

Priest's Guide for Celebrations

with the Renewed Roman Missal

November, 2011

Archdiocese of Halifax -Yarmouth

November 27, 2011

Dear Father,

I am pleased to provide a guide to assist us as we begin to use the renewed Roman Missal on the First Sunday of Advent. I requested this document be prepared in order to give clear simple direction for the action of the Priest, the Deacon and the Assembly in each portion of the liturgy, as we become familiar with the new prayer texts.

This document incorporates the points in the Guidelines for Common Liturgical Practice in the Province of Nova Scotia, already provided to you. It has been prepared by Fr. Jim Richards, Episcopal Vicar for Liturgy and Dr. Beth Bruce of the Office of Pastoral Life and New Evangelization, and reviewed by the Priests Council.

In introducing this renewed Roman Missal in our local church, we have been provided the opportunity to express the unity of the church with our words, our songs and our gestures, as described in the General Instruction. I have been called to work for this unity in this local church entrusted to my care, and I take that responsibility very seriously. I am trusting that all priests in our Archdiocese will work together with me in building this unity, leading and supporting the parish community in this significant time.

Let us be patient with ourselves as we begin to use this renewed Roman Missal. We are the Church, we are praying together, and we will work our way through this time of change. Let us put our trust in the Holy Spirit, who is always guiding the Church.

Sincerely,



†Anthony Mancini
Archbishop of Halifax

I. INTRODUCTORY RITES¹

a) *Entrance Chant* All stand. The **Priest** approaches the altar with ministers while the Entrance Chant is sung². At the altar the **Priest** and ministers make a profound bow.³ The **Priest** venerates the altar with a kiss.⁴ The **Priest** goes to the chair.

b) *Sign of the Cross* At the conclusion of the Entrance Chant, the **Priest** and **faithful, standing, sign themselves with the Sign of the Cross.**

c) *Greeting* The **Priest**, extending his hands, greets the people, using one of the formulae indicated.⁵

d) *Penitential Act* The **Priest** invites the faithful to the Penitential Act followed by a brief pause for silence. All recite the formula of general confession.....**Striking their breast**, they say: “*through my fault....*” OR The **Priest** says: “*Have mercy on us....*” OR The **Priest**, or a **Deacon** or another minister says invocations with the “*Lord, have mercy.*” Or: “*Kyrie, eleison...*” The absolution by the **Priest** follows.

e) *Kyrie, Eleison* (“*Lord, have mercy*”) invocations follow unless they have occurred in a formula of the Penitential Act

f) *Gloria* When prescribed, the Gloria is either sung or said

g) *Opening Prayer* When the hymn is concluded the **Priest** with hands joined says: “*Let us pray...*” All pray in silence with the **Priest** for a while. Then the **Priest**, with hands extended, says the Collect prayer...

- After the Collect, **all sit.**

¹ The usual introductory rites of the Mass are omitted when certain celebrations are combined with Mass, e.g., Funerals and Baptisms.

² When the people are gathered, the **Priest** and ministers, wearing the sacred vestments, go in procession to the altar in this order: a) the thurifer carrying a smoking thurible, if incense is being used; b) ministers who carry lighted candles, and between them an acolyte or other minister with the cross; c) the acolytes and the other ministers; d) (when there is no deacon present) a reader, who may carry a **Book of the Gospels** (**though not a Lectionary**), slightly elevated; e) the **Priest** who is to celebrate the Mass. If incense is being used, before the procession begins, the **Priest** puts some into the thurible and blesses it with the Sign of the Cross without saying anything.

³ When there is a deacon present, he carries the **Book of Gospels** slightly elevated. The **Deacon** precedes the **Priest** as he approaches the altar (or else the **Deacon** walks at the **Priest**’s side). When the **Deacon** reaches the altar, if the **Deacon** is carrying the **Book of Gospels**, the **Deacon** omits the sign of reverence and goes up to the altar. The **Deacon** (or a reader if there is no **Deacon** present) places the **Book of Gospels** on the altar, after which, together with the **Priest**, the **Deacon** venerates the altar with a kiss. If, however, he is not carrying the **Book of Gospels**, he makes a profound bow to the altar with the **Priest** and with him venerates the altar with a kiss. Lastly, if incense is being used, the **Deacon** (or another minister if there is no deacon present) assists the **Priest** in putting some into the thurible and in incensing the cross and the altar. Once the altar has been incensed, the **Deacon** goes to the chair together with the **Priest** and there stands at the **Priest**’s side and assists him as necessary.

⁴ If appropriate, he incenses the cross and altar.

⁵ The **Priest** himself or some other minister may also very briefly introduce the faithful to the Mass of the day.

II. THE LITURGY OF THE WORD

- a) *First Reading*⁶
- b) *Responsorial Psalm*⁷
- c) *Second Reading*
- d) *Gospel Acclamation* All stand, and the *Alleluia* or another chant is sung according to the liturgical season.⁸
- e) *Gospel* If a deacon is not present, the **Priest**, with hands joined, bows profoundly before the altar and quietly says the prayer, “*Cleanse my heart....*” If the **Book of Gospels** is on the altar, the **Priest** then takes it and approaches the ambo, carrying the **Book of Gospels** slightly elevated. He is preceded by the lay ministers, who may carry the candles.⁹
 - At the ambo, the **Deacon** or **Priest** opens the book and, with hands joined, says: “*The Lord be with you.*” The people reply: “*And with your spirit.*”
 - Then he says, “*A reading from the holy Gospel, according to N.*” making the Sign of the Cross with his thumb on the book and on his forehead, mouth, and breast¹⁰. The people acclaim, “*Glory to you, O Lord.*”¹¹
 - Then he proclaims the Gospel and at the end pronounces the acclamation, “*The Gospel of the Lord,*” to which all reply, “*Praise to you, Lord Jesus Christ.*”
 - He then kisses the book, saying quietly the formula, “*Through the words of the Gospel...*”¹²
- f) *Homily* All sit. The Homily is preached by a **Priest** or **Deacon** on all Sundays and Holydays of Obligation; on other days it is recommended. The **Priest** (or **Deacon**) standing at the chair or at the ambo itself or, if appropriate, in another worthy place, gives the Homily. When the Homily is over, a period of silence may be observed.
- g) *Profession of Faith* At the end of the Homily, with everyone standing, the Creed, when prescribed, is either sung or said by the **Priest** together with the people.¹³

⁶ The reader goes to the ambo and reads the First Reading, while all sit and listen. If there is a Second Reading, a reader goes to the ambo and reads it as in the First Reading.

⁷ Songs or hymns may not be used in place of the responsorial Psalm.

⁸ During the singing of the *Alleluia* or other chant, if incense is being used, the **Deacon** (or other minister) ministers to the **Priest** as he puts incense into the thurible and blesses it. Then, bowing profoundly before the **Priest**, the **Deacon** asks for the blessing, saying in a low voice, “*Your blessing, Father.*” The **Priest** blesses him, saying, “*May the Lord be in your heart....*” The **Deacon** signs himself with the Sign of the Cross and replies, “*Amen.*” Having bowed to the altar, he then takes up the **Book of Gospels** and proceeds to the ambo, carrying the book slightly elevated. He is preceded by ministers with lighted candles and thurible if incense is used.

⁹ And the thurible if incense is used.

¹⁰ (which everyone else does as well)

¹¹ If incense is used, the **Deacon** or **Priest** incenses the book.

¹² The **Book of the Gospels** is not to be picked up when he says “*The Gospel of the Lord*”; it is also to remain on the ambo when it is kissed. In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the **Book of Gospels**.

¹³ At the words that follow, “*he came down from heaven*” up to and including “*and became man,*” all bow. Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter time, the baptismal symbol of the Roman Church, known as the Apostles’ Creed, may be used. At the words that follow, “*and in Jesus Christ, his only Son our Lord,*” up to and including “*born of the Virgin Mary,*” all bow.

h) Prayer of the Faithful After the recitation of the Creed, the **Priest**, standing at the chair with his hands joined, by means of a brief address calls upon the faithful to participate in the Universal Prayer.¹⁴ At the very end, the **Priest**, with hands extended, concludes the petitions with a prayer.

III. THE LITURGY OF THE EUCHARIST

a) Preparation of the Gifts When the Universal Prayer is over, **all sit** and the Offertory Chant begins.¹⁵

- *Procession and Presentation* **The procession with the gifts shall proceed directly to the altar**, where the **Priest** celebrant, with the assistance of the **Deacon**, receives the gifts. It is the **Priest** who places the bread and the wine on the altar with the appropriate prayers.¹⁶
- *Blessing Prayers* The **Priest**, standing at the altar, accepts the paten with the bread at the altar, holds it slightly raised above the altar with both hands and says quietly, "*Blessed are you, Lord God...*". Then he places the paten with the bread on the corporal.
- After this, as the minister presents the cruets, the **Priest** (or **Deacon** if he is present) pours wine and a little water into the chalice, saying quietly, "*By the mystery of this water...*" The **Priest** returns to the middle of the altar and with both hands he raises the chalice a little, and says quietly, "*Blessed are you, Lord God....*" Then he places the chalice on the corporal and, if appropriate, covers it with a pall.¹⁷
- After placing the chalice on the altar, the **Priest** bows profoundly and says quietly, "*With humble spirit....*"¹⁸
- After the prayer ("With humble spirit...") or after the incensation, the **Priest** washes his hands standing at the side of the altar and, as the minister pours the water, says quietly, "*Wash me, O Lord....*"¹⁹
- *Invitation to Prayer* Returning to the middle of the altar, and standing facing the people, the **Priest** extends and then joins his hands, and calls upon the people to pray, saying, "*Pray, brothers and sisters....*" **The people rise** and make the response: "*May the Lord accept the sacrifice...*"

¹⁴ After the introduction by the **Priest**, the **Deacon** (or if no deacon, another lay minister) announces the intentions of the Universal Prayer, usually from the ambo. The faithful take their part by replying in supplication.

¹⁵ While the **Priest** remains at the chair, the **Deacon** prepares the altar, assisted by the acolyte or other minister, but it is the **Deacon's** place to take care of the sacred vessels himself. He also assists the **Priest** in receiving the people's gifts. If there is no deacon present, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

¹⁶ The **Deacon** hands the **Priest** the paten with the bread to be consecrated.

¹⁷ If, however, there is no Offertory Chant and the organ is not played, in the presentation of the bread and wine the **Priest** may say the formulas of blessing aloud and the people acclaim, "*Blessed be God for ever.*"

¹⁸ If incense is being used, the **Deacon** assists the **Priest** during the incensation of the offerings; the **Priest** puts some incense in the thurible, blesses it without saying anything, and incenses the offerings, the cross, and the altar and after this the **Deacon** or a minister while standing at the side of the altar incenses the **Priest** and then comes to the front of the sanctuary to incense the people.

¹⁹ During the Eucharistic Prayer, the **Deacon** stands near the **Priest**, but slightly behind him, so that when necessary he may assist the **Priest** with the chalice or the Missal.

b) *Prayer over the Offerings* Then the **Priest**, with hands extended, says the Prayer over the Offerings. At the end the people acclaim, “*Amen.*”

c) *The Eucharistic Prayer*

- *Preface* As he begins the Eucharistic Prayer, the **Priest** extends his hands and sings or says, “*The Lord be with you.*” The people reply, “*And with your spirit.*” As he continues, saying, “*Lift up your hearts*”; he raises his hands. The people reply, “*We lift them up to the Lord.*” Then the **Priest**, with hands extended, adds, “*Let us give thanks to the Lord our God,*” and the people reply, “*It is right and just.*” After this, the **Priest**, with hands extended, continues the Preface.
- *Holy, Holy, Holy* At the conclusion of the Preface, he joins his hands and, together with all those present, sings or says aloud the “*Holy, Holy, Holy*”. The **Priest** continues the Eucharistic Prayer in accordance with the rubrics that are set out in each of the Prayers.²⁰ The lay faithful will **remain standing** until the *epiclesis* (imploring the power of the Holy Spirit on the gifts) of the Eucharistic Prayer.
- *Epiclesis* At the *epiclesis*, invite **the lay faithful to kneel**²¹
- *Institution Narrative and Consecration.*²²
- *Memorial Acclamation* At the invitation for the Memorial Acclamation (The Mystery of Faith), invite **everyone to stand and to remain standing until the end of Communion.**²³ When the **Priest** has said, “*The mystery of faith,*” the people pronounce the acclamation, using one of the prescribed formulas.
- *Great Amen* At the end of the Eucharistic Prayer, the **Priest** takes the paten with the host and the chalice and elevates them both while pronouncing alone the doxology “*Through him....*”²⁴ At the end the people acclaim, “*Amen.*” After this, the **Priest** places the paten and the chalice on the corporal.

²⁰ The Diocesan Bishop, or one who is equivalent to the Diocesan Bishop in law, must be mentioned by means of this formula: “*together with your servant N., our Pope, and N., our Bishop.*” If the celebrant is a Bishop, in the Prayers, after the words N., our Pope, he adds, “*and me, your unworthy servant.*”

²¹ A little before the Consecration, if appropriate, a minister rings a small bell as a signal to **the faithful to kneel**. The minister also rings the small bell at each elevation by the **Priest**, according to local custom.

²² In the Archdiocese of Halifax-Yarmouth, from the *epiclesis* until the **Priest** shows the chalice, the **Deacon** usually remains standing. If incense is being used, when the host and the chalice are shown to the people after the Consecration, a **Deacon** or other minister incenses them.

²³ Those who are unable to remain standing for the whole period may sit down.

²⁴ At the concluding doxology of the Eucharistic Prayer, the **Deacon** stands next to the **Priest**, and holds the chalice elevated while the **Priest** elevates the paten with the host, until the people have acclaimed, “*Amen.*”

IV. THE COMMUNION RITE

a) *The Lord's Prayer* After the Eucharistic Prayer is concluded, the **Priest**, with hands joined, says alone the introduction to the Lord's Prayer, and then with hands extended, he pronounces the prayer together with the people.

- After the Lord's Prayer is concluded, the **Priest**, with hands extended, says alone the embolism, "*Deliver us, Lord.*" At the end, the people acclaim, "*For the kingdom....*"

b) *Sign of Peace* Then the **Priest**, with hands extended, says aloud the prayer, "*Lord Jesus Christ, who said to your Apostles...*" and when it is concluded, extending and then joining his hands, he announces the greeting of peace, facing the people and saying, "*The peace of the Lord be with you always.*" The people reply, "*And with your spirit.*"²⁵ After this, the **Priest** (or the **Deacon** if he is present) adds, "*Let us offer each other the sign of peace.*"

- The **Priest** may give the Sign of Peace to the ministers but always remains within the sanctuary, so that the celebration is not disrupted. He may do the same if, for a reasonable cause, he wishes to offer the Sign of Peace to a small number of the faithful. All **express to one another peace.**²⁶

c) *Breaking of Bread* After this, the **Priest** takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly, "*May this mingling...*"²⁷ The **Priest** breaks the Eucharistic Bread, with the assistance, if the case requires, of the **Deacon** or a concelebrant.²⁸

- Then the **Priest**, with hands joined, says quietly the prayer for Communion, either, "*Lord Jesus Christ, Son of the living God*" or "*May the receiving of your Body and Blood...*"

d) *Communion* When the prayer is concluded, the **Priest** genuflects, takes a host consecrated at the same Mass, and, holding it slightly raised above the paten or above the chalice, facing the people, says, "*Behold the Lamb of God*" and together with the people he adds, "*Lord, I am not worthy.*"

- After this, standing facing the altar, the **Priest** says quietly, "*May the Body of Christ keep me safe for eternal life,*" and reverently consumes the Body of Christ. Then he takes the chalice, saying quietly, "*May the Blood of Christ keep me safe for eternal life*" reverently partakes of the Blood of Christ.²⁹
- While the **Priest** is receiving the Sacrament, the Communion Chant begins.³⁰
- The **Priest** then takes the paten or ciborium and approaches the communicants, **who usually come up in procession.**³¹

²⁵ After the **Priest** has said the prayer for the Rite of Peace and the greeting, "*The peace of the Lord be with you always*" and the people have replied, "*And with your spirit,*" the **Deacon**, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, "*Let us offer each other the sign of peace.*" Then he himself receives the Sign of Peace from the **Priest** and may offer it to those other ministers who are nearest to him.

²⁶ Extraordinary ministers of Holy Communion enter the sanctuary during the sharing of the Sign of Peace. They approach the altar after the **Priest** has received Communion. Then the **Priest** serves them, and gives them the vessel to share with others.

²⁷ Meanwhile the Lamb of God is sung or said by the choir and by the people.

²⁸ The supplication, "*Lamb of God*" is usually sung by the choir or cantor with the congregation replying; or at least recited aloud. This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words "*...grant us peace.*"

²⁹ "It is most desirable that the faithful, just as the **Priest** himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated" (GIRM no. 85).

³⁰ After the **Priest's** Communion, the **Deacon** receives Communion under both kinds from the **Priest** himself. The **Deacon** does not self-communicate, and administers Communion to others only after he has received himself. The **Deacon** then assists the **Priest** in distributing Communion to the people. If Communion is given under both kinds, the **Deacon** himself administers the chalice to the communicants; and, when the distribution is over, standing at the altar, he immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other **Deacons** and **Priests**, and extraordinary ministers of Communion.

- For Communion given under the species of bread, the **Priest** raises the host slightly and shows it to each, saying, “*The Body of Christ.*”³² Communion is received standing. **Those who receive communion will make a simple bow of the head prior to receiving Holy Communion, as a sign of reverence.**
- **The faithful remain standing until all have received Holy Communion.**
- *Purification of the Vessels* When the distribution of Communion is over, the **Priest** completely consumes at the altar any consecrated wine that happens to remain; as for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. The sacred vessels are purified by the **Priest**, the **Deacon**, or an instituted acolyte, or other minister³³ after Communion or after Mass, insofar as possible at the credence table. The **Priest** collects the fragments, should any remain, and purifies the paten or ciborium over the chalice, and after this purifies the chalice, saying quietly the formula, “*What has passed our lips...*” and dries the chalice with a purifier.³⁴
- *Sacred Silence* After this, the **Priest** may return to the chair. **All sit.** A sacred silence may now be observed for some time, or a Psalm or other canticle of praise or a hymn may be sung.

e) *Prayer After Communion* **All stand.** Then, standing at the chair or at the altar, and facing the people with hands joined, the **Priest** says, “*Let us pray...*”; then, with hands extended, he recites

³¹ When standing before the minister to receive Holy Communion, the faithful should **make a simple bow of the head**. When receiving Holy Communion in the hand, they reverently open their hands placing one beneath the other, and they consume the host immediately upon receiving it. The communicant replies, “*Amen,*” and receives the Sacrament either on the tongue or, in the hand, the choice lying with the communicant. **As soon as the communicant receives the host, he or she consumes the whole of it.** When Communion is distributed under both kinds: a) the chalice is usually administered by a **Deacon** or, in the absence of a **Deacon**, by a **Priest**, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by one of the faithful who, in a case of necessity, has been entrusted with this duty for a single occasion; b) whatever may remain of the Blood of Christ is consumed, after all have received from the chalice; the ministers of the chalice turn toward the altar and consume what is remaining in the chalice. Any of the faithful who wish to receive Holy Communion under the species of bread alone should be given Communion in this form. If Communion of the Blood of Christ is carried out by communicants’ drinking from the chalice, each communicant, after receiving the Body of Christ, moves to the minister of the chalice and stands facing him/her. The minister says, “*The Blood of Christ,*” the communicant replies, “*Amen,*” and the minister hands over the chalice, which the communicant raises to his or her mouth. **Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws;** the minister wipes the rim of the chalice with the purifier. Reception of Communion by intinction must follow the practice found in GIRM No. 287. It is not permitted for the communicant to dip the host into the chalice; this must be done by the Communion minister.

³² In the distribution of Communion the **Priest** may be assisted by other **Priests** who happen to be present. If such **Priests** are not present and there is a truly large number of communicants, the **Priest** may call upon extraordinary ministers to assist him. Communion under both kinds is permitted whenever it may seem appropriate to the **Priest** to whom a community has been entrusted as its own shepherd, provided that the faithful have received the proper formation and that appropriate attention is given to reverence for the Sacrament and that appropriate direction is provided for the participants.

³³ In the absence of an instituted acolyte, there may be deputed lay ministers to serve at the altar and assist the **Priest** and the **Deacon**.

³⁴ If the **Deacon** is present, he returns to the altar with the **Priest**, collects the fragments, should any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them as usual, while the **Priest** returns to the chair. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted to leave vessels needing to be purified, especially if there are several, on a corporal, suitably covered, either on the altar or on the credence table, and to purify them immediately after Mass, after the Dismissal of the people.

the Prayer after Communion. A brief period of silence may precede the prayer, unless this has been already observed. The Prayer after Communion concludes the Communion Rite.

V. THE CONCLUDING RITES

- *Announcements* When the Prayer after Communion is concluded, brief announcements should be made to the people, if there are any.³⁵
- a) *Final Blessing* Then the **Priest**, extending his hands, greets the people, saying, “*The Lord be with you.*” They reply, “*And with your spirit.*” The **Priest**, joining his hands again and then immediately placing his left hand on his breast, raises his right hand and adds, “*May almighty God bless you ...*” and, as he makes the Sign of the Cross over the people, he continues, “*the Father, and the Son, and the Holy Spirit.*” All reply, “*Amen.*”³⁶
- b) *Dismissal* If a deacon is not present, immediately after the Blessing, with hands joined, the **Priest** adds, “*Go forth, the Mass is ended*” and all reply, “*Thanks be to God.*” Then the **Priest** venerates the altar as usual with a kiss and, after making a profound bow with the ministers, he withdraws with them.³⁷

³⁵ Once the Prayer after Communion has been said, the **Deacon** makes brief announcements to the people, if indeed any need to be made, unless the **Priest** prefers to do this himself. If a Prayer over the People or a formula of Solemn Blessing is used, the **Deacon** says, “*Bow down for the blessing.*” On certain days and occasions this blessing, in accordance with the rubrics, is expanded and expressed by a Prayer over the People or another more solemn formula. A Bishop blesses the people with the appropriate formula, making the Sign of the Cross three times over the people.

³⁶ After the **Priest**’s blessing, the **Deacon**, with hands joined and facing the people, dismisses the people, saying, “*Go forth, the Mass is ended...*” Then, together with the **Priest**, the **Deacon** venerates the altar with a kiss, makes a profound bow, and withdraws in a manner similar to the Entrance Procession.

³⁷ If, however, another liturgical action follows the Mass, the Concluding Rites, that is, the Greeting, the Blessing, and the Dismissal, are omitted.