

# Notes Concerning the USA Edition of the Revised General Instruction of the Roman Missal

Confirmed by the  
Congregation for Divine Worship and the Discipline of the Sacraments  
in a Decree dated March 17, 2003

## Topics for Discussion:

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**Reasons and Goals for the Revision of the General Instruction, *Page 3***  
**List of Selected Revisions: Introductory Rite, Word, Eucharist, *Pages 4, 5, 6***  
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**Intended for:**

**Priests/Parish Directors, Deacons, Liturgists, Pastoral Associates, Musicians,  
Worship Committees and Parish Leaders  
Introductory Meeting , September 2003**

**Liturgical Commission and Department of Worship  
Diocese of Green Bay**

*The reform of the Liturgy is for the reform of the Church which is for the reform of the world.*

### **What are the contents of the General Instruction?**

The GIRM contains a preamble giving the theological and spiritual context for the nine chapters that follow.

The chapters focus on the central place of the Eucharist in the life of the faith and provide explanations of the duties and functions of ministers as well as reflections on the elements of the Liturgy.

The USA Edition of the Revised General Instruction will be placed in the coming Revised Sacramentary as the introduction to the book. The Sacramentary is the ritual book and responsibility of the celebrant-priest.

### **Who is responsible for implementation of the General Instruction?**

The diocesan Bishop, the chief steward of the mysteries of God in a particular Church entrusted to his care, is the moderator, promoter and guardian of the whole of its liturgical life. GIRM, No. 22

The pastors and priest celebrant, in cooperation with the Bishop, share this responsibility. GIRM, No. 111



### **When will the Revised General Instruction be implemented in the Diocese of Green Bay?**

Needed revisions are implemented on the **First Sunday of Advent, November 30, 2003.**

Depending on the needs of each community, priests and parish leaders will take the coming months and even next year to help people understand what takes place at Mass and accommodate themselves to any changes required by the **Revised General Instruction.**

Priests and parish leaders are to invite the Catholics of parishes and institutions to consider more deeply the importance of reverence, the meaning of the Mass and the need for active participation in Mass.



### **What resources will be available for implementation?**

To assist in explaining and implementing the **Revised General Instruction**, the Worship Department will provide master copies of materials available for parish catechesis: a set intended for parish leaders and another for the assembly. At *The Gathering* on October 4, 2003 there will be workshops for leaders/chairpersons of the seven liturgical ministries.

# Why was the General Instruction Revised?

**To promote a renewal that enhances the dignity of the celebration of Eucharist,  
glorifies God, increases holiness  
and advances the transformation of the world.**

**All are invited to respond with a renewal of:**

## **✦ Reverence**

*shown with an inner disposition of dignity and an outward demeanor of respect.*

Cultivate a reverent heart and respectful manner toward all things holy and sacred especially toward the Blessed Sacrament, the altar of sacrifice and all God's people.

*Further reading: Nos. 3, 42, 83, 275, 276*

## **✦ Holiness**

*rooted in the Eucharist, the center of the whole Christian life.*

Celebrate the Mass as the action of Christ and the People of God.

Grow continually in holiness by conscious, active and fruitful participation in the Eucharist.

*Further reading: Nos. 5, 16, 20*

## **✦ Meaning of the Mass**

*understood more deeply with study and reflection on the movement and prayer of the Eucharist.*

Open our ears to the Word of God and

contemplate the presence of Christ in the Eucharistic Banquet.

Receive the Lord and be sent forth to transform the world.

*Further reading: No. 22 and all of Chapter 2*

## **✦ Mystery of Christ**

*unfolded with meditation and celebration of the feasts and seasons of the Church Year.*

Enter into the spirit and prayer of Advent and Christmastime: **redemption;**

of Lent, Triduum and Eastertime: **passion/death/resurrection;**

of Ordinary Time, the counted Sundays that celebrate the Mysteries of Faith.

*Further reading: No. 16, 203, 375, 376, 394*

## **✦ Participation and Unity**

*demonstrated by an active assembly, service in ministry and our mission to the world.*

Be a holy people called by reason of Baptism to full participation.

Embrace the mission of the Church wherein God sanctifies the world in Christ.

*Further reading: Nos. 16, 18, 19, 20, 35, 36*

## **✦ Prayer**

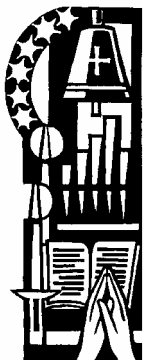
*inspired by the Eucharist and centered in the centuries of tradition of God's grace.*

Let us discover the wisdom and treasury of the prayers and rites of the Liturgy.

*Further reading: Nos. 8, 9, 15*



**Selected Revisions for  
The Preparation of Mass and the Introductory Rite**  
*(Numbers refer to the revised GIRM, USA edition 2003)*



**Why do we celebrate the Introductory Rites?  
To prepare to hear God's Word and celebrate the Eucharist by:**

**Gathering in unity to sing and to pray as the Body of Christ.  
Offering praise and glory for God's mercy and compassion.  
Collecting the prayers of the people and presenting them to God.**

**Preparation for the Mass:**

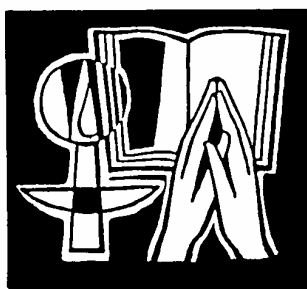
1. Before Mass the chalice and other needed items are placed on the credence table. (118)
2. Enough bread is prepared for the priest and the assembly that all may communicate from what is consecrated at that Mass. (85, 118c)
3. Before Mass the Lectionary is placed on the ambo since it is not carried in procession. (118b,120d)
4. The cross used as the altar cross should have the image of the Crucified Lord on it. (117,122, 308)  
Note that, if the processional cross is not the altar cross, it need not have a corpus.
5. The uppermost cloth covering the altar should be white. (304)  
An old altar no longer used for Mass should not be decorated. (303)

**The Introductory Rite:**

6. The Book of the Gospels is carried in procession, slightly elevated, and placed on the altar. (120d, 122) It is **not carried out** at the end of Mass. (BCL XXXVI, No.22)
7. The processional cross carried in procession may be placed next to the altar if there is no other cross, or put away in a dignified place. (122)
8. The order of procession: censer, if incense is used, lighted candle bearers and cross bearer, other acolytes, lector, priest. (120)
9. Commentators provide a brief explanation and commentaries but not at the ambo. (105b)
10. All reverence the altar with a profound bow except if carrying the Book of the Gospels, the cross or candles, etc. These ministers make a simple bow of the head. (49, 173, 274)
11. If the tabernacle is in the sanctuary, the priest and ministers genuflect to it when arriving at the sanctuary and at the end of Mass, but not during Mass. (274)
12. After the Act of Penitence (unless form C is used) the Kyrie is begun. (52)
13. The Gloria text may not be replaced. (53) It is intoned by priest, cantor or choir. (53) If not sung it should be recited on Sundays outside of Advent and Lent, on solemnities, feasts, and special celebrations. (53)
14. There should be silence after the invitation to prayer. (54 & 127)

## Selected Revisions for The Liturgy of the Word

*(Numbers refer to the revised GIRM, USA edition 2003)*



### **Why do we celebrate the Liturgy of the Word? To hear God's Word in faith by:**

**Responding with open ears, minds and hearts to the stories of faith.  
Giving thanks and praise for God's mighty acts in history.  
Converting our lives in response to the movement of the Spirit.**

### **Liturgy of the Word**

1. Any sort of haste that hinders recollection must be avoided. (56)  
Periods of silence are appropriate before the readings, after the first and second reading and after the homily. (56)
2. The Word is always proclaimed from the ambo. (58) It is preferable that different readers proclaim the first and second readings but each reading is to be proclaimed by a single reader except the Passion. (109)
3. It is preferable that the Psalm be **sung** from the ambo. (61) Songs or hymns may not be used in place of the Psalm. (61)
4. On a weekday, the psalm should not be omitted if the Alleluia is sung. The psalm and Alleluia may be combined by using Alleluia as the refrain. (63a)
5. The alleluia should be sung but if it is not sung it may be omitted. (63)
6. The sequence is required on Easter and Pentecost and should be sung before the Alleluia. (64)
7. At the Gospel the procession with the book can include the censer and ministers with candles. (133)
8. In addition to being at the chair or ambo, the homilist may also preach from another suitable place. (136)
9. If the Creed is sung, the assembly should have a part. All make a profound bow during the Creed ("by the power of the Holy Spirit. . . became man". (19, 68, 137). The Nicene Creed is used in the Mass.
10. When there is a deacon, he normally announces the intentions of the Prayer of the Faithful (177), or a cantor, lector or one of the lay faithful may do so. (71) The assembly responds with an invocation or with silence. (71)

# Selected Revisions for the Liturgy of the Eucharist

*(Numbers refer to the revised GIRM, USA edition 2003)*



## **Why do we celebrate the Liturgy of the Eucharist? To participate in the sacrifice of Christ by:**

**Taking, blessing, breaking and giving  
the Bread of Life and the Cup of Salvation in the tradition of Berakah.  
Uniting with Christ in an interior attitude of surrender.  
Giving God thanks and praise as a Spirit-filled Church.  
Transforming life by the grace of Christ**

## **Liturgy of the Eucharist**

1. The assembly should stand after the priest says the complete prayer, “Pray brethren...”. (43 & 146) Stand just before the response, “May the Lord...”
2. A deacon/altar server/lay minister arranges the corporal, purificator, chalice, pall, and Missal on altar. (139)
3. Money collected should be included in the presentation of gifts and be put in a suitable place away from the eucharistic table. (73)
4. At Preparation of Gifts and Table, music should continue at least until the gifts are placed on altar. (74)
5. Bishops of the United States have determined that kneeling is the posture of the assembly from the end of the Sanctus until after the Amen of the doxology, said/sung alone by the priest/concelebrants. (43, 236, 151). Parishes without kneelers should set up a reasonable plan for including kneelers. People are not required to kneel on the floor.
6. If, on occasion, the assembly remains standing during the Eucharistic Prayer, they should bow while the priests genuflects after the consecrations. (43)
7. It is desirable that hosts received are consecrated at the same Mass. (85)
8. The Agnus Dei is sung until the fraction rite is done. (83)
9. After the Agnus Dei, in the Diocese of Green Bay, the assembly stands or kneels for the “This is the Lamb of God who takes away the sins. . .” (43)
10. After the priest has received Communion, extraordinary ministers receive Communion and then receive the vessels from the priests or deacon. (162)
11. Communion music begins as the priest receives Communion and continues until all have received. Care should be taken that musicians have opportunity to receive. (86)
12. The preferred means of receiving the Precious Blood is by drinking from the cup. Self-intinction is not permitted. (287)
13. Vessels are purified or may be covered and, insofar as possible, placed at the credence table and purified after Mass. (163, 279)
14. A period of silence is recommended after Communion (45), or a Psalm or hymn can be sung. (89) The assembly may sit or kneel. (43)

# Highlights of the Norms

## *Norms for the Distribution and Reception of Holy Communion under Both Kinds*

### Content of the Document

#### *Part II*

***Part II, Nos. 22-57, provides the specific norms and the practical ritual details for distributing communion under both kinds. These norms flow from the revised Missale Romanum and incorporate the adaptations for which dioceses in this country have been given an indult. There are several restrictions among the new norms which may necessitate the revisions of certain practices within parishes. At the heart of these new norms however is a profound desire to safeguard traditional Catholic belief of Christ's presence in the Eucharist and to encourage the kind of reverence such belief inspires.***



#### Highlights of the Norms for the Diocese of Green Bay

1. The revised *Missale Romanum* expands those opportunities when communion may be given under both kinds. In the Diocese of Green Bay communion under forms of bread and wine is strongly encouraged at every Sunday and Saturday evening Mass, Masses on Holy Days of Obligation and at other festive liturgies. Before initiating this recommended practice, it would be important to provide catechesis for both the Extraordinary Ministers of Holy Communion and for the assembly. It is also encouraged to offer communion under both forms at daily Masses, Funerals and other liturgies, if the pastor determines that it is appropriate. #24
2. Extraordinary Ministers of Holy Communion may continue to assist in the distribution of Holy Communion and their number is to be proportionate to what is required for the orderly and reverent distribution. These ministers are to receive sufficient spiritual, theological and practical preparation to fulfill their role with knowledge and reverence. Their names are submitted to the Bishop in a letter (as provided in the Diocesan Guidelines for Ministers of the Eucharist) for approval prior to the parish commissioning ceremony. Extraordinary Ministers of Holy Communion are to be Catholics in good standing who have celebrated the sacraments of Baptism, Confirmation and Eucharist. They are noted for the care of others and their love of the Eucharist. #28
3. Extraordinary Ministers of Holy Communion approach the sanctuary after the priest receives communion. #38
4. After the priest has concluded his own Communion, he distributes Communion to the Extraordinary Ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people. #38

5. The Fraction Rite (distributing the consecrated hosts from one bowl to the smaller bowls or pouring the consecrated wine from flagon to smaller vessels) is done by the priest alone or with the assistance of the deacon/s. Servers and/or Extraordinary Ministers of Holy Communion may bring the empty vessels to the altar to facilitate the Fraction Rite. #37

***Permission for Extraordinary Ministers of Holy Communion to assist in the Fraction Rite was specifically denied by the Congregation for Worship. If a serious situation occurs, such as the disability or illness of the ordained minister or other serious conditions, use good judgment based on the need or contact the Chancery.***

6. After the priest has received Communion, he then distributes to the deacon who may then assist in distributing Communion to the Extraordinary Ministers of Holy Communion. The priest or deacon is to hand the sacred vessels for Communion to the ministers. The ministers should receive Communion at the beginning of the Communion procession. #38, 39
7. The normative posture for receiving Holy Communion in the Dioceses of the USA is standing. USCCB, GIRM #43
8. When receiving the Body of Christ in the hand or on the tongue, the communicant, before approaching the minister, bows his/her head honoring the sacrament as a gesture of reverence and receives the Eucharist. This gesture of reverence is also given before receiving from the cup, the Blood of Christ. *USCCB Newsletter Vol. XXXVII, July 2002*
9. Communion to the assembly is always given either by a priest, deacon or Extraordinary Ministers of Holy Communion. It is not permitted to place a vessel on the altar from which the communicants receive themselves, nor may the vessel be passed from one person to another except in the case of concelebrating clergy. #44
10. The Precious Blood is always consumed after Communion (except when taken to the sick who cannot receive Communion under the form of bread) and is not poured into the ground or the sacrarium. #55 Therefore, in the Diocese of Green Bay, Extraordinary Ministers of Holy Communion may consume what remains of the Precious Blood from their chalice of distribution. #52  
Remaining elements of consecrated bread are reserved in the tabernacle. #51
11. The Extraordinary Ministers of Holy Communion may purify the sacred vessels (if desired by the priest celebrant). #53
12. Communion from the chalice is always preferred to any other form of ministering the Precious Blood. The practice of self-intinction is not permitted and the faithful should be informed of this prohibition. #50

13. The chalice and other vessels should be of a worthy, solid, and not easily breakable material.

## Catechesis and Instruction for the Communion Rite

The norms and directives established by the Church for the celebration of any liturgical rite always have as their immediate goal the proper and careful celebration of those rites. Therefore catechesis and instruction in procedures are necessary for implementing these norms for the Communion Rite.

Instead of making this a minimal change in the rite, I encourage you to take the time and effort needed to renew the entire communion rite. Invite the parish to study the rite as a whole and enhance each feature of the rite: prayer, posture/gestures, procedures, music, reverence, environment, reflection, meaning of the rite and procedures for distribution and reception of Communion.



### For Extraordinary Ministers: Suggested Guidelines for Distribution of Holy Communion

1. When distributing Communion the minister says, “The Body of Christ” or “The Blood of Christ.”  
Make no modification of the prescribed formula:
  - A) Do not add or change words such as “This is the Body of Christ” or “The Body of Jesus”.  
Modification of the words changes the theology of Eucharist.
  - B) Do not address the recipient by name for it may fragment the common unity of the assembly.  
Calling one person by name and not another may imply some are more important than others.
2. When distributing the Precious Blood, the minister should open the purificator in order to wipe the chalice thoroughly. The minister should turn the chalice 1/4 turn before offering it to the next recipient.



### For the Assembly: Suggested Guidelines for Reception of Holy Communion

**When the assembly comes toward the altar to receive Holy Communion, they should process in a reverent and thoughtful manner. Respectful reception of Holy Communion includes:**

1. Process reverently, not swinging arms, not having hands in pockets nor chewing gum.
2. When receiving Communion in the hand, come with uncovered hands, holding no objects.  
Hands should be extended toward the minister, with one hand resting on the other with palms upward, forming a throne. The minister will place the host on the extended hand; the recipient will receive the host with the lower hand. Do not grab or take the host from the minister.
3. When receiving Communion on the tongue, open the mouth sufficiently to allow the minister to place the host on the tongue.
4. Before approaching the minister, bow the head. When the minister says, “The Body of Christ,” respond, “Amen.” Take one step to the side, place the host on the tongue and continue walking.
5. Receive from the cup by approaching the minister and making a slight bow of the head. When the minister says, “The Blood of Christ,” respond, “Amen.” When the minister offers the cup, take it firmly, drink from the cup and return it to the minister. Do not hurry. Return reverently to your place.

If possible, review these procedures thoughtfully and respectfully with the assembly at each Mass during an appropriate time. Repeat the directives two or three weekends to reach all of the assembly.

# Postures and Gestures

*Numbers refer to paragraphs of the General Instruction USA edition 2003*

The unity and participation of the assembly are among the primary concerns of GIRM. “This unity is beautifully apparent from the gestures and postures observed in common by the faithful”. (96)  
“The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered”. (42)

**STANDING** is an active, engaged posture that manifests respect and shows great attention to what is taking place. It also denotes readiness for praise and thanksgiving and for service.

We stand from beginning of the Entrance song until the end of the Collect, for the Alleluia chant and the Gospel, during Profession of Faith and Prayer of the Faithful, after “Pray Brethren” until after the Holy Holy, from the Our Father until communion, including the reception of Communion, from the Prayer after Communion until the end of Mass. (43)

**KNEELING** signified penance in the early Church. In the Middle Ages kneeling came to signify the homage of a slave to his lord. More recently the posture signifies adoration.

We kneel after the Holy Holy until the Amen of the Eucharistic Prayer. In the Diocese of Green Bay, kneel or stand after the Lamb of God.(43)

**SITTING** is a posture of repose, of listening and of meditation. The assembly sits for the first and second readings, the Psalm, and the homily. They may sit or kneel after Communion. (43)

**BOWING** signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows.

**A simple bow of the head** is used when the three Divine Persons are named together, and at the name of Jesus. It is the chosen sign of reverence before receiving the Body and Blood.

**A profound bow of the body**, bending from the waist, is made to the altar during the opening and closing processions, during the Creed, and by those standing during the Eucharistic prayer when the priest genuflects. (275) Outside of Mass when entering or leaving a church where the Blessed Sacrament is reserved in a separate chapel, it is appropriate to make a profound bow to the altar which represents Christ. (274)

**GENUFLECTING** signifies adoration and is reserved for the Most Blessed Sacrament, as well as for the Holy Cross on Good Friday. If there is a tabernacle in the sanctuary, the priest and others in the procession genuflect when they approach the altar and when they leave the sanctuary. The priest genuflects three times during Mass: after elevating the host, after elevating the chalice and before Communion. (274)

**PROCESSIONS** have been a part of liturgy since the early centuries of the Church. This movement demands involvement of one’s total being, particularly as the assembly approaches the altar to receive Communion. Possibilities for processions in the liturgy include: Entrance (47), Moving the Book of the Gospels from the altar to ambo (133, 175), Presentation of Gifts (73, 74), Communion (86), and Going Forth. (186)

2003 Resource prepared by members of the Liturgical Commission:  
Jean Simons and Diann Wimmer



## Postures of the Assembly during Mass

*(for those who are able)*

To promote participation and unity,  
the posture of the people has recently been clarified for the assembly:

Beginning of Mass until the 1st Reading:.....	Stand
1st Reading until the Gospel Acclamation:.....	Sit
During the Acclamation and the Gospel:.....	Stand
During the Homily:.....	Sit
From the Creed to end of Intercessions:.....	Stand
Presentation of Gifts until completion of “Pray Brothers and Sisters”:.....	Sit
Beginning of “May the Lord...” until after the Holy, Holy:.....	Stand
From the Holy, Holy, (the Eucharistic Prayer) until after the Amen:.....	Kneel
From the Our Father to completion of the Lamb of God:.....	Stand
After the Lamb of God to the Communion Procession: .....	Kneel or stand
When receiving Holy Communion:.....	Stand
Posture following Communion:.....	Sit or kneel
During silence after Communion:.....	Sit or kneel
From the beginning of the Prayer after Communion until the end of Mass:.....	Stand

### Notes:

**During the Eucharistic Prayer:** The people may stand when prevented on occasion by reason of health, lack of space, the large number of people present or some other good reason. (churches without kneelers)

**After the Lamb of God:** the diocesan bishop has determined that the people kneel or stand at “Behold the Lamb of God ...”

**Reception of Communion:** The norm for reception of communion is standing. Communicants should not be denied Holy Communion because they kneel. Rather, such instances should be addressed by providing the communicant with catechesis on the reason for the norm. *BCL Newsletter XXXIV, Sept. 2002*

# Preparing the Environment for Worship

A list of qualities for the items and artifacts  
as found in a reading of the  
Revised General Instruction of the Roman Missal 2003, Chapter V,  
*The Arrangement and Furnishing of Churches for the Celebration of Eucharist*

The arrangements and furnishings chosen for the worship space are:

**Dignified and beautiful**  
**Placed in moderation**  
**Suitable for carrying out the sacred action**  
**Proper and genuine**  
**Solid**

**Worthy**  
**Well crafted and excellent in artistic form**  
**Noble**  
**Authentic**  
**Addressing the holiness of the mysteries celebrated**

**Appropriate in meeting contemporary needs**  
**Simple**  
**Suited to the season and feast celebrated**  
**Reverent**  
**Functional**

**Sustainable**  
**Well balanced**  
**Having one artifact honoring a subject**  
**Visible**  
**Directing attention to the sacred action of the Liturgy**

**Nourishing faith and fostering devotion**  
**Expressive of the faith of the people**  
**Harmonious**  
**Promoting the active participation of the faithful**  
**Blessed**

**Always acknowledging the prominence of the Liturgy of Eucharist**  
*(with liturgical space for the altar, ambo, chair,  
seating of the assembly, cross with a figure of the crucified Lord, font and candles)*

## Inspiration and Reflection

In the celebration of the Mass is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. *Constitution on the Sacred Liturgy, No. 10*



### Documents/Readings:

***Documents of Vatican II:***  
***The Constitution on the Sacred Liturgy***

***The General Instruction of the Roman Missal,***  
Liturgy Documentary Series 2,  
USCCB, 800-235-8722

***Norms for Distribution and Reception of***  
***Communion Under Both Kinds in the Dioceses***  
***of the USA,*** Liturgy Documentary Series 13,  
USCCB, 800-235-8722

***The General Instruction of the Roman Missal***  
***1969-2002, A Commentary,***  
The Liturgical Press, 2003, 800-858-5450.

***A Guide to the General Instruction of***  
***the Roman Missal,*** Paul Turner  
Liturgy Training Publications, 800-933-1800  
(simple presentation of principles in the GIRM)

***Apostolic Letter, Dies Domini***  
Pope John Paul II, 1998  
Liturgy Training Publications, 800-933-1800  
Sold as "Guide to Keeping Sunday Holy"

***Built of Living Stones***  
***Art, Architecture and Worship***  
US Catholic Conference of Bishops  
USCCB, 800-235-8722

***The Mystery of Faith:***  
***A Study of the Structural Elements***  
***of the Order of Mass***  
FDLC, 202-635-6990



### According to Parish Custom:

**There is no prescribed gesture**  
**for the assembly**  
**during the Our Father**



**The gesture of the assembly during the**  
**Sign of Peace: offer one another nearest to**  
**you a sign that expresses peace, communion**  
**and charity.**

**One may say, *The peace of the Lord be with***  
***you always.* The response may be, *Amen.***



**Kneel or stand after the Lamb of God until**  
**the Communion procession.**



**A required corpus of the Crucified Lord**  
**on either the processional cross or**  
**a mounted cross near the altar**



### Resources for bulletin inserts:

***Understanding the Mass and the***  
***General Instruction of the Roman Missal***  
Joyce Ann Zimmerman, C.P.P.S.  
The Liturgical Press, 800-858-5450



***ML Bulletin Inserts***  
***Volumes 1 and 2***

Paul Turner  
CD-Rom

Resource Publications, Inc. 888-273-7782

**Suggested Bulletin Inserts and Instructions  
to assist in the implementation of the  
General Instruction of the Roman Missal  
with the assembly**

There are five Bulletin Inserts, A Liturgical Renewal Series including:

- A. Introduction to the General Instruction**
- B. Postures and Gestures at Mass**
- C. The Communion Rite, an Explanation**
- D. Music in our Catholic Worship**
- E. The Assembly at Mass, a Reflection**

*See the masters provided in the centerfold of this summary paper.  
Each page is tri-sectioned, letter-fold brochure with notes on the changes and reasons for them.*

Also included is a master designed as a small card or paper entitled  
**F. Unity and Participation**  
having a reverse side with a summary of the postures for Mass.  
It may be placed in the pews and book stands or given to the assembly.

An instruction paper for  
**G. Receiving the Body and the Blood of Christ**  
is provided for assistance in reviewing the Communion ritual  
and/or for catechesis of young people.

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General permission is granted for reproduction of the enclosed  
Bulletin Inserts and Instructional Materials.

You may order them from the service at the Diocese who will have the masters on hand.  
They will reproduce them in a color of your choice and in letter fold.  
Order them as: *Bulletin Inserts for the General Instruction*, A,B,C,D,E,F,G

**Ikon Management Services**  
877-500-3580 or 920-437-7531, extension 8397  
Contact: Jerry Beilfuss or Peter Woosenraft  
Monday-Friday 8:00 am – 5:00 pm

## Practical Suggestions for Implementation of the General Instruction of the Roman Missal



1. **Gather the people involved in preparing liturgy to consider ways to renew Sunday Worship. Discuss the strengths of your worship and the areas in need of renewal.**
2. **Study the General Instruction and the simple materials given by the Diocese. Define the points of change needed in your worship procedures. (Sept.-Oct.)**
3. **Design a simple plan for**
  - a. **Preparation of the people: use Bulletin Inserts to outline ideas (Nov.)**
  - b. **Implementation of the renewal: give directives and demonstration (Advent)  
(Before Mass, during the homily, etc.)**
  - c. **Explanation and review: always point out reasons for directives and the meaning of Catholic rituals and prayers (Jan. and beyond)**
4. **Meet with the Liturgical Ministers to review directives. Renew the importance of their understanding of the Liturgy and their spiritual preparation for Mass. Stress their role as contributing to the “symphony” of ministry that makes Liturgy effective.**
5. **Meet with the teachers and catechists to review the directives for Mass and ask them to reinforce the directives and the meaning of the rituals and prayers with the children/youth. Children are given the same directives as the parish/parents. (Dec.-Jan.)**
6. **Provide materials and opportunities to study and deepen the experience of Liturgy. (Feb.)**
7. **Invite the people to apply the Gospel message as well as the love of Christ to the situation of their lives and to the needs of the world. (Lent and beyond)**

### Summary

**Before Advent take time to introduce any needed changes  
in the postures or gestures during Mass.  
Give reasons and simple explanations for any changes.  
Stress the beauty, mystery and meaning of our Catholic Worship.  
Use the Bulletin Inserts.**

*Always announce that those who are not able to kneel, stand or walk are welcome to adjust as needed.*

## **Sending Forth**

**“The Mass is ended, go in peace”  
is a movement from church to the world,  
from altar to people,  
and from Christ crucified  
on Calvary  
to Christ crucified  
in our families, in our streets and  
on our battlefields.  
“The Mass is ended, go in peace.”**

*Walter Burghardt*



**Our Mission: Transformation through the  
Liturgy of the Word, the Liturgy of the Eucharist and  
Liturgy of the World (General Instruction 2, 16, 19)**

**Note:**

**When the New Sacramentary is published, when we experience implementation and when Rome produces additional Liturgical documents, this information may need adjustments and refinements.**

*Department of Worship  
Diocese of Green Bay, WI*