

**Appendix to the Diocese of Yakima Liturgical Policies
Notations for when a Deacon is present**

Entrance Procession:

- The Deacon bears the Book of the Gospels. His place is in front of the bishop, the presiding priest and any concelebrants.
- When a processional cross is not present, then the Book of the Gospels takes the place of the processional cross and the deacon then goes to the very front of the procession with the Book of the Gospels.
- When no Book of the Gospels is processed, then the deacon is to the bishop or priest's immediate right walking slightly behind.
- In the Diocese of Yakima some of our processional spaces are narrow and it is therefore allowable for the deacon to walk in front of the bishop, priest or other concelebrants when no Book of the Gospels is used.
- The lectionary does not substitute for a Book of the Gospels. We do not process in with a lectionary.

Reverencing the Altar:

- If the Deacon is processing in with the Book of the Gospels, he should proceed straight to the altar with the Book of the Gospels and place the Book of the Gospels inside the stand. Lacking a stand, the Book of the Gospels may be placed on the altar.
- The Deacon does not kiss the altar until he is with the presiding priest or bishop and then kisses the altar with him – not before.

Penitential Rite:

- The Priest or Bishop always introduces the Penitential Rite. If the Confiteor is used, there is to be a brief period of silence, after which "all recite together" the prayer. The Priest or Bishop should begin the Confiteor so as to determine the appropriate length of the silent pause.
- The Deacon or another minister may lead the penitential tropes when the third form of the penitential rite is used. (See #6 of the *Order of Mass* in the New Roman Missal).
- Note that in the third form (#6) of the penitential rite the deacon may use "...other invocations." However, these "tropes" are carefully constructed Christological statements about the salvific power of Jesus Christ. The focus is NOT on human sinfulness alone. Rather, the focus of these invocations is the power of Christ to save us and heal us even in the midst of our human sinfulness.

Gospel Proclamation:

- The Deacon receives a blessing from the Priest or Bishop prior to proclaiming the Gospel. Note the word additions in the Revised Roman Missal. Instead of, "May the Lord be in your heart and your lips that you may worthily proclaim His Gospel..." the revised Roman Missal now reads: "May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well..." This word addition of "well means we are now praying that the proclamation of the Gospel may have good effects on the people to whom we proclaim the Gospel.

- The deacon adds no words to the call-and-respond to the Roman Rite at the Gospel proclamation either before, during or after the proclamation.
- The deacon does not elevate the Book of the Gospel following proclamation. “This is” never should be used or added into “the Word of the Lord” or “the Gospel of the Lord.”

Homily:

- With permission of the canonical pastor of the parish and faculties from the bishop, a deacon may be invited to preach the homily in the Diocese of Yakima.

General Intercessions:

- The priest or bishop opens and closes the General Intercession. The norm in the General Instruction is that when a deacon is present, the deacon – not the lector – is to lead the assembly in praying the general intercessions. Obviously there may be some impediments such as a lack of familiarity with either Spanish or English that might make it wise for the presiding priest to ask the lector to read the General Intercessions. But this is an exception and not to be confused with the norms in both the revised Roman Missal and in the revised General Instruction of the Roman Missal.

Reception of the Gifts:

- The deacon may receive the gifts of bread and wine or may assist the priest or bishop. Money and gifts for the poor also may come up, but note that #73 of the General Instruction does not specify any person to accept them. Often ushers may place the collection at the altar themselves and stow food items for the poor in a separate spot after they are brought in procession.
- Note that the General Instruction makes no mention of any other items being brought up as part of an offertory process.
- It is not appropriate to process up the aisle at the offertory with symbolic items and explanations. Only the bread and wine are directly received and only the collection and gifts for the poor should be included in an offertory procession.
- However, prior to the gifts of bread and wine, the altar is prepared. This altar preparation may include people assisting the priest or deacon in preparing the altar with the placement of flowers or even cultural symbols in such a way that the sightlines are drawn towards the altar of sacrifice.

Preparation of the Altar:

- Gestures of the deacon should be simple and not distracting. More than one liturgist has commented that the Roman Rite is noted for its noble simplicity.
- The corporal should be opened simply with minimal movements. The small red cross should be facing the priest.
- The wine is poured simply and directly into the main chalice and as many other chalices as are needed to provide for the communion of the faithful. “It is praiseworthy that the main chalice be larger than the other chalices prepared for distribution” (#36 of *USCCB Norms for the Distribution of Holy Communion under Both Kinds*). A little water is to be placed into the main chalice. If there is no main chalice, water may be added to the vessel in which the wine has been brought to the altar, before the wine is poured. To avoid prolonging the Rite, do not add water to every cup.

Eucharistic Prayer

- Deacons need to note that the timing of their kneeling is different from the timing of their kneeling from the rest of the worshipping assembly. The deacon kneels from the time of the epiclesis – when the priest extends his hands over the gifts of bread and wine calling for the Holy Spirit – until the time “when the chalice is shown” which would be after the consecration. (See GIRM #179)
- Deacons need to carefully time their standing after the consecration so as not to confuse the worshipping assembly. Deacons should remain kneeling through the anamnesis and then rise very gradually.
- Acolytes, servers and other faithful who assist should not be standing around the altar. Only concelebrants and assisting deacons are around the altar per the General Instruction of the Roman Missal.
- Deacons stand next to the priest or bishop at the final doxology holding the chalice.

Distribution of Holy Communion

- Deacons receive from the priest or the bishop Holy Communion under both species.
- The deacon then assists the priest or bishop in the distribution of Communion by administering “the chalice” when communion is distributed under both kinds. The General Instruction is quite specific on this point. The deacon bears the chalice at the doxology and administers the chalice at communion. (See #94, #182, and #284(a) of GIRM; #26 of *USCCB Norms*).
- In the presence of extraordinary ministers of Communion, the deacon is to administer the chalice even if there are multiple locations for receiving the Sacred Host or the Precious Blood.
- In the unusual circumstance that the Precious Blood is not administered along with the Body of Christ, the deacon may assist the priest or bishop in administering the Body of Christ. In doing so he serves as an ordinary minister of Holy Communion (#26 of *USCCB Norms*).
- Extraordinary ministers of Communion are not to replace either a priest or a deacon in distributing the Body and Blood of Christ to the faithful of the worshipping assembly. Extraordinary ministers of the Eucharist may need to be trained to step back if there are more clergy than previously expected.
- The deacon purifies the sacred vessels following distribution of the Body and Blood of Christ according to the norms of the Church. The USCCB norms state that the purification is to be done by the Priest, Deacon or instituted acolyte, while the GIRM states the deacon is to purify. This may be a matter of practicality in regard to the number of sacred vessels needing to be purified. Note that provided the remaining consecrated bread has been consumed or reserved and the remaining Precious Blood has been consumed, “it is also permitted to leave vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass, following the Dismissal of the people” (#183 GIRM, #53 *USCCB Norms*).

Dismissal

- **“Go forth, the Mass is ended.”** The Spanish picks up the layered meaning from the Latin better than the English here. The word in Latin *Missa* and Spanish *Misa* (same pronunciation) align to the word “mission” meaning being sent forth. This dismissal is meant to stress being sent forth on mission from the Lord’s Table to share the nourishment we receive from the Lord’s Table.

- **“Go and announce the Gospel of the Lord.”** This dismissal emphasizes the role of the laity in bringing the Gospel of Jesus Christ to the world. The role of the clergy is to teach the demands of justice in the Church and the role of the laity is to do the demands of justice in the world.
- **“Go in peace, glorifying the Lord by your life.”** Some have speculated that the text of this dismissal has Pope Emeritus Benedict XVI’s theological fingerprints on it. This dismissal does align with many of the theological themes stressed in his pontificate. In his first set of interviews with the German journalist, Peter Seewald, titled in English “Salt of the Earth,” Pope Benedict stresses the way in which Christians are sent forth to season the world with their faith. By going in peace glorifying God in our lives we become witnesses to the very presence of Christ alive now in our world.
- **“Go in Peace.”** This is not a new dismissal and preserves the noble simplicity of the current Roman Rite by directing us how – in word and deed – to return to the routine of our lives. In the same way we exchange peace before receiving the Body and Blood of Christ, we are sent forth in peace to become that same sign of faith for those still searching for life’s meaning.