

# DIOCESAN LITURGICAL NORMS

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### **Liturgical Norms of the Diocese of Dodge City (1)**

“Directives concerning the recently approved *Third Edition of the General Instruction of the Roman Missal* and revised *Second Edition of the Lectionary for Mass (Volumes I-IV)*.” Full implementation of these norms is the First Sunday of Advent, 30 November 2003.

#### Kneeling

- The *GIRM* left many liturgical decisions to the Conference of Bishops of each nation. Paragraph 42 of the *GIRM* was adapted by our U.S. Conference to read: “In the dioceses of the United States of America, (people) should kneel beginning after the singing or recitation of the *Sanctus* until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the *Agnus Dei* unless the Diocesan Bishop determines otherwise.”
- The only licit posture for the faithful during the Eucharistic Prayer is kneeling: that is the uniform posture desired. It is on exceptional and extraordinary occasions, and not on a regular basis, that standing during the Eucharistic Prayer is permitted. I shall make the determination of what constitutes “some other good reason.” Nursing homes and similar environments have their own special needs, of course.
- The construction of new churches and chapels must include kneelers for the people. Any renovation or modification of a sacred space must incorporate kneelers as well. There are some churches and chapels without kneelers: what about them? Parish churches should explore what provision might be made for kneeling. The diocesan Building Commission may be of some assistance in this research. In this way, they can move toward some provision for kneeling at the earliest opportunity. The chapels I shall handle on a case-by-case basis.

#### Tabernacle

- The *GIRM* leaves the placement of the tabernacle to the judgment of the Diocesan Bishop (#315). He is guided in this judgment by Canon 938: “The tabernacle in which the most Holy Eucharist is reserved should be placed in a part of the church that is prominent, conspicuous, beautifully decorated, and suitable for prayer.”
- In the future, I want the tabernacle within the sanctuary of the church or chapel: if not directly behind the altar, then in some other prominent or conspicuous place within the sanctuary. The construction of churches and chapels must incorporate this in their design plans. All existing parish churches that do not have the tabernacle so situated should work in consultation with the Diocesan Liturgical Commission to move it. The

Commission can assist with parish catechesis and liturgical design as needed. The chapels I shall handle on a case-by-case basis.

#### Lectionary

- The use of the revised Lectionary became mandatory on Pentecost 2002. No other editions may now be licitly used within our diocese or within the United States. Please make sure that your church or chapel uses all four volumes of this Lectionary. This may be a hardship for some of you, but I ask you to show movement in this direction.

#### Book of the Gospels

- As I move about the diocese, I find a few places have and use the Book of the Gospels. I understand why: I am myself appalled at the cost of some of these books. But the Gospel is at the center of our lives, and I thus ask you to make plans to move toward the use of the Book. As with the Lectionary, I shall ask you from time to time about your progress.

#### Silence

- In order to achieve full, conscious, and active participation in the Liturgy, the Church asks us to make appropriate use of the times of silence. There is a vertical dimension to the Liturgy as well as a horizontal one, and silence before Mass and at other proper times can help dispose us for that full and active and conscious participation. Accordingly, I would ask that you ensure at least fifteen minutes of prayerful preparation before each Mass, using soft music, perhaps, to lend magic to the effort, or some other appropriate means. Ushers and Greeters may need to be re-trained to help foster the appropriate disposition.

#### Extraordinary Ministers of Holy Communion

- They are to approach the altar for communion as the priest consumes the Eucharist. Some few may bring the vessels to the altar as preparations are being made, of course. The permission to assist with the distribution of Holy Communion does not include permission to assist with the Rite of Fractioning. After communion, they may consume what remains of the Precious Blood. They may also assist the priest and deacon with the purification of vessels. [NOTE: The original indult dated 22 March 2002 for a period of three years allowing extraordinary ministers of Holy Communion to assist with the purification of vessels was not renewed in 2005. Therefore, extraordinary ministers are no longer allowed to assist with the purification of the vessels.]

#### Standing to receive Holy Communion

- Standing is the proper posture for the reception of Holy Communion. Before receiving the Body of Christ and the Blood of Christ, a bow of the head is the appropriate sign of reverence. All are asked to assume the same reverential posture in order to express visibly our sharing in the one Body of Christ. Those who decide to kneel or to genuflect must not be denied Communion. Rather, you might look for an opportunity to explain the new norm, and to encourage them to follow it for the sake of unity.

## Concelebrants

- At a concelebrated Mass, the priests approach the altar and genuflect before receiving from the cup. If the consecrated bread and the consecrated wine are on the altar for the priests' communion, a single genuflection upon reaching the altar will suffice.

## National Day of Penance

- The anniversary of the tragic Supreme Court decision *Roe v Wade*, 22 January, has been designated by the USCCB as an official Day of Penance. The Mass *For Peace and Justice* should be celebrated with violet vestments as an appropriate liturgical observance for this day. When the 22<sup>nd</sup> falls on a Sunday, 23 January shall be observed as the Day of Penance for that year.

## **Liturgical Norms of the Diocese of Dodge City (2)**

“Norms for the Celebration of the Eucharist.” “Norms” from *Redemptionis sacramentum* are to be fully implemented in the Diocese of Dodge City by Pentecost, 15 May 2005.

On 25 March 2004, the Congregation for Divine Worship and the Discipline of the Sacraments published the Instruction *Redemptionis sacramentum*, which contains the liturgical norms promised in the encyclical *Ecclesia de Eucharistia*. These norms are already in force. The text of the instruction may be found on the U.S. Bishops' website: [usccb.org](http://usccb.org) or from the bookstore at the same site. The text that follows is a summarized version of some of the more important of those norms. References in parentheses are to paragraphs in the Instruction.

1. The point of the norms is to assist in instilling in both priests (#33) and people (#40) the deep wonder and amazement they should experience at the Eucharist.
2. Priests should not add to, subtract from, or change what is given in the liturgical texts (#31). The contrary custom is reprobated (#59). Room for creativity and adaptation is given in the texts (#39).
3. The homily at Mass may never be given by a lay person (#64), including seminarians, pastoral assistants, or members of any group or association (#66). Any contrary custom is abrogated, and the practice is reprobated (#65).
4. Offerings brought forward at Mass may include money or a symbolic portion of other things for the poor; these should be placed away from the altar (#70).
5. At least some parts of the Eucharistic bread fractioned before Communion should be given to the faithful, but small hosts requiring no further fractioning should be used for the most part (#49). It is preferable that the faithful receive hosts consecrated at the same Mass (#89).
6. Several chalices may be used for Communion, but the main chalice might well be larger (#105). The practice of using chalices made of glass or other breakable material, or metals that easily rust or deteriorate, is reprobated (#117). After the consecration, the Blood of Christ may not be poured from one vessel to another; hence, flagons or bowls may not be used (#106).
7. Whatever remains of the Blood of Christ must be entirely consumed once the distribution of Communion is completed. Anyone who pours the Blood of Christ into a sacrarium incurs an excommunication reserved to the Holy See (#107).

8. Instruction or testimony by a lay person should be given after the “Prayer After Communion.” It should not become a regular practice; it should be clearly distinguished from the homily, and may never replace the homily (#74).

### **Current Editions of Liturgical Books**

#### Mass and Liturgy

- *General Instruction of the Roman Missal*, USCCB, 2003
- *Lectionary for Mass for Use in the Dioceses of the United States of America*, second typical edition, NCCB, 2001
- *Book of the Gospels*, NCCB, 2000
- *Lectionary for Masses with Children*, 2000 (a new translation is forthcoming)
- *Sunday Celebrations in the Absence of a Priest*, USCCB, 2007

#### Sacraments

- *Rite of Christian Initiation of Adults*, NCCB, 1988
- *Rite of Baptism for Children*, edition typical, altera, 1973
- *Rite of Confirmation*, 1973
- *Rite of Penance*, 1973; USCC, 1975
- *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, NCCB, 1997
- *Rite of Marriage*, 1969 (a revision is forthcoming)

#### Other Liturgical Rituals

- *Order of Christian Funerals*, NCCB, 1989; Appendix: *Cremation*, NCCB, 1997
- *Ceremonial of Bishops*, Congregation for Divine Worship, 1984

#### Miscellaneous

- *Book of Blessings*, NCCB, 1989

### **Other Liturgical Documents**

- *Redemptionis sacramentum: Instruction on the Eucharist*, Congregation for Divine Worship and the Discipline of the Sacraments, 2004
- *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, USCCB, 2002
- *Guidelines for the Concelebration of the Eucharist*, approved by USCCB, 2002
- *Built of Living Stones: Guidelines on Art and Architecture*, approved by NCCB, 2000
- *Sing to the Lord: Music in Divine Worship*, USCCB, 2007