed in a pyx. It is not to be carried in a handkerchief or any other receptacle. If special ministers accept the Host for the sick during Communion time, they are to go immediately to the sick at the conclusion of Mass. It is not respectful or proper for a minister to have the Sacred Host with him or her while visiting after Mass with other parishioners.
 - e. If for any reason a sick person is not able to consume the Host immediately, it is to be returned to the tabernacle. The Host must not be left in a room for the sick person to receive at a later time.
 - f. For no reason should any minister of the Eucharist carry the Host around while shopping or while engaged in any other activity, nor should it be kept in one’s home overnight. Hosts are to be brought to the sick immediately, and Hosts that are not consumed are to be returned to the tabernacle immediately.
- D. Altar Servers: In accord with the Vatican ruling, females are allowed to serve at the altar beginning July 1, 1994. An appropriate balance should be maintained between the number of boys and girls who serve at Mass. The tradition of male servers should not diminish with the addition of females.

All altar servers should be properly prepared for assisting the priest and deacon at liturgies. Fourth or fifth grade is recommended for servers to begin this ministry, and high school age students should be encouraged to serve at the altar.

It is strongly encouraged that the vesture for altar servers be either cassock and surplice or alb.

III. The Liturgy of the Word

In the celebration of the liturgy, the Word of God is not voiced in only one way nor does it always stir the hearts of the hearers with the same power. Always, however, Christ is present in his Word; as He carries out the mystery of salvation, He sanctifies us and offers the Father perfect worship.

Moreover, the Word of God unceasingly calls to mind and extends the plan of salvation, which achieves its fullest expression in the liturgy. The liturgical celebration becomes, therefore, the continuing, complete, and effective presentation of God’s Word.

That Word constantly proclaimed in the liturgy is always, then, a living, active Word through the power of the Holy Spirit. It expresses the Father’s love that never fails in its effectiveness toward us. (Lectionary for Mass, n. 4)

- A. The importance of the Word of God is particularly evident in our liturgical celebrations through the Ministers of the Word, the place from which the Word is proclaimed, and the books from which the Word is proclaimed.
 - 1. Ministers of the Word: The proper ministers of the Word of God are proclaimers of the pre-Gospel readings; the cantor (or choir) for the Responsorial Psalm and the Gospel verse, and the deacon or priest for the proclamation of the Gospel. Each of these ministers should be fully prepared for the ministry of the Word and should fulfill that ministry with dignity, reverence, and competence.

2. Place of proclamation: There must be a place in the church that is somewhat elevated, stable, and of a suitable design and nobility for the proclamation of the Word. It should reflect the dignity of God's Word and be a clear reminder to the people that in the Mass the table of God's Word and of Christ's Body is placed before them. It must be reserved for the readings, the responsorial psalm, the Easter proclamation, the homily, and general intercessions. (Lectionary for Mass, n. 32) Announcements should not be made at the ambo (lectern).
 3. Books for the proclamation of the Word: The books containing the readings of the Word of God remind the hearers of the presence of God speaking to his people. Since in liturgical celebrations the books, too, serve as signs and symbols of the sacred, care must be taken to ensure that they truly are worthy and beautiful. Each parish should have a lectionary from which the readings are proclaimed. Now that Gospel Books arranged according to the cycles of readings have become available, parishes should obtain a Book of Gospels for use in conjunction with a Gospel Procession. Since the Book of Gospels is to emphasize the dignity of the Gospel, it should be used consistently, not just for special seasons and feasts.
 4. Proclamation: At the conclusion of the first and second Readings at Mass, the proper conclusion of the lector is to be "The Word of the Lord." The priest/deacon is to conclude the gospel with the words "The Gospel of the Lord." This is more in keeping with the Latin text and parallels the distribution formula of communion. (NCCB 3/25/92)
- B. The homily at Mass: The Church calls upon the homilist at Mass to develop some point in the readings or of another text from the Ordinary of the Mass of the day, and reminds him to "keep in mind the mystery that is being celebrated and the needs of the particular community."
1. Who is to preach: The Code of Canon Law states that the faculty to preach the homily at the Eucharist is to be granted only to priests and deacons and that all lay persons and religious are not permitted to preach the homily at the Eucharist. The diocesan Bishop may not dispense from this norm. (C. 767.1)
 2. The responsibility of the homilist:
 - a. The preparation of the homily should grow out of a prayerful penetration of Scripture to a particular people in the present moment in history. It should be concise so that it maintains a proper balance with the other elements of the liturgical celebration.
 - b. By his ministry the homilist is required to apply the Word of God proclaimed. The homily cannot be replaced by a lecture or other presentation unrelated to the Scriptures or the theme for the feast or season. Appeals for funds, or tape-recorded "talks" or homilies may not entirely replace the homily given by the celebrant or another authorized priest or deacon. However, the homily, properly constructed and delivered, may provide motivation for the support of the missions and for the poor and unfortunate of the world. Announcements should not be made before or after the homily, but either before Mass starts or after the Prayer after Communion and before the last blessing.
 3. Lay preaching/commentating:
 - a. Persons non-ordained may be admitted to preach (but not to give the homily) in a church or oratory if in certain circumstances necessity requires it or in

particular cases it is useful (C. 766, 767.2). (Examples: BFA promotion, Collection for Retirement of Religious)

- b. At Masses with children and only a few adults, it is permitted, with the consent of the pastor, for one of the adults to speak to the children after the Gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. (Directives for Masses with Children, 24)
- c. When remarks are given in the liturgical celebration, it is important that they:
 - are brief and do not destroy the balance and proportion of the celebration;
 - do not constitute a second homily;
 - are understood as belonging to special occasions and do not become everyday or weekly occurrences.
- d. Another time when remarks by a lay person might be appropriate is at the opening of Mass, either before the entrance procession or immediately before the formal greeting by the presiding celebrant. Remarks made at this point should be brief and confined to a statement, or in the event of a special celebration, to a welcome.
- e. Remarks made in either of these places in the liturgy should be well prepared and should reflect collaboration with the celebrant and planners of the celebration in order to ensure consistency in the tone and theme of the liturgy and to avoid duplication.
- f. The practice of offering "reflections" after Communion is not sanctioned, as this period in the Eucharist is reserved for a period of silence, a hymn of praise or a psalm. (GIRM)

IV. **The Liturgy of the Eucharist**

- A. **Communion under both species:** The teaching of the Church on the real presence of Christ under both the species of bread and the species of wine remains in force. Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller light shines on the sign of the Eucharistic banquet. Moreover, there is a clearer expression of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's kingdom. (GIRM n. 240)
 1. Communion under both species is encouraged in parishes of the Diocese in conformity with the norms of the Church and provided that parishioners have been fully catechized about:
 - the teaching of the Church on the Real Presence;
 - the correct manner of receiving Communion from the cup;
 - the fact that when Communion from the cup is offered it is the option of the individual to receive or not to receive under the form of wine.
 2. Communion under both species is permitted at most parochial and special Masses celebrated in the United States. However, Communion from the cup is not permitted in the following cases:
 - a. at Masses celebrated in the open with a great number of communicants (e.g. in a stadium);
 - b. at other Masses where the number of communicants is so great as to make it difficult for Communion under both species to be given in an orderly and reverent way (e.g., Masses celebrated in a civic square or building that would involve the carrying of the sacred species up and down a number of steps);
 - c. at Masses where the assembled congregation is of such a diverse nature that it is difficult to ascertain whether those present have been sufficiently instructed about receiving Communion under both species;

- d. when circumstances do not permit the assurance that due reverence can be maintained toward the consecrated wine both during and after the celebration (*Inaestimabile Donum*, 13-14).
3. The manner of distribution of Communion from the cup is discussed in detail in This Holy and Living Sacrifice: Directory for the Reception of Communion Under Both Kinds, published by the USCC. The material contained in this Directory should also form the basis for catechesis of a parish in preparation for the inauguration of Communion from the cup. This Directory was sent to all presbyters of this Diocese in August of 1990. It is available from the Office of Worship.
4. Communion can be given under the form of sacred wine alone in cases of necessity (C. 925).

B. Specific considerations:

1. If Mass is celebrated outside of a Church, the Hosts that are not distributed during the Communion Rite are to be consumed by the ministers, or if the Hosts are numerous they are to be transferred immediately to a nearby tabernacle. It is not proper to allow the Hosts to remain in a hall or auditorium for transferal to a tabernacle at a later time.
2. When Communion is distributed under both species, care must be taken not to consecrate more wine than it is reasonably expected will be consumed by the communicants. Any consecrated wine not consumed in the distribution of Communion should be consumed reverently by the ministers at the credence table immediately after the completion of the distribution of Communion, before the Prayer after Communion. (HLS 36) The ministers are not to consume the Precious Blood as they walk back to the altar.
3. The excess consecrated species must never be poured into the sacrarium or a sink. (HLS 38)
4. The Precious Blood may not be reserved in the tabernacle for later use. If Precious Blood is to be administered as Viaticum, it should be preserved in a leak-proof container reserved for that purpose and brought to the sick person immediately after Mass.
5. When there are elements of the sacred species to be consumed, this should not be done by the ministers while they are walking back to the altar or credence table. They should carry the sacred species reverently to the credence table and consume the consecrated species there in a respectful manner. The vessels can be cleansed after Mass.
6. "The faithful are not ordinarily to be given communion from the tabernacle with hosts consecrated at a previous Mass." (CSL 55, GIRM 56-h, BCL Newsletter 9/91, page 35) Therefore, care should be taken not to consecrate more hosts than are reasonably expected to be consumed at the Mass. Only a small number of reserved Hosts should be kept for communion to the sick, Viaticum, and eucharistic devotion.
7. Small particles that break from the Hosts are to be treated with reverence. The ministers should be trained how to consume them when purifying the vessels.

8. The Hosts are to be carried for distribution in a reverent manner.
9. The altar cloth, corporal, and purificator should always be clean. When they become even slightly soiled, they should be replaced with fresh clean ones. The same is true of albs and vestments.
10. While receiving Communion, it is also improper to ask for an extra Host to bring to the sick. In distributing Communion, extra Hosts are not to be given to any communicant. Special Ministers may come to the altar at the end of the Communion Rite, before the Dismissal, to receive Hosts for the sick. They may be specially dismissed to go to the sick from the assembly that has just celebrated Eucharist.
11. In the western world a traditional way by which Catholics witness to their belief in the presence of Jesus in the Eucharist is the genuflection. Whenever one comes into church where the Eucharist is reserved in the tabernacle, it is appropriate to genuflect in adoration of Christ's presence. A solemn bow is appropriate on coming into a church if the sacrament is not reserved there but in a side chapel.
12. In the United States it is the custom for the congregation to kneel during Mass from the beginning of the Eucharistic Prayer until the great Amen. The congregation then stands for the Our Father and remains standing until after the Lamb of God prayer.
13. When there is a large number of people of other faiths at weddings and funerals, it is appropriate to announce at Communion time that they can remain seated when Catholics come forward to receive Communion. When Catholics attend weddings or other services in non-Catholic Churches, it is not allowed to partake in their Communion service. Until sufficient unity is achieved among the Churches, the sharing of Communion is a false ecumenism. The division in Christianity is a very painful reality that prohibits inter-Communion and is reason for all Churches to strive for the unity Christ desires among his followers.
14. The highest authority in the Church has approved the practice of receiving Communion in the hand and from the cup. Any suggestion from any source, including so-called private revelations, that this is improper should be ignored because it disregards legitimate church authority.

C. The Eucharistic Fast

1. A fast for one hour from food and liquid is required before Holy Communion (C. 919.1).
2. Water and medicine can be taken at any time before receiving the Eucharist (C. 919.1).
3. Those who are elderly or who are ill, as well as those who care for them, are excused from fasting (C. 919.3).
4. A priest who celebrates two or three Masses on the same day may take something before the second or third celebration even if the period of one hour does not intervene (C. 919.2).

- D. Communion more than once a day: The faithful may receive communion again in the same day when they participate in a Eucharistic celebration. However, this is only a second time and not as often as one participates in the celebration of the Eucharist. Those in danger of

death may receive Viaticum any time, even if they have already received communion that day. (C. 917)

E. Sharing in Liturgical Worship with Eastern Christians (Orthodox):

1. Between the Catholic Church and the Eastern Churches separated from us there is still a very close communion in matters of faith; moreover, through the celebration of the Eucharist of the Lord in each of these Churches, the Church of God is built up and grows in stature and, although separated from us yet, these Churches possess true sacraments, above all (by apostolic succession) the priesthood and Eucharist. This offers ecclesiological and sacramental grounds for allowing and even encouraging some sharing in liturgical worship (even Eucharistic) with these Churches, given suitable circumstances and the approval of Church authority. (DE, nn. 5, 15, 44)
2. Catholics may attend Orthodox liturgical functions if they have reasonable grounds, e.g., arising out of public office or function, blood relationships, desire to be better informed, an ecumenical gathering, etc. In such cases, they are encouraged to take part in the common responses, hymns, and actions of the Church in which they are guests.
3. In Catholic liturgical services, an Orthodox clergyman who is representing his Church should have the place and liturgical honors which Catholics of equal rank and dignity have. A Catholic clergyman present in an official capacity at an Orthodox service can, if it is acceptable to his hosts, wear choir dress or the insignia of his ecclesiastical rank.
4. A Catholic may read the lessons at an Orthodox liturgical function, if he is invited. An Orthodox may be permitted to do the same at a Catholic liturgical service.
5. The Decree on the Catholic Eastern Churches (n. 27) permits the Sacraments of Penance, the Eucharist, and the Anointing of the Sick to be given to Eastern Christians who are separated in good faith from the Catholic Church, if they ask for them of their own accord and have the right dispositions. However, the Guidelines issued by the Standing Conference of Canonical Orthodox Bishops in the Americas generally forbid the reception of the Sacraments by their faithful from other than Orthodox clergy. There are other separated Eastern Christians who are not members of the Standing conference and, consequently, not bound by its Guidelines. Consultation with the authorities of these churches will determine pastoral practice. For the Nuptial Mass of an Orthodox and a Roman Catholic, the pastor of the Orthodox party should be approached for a practical judgment regarding communion for the Orthodox spouse. (C. 844.3)

F. Viaticum:

1. The faithful who are in danger of death from any cause should be refreshed by Holy Communion in the form of Viaticum. Even if they have already received Holy Communion that same day, it is highly recommended that those who are in danger of death communicate again. As long as the danger of death lasts, it is recommended that Holy Communion be administered a number of times, but on separate days. Holy Viaticum should not be delayed too long. Those involved in pastoral care are to be especially vigilant that the dying receive Viaticum while fully conscious. The cause for the danger of death must be proximate, not remote. For example, a person who is about to undergo open heart surgery is in

proximate danger; a person taking an airplane trip is only in remote danger. (C. 921, 922)

2. All the baptized who are eligible by law to receive Communion are obliged to receive Viaticum when in danger of death. Baptized children who have not reached the age of reason may receive Viaticum provided they can distinguish the Body of Christ from ordinary food and receive Communion reverently. Even if a person has received Communion once or twice that day, Viaticum should still be received. Ideally, Viaticum should be received during Mass and under both species of bread and wine. Those who for medical reasons are unable to take the consecrated bread may receive Viaticum in the form of wine alone. (RA 27; C. 913.2)

V. **Place of Celebration**

- A. The Eucharist should be celebrated in a sacred place, unless in a particular case necessity requires otherwise. In such a case, the celebration must occur in a decent place (C. 932.1). A particular case includes not only a single occasion but also an individual priest who must celebrate outside a sacred place on a regular basis. Cases of necessity include sickness, old age, distance from a church, pastoral advantage such as Masses for children and other particular groups. A decent place is principally one that would not unduly hinder the participation of the people as a result of undesirable distractions.
- B. The Eucharistic sacrifice should take place on a dedicated or blessed altar. Outside a sacred place a suitable table may be used, always with a cloth and corporal. (C. 932.2)
- C. In a non-Catholic church: For a just cause and with the express permission of the local Ordinary, a priest may celebrate the Eucharist in the place of worship of some church or ecclesial community which does not have full communion with the Catholic Church, provided there is no scandal. (C. 933)

The local Ordinary's permission is not needed to celebrate the Eucharist in an interdenominational chapel, such as at a hospital, prison, or military installation, since the canon refers only to the place of worship of some Christian denomination which is not in full communion with the Catholic Church, such as a Protestant or Orthodox church.

- D. A priest should be allowed to celebrate the Eucharist even if he is unknown to the rector of a church, provided he has a letter of recommendation from his Ordinary or his superior (a celebret) which is dated at least within the year. If he lacks such a letter, he can still be allowed to celebrate if it is prudently thought that he should not be prevented. (C. 903)

VI. **Mass Offerings**:

A. **Stipends**

1. In accord with the approved custom of the Church, each priest, whether celebrant or concelebrant, may accept an offering to apply Mass for a certain intention. (C. 945.1)

2. Once the offerings are accepted, separate Masses are to be applied for the intentions of those who gave individual offerings, even though they be small in amount. (C. 948)
3. No one is allowed to accept more Mass offerings to be applied by himself than he is able to satisfy within a year. (C. 953)

B. Additional Masses the same day

1. A priest who presides at more than one Mass on the same day may apply each one for an intention for which an offering is given. On Christmas a priest may keep the offerings for three Masses celebrated. On all other days he may keep only one offering and give the others to a charitable purpose in the parish or to the parish collection. Those who must celebrate Mass *pro populo* on Sundays and holy days may keep the offering from a second Mass that day. (C. 951.1 and its commentary)
2. A priest concelebrating another Mass on the same day may not accept an offering for it under any title (C. 951.2). Except on Christmas, a priest who concelebrates may not accept an offering for that Mass unless it is the only Mass he is offering that day.
3. In the Diocese of Beaumont, offerings accepted after the first Mass are to be given to a charitable purpose in the parish or to the parish collection. Religious Order priests are to send their stipends to their Order.

C. Collective Mass Intentions: A Decree of the Congregation for the Clergy (Feb. 22, 1991)

ARTICLE I

According to Canon 948, "separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted." Therefore, the priest who accepts the offering for a Mass for a particular intention is bound 'ex iustitia' to satisfy personally the obligation assumed (cf. Canon 949) or to commit its fulfillment to another priest, according to the conditions established by law (cf. Canons 954-955).

Priests who transgress this norm assume the relative moral responsibility if they indistinctly collect offerings for the celebration of Masses for particular intentions and, combining them in a single offering and, without the knowledge of those who have made the offering, satisfy them with a single Mass celebrated according to an intention which they call "collective."

ARTICLE II

In cases in which the people making the offering have been previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a "collective" intention.

In this case it is necessary that the place and time for the celebration of this Mass, which is not to be more than twice a week, be made public.

The bishops in whose dioceses these cases occur are to keep in mind that this practice is an exception to the canonical law in effect; wherever the practice spreads excessively, also on the basis of erroneous ideas of the meaning of offerings for Masses, it must be considered an abuse which could progressively lead to the faithful's discontinuation of the practice of giving offerings for the celebration of Masses for individual intentions, thus causing the loss of a most ancient practice which is salutary for individual souls and the whole church.

ARTICLE III

In cases described in Article II, par. 1, it is licit for the celebrant to keep the amount of the offering established by the diocese (cf. Canon 950). Any amount exceeding this offering shall be consigned to the Ordinary as specified in Canon 951.1, who will provide for its destination according to the ends established by law (cf. Canon 946).

ARTICLE IV

Especially in shrines or places of pilgrimage which usually receive many offerings for the celebration of Masses, the rector, bound in conscience, must attentively see to it that the norms of the universal law on the subject (cf. principally Canons 954-956) and those of this decree are accurately applied.

ARTICLE V

Priests who receive a great number of offerings for particular intentions for Masses, e.g., on the feast of the Commemoration of All the Faithful Departed (All Souls) or on other special occasions, being unable to satisfy them personally within the year's time (cf. Canon 953) rather than refusing them and thus frustrating the devout intention of those making the offering and keeping them from realizing their good purpose, should forward them to other priests (cf. Canon 955) or to their own ordinary (cf. Canon 956).

If, in these or similar circumstances, that which is described in Article II, par. 1 of this decree takes place, the priests must be attentive to the dispositions of Article III.

ARTICLE VI

To diocesan bishops in particular falls the duty of promptly and clearly making known these norms, which are valid for secular and religious clergy, and seeing to their observance.

ARTICLE VII

It is also necessary that the faithful should be instructed in this matter through a specific catechesis, whose main points are as follows: the deep theological meaning of the offering given to the priest for the celebration of the eucharistic sacrifice, the goal of which is especially to prevent the danger of scandal through the appearance of buying and selling the sacred; the ascetical importance of almsgiving in Christian life, which Jesus himself taught, of which the offering for the celebration of Masses is an outstanding form; the sharing of goods, through which by their offering for Mass intentions the faithful contribute to the support of the sacred ministers and the fulfillment of the Church's apostolic activity.

D. Amount of Offering

1. The bishops of a province are to define by decree the amount that is to be offered in the whole province for the celebration and application of Mass. A priest may not ask for an amount higher than this. However, a priest is free to accept an offering voluntarily given which is higher or lower than the established amount. In the absence of such a decree, the custom of the diocese is to be observed. Also, the members of every kind of religious institute must observe the amount defined by the above mentioned decree or custom. (C. 952)
2. If a sum of money is offered for the application of Masses and there is no indication of the number of Masses to be celebrated, the number is reckoned on the basis of the amount of the offering established in the place where the donor lives, unless the donor's intentions must legitimately be presumed to have been otherwise (C. 950).
3. The ordinary stipend for Masses has been set for all dioceses of the Texas Province at \$5.00.
4. Mass intentions should not be refused due to the inability of the petitioner to offer the full stipend.

E. Record and Supervision

1. Each priest must accurately record the Masses he has agreed to celebrate and those which he has satisfied. Those who transfer to other priests Masses to be celebrated should record without delay in a book both the Masses which were received and those which were given to others. The amount of the offerings is also to be noted. (C. 955.3 & .4)
2. The pastor or rector of some church or other pious place in which Mass offerings are customarily received should have a special book in which he accurately records the number of Masses to be celebrated, the intention, the offering received, and also the fact of their celebration (C. 958.1).
3. The duty and right of ensuring that Mass obligations are satisfied belongs to the local Ordinary in churches of the secular clergy and to the superiors in churches of religious institutes or societies of apostolic life (C. 957). The Ordinary is obliged either personally or through another to inspect every year the Mass offering books (C. 958.2). In the Diocese of Beaumont, this obligation is exercised by the Episcopal Vicars.

F. On the Death of a Priest: Each priest is to offer three (3) Masses for the repose of a priest of the diocese after his death.

G. Bination and Trination: A priest may not celebrate Mass licitly more than once a day except in those cases in which the law permits. If there is a scarcity of priests, the local Ordinary may allow priests to celebrate Mass twice a day for a just cause. In pastoral necessity he can allow priests to celebrate Mass even three times on Sundays and holy days of obligation (C. 905).

H. Missa Pro Populo: After taking possession of the parish, the pastor is obliged to apply a Mass for the people entrusted to him on every Sunday and holy day of obligation observed in the diocese. If he is legitimately impeded from this celebration, he should apply a Mass on these same days through another priest or he, himself, should do it on

other days. A pastor who has the care of several parishes need apply only one Mass on Sundays and holy days for all the people entrusted to him. A pastor who has not satisfied these obligations shall as soon as possible apply as many Masses for the people as he has omitted. (C. 388, 534)

- VII. **Bread:** A thicker host, more bread-like in appearance is acceptable. If there is a need to bake the bread for the Eucharist, the approved formula can be obtained from the Office of Worship. The bread must be merely wheat and recently made so that there is no danger of corruptibility (C. 924.2). Wheat bread is necessary for validity. According to the standing tradition of the Latin Church, it must be unleavened (GIRM 282). This is necessary for liceity. The nature of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. Accordingly, even though unleavened and baked in the traditional shape, the Eucharistic bread should be made in such a way that the priest is able to break the host into parts and distribute them to at least some of the faithful (GIRM 283). Parishes that are using the very small nickel-sized hosts are urged to begin using a larger host for Communion. They more adequately fulfill the directive of the GIRM no. 283.
- VIII. **Wine:** The wine must be natural from the fruit of the grape and not corrupt (C. 924.3). Wine made from any other fruit or chemical is invalid matter. Care must be taken so that the wine does not turn to vinegar. If it becomes so sour that it is regarded more as vinegar than wine, it is invalid matter. The wine must be natural and pure, that is, not mixed with any foreign substance (GIRM 284). This later requirement is only for liceity.
- IX. **Water:** A small amount of water is to be mixed with the wine. This is needed for liceity only. It need be observed only for the principal vessel in order to preserve the symbol of the one cup (BCL 1978, n. 96).
- X. **Alcoholic Priests**
- A. Priests unable to consume wine may receive by intinction when concelebrating or, when celebrating alone, again by intinction, but leaving it to an assistant to consume the consecrated wine (SCDF 10/29/82).
- B. Unless a priest has received permission to use "MUST" (unfermented juice of ripe grapes) before 10/12/83, he can only obtain permission for its use from the Holy See through the petition of the local Ordinary.
- XI. **Sacred Vessels:**
- A. Among the requisites for the celebration of Mass, the sacred vessels hold a place of honor, especially the chalice and paten, which are used in presenting, consecrating, and receiving the bread and wine. Vessels should be made from materials that are solid and that in the particular region are regarded as noble. The Conference of Bishops will be the judge in this matter. But preference is to be given to materials that do not break easily or become unusable.
- B. Chalices and other vessels that serve as receptacles for the Blood of the Lord are to have a cup of nonabsorbent material. The base may be of any other solid and worthy material.
- C. Vessels that serve as receptacles for the Eucharistic bread, such as a paten, ciborium, pyx, monstrance, etc., may be made of other materials that are prized in the region, for example, ebony or other hard woods, as long as they are suited to sacred use.

- D. Vessels made from metal should ordinarily be gilded on the inside if the metal is one that rusts; gilding is not necessary if the metal is more precious than gold and does not rust.
- E. The artist may fashion the sacred vessels in a shape that is in keeping with the culture of the region, provided that each type of vessel is suited to the intended liturgical use.
- F. It is preferable that vessels for the consecrated bread not resemble a chalice, as older ciboria did. Bowls or plates express the symbolism of a sacred meal. However, they should be so designed that the Hosts are not easily spilled.

XII. **Scheduling of Masses**

- A. The Eucharist is important in the life of the parish. Daily Mass should be available to the people. In a one-priest parish, it is understandable that Mass not be scheduled on the priest's day off. Even on such a day, a Communion Service should be conducted either by a deacon or a special minister of the Eucharist well trained for this liturgical service.
- B. Sunday Masses should not be needlessly duplicated simply for convenience. Each parish is to review its schedule of weekend Masses to determine if fewer Masses can appropriately serve the parish. Each Mass must provide for full, active, and conscious participation by all in the assembly through the responses and music.

XIII. **Communion Outside of Mass**: The faithful should be instructed carefully that, even when they receive communion outside Mass, they are closely united with the sacrifice which perpetuates the sacrifice of the cross. It is therefore proper that those prevented from being present at the community's celebrations should be refreshed with the Eucharist. (EM, nn. 3, 40, 41)

- A. Sacramental communion received during Mass is the more perfect participation in the Eucharistic celebration. The faithful should be encouraged to receive communion during the Eucharistic celebration itself. Priests, however, are not to refuse to give communion to the faithful who ask for it, even outside Mass. (EM n. 33a)
- B. Pastors should see that an opportunity to receive the Eucharist is given to the sick and aged, even though not gravely sick or in imminent danger of death, frequently and, if possible, daily, especially during the Easter season. It is lawful to minister communion under the appearance of wine to those who cannot receive the consecrated bread. (EM nn. 40, 41)

XIV. **Paschal Precept**: All the faithful, after they have been initiated into the Eucharist, are obliged to receive Holy Communion at least once a year. This precept must be fulfilled in paschal time from the First Sunday of Lent to Trinity Sunday (Council of Baltimore, n. 257), but for just cause it may be fulfilled at another time during the year. (C. 920)

XV. **Weekly Eucharistic Devotion for Vocations**: Each parish and institution with a chapel in the diocese is encouraged to have a period of exposition of the Blessed Sacrament one day a week, from sometime in the morning until a suitable time in the evening in prayerful devotion to our Eucharistic Lord for the intention of vocations to the priesthood and religious life in our diocese.

XVI. **Preparation of Masses with the Bishop**: In order to assure a consistency in quality and appropriateness in diocesan worship, the following guidelines are established.

- A. The Rites of Ordination, the Chrism Mass, and the Rite of Election are to be prepared and coordinated through the Office of Worship with the assistance of the Diocesan Master of Ceremonies.
- B. All major diocesan liturgies are to be prepared by their respective agencies once consultation with the Office of Worship and the Diocesan Master of Ceremonies has taken place.
- C. Those preparing parochial celebrations (e.g. parish anniversaries, dedications) involving the bishop are to consult with the Office of Worship and the Diocesan Master of Ceremonies when the date is set by the bishop for the celebration.
- D. Those preparing major celebrations at Religious Houses at which the bishop is invited to preside are to submit to the Diocesan Master of Ceremonies the prepared liturgy one month before the celebration.
- E. Funerals of priests and deacons are to be prepared with the assistance of the Office of Worship and the Diocesan Master of Ceremonies.

XVII. **Care of Holy Oils**

Holy Oils should be replaced after the Mass of Chrism each year. The new oils should be used in the celebration of the Sacraments, and the old oils should be properly disposed of. Burning is the most convenient manner of reverently disposing of them. It is not proper to keep old oils stored in the sacristy or the rectory.

- XVIII. **Copyright Laws**: It is illegal to reproduce copyrighted materials (present and future technologies) and music by any means without written permission of the copyright owner. Regardless of the use of the materials, it does not alter the legal situation of copying without permission. This applies to all persons in all situations. (MCW n. 78; BCL 4/69)

The Office of Worship can advise regarding procedures for obtaining copyright permissions and making the proper acknowledgments. It is never permitted to purchase one or two copies of choir or instrumental music and then make copies for the choir or instrumentalists. Copyright applies to words alone, as well as to music.