

A. BAPTISM

INTRODUCTION

Baptism, the gateway to the sacraments, is necessary for salvation, either by actual reception or at least by desire. By it people are freed from sin, are born again as children of God, and made like to Christ by an indelible character, are incorporated into the Church. It is validly conferred only by a washing in real water with the proper form of words (can. 849).

BAPTISM PREPARATION

All parents and godparents are required to take baptism preparation designed to give them personal reflection and personal preparation about the meaning of the sacrament and about the obligations that go with it. The pastor, personally and through others, e.g., the pastoral minister or the baptismal pastoral team, should ensure that the parents are duly instructed through pastoral exhortations.

The Christian community shares the joy of parents as they welcome a new child into their family. Through the sacrament of baptism, the child is initiated into the community and is united to Christ in a special way. Moreover God gives the child a share in divine life, that is, the Father, Son and the Holy Spirit share their life with the child. Through the commitment of faith on the part of the parents and godparents, the child begins the life of faith. Later the child completes this process of initiation into the Christian community by celebration the sacraments of confirmation and Eucharist.

Since the Christian community has the responsibility to see that baptismal faith is kept alive, the parish provides some assistance to parents and godparents as they take on the responsibility of bringing up their child in the practice of the faith. Living by faith is above all living a life relationship with another Person--God. Their best way of introducing a child to the reality of God's love is to let the child experience the love of God through parents and let the child see that the parents love God.

Canon 851 tells us that the celebration of baptism should be properly prepared. Accordingly:

- §1. An adult who intends to receive baptism is to be admitted to the catechumenate and, as far as possible, brought through the various stages to sacramental initiation, in accordance with the rite of initiation as adapted by the Episcopal Conference and with the particular norms issued by it;
- §2. the parents of a child who is to be baptized, and those who are to undertake the office of sponsors, are to be suitably instructed on the meaning of this sacrament and the obligations attaching to it. The parish priest is to see to it that either he or others duly prepare the parents, by means of pastoral advice and indeed by prayer together. A number of families might be brought together for this purpose and, where possible, each family visited.

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Just as the parents prepare for and celebrate the birth of their child, so parents must prepare for the new life that the child receives through the sacrament of baptism. The baptism preparation program is designed to assist parents and godparents to prepare for the celebration of baptism. The program consists of five parts:

1. An initial meeting with the pastor, pastoral worker or a member of the baptism preparation team in order to meet the parents and address any initial concerns that might arise.
2. Several sessions (at least two) on various dimensions of the sacrament of baptism so that parents and godparents might reflect on their faith and consider how they will share this faith with their child.
3. A meeting with the pastor or a member of the baptism preparation team in order to make final arrangements for the baptism.
4. The celebration of baptism at the parish church. Family involvement in the ceremony is encouraged.
5. The parish will offer some kind of follow-up several months after the baptism.

Parents and godparents are encouraged to begin this baptism preparation program prior to the child's birth, for the months of pregnancy provide an appropriate time to grow in expectant faith.

SPONSORS/GODPARENTS

Godparents are also an important symbol, a visible sign of the whole Church's concern for this newly baptized member. Godparents are role models for the child. Godparents must be chosen with care. It is not so much how closely they are related to the child or family, but how closely they are related to Christ and His Church community. Godparents represent the Christian community and they should be seen as people sincerely living out the Christian ideals in their daily lives. There should be at least one godparent. There may be a godfather and a godmother. They must be mature enough to help parents in the spiritual welfare of the child. **They must be sixteen years of age or over; exceptions may be made according to canon 874, §1. One sponsor must be baptized, confirmed and have received the Eucharist, leading a life in harmony with the faith. A mother or father cannot be a sponsor (can. 874, §1).**

In so far as possible, a person being baptized is to be assigned a sponsor (can. 872). In the case of an adult baptism, the sponsor's role is to assist the person in Christian initiation. In the case of an infant baptism, the role is to help the child to live a Christian life befitting the baptized and to fulfil faithfully the duties inherent in baptism.

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REGISTRATION OF BAPTISM

The baby's baptism will be recorded in the parish baptismal register. In the years ahead certificates will be issued on the basis of this registration. Other sacramental celebrations will be added to this registration as the child receives confirmation, Eucharist for the first time, as well as marriage or ordination.

Canon 877 states that

- §1. The parish priest of the place in which the baptism was conferred must carefully and without delay record in the register of the baptism the names of the baptized, the minister, the parents, the sponsors and, if there were such, the witnesses, and the place and date of baptism.
- §2. In the case of a child of an unmarried mother, the mother's name is to be entered if her maternity is publicly known or if, either in writing or before two witnesses, she freely asks that this be done. Similarly, the name of the father is to be entered, if his paternity is established either by some public document or by his own declaration in the presence of the parish priest and two witnesses. In all other cases, the name of the baptized person is to be registered, without any indication of the name of the father or of the parents.
- §3. In the case of an adopted child, the names of the adopting parents are to be registered and, at least if this is done in the local registration, the names of the natural parents in accordance with §1 and §2, subject however to the rulings of the Episcopal Conference.

Under certain conditions, special government and Church forms permit the father to have his name registered as the father. Also these forms allow the child to be baptized in the name of the father.

B. CONFIRMATION

INTRODUCTION

The sacrament of confirmation impresses a character and by it the baptized, continuing on the path of Christian initiation, are enriched by the gift of the Holy Spirit and bound more perfectly to the Church; it strengthens them and obliges them more firmly to be witnesses to Christ by word and deed and to spread and defend the faith (can. 879).

Through this sacrament, we are, once and for all, configured in a new and permanent way with Jesus Christ as spirit-filled Lord. Our covenant with God is renewed frequently in the Eucharist and we renew our baptismal promises each year at the Easter Vigil. We are missioned to announce the Good News, not once in a lifetime, but with each dismissal from Eucharist. With full and active participation in the celebration of the liturgical year we draw ever closer to the Lord.

God, in confirmation, anoints us with the Spirit into the likeness of Christ; integrates us more deeply into the spirit-filled community; equips us to give shape to Christ's plan of salvation in our world. We, under the guidance and in the power of the Spirit, become active participants in the realization of the kingdom of God.

PREPARATION

The people of God have a responsibility to prepare the baptized for confirmation. While parents are responsible for the sacramental preparation of their children, pastors are to see that their people approach the sacrament of confirmation at the opportune time.

Parents have the primary responsibility for the sacramental preparation of their children.

Pastors have the responsibility to help parents carry out this obligation.

Catholic teachers, parish catechists, pastoral workers and pastors must see that when sacraments are celebrated at a catechetical age, appropriate instruction, commensurate with the children's development, be given.

A parish enrollment ceremony could take place at an appropriate time preceding confirmation.

It is not lawful for anyone who has the opportunity to receive the sacrament of confirmation, to neglect it. Canon 891, §2 says that outside the danger of death, to be licitly confirmed it is required, if the person has the use of reason, that one be suitably instructed, properly disposed and able to renew one's baptismal promises.

An acceptable program would be one which stresses the aspects of the Christian life brought into

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focus when confirmation is celebrated.

Confirmation unfolds, prolongs, and confirms baptism; reflects on what God has done and continues to do in our lives and strengthens the sense of Church.

This time of preparation should be enabling and nurturing for the candidate as he/she continues on his/her journey of faith.

AGE

The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops determines another age or there is danger of death or in the judgement of the minister a grave cause urges otherwise (can. 891).

The Canadian Conference of Catholic Bishops has decreed that the sacrament of confirmation (in the Latin Rite) shall be conferred at the age determined in the approved catechetical program.

In our diocese, the time for confirmation is grade nine; however, depending on preparation opportunities, this could range from the eighth to the tenth grade.

SPONSORS

As far as possible a sponsor for the one to be confirmed should be present; it is for the sponsor to see that the confirmed person acts as a true witness to Christ and faithfully fulfills the obligations connected with this sacrament (can. 892).

It is desirable that the godparents at baptism also be the sponsors at confirmation. This clearly expresses the link between baptism and confirmation and makes the role of the sponsor more effective.

It is the duty of the pastor to see that sponsors

1. are of sufficient maturity to fulfill their role;
2. have membership in the Catholic Church and have completed their own initiation through baptism, confirmation and Eucharist;
3. be free from any impediment of law to their fulfilling the office of sponsor.

Parents may present their children for confirmation. In the strict sense, parents would not be sponsors since it is the role of the sponsor to assist the parents in the Christian upbringing of their

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children.

The candidate has the option of choosing a special sponsor for confirmation.

REGISTRATION

The names of the confirmed, with mention of the minister, the parents and the sponsors, the place and the date of the conferral of confirmation are to be noted in the confirmation register in the diocesan curia, or where the conference of bishops or the diocesan bishop has prescribed it, in a book kept in the parish archive; the pastor must advise the pastor of the place of baptism about the conferral of confirmation so that the notation be made in the baptismal register, in accord with the norm of can. 535, §2 (can. 895).

C. EUCHARIST *(revised September 2012)*

1. THEOLOGICAL UNDERSTANDING

The Eucharist is the sacrament in which Christ the Lord himself is present, offered and received, and by which the Church constantly lives and grows. The Eucharistic sacrifice, the memorial of the death and resurrection of the Lord, is the summit and the source of all Christian worship and life. It also signifies and effects the unity of the people of God and achieves the building up of the body of Christ.

The celebration of the Eucharist is the action of Christ Himself and of the Church; in it Christ the Lord, by the ministry of a priest, offers Himself, substantially present under the forms of bread and wine, to God the Father and gives Himself as spiritual food to the faithful who are associated with His offering.

In the Eucharistic banquet the people of God are called together and all the faithful present, whether clergy or laity participates together, according to the diversity of orders and liturgical roles. They become one body by hearing the word of God, joining in prayers and song, offering the sacrifice together and sharing in the food of the Lord's Table.

The following policy deals with issues that have been raised within our diocese and in light of the new General Instruction of the Roman Missal (2011). Issues not dealt with in this policy are treated in documents on the liturgy, especially the latest version of the *General Instruction of the Roman Missal*, English Translation According to the Third Typical Edition, 2011[hereafter, *GIRM*]. The policy applies to all celebrations of the Eucharist including weddings, funerals, and baptisms.

2. DIOCESAN POLICY FOR LITURGICAL MINISTERS

While acknowledging the differences in various parishes, the diocese proposes the following general policy for liturgical ministries in order to attain some measure of uniformity. During recent years, the liturgies of parishes have experienced various changes including the development of a great variety of liturgical ministries, a larger number of parishioners involved in these ministries, difficulties associated with scheduling, and the increasing need to involve more people in these ministries.

For the good of all, it is expected that these policies, as far as possible, be incorporated into the life of each parish.

For the purpose of this policy, liturgical ministries include ministers of hospitality, collectors/ushers, lay-presiders of liturgy of the word and communion, readers, extraordinary ministers of Holy Communion, sacristans, altar servers, leaders of song, musicians, cantors, choir, ministry of

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decorating, ministry of treasure. It is understood that each parish will make efforts to establish these ministers according to necessity and as much as possible.

Realizing the variety of ministries, this policy attempts to incorporate numerous differences which are found in these ministries.

A. THEOLOGICAL FOUNDATION

The Second Vatican Council teaches that within the Eucharist, Christ is present in different ways. "He is present in the Sacrifice of the Mass not only in the person of his minister [...], but especially under the Eucharistic species. [...] He is present in his word since it is he himself who speaks when the holy scriptures are read in Church. He is present, finally, when the Church prays and sings, for He promised: 'Where two or three are gathered for my sake, there I am in the midst of them'" (*Sacrosanctum concilium*, no. 7).

Because of the many faces of this presence of Christ, various liturgical ministers undertake the task of ensuring that the presence of Christ will be celebrated as well as possible. Also, the variety of ministries will reflect the face of a parish as far as possible, especially in the area of gender balance.

A further principle is found in the General Instruction:

The celebration of the Eucharist is the action of Christ and of the Church, namely, of the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. Indeed, it also affects the individual members of the Church in a different way, according to their different orders, functions, and actual participation. In this way, the Christian people, "a chosen race, a royal priesthood, a holy nation, a people for his own possession," expresses its cohesion and its hierarchical ordering. All, therefore, whether ordained ministers or lay Christian faithful, in fulfilling their function or their duty, should carry out solely but totally that which pertains to them. (*GIRM*, no. 91).

B. QUALIFICATIONS NECESSARY

Each person needs some sense of being called to his/her particular ministry. Besides this sense of call, ministers should be fully initiated into the Church and exhibit other qualities including basic human wholeness, the theological and moral virtues, a positive sense of the Church, sound theological vision and a social, political and cultural awareness. Basically, this means that the person is generally a good person, believes in the Church, is aware of what is going on in the world, and wants to serve out of a sense of faith.

C. SELECTION

Parish liturgy committees will ensure that the various ministries are adequately filled. This will be done by: notifying all parishioners regarding the need for new ministers and asking that parishioners nominate people for particular ministries; by asking people to volunteer for a particular ministry; by having the parish liturgy committee compile a list of possible ministers.

The liturgy committee will appoint a subcommittee to review the proposed names to ensure that persons selected for ministry, especially those for the ministries of reader and extraordinary minister, will not cause "any scandal among the faithful" (*Immensae caritatis*, no. 6). The subcommittee will consist of the pastor, a member of the liturgy committee and a person from the pastoral council.

D. FORMATION

All those selected for ministry will be given formation and all will be strongly urged to attend. This formation will consist of general background to ministry in the Church as well as formation in the appropriate ministry. Moreover, ministers will be invited to participate in on-going formation during their time of service.

Prior to beginning their term of service, ministers shall be commissioned at an appropriate ceremony.

E. IMPLEMENTATION

i) Performing multiple ministries

To encourage as many people as possible to be involved in ministry, those serving in the ministry of reader normally will not serve in the ministry of extraordinary minister and vice versa.

ii) Dress

Ministers shall be dressed in such a way as to show reverence for the nature of the Eucharist. In order to highlight the fact that ministers come from the assembly, no special attire will be used, notwithstanding the present practice regarding youth servers.

iii) Term of Service

The term of service for Reader and Extraordinary Minister will be for three years. After serving in one ministry for three years, the person may serve in another ministry. If the person desires to return to the same ministry, the person may do so after a break of at least one year. This term of service

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enables individuals to terminate their ministry after a period and gives the opportunity for others to participate in this ministry.

F. RESPONSIBLE MINISTRY PROTOCOL

Each parish is responsible to ensure that every person engaged in Parish Ministry has completed the Police Records Check (with a Vulnerable Sector Check) for those involved with finances, buildings or vulnerable persons and any other required parish and diocesan documents giving permission to exercise a parish ministry.

3. RITE OF MASS

A. PREPARATION

All ministers should make appropriate preparations for their ministry prior to the celebration of mass. These preparations shall vary depending on the ministry, e.g., the priest spends time in preparation for the homily, those decorating the church shall make the appropriate preparation to the worship space, readers shall adequately reflect on the scripture readings, sacristans shall make the immediate preparations for the celebration, etc. Music ministers shall practice with the assembly any new parts of the Mass, e.g., psalm refrain.

Candles are to be used as a sign of reverence and festiveness (*GIRM*, nos. 117 & 307). They should be placed on or near the altar depending on the design of the altar and the sanctuary.

Decorations within the worship space should reflect worthy and beautiful signs (*GIRM*, no. 288) and depend on the devotion of the entire community (*GIRM*, no. 318).

The vessels used for the Eucharist should be made from materials that are solid and are regarded as noble (*GIRM*, no. 327). “Sacred vessels should be made from precious metal. If they are made from metal that rusts ... they should generally be gilded on the inside.” (*GIRM*, no. 328).

B. INTRODUCTORY RITE

“The rites that precede the Liturgy of the Word ... have the character of a beginning, an introduction, and a preparation. Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.” (*GIRM*, no. 46).

When all are gathered, the entrance song begins as the priest and ministers process in. The order of the procession is: a server with the thurible, if incense is to be used; the servers with lighted candles

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and between them the cross bearer; other ministers; a reader with the Book of the Gospels and the presiding priest (*GIRM*, no. 120).

Depending on the church, the procession should move through the people.

The cross is carried in procession to give greater dignity and reverence to the cross and is placed near the altar (*GIRM*, no. 122). In order to highlight its symbolic value, only one cross should be found in the sanctuary. If another is present, the processional cross is put away during the liturgy.

Incense may be used optionally in any form of the Mass:

- a) during the Entrance Procession;
- b) at the beginning of Mass, to incense the cross and the altar,
- c) at the procession before the Gospel and the proclamation of the Gospel itself;
- d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
- e) at the elevation of the host and the chalice after the Consecration. (*GIRM*, no. 276).

A bow of the body is made toward the altar (*GIRM*, no. 275) which is a symbol of Christ. #274

If, however, 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. Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession.

Ministers carrying the processional cross or candles bow their heads instead of genuflecting. (*GIRM*, no. 274).

A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them (*GIRM*, no. 42).

C. LITURGY OF THE WORD

Only the Word of the Lord is to be proclaimed from the Ambo. Another smaller lectern may be used to lead song, make announcements, etc.

During the readings from the table of God's word, "... God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the

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people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world. (*GIRM*, no. 55).

Where possible, if there are several readings, it is better to distribute them among a number of readers (*GIRM*, no. 109). To highlight the connection with the assembly, the readers may sit within the assembly. The reader does not say "the first reading" or "the second reading" since these are guides for the convenience of the reader.

If the reader passes in front of the altar on the way to or from the assembly, the person shall bow to the altar. If, however, the reader sits on the same side as the Ambo they are not to go out of their way to bow to the altar.

Some options exist with regard to the psalms (*GIRM*, nos. 61-64). The individual psalms are connected with the particular readings. Nevertheless, in order that the people may be able to join in the responsorial psalm more readily, seasonal responses and psalms have been chosen. The cantor sings the verses of the psalm at the lectern or other suitable place. The people remain seated and participate by singing the response. If the psalm is not sung, it is to be recited.

The proclamation of the Gospel is the highlight of the liturgy of the word, (*GIRM*, no. 60) and as a result, receives special marks of honour, e.g., special minister to proclaim the Gospel through reading or chanting, use of acclamations and incense, kissing the Gospel, etc. *The Directory for Masses with Children* (no. 36) mentions illustrating the homily or the petitions in the prayer of the faithful, but makes no mention of illustrating the Gospel. This directive might be used when considering a dramatic presentation during the homily.

D. LITURGY OF THE EUCHARIST

At the beginning of the Liturgy of the Eucharist, the gifts which will become Christ's Body and Blood are brought to the altar. First of all, the altar or Lord's table, which is the centre of the whole Liturgy of the Eucharist, is made ready when on it are placed the corporal, purificator, Missal, and chalice."(*GIRM*, no. 73).

As this part of the Mass begins, the altar becomes the centre: God's people bring gifts to be laid on the table, the priest proclaims the Eucharistic prayer over the gifts of bread and wine and all come to receive the body and blood of the Lord.

The processional cross does not lead the procession of gifts.

The presider receives the gifts without giving a blessing or handshake or dismissal.

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During the preparation of the gifts (no longer referred to as offertory), the faithful's participation is expressed by presenting both the bread and wine for the celebration of the Eucharist and other gifts to meet the needs of the Church and of the poor (*GIRM*, no. 73). The bread and the wine as well as the collection are received by the priest, assisted by the ministers. The collection is placed in a suitable place away from the Eucharistic table, while the bread and wine are taken to the altar (*GIRM*, nos. 73-76). Alternatively, the gift-bearers may bring all the gifts to the priest at the altar and act as servers.

Depending on local custom, the altar server may ring a bell during the showing of the consecrated bread and the chalice (*GIRM*, no. 150).

During the Rite of Peace, the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity they share.

In the dioceses of Canada, the sign of peace is given by a handshake or a bow. However, it is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. (*GIRM*, no. 82 & 154).

This sign is more of an action than a time for words. Singing a “peace song” at this moment fails to appreciate the importance of the sign of peace.

“(If there) is a truly large number of communicants, the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion. (*GIRM*, *Appendix III*). These ministers are to enter should not approach the altar before the Priest has received Communion, and they are always to receive from the hands of the Priest Celebrant, the vessel containing the species of the Most Holy Eucharist for distribution to the faithful. (*GIRM*, no. 162 & #s 3 and 4. *Appendix III*).

The extraordinary ministers of Holy Communion shall enter the Sanctuary during the sign of peace and stand to the side until the presider has received Holy Communion. They shall then approach the altar and receive communion from the priest.

“It is most desirable that the faithful ... receive the Lord's Body from hosts consecrated at the same Mass and that, ..., 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*, no. 85) (*GIRM*, no. 281).

Moreover, this practice is in obedience to the command of Jesus: "Take and eat; take and drink". Communion under both forms involves drinking from the cup; in Canada dipping the bread into the cup has been positively discouraged. Furthermore, the Canadian bishops in 1970 extended the

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permission to use both forms of Holy Communion for all present "on any occasion when the local ordinary judges it to be advisable." Before communion under both forms is introduced, pastors should obtain permission from the ordinary, appropriately catechize parishioners and properly train extraordinary ministers.

Communion under both forms at all Masses is considered the norm in the Diocese of Grand Falls. (GIRM #s 284-287).

After communion is completed, if ministers are going to visit the sick, they may be commissioned before the prayer after communion. The obligation to visit and comfort those who cannot take part in the Eucharistic assembly may be clearly demonstrated by taking communion to them from the community's Eucharistic celebration. This symbol of unity between the community and its sick members has the deepest significance on the Lord's Day, the special day of the Eucharistic assembly (*Pastoral Care of the Sick*, no. 73).

Extraordinary Ministers of Holy Communion who go to the Tabernacle and see to the cleansing of the vessels are entrusted with a sacred responsibility and must ensure that all such actions are carried out properly.

The vessels are purified by the priest or by the extraordinary minister after communion or after Mass. If there are several vessels to be purified, they may be properly covered and laid on a corporal, and placed at a special table reserved solely for this purpose. Then the vessels shall be purified after Mass (GIRM, no. 163, 183, 270 & 279).

Purification of the vessels takes place, preferably at the credence table. If, out of necessity, the vessels must be purified at the altar, this action takes place at the side of the altar and not the centre.

E. CONCLUDING RITE

If there are any announcements, they are to be brief and made after the prayer after communion (GIRM, no. 90).

After the final blessing, the procession leaves in the same order as it entered.

4. OTHER ISSUES

A. ONGOING EVALUATION

The parish liturgy committee shall collaborate with the pastor in ensuring the liturgies of the parish

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effectively nourish the faith of people. The diocese shall also provide support in this ongoing evaluation and formation.

B. EUCHARISTIC RESERVATION AND DEVOTION

“In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, conspicuous, worthily decorated, and suitable for prayer.

The tabernacle should usually be the only one, be irremovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible.” (*GIRM*, no. 314).

Every encouragement should be given to the practice of Eucharistic reservation in a chapel suited for the faithful's private adoration and prayer. If this is impossible because of the structure of the church, the sacrament should be reserved at an altar or elsewhere (*GIRM*, no. 276). The Instruction on the Worship of the Eucharistic Mystery says that "the primary and original purpose of the reserving of the sacred species in church outside Mass is the administration of Viaticum. Secondary ends are the distribution of communion outside Mass and the adoration of Our Lord Jesus Christ concealed beneath these same species" (no. 3).

This document shows how reservation is secondary to the celebration of the Eucharist. The place where the blessed sacrament is reserved should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully continue to honour our Lord in this sacrament. Having the Eucharist reserved in a place apart does not mean it has been relegated to a secondary place of no importance. Rather, a space carefully designed and appointed can give proper attention to the reserved sacrament.

Exposition of the holy Eucharist leads us to acknowledge Christ's marvelous presence in the sacrament and invites us to the spiritual union with him that culminates in sacramental communion. In such exposition care must be taken that everything clearly brings out the meaning of Eucharistic worship in its correlation with the Mass (*Holy Communion and Worship of the Eucharist Outside Mass*, no. 82).

C. VISITATION OF SICK

The concern that Christ showed for the bodily and spiritual welfare of those who are ill is continued by the Church in its ministry to the sick. In receiving communion, the sick are united sacramentally to the Lord and are reunited with the Eucharistic community from which illness has separated them.

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In bringing communion to them the minister of communion represents Christ and manifests faith and charity on behalf of the whole community toward those who cannot be present at the Eucharist.

When the Eucharist is brought to the sick, it should be carried in a pyx or small closed container. Those who are with the sick should be asked to prepare a table covered with a linen cloth upon which the blessed sacrament will be placed. Lighted candles are prepared and, where customary, a vessel of holy water (*Pastoral Care of the Sick*, no. 74). Sick people who are unable to receive under the form of bread may receive the precious blood.

D. BAPTISM AT MASS

On Sunday, baptism may be celebrated during mass, so that the entire community may be present and the relationship between baptism and Eucharist may be clearly seen; but this should not be done too often (*Rite of Baptism of Children*, no. 9). Each parish shall decide how often baptism shall be celebrated during Sunday mass.

E. CONCELEBRATION

The need for concelebration arises at certain times during the year and this concelebration brings out the unity of the priesthood especially when the bishop is present.

If a Deacon is not present, the functions proper to him are to be carried out by some of the concelebrants. (*GIRM*, no. 208).

In vesting, the concelebrants may omit the chasuble (*GIRM*, no. 209).

On arriving at the altar, the concelebrants and the principal celebrant, after making a profound bow, venerate the altar with a kiss, then go to their designated seats. (*GIRM*, no. 211).

The Priest Celebrant, the Deacon, and the other ministers have places in the sanctuary. There, also, should be prepared seats for concelebrants, but if their number is great, seats should be arranged in another part of the church, though near the altar. (*GIRM*, no. 294).

All priests in the procession should sit in the sanctuary; otherwise, if possible, they kiss the altar, and return to reserved seats.

When concelebrants are to be seated in the sanctuary they bow upon entering the Sanctuary at the foot of the Altar, kiss the altar and take their seats.

When concelebrants are to be seated outside the Sanctuary, they are to bow at the foot of the Altar

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and, if possible, kiss the altar and take their seats.

Concelebrants are to extend both hands during the Consecration.

After the Prayer over the Offerings has been said by the principal celebrant, the concelebrants approach the altar and stand around it, but in such a way that they do not obstruct the execution of the rites and that the sacred action may be seen clearly by the faithful. Nor should they obstruct the Deacon ... (*GIRM*, no. 215).

The parts of the Mass said by all the concelebrants together are to be recited in such a way that the concelebrants say them in a softer voice and the principal celebrant's voice stands out clearly (*GIRM*, no. 218). While saying the words of the Lord during the consecration, each extends his right hand toward the bread and toward the chalice and bow afterward (*GIRM*, no. 222c, 227c, 230c, 233c).

Concelebrants must raise their hands in the orans position during the Our Father.

“... in the absence of a Deacon, one of the concelebrants, has given the instruction *Let us offer each other the sign of peace*, all give one another the Sign of Peace.” (*GIRM*, no. 239)

Before leaving the altar, the concelebrants make a profound bow to the altar. For his part, the principal celebrant, along with the Deacon, venerates the altar as usual with a kiss. (*GIRM*, no. 251).

“... in a concelebration where a Priest presides, the concelebrant who, in the absence of a Deacon, proclaims the Gospel, neither requests nor receives the blessing of the principal celebrant. (*GIRM*, no. 212).

F. LITURGY OF WORD (WITH OR WITHOUT COMMUNION)

Please see copy of the guidelines approved in December 1990.

D. MARRIAGE

PREAMBLE: THEOLOGICAL UNDERSTANDING

The Church views marriage as a personal relationship of life and love which has important social consequences. As a result, the Church makes great efforts to ensure that the sacredness of the commitment is protected and that couples are given the utmost support as they consider their decision to marry. This support is provided not only for those involved in the sacrament of marriage but also to those involved in non-sacramental marriages, that is, when a Catholic marries a non-baptized person.

Marriage needs to be approached in faith and in prayer. Christ reminds us that, "what God has joined, let no one separate" (Mark 10.9). Following this teaching, the Church sees marriage as a lifelong commitment to be entered into only when a couple has had an opportunity, by a reasonably long courtship, to grow in knowledge of one another and in love for one another. Since marriage involves both responsibilities and sacrifices, couples need to be sure that they fully understand what is involved, and that they are truly ready and willing, in the interest of building a new life together, to give up something of themselves. Thus, their marriage vows act as a constant reminder that each spouse is to accept the other and to be true to each other "in good times and in bad, in sickness and health" and to love and honour each other all the days of their lives. This is a tremendous promise; only God's grace can make it possible.

For baptized Christians, marriage is not only a ceremony or a contract, but a sacrament by which God's grace is given to strengthen the couple in love, and to bless them as they prepare to build a family community.

ARTICLE 1: MARRIAGE PREPARATION

The pastor has the responsibility to see that the parish community offers assistance to those who are about to enter the commitment of marriage. The couple should review the fundamentals of the faith, including the teachings on marriage and the family. Couples should complete a marriage preparation course which includes some input on the following topics: finances, sexuality, communication, children and family planning, spirituality, etc. After the course, couples should meet with their pastor in order to complete the pre-nuptial investigation, to prepare for the marriage ceremony and to have a rehearsal for the celebration. After the celebration, the pastor should ensure that appropriate follow-up is done so that the couple can grow in their marital commitment.

ARTICLE 2: DELEGATION

All priests who are incardinated in the diocese have the faculty to witness marriages in their proper parishes. The parish priest can delegate another priest to witness a marriage or several marriages in

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his parish. The delegation must be for a definite priest or deacon, must be for a particular marriage or marriages, must be expressed, and the marriage must take place in the territory of the delegating pastor. Subdelegation can take place in the circumstances outlined in canon 137.

ARTICLE 3: IMPEDIMENTS

Canons 1083 to 1094, as well as the pre-nuptial investigation, deals with the impediments to marriage: age, impotence, prior bond, disparity of cult, holy orders, public perpetual vow of chastity, abduction, crime, consanguinity, affinity, public propriety, legal relationship. Dispensation from some of these impediments may be obtained from the Ordinary through the chancery office. Requests for dispensations are made through the appropriate forms in the pre-nuptial investigation.

ARTICLE 4: CANONICAL FORM

Only those marriages are valid which are contracted in the presence of a duly appointed minister (the local Ordinary, the pastor, a priest or deacon delegated by either of them) and in the presence of two witnesses. The minister who assists at the marriage must ask for and receive the consent of both parties. The record of this marriage will be made at the diocesan office as well as in the parish where the priest carried out the pre-nuptial investigation. In order for this to be done the Catholic party should submit a copy of the marriage certificate to the pastor, who will in turn send a copy of this to the chancery office.

ARTICLE 5: VALIDATION OF MARRIAGE

The validation of marriage includes the renewal of consent. A marriage may need to be validated in three different situations: an undispensed impediment, a defect of consent, a lack of canonical form. In the first situation, the impediment must cease or be dispensed. In the second situation, if one person did not consent, that person expresses consent, assuming that the consent of the other party remains. In the third situation, the parties must renew consent in the canonical form.

A retroactive validation (*sanatio in radice*), without a renewal of consent (presuming that the consent was given and not revoked), may be granted by the bishop after the dispensation from the undispensed impediment or from canonical form. The couple is considered married from the day that they exchanged consent.

ARTICLE 6: REGISTRATION OF MARRIAGE

After a marriage has been celebrated, the pastor of the place of celebration should see that the marriage is recorded in the marriage register. The names of the spouses, the assisting minister, the witnesses, the date and place of the celebration should be recorded. Marriages are also recorded in the baptismal register of the place in which the baptism of the spouses has been recorded.

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Notifications of marriage should be sent to the appropriate parish where one of the spouses contracts marriage in a place other than the parish of baptism.

ARTICLE 7: REGULATIONS FOR ALL MARRIAGES

1. AGE FOR MARRIAGE

Following the regulation of the Roman Catholic bishops of Canada, the age for the lawful celebration of marriage is eighteen (18) years for both parties.

2. NOTICE OF MARRIAGE

Notice of marriage is to be given to the pastor at least six (6) months in advance. No firm arrangements are to be made before this notice has been given.

3. PLACE OF MARRIAGE

All marriages are to take place in a church or in another place of worship.

4. THE PROPER PASTOR

The pastor in whose parish the marriage is lawfully celebrated is the pastor of the parish where either of the contracting parties has a residence, or the priest who has the permission of one of these pastors. Couples who intend to be married are first to contact their own pastor.

5. MARRIAGE PREPARATION

All couples are required to take some program designed to give them personal preparation for entering marriage and to assist them in the fruitful celebration of the marriage liturgy. Catholics are to be encouraged to receive the sacrament of penance prior to the celebration of marriage.

6. WITNESSES

In addition to the official witness, there are to be at least two (2) other witnesses at the marriage ceremony. Government regulations require that these witnesses are to be "at least sixteen (16) years of age".

7. RESPECT FOR THE MARRIAGE CEREMONY

- Everything in connection with the marriage ceremony, including the reception, is to reflect the sacredness of the exchange of the marriage vows.
- The music used at the marriage ceremony is to be appropriate and approved religious music and hymns.
- Flash cameras and video cameras may be used with DUE PRUDENCE, avoiding distraction during the ceremony. Before using these, couples are to confer with the presider prior to the ceremony.

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- Couples are asked to respect the church and church property, especially by not using confetti or anything of that nature in the church or on church grounds.

8. FREEDOM TO MARRY AND NECESSARY DOCUMENTS

While banns of marriage are no longer required in Canada, the pastor is to determine through appropriate documentation that the parties are free to marry. These documents include:

- Catholic parties are to provide church certificates of baptism **dated less than six (6) months previous to the completion of the prenuptial forms.**
- Other baptized persons are to provide certificates of baptism.
- Catholic parties are to provide confirmation certificates. If one or both Catholic parties have not yet received the sacrament of confirmation, some discussion with the pastor regarding this matter is to take place.
- Other documents may be required to establish a person's freedom to marry, for example,
 - a) those under eighteen (18) years of age require the written consent of their parents;
 - b) those who are divorced require a copy of the decree of nullity from a church tribunal and a copy of the decree absolute of the civil divorce;
 - c) those whose spouse is deceased require a death certificate;
 - d) non-Catholic parties require an affidavit of freedom to marry;
 - e) those who are not well known to the pastor require some form of public document, e.g., passport, driver's licence, to verify their identity.

9. MARRIAGE CEREMONY OFFERING

For the use of the church and other parish expenses, as of January 1, 2014, the new stipend for weddings is **\$200.00**.

10. MARRIAGE REGISTRATION

Each couple must have a civil marriage licence which will be returned to the issuer of marriage licences by the pastor; this licence ensures the proper civil registration of the marriage. Pastors will also record the necessary information within the appropriate marriage and baptismal registers. In the cases of marriages with a dispensation from canonical form, pastors are to ensure that certificates of marriage are sent to the chancery office and that the necessary information is entered in the marriage and baptismal registers.

ARTICLE 8: MARRIAGES OF TWO ROMAN CATHOLICS

1. PLACE OF MARRIAGE

The marriage of Roman Catholics is to take place in the parish of either the bride or the groom. With the permission of the proper ordinary or the proper pastor, marriages may be celebrated in another parish.

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2. LITURGICAL CELEBRATION

- Usually, the marriage of two Roman Catholics is to be celebrated using the *Rite for Celebrating Marriage During Mass*.
- The official witness of marriage is: a priest who is the pastor of the parish where the marriage takes place, or another priest authorized to witness marriages, or a lay person delegated by the ordinary and duly registered as a marriage commissioner for the province.

ARTICLE 9: INTER-CHURCH OR INTER-FAITH MARRIAGES

1. CHURCH TEACHING

Husbands and wives offer one another spiritual support especially where there is a community of belief, shared prayer and worship. For this reason, Christian denominations usually encourage their members to marry others who share the same religious views. Consequently, when people begin courtship, this issue of spiritual support through religious beliefs and practices should be given serious consideration. For Roman Catholics, this includes the faithful practice of their own religion, and the baptism and upbringing of children in the Roman Catholic tradition.

2. DISPENSATION

- Catholics contemplating marriage with a person of another church or faith, whether celebrated in a Roman Catholic Church or elsewhere, require the permission of the pastor, if the other party is baptized, or the dispensation of the local ordinary, if the person is not baptized.
- To receive this permission or dispensation, Catholics are to recognize their responsibility to give witness to the Catholic faith. Therefore, Catholics are to promise to safeguard their own Catholic belief and to do all in their power to provide for the Catholic baptism and upbringing of the children born of the marriage.
- The other party is to be informed of the promises made by the Catholic party. Moreover, both parties are to be instructed about the teaching on marriage concerning its unity and indissolubility as well as the fact that marriage is for the good of the spouses and of the children.

3. PLACE OF MARRIAGE

A marriage between a Catholic and a person of another church or faith is to take place in the parish church of the Catholic party. For serious reasons, the local ordinary may grant a dispensation for this marriage to be celebrated in the place of worship of another church or faith. In this case, the Roman Catholic is to bring a copy of the marriage certificate to his or her own parish within thirty (30) days after the wedding.

PASTORAL POLICIES FOR THE SACRAMENTS: Marriage

4. LITURGICAL CELEBRATION
- The marriage of a Catholic and another person of another church or faith is to take place within a ceremony of the Church in which both can fully participate. For this reason, a marriage between a Catholic and a person of another church or faith is usually to take place using the *Rite of Celebrating Marriages Outside Mass*. If very serious reasons call for the celebration of the Eucharist, inter-communion is not permitted for all present.
 - The priest or minister in whose church the marriage takes place receives the marriage vows and gives the blessing according to the rites of that church or faith. A priest or minister of another church or faith may read the Scriptures, offer prayers and other blessings, or preach. Couples should always discuss these arrangements with the pastor in whose church the marriage will take place.

E. ANOINTING OF THE SICK

INTRODUCTION

The sacrament of the anointing of the sick is given to those who are impaired by old age or who are seriously sick (physical or psychological) or who are facing surgery for serious illness. Such persons would also have reached the use of reason and would have, at least implicitly, asked for the sacrament.

The anointing is given in order to raise them up and save them.

The oil, in case of necessity, may be plant oil other than olive oil and may, in case of necessity, be blessed by the priest himself for that occasion.

The priest is allowed to carry the oil of the sick with him, especially when using the various means of transportation to travel.

The sacrament is to be celebrated if doubt exists about whether the sick person has attained the use of reason, whether the person is dangerously ill or whether the person is dead. However, it may not be given, knowingly, to a dead person.

ANOINTING OF THE SICK IN HEALTH CARE INSTITUTIONS

Because of its very nature as a sign, the sacrament of the anointing of the sick should be celebrated with members of the family and other representatives of the Christian community whenever possible.

If possible, and keeping the condition of the sick person in mind, the sick person and others may help plan the celebration by choosing the readings and prayers.

An abbreviated form of the celebration may be necessary if circumstances warrant, but the entire rite is the preferred format.

If possible, the sacrament of penance should be celebrated at an earlier time but may take place during the continuous rite of the sacraments of penance, anointing and Eucharist as viaticum.

There are three different and integral aspects to the celebration:

1. prayer of faith;
2. laying on of hands;
3. anointing with oil.

The hospital chaplain and/or the pastor should be advised that a sick person has been anointed in order to avoid duplication of the sacrament.

COMMUNAL CELEBRATIONS

The local Ordinary has the responsibility of designating and supervising celebrations at which sick persons from various parishes or hospitals may come together to receive the sacrament.

Indiscriminate anointing of numbers of people simply because they are ill or have reached an advanced age is to be avoided.

The ceremony for anointing large groups of people:

1. Greeting and reception of the sick;
2. Each person to be anointed is to have the hands of the priest placed on them and anointed with oil using the sacramental form;
3. Everything else is done once for all, with the prayers being said in the plural by the celebrant.