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BY THE GRACE OF GOD AND
THE AUTHORITY OF THE APOSTOLIC SEE
ARCHBISHOP OF SEATTLE

DECREE ON POLICIES REGARDING THE EUCHARIST

To Our Brothers and Sisters of the Archdiocese of Seattle

As I come to the end of my first year in Seattle, I invite all of us in this local Church to a renewed focus on the heart of our faith and the center of our parish life: the Eucharist. The Eucharist is an inexhaustible source of grace, the Paschal Mystery of Christ's dying and rising daily renewed for our salvation and for the salvation of the whole world. The Eucharist is the living presence of Christ in our midst. That presence does not, must not leave us unchanged: Receiving the Body of Christ, we become the Body of Christ. The Eucharist unites us to Christ, and, in Christ, to each other. And the Eucharist commits us to the poor, sending us forth in service and love.

In a spirit of encouragement, and with a desire for a more profound and visible unity around the altar of the Lord, I shared my pastoral letter *The Work of Redemption: Eucharistic Belief and Practice in the Archdiocese of Seattle*. In the same spirit, I have revised the local guidelines on the Eucharist. I ask all pastors to review the guidelines with care and to implement needed changes in time to begin a new Liturgical Year, Advent 2020.

Therefore, I hereby promulgate the attached policies on the Eucharist as particular law for the Archdiocese of Seattle. These policies become effective immediately, with the understanding that any changes in current practice should be implemented fully by Advent 2020.

All previous sacramental policies regarding the Eucharist are hereby abrogated.

All things to the contrary notwithstanding.

Given at the Chancery
of the Archdiocese of Seattle
this 29th day of April
in the year of our Lord, 2020.

Most Reverend Paul D. Etienne, DD, STL
Archbishop of Seattle

Mary E. Santi
Chancellor

And, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.”

1 CORINTHIANS 11: 24

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EUCCHARIST

I. INTRODUCTION

The Eucharist is the source and summit of the Christian life. Every Sunday, as though celebrating a weekly Easter, the Church gathers in faithfulness to the Lord's command to "do this in memory of me." In the celebration of the Mass, Christ's paschal mystery is made present. We encounter his presence in the gathered assembly, the Word proclaimed, the person of the minister and most especially in the eucharistic elements (*SC*, 7).

In the Eucharist, Christ nourishes the believer with the Bread of Life—the very Body and Blood, soul and divinity, of our risen Savior. All parish life revolves around the Sunday celebration of the Lord's paschal mystery in the Eucharist. The reverence with which we offer this sacrifice of praise is an outward manifestation of the holiness of God who has taken on our flesh. The celebration of Mass must therefore be of the highest priority in our parishes. Just as the disciples who encountered Jesus on the road to Emmaus were eager to return to Jerusalem when they recognized Jesus in the breaking of the bread, so too must we be eager to proclaim the Good News, share the joy of Christ's presence and invite others to join our company.

The Eucharist is holy manna, food for the whole of the Christian journey. In our devout participation in the Mass we are given a foretaste of the banquet of heaven and given a hunger for the invitation to join the Lord, the angels and the saints around His heavenly table.

When it comes to the celebration of the liturgy in the local Church, the bishop bears a special responsibility. "The bishop's authority regulates the orderly and effective celebration of the sacraments and through them he sanctifies the faithful.... He regulates every lawful celebration of the eucharist, from which the Church continually receives life and growth" (*Ceremonial of Bishops*, 7). He is "the chief steward of the mysteries of God and the overseer, promoter, and guardian of all liturgical life in the particular Church entrusted to his care" (*CB*, 9).

Likewise, the Eucharist is at the heart of the ministry of priests. The celebration of the Eucharist is both the center of the priest's activity and the model for his life: "Receive the oblation of the holy people, to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord's cross" (*Rite of Ordination*). Priests are called not only to celebrate the liturgy worthily and well but to guide the communities entrusted to their care to a deeply liturgical faith: "priests must instruct their people to offer to God the Father the Divine Victim in the Sacrifice of the Mass, and to join to it the offering of their own lives.... Priests likewise must instruct their people to participate in the celebrations

of the sacred liturgy in such a way that they become proficient in genuine prayer” (*Presbyterorum Ordinis*, 5).

The priest celebrating the Mass “always retains the right of arranging those things that pertain to him” (GIRM, 111), in accordance with the Missal and other liturgical books, in communion with the bishop, and with “consultation with the faithful in things that directly pertain to them” (GIRM, 111).

The people of God are not passive observers at the celebration of the Eucharist, but active participants. They truly “offer the unblemished sacrificial Victim not only by means of the hands of the Priest but together with him” (GIRM, 95). Taking the liturgy as the model of their own lives, the faithful “learn to offer their very selves” (GIRM, 95) in worship and in charity towards others. For this reason, they must always “avoid any appearance of singularity or division, keeping in mind that they have only one Father in heaven and that hence all are brothers or sisters to the other” (GIRM, 95).

II. CELEBRATION OF THE EUCHARIST IN PARISHES OF THE ARCHDIOCESE

EU 1. Mass is to be celebrated with care and reverence in every parish of the Archdiocese according to the current liturgical books, canons, apostolic letters and instructions from the Holy See as well as norms set out by the Universal Church and the Archbishop in his role as moderator for the liturgy of the local Church.

- 1.a. Care must be taken to ensure that Mass is well prepared, is given adequate financial and human resources, and is designed to empower participants in living Christ’s mission in the world.
- 1.b. In those things not specified by liturgical law or particular law, the operative norm of the celebration of the Eucharist is to ensure unity within the local Church. In presiding at Mass, pastors are in communion with the Archbishop as the Ordinary of the archdiocese.
- 1.c. In the dioceses of the United States of America the faithful “should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason” (GIRM, 43). In addition, “the faithful kneel after the Agnus Dei (Lamb of God)” unless impeded for the same reasons (GIRM, 43).

- 1.d. Communicants are to bow their heads as a gesture of reverence when receiving the Body and Blood of the Lord (see *GIRM*, 160). The norm established for the Dioceses of the United States of America is that Holy Communion is to be received standing" (*GIRM*, 160). Pastors are asked to encourage and facilitate this. No one, however, is to be refused communion because he or she wishes to receive kneeling. In the Archdiocese of Seattle, upon returning to their places following the reception of Holy Communion, the faithful may kneel or sit (cf. *GIRM*, 43).
- 1.e. No one, “not even a priest, may add, remove, or change anything in the liturgy on his own authority” (*Sacrosanctum Concilium*, 22). The language of the liturgy must not be altered (e.g., in the interest of inclusive language or for some other reason). The text of the Lord’s Prayer in English has not been revised as of this writing and must not be altered in public prayer. In addition, it is not permitted to insert elements from the Extraordinary Form of the Mass, whether prayers, gestures, or vesture, to the Ordinary Form. All of these hybrid ritual practices do not express the mind of the Church when it comes to the liturgy, but rather tend to impose the personal piety of the priest on the worshiping assembly and must be avoided.
- 1.f. In the Archdiocese of Seattle, the norm for Masses at which a congregation is present is the use of a freestanding altar with the priest facing the people. Celebrations of Mass “ad orientem,” that is, facing away from the people, may take place only with the express permission of the Archbishop.

EU 2. The following adaptations to the *General Instruction of the Roman Missal (GIRM)* and as found in the Apostolic letter *Redemptionis Sacramentum* (117–119) are to be observed everywhere throughout the Archdiocese of Seattle:

- 2.a. “The pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery” (*Redemptionis Sacramentum*, 106). To best implement this instruction, one of two options may be selected by the Pastor:
 - Before Mass, the wine is to be poured into Communion Cups and placed on the credence table. A server brings the pre-poured wine to the altar at the presentation of gifts. A sacred vessel with sufficient wine for the chalice may be brought forward with the hosts. After the wine is poured into the chalice, the vessel is removed from the altar.

- OR: Vessels of wine, as needed, may be brought forward with the hosts. The wine is poured from these vessels into the Communion Cups. These vessels are then removed from the altar.

Priest Celebrant

EU 3. Only a validly ordained priest who is not impeded by some canonical reason and those whose status has been verified, by the Office of Vicar for Clergy, may celebrate or concelebrate the Eucharist.

Frequency of Celebration

EU 4. All priests are encouraged to celebrate Mass daily.

- 4.a. “Priests are earnestly invited to offer the eucharistic sacrifice daily.” (*CIC*, c. 276 §2, 2^o)
- 4.b. “A pastor, is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese.” (*CIC*, c. 534 §1)
- 4.c. “A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1.” (*CIC*, c. 534 §2)
- 4.d. “A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day.” (*CIC*, c. 905 §1)
- 4.e. The Archbishop “can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation.” (*CIC*, c. 905 §2)
- 4.f. Vigil Masses on Saturday evening for Sunday or for holy days of obligation are separately counted from Sundays and holy days of obligation.

EU 5. Celebrating more than three Masses on Sundays and Holy Days of Obligation on a regular basis requires permission of the Archbishop.

- 5.a. Priests from neighboring parishes and senior priests should be willing to assist in parishes requiring a priest to celebrate more than three Masses on Sundays and holy days of obligation on an ongoing basis. Deans need to be attentive

to this reality and assist the priests of the deanery to plan accordingly.

- 5.b. Parishes within a deanery should cooperate particularly when scheduling Masses within a given neighborhood or area of the deanery.
- 5.c. The use of Sunday celebration in the absence of the priest is not authorized as a substitute for Mass on Sunday without the permission of the Archbishop unless there is an unforeseen emergency (e.g. priest does not show up). See VI, Distribution of Communion outside of Mass

III. MINISTERIAL ROLES

EU 6. Appropriate ministerial roles are to be filled by the faithful at each celebration of Mass (SC, 28; Liturgical Ministry: LM, I, “Introduction”). All ministers should be appropriately trained, so that Extraordinary Ministers handle the Eucharist with the utmost care and reverence; readers and deacons proclaim the Word of God confidently and effectively; altar servers assist the liturgy competently and reverently; ushers maintain the dignity of the celebration and take up the collection and perform other duties with skill and care; and all can grow in faith through their liturgical ministry.

EU 7. Music, including assembly singing, is normative for Mass for Sunday and holy days of obligation (see GIRM, 39-41; see Pastoral Music Ministry: MU, I, “Introduction” and II, “Planning”).

Ministers of Holy Communion

“The ordinary minister of Holy Communion is a bishop, presbyter, or deacon.” (CIC, c. 910 §1)

EU 8. Where pastoral need requires, trained and commissioned laypersons may serve as extraordinary ministers of Holy Communion (CIC, c. 230 §3). All ministers should be properly trained to handle the Blessed Sacrament with care and reverence, and to properly and reverently handle accidents, e.g. when a host is dropped or when the Precious Blood is spilled.

EU 9. The deacon is the ordinary minister of the Precious Blood. If communion is only being distributed in the form of the Body of Christ, the deacon could serve as a minister of the Body of Christ (RM, 61; GIRM, 162).

IV. RECEPTION OF HOLY COMMUNION

EU 11. Eligible baptized persons must be admitted to the Eucharist.

“Any baptized person not prohibited by law can and must be admitted to Holy Communion.” (*CIC*, c. 912)

EU 12. In cases of doubt whether a person is properly disposed to receive communion, the case should be referred to the pastor or to the Archbishop; this referral should not happen during the celebration of the Eucharist but at a more appropriate time.

Administering the Eucharist to Those Who Are not Catholic

EU 13. It is permissible under certain circumstances for Catholic ministers to distribute communion to those who are not Catholic according to the following guidelines:

13.a. “Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of the Eastern Churches which do have full communion with the Catholic Church if they seek such on their own accord and are properly disposed.” (*CIC*, c. 844 §3)

13.b. “If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers may administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such, on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed.” (*CIC*, c. 844 §4)

V. CARE OF THE HOLY EUCHARIST

EU 14. The Bread and Wine for Celebrating the Eucharist

14.a. “The bread for celebrating the Eucharist must be made only from wheat, must be recently made, and, according to the ancient tradition of the Latin Church, must be unleavened.” (*GIRM*, 320)

4.b. “The wine for the celebration of the Eucharist must be from the fruit of the vine (cf. Lk 22: 18), natural, and unadulterated, that is, without admixture of extraneous substances.” (*GIRM*, 322)

EU 15. “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). Distribution of Holy Communion from the tabernacle must not be normative.

EU 16. The practice of intinction by the dipping of the consecrated host into the precious blood by the communicant himself is not allowed.

The *General Instruction of the Roman Missal (GIRM)* makes no allowance for either extraordinary ministers of Holy Eucharist, nor members of the worshipping assembly to intinct. However the *General Instruction of the Roman Missal* does allow priests and installed acolytes to perform this practice (see *GIRM*, 287). Given the practice of large numbers of extraordinary ministers assisting the clergy in so many parishes of the Archdiocese of Seattle it is not practical for intinction to be practiced. This is because the *General Instruction* requires a cleric or installed acolyte to physically intinct the consecrated host into the precious blood and does not allow communicants to do this themselves.

EU 17. After communion has been distributed, all remaining consecrated hosts are to be consumed if not reserved in the tabernacle. They are not to be disposed in any other way. The Precious Blood is reserved only when deemed necessary for the care of the sick; the Precious Blood can only be reserved for one day.

EU 18. Anyone aware of the desecration of the Sacred Species is to notify the proper pastor immediately. The pastor is to notify the Archbishop, who will indicate what must be done in reparation.

EU 19. In cases when the Sacred Species is corrupted by accident, it is to be diluted. Then what remains is to be poured down the sacrarium.

EU 20. Sacred vessels should be properly and reverently purified and cleansed after communion has been distributed.

Purification of the sacred vessels is done by the “priest, deacon or an instituted acolyte.” (*GIRM*, 279) “If vessels are purified at the altar, they are carried to the credence table by a minister.” (*GIRM*, 163) The purification of the sacred vessels should be carried out with due reverence for the Blessed Sacrament; however, this rite should not be unduly prolonged, nor should it become a moment for the expression of personal piety. If the rite is likely to take a

considerable time, note that “it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.” (*GIRM*, 163) Washing of the vessels, even in the sacarium, without first purifying them, is strictly prohibited.

EU 21. Sacred Vessels

“Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books...Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers . . .” (*Redemptionis Sacramentum*, 117) “Sacred vessels should be made from precious metal... In the Dioceses of the United States of America, sacred vessels may also be made from other solid materials which in the common estimation in each region are considered precious or noble, for example, ebony or other harder woods, provided that such materials are suitable for sacred use. In this case, preference is always to be given to materials that do not easily break or deteriorate. This applies to all vessels that are intended to hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and others of this kind. As regards chalices and other vessels that are intended to serve as receptacles for the Blood of the Lord, they are to have a bowl of material that does not absorb liquids” (*GIRM*, 328-330).

EU 22. It is the pastor's obligation to provide for the security of the Blessed Sacrament.

“The Tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible.” (*GIRM*, 314)

- 22.a. The keys to the tabernacle are to be kept in a secured place known only to the priest and, as needed, a sacristan.
- 22.b. All who are physically able to should reverence the Blessed Sacrament in the tabernacle with a genuflection, at least upon entering and leaving the church. During the liturgy, “If... the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself... Ministers carrying the processional cross or candles bow their heads instead of genuflecting.” (*GIRM*, 274)

EU 23. No one is permitted to keep the Eucharist on one's person or to carry it around unless pastoral necessity urges it and the prescripts of the diocesan Bishop are observed (CIC, 935). Pastors are to set procedures on Holy Communion to the sick.

23.a. It is the obligation of the Pastor that the Blessed Sacrament taken to the sick is placed in a pyx blest for this purpose.

23.b. In anticipation of a future visit to the sick or home bound, the Blessed Sacrament may not be reserved in cars or homes. (CIC, 935).

23.c. An extraordinary minister of Holy Communion is not permitted to place consecrated hosts into a pyx presented by an individual in the Communion procession.

23.d. Laudatory is the practice where extraordinary ministers of Holy Communion to the sick are gathered for a Blessing and are commissioned to go forth to the sick and homebound after Mass in the name of the parish.

VI. OBLIGATION TO PARTICIPATE IN EUCHARIST ON SUNDAY AND HOLY DAYS OF OBLIGATION

EU 24. It is a serious obligation and joyful duty for the faithful to participate in Mass at the Vigil or each Sunday and holy day unless prevented by serious or excusing causes such as illness, travel or weather. This obligation is to take precedence over all other parish, school and archdiocesan activities.

VII. TIME OF CELEBRATION

EU 25. Where circumstances require it, a Vigil Mass may be offered on the evening prior to Sunday or a holy day of obligation. Vigil Masses may not be scheduled prior to five in the afternoon without permission of the Archbishop.

When Wedding Masses occur after the usual time for a Vigil Mass, the Mass of the day is used with the nuptial blessing and the special final blessing according to the circumstances. On the Sundays of the Christmas season and in Ordinary Time, the entire wedding Mass may be used in Masses that are not parish Masses (RM, 11)

EU 26. Masses of conferences and other such gatherings are not to occur outside of a parish church or after 5 pm on Saturday or on Sunday without permission of the Archbishop.

VIII. DISTRIBUTION OF COMMUNION OUTSIDE OF MASS

EU 27. The regular use of Sunday Celebration in the Absence of a Priest is not authorized as a substitute for Mass on Sundays or weekdays in the Archdiocese of Seattle.

If a priest will not be available for a regularly scheduled Mass, the parish will seek help in finding a priest from the Office of the Vicar for Clergy.

EU 28. On a Sunday when no priest is available in the parish to celebrate Mass because of an emergency, the Rite for Sunday Celebration in the Absence of a Priest will be used.

EU 29. On Sunday when a priest was not available because of an emergency (e.g.: hazardous weather, accident, etc.), and the Sunday Celebration in the Absence of a Priest was celebrated, the Archbishop or one of the auxiliary bishops/vicars general is to be immediately notified.

EU 30. If no priest is available in the parish to celebrate a Mass during the week, the Rite of Distributing Holy Communion Outside Mass is to be used. This also should be seen as a rare exception.

EU 31. If Mass is celebrated in a parish, a Sunday Celebration in the Absence of a Priest or the Rite of Distributing Holy Communion Outside Mass may not be celebrated in that parish on the same day.

EU 32. Only a deacon or trained and qualified lay person, recommended by the pastor/pastoral coordinator and accepted by the Archbishop, may preside at Sunday Celebration in the Absence of a Priest or Rite of Distributing Holy Communion Outside Mass.

EU 33. Hospitals and health care institutions will follow the ritual from the Pastoral Care of the Sick, which includes the distribution of Holy Communion for individuals and group settings. Only trained and commissioned ministers should be distributing Communion in hospitals and health care institutions (see Health Care Ministry: HC, II, “Essential Requirements of Chaplains/Religious/Lay Ecclesial/Pastoral Care Ministers” and Liturgical Ministry: LL, VI “Extraordinary Ministers of Holy Communion”).

EU 34. Chaplains at State prisons should follow the same procedure as in EU 1, 1.a-1.c and EU 2, 2.a-2.c. Readings of the day should be used. In certain situations the Sunday readings may be used with the permission of the Archbishop (see Criminal Justice Ministry: CJ, IX, “Pastoral Care: Eucharist in an Ecumenical Setting”).

IX. PREACHING

Preaching is essential for the liturgical life of the church. Preaching “should draw its content mainly from scriptural and liturgical sources, for it is the proclamation of God’s wonderful works in the history of salvation, which is the mystery of Christ ever present and active within us, especially in the celebration of the liturgy.” (*SC*, 35.2)

EU 35. Those who preach are to be mindful to keep communion with the Archbishop so that the local church may be built together in unity.

“In the exercise of preaching . . . all are to observe the norms issued by the diocesan bishop.” (*CIC*, c. 772 §1)

EU 36. Priests are consecrated in order to preach the Gospel and shepherd the faithful. Through the sacrament of Holy Orders, priests are especially entrusted to proclaim the Word of God and should consider the proclamation of the Word of God through preaching to be their first duty.

EU 37. Priests are to make every effort to grow in their skill as homilists by frequent study of sacred scripture, attendance at workshops and pursuit of other educational opportunities.

EU 38. Deacons must have faculties to preach from the Archbishop (see Diaconal Ministry: DM, II, “Assignments”). Visiting deacons must acquire faculties from the Archbishop of Seattle (see DM, XXIV, “Requesting Faculties and Assignment”).

EU 39. Deacons are to maintain and grow in skill as preachers by taking advantage of continuing education opportunities (see Diaconal Ministry: DM, XIV, “Continuing Formation”).

The Homily

EU 40. The Liturgical Homily holds primacy of place within the preaching activity of the Church.

40.a. *The Constitution on the Sacred Liturgy* teaches: “Among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or a deacon, is preeminent.” (*CIC*, c. 767 §1)

40.b. “There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason.” (*GIRM*, 66)

40.c. “By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from

the sacred text during the course of the liturgical year.” (SC, 52)

40.d. “The homily should ordinarily be given by the priest celebrant himself: He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon.” (GIRM, 66)

EU 41. Since the homily is given by a bishop, priest, or deacon, the prohibition of the admission of laypersons to preach the homily within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as pastoral assistants; nor is there to be any exception for any other kind of layperson, or group, or community, or association.

Preaching Other than the Liturgical Homily Given at Mass

EU 42. On occasion, a pastor may ask a layperson to offer a reflection on the Word of God during the Mass; however, this may never take the place of the homily. In this case the priest celebrant is to offer a brief introductory homily after the Gospel, introduce the person offering the reflection and give suitable concluding remarks.

X. EXTRAORDINARY FORM OF THE MASS APPROVED BY POPE BENEDICT XVI

EU43. “In parishes, where there is a stable and significant group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favouring the unity of the whole Church.”
(Summorum Pontificum Art. 5. § 1)

43.a. The pastor must already be able to recognize the pastoral needs of those requesting this Mass and inform both the dean and the Ordinary.

43.b. The pastor is to seek the guidance of the Ordinary prior to any public celebrations of this Mass. In this consultation, the pastor and the bishop discuss together the stability of the particular community requesting the Mass as well as a suitable location.

43.c. The pastor is to follow the parallel policies found under EU 5 with regard to the scheduling of Masses within the deanery.

43.d. The extraordinary form for the celebration of the Mass may not supersede or replace the ordinary form without prior permission of Ordinary.

EU 44. The Extraordinary Form of the Mass is to be celebrated only in a place designated by the Archbishop. Only a priest specifically authorized by the Archbishop may celebrate this liturgy.

XII. ADORATION OF THE BLESSED SACRAMENT

EU 45. The practice of Adoration of the Blessed Sacrament, whether reserved in the tabernacle or exposed in a monstrance, is a rich source of grace for the faithful which “offers the opportunity to the people of God for prayerful reflection on their call to a deeper devotion to the holy eucharist and a more faithful living of the Christian life. It provides them with an opportunity to become more aware of Christ’s presence with his people and invites them to a spiritual communion with him” (*Order for the Solemn Exposition of the Holy Eucharist*, 3). Clearly, a source of such spiritual riches should be available to every believer. Pastors are encouraged to provide designated times for adoration and for Exposition of the Blessed Sacrament. The rubrics set forth in the *Order for the Solemn Exposition of the Holy Eucharist* should be noted in preparing Eucharistic adoration in the parish, so that “these devotional exercises... accord with the liturgy, are in some way derived from it, and lead the people back to it” (4).