

DIOCESE OF DAVENPORT



Policies Relating to The Bishop in the Liturgy

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The Feast of the Presentation of the Lord

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Bishop of Davenport

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§IV-210 POLICIES RELATING TO THE BISHOP IN THE LITURGY

Introduction

The role of the Bishop in the liturgies of the Church is described in the praenotanda of each of the ritual books and, in a particular way, in the Ceremonial of Bishops. There it is stated: “The office of bishop as teacher, sanctifier, and pastor of his Church shines forth most clearly in a liturgy that he celebrates with his people” (CB §11). These celebrations “manifest the mystery of the Church as that mystery involves Christ’s presence,” and therefore should “serve as a model for the entire diocese and be shining examples of active participation by the people” (CB #12).

This policy is meant to assist parishes and other institutions in their preparation for those occasions when Bishop Amos presides at liturgy with them; there may be minor variations if Bishop-Emeritus Franklin is presiding.

The norms for concelebration (see §IV-230 Policies Relating to Concelebration of the Eucharistic Liturgy) and for deacons in the liturgy (see §IV-220 Policies Relating to the Liturgical Ministry of the Deacon) also apply. Please see the Summary at the end of this document for key points from those documents regarding Bishop Amos’s practice at liturgy.

Abbreviations Used:

CB	<i>Ceremonial of Bishops</i>
GIRM	<i>General Instruction of the Roman Missal</i> (third typical edition; retranslated 2011)
RC	<i>Rite of Confirmation</i>

§IV-210.1 More Solemn Celebrations with the Bishop

There are times in the life of a community when it gathers with the bishop for a more solemn celebration of the sacred liturgy. For example, the entire diocese may gather at the cathedral church for a stational Mass (CB #119). Likewise, a portion of the diocese—whether a deanery, a parish, or a school or group of schools—may invite the bishop to celebrate the liturgy with them.

IV-210.1 Policy

For all celebrations outside of a usual Sunday or weekday liturgy, parishes, schools, and other communities shall submit plans for a liturgy to be presided over by the bishop to the Office of Liturgy no later than two weeks before the scheduled event. It is the task of the Office to approve the liturgical preparations and assist the local community in its celebration with the bishop. In all cases, published liturgical norms are to be followed and only texts approved for liturgical use in the United States are to be utilized.

Procedures

Whenever a community prepares to celebrate the liturgy with the bishop, the preparation sheet found in Appendix A is to be completed and sent to the Director of Liturgy no later than two weeks prior to the date of the scheduled event. It is the role of the Director to assist the local coordinator and approve the final plans for the liturgy. Communities are encouraged to contact the Office of the Bishop as soon as possible once the date of a special celebration is anticipated in order to avoid scheduling conflicts.

Ideally, there will be five servers (six if incense is to be used) and two deacons. At least one deacon ought to be present; a minimum of three servers is required. If any of the ministers is still to be assigned, please write “TBA” in the appropriate blank. That way, the office knows that the assignments are still being made.

PLEASE NOTE: The following norms apply to all Masses at which the Bishop presides. Norms specific to Confirmation are listed under IV-210.2.2.

General

- a) It is strongly encouraged that those responsible for preparing the liturgy complete the liturgy preparation sheet electronically. Please make it clear if there are to be any variations from the usual pattern.
- b) The Liturgical Season during which the rite is being celebrated must be respected. For example, there is to be no instrumental music during Lent (unless the Ritual Mass is being celebrated).
- c) The bishop will bring his own vestments (including stole and chasuble), ritual book (if needed, for example, for Confirmation), and the *vimpa* (see below); the parish will provide the Roman Missal, lectionary, and Book of the Gospels (if applicable). Please notify the Office of Liturgy if the bishop needs to bring the Book of the Gospels. Please ensure that the linens used for Mass are clean and in good repair.
- d) If there are participation aids, please print only the “assembly participation texts” and not the bishop’s words or the readings (unless this is a bilingual liturgy, in which case the reading may be printed in the language not being used in the proclamation). A draft copy must be approved by the Office of Liturgy before the booklets are printed. Copyright laws must be observed for all reprinted music.
- e) If the hymns are listed on a board or in a participation aid, it is not necessary for the cantor to announce them. This is especially true for the recessional, where such an announcement seems anticlimactic. If a hymn does need to be announced, please just simply state, “Our recessional hymn is....”
- f) Bishop Amos prefers to find his own note for the doxology at the end of the Eucharistic Prayer. Please do not anticipate the Great Amen by beginning to play music before he intones the doxology.

Ministers

- g) In order to express the full sacramentality of the Church, it is encouraged that at least one deacon be present to assist the bishop. This should be the deacon assigned to the parish. If he is not available, or if the parish does not have a deacon, then the pastor should try to arrange for a deacon from the deanery to attend. If no deacon is available, then the pastor (or another concelebrating priest) will take the deacon’s parts, as described in the diocese’s *Policies Relating to Concelebration of the Eucharistic Liturgy*.
- h) The Master of Ceremonies (MC) is assigned by the Office of Liturgy. Pastors are reminded that the MC is to direct the servers and other ministers, ensuring that all is properly prepared for the liturgy. Once the various ministers are prepared by the MC they are not to be instructed differently. Likewise, once the MC has prepared the credence table and ritual books, they are not to be changed. See §210.5 below.
- i) The parish should ideally provide five servers (if incense will be used, there should be one additional server dedicated to that ministry); a minimum of three are needed. The servers should be seated as a group with the MC, who will meet with the servers 45 minutes before Mass begins. If the seating must be split, the MC should sit with the miter-, crosier-, and book-bearers.
 - a. If there are enough servers to assign two as miter and crosier-bearers, they will usually wear the *vimpa* (a cloth, worn in a manner similar to a humeral veil, that covers the hands of the servers in order to help prevent oils from getting on the miter and crosier; the bishop will bring the *vimpa* if they are to be used).
 - b. Servers are usually assigned as follows:

Number of Servers	Without Incense	With Incense
Three	1. Cross bearer / book bearer 2. Candle bearer / miter / altar server 3. Candle bearer / crosier / altar server	As without incense. Server #1 assists with incense, but it is not carried in the entrance procession.
Four	1. Cross bearer / altar server 2. Book bearer / altar server 3. Miter-bearer 4. Crosier-bearer	As without incense. Server #1 assists with incense, but it is not carried in the entrance and exit processions.
Five (preferred if no incense)	1. Cross bearer / book bearer 2 & 3. Candle bearer / altar server 4. Miter-bearer 5. Crosier-bearer	1. Thurifer 2. Cross bearer / altar server 3. Book bearer / altar server 4. Miter-bearer 5. Crosier-bearer
Six (preferred if incense used)	1. Cross bearer 2. Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer	1. Thurifer 2. Cross bearer / Book bearer 3 & 4. Candle bearer / altar server 5. Miter-bearer 6. Crosier-bearer
Seven	1. Cross bearer / Book bearer 2 & 3. Candle-bearers 4 & 5. Altar servers 6. Miter-bearer 7. Crosier-bearer	1. Thurifer OR 1. Thurifer 2. Cross bearer 2. Boat 3. Book bearer 3. Cross/Book 4 & 5. Candle bearer / altar server 6. Miter-bearer 7. Crosier-bearer

- j) Liturgical ministers for the celebration ought to be taken from those who have been appropriately formed for their specific ministry.

Introductory Rites

- k) It is preferred that the procession keep moving rather than all the ministers “lining up” in front. Concelebrants usually venerate the altar.
- l) If incense is used:
- a. The thurible (with incense added) is carried in the entrance procession only if the altar is being incensed as part of the introductory rites.
 - b. The thurible is not carried in the exit procession (Chrism Mass and Holy Thursday the exceptions).
 - c. It is preferred that if incense is to be used it ought to be used at all three points in the liturgy (altar at the entrance rite, Book of the Gospels, gifts and people).

Liturgy of the Word

- m) The first reader should not begin with the proclamation until the bishop has received the miter.
- n) The Gospel Acclamation begins as the reader reaches his or her place in the assembly. Do not wait for the bishop to move to begin the Acclamation.
- o) All are to remain standing until the bishop kisses the Book of the Gospels.
- p) Only one person should proclaim the intercessions. As with the readers, they should be properly prepared. If intercessions are prepared by the parish, they should follow the norms in Appendix B. The proclamation of the intercessions is normally the ministry of the deacon.

Liturgy of the Eucharist

- q) In preparing the altar, there should be an extra corporal for any additional vessels being used. The items required for the Liturgy of the Eucharist should not be placed on the altar before Mass.
- r) When the gifts are presented to the bishop, the monetary gifts should be presented first so they can be handed off to a server, leaving the bishop free to carry the bread if necessary. Nothing in addition to the bread and wine, and the collection (including gifts for the poor) are to be included in the procession. The collection should be handed to the bishop first.
- s) Servers should not place anything on the altar. Instead, everything is given to the deacon to place. Any additional vessels ought to be put on a separate corporal away from the main chalice and paten. The Missal ought to be placed to the left of the central corporal. The procession of the gifts should not begin until the deacon has finished preparing the altar. The bread brought to the altar by a server is handed to the bishop after he removes his miter. After the wine is brought to the altar by a server and handed to a deacon, the cruet of water should be handed to the deacon to prepare the chalice.
- t) Concelebrants approach the altar after the Prayer over the Gifts (*not* after the Preface).
- u) There is to be no instrumental music during the Eucharistic Prayer.
- v) Sufficient bread and wine should be consecrated so that all may receive Communion from what is consecrated at that Mass. Recourse to the reserved Sacrament should take place only in an emergency.
- w) The servers should bring the *lavabo* to the bishop after he returns to the chair after communion.

Concluding Rites

- x) Any announcements should be brief, and given after the Prayer after Communion.
- y) Concelebrants do not venerate the altar at the conclusion of Mass.
- z) Unless specified (e.g., the Chrism Mass, Holy Thursday), the thurible is not carried in the recessional; the thurifer takes his or her place in the procession with the other servers behind the cross and candles.

Photography

- aa) There should be no still or video photography during the liturgy itself. The parish should make sure that participants are informed of this practice ahead of time; a reminder should be placed in the participation book.

§IV-210.2 Confirmation

“The original minister of confirmation is the bishop” (RC #7; see also CB #455); the sacrament is usually celebrated within Mass (RC# 13; CB #458).

IV-210.2.1 Policy

Parishes desiring to celebrate the Sacrament of Confirmation must schedule the date of the liturgy with the Office of the Bishop.

Procedures

Each year in the summer, the Office of the Bishop will send a Confirmation Request Form (Appendix C) to each parish. In completing this form, the parish is to provide the Office with three possible dates for the liturgy—including at least one weeknight and one date outside of the Easter Season. The form is to be returned by August 15 and assignments made by September 15. A copy of this policy will be sent with all date assignments.

IV-210.2.2 Policy

For all celebrations of Confirmation, parishes shall submit plans for the liturgy to the Office of Liturgy no later than two weeks before the scheduled event. It is the task of the Office to approve the liturgical preparations and assist the local community in its celebration with the bishop. In all cases, published liturgical norms are to be followed and only texts approved for liturgical use in the United States are to be utilized.

Procedures

Whenever a community prepares to celebrate the Sacrament of Confirmation, the preparation sheet found in Appendix D is to be completed and sent to the Director of Liturgy no later than two weeks prior to the date of the scheduled event. It is the role of the Director to assist the local coordinator and approve the final plans for the liturgy. A format for participation booklets is found in Appendix E. If any of the ministers is still to be assigned, please write “TBA” in the appropriate blank. That way, the office knows that the assignments are still being made.

In addition to the norms listed in IV-210.1 (above), the following norms apply to the celebration of Confirmation:

General

- a) Letters from the candidates requesting Confirmation should be sent to the Pastor and not the Bishop. In turn, it is the Pastor who should present the candidates during the rite. If desired, the pastor may make the introductory comments and the catechist(s) read the names.
- b) The bishop will plan to arrive one hour prior to confirmation, unless other plans are made. He will proceed directly to the sacristy to review preparations for the liturgy and sign the sacramental books.
- c) The bishop will meet with the confirmandi and sponsors for about 15 minutes, to be completed 15 minutes before the liturgy.
- d) The bishop will also bring his own chrism, to which some of the parish’s chrism may be added by the deacon (or MC, if the deacon is absent) if needed.
- e) If the participation books also list the dates on which the confirmandi have celebrated their other sacraments of initiation, First Confession is not to be listed.

Ministers

- f) Liturgical ministers for the celebration ought to be taken from those who have been trained to perform their specific ministry.
 - a. It is strongly encouraged that the confirmandi NOT exercise any other ministry at this Mass.
 - b. However, if the confirmandi are being asked to take on any liturgical role (such as proclaiming the readings), it is the responsibility of the parish to ensure that they are able to exercise that ministry worthily and well. (For example, if a candidate is to proclaim the readings, he or she should be a well-trained reader and have had ample opportunity to practice the readings and receive appropriate feedback in preparation for the liturgy.)

Choice of Mass / Liturgical Texts

- g) All presidential texts must come from the Roman Missal or Rite of Confirmation. The readings must come from the Lectionary approved for use in the United States.
- h) Either the Ritual Mass of Confirmation or the Mass of the Day is celebrated (except as noted below).
 - a. If the Ritual Mass is chosen:
 - i. The orations are taken from the Ritual Mass for Confirmations; options A, B, and/or C may be used in any combination.
 - ii. One of the Prefaces of the Holy Spirit is used (Votive Mass 9A or 9B).
 - iii. The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - iv. The vestments may be red or white.
 - b. If the Mass of the Day is chosen:
 - i. The orations and Preface are from the Mass of the Day.
 - ii. The readings may be taken from the Confirmation Lectionary (volume IV of the Lectionary, #764-768), the Mass of the Day, or any combination thereof.
 - iii. The vestments are the color of the day.
 - iv. The Solemn Blessing or Prayer over the People for Confirmation may be used at the dismissal.
- i) The Ritual Mass of Confirmation may be used EXCEPT on Solemnities; Sundays of Advent, Lent, and the Easter Season; the weekdays of Holy Week and the Easter Triduum; the Days in the Easter Octave; All Souls and Ash Wednesday. On those days, the prayers, preface, and readings are all taken from the Mass of the Day; and the vestments are the color called for on that day.

Environment

- j) The sacred chrism should be displayed in a place of honor in the sanctuary for the ritual, but not on the altar. It may be carried in as a part of the entrance procession.
- k) During the Easter Season, the Paschal Candle is located next to the ambo and is lit for the liturgy. While not expressly called for in the rite, parishes may also choose to use the Paschal Candle for their confirmation liturgies outside of the Easter Season (except during Lent) as a way to highlight the connection between these two sacraments.

Introductory Rites

- l) Consider having the confirmandi (and sponsors) process into the church with instrumental music a few minutes before the start of Mass. Once in place, the liturgical ministers can enter with the opening hymn.
- m) Under no circumstances are the confirmandi to wear stoles. The stole is a symbol of ordained ministry, not of initiation.
- n) The Sprinkling Rite, suggested for use during Sunday Mass (especially in the Easter Season), may also be an appropriate way to link Confirmation and Baptism.
 - a. Therefore, even if confirmation is being celebrated on a weekday, the Bishop grants permission for the use of the sprinkling rite (outside of Lent).
 - b. If water blessed at Easter is used, the adapted rite ought to be used (see Appendix F).
- o) The Gloria is usually reserved for Sundays, Feasts, and Solemnities; however, it is also allowed “at special celebrations of a more solemn character” (GIRM §53). Therefore, parishes may choose to use the Gloria as long as the principle of progressive solemnity is respected.

Rite of Confirmation

- p) The bishop normally lays hands over the candidates as a group; if the number of candidates is small (12-15 or fewer) he is willing to lay hands on the candidates individually.
- q) The bishop's voice should be clearly heard during the anointing. Therefore, either there should be no music during the anointing or it should be quiet enough that the bishop's voice is not obscured.
- r) In addition, parishes should be attentive to how the rite is choreographed. The assembly should have a clear view of the liturgical action. For example, the practice of having the candidates stand as a row in their pew is discouraged as it obstructs the view of those behind them. Likewise, parishes should consider having the candidates process up the side aisles and approach the bishop from each side, and then return to their places down the center aisle.
- s) For the anointing, the candidates come forward with their sponsors, stand before the bishop, and either the candidate or the sponsor gives the confirmation name. Sponsors stand behind the candidates, placing their right hand on the right shoulder of the candidate. The procession should keep moving without undue delay.
- t) The parish should provide a lemon (cut in wedges, or lemon juice) for the bishop to wash his hands after the anointing; he will do so prior to removing his miter.

Concluding Rites

- u) Especially with larger groups, it is better that they process out after the liturgical ministers have reached the back of the church; this approach prevents a back-up in the rear of the church as well as ministers processing out in a half-empty church.

Photography

- v) The bishop is willing to take photographs with the confirmandi before or after the liturgy. If after, the bishop will usually return to the sanctuary for pictures unless another suitable place is prepared in the reception area for photography. Photographs before the liturgy are preferred for those parishes far from Davenport and for those Masses celebrated late in the day.
- w) Positioning for group photographs should be rehearsed ahead of time. A staff person should be present to facilitate both the group photograph and individual photographs.

§IV-210.3 Sunday and Weekday Mass

There are times when the bishop will preside at the usual Sunday or weekday liturgy of a parish or school with less solemnity. In these cases, the bishop will not bring a Master of Ceremonies with him.

IV-210.3 Policy

For all usual liturgical celebrations at which the bishop presides, parishes and schools are to see that published liturgical norms are followed and that there are no additions to or subtractions from the Roman liturgy. Only texts approved for liturgical use in the United States are to be utilized.

Procedures

For usual parish or school liturgies, the parish should assign the usual ministers and prepare the liturgy in accord with applicable laws and norms. Concelebrants, if present, should follow the norms laid out in §IV-230 *Policies Relating to Concelebration of the Eucharistic Liturgy*; see the Summary below (section 3.f.). As a general rule, preparation forms

do not need to be reviewed by the Office of Liturgy; please check with that office to see if any particular celebration is exempt. (For example, for large all-school Masses the Bishop will still want a preparation form completed.) The general norms listed in §210.1 apply.

§IV-210.4 Attendance in Choir

There are various occasions when it is more appropriate that a priest be the principal celebrant of a Eucharistic Liturgy while the bishop attends “in choir.” Funerals may be one such occurrence. In these cases, the bishop is presiding – but not as a concelebrant.

IV-210.4 Policy

The following norms are followed when the bishop attends in choir:

- a) The bishop takes his place in the entrance procession behind the presiding celebrant. At funerals, he will take his place in the sanctuary before the reception of the body.
- b) The bishop is seated in some visible place in the sanctuary, but not with the presiding celebrant or concelebrants. A kneeler is to be provided.
- c) Ideally, he should also be accompanied by two priests also in choir dress (cassock and surplice). If priests are not available, deacons (or an MC) may assist in this manner. If this is not possible, he sits alone.
- d) The bishop does not approach the altar as a concelebrant. He is not brought communion at the fraction rite; rather, the principal celebrant brings him communion after he has communed—presenting it to the bishop as he would to others in the liturgical assembly. The bishop wears a stole for the Communion Rite.
- e) It is customary and appropriate for the bishop to offer some words/remarks immediately following the Prayer after Communion. If others are to speak, the bishop speaks last.
- f) In the case of a funeral, he is willing to preside over the Final Commendation if invited.
- g) In the recessional procession, he again follows the presiding celebrant.

Procedures

Any questions regarding the bishop attending in choir should be referred to the Office of Liturgy.

§IV-210.5 The Master of Ceremonies

In the more solemn celebrations with the bishop, and when Confirmation is celebrated, the Office of Liturgy will assign a Master of Ceremonies to assist the bishop and the other ministers with the celebration of the liturgy.

IV-210.5 Policy

The ministry of a Master of Ceremonies is utilized at solemn episcopal liturgies, in the celebration of confirmation, and at any other liturgy requested by the bishop. The diocesan Office of Liturgy assigns the Master of Ceremonies. The Master of Ceremonies does not exercise any other ministry (e.g. reading the scriptures, distributing communion, etc.).

Procedures

Vestments:

- a) If the Master of Ceremonies is a layperson, he or she vests in an alb. A priest wears cassock and surplice, and does not concelebrate. In great necessity, a priest may wear an alb instead (no stole).
- b) At stational and other major episcopal Masses, the deacon wears diaconal vestments (distinguished from the dalmatics worn by the Deacons of the Mass), but does not undertake any of the other diaconal ministries during the liturgy (e.g., he does not proclaim the gospel or assist with communion).

- c) If no deacon is assisting, or if there is a risk of confusion (such as at parish Masses), then the deacon MC may instead vest in cassock and surplice so as to distinguish himself from the usual deacon at Mass.

The duties of the Master of Ceremonies (MC) include:

- a) Working in collaboration with the Director of Liturgy and the local community's liturgical leadership.
- b) Assisting the bishop with carrying his vestments and regalia to and from his car.
- c) Unpacking and packing the bishop's vestments and episcopal regalia.
- d) Instructing the liturgical ministers in the particulars for the liturgy being celebrated with the bishop.
- e) Ensuring that a sufficient number of hosts (and sufficient wine) is prepared for the Mass.
- f) Directing the opening and closing processions.
- g) Preparing the liturgical books, ensuring that the ribbons are properly placed.
- h) Directing the servers.
- When the server with the Missal is sent to the bishop, ensuring that the book is open to the proper place.
 - Handing the miter and crosier to the bishop and receiving them from him. In the absence of an MC, the bishop will hand and receive these items directly to and from the servers.
 - The miter is handed to the bishop with the opening towards him and the lappets folded over the top.
 - The crosier is handed to the bishop with the "closed" side of the curved crook towards him.
 - The thurifer hands the censer directly to the bishop. If there is no deacon, the MC may hold the boat for the bishop.
 - Overseeing the preparation of the altar, ensuring that the Missal, linens, and vessels are properly arranged.
 - Assisting the servers with the *lavabo*, ensuring that the towel is open for the bishop.
- i) Overseeing and facilitating the communion procession.
- j) The pattern for using the miter and crosier is as follows:
- Entrance procession: wears the miter and carries the crosier.
 - Before entering the sanctuary: hands off the crosier and removes the miter.
 - After sitting for the readings: puts on the miter.
 - Gospel procession:
 - Removes the miter after blessing the deacon and then stands
 - Takes the crosier immediately or, if incense is used, after the greeting
 - Hands off the crosier after kissing the Book of the Gospels
 - On sitting after the Prayer of the Faithful, while the altar is prepared: wears the miter.
 - After receiving the gifts and returning to the altar: removes the miter.
 - After the Prayer over the Gifts (Offerings): removes the zucchetto (skullcap)
 - On returning to the chair after communion: puts on the zucchetto
 - Blessing:
 - Before the greeting: puts on the miter
 - Before the Sign of the Cross: takes the crosier
 - During the Rite of Confirmation
 - For the calling of the candidates: miter on (if a large number of candidates; otherwise remains off)
 - For the Renewal of Baptismal Promises: miter on, holds crosier
 - For the Laying on of Hands and Prayer: miter off, hands off crosier
 - For the Anointing: miter on, holds crosier
 - After the anointing: hands off the crosier, washes his hands, and then removes the miter

Appendix A: Preparation Sheet for Solemn Liturgies

DATE: _____ **TIME:** _____ **PLACE:** _____

Address: _____

Celebration: _____

Contact Person: _____ **E-Mail:** _____

Work number: _____ **Home number:** _____

MINISTERS:

Concelebrants: _____

If there is no deacon, a single concelebrant should be chosen to: Proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed)

Deacon of the Word: _____

Deacon of the Altar: _____

Reader 1: _____

Reader 2: _____

Psalmist / Cantor: _____

Choir: _____

Server(s) / Acolyte(s)

Thurifer: _____

Boat: _____

Cross-bearer: _____

Book-bearer (hold Missal for bishop): _____

Candle-bearers: _____

Crosier-bearer: _____

Miter-bearer: _____

Server(s) assisting at the Altar: _____

Master of Ceremonies (assigned by diocese; the MC does not assist with communion): _____

Gifts: _____

EMHCs (only if not enough priests/deacons): _____

Please check if communion will be distributed under one species only (Hosts alone):

DETAILS:

Are there participation booklets? yes no

Where will the bishop vest for liturgy? Sacristy Other: _____

Will there be a public reception? yes no Time? _____ Where? _____

Will there be a meal for bishop? yes no Time? _____ Where? _____

Please let us know if the reception or meal is not at the church site.

Usual travel time from Davenport: _____ Where is the bishop to park? _____ (reserved space)

ORDER OF THE MASS

The Acclamations and Responses should normally be sung.

Mass being celebrated: Mass of the Day: _____ Other: _____
Color: _____

Introduction: No Yes; by whom: _____

INTRODUCTORY RITES Bow to the altar OR Genuflect to Tabernacle in Sanctuary

Opening Hymn: _____

Order of Procession (check those who will be present):

- Thurifer*
- Cross bearer and Candle bearers* (# _____)
- Other server(s)* (# _____)
- Readers* (# _____)
- Deacon with book of the Gospels (reader if no deacon)*
- Other vested deacons 2x2* (# _____)
- Concelebrating priests 2x2* (# _____)
- Master of Ceremonies*
- Bishop*
- Assisting deacon(s)* (# _____)
- crozier-bearer* *miter-bearer*
- server who assists with the book*

It is preferred that the procession keep moving rather than all the ministers "lining up" in front to await the bishop.

The same is true for the recessional.

Additional groups (e.g. Knights of Columbus, banner-bearers) precede the thurifer, who waits for them to be in place before proceeding.

Incense Altar yes no

Penitential Act: A (*Confiteor*): The Kyrie is then spoken sung

B

C (*Kyrie with tropes*; # _____)

 Tropes are proclaimed or sung by: _____

 Response is spoken or sung

Sprinkling Rite (Sundays, esp. Easter Season; Accompaniment [NOT GLORIA]: _____)

 Water: Easter water (already blessed) water to be blessed

 Prayer at: Chair (sanctuary; after procession) Entrance (before procession)

Remember that there is also a prayer to close the sprinkling rite before the Gloria begins.

Gloria Sung Recited Omitted (if not required)

Collect: Mass of the Day Other: _____

LITURGY OF THE WORD (*please give the scripture citations and the lectionary numbers*)

Readings: 1st Reading: _____ Responsorial Psalm: _____

 2nd Reading: _____ Gospel Acclamation: _____

 Gospel: _____ Incense: yes no

Homily

Creed Recited Sung Omitted (if not required) (Check here if Apostles' Creed Used)

General Intercessions: Intro / conclusion will be prepared by the bishop
Petitions by: deacon (preferred) other: _____

THE LITURGY OF THE EUCHARIST: Mass Setting: _____

Preparation of the Gifts & Altar

Hymn: _____ Collection: yes no Incense: yes no
Prayer over Gifts: Mass of the Day Other: _____

The Eucharistic Prayer

Preface: _____

Sanctus: sung (preferred) spoken
Eucharistic Prayer: I II III IV Other: _____

Memorial Acclamation sung (preferred) spoken
 We proclaim your death... When we eat... Save us, Savior...

Great Amen sung (preferred) spoken

The Preparation for Communion

Lord's Prayer: sung (setting: _____) spoken

Agnus Dei: sung (preferred) spoken

The Communion Rite *Please bring the lavabo to the bishop after he returns to the chair.*

Communion Hymn: _____ Hymn after Communion or Silence: _____

Prayer after Communion: Mass of the Day Other: _____

Concluding Rite

Concluding Remarks: yes (by whom: _____) no

Blessing: simple blessing prayer over the people solemn blessing
(Specify: _____) (Specify: _____)

Hymn: _____

Additional Notes/Rites:

Appendix B: Preparing the Prayer of the Faithful

In the composition of the Prayer of the Faithful, the following points should be kept in mind:

1. “The series of intentions is usually to be” (GIRM #70) for:
 - a. The needs of the Church
 - b. Public authorities and the salvation of the whole world
 - c. People burdened by any kind of difficulty
 - d. The local community
2. In addition, Bishop Amos asks that the final petition be for the dead. This signals to him that the intercessions have come to an end.
3. The petitions are not prayers themselves; we are naming groups for the assembly to pray for; therefore, one of the following patterns is usually used:
 - a. For...that... (announcing who and what to pray for)
 - b. That... (announcing what to pray for)
 - c. For... (announcing who to pray for)
 - d. After the petition, the deacon should pause and make eye contact with the assembly and then say, “We pray to the Lord” (or the equivalent). Eye contact should be maintained as the people respond, in keeping with the dialogic nature of the prayer.
4. Please note that these are “general” intercessions
 - a. They ought to be petitions that the assembly can, by and large, agree on.
 - b. They ought not become a “mini-homily” or a place to make a particular point.
 - c. They ought not single out individuals, but may include individuals as part of a group. Likewise a particular group—such as those newly confirmed—ought to be specifically mentioned at that Mass.
 - d. They should not be secret (“For a special intention”); otherwise the assembly cannot rightly give its assent. Likewise, the assembly should not be invited to add intercessions.
5. They are petitions, not prayers of thanksgiving; the great prayer of thanksgiving follows shortly.
6. The response by the people should be a general prayer that God would hear the invocation (e.g., Lord, hear our prayer; Lord, have mercy)—not a separate petition or other statement. If the people are not familiar with the response, it should be announced before the intercessions and/or be included in a participation aid.

Appendix C: Confirmation Request Form

PARISH(ES) _____

LOCATION OF CONFIRMATION _____

PLAN TO PARTICIPATE IN DEANERY CONFIRMATION IN 20__-20__

PARISHES INVOLVED _____

PASTOR(S) _____

CONTACT PERSON _____
ADDRESS _____
TELEPHONE _____

PREFERRED DATES

(Include ONE WEEKNIGHT, as well as a date(s) during or before Lent or another time of the year.)

	DATE	TIME
FIRST CHOICE	_____	_____
SECOND CHOICE	_____	_____
THIRD CHOICE	_____	_____
Date(s) to Avoid	_____	_____

PRIMARY GRADE LEVEL OF CONFIRMATION GROUP _____

DO NOT PLAN TO HAVE CONFIRMATION IN 20__-20__

COMMENTS _____

Appendix D: Confirmation Preparation Sheet

DATE: _____ **TIME:** _____ **PLACE:** _____

Address: _____

Number of Candidates for Confirmation: _____ **Average Age:** _____

Contact Person: _____ **E-Mail:** _____

Work number: _____ **Home number:** _____

MINISTERS:

Concelebrants: _____

If there is no deacon, a single concelebrant should be chosen to: Proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed)

Deacon of the Word: _____ Deacon of the Altar: _____

Reader 1: _____ Reader 2: _____

Psalmist / Cantor: _____ Choir: _____

Server(s) / Acolyte(s)

Thurifer: _____ Boat: _____

Cross-bearer: _____ Book-bearer (hold Missal for bishop): _____

Candle-bearers: _____

Crosier-bearer: _____ Miter-bearer: _____

Server(s) assisting at the Altar: _____

Master of Ceremonies (assigned by diocese; the MC does not assist with communion): _____

Gifts: _____

EMHCs (only if not enough priests/deacons): _____

Please check if communion will be distributed under one species only (Hosts alone):

DETAILS:

Are there participation booklets? yes no

Where will the bishop vest for liturgy? Sacristy Other: _____

Will there be a public reception? yes no Time? _____ Where? _____

Will there be a meal for bishop? yes no Time? _____ Where? _____

Please let us know if the reception or meal is not at the church site.

Usual travel time from Davenport: _____ Where is the bishop to park? _____ (reserved space)

Photographs: No After Mass Before Mass (Time: _____) Where? _____

ORDER OF THE MASS

The Acclamations and Responses should normally be sung.

Mass being celebrated: Ritual Mass of Confirmation Mass of the Day: _____
Color: Red (preferred) White Color: _____

Introduction: No Yes; by whom: _____

INTRODUCTORY RITES Bow to the altar OR Genuflect to Tabernacle in Sanctuary

Opening Hymn: _____

Order of Procession (check those who will be present):

- Thurifer*
- Cross bearer and Candle bearers* (# _____)
- Confirmandi* (if did not process in before Mass)
- Sponsors* (if did not process in before Mass)
- Other server(s)* (# _____)
- Readers* (# _____)
- Deacon with book of the Gospels* (reader if no deacon)
- Other vested deacons* 2x2 (# _____)
- Concelebrating priests* 2x2 (# _____)
- Master of Ceremonies*
- Bishop*
- Assisting deacon(s)* (# _____)
- crozier-bearer* *miter-bearer*
- server who assists with the book*

It is preferred that the procession keep moving rather than all the ministers "lining up" in front to await the bishop.

The same is true for the recessional.

Additional groups (e.g. Knights of Columbus, banner-bearers) precede the thurifer, who waits for them to be in place before proceeding.

Incense Altar yes no

Penitential Act: A (*Confiteor*): The Kyrie is then spoken sung

B

C (*Kyrie with tropes*; # _____)

 Tropes are proclaimed or sung by: _____

 Response is spoken or sung

Sprinkling Rite (Sundays, esp. Easter Season; Accompaniment [NOT GLORIA]: _____)

 Water: Easter water (already blessed) water to be blessed

 Prayer at: Chair (sanctuary; after procession) Entrance (before procession)

Remember that there is also a prayer to close the sprinkling rite before the Gloria begins.

Gloria Sung Recited Omitted (if not required)

Collect: If Ritual Mass: A A(alt) B C If Mass of the Day: _____

LITURGY OF THE WORD (*please give the scripture citations and the lectionary numbers*)

[On days when the Ritual Mass is allowed, the readings may be taken from the Confirmation Lectionary, the Mass of the Day, or any combination thereof. On days that the Ritual Mass is not allowed, the readings are those from the Mass of the Day.]

Readings: 1st Reading: _____ Responsorial Psalm: _____

 2nd Reading: _____ Gospel Acclamation: _____

 Gospel: _____ Incense: yes no

LITURGY OF CONFIRMATION

Presentation of the Candidates: By: _____ *Candidates stand and say, "present."*

Homily

Renewal of Baptismal Promises (replaces Profession of Faith)

Laying on of Hands & Prayer of Consecration: the bishop extends hands over the entire group
 the bishop lays hands on each candidate individually
(if the group is small enough and the liturgical space allows)

Anointing with Chrism: The deacon holds chrism for bishop; if no deacon, then the pastor does so.

Candidates: process down side aisles process down center aisle line up in front (at renewal of promises)

General Intercessions: Intro / conclusion will be prepared by the bishop

Petitions by: deacon (preferred) other: _____

THE LITURGY OF THE EUCHARIST: Mass Setting: _____

Preparation of the Gifts & Altar

Hymn: _____ Collection: yes no Incense: yes no

Prayer over Gifts: If Ritual Mass: A B C If Mass of the Day: _____

The Eucharistic Prayer

Preface: If Ritual Mass: Holy Spirit 9A 9B If Mass of the Day (specify): _____

Sanctus: sung (preferred) spoken

The bishop uses EP III because of its reference to the Holy Spirit. Please note if another is to be used: _____

Memorial Acclamation sung (preferred) spoken
 We proclaim your death... When we eat... Save us, Savior...

Great Amen sung (preferred) spoken

The Preparation for Communion

Lord's Prayer: sung (setting: _____) spoken

Agnus Dei: sung (preferred) spoken

The Communion Rite *Please bring the lavabo to the bishop after he returns to the chair.*

Communion Hymn: _____ Hymn after Communion or Silence: _____

Prayer after Communion: If Ritual Mass: A B C If Mass of the Day: _____

Concluding Rite

Concluding Remarks: yes (by whom: _____) no

Blessing: simple blessing prayer over the people solemn blessing
(If the Ritual Mass is being used, the blessing will be taken from there; otherwise specify: _____)

Hymn: _____

Additional Participants in Recessional: confirmandi sponsors others none

Appendix E: Format for Confirmation Participation Aid

Introductory Rites

- Opening Hymn
- Greeting
- Sprinkling Rite or Act of Penitence
- Glory to God
- Collect (Opening Prayer)

Liturgy of the Word

- First Reading
- Psalm
- Second Reading
- Gospel Acclamation
- Gospel

Rite of Confirmation

Presentation of Candidates.....(name)
The candidates stand and say, “present,” as their names are called.

Homily

Renewal of Baptismal Promises
Only the candidates stand. They respond “I do” to the questions.

Laying on of Hands

The Anointing with Chrism

The candidates come forward with their sponsors, stand before the bishop, and either the candidate or the sponsor gives the confirmation name. Sponsors stand behind the candidates, placing their right hand on the right shoulder of the candidate. Each person confirmed will be anointed with chrism, an oil made of olive oil and balsam. This anointing means that the person is called and chosen by God in Baptism and now in Confirmation.

Bishop: “Name,” be sealed with the gift of the Holy Spirit.

Candidate: Amen.

Bishop: Peace be with you

Candidate: And with your spirit.

Prayer of the Faithful (General Intercessions)

Liturgy of the Eucharist

- Hymn for Preparation
- Acclamations (Holy, Holy; Memorial Acclamation; Great Amen)
- Preparation for Communion (Lord’s Prayer; Lamb of God)
- Communion Hymns
- Prayer after communion

Concluding Rites (Blessing, Dismissal, Hymn)

Appendix F: Sprinkling Rite with Easter Water

See the diocesan website (<http://www.davenportdiocese.org/lit/liturgylibrary/litEasterSprinklingRite.pdf>) for more details.

AN EASTER SPRINKLING RITE

For use during the Easter Season, if water blessed at the Vigil is available. The prayers are modified from the Rite of Infant Baptism.

At the chair or at the back of the church (door, font):

Bishop: In the name of the Father, and of the Son, and of the Holy Spirit.
All: Amen.

Bishop: Peace be with you.
All: And with your spirit.

Bishop: Dear brothers and sisters, let us praise the Lord our God for this water he has created, and which will be sprinkled on us as a memorial of our Baptism. May he help us by his grace to remain faithful to the Spirit we have received.

FORM 1

Bishop: Lord our God,
in your mercy be present to your people's prayers of thanksgiving
as we recall the wondrous work of our creation
and the still greater work of our redemption.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters
who at Easter have received their Baptism.
Through Christ our Lord.

All: Amen.

FORM 2

Bishop: Praise to you, almighty God and Father,
for you have created water to cleanse and to give life.
Praise to you, Lord Jesus Christ, the Father's only Son,
for you offered yourself on the cross,
that in the blood and water flowing from your side,
and through your death and resurrection, the Church might be born.
Praise to you, God the Holy Spirit, for you anointed Christ at his baptism in the
waters of Jordan, so that we might all be baptized into you.
We pray, by the mystery of this consecrated water remind us of our new and
spiritual birth in baptism. Through Christ our Lord.

All: Amen.

FORM 3

Bishop: Father, God of mercy, through these waters of baptism
you have filled us with new life as your very own children.
From all who are baptized in water and the Holy Spirit,
you have formed one people, united in your Son Jesus Christ.
You have set us free and filled our hearts with the Spirit of your love,
that we may live in your peace.
You call those who have been baptized
to announce the Good News of Jesus Christ to people everywhere.
We pray, by the mystery of this consecrated water remind us of our new and
spiritual birth in baptism. Through Christ our Lord.

All: Amen.

If beginning at the back of the church, the entrance procession and entrance hymn then begin as usual. The bishop sprinkles the people as he makes his way to the sanctuary. The entrance hymn may be prolonged to accommodate the sprinkling of those seated along side aisles if necessary.

After sprinkling (at the chair):

Bishop: May almighty God cleanse us of our sins, and through the eucharist we celebrate
make us worthy to sit at his table in his heavenly kingdom.

All: Amen.

The Gloria follows, and then the Collect.

Appendix G: Preparation Sheet for Funerals at which the Bishop Presides or Assists

DATE: _____ **TIME:** _____ **PLACE:** _____

Funeral for: _____

Contact Person: _____ **E-Mail:** _____

Work number: _____ **Home number:** _____

DETAILS:

Are there participation booklets? yes no

Which ritual books will the parish provide? _____

Which will the bishop bring? _____

Will the bishop need to bring vestments for concelebrants/deacon(s)? _____

Where will the bishop vest for liturgy? _____

Will there be a meal/reception after the funeral? _____ Where? _____

Please let us know if the reception or meal is not at the church site.

Will the bishop be going to the Rite of Committal? Yes No

 If so, will he be presiding? Yes No

 Where is the Committal? _____

Usual travel time from Davenport: _____ Where is the bishop to park? _____ (reserved space)

NOTES:

MINISTERS:

Concelebrants: _____

If there is no deacon, a single concelebrant should be chosen to: Proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed)

Deacon of the Word: _____

Deacon of the Altar: _____

Reader 1: _____

Reader 2: _____

Psalmist / Cantor: _____

Choir: _____

Server(s) / Acolyte(s)

Thurifer: _____

Boat: _____

Cross-bearer: _____

Book-bearer (hold Missal for bishop): _____

Candle-bearers: _____

Crosier-bearer: _____

Miter-bearer: _____

Server(s) assisting at the Altar: _____

Master of Ceremonies (assigned by diocese; the MC does not assist with communion): _____

Pallbearers: _____

Gifts: _____

EMHCs (only if not enough priests/deacons): _____

Please check if communion will be distributed under one species only (Hosts alone):

Additional Notes Regarding Bishop in Choir:

If he is not the main celebrant, the Bishop wears choir dress.

An alb, stole, and cope—and his miter and crosier—are prepared in the sacristy.

In the procession, if the main celebrant is a priest:

The servers all process at the front (there are no miter and crosier bearers)

The bishop comes at the end of the procession. He may be accompanied by an assisting cleric.

Alternatively, if he is not to process, he begins the rite sitting at his place.

He sits at a chair (with kneeler) in the sanctuary. If he is being assisted by priest-chaplain(s), deacon(s), or an MC, additional chairs are provided as needed. A stole should be placed at the chair for the bishop to wear during communion. During the Eucharistic Prayer, he kneels for the epiclesis. Communion is brought to the Bishop at his chair. He does not assist with the distribution of Communion.

If he is to preside over the Rite of Commendation, during communion he changes into alb and cope. He then presides over the rites after the Prayer After Communion.

ORDER OF THE MASS

The Acclamations and Responses should normally be sung.

- Mass being celebrated:** Funeral Mass Outside Easter Season Funeral Mass During Easter Season
Color: White Violet **Paschal Candle:** In place Carried in procession
Clergy: Seated ahead of time Part of procession (see below)

INTRODUCTORY RITES: RECEPTION OF THE BODY *Bishop with miter on and holding the staff (crosier).*

- At door In front At transept Omit: done as part of the Vigil. Use usual introductory rites.

Greeting: A B C D Own words

Sprinkling with Holy Water (*if necessary, the bishop hands off the staff for the sprinkling*)

Placing of the Pall: Yes (by: _____) Omit

Entrance Procession: (check here if procession is before reception instead)

Hymn: _____

Order of Procession (check those who will be present):

- Thurifer*
- Cross bearer and Candle bearers (#_____)*
- Other server(s) (#_____)*
- Readers (#_____)*
- Deacon with book of the Gospels (reader if no deacon)*
- Other vested deacons 2x2 (#_____)*
- Concelebrating priests 2x2 (#_____)*
- Master of Ceremonies*
- Bishop*
- Assisting deacon(s) (#_____)*
- crosier-bearer* *miter-bearer*
- server who assists with the book*

The coffin comes next in the procession, followed by the mourners.

- Bow to the altar **OR** Genuflect to Tabernacle in Sanctuary

Placing of Christian Symbols: Yes Omit

If yes, person placing item(s): _____
Item(s): Bible/Book of the Gospels Cross/Crucifix

- In silence Text from #400: 1 2 3
 Other: _____

Incense Altar: yes no

Collect

From *Order of Christian Funerals*: A B C D From #398: _____

OR

- From *Roman Missal*: A1 A2 B1 B2 C1 (Easter) C2 (Easter)
 D E1 (Baptized child) E2 (Baptized child)
 F1 (child not baptized) F2 (child not baptized)

Options for the bishop:

- Main celebrant*
- Preside over the Final Commendation alone*
- In choir only*

Main celebrant if not the bishop:

If the bishop is not the main celebrant, the processional order is adjusted as described above.

Additional groups (e.g. Knights of Columbus, banner-bearers) precede the thurifer, who waits for them to be in place before proceeding.

LITURGY OF THE WORD (*From Volume IV; please give the scripture citations and the lectionary numbers*)

Readings: 1st Reading: _____ Responsorial Psalm: _____
2nd Reading: _____ Gospel Acclamation: _____
Gospel: _____ Incense: yes no

Homily: Preacher, if not the bishop: _____

General Intercessions: Intro / conclusion will be prepared by the celebrant or taken from the ritual text
Petitions by: deacon (preferred) other: _____

THE LITURGY OF THE EUCHARIST **Mass Setting:** _____

Preparation of the Gifts & Altar

Hymn: _____ Incense: yes no

Prayer over Gifts (from Missal):
 Same as Collect Other: _____

The Eucharistic Prayer

Preface for the Dead: I II III IV V

Sanctus: sung (preferred) spoken

Eucharistic Prayer: I II III (*note interpolations in II and III*)

Memorial Acclamation sung (preferred) spoken
 We proclaim your death... When we eat... Save us, Savior...

Great Amen sung (preferred) spoken

The Preparation for Communion

Lord's Prayer: sung (setting: _____) spoken

Agnus Dei: sung (preferred) spoken

The Communion Rite

Communion Hymn: _____ Hymn after Communion or Silence: _____

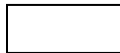
Please bring the lavabo to the bishop after he returns to the chair.

Prayer after Communion (from Missal):
 Same as Collect Other: _____

Communion Stations (diagram):

Please modify the diagram according to the worship space by clicking on a box and resizing or deleting.

Stations:



Final Commendation *(the Bishop presides over this rite even if he is not the main celebrant)*

Omit: will be done later as part of Rite of Committal

Speaking in Remembrance of the Deceased: yes (by: _____) Omit

The bishop moves to the coffin; the servers bring miter and crosier, and the OCF.

Invitation to Prayer (OCF): A B From #402: _____ Own words

Silence

Signs of Farewell: Incense Holy Water Omit

Song of Farewell: _____ (check here if being done during incensing/sprinkling)

Prayer of Commendation: A B

The miter is worn and the crosier carried in the procession.

Concluding Rite

Dismissal (by the deacon, if present)

Hymn/Psalm with Antiphon: _____

Procession: ministers, clergy, coffin, mourners.

SUMMARY

This document, *Policies relating to the Bishop in the Liturgy*, contains a great deal of detail. For that reason, the following are offered as a summation of the key points of the policy:

1. Liturgies with the bishop should be model liturgies: in accord with the liturgical books approved for use in the United States, and fostering the full, conscious, and active participation of all.
2. The principle of progressive solemnity applies. The bishop may preside over a stational or other more solemn Mass—with the full complement of ministries present and the diocese gathered—or over a usual daily Mass at a school or parish. The bishop may also attend a liturgy in choir. Each level of solemnity requires its own type of preparation.
 - a. The more solemn the occasion, the greater the preparation required—and the more, and a greater variety of, ministers will be needed. For example, six to seven servers, two deacons, two Masters of Ceremonies, and concelebrating priests will be asked to minister at the most solemn occasions. The miter- and crosier-bearers may be asked to wear the *vimpa*, which the bishop will provide (see p.1). All liturgical preparations will need to pass through the Office of Liturgy.
 - b. At the other end of the spectrum, when the bishop attends a typical parish or school Mass—weekday or Sunday—an MC will not be used and there will typically be fewer servers. There will be less solemnity—for example, the bishop will omit the crosier and care for (or omit) the miter himself. The Office of Liturgy, while ready to assist in any way, does not have to be consulted.
 - c. Confirmation can be thought of as falling between the two “extremes” above. The bishop will use the miter and crosier, so there should be a sufficient number of servers. He will bring an MC with him, and at least one deacon should be present if possible. The preparations for the liturgy are to be reviewed by the Office of Liturgy.
 - d. Since most parishes are not familiar with the practice of a prelate attending the liturgy in choir, questions regarding the specifics of that practice should be referred to the Office of Liturgy.
3. The following preferences (see also §IV-230 *Policies relating to Concelebration of the Eucharistic Liturgy* and §IV-220 *Policies Relating to the Liturgical Ministry of the Deacon*) apply to all Masses at which the Bishop presides:
 - a. While the bishop will usually bring his own vestments (including stole and chasuble), the local community is responsible for all other items needed for the liturgy. The bishop will bring the Book of the Gospels if needed.
 - b. When the altar is prepared, any additional vessels ought to be put on a separate corporal away from the main chalice and paten. The Missal ought to be placed to the left of the central corporal.
 - c. Servers should not place anything on the altar. Instead, everything is given to the deacon to place. The procession of the gifts should not begin until the deacon has finished setting the altar. The collection, if one, should be handed to the bishop first. The bread brought to the altar by a server is handed to the bishop after he removes his miter. After the wine is brought to the altar by a server and handed to a deacon, the cruet of water should be handed to the deacon to prepare the chalice.
 - d. Bishop Amos will pray the entire Eucharistic Prayer himself; concelebrants will not take specific parts.
 - e. Communion ought to be distributed from what is consecrated at that Mass; recourse to the Tabernacle for the Sacrament is to be made in emergencies only.
 - f. Bishop Amos prefers to wash his hands after Communion as well; the servers should bring the pitcher and bowl—with the towel open—for the hand washing (*lavabo*) to him when he returns to the chair.
 - g. Bishop Amos does accept Mass stipends, which he uses for charitable purposes. Checks may be made payable directly to him or to the diocese.
 - h. In the absence of a deacon, a single concelebrant is assigned to take on the following roles: proclaim the gospel, prepare the altar, assist the bishop in receiving the gifts, and assist with the fraction (if needed).
4. The preparation sheets included in this policy serve a number of purposes.
 - a. First, they are a “list” of the parts of the liturgy, music selections, and ministers needed—which may be an aid to those preparing the liturgy at the parish;
 - b. Second, they serve as a “checklist” for the Office of Liturgy, helping to ensure that all the necessary details have been attended to;
 - c. And, finally, they are an aid to the bishop and other ministers in their preparations for the liturgy.