A page devoted to local Catholic interests

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THE DIOCESE OF LAKE CHARLES

October 18, 2004 St. Luke, Evangelist

Dear Priests of the Diocese of Lake Charles:

In his 2003 Encyclical Ecclesia de Eucharistia Pope John Paul II indicated that a followup document would be published to aid the Church in instilling a greater sense of reverence and awe in our celebrations of the Eucharist. That follow-up document, Redemptionis Sacramentum (An Instruction on certain matters to be observed or to be avoided regarding the Most Holy Eucharist) was published on the Feast of the Annunciation, March 25, 2004, by the Congregation for Divine Worship and the Discipline of the Sacraments with papal approval. It is the sixth Instruction on the liturgy since the Second Vatican Council's Constitution on the Sacred Liturgy

The Bishops of the Province of New Orleans decided to implement formally Redemptionis Sacramentum on November 28, 2004, the First Sunday of Advent. In order to avoid confusion in the Diocese it is my wish that all pastors cooperate with this provincial plan. I know that some of the provisions of this document (e.g. those concerning sacred vessels, vestments, and liturgical books) might result in unforeseen expenses for some parishes. Please make

whatever changes necessary in your parish as expediently as possible. I hope that you will see the implementation of Redemptionis Sacramentum as an opportu nity for the ongoing catechesis of your people concerning the Vatican Council's renewal of the liturgy which envisions the full, active, and conscious participation of us all in the celebration of the Christian mysteries by which we are reborn. It is very important that we, and our people, receive the guidance contained in this new instruction not as a set of rules or rubrics to be slavishly followed or worse, ignored. We must receive it as a positive assistance in deepening our understanding of the more basic documents, The Constitution on the Sacred Liturgy (Sacrosanctum Concilium), the General Instruction of the Roman Missal,

and the Holy Father's Encyclical Letter *Ecclesia de Eucharistia*. I am including with this letter a statement of those liturgical changes that must be made in all parishes. Interspersed with this are observations and instructions about specific questions concerning the liturgy in our Diocese. Please read these pages carefully.

I am also including a manual containing several helpful resource materials that will assist you in understanding and implementing Redemptionis Sacramentum. These materials will be helpful for your own study and aid you in catechizing your people

I have sent the same information to the deacons. It is my wish and my expectation that you share all of these materials and discuss them with your deacon(s), your Parish Liturgy Committee, your Parish Pastoral Council, and other appropriate persons (e.g. Extraordinary Ministers of the Eucharist, Musicians, Directors of Religious Education, Bulletin Editors, Sacristans). Keep these materials on hand to give to those who express a particular interest in the liturgy and the changes that are taking place. I urge you to adapt appropriate parts of these resource materials for columns or inserts in your parish bulletin.

Advent is the season of waiting on the Lord. It is an ideal time to turn our attention to liturgy. It is a time for us as priests to reflect on our liturgical ministry and confront bad habits or ruts into which we may have fallen and discern ways of revitalizing our approach to celebrating all of the sacraments. It is a good time to invite our people to look to Christ

Help them realize that they are not "hearing Mass," but "praying Mass." Invite them to consider coming early, sitting up front and leaving late rather than coming late, sitting in the

I am deeply grateful to you for all that you do to assist the People of God that I have entrusted to your pastoral care. Let us pray together that the implementation of Redemptionis Sacramentum will help us and our people come to a fuller realization of New Life to which Jesus Christ calls all who are made members of His Body, the Church, through Baptism.

Appreciatively and fraternally yours in Christ,

+ Codward H. Brageton The Most Reverend Edward K. Braxton Bishop of Lake Charles

U.S. Bishops to vote on adult Catechism

Edward K. Braxton will join the other U.S. bishops who are slated to vote on an adult catechism during their annual Washington meeting, November 15-18, at the Hyatt Regency Capitol Hill.

The publication, will be known as the *United* States Catholic Catechism for Adults, will be the nation's first national catechism intended for adults and has for a 2005 audit process; crebeen in preparation since June 2000. It was developed under the

oversight of the Bishops' Ad Hoc Committee to Oversee the Use of the Catechism, chaired by Archbishop Alfred C. Hughes of New Orleans. This Committee was aided in its work by an Editorial Board of bishops chaired by Bishop Donald Wuerl of Pittsburgh. The Editorial Oversight Board has sent an outline and three previous drafts to the U.S. bishops for consul-

Bishops will also vote on a National Pastoral Initiative on Marriage. The proposal for a National Pastoral Initiative on Marriage comes from the Bishops' Committee on Marriage and Family Life, chaired by Bishop J. Kevin

It envisions a multi-year and multi-faceted project to strengthen marriage, primarily within the Catholic community but also as a service to society.

The proposed catechism must be approved by at least two-thirds of all active bishops and then receive "recognitio," or confirmation, from the Holy See before it becomes official

Other items on the agenda will include possible development of a brief pastoral statement on Church teaching concerning the use of the Bible

WASHINGTON — Bishop by Catholics; consideration of As usual there is a slate of ten USCCB participation in a new initiative called Christian Churches Together in the USA; a proposal for annual collection of data and reporting in the aggregate of new cases of sexual abuse of minors, resolution of ongoing cases, and associated costs;

permission requested by the Ad Hoc Committee on Sexual Abuse to proceed with plans ation of an Ad Hoc Committee for the Church in Africa; and several actions related to Spanish language liturgical

On Monday, November 15, a new USCCB president and vice president will be chosen from a slate of 10 candidates to succeed Bishop Wilton D. Gregory of Belleville, Illinois, and Bishop William S. Skvlstad of Spokane, Washington.

candidates. Both president and vice president are elected by a simple majority. In alphabetical order, the

candidates for president are: Indianapolis Archbishop Daniel M. Buechlein, OSB; Denver Archbishop Charles J. Chaput, OFMCap; Rapid City Bishop Blase J. Cupich; Milwaukee Archbishop Timothy M. Dolan; Chicago Archbishop Cardinal Francis E. George, OMI; Tucson Bishop Gerald F. Kicanas; San Francisco Archbishop William J. Levada; Philadelphia Archbishop Cardinal Justin F. Rigali; Spokane Bishop William S. Skylstad; and Pittsburgh Bishop Donald W. Wuerl. A treasurer-elect and fourteen chairmen-elect will

New Bishop named to Diocese of Alexandria

also be chosen.

ALEXANDRIA, La. - Pope John Paul II has named Reverend Monsignor Ronald P. Herzog as the 11th Bishop of the Diocese of Alexandria. Archbishop Gabriel Montalvo, Papal Nuncio to the United States, announced the appointment Thursday, November 4, in Washington, D.C. The announcement to the people of the Diocese of Alexandria was also made later in the day at a press conference with Bishop-elect Herzog in attendance. He will succeed Bishop Sam G. Jacobs who was installed as bishop of Houma-Thibodaux October 10,

The Most Reverend William B. Friend will remain Apostolic Administrator of the Diocese of Alexandria until the ordination and installation of Bishop-elect Herzog, tentatively scheduled for January 5, 2005 at 10:30 a.m.

The newly appointed Bishop was born in Akron, Ohio, and riginally a priest of the Diocese of Biloxi.

The Bishop-elect was ordained on June 1, 1968 at the Pontifical College of Josephinum in Columbus, Ohio for the Diocese of Natchez-Jackson, now the Diocese of Biloxi.. Pope John Paul II named him a Domestic Prelate, with the title Monsignor, on November 20, 1987. He served as an Associate Pastor from 1968-1977, an Administrator/Pastor from 1977-1980 and was appointed a Pastor in 1980. Currently he serves as Pastor of three parishes located in Laurel, Waynesboro,

(This page paid for by the Diocese of Lake Charles.)

The Implementation of Redemptionis Sacramentum

Bishop

Edward

K.

Braxton



First Sunday of Advent Liturgical changes that must be made in all parishes

It is important to remember that the goal of everything that follows, even the smallest point, has as its goal the enrichment of our experience of the encounter with Jesus Christ in the Liturgy. This is not an "everyday" experience but one that should fill us with awe and reverence, akin to Moses kneeling in silence without his sandals before the majesty of YAHWEH in the fiery bush that burned, but was not consumed. (cf. the concept of Mysterium Tremendum in Rodolf Otto's <u>The</u>

Every Pastor should study the **General Instruction of the Roman Missal (G.I.)**, **Ecclesia de Eucharistia (E.E.)**, and **Redemptionis Sacra**mentum (R.S.) in order to make sure that your parish liturgies are faithful to their instructions. Happily, most of the "abuses" mentioned do not exist in our parishes. There are, however, some changes that must be made. These changes are listed below. Observations, instructions, and guidelines about specific questions concerning the liturgy in our Diocese appear in italics.

"In the Most Holy Eucharist, Mother Church with steadfast faith acknowledges the SACRAMENT OF REDEMPTION, joyfully takes it to herself, celebrates it and reveres it in adoration, proclaiming the death of Christ Jesus and confessing his Resurrection until he comes in glory to hand over, as unconquered Lord and Ruler, eternal Priest and King of the Universe, a kingdom of truth and life to the immense majesty of the Almighty Father." (R.S. # 1)

Every Bishop has the primary responsibility for the liturgy in his

"For the diocesan Bishop, the chief steward of the mysteries of God in the particular Church entrusted to his care, is the moderator, promoter, and guardian of its whole liturgical life...The Bishop should therefore be determined that the priests, the deacons, and the Christian faithful grasp ever more deeply the genuine meaning of the rites and liturgical texts, and thereby be led to an active and fruitful celebration of the Eucharist. To the same end, he should also be vigilant that the dignity of these celebrations be enhanced. In promoting that dignity, the beauty of the sacred place, of music, and of art should contribute as greatly as possible." (G.I. # 22)

1.) The Parish Liturgy Committee Every parish, without exception, must have a Parish Liturgy Commit-

tee. This Committee should meet several times a year to reflect prayerfully on the liturgical prayer of the parish community and assist the Pastor in preparing liturgical celebrations appropriate to the season of the liturgical year and the spiritual needs of the faith community. This Committee need not be large. The members need not be experts in liturgy, but they should all make use of liturgical education and formation opportunities. Many resources to assist Liturgy Committees can be obtained from Liturgy Training Publication in Chicago and elsewhere. A good Liturgy Committee can support the public prayer of the parish in many ways including offering respectful and constructive suggestions to the priest concerning the effectiveness of his liturgies and preaching. The Committee can also assist in creating a quiet environment for prayer in the church before and after Mass. The Diocesan Liturgical Commission is currently putting together a training program for Parish Liturgy Commissions.

2.) The Bishop's Candle

Seven candles are to be used whenever the Bishop is the celebrant of the liturgy. "If the Diocesan Bishop celebrates, then seven candles should be used." (G.I. #117) The Instruction does not specify the size or location of the seventh candle. It might simply be placed on the altar with the other six candles. It can be distinguished by its height, holder, or location. It might be carried before the Bishop in procession. If the Bishop's processional banner is used (as in Confirmations), the candle might be placed on a stand near the banner.

3.) The Priest Celebrant's Responsibility

The priest must celebrate the Mass according to the rubrics in the Roman Missal, the General Instruction, Redemptionis Sacramentum, the pastoral practices of the Diocese and instructions of the Diocesan Bishop. The priest celebrant stands "in persona Christi." To insure that he personally appropriates the attitude of Jesus Christ he must be mindful that he is not "saying his Mass." He is leading the assembled faithful in prayer. He must take the time to prepare well crafted, enthusiastically delivered, Scripture based homilies. He should be aware of his gestures, his changes in posture and those of the assembly and the meaning they embody. (e.g. Specific gestures are assigned to the priest during the Preface dialogue. He should not be looking down reading or turning pages. He should be embodying "The Lord be with you," etc. When the faithful are moving from standing to kneeling after the Sanctus, the celebrant does not begin the Eucharistic Prayer until the people are comfortably and quietly kneeling.)

Priests should celebrate the Eucharist, wearing only prescribed vestments (this does not include the maniple) of the proper liturgical color. The celebrant faces the Christian Faithful and celebrates the rite in the vernacular in a manner that is not rushed.

Concelebrants should always pray the common prayers "sub voce." The voice of the principal celebrant should be clearly heard. He should set the pace for concelebrants to follow.

Good liturgy is akin to good theater. It requires a deep interior attitude on the part of those who are appropriating the identities of the persons being portrayed. This is why actors in the theater are always in a quiet place before going on stage. They are never engaged in idle chatter before the "performance." Even though the whole is far areater than the sum of the parts, in good theater a great deal of attention is paid to external environment and details. At a performance of Tennessee William's "A Streetcar Named Desire" one will not find costumes and set decorations for a future production of Shakespeare's "King Lear."

Should not as much attention and even more be given to the drama of the Lord? Vestments should be of matching styles and colors and fit the participants. The sanctuary should be uncluttered containing only appropriate furnishings. Microphones should be tested regularly and kept in working order. Only capable readers should be lectors. They must read slowly, directly into the microphone and with feeling. They should be taught the correct pronunciation of words. (Pronunciation aids are in the Workbook for lectors and gospel readers.) The altar must never serve as a side table or shelf. Parish bulletins, missalettes, note cards, reading glasses, glasses of water, etc. should not be on the altar. The Celebrant should always proclaim the Presidential Prayers from the celebrant's chair and not from the altar.

4.) The Language of the Mass

Latin remains the official language of Catholic Liturgy. All of our texts are translated from Latin. The Church has a great patrimony of Gregorian Chant that is unsurpassed in beauty. The proper parts of the Mass (Gloria, Sanctus, Agnus Dei) may be sung in Latin and the Kyrie may be sung in Greek when appropriate. Traditional Latin hymns (e.g. Ubi Caritas, Pange Lingua, Stabat Mater) may also be used. The General Instruction (#41) notes that when Catholics come together from different countries it is useful for them to know the Creed (Credo) and Our Father (Pater Noster) in Latin. Thus, there is no requirement that the Mass should be

void of Latin. Pastors and parish musicians should take note of this.

Nevertheless, the clear teaching of the Vatican Council and the American Bishops is that the Sacred Scripture and ALL of the Mass prayers (especially the Eucharistic Prayer) should be in the language of the people. This is absolutely essential for their full, conscious, active

"The Vatican Council granted 'the use of the vernacular language may frequently be of great advantage to the people' and gave the faculty for its use. The enthusiasm in response to this measure has been so great everywhere that it has led,

under the leadership of the Bishops and the Apostolic See itself, to permission for all liturgical celebrations in which the people participate to be in the vernacular, for the sake of a better comprehension of the mysteries being celebrated." (G.I. #12)

At present no priest in this Diocese has permission to celebrate the Latin Mass of the Council of Trent in public; nor may any priest arbitrarily proclaim in Latin any of the prayers of the Mass published in the Ro-<u>nan Missal in English.</u>

5.) Proper Vesture when celebrating Mass

"The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole. Likewise, the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole." (R.S. #123)

"The sacred garment common to ordained and instituted ministers it is made so as to fit even without such. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be put on. The alb may not be replaced by a surplice, not even over a cassock, on occasions when a chasuble or dalmatic is to be worn or when, according to the norms, only a stole is (especially the vesting area) should be kept clean and neat at all times. worn without a chasuble or dalmatic." (G.I. #336)

The alb and the stole are the normative vesture for priests who are

9.) Holding hands during the Our Father concelebrants at Mass. The chasuble should also be worn by concelebrants whenever possible. However, the alb and the stole are not appropriate vesture for an ecumenical service or a Catholic liturgy where the priest is simply in attendance and in the procession. <u>For this the cassock</u> and surplice are the appropriate vesture.

Beginning with the implementation of R.S. on the First Sunday of Advent all deacons and priests should where albs that cover COMPLETELY their clerical shirt or other "street clothing." If these are not completely covered, then an amice should be worn.

The dalmatic is the outer vestment of the deacon. There is no reason why it cannot be worn at every Sunday Eucharist. It should at least be worn on solemn occasions (e.g. Christmas, Holy Week, Easter, and other feasts.) When the Bishop is the Celebrant in a given parish the deacon(s) hould always wear dalmatics (white can be used if other colors are not

As a sign of respect for the sacred use of liturgical vestments all priests and deacons are asked to use an appropriate garment bag for transporting them to various events. As of November 28 vestments should be carried in a garment bag or case.

In anticipation of the First Sunday of Advent all soiled vestments should be cleaned. Vestments that, due to age or condition, are no longer worn should be removed from the vestment cabinets and put in storage Or, if they have no value or use for others, they should be disposed of. If it is evident that new vestments are needed, attractive new ones should be

obtained. The same should be done for the altar servers' vestments. It should not come as a surprise that in American culture, which has become quite informal, many of the laity do not dress as appropriately for Mass as one might like them to dress. Extremely causal dress, like the widespread practice of chewing gum in church, can be difficult to correct without offending the faithful. Perhaps this should only be mentioned gently in the larger and far more important context of explaining the reverence everyone should have for the Holy Eucharist.

Though it is no longer common, women are free to wear hats or veils to Mass, if they wish. However, there is no requirement for them to do so. Parishes should not distribute veils in church or make them available for this purpose. Men, of course, should never wear hats in Church.

6.) Genuflections and Bows

"During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Communion. If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the <u>celebration of the Mass itself.</u> Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow

their heads instead of genuflecting." (G.I. #274) During the Eucharistic Prayer, choir members, cantors, servers, and 11.) Standing, kneeling for receiving Communion, on tongue or in the ishers and those standing in the back of the church should all be kneeling. Special adjustments may have to be made for choir members to kneel. If, because of the numbers, kneeling is physically impossible then theu should stand. not sit.

7.) The wine must be consecrated in individual vessels (chalices) Preparation of Gifts and the use of a flagon

"However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms." (R.S. #106)

Thus, when the gifts are received, the priest/deacon is to prepare the chalice and pour the wine into the auxiliary goblets during the preparation of gifts instead of during the Fraction Rite as was done before.

Communion under both kinds provides a fuller experience of the sacramental mystery of the Body and Blood of Christ. Every parish should make the arrangements necessary to offer communion under both kinds, at least on Sundays and other solemnities. Efforts should also be made, at each Mass to consecrate a sufficient number of hosts to be distributed at that Liturgy. This will preclude the necessity of bringing hosts from the tabernacle and give a fuller expression of the Mass as a sacrificial Eucharistic Meal.

8.) No glass, crystal or pottery vessels may be used for the Consecrated Bread and Wine Sacred Vessels

"Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books. The Bishops' Conferences have the faculty to de-

the Apostolic See, for sacred vessels to be made of other solid materials as well. It is

we are now asked to show our deep reverence for strictly required, however, that such materials be truly noble in the common estimation within a given region, so that honor will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be

Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials

that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate." (R.S. #117)

Thus, as of the beginning of Advent, glass, crystal, plastic, wood (unless lined with metal) and pottery may not be for used as sacred vessels (chalices, patens, ciboria) for the distribution of Holy Communion. Parishes need not go to great expense to meet this new requirement. Attractive vessels of appropriate materials are available at modest prices. It may also be that a parish already has perfectly usable vessels that are in storage. These may only need to be cleaned and polished and returned to use. Pastors should examine the sacred vessels that are of acceptable materials to determine if they need to be cleaned or replaced

The corporal used during Mass should be large enough for ALL of the ciboria and chalices to be placed on it. If it is not, several corporals should be used. Paper purificators must not be used for any reason.

If the Roman Missal is very old, soiled, or does not contain the Eucharistic Prayers for Children, those for Reconciliation, and other recent additions, then it should be replaced. Every parish should have copies of of any rank is the alb, to be tied at the waist with a cincture unless the new Lectionaries. Readers should always read from the Lectionary, never from the missalette.

These weeks before Advent are a good time for sacristans (under the direction of the Pastor) to clean sacristy cabinets and organize their contents. Because it is the ante-chamber of the Sacred Liturgy, the sacristy

Neither the General Instruction (cf.#81,152,237) nor Redemptionis Sacramentum suggest or recommend that the Christian faithful should hold hands during the praying of the Our Father. It is clear that the priest celebrant, concelebrants and deacons do not and should NOT hold hands. Nor should they instruct, invite, or encourage the people to do so. Holding hands is not a part of the Roman Rite. The origins of this posture, which is more popular in parts of the United States than anywhere else, is not clear. It may derive from certain Catholic spiritual movements or from Protestant worship services.

Most liturgical commentators suggest that it would be more appropriate for the laity to maintain the traditional posture. Others suggest the posture of holding their hands out in front of them in a manner similar to the priests in a gesture of supplication, the "orans" posture. Since it is not a part of the rite the desires of those who do not wish to hold hands should be respected.

Because this posture of holding hands has become well established <u>in some parishes, it must be broached with sensitivity. In the Diocese</u> <u>of Lake Charles it should not be encouraged in any way. However, it</u> would be pastorally unwise to forbid it. It would be incorrect for any Pastor to say that this new "custom" is prohibited by the documents.

).) The Greeting of Peace

"The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

As for the sign of peace itself, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner." (G.I. #82, cf. also R.S. #72)

The Greeting of Peace is a liturgical rite. It should not be confused with the spontaneous, informal greetings that are exchanged by the Christian faithful before and after Mass. It is intended to be something much deeper. The form of this rite is not specified (an embrace, hand shake, smile, kiss, wave, etc.). In the past the priest first kissed the altar (a symbol of Christ) before extending the "kiss of peace" to others. The participants are expressing the hope that the **Peace of Christ** will be with each other. They are sharing this greeting with those who are around them, not the entire congregation. It is not a time for general conversation. The rite should be rather brief. There should not be a special "Kiss of Peace" hymn. The singing of the "Lamb of God" should not be delayed. It signals that the "greeting of peace" is concluded. <u>Pastors must be appre-</u> ciative of the cultural factors that have influenced the popular form of this rite. At the same time they must not allow it to disrupt the larger

"The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm

When receiving Holy Communion standing, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood." (G.I. #160)

"In distributing Holy Communion it is to be remembered that 'sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them.' Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion.

The Bishops of the United States have determined, with the approval

November 12, 2004

of the Holy See, that standing is the posture for the reception of Holy Communion by the faithful. This reverent posture is a reminder of our hope of sharing in the mystery of Christ's resurrection. Should Catholics present themselves for Communion kneeling, they should never be denied the Eucharist or scolded in any way. An opportunity should be sought to privately explain the standing posture to them.

The Consecrated Bread, the Body of Christ, may be received in the hand or on the tongue. This is completely up to the individual communicide whether it is appropriate, once their decisions have been given the recognitio by should ever receive in their hand. A kneeler must never be placed be-

> We are now asked to show our deep reverence for the Eucharist by bowing our heads before Communion. This bow should take place when we are standing in front of the minister of the Eucharist (not to the back of the person standing in front of us).

People presenting themselves for Communion should never be publicly chastised for not having first gone to Confession, or for any other

Elected officials may never be denied the Eucharist because they are thought to hold positions contrary to the teachings of the Church without the written permission of the Bishop.

12.) Extraordinary Ministers when priests and deacons are present

"The priest may be assisted in the distribution of Communion by other priests who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him, i.e., duly instituted acolytes or even other faithful who have been deputed for this purpose. In case of necessity, the priest may depute suitable faithful for this single occasion.

These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful." (G.I. #162 cf. also R.S. #157, 158)

The ordinary ministers of the Eucharist are bishops, priests, deacons, and instituted acolytes. Extraordinary ministers of the Eucharist should never assist with the distribution of Holy Communion when there are a sufficient number of priests and deacons to do so. Even when concelebrating priests arrive unexpectedly or at the last minute, they should distribute Holy Communion and the extraordinary ministers should be graciously informed that they will not be needed. This can be done with ease if these ministers are given a proper catechesis in the beginning about the nature of their ministry.

13.) Adoration Chapels

"Exposition of the Most Holy Eucharist must always be carried out in accordance with the prescriptions of the liturgical books." (R.S.

"The Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time. It should therefore be arranged that at least some of the faithful always be present at fixed times, even if they take alternating turns." (R.S. #138)

Relationship between Exposition and Mass (cf. Worship of the Eucharist Outside Mass, W.E.O.M.)

"Exposition of the Holy Eucharist, either in a ciborium or in a monstrance, leads us to acknowledge Christ's marvelous presence in the sacrament and invites us to the spiritual union with him that culminates in sacramental communion. Therefore it is a strong encouragement toward the worship owed to Christ in spirit and in truth." (W.E.O.M. #82)

"The celebration of the Eucharistic mystery includes a higher way than inner communion to which exposition is meant to lead the faithful." (W.E.O.M. #83)

The faithful should be effectively catechized concerning the nature of the celebration of the Eucharist. It should be clear to them that Christ is not somehow more present in the exposed monstrance than on the altar during Mass or in the tabernacle during a visit to the church. Praying in the presence of the Holy Eucharist in an Adoration Chapel should be understood and experienced as a prolongation of the encounter with Christ during the celebration of the Mass. For this reason no one should ever miss Sunday Mass in order to meet the needs of an Adoration schedule. At the same time they should be taught the enormous spiritual benefits of quiet time spent with the Lord. They should be reminded that Holy Thursday night is the most important time for Eucharistic Adoration. On Holy Thursday night there must be only one location for adoration, the place to which the Eucharist is transferred after the Liturgy of The

Adoration Chapels should be built in an appropriate, secure place and constructed of suitable materials respecting the dignity of the Blessed Sacrament. The faithful, praying before the Eucharist MUST be present at all time. Otherwise, the Blessed Sacrament should be reposed in the tabernacle by the priest or deacon. It is not acceptable to place a veil in front of the monstrance and leave the Eucharist unattended because someone was unable to come as scheduled.

All of the points covered in these observations, whether they are great or small, have the same goal. They invite us to celebrate all of our liturgies with a conscious awareness of the reverence that should attend an encounter with Jesus Christ.

"When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present and 'the work of our redemption is carried out.' This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. This is the faith from which generations of Christians down the ages have lived. The Church's Magisterium has constantly reaffirmed this faith with joyful gratitude for its inestimable gift. I wish once more to recall this truth and to join you, my dear brothers and sisters, in adoration before this mystery: a great mystery, a mystery of mercy. What more could Jesus have done for us? Truly, in the Eucharist, he shows us a love which goes 'to the end' (d. In 13:1), a love which knows no measure." (E.E. # 11)