



DIocese OF AUSTIN

**DIOCESAN POLICIES REGARDING THE
GENERAL INSTRUCTION OF THE ROMAN
MISSAL**



DIocese OF AUSTIN

General Instruction of the Roman Missal **Guidelines for the Austin Diocese** *June 22, 2003*

The following guidelines are presented as a way to unify the celebration of the liturgy in the parishes of the Diocese of Austin. The guidelines and directives are to be observed by all Catholics as they participate in the celebration of the Eucharist.

Following the arrangement of the *General Instruction of the Roman Missal* (hereafter GIRM, August 2002) and the *Norms for Holy Communion Under Both Forms in the Dioceses of the United States* (hereafter NHC, April 2002), these guidelines are intended to assist all in the ways in which the liturgy is to be celebrated. Paragraph numbers (#) refer to the GIRM 2002 and numbers preceded by the letter “N” refer to the NHC.

This set of diocesan guidelines should be read alongside the original text of the GIRM 2002.

- # 4 The nature of the ministerial priesthood and role of the assembly of the holy people calls us to the full, conscious, active participation in the celebration.
- # 5 The royal priesthood of the faithful is the reminder of this kind of participation.
- # 13 This reminder of the use of the vernacular encourages us to continue to celebrate the Mass in our language. In the Diocese of Austin the Mass is celebrated in English, Korean, Polish, Spanish, and Vietnamese on a regular basis. There are also occasional celebrations in Czech, German, and other languages of people who gather for special celebrations.
- # 14 The reception of Communion under both forms is encouraged and practiced in the parishes of the diocese.
- # 16 “The celebration of the Mass, the action of Christ and the people of God ... is the center of the whole Christian life.” For this reason, care should be taken in the planning and preparation of all liturgical services.
- # 17 All ministers should be prepared to take their proper part in the celebration.

- # 18 The “duty and the right” of the faithful to participate fully comes from their baptism. The obligation for participation in the liturgy is set forth by this truth.
- # 22 The role of the diocesan Bishop as moderator, guardian, and promoter is carried out when the priests, deacons, and faithful of the diocese do all that they can to fulfill their responsibility of prayer, and of the preparation of the praying community to ensure the dignity of the liturgy.
- Local churches should take great care for the sacred places, in providing for the proper leadership in music and in using sacred art to enhance the prayer of the community.
- # 24, 25 Adaptation of the rites and choices are to be made according to the norms provided.
- # 26 In the parishes of the diocese where the ethnic heritage of the people can be celebrated, it is to be done. Special forms of procession and liturgical dance are used in the Vietnamese community, in the African and African-American traditions, and in the “danza” of the Mexican-American culture. Music, vesture, banners, and other elements of the cultures are welcome within the norms of the liturgy.
- # 28 The structure of the Mass is in the two parts of the Liturgy of the Word and the Liturgy of the Eucharist. Full attention should be given to the celebration of these parts in order to express more fully our Christian lives rooted in Word and Sacrament. The introductory rites and the concluding rites do not overshadow these two main parts.
- # 29 During the Liturgy of the Word, every effort should be made to allow for this proclamation. An adequate sound system, well-prepared readers, and little or no movement during the proclamation will achieve this attentive participation.
- # 30 Care should be taken by the Priest to select the Eucharistic Prayer for each celebration. The use of the Eucharistic Prayer with Children should not be used on Sunday unless the majority of the assembly is children.
- # 31 Caution should be used in offering remarks so that they are in keeping with the solemnity of the celebration and the occasion.
- # 32 The use of accompaniment by organ, guitar, or other musical instruments during the spoken prayers may diminish their importance, and distract the faithful from the essence of the prayer. For this reason, such accompaniment should not be used.
- # 33 Prayers before the reading of the Gospel, at the preparation of the gifts, before and after Communion, are said privately.

36 The participation of the faithful is expressed when they participate in the prayers assigned to them. The penitential rite, the profession of faith, the general intercessions, and the Lord's Prayer may not be omitted from the service.

37 Some prayers of the Mass are independent while others serve to accompany the action of the rite. These are to be done in the manner for which they are prescribed.

38 Spoken texts are to be given in a way that expresses their importance and place in the liturgy. Some spoken prayers may also be sung.

40 Especially on Sundays and holy days, every care must be taken to encourage singing by the ministers and the people.

The order of priority for the sung parts of the Mass are retained as given in the U.S. Bishops' 1973 document, *Music in Catholic Worship*:

- A. Acclamations (Alleluia, Holy, Memorial Acclamation, Amen) rank first. All parishes should sing these parts of the Mass.
- B. Processional songs (the entrance song and the Communion song).
- C. The responsorial psalm (response to the first reading).
- D. Ordinary chants (Lord, Have Mercy, the Glory to God, the Lord's Prayer, the profession of faith).

41 Care must be taken to ensure that the musical selections are of such a manner that they do not exclude the proper singing of the assembly.

Because we celebrate the Latin rite, it may be helpful to learn some of the chants in Latin. However, this is done with great care for the community celebrating at any given time.

42 The importance of the uniformity in posture is to be taken seriously. It calls us to be unified in our prayer and celebration and to set aside our personal devotional and preferred practices at this time.

43 Because the posture of kneeling is required of the dioceses of the United States, it is to be done unless prevented by the situations indicated in the universal document.

It is determined that in the Diocese of Austin the faithful kneel at the words, "Behold the Lamb of God." This has been the practice for the majority of the parishes and is retained.

- # 44 Gesture and movements on the part of the ministers should be done in a manner that dignifies the ceremony. Rehearsal with the ministers may be required to ensure the fullness of these gestures.
- # 45 The silence encouraged during the celebration allows for solemnity, dignity, and the kind of reverence both required and desired. Silence in the areas of preparation will also assist the people as they enter into the action of the liturgy.
- # 46 The introductory nature of this part of the Mass should be timed in such a way that it does not overshadow the importance of the Liturgy of the Word and the Eucharist.
- # 47 The entrance chant has a specific purpose: opening the celebration, unifying the community, expressing the liturgical season, and accompanying the procession. This music should continue until the presider has arrived at the chair and is ready to offer the greeting. When incense is used, the music should continue until this action is complete.
- # 53 As indicated, the Gloria is to be included on Sundays, except in Lent and Advent, and on other special feasts. It may be either sung or spoken.
- # 56 Silence during the Liturgy of the Word is especially encouraged so that the Word of God may be heard in the hearts of the people. All of the ministers should be prepared to wait for the assigned brief period of silence before proceeding with their ministry.
- # 58 The importance of the ambo as the “table of the Word” is emphasized as we observe this directive.
- # 59 All readers are to be well-prepared when doing this ministry.
- # 61 The singing of the responsorial psalm is preferred. A variety of choices are available to make the singing of the responsorial possible. Proper preparation should be given to this part of the Liturgy of the Word. Note that “songs or hymns may not be used in place of the responsorial psalm.”
- # 62, 63 As indicated, the Alleluia or other seasonal chant introduces the Gospel, the heart of the Liturgy of the Word. The Alleluia verse is always to be sung. It should not be spoken, but rather omitted if it cannot be sung. This also holds true for the Lenten acclamation.
- # 68 The profession of faith is not to be omitted on Sundays and solemnities. Since it is to be done together, any sung form must be accessible to the people. The Nicene Creed or the Apostles’ Creed may be used. Words other than these prayers may not be used (366).

- # 69, 71 Although the Hail Mary is in part an intercessory prayer, it is not properly included in the intent of the general intercessions. Care should be taken to prepare these prayers in keeping with the liturgical directives.
- # 73 The faithful present the bread and wine. The priest or deacon accepts the gifts and carry them to the altar. Note that the collection of money and other gifts for the poor are placed away from the eucharistic table.
- # 83 At this time, additional ciboria will be filled if one large container has been used for the Eucharistic bread. The hosts should not be given to any of the lay eucharistic ministers at this time.
- The Lamb of God is sung during this action.
- # 85 If hosts are needed from the tabernacle they may be retrieved, but should only be used if enough hosts have not been consecrated at the Mass being celebrated.
- # 86 The choice of music at this time should reflect the “communitarian” nature of this action and be inclusive of the assembly in its choice.
- # 90 Note that announcements are made only if necessary. They should be presented at this time of the Mass, not during the homily or before the presentation of the gifts.
- # 100 Youth and young people may be prepared to serve in some of these ministries; however, fully initiated, practicing Catholics may be commissioned as extraordinary ministers of holy Communion at Mass and for the sick upon completion of adequate preparation through the Worship Office of the diocese. The commission is for a two-year period.
- # 101 Lay ministers who elect to be readers must participate in the proper preparation through the workshops provided by the diocese. In this way they will best fulfill this important office.
- # 103-104 The choir, the organist, and the song leader have an important role in assisting the people to sing the parts of the Mass that properly belong to them. The role of the music minister is to lead and not to dominate in a way that is performance rather than prayer.
- # 105 The role of the commentator must be used sparingly and usually not during the service unless it is required. The collection and the greeting are traditionally done by the ministers of hospitality and/or the ushers.
- # 109 Care should be taken to distribute the duties belonging to a variety of ministers whenever possible.

- # 117 The use of two candles is required for every Mass. More may be included.
- The processional cross or the cross in the church should have a figure of Christ crucified on it.
- The Book of the Gospel should be used for the celebration.
- # 118 Even if covered with a chalice veil, the chalice and other items for the Liturgy of the Eucharist are kept on the side table until they are used.
- # 119 For concelebrated Masses, the priests vest in the diocesan chasubles available to them.
- No specific attire is required of ministers other than the priest or deacon. Suitable attire may be provided by the parish for acolytes and other ministers as deemed appropriate.
- # 133 A procession of the Book of the Gospels is encouraged whenever possible, even when incense is not used.
- # 152 No gesture is given in the GIRM for the Our Father. In an effort to unify this gesture, it is determined that the people extend their arms downward, holding both hands with the palm outward in the ancient “orans” gesture.
- # 154 Care should be taken to keep this gesture in the spirit of its place in the liturgy. Greetings should be exchanged between people. No song is indicated to accompany this ritual act.
- # 159 The Communion song begins as the priest receives Communion.
- # 160 The proper posture for receiving holy Communion is standing. Communicants are not to kneel for the reception, nor are they to genuflect before receiving holy Communion.
- The communal act of reverence at the time of the reception of holy Communion is the bow of the head. Communion may be received in the hand or on the tongue. Every effort should be made to assist the people in this act of unity.
- # 162 Extraordinary ministers of holy Communion should not approach the altar before the priest receives Communion. They may enter the sanctuary to assist with the timely and reverent distribution of Communion; however, they do not receive Communion until after the priest and the deacon (if present) have received. The priest hands the Communion vessel to the extraordinary minister.

- # 175 Note that the action of the preparation of the incense and the procession of the Book of Gospels begins when the Alleluia chant begins. The incense is prepared, the blessing is received, and then the Book of the Gospels is carried to the ambo.
- When assisting the Bishop, inquire whether he wants to kiss the Book of the Gospels or bless the people with it.
- # 178 At the preparation of the chalice, the wine is poured into the chalice and a little water is added to the chalice. No water is added to the additional wine that will be consecrated.
- # 179 The deacon stands near but slightly behind the priest. As a rule, the deacon should kneel from the epiclesis until the showing of the chalice unless it calls undue attention to the action or if space does not allow.
- # 185 The words of dismissal by the deacon are those contained in the ritual text.
- # 209 The alb and stole are worn by all concelebrating priests. On specific occasions, diocesan chasubles are provided for concelebrating priests and the principal celebrant.
- # 215 The concelebrants approach the altar after the prayer over the offerings.
- When there are several concelebrants, the deacon continues to assist with the chalice and the missal but stands slightly back when he is not performing any of his duties.
- # 246 If the concelebrants approach the altar for Communion, they genuflect before receiving the chalice. If the chalice is brought to them, no genuflection is required.
- # 274 When the tabernacle is in the sanctuary, all genuflect as they approach the altar and leave the sanctuary but not during the celebration.
- # 277 The use of incense is optional. When it is used, follow the directives given for the different elements being incensed.
- # 279 The sacred vessels are always purified at a side table, not at the altar. This is done either after Communion or after Mass.

283 In the United States, the practice is that the Blood of Christ is received from the chalice rather than by intinction. If a priest in the Diocese of Austin wishes to give Communion by intinction, he should first make a request to the Bishop.

The order of the reception of holy Communion is as follows: first the priest receives Communion. Then he gives the host, then the chalice to the deacon(s), who then assists him with the distribution of the hosts and the chalice to the extraordinary ministers of holy Communion. Then the priest gives the ciboria and chalices to the ministers for distribution to the faithful. (NDC)

N52 In the Diocese of Austin, when there are extraordinary ministers of holy Communion, they may consume what remains of the Precious Blood.

304 Various colored cloths may be used on the altar provided that the uppermost covering the table is always white.

305 During the Lenten season, the custom of covering statues and the cross should be done in accord with the liturgical directive. Only the cross is covered on Good Friday. The covering of other statues during Lent has not been determined by the U.S. Conference of Catholic Bishops.

314 In the Diocese of Austin, the preferred place for the tabernacle is in a chapel of reservation that is located in such a way that the tabernacle can be visible to the assembly but not in competition with the altar during the celebration of the Eucharist.

All plans for the placement of the tabernacle in both new and renovated churches require the approval of the diocesan Bishop.

329 This includes vessels made from heavy glass.

346 The traditional usage retained for the colors of sacred vestments does not include the color blue for Advent.

352 It is recommended that consultation in planning be used whenever possible. Since various ministers and ministries are needed, assistance in this area is recommended.

379 The use of white and the vernacular language for funerals, including the observance of All Souls' Day, is to be retained.