

## Final Implementation of the General Instruction of the Roman Missal, (begun Nov. 2011)

1. The rationale for these changes that will finalize the implementation. With a new pastor now is likely the right time to finalize the implementation of the Roman Missal Instructions.
2. It is a great privilege to receive and to become the Body of Christ. None of us are worthy but Jesus knew we needed Him for our earthly journeys. It is a privilege beyond my own comprehension to bring the Lord to others in a very real way. None of us are worthy but the Lord needs us to be His hands and feet. Please always be thankful and pray in thanksgiving that the Lord has blessed you with the profound gift of serving at His altar.
3. The hour that most of us spend with the Lord each week is a means for us to grow in our relationship with the Lord. We will do this by doing our part to make our Eucharistic Liturgies beautiful, welcoming and reverent for those who attend them.
4. Presently we are engaging in practices that do not conform to the Roman Missal Instruction.
5. These directives are for assuring a consistent liturgical practice in the Archdiocese of Edmonton and conformity with the universal law of the Church.
6. This implementation is what Archbishop Smith has mandated us to do. Truly, this is not simply some novel original thoughts that your new pastor has dreamed up.
7. Do all parishes in the Archdiocese follow the instruction mandated by the Archbishop? No not completely but that is not a reason for us not to follow the Instruction if it is feasible to do so, and it is.
8. Why now? As stated, new pastor but we are also at the beginning of the Church's new Liturgical year. First Sunday of Advent, December 03, good time for new implementation.
9. A) Practically speaking, the less traffic we have in the sanctuary the more reverent our celebrations have the opportunity to become. Presently it is a very busy place at different moments, during what should be the most solemn moment of the Mass.  
B) The stairs of the sanctuary are a challenge for some of our Eucharistic Ministers and adult servers. The less traffic on the stairs the less potential for someone to misstep and hurt themselves.
10. Finally, as the incoming pastor, the easiest thing for me is to leave well enough alone and leave things the way they have always been done, because they are done well and they are done reverently. However, the fact that I know what needs to be done, implies a responsibility on my part.
11. As I was in the process of discerning when where and how to go about this final stage implementation it became clear to me that I was not alone recently at a liturgy meeting. While in discussion about our protocols and practices, two different people pulled out copies of the Pastoral notes on the GIRM noting that we were still a little short of full implementation.
12. Objective of this process is really to bring us and the people of God to a deeper degree of reverence during the celebration of the Mass.

Key Instruction Numbers and points that will pertain to our discussion and implementation.

24. The priest is the servant of the liturgy and he himself is not permitted on his own initiative to add, remove or change anything in the celebration of the Mass.
42. Common bodily posture is to be observed by all who are taking part in the Liturgy as a sign of our unity. Discussion with music ministry on this point is ongoing.
43. Kneeling. All are required to kneel during the consecration, excepting lack of space or ill health. If this is the case, a profound bow is acceptable at the same time the priest genuflects.
- 100-101. Instituted vs deputed, acolytes, extra-ordinary ministers of Communion, Proclaimers serving at the Holy Mass are **deputed** in their particular ministry, unless they are on the journey to ordination. Then they are **instituted** by the local ordinary.
- 120 b. Procession. Order of, Cross carried by adult server, flanked by two servers carrying candles, then other ministers, (Book of the Gospels Deacon or lay minister) presiding priest.
160. Distribution of Holy Communion. The lay faithful are not to take the Host or chalice by themselves, nor may they pass it among themselves. They are to receive communion from the deputed lay minister. Deputed lay minister becomes deputed after having received the Body and Blood of Christ from the clergy or Adult server.
162. Extra-ordinary ministers of the Eucharist approach the altar (purifying hands at one of two stations conveniently located in the nave) and stand at the bottom of the steps of the sanctuary, in the position that they will be distributing Holy Communion from. (Nave=main body of church, sanctuary=stairs and upward, altar=table of the Eucharistic sacrifice). Think about the sanctuary as the Biblical Holy of Holy's in the Hebrew tradition, accessed only by the priests assigned to duty at the time. The altar is where only the priest participates in the Holy Sacrifice of the Mass. After the clergy have received Communion themselves, the adult servers then receive Holy Communion, from the Priest or Deacon.

Then clergy will give the adult servers each a ciborium and the adult servers will start distributing the Body of Christ at opposite ends of the Sanctuary. One at # 1 position, one at # 8 position and work toward one another. Clergy will take a chalice to # 1 and # 8 and they will receive the precious blood and then they will distribute to the rest of the ministers and then return to their positions. Clergy will bring ciboria and chalices to the Eucharistic Ministers. At this time the Eucharistic Ministers will hold the precious vessels in a slightly elevated position, (facing the sanctuary until all have received and are in position to distribute Holy Communion) signifying the reverence for that which they hold.

When all have received, and the clergy are in position, all will turn and begin distributing Holy Communion

163. a) It is the priest who consumes at the altar any remaining Precious Blood

b) It is the priest who carries the remaining hosts to the tabernacle

c) It is the priest and or deacon who purifies the vessels, either at the altar during Mass or at the credence table following Mass.

190. The acolyte sets the table, then assists the clergy in receiving the gifts from the people of God. The bread and wine are brought to the altar and handed to the priest. Prior to this moment the altar was a table waiting to be set. Once it is set it becomes the table of sacrifice, therefore during the liturgy of the Eucharist it is a sacred space to be accessed only by the priest or the Deacon. Prior to the reception of the gifts from the faithful the altar is just that, an altar and there is no reason for the adult servers not to set the table. The point when the altar becomes **clergy only** is once the gifts have arrived and the Liturgy of the Eucharist begins.

279. Purification. The sacred vessels are purified by the priest, the deacon or an instituted acolyte after Communion or after Mass. Care must be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar.

When a Eucharistic minister is finished distributing Holy Communion and they see there is no further place for them to assist in distribution they will turn in their positions and face the sanctuary waiting for an adult server or clergy to take the vessels from them. Vessels will be returned to the confessional side of the altar and taken from the adult server by the priest or Deacon. They will be purified at the altar and the adult servers will then remove them from the altar on the choir side and take them to the credence table. Vessels will be washed by adult servers as is normally done following the end of the Mass.

### Odds and ends

- The tabernacle will be moved forward about three feet and turned 180 degrees. This will allow direct access to and from the tabernacle for the priest and deacon only.
- Because the tabernacle will now be within the nave of the Church, it is appropriate to genuflect at the beginning of the celebration and at the end of the celebration for those who are able. If unable to genuflect, no problem, a profound bow (bow from the waist) is just fine.
- The processional cross will be placed beside the altar (confessional side) in order that it does not block the sightline or access to the tabernacle.
- All who are distributing Holy Communion will sanitize hands at stations located close to the sanctuary steps. All clergy and adult servers will sanitize at a station in the sanctuary.
- If the desire is to wash hands after Holy Communion, this station will be with the sanitizer station.
- Terminology is important. We distribute the Body of Christ and the Blood of Christ, not the bread and the wine. We do this using precious vessels called ciboria and chalices not bowl and cup.