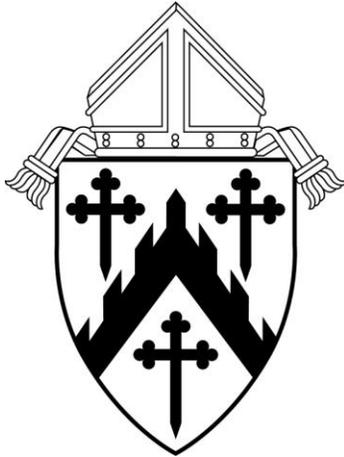


DIOCESE OF DAVENPORT



The Roman Missal, Third Typical Edition: Policies for the Diocese of Davenport

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The Feast of the dedication of the Lateran Basilica in Rome
Updated November 27, 2011

Most Reverend Martin Amos
Bishop of Davenport

TABLE OF CONTENTS

INTRODUCTION	1
BEGINNING DATE	2
SPECIFIC POLICIES: APPLYING THE GIRM	2
SPECIFIC POLICIES: AREAS OF LITURGICAL LIFE NEEDING ATTENTION	5
APPENDIX: §IV-240.1 PROTOCOL FOR REQUESTING PARTICULAR DISPENSATIONS (CIC CC.85-93)	9

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; retranslated 2011)
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)
RM3	Roman Missal, third typical edition (2010)
SC	<i>Sacramentum Caritatis</i> (Pope Benedict XVI, 2007)

§IV-240: THE ROMAN MISSAL, THIRD TYPICAL EDITION: POLICIES FOR THE DIOCESE OF DAVENPORT

Introduction

Over the next year, we will work towards implementing the third edition of the Roman Missal in our diocese. This is not a small undertaking, and will demand much from all of us. Change is not easy. Yet, it is my hope that the new Missal 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 avoid the temptation to polarize and demonize; imputing blame or assigning motives to those with whom we disagree does nothing to build up the Church.

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.

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), 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 diocese.

If there is anything that our Office of Liturgy and Liturgical 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 Martin Amos
Bishop of Davenport

Beginning Date

Effective the First Sunday of Advent (November 27) of 2011, the Ordinary Form of the Eucharistic liturgy in the Diocese of Davenport 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).

Specific Policies: Applying the GIRM

The GIRM describes a number of ways in which the diocesan Bishop is called upon to exercise this governance in the implementation of the revised *Missale Romanum*:

Concelebration

The diocesan Bishop may issue norms in accord with the law regulating “the discipline for concelebration in all churches and oratories of his diocese” (GIRM, no. 202). In the Diocese of Davenport, these are found in: §IV-230 *Policies Relating to Concelebration of the Eucharistic Liturgy*.

Service at the Altar

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

Holy Communion under Both Kinds

“Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer 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 connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father” (GIRM 281).

The diocesan Bishop 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 Diocese of Davenport, 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.

Of course, in specific circumstances and for a just reason (e.g., danger of profanation or spillage; a 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*), and the relevant diocesan policies (§II-9100 *Policies Relating to Planning for Pandemic Influenza*; §IV-220 *Policies Relating to the Liturgical Ministry of the Deacon*; §IV-230 *Policies Relating to Concelebration of the Eucharistic Liturgy*; and §IV-242 *Policies Relating to Extraordinary Ministers of Holy Communion*, which contains a summary of the *Norms*) 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 Mass must be performed by a priest, deacon, or instituted acolyte; preferably, the vessels are purified at the credence table (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 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 Diocese of Davenport; and it may never be used as the sole method of distribution. Likewise, self-intinction is never allowed (NDRHC 50; RS 104).

Church Building

The diocesan Bishop is called upon to establish norms concerning the construction and ordering of church buildings, in consultation with his Diocesan Liturgical and Building Commissions (GIRM, no. 291).

The U.S. Bishops' document, *Built of Living Stones*, is accepted as particular law in the Diocese of Davenport. In addition, further diocesan norms are found in the following documents: §IV- 1000 *Policies Relating to Art and Architecture for Worship* and §V-3000 *Policies Relating to Building and Renovation Projects in Parishes*.

Posture

For two thousand years, the Holy Spirit has providentially guided the development of our liturgy; in a sense, the Church has embraced a particular “language” for worship—a language expressed not only in words, but in symbol and in the arts, in movement and posture and gesture. Some of our most profound expressions of reverence are silent: the profound bow to the altar or to one another, the profound bow (or genuflection on feasts of the incarnation) during the Profession of Faith, genuflection to the Blessed Sacrament, signing ourselves with the cross as we bless ourselves with holy water. Indeed, Catholic prayer is bodily prayer—our faith is expressed in “concrete outward signs” (SC 95; cf. SC 3).

The GIRM (no. 42-43) describes the postures of the assembly at Mass; in addition, the GIRM states that: “The faithful kneel after the *Agnus Dei* (*Lamb of God*) unless the Diocesan Bishop determines otherwise” (GIRM, no. 43§3, USA). In the Diocese of Davenport, the Bishop has determined that parishes may exercise one of two options when it comes to posture during the Communion Rite.

Part of the Mass	Posture of the Assembly
Beginning of Mass until the first reading	Stand
First reading until gospel acclamation	Sit
Gospel acclamation to end of gospel	Stand
Homily	Sit
Profession of Faith through Prayer of the Faithful	Stand
Preparation of the Gifts and Altar	Sit
<i>After</i> the priest says, “Pray, brothers and sisters...,” but <i>before</i> the reply, “May the Lord...”	Stand
<i>After</i> the Holy, Holy (<i>Sanctus</i>) until <i>after</i> the Great Amen	Kneel (unless temporarily impeded from doing so)
Our Father through Lamb of God	Stand
<i>Option One:</i>	
• After Lamb of God (for the Invitation to Communion)	Remain Standing
• While receiving communion	Stand
• On returning to one’s place	Remain Standing (sit or kneel if necessary)
<i>Option Two:</i>	
• After Lamb of God (for the Invitation to Communion)	Kneel
• While receiving communion	Stand
• On returning to one’s place	Kneel (or sit if necessary)
Silence after communion	Sit or kneel
Prayer after Communion to end of Mass	Stand

While both options are permitted, there are a number of reasons that favor standing as the preferred posture. Communion is an act of the assembly together; therefore, to have those in their places, those in the communion procession, and the clergy adopting the same posture both expresses and helps to bring about our oneness in Christ. In addition, standing facilitates the participation of the assembly in singing, which also serves to foster our unity. Of course, those who find it difficult to stand for a prolonged period of time may sit or kneel on returning to their place. The time of silence after communion is the proper time for individual reflection and thanksgiving.

However, kneeling during these parts of the Mass (option 2) is a long-standing custom in many communities in the United States. So, while parishes are encouraged to work towards adopting standing as the proper posture, pastors are reminded that they ought not impose their personal preferences on a community, and that extensive catechesis of and consultation with the community ought to occur before changing from the second option to the first. Certainly, posture should not change from one pastor to the next, or from option one to option two.

As an expression of our universal “language” of worship, common postures reflect and foster our oneness in Christ. Therefore, it is important that in all the churches and chapels in the diocese the faithful are able to assume the postures required by the liturgy (BLS 85-86), including kneeling. Those parishes and chapels where this is currently not possible (e.g., the seating lacks kneelers) are to begin planning as to how they will renovate their spaces to allow for the full range of liturgical postures. If it is found that adapting the space to allow for kneeling is not possible, then the pastor should request a dispensation.

Specific Policies: Areas of Liturgical Life Needing Attention

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, 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 (cf. no. 283), so that even by means of the signs Communion may 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 (as in preparation for Holy Thursday) 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.

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). “By reason of the sign, it is required 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 §IV-245 *Resource: Recipes for Eucharistic Bread*). 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 our diocesan Policy §IV-241 *Policies Relating to the Eucharist and Those with an Intolerance of Gluten and/or Alcohol* for further information.

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 Bishop. Therefore, he is to be consulted (through the Office of Liturgy) 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 (see the Appendix).

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 or rendered unusable and buried in a suitable place. They are not to be simply discarded. See §IV- 1000 *Policies Relating to Art and Architecture for Worship* for details on what dispositions are proper for such vessels. The reduction of the vessels to profane status by decree of the Bishop, while permitted, is not preferred.

The Use of Flagons

Access to the Eucharist under both species by the laity has been one of the most welcome results of the liturgical reforms of Vatican II. At the outset, the practice developed of consecrating the wine in a larger vessel (alongside the priest's chalice), and then pouring the Precious Blood into other chalices during the fraction— analogous to the consecration of the bread in a single paten and then distributing it among other vessels for the communion of the faithful. In this manner, the important sign value of “one bread, one cup” was highlighted—a value that should not be minimized. At the same time, pouring the Precious Blood from one vessel to another increases the risk of spillage. In weighing these competing values, the Church has determined that the use of flagons and the like for the consecration of the wine is no longer permitted; the Precious Blood is not to be poured from one vessel to another (RS 106).

Therefore, the practice of consecrating the wine in a flagon or other such vessel, and then pouring the Precious Blood into chalices, is not allowed in the churches and chapels of this diocese.

As mentioned above, the sign value of a single chalice and loaf is not negligible. If a single chalice is sufficient, it should be used. If a single chalice is insufficient for all who are to receive, then the wine should be consecrated in more than one chalice; as a sign of our unity, there should be a single, larger chalice used by the celebrant (RS 105). Extra chalices may be poured ahead of time and brought to the altar at the Preparation, or all the wine to be consecrated may be presented in a flagon and all the chalices prepared at the altar during the Preparation of the Gifts (Offerings). Any extra vessels (chalices and patens) ought to be placed on a separate corporal away from the central action.

In rare instances, a dispensation regarding this requirement may be granted (see Appendix).

Language and Fidelity to Texts

Language is a two-edged sword: it may be both an instrument of unity and a source of division, even in the liturgy. The Church has both the right and the duty to regulate and faithfully transmit the liturgy, ensuring that it is the authentic faith of the Church which is being proclaimed. Likewise, the faithful have the right to receive the liturgy in its integrity. At the same time, the Church has a duty to be welcoming and to witness to the inclusive love of God in Christ.

Language is powerful; it is not simply a “tool” that we use to communicate. Language forms us, and the way we view the world, ourselves, others, and God. As a result, we have the responsibility to use language with intention and humility.

On the one hand, we use language to refer to one another. In so doing, we must realize that our words can become discriminatory and damaging to the other. Therefore, as Christians, we are called to use language that is sensitive and affirms the equality and dignity of every person.

On the other hand, we also use language in reference to God. Here we must acknowledge that our “God-language” is always incomplete: How can finite human language ever capture an infinite God? In speaking of God, we always speak in metaphor, drawing from our human experiences to describe the Indescribable and name the Un-nameable. While certain metaphors and ways of naming God are privileged in the liturgy and in the Christian tradition, it must also be said that the richer our variety of metaphors the more we honor the God who is beyond words.

In light of these observations, communities are challenged to be both faithful to the received tradition and sensitive to the ways certain language might be heard as exclusive.

Therefore, the pastoral leadership of each parish or community will ensure that only liturgical texts that are current and approved for use in the United States are being used for worship. Outdated or unapproved texts are to be replaced immediately. The many and varied texts already offered in the ritual books should be utilized as fully as possible. As made clear in the liturgical norms, priests, deacons, and the faithful may not alter or vary the liturgical texts “that they are charged to pronounce” (RS 59). The prescribed biblical readings are not to be omitted or replaced, especially by non-biblical texts (RS 62). Only an approved Profession of Faith may be used (RS 69). Texts that are composed for each liturgy—such as the homily, the Prayer of the Faithful, and any commentary or announcements—will use language that is beautiful, welcoming and inclusive. For example, when speaking of other persons, the language chosen should be respectful. Discriminatory or defamatory language—whether on account of race, gender, ability, age, sexual orientation, culture, social class, religion, or family role—is to be avoided as contrary to the gospel call to love one another as Christ has loved us. When speaking of God, in keeping with the example of the Scriptures and Tradition, a rich variety of metaphors should be used.

Finally, the practice of adding private or devotional prayers into the liturgy is not permitted, as it imposes a particular piety on a community and disrupts the flow of the rite. If a community wishes to share in such prayers, they ought to be recited before or after the Mass in a way that gives the assembly a choice in participation.

APPENDIX: §IV-240.1 PROTOCOL FOR REQUESTING PARTICULAR DISPENSATIONS (CIC CC.85-93)

Dispensations, as an exercise of the executive powers granted to diocesan Bishops, are a “relaxation of a merely ecclesiastical law in a particular case” (CIC c.85) and for “a just and reasonable cause” (CIC c.90). Dispensations from the law have been referred to as a “wounding” of the law, and are therefore never granted lightly and must be interpreted strictly (CIC c.92); in granting a dispensation, the values underlying the law are to be protected. It is important to remember that even within disciplinary laws, especially liturgical laws, there are those which hold greater weight and importance, especially those based on fundamental liturgical principles [see Huels, J.M. “Categories of Indispensible and Dispensilble Laws.” *Studia canonica* 39 (2005): 41-73, for an extensive review of the matter]. While broad, there are limits on the dispensing power of Bishops. For example, constitutive, procedural and penal laws, and matters reserved to the Holy See cannot be dispensed by the Bishop (CIC cc.86-87); and even the Holy See has no power to dispense from divine laws. At the same time, in regulating the liturgy within his diocese and in the granting of dispensations, the Bishop is called upon to “take care not to allow the removal of that liberty *foreseen by the norms of the liturgical books* so that the celebration may be adapted in an intelligent manner to the church building, or to the group of the faithful who are present, or to particular pastoral circumstances in such a way that the universal sacred Rite is truly accommodated to human understanding” (RS 21).

Requests for dispensations from the liturgical laws regulating posture, material for vessels, and the use of a flagon (or the like) for consecration of the Precious Blood are to be submitted in writing to the Bishop, for the Bishop reserves dispensations in these matters to himself. In deciding whether or not to grant a dispensation, the Bishop may ask the Director of Liturgy and/or the Diocesan Liturgical Commission to inquire into the situation further. Nothing here should be taken as a guarantee that a dispensation will be granted.

Posture: Kneeling During the Eucharistic Prayer

Requests to dispense from the requirement that the assembly kneel during the Eucharistic Prayer must document that it is truly impossible for a parish to “retrofit” existing seating with kneelers (due to manufacturer limitations or fiscal constraints). The request should also note the length of time that standing for the Eucharistic Prayer has been the posture of that community and that ongoing catechesis in the parish has included an emphasis on the Real Presence of Christ in the Eucharist, including the proper reverence to be shown to the Blessed Sacrament (e.g. genuflection before the tabernacle). In addition, the people should be instructed in the proper gestures during the Eucharistic Prayer (profound bow when the priest genuflects), and that the request for a dispensation should document that this norm is being followed (GIRM 43). If the dispensation is granted, the parish ought to be informed that, while kneeling is the posture called for in the United States, a dispensation to universal norms has been granted to allow for standing, and that both postures are part of the liturgical tradition.

Material for vessels

If the community is unable to acquire vessels of the appropriate materials by the date called for in this policy, a request for a *temporary dispensation* for up to six months must include documentation that the process of acquiring such vessels is being implemented. If a community wishes a *standing dispensation*, the following facts concerning the vessels must be documented: (a) the material out of which the vessels are made, (b) that they are of extreme artistic merit, and (c) that they are a significant part of the parish’s heritage.

Use of a flagon

Requests for the use of a flagon (or the like) for the consecration of the wine must document that the altar is so small that extra vessels on the altar are obscuring and that the number of extra chalices required are such that the risk of spillage is increased due to inordinate crowding. The dispensation may be requested for a single occasion, or for a longer period of time. In the latter case, the dispensation will not be granted for longer than a year. During that time, the community must work toward acquiring an altar of appropriate size so that the dispensation would no longer be necessary.