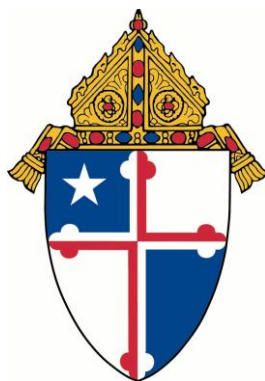


ARCHDIOCESE OF BALTIMORE



The Roman Missal, **Third Typical Edition:** **Policies for the Archdiocese of Baltimore**

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The Solemnity of the Immaculate Conception of the Blessed Virgin Mary

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Abbreviations used:

BLS	Built of Living Stones (USCCB, 2000)
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law, 1983)
CSL	Constitution on the Sacred Liturgy (<i>Sacrosanctum concilium</i> ; Second Vatican Council, 1963)
DCC	Dogmatic Constitution on the Church (<i>Lumen Gentium</i> ; Second Vatican Council, 1964)
EE	<i>Ecclesia de Eucharistia</i> (Pope John Paul II, 2003)
GIRM	General Instruction of the Roman Missal (third typical edition, 2002)
MCW	Music in Catholic Worship (U.S. Bishops' Committee on the Liturgy, 1982)
NDRHC	Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America (USCCB, 2001, revised)
RS	<i>Redemptionis sacramentum</i> (Congregation for Divine Worship and the Discipline of the Sacraments, 2004)
RM 3	Roman Missal, third typical edition (2010)
SC	<i>Sacramentum Caritatis</i> (Pope Benedict XVI, 2007)

THE ROMAN MISSAL, THIRD TYPICAL EDITION: POLICIES FOR THE ARCHDIOCESE OF BALTIMORE

INTRODUCTION

During the next twelve months, we are moving towards implementing the third edition of the Roman Missal in our Archdiocese. This is not a small undertaking; change is not easy and will demand much from all of us. Rather than leading us to become overly-focused on the changes in wording, the advent of a new Missal is a wonderful opportunity for all of us--clergy and laity--to delve into the liturgy more deeply and more intentionally: What is it that we do in the liturgy, why do we do what we do, and *how* can we do it with greater devotion and attention?

This calls us to a more profound engagement with the Mystery made present in our worship--so that, transformed, we may more fully live Eucharistic lives. The new Missal is our Church's next step in following the directives of the Second Vatican Council, which called all of us to a full, conscious, and active participation in the liturgy. It is my hope that it will serve to further deepen the bond of unity that we share, and that its implementation will be an occasion for a renewal of our liturgical life. We have been given a golden opportunity, and it would be a tragedy to squander it.

As we begin this work, please allow me to offer a few words of encouragement.

I would encourage all of us to see what is good in the new Missal, to be open to surprises, and to see in the implementation process for the new Missal more than just a time to learn new words, but a time to embrace a serious catechesis on the liturgy. May we express unity in our diversity of approaches and charity in our differences of opinion as we join together in the building up of the Church.

I would also encourage all of us to take the opportunity given us by the new Missal to do a liturgical "examination of conscience" and to let go of those bad habits that have crept in over time, such as: making up our own words, failing to respect the dialogical nature of the Mass (by taking the people's parts ourselves or running through our parts as if the people were not even there), omitting or replacing ritual actions, not allowing for silence, and making efficiency the measure of our liturgical life.

In the end, we are stewards of the liturgy, not its masters. The liturgy does not belong to us individually but to the whole Body of Christ. May the new Missal, and the renewed liturgical life that it promises, bind us closer together as priests and as the People of God in this Archdiocese.

A series of archdiocesan workshops will be announced shortly. If there is anything that our Office of Worship and soon-to-be appointed Worship Commission might do to assist you in the months ahead, please do not hesitate to ask. As we begin this very exciting and promising time as a Church, let us keep one another in prayer.

Most Reverend Edwin F. O'Brien
Archbishop of Baltimore
December 8, 2010

BEGINNING DATE

Effective the First Sunday of Advent (November 27) of 2011, the Ordinary Form of the Eucharistic liturgy in the Archdiocese of Baltimore is to be celebrated according to the *Roman Missal* and its General Instruction, third edition, and the instruction, *Redemptionis sacramentum*—and using only those liturgical texts approved for use in the United States (with due regard for norms regulating the use of non-English liturgical texts).

Until then, parish groups may wish to practice the texts and music, but they may **not** be used at liturgy until November 27, 2011.

SPECIFIC POLICIES

Applying the GIRM

The GIRM describes a number of ways in which the Archbishop is called upon to exercise governance in the implementation of the *Missale Romanum*. The following addresses a number of issues in the Archdiocese. While the revised Roman Missal is not yet in effect, the *General Instruction of the Roman Missal* has been since 2002. The policies below are to be implemented now.

1. Service at the Altar

The Archdiocese is also charged with regulating the functioning of altar servers (GIRM, no. 107). In the Archdiocese of Baltimore, the guidelines published by the USCCB and found at www.usccb.org/liturgy/current/servers.shtml apply. In the Archdiocese of Baltimore, this ministry is open to all baptized Catholics in good standing: girls and women as well as men and boys.

2. Holy Communion under Both Kinds

“Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father’s Kingdom” (GIRM 281).

The Archbishop may establish norms, within the limits of universal and particular law, for the distribution of Holy Communion under both kinds in his own diocese (GIRM, no. 283). In the Archdiocese of Baltimore, Holy Communion under both kinds is to be considered normative. Parishes that do not currently offer Communion under the species of wine should implement this practice. And those that stopped distributing Communion under the species of wine during the H1N1 Virus epidemic scare should now fully restore it and parishioners once again invited to share in it.

Of course, in specific circumstances and for a just reason (e.g., danger of profanation or spillage; a very large number of communicants so that the rite becomes difficult; Masses involving large numbers of young children, such as school Masses, where parents are not present), the priest to whom a community

has been entrusted may decide that Communion for that occasion is to be offered under the species of bread alone.

In ministering Communion, *The Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* (with paragraphs 35 and 37 revised in light of *Redemptionis sacramentum*) are to be followed (cf. SC 50).

In particular, because the Eucharist is a precious gift that is given to us, Communion must always be received from a minister: deacons and the laity are not to self-commune and the practice of self-intinction is expressly forbidden (GIRM 160; NDRHC 44, 50; RS 94, 104). Likewise, ministers, whether lay or ordained, are to receive Communion before ministering the Sacrament to others (NDRHC 39; GIRM 159, 182). The ritual purification of the sacred vessels after Communion at or after Mass must be performed by a priest, deacon, or instituted acolyte (GIRM 279, 284b).

The faithful have the right to receive Communion in the hand or on the tongue, and to receive under the species of bread or wine alone (GIRM 283-84; NDRHC 41, 46). In addition, given the large number of individuals with gluten sensitivity, the transfer of even a small amount of bread to the wine could pose a serious health risk for some. Therefore, distribution by intinction ought not be used in the Archdiocese of Baltimore; and it may never be used as the sole method of distribution. Likewise, self-intinction is never allowed (NDRHC 50; RS 104).

3. Communion from the Mass Being Celebrated

The full, conscious, and active participation of the faithful in the Eucharistic liturgy is most clearly expressed by the reception of hosts consecrated at the same Mass rather than by the reception of hosts reserved in the tabernacle. In modern times, the importance of communing from the gifts presented and consecrated at the same Mass in which one is present has been stressed by Pope Benedict XIV (*Certiores Effecti*, 1742), Pope Pius XII (*Mediator Dei*, 1947), and the Fathers of the Second Vatican Council, who stated: “That more complete form of participation in the Mass by which the faithful, after the priest’s Communion, receive the Lord’s body from the sacrifice, is strongly endorsed” (CSL 55).

This priority was echoed again in the GIRM: “It is most desirable that the faithful, just as the priest himself is bound to do so, receive the Lord’s Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated” (GIRM 85; cf. RS 89).

As stated in the February 2007 issue of the *Newsletter of the Bishops’ Committee on the Liturgy* (page 54):

This participation [of the faithful] is manifested in the two great processions of the faithful at Mass (GIRM #44). In the presentation of the gifts first, the faithful present the bread and wine for the sacrifice—along with the gift of their very lives. The very same bread and wine which they have offered is then consecrated by the action of the Priest

and returned to them as the Body and Blood of their Lord when they come forward in procession to receive Holy Communion.

Thus, the gifts of creation—become symbols of our work and our lives, returned in gratitude—are given back to us, transformed, as we are transformed in this holy exchange of gifts. Routine recourse to the tabernacle negates this powerful and active exchange, and risks reducing the assembly to passive observers. In addition, regular Communion from the tabernacle blurs the distinction between the Mass and so-called “Communion services,” further undermining the significance and meaning of the Eucharistic liturgy.

Therefore, pastors and those charged with the preparation of the liturgy should ensure that a sufficient number of hosts are consecrated at each Mass for all those wishing to communicate, so that routine recourse to the tabernacle for Communion during the Eucharistic liturgy is avoided. The faithful should be catechized as to the importance of their substantive participation through the presentation of the gifts and in their Communion from the very gifts presented (SC 47). Likewise, liturgical hospitality requires that a sufficient quantity of wine is consecrated so that all who desire to receive Communion under both species are able to do so.

Certainly, in the case of need, hosts consecrated at a previous Mass may be distributed. Also, should there be an overabundance of hosts in the tabernacle, in order to avoid the risk of spoilage pastors (assisted by others as needed) may either discretely and reverently consume the excess or, *if necessary*, distribute Communion from the reserved Blessed Sacrament (preferably at a weekday rather than a Sunday Eucharist). Over time, as communities become accustomed to preparing only the number of hosts that will be needed, such exceptions should become increasingly rare. If hosts from the tabernacle are to be used, it is preferable that they not be brought to the altar prior to Communion but instead be retrieved when it becomes necessary.

4. The Bread and Wine Used for Communion

“Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord’s Supper” (GIRM 319). It is the express desire of the Church that Eucharistic bread must be made only from wheat and water, be recently baked, and unleavened (GIRM 320; see also CIC c.924.4). At least a single host that can be broken must be used at Masses with a congregation, with at least some of the fragments from it distributed to the faithful (GIRM 321). Wine for the Eucharist must be made from grapes, and be natural and unadulterated (GIRM 322). “The meaning of the sign demands that the material for the Eucharistic celebration truly have the appearance of food” (GIRM 321).

Therefore, the pastoral leadership of each parish or community must ensure that the matter used for Holy Communion is in keeping with the legislation of the Church, and that the bread and wine used are protected from spoilage. Parishes or communities that are using invalid or even illicit matter for the Eucharist are to cease doing so immediately. If the decision is made to use substantial bread, the community ought to be carefully catechized and the use of valid and licit recipes ensured (see *Eucharistic Bread Recipe* on the Worship Website). As a sign of unity, only one type of bread should be used at any particular Mass (an exception would be on Holy Thursday, when substantial bread might be

used for that Mass while hosts would be consecrated for use on Good Friday). Any remaining substantial bread, whether whole pieces or fragments, should be reverently consumed and neither reserved (in the tabernacle or elsewhere) nor disposed of in another manner.

If the decision is made to use hosts in the traditional form, parishes and communities ought to consider obtaining them from those communities of religious women whose life and ministry is centered on the Eucharist and on provision of Eucharistic bread for the Church. Consideration to the use of hosts from these communities is especially important when such communities are dependent on the income derived from that service.

In recent years, we have become increasingly aware of Catholics who are unable to receive Communion due to an intolerance to gluten (the protein in wheat; as in the case of gluten-sensitive enteropathy, or celiac sprue) or to alcohol (whether due to alcoholism or to an inability to metabolize alcohol). While the Church has the power to regulate and safeguard the Sacraments, it has no authority to change the substance of the Sacraments (GIRM 282). In 2003, the Congregation for the Doctrine of the Faith clarified the question of what constitutes valid matter for the Eucharist (Prot: N.89/78-17498), and provided for ways to increase access to the Eucharist for individuals suffering from these conditions. Please see the Worship website for USCCB Resources for Gluten and Alcohol Intolerance.

5. Sacred Vessels

Pope John Paul II stated in *Ecclesia de Eucharistia*, “Like the woman who anointed Jesus in Bethany, the Church has feared no ‘extravagance,’ devoting the best of her resources to expressing her wonder and adoration before the unsurpassable gift of the Eucharist” (EE 48). Likewise, Pope Benedict XVI reminds us that beauty is “a sublime expression of God’s glory...a glimpse of heaven on earth... [and] an essential element of the liturgical action, since it is an attribute of God himself and his revelation” (SC 35). Beauty, which attracts and delights, draws us to an encounter with Christ and the truth of God: love revealed in the Paschal Mystery.

Out of reverence for so great a gift, the Church requires the following in regards to vessels used for the consecration and distribution of Communion, as well as to any vessel that holds the consecrated elements:

1. In all cases, the sacred vessels are to be clearly distinguishable from vessels intended for everyday use and designed specifically for the liturgy (GIRM 332).
2. As a general rule, they are to be made of precious metal, and gilded on the inside (GIRM 328).
3. Sacred vessels may be made of other materials that are considered precious in the common estimation, as long as they do not break easily or deteriorate (GIRM 329). The bowls of such chalices are to be made of non-absorbent materials (GIRM 330).
 - a. The determination of whether a specific vessel meets these criteria belongs to the Archbishop. Therefore, he is to be consulted (through the Office of Worship) for his approval to use vessels made of any other material than precious metal.
 - b. Those *currently* using substantial (thick) glass vessels that are not easily breakable may continue to do so. Such vessels may not be newly acquired by parishes and other communities.
 - c. Dispensations from these norms may be requested for a just cause.

Therefore, the pastoral leadership of each parish or community must ensure that vessels that are not in accord with the liturgical norms listed above are replaced by November 27, 2011 (the First Sunday of Advent), unless a dispensation is requested and received (see Appendix). In replacing vessels, only those expressly allowed by the Church's legislation (as noted in #1 and #2 above) may be acquired. Those vessels allowed for only with dispensation may not be used to replace vessels which are not in accord with the norms.

In general, vessels no longer suitable for liturgical use are to be stored, rendered unusable and buried in a suitable place or officially reduced to profane use. They are not to be simply discarded. Contact the Office of Worship for information regarding the proper disposition of such vessels.