

## **§200 THE SUNDAY EUCHARIST AND OTHER LITURGIES**

### **Introduction**

*The Christian community has the right and the obligation to pray, even when a priest is not present to preside over the assembly. "Public and common prayer among the people of God is rightly considered to be among the primary duties of the Church." (General Instruction on the Liturgy of the Hours #1)*

*The Church at prayer gives witness to the world of its relationship with God. "The excellence of Christian prayer lies in this, that it shares in the very love of the only begotten Son for the Father and in that prayer that the Son put into words in his earthly life and which still continues unceasingly in the name of the human race for its salvation, throughout the universal Church and in all its members." (General Instructions on the Liturgy of the Hours#7)*

### **§201 SUNDAY EUCHARIST: THE SOURCE AND SUMMIT OF THE CHRISTIAN LIFE**

*While there are a number of ways in which the Church gathers in prayer, the Sunday eucharist is the apex of the Church's life of worship. All other forms of communal prayer, including daily Mass, flow from the celebration of the Mass on the Lord's day. Sunday Mass is clearly the ideal in light of which all other celebrations are to be understood. (Catechism of the Catholic Church, #1322-1344)*

*Sunday, the day of the Lord's resurrection, the "eighth day" on which creation was made new, has a rich, even sacramental significance. When the Church gathers on Sunday to celebrate the eucharist, it enters into the paschal mystery most fully and expresses its identity as the Body of Christ most completely. The daily worship of the Church flows out of its celebration of eucharist on Sunday.*

*As the source and summit of the Christian life, the eucharist both expresses and reinforces the Church's nature and mission. It is in the Mass that we most perfectly express our identity as members of the Body of Christ and renew our commitment to be a leaven in the world.*

*Due to its mysterious, symbolic nature, though, the meaning of the eucharist cannot be defined simply or expressed adequately in words. It is a multi-dimensional, multi-faceted reality that must be approached from a variety of perspectives in order to appreciate it in its fullness.*

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*The Mass memorializes Christ's last supper with his disciples; it is the sacrament of Christ's great paschal sacrifice, his victory over sin and death; it is the Church's participation in Christ's real presence; it is the new and everlasting covenant of grace wherein we pledge ourselves to live as Christ's disciples; and it is the foretaste and promise of the heavenly banquet.*

*Because the eucharist is better understood as an action than as an object, the liturgical celebration of the Mass must be the model for our discussion of the eucharist. To talk about the eucharistic elements of bread and wine transformed into the body and blood of Christ, apart from the liturgical action of the gathered assembly, is to risk speaking of the eucharist out of context.*

*St. Paul writes in 1 Corinthians 11:23-26:*

*I received from the Lord what I handed on to you, namely, that the Lord Jesus on the night in which he was betrayed took bread, and after he had given thanks, broke it and said, 'This is my body, which is for you. Do this in remembrance of me.' In the same way, after the supper, he took the cup, saying, 'This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me.' Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!*

*In this early scriptural evidence of our eucharistic tradition, we have expressed for us the liturgical shape and sacramental significance the eucharist was to take: the Lord took bread, gave thanks, broke the bread and gave it to his disciples; when we eat and drink of it, we proclaim his death until he comes. The eucharist is a ritual action in which Christ's paschal victory is signified, so that through participation in the eucharistic action believers of every age are made sharers in Christ's victory over sin and death.*

*This paschal victory of Christ which is signified in the Mass is the Church's most treasured memory. It is the very source of its existence and the promise of its destiny. Although sometimes understood to refer narrowly to the Lord's death and resurrection, the paschal mystery must be more broadly seen to include Christ's role in all of salvation history: from his eternal co-existence with the Father, through his incarnation, life, passion, and death to his victorious resurrection, ascension, and longed-for return.*

*By the power of the Holy Spirit, when the Church "memorializes" these saving deeds of Christ in the Mass, their power and grace are made present to us again. The Fathers of the Church spoke of this mystery as "a holy exchange": Christ, by participating in our humanity, makes us sharers in his divinity through our access to the sacraments of the Church and, most especially, through the eucharistic action.*

*The General Instruction of the Roman Missal #1 begins with a clear statement on the importance of the Mass:*

*The celebration of Mass is the action of Christ and the people of God hierarchically assembled. For both the universal and the local Church, and for each person, it is the center of the whole Christian life. The Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men's worship of the Father, as they adore him through Christ, His Son. During the course of the year the mysteries of redemption are recalled at Mass so that they are in some way made present. All other actions and works of the Christian are related to the eucharistic celebration, leading up to it and flowing from it.*

*Thus, the eucharist is the preeminent celebration of what it means to be, to become, and to build up the Church.*

### **§201.1. Utmost Care in Preparation and Celebration**

**201.1.1. Policy** The Sunday Eucharist, as the preeminent gathering of the local community, requires the utmost care in preparation and celebration. This care shall be reflected in the amount of time given to its preparation and the financial resources budgeted for its celebration.

### **§201.2. Respect for Role of Each Participant**

**201.2.1. Policy** Everyone in the eucharistic assembly has the right and duty to take his or her part according to their proper role in the assembly. Accordingly, the appropriate ministerial roles are to be filled by the faithful at each celebration of Mass. This includes music which is normative for Sunday celebrations. (GIRM #58-64)

### **§201.3. Communion Services and Sunday or Holy Day Masses**

**201.3.1. Policy** Since there are adequate numbers of clergy that could be available to celebrate Sunday or Holy Day Masses in the Archdiocese of Chicago, the parish is not free to schedule a communion service instead of Mass on Sundays, Saturday Masses of anticipation, or Holy Days.

## §202 MASS SCHEDULES

### §202.1. The Integrity of Catholic Worship

**202.1.1. Policy** Liturgical celebrations include effective preaching, well-prepared ministers, quality music, an appropriate environment, and an active assembly -- all in harmony with the particular liturgical feasts and seasons. Pastoral staffs shall ensure that these elements are present at each Sunday liturgy. (cf. General Instruction on the Roman Missal; Introduction to the Lectionary; Constitution on the Sacred Liturgy)

#### ***Procedures***

- a) Parish staffs, in collaboration with the liturgy committee and the parish pastoral council, are to make a thorough periodic review of parish liturgies in light of the General Instruction on the Roman Missal; the Introduction to the Lectionary; the Constitution on the Sacred Liturgy; Environment and Art in Catholic Worship; and Music in Catholic Worship.
- b) When assistance is needed or desired, the pastoral staff is encouraged to consult with the Office for Divine Worship.

#### ***Documentation***

*"After due regard to the nature and circumstances of each assembly, the [eucharistic] celebration is planned in such way that it brings about in the faithful a participation in body and spirit that is conscious, active, full, and motivated by faith, hope, and charity. The Church desires this kind of participation, the nature of the celebration demands it, and for the Christian people it is a right and duty they have by reason of their baptism." (General Instruction on the Roman Missal, #3)*

*"The responsibility for effective pastoral celebration in a parish community falls upon all who exercise major roles in the liturgy. The practical preparation for each liturgical celebration should be done in a spirit of cooperation by all parties concerned, under the guidance of the rector of the church, whether it be ritual, pastoral, or musical matters." (Music in Catholic Worship, #10)*

*"To promote active participation, the people should be encouraged to take part by means of verbal expression of praise, responses, the singing of psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence." (Constitution on the Sacred Liturgy, #30)*

**§202.2. General Principles for Determining the Number of Masses**

**202.2.1. Policy** In order that the integrity of the liturgy be preserved in our parishes, the following shall be balanced in determining the number of Masses: (a) providing Masses so that the faithful can fulfill their Sunday obligation; (b) enabling the members of a parish to gather as one worshipping community (to the extent this is feasible); (c) celebrating liturgies that are well prepared and include music and the full complement of ministries; and (d) not overextending the priest presiders and other liturgical ministers.

**202.2.2. Policy** Parish staffs shall evaluate the necessity of any Sunday Mass at which the attendance is consistently less than 50% of the seating capacity of the church. When this is the case, unless there is a special need (i.e., for a particular ethnic group within the parish) or the congregation cannot be accommodated at another Mass, that Sunday Mass shall be either eliminated or combined with another. Certain parish communities have churches that are larger than the needs of the community which calls for a review of the worship space to see whether the space can be altered to more appropriately accommodate the size of the congregation.

**§202.3. Catechesis for Change**

**202.3.1. Policy** If in the pastoral judgment of the pastoral staff, in consultation with the parish pastoral council and liturgy committee, the weekend Mass schedule is to be changed, education and explanation shall be given to the parish community.

**§202.4. Multicultural Sensitivity**

**202.4.1. Policy** Pastoral leaders in multicultural parishes shall respond effectively to the special needs of the people, particularly when important changes are occurring within the parish population. The celebration of the liturgy shall reflect the ethnic composition of the parish including language, music and artistic considerations.

**§202.5. Weekend Evening Masses**

**202.5.1. Policy** Any Mass scheduled for Saturday or Sunday evening shall meet a definite pastoral need and be planned and carried out with the same quality and liturgical integrity as the other Sunday Masses.

**§202.6. Time Between Masses**

**202.6.1. Policy** Ordinarily, there shall be a minimum of one hour and thirty minutes between the starting times of Masses.

***Procedures***

In setting the Sunday schedule, consideration should be given to allowing enough time for other rites which are celebrated in the Sunday liturgy (i.e., infant baptism, anointing of the sick, rites of the catechumenate, commissioning ministers, etc.). The length of time between Masses should ensure that no one is rushed - the priest, liturgical ministers or assembly - before, during or after the liturgy.

***Documentation***

*"As to the hours and the number of Masses to be celebrated in parishes, the convenience of the parish community must be kept in mind and the number of Masses not so multiplied as to harm pastoral effectiveness. Such would be the case, for example, if because there were too many Masses, only small groups of the faithful would attend each one in churches that can hold many people; or it, also because of the number of Masses, the priest were to be so overwhelmed with the work that they could fulfill their ministry only with great difficulty." (Instruction on Worship of the Eucharist, #26)*

*"Among the symbols with which the liturgy deals, none is more important than [the] assembly of believers...The most powerful experience of the sacred is found in the celebration and the persons celebrating, that is it is found in the action of the assembly: the living words, the living gestures, the living sacrifice, the living meal." (Environment and Art in Catholic Worship,#28-29)*

*"In virtue of baptism, there is neither Jew nor Greek, slave nor free, male nor female, but all are one in Christ Jesus'(Gal 3:28). Therefore the assembly that most fully manifests the nature of the Church in the Eucharist is one in which the faithful of every class, age, and condition are joined together...The best example of this unity is found in the full, active participation of all God's holy people... in the same Eucharist, in a single prayer, at one altar at which the bishop presides, surrounded by his college of priests and by his ministers." (Instruction on Worship of the Eucharist, #16)*

**202.6.2. Policy** In order to keep the proper focus on Sunday as the day of gathering for the Eucharist, each parish may have one Saturday vigil liturgy for fulfilling the Sunday obligation.

**Procedures**

- a) The tradition of a vigil before a major feast has long been part of the liturgical practice of the Church. A Saturday evening liturgy is considered a vigil Mass for the Sunday.
- b) If a wedding is celebrated at a regularly scheduled Saturday vigil liturgy or at a regularly scheduled Sunday liturgy, the Sunday liturgy prevails.

**Documentation**

*"When permission has been granted by the Apostolic See to fulfill the Sunday obligation on the preceding Saturday evening, pastors should explain to the faithful and should ensure that the significance of Sunday is not hereby obscured. The purpose of this concession is in fact to enable the Christians of today to celebrate more easily the day of the resurrection of the Lord.*

*All concessions and contrary customs notwithstanding, when celebrated on Saturday this Mass may be celebrated only in the evening, at times determined by the local Ordinary.*

*In these cases the Mass celebrated is that assigned in the calendar to Sunday, the homily and the prayer of the faithful are not to be omitted.*

*What has been said above is equally valid for the Mass on Holy Days of Obligation which for the same reason has been transferred to the preceding evening." (Instruction on Worship of the Eucharist, #28)*

**§202.7. Time for Vigil Liturgy**

**202.7.1. Policy** The time for the vigil liturgy is ordinarily between 5:00 pm and 7:00 pm, but not earlier than 4:00 pm.

**Documentation**

*"Whenever the community gathers to celebrate the Eucharist, it shows forth the death and resurrection of the Lord in the hope of his glorious coming. But the Sunday assembly shows this best of all, for this is the day of the week on which the Lord rose from the dead and on which, from apostolic tradition, the paschal mystery is celebrated in the Eucharist in a special way... On this day above all, gathered as one, they are to hear the*

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*word of God and share in the paschal mystery." (Instruction on Worship of the Eucharist, #25)*

*"The liturgical day runs from midnight to midnight, but the observance of Sunday and solemnities begins with the evening of the preceding day. The Church celebrates the paschal mystery on the first day of the week, known as the Lord's Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ's resurrection. Thus, Sunday must be ranked as the first Holy Day of all." (General Norms for the Liturgical Year and the Calendar, #3-4)*

**§202.8. Easter Vigil**

**202.8.1. Policy** While it fulfills the Sunday obligation, the Easter Vigil is not to be considered a Mass of anticipation for Easter, but a unique liturgical experience in its own right. It shall not be celebrated until it is dark.

***Documentation***

*"The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday." (Roman Missal)*

**§202.9. Saturday Morning Mass**

**202.9.1. Policy** Because of an intensive offering of liturgical services on a weekend, when a vigil Mass is celebrated no more than one Saturday morning Mass is to be regularly scheduled. This does not include weddings or funerals.

**§202.10. Weekday Masses**

**202.10.1. Policy** On weekdays there shall not be more regularly scheduled Masses than there are priests assigned to the parish. A parish is not required to offer more than one daily Mass regardless of the number of priests assigned to the parish.

**202.10.2. Policy** For a just cause, when there is only one priest assigned to a parish it is permissible to regularly eliminate Mass on one of the weekdays. When a priest is ill or must absent himself from the parish for several days, for example to retreat, clergy convocation or vacation, there is no obligation to provide the daily Mass.

**Procedures**

- a) The Mass schedules of neighboring parishes ought to be published for the convenience of the faithful.
- b) Especially when Mass cannot be celebrated, the faithful should be encouraged to gather for Morning Prayer or Evening Prayer or a Liturgy of the Word. (See §205 *The Liturgy of the Hours*, herein)
- c) Communion services are permitted in conformity with the principles issued in §206 *Weekday Communion Services*.

**§202.11. Communion Services**

**202.11.1. Policy** In the Archdiocese of Chicago, communion services are not permitted on Sundays even if one of the regularly scheduled Masses is canceled. (See also Policy 201.3.1. and §206 *Weekday Communion Services*, herein)

**Documentation**

*"No Christian Community is ever built up unless it has its roots and center in the eucharistic liturgy." Therefore before the bishop decides on having Sunday assemblies without celebration of the eucharist, the following in addition to the status of parishes (see no. 5) should be considered: the possibility of recourse to priests, even religious priests, who are not directly assigned to the care of souls and the frequency of Masses in the various parishes and churches. the preeminence of the celebration of the eucharist, particularly on Sunday, over other pastoral activities is to be respected. (Instruction on Worship of the Eucharistic, #25)*

*"Whenever and wherever Mass cannot be celebrated on Sunday the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the eucharistic mystery. At the present time this solution is to be recommended and to be retained where it is in effect; but it demands that the faithful, rightly imbued with a fuller understanding of the Sunday assembly, respond with good will to a new situation." (Directory for Sunday Celebrations in the Absence of a Priest, #18)*

*Regarding the use of Communion Services, the Directory makes clear: "It is imperative that the faithful be taught to see the substitutional character*

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*of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. Therefore a gathering or assembly of this kind can never be held on a Sunday in places where Mass has already been celebrated or is to be celebrated or was celebrated in a different language. Nor it is right to have more than one assembly of this kind on any given Sunday." (Directory for Sunday Celebrations in the Absence of a Priest, #21)*

**§202.12. Sacrament of Penance**

**202.12.1. Policy** The Sacrament of Penance or any other service shall not be celebrated while Mass is being celebrated in the same space. Regularly scheduled confessions between Sunday Masses are not permitted.

**Procedures**

The parish staff, in consultation with the community, should evaluate the schedule for the celebration of the Sacrament of Penance before the Saturday vigil liturgy to ensure that there is adequate time to prepare for the Eucharist. It is recommended that the presider of the vigil liturgy be someone other than the confessor.

**§202.13. Simultaneous Masses at Same Location**

**202.13.1. Policy** Only one Mass may be regularly celebrated at the same time on parish grounds except when the size of the church is not able to accommodate all who come to worship. Any fragmentation of the community should be avoided.

**Procedures**

Mass schedules arranged in years past may have allowed for overflow Masses. If the necessity of this duplication still exists, permission should be obtained from the the Office for Canonical Services.

**Documentation**

*"The scattering of the people that generally occurs when Masses are celebrated at the same time in the same church should be carefully avoided on Sundays and Holy Days of Obligation." (Instruction on Worship of the Eucharist, #17).*

**§202.14. Distinctive Communities of Worship**

**202.14.1. Policy** A parish Mass schedule shall neither exclude special groups from joining the parish assembly nor preclude the opportunity for them to gather as a distinctive community for Sunday Eucharist.

***Procedures***

- a) Parishes with special interest group liturgies are to evaluate the genuine need for them in light of present needs and human resources. The value of their participation in the mainstream of parish liturgical life is to be fostered.
- b) All liturgical celebrations should be inclusive of children.
- c) It is more desirable for children to attend a parish Sunday liturgy than to provide a special Mass for them. It may be desirable on occasion to plan the parish liturgy with the particular needs of the children or teens in mind. Celebrating a separate Liturgy of the Word for children is permissible. In this case the children are dismissed from the assembly after the Opening Prayer and return to the assembly for the Liturgy of the Eucharist. The Liturgy of the Word for children is not a catechetical session but a liturgical experience.
- d) In parishes where weekend Masses are celebrated in more than one language, every effort should be made to celebrate multilingual liturgies on the great feasts when parish unity is most appropriately fostered. This is especially true during the Triduum.

***Documentation***

*"Pastors have the responsibility of providing suitable ways to assist the faithful from other regions to join with the local community. This should be of particular concern in the churches of large cities... Where there are many visitors or expatriates of another language, pastors should provide them with the opportunity, at least occasionally, to participate in the Mass celebrated in the way customary for them." (Instruction on Worship of the Eucharist, #19)*

*"Often the problem of diversity can be mitigated by supplementing the parish Sunday celebration with special celebrations for smaller homogeneous groups. The needs of the faithful of a particular cultural background or of a particular age level may often be met by a music that can serve as a congenial, liturgically oriented expression of prayer.'...Celebration in such groups, 'in which the genuine sense of community is more readily experienced, can contribute significantly to growth is awareness of the parish as community, especially when all the faithful participate in the parish Mass on the Lord's Day.' Nevertheless, it would be out of harmony with the Lord's will for unity in his Church if*

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*believers were to worship only in such homogeneous groupings." (Music in Catholic Worship, #18)*

*"So that the unity of the parish community may stand out in the Eucharist on Sundays and Holy Days, Masses for such particular groups as parish societies should, if possible, preferably be held on weekdays. If they cannot be transferred to weekdays, care should be taken to maintain the unity of the parish community by incorporating these particular groups into the parish celebrations." (Instruction on Worship of the Eucharist, #27)*

*"Pastoral care also has as its purpose and direction particular groups. This is not for the sake of creating ecclesiolae or privilege, but to serve the faithful's particular needs or to deepen the Christian life in accord with the requirements and capacities of the members of these groups. This brings advantages that spring from a special spiritual or apostolic, common bond and from the desire to help one another toward spiritual growth. From experience pastoral activity teaches how much good having their own celebrations can do for these groups. When these celebrations have proper and wise direction, they are no obstacle to parish unity; instead they serve the parish's missionary activity by their power to achieve closer contact with some of the people or to deepen the formation of others." (Instruction on Masses with Special Groups)*

*"If the place itself and the nature of the community permit, it will be appropriate to celebrate the liturgy of the word, including a homily, with the children in a separate, but not too distant, room. Then, before the eucharistic liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own liturgy of the word... With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of the children." (Directory for Masses with Children, #17,24)*

**§202.15. Place for Mass**

**202.15.1. Policy** Every Sunday Mass shall be celebrated in a dignified, suitable place. Normally this will be the church.

**Procedures**

- a) The principles outlined in Environment and Art in Catholic Worship, are the norms governing worship space.
- b) Parish communities undertaking a review of weekend liturgies are encouraged to assess the appropriateness of their worship space.

**§202.16. Handicap Access**

**202.16.1. Policy** Provision shall be made for easy access for the elderly and those with physical handicaps.

**Documentation**

*"For the celebration of the Eucharist, the people of God are normally assembled in a church or, if there is none, in some other place worthy of this great mystery." (General Instruction of the Roman Missal, #253)*

*"As common prayer and ecclesial experience, liturgy flourishes in a climate of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants and not as spectators." (Environment and Art in Catholic Worship, #11)*

*"In most cases the eucharistic celebration for groups is to be held in a place of worship. The faculty of allowing a eucharistic celebration for special groups to take place outside a place of worship is reserved to the local ordinary." (Instruction on Masses with Special Groups, #3,4)*

**§202.17. Faculty to Celebrate More Than One Mass**

**202.17.1. Policy** For a just cause, a priest is permitted to celebrate Mass twice on any given day. If pastoral necessity requires, he is permitted to celebrate a third Mass on Sundays and Holy Days of Obligation.

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*"It is not licit for a priest to celebrate the Eucharist more than once a day except for certain instances when the law permits such celebration or concelebration more than once." (Can. 905,1)*

*"If priests are lacking, the local ordinary may permit priests, for a just cause, to celebrate twice a day and even, if pastoral need requires it, three times on Sundays and Holy Days of Obligation." (Can. 905,2)*

**§202.18. Liturgical Ministers**

<p><b>202.18.1. Policy</b> Ordinarily, a lay liturgical minister shall serve at only one Sunday Mass.</p>
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***Procedures***

- a) It may be necessary in some parishes to extend to more people the opportunity to serve as liturgical ministers, according to liturgical norms, so that ordinarily each will serve at and participate fully in only one Mass. This allows individuals to give their full energy and attention to serving the assembly.
  
- b) The selection of liturgical ministers should be made in conformity with the universal norms of the Church and be inclusive of all men, women and children and reflect the ages and ethnic and racial composition of the community.

***Documentation***

*"The liturgical assembly truly requires readers, even those not instituted. Proper measures must therefore be taken to ensure that there are qualified lay persons who have been trained to carry out this ministry. Whenever there is more than one reading, it is better to assign the readings to different readers, if available." (Introduction to Lectionary for Mass, #52)*

*"It is desirable that as a rule an acolyte, a reader, and a cantor assist the priest celebrant." (General Instruction on the Roman Missal, #78)*

*"In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the norms of liturgy." (Constitution on the Sacred Liturgy, #28)*

## §203 MASS OFFERINGS

### §203.1. Ordinary Offering for Celebration of a Mass

**203.1.1. Policy** The custom of giving offerings to have Masses said for specific intentions is a laudable one and shall be maintained as much as possible.

#### *Procedures*

The faithful should be catechized about the theological meaning of the offering given for the celebration of the Mass and on the ascetical importance of almsgiving and the sharing of goods, of which the offerings for the celebration of the Mass are an outstanding form. (See Art. 7, "On Collective Mass Intentions, "Congregation for the Clergy, Feb. 22, 1991)

#### *Documentation*

*"In the established tradition of the Church, the faithful, moved by an ecclesial and religious sense, join to the eucharistic sacrifice a kind of sacrifice of their own, as a way of taking part more intensely. They thus do their share to provide for the Church's needs, especially the support of its ministers. This practice is in accord with the spirit of the Lord's words: 'The laborer ... is worthy of his hire.' (Luke 10:7), which St. Paul alludes to in 1 Timothy 5:18 and in 1 Corinthians 9:7-14." (Pope Paul VI, motu proprio Firma in Traditione, June 13, 1974: AAS 66 (1974), 308-311.)*

*See also Canons 952, §1 and 1264, §2.*

**203.1.2. Policy** Consistent with the determination of the bishops of the Province of Chicago, the ordinary offering to be made for the celebration and application of a Mass in the Archdiocese of Chicago is \$10. (Canon 952, §1) Any amount contributed in excess of the customary offering may be given to charity or deposited in the general funds of the parish.

Effective January 1, 1993

#### *Procedures*

- a) **Bination.** Unlike the 1917 Code, the present law allows a priest to accept offerings for any number of Masses he celebrates on one day, as long as he does not personally retain more than one offering (except on Christmas Day, when he may retain three). Amounts received beyond one offering may be given to charity or deposited in the general funds of the parish.

- b) **Concelebration.** An offering may be accepted for concelebration if that is the only Mass a priest celebrates that day. (c. 945, §1) If a priest who concelebrates also celebrates another Mass that day, he may not accept an offering for the concelebration even if he were to give the offering to charity. (c. 951, §2) However, if a priest is the principal celebrant at a concelebrated Mass the norms for bination apply. (c. 951, §1)
- c) **Missa Pro Populo.** A pastor or parochial administrator is obligated to celebrate the Missa pro populo every Sunday and Holy Day of obligation, and he may not accept an offering for this. If he is legitimately prevented from this celebration, he is to delegate another priest to say the Missa pro populo on those days or he is to say it himself on other days. (cc. 534, §1; 540, §1) The pastor or parochial administrator may, however, retain a Mass offering for a second Mass which he celebrates on the same day as the Missa pro populo. (c. 951, §1)

**Documentation**

*"Separate Masses shall be applied for the intentions for which an individual offering, even if small, has been made and accepted." (Canon 948) The priest who accepts such offerings is bound in justice to satisfy the obligations personally or by committing them to another. (Canons 949, 954-55)*

**§203.2. Collective Mass Intentions**

**203.2.1. Policy** The faithful are free to combine their intentions and offerings for the celebration of a single Mass. Masses with "collective" intentions are permissible when the following circumstances have been met:

- 1) the people making the offering have been previously explicitly informed and have freely consented to having their intention and offering combined with another in a single offering of Mass;
- 2) the place and time for the celebration of the particular Mass is made public.

**Procedures**

As is the case with Masses offered for individual intentions and offerings, (Policy 203.1.2., above), when Masses for collective intentions are celebrated in the Archdiocese of Chicago, any amount contributed in excess of the customary offering may be given to charity or deposited in the general funds of the parish.

**203.2.3. Policy** No more than two Masses with "collective" intentions and offerings shall be offered during any given week.

**Documentation**

See "On Collective Mass Intentions," Decree of the Congregation for the Clergy, Feb. 22, 1991.

**§203.3. Offerings for Weddings and Funerals**

**203.3.1. Policy** Consistent with the determination of the bishops of the Province of Chicago, the limit on the offerings given on the occasion of administering sacraments and sacramentals is \$500 for weddings and \$150 for funerals, exclusive of expenses. (Canon 1264, §2)

Effective January 1, 1993

**Procedures**

The term "limit" as used herein indicates the maximum donation that a parish in the Archdiocese of Chicago and other dioceses of Illinois may accept for a funeral or wedding. A person's inability to make an offering would not preclude their receiving the Sacrament of Matrimony or the Rite of Christian Burial.

## **§204 AUXILIARY MINISTERS OF HOLY COMMUNION AT MASS AND IN SERVICE TO THE SICK**

*In response to a pastoral need, in 1969 Pope Paul VI issued the instruction, Custos Fidei, which allows baptized members of the faithful to assist in the distribution of Holy Communion in certain pastoral circumstances. This instruction and subsequent documentation, including Immensae Caritatis (1973) and the fourth edition of the General Instruction of the Roman Missal (1975), has resulted in making the practice of auxiliary (or extraordinary or special) ministers of Holy Communion at Mass and to the sick a common pastoral practice in the United States.*

*The ordinary ministers of the Holy Eucharist are bishops, priests and deacons and formally installed acolytes. They exercise this ministry by virtue of their ordination or installation by the bishop.*

*The purpose of auxiliary ministers of communion at Mass is to assist at the distribution of Holy Communion when the number of ordinary ministers of the eucharist is insufficient to serve the assembly in a reverent manner. Assigning auxiliary ministers prevents the communion rite from becoming excessively long and out of proportion to the rest of the liturgy. Auxiliary ministers of Holy Communion are especially useful when communion is offered under the forms of both bread and wine.*

*The purpose of auxiliary or special ministers of communion to the sick or homebound is to extend the Church's love and concern for the sick and homebound by a personal visit that includes the celebration of the Rite of Holy Communion Outside of Mass. Auxiliary ministers of communion to the sick are called upon when the parish priest or deacon is not able to adequately attend to the needs of the sick or in a hospital or religious institution where priests or deacons are not available.*

*In the Archdiocese of Chicago, the policy authorizing the practice of auxiliary ministers of communion at Mass was first promulgated by John Cardinal Cody on July 4, 1971. The policy authorizing the practice of auxiliary ministers of communion to the sick was promulgated on June 22, 1973. These policies and procedures reaffirm the original authorization of this pastoral practice and provide additional policies and procedures for good order and pastoral practice in the Archdiocese of Chicago. These policies and procedures apply to parishes and all Catholic institutions such as hospitals, nursing homes, schools and convents.*

*In the Archdiocese of Chicago the ministries of auxiliary ministers of communion at Mass and auxiliary ministers of communion to the sick are regarded as two distinct ministries. Each ministry presumes a distinct formation and mandate. However, an individual may be mandated for both ministries.*

### **§204.1. Selection of Ministers**

**204.1.1. Policy** The selection of auxiliary ministers of communion at Mass or for the sick shall be made under the direction of the pastor or the superior or the director of the religious institution.

**204.1.2. Policy** Auxiliary ministers of Holy Communion at Mass or for the sick shall be baptized and confirmed Roman Catholics who regularly share in the eucharist. They shall be of exemplary Christian character, committed to the faith, devoted to the eucharist, respected by the community, and demonstrate an interest and involvement in the community's life. They may be as young as high school age, provided they are deemed responsible to carry out the mandate entrusted to them.

***Procedures***

- a) Pastors, superiors and directors of religious institutions charged with the responsibility of selecting auxiliary ministers of communion should invite the collaboration of others who exercise pastoral leadership in the community in the selection of auxiliary ministers of communion.
- b) The invitation to be an auxiliary minister of communion is not to be understood as a reward but as a call to service. In addition to what is already stated in Policy 204.1.2., the one selected should be spiritually sound and capable of adhering to all of the community's procedures for communion ministers.

**§204.2. Preparation and Formation**

**204.2.1. Policy** Auxiliary ministers of communion at Mass shall receive adequate catechesis and liturgical training before they are mandated to exercise their ministry.

***Procedures***

- a) Catechesis and liturgical training for auxiliary ministers of communion at Mass is provided by the local community.
- b) Catechesis should include an appreciation for one's baptism and solidarity with the Church, an understanding of the eucharist, and an understanding of the significance of this extraordinary ministry.
- c) The auxiliary minister's liturgical training should include very specific instruction on the order and practice of distributing Holy Communion in the community.

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- d) Assistance for catechesis and liturgical training is available through the Office for Divine Worship.
- e) Every community is responsible for the formation and spiritual enrichment of mandated communion ministers.

**204.2.2. Policy** Communion ministers to the sick receive catechesis and pastoral and liturgical training that is distinct from the formation and training of auxiliary ministers of communion at Mass. This catechesis and formation shall be completed before communion ministers to the sick are formally mandated.

***Procedures***

- a) Catechesis for communion ministers to the sick is provided through the Office for Divine Worship.
- b) A community or several communities in collaboration with one another may conduct their own program of preparing communion ministers to the sick by submitting an outline of their program for approval by the Office for Divine Worship.
- c) The Office for Divine Worship can provide assistance and guidance for planning the catechesis, pastoral and liturgical training of ministers to the sick.

**§204.3. Mandation and Commission**

**204.3.1. Policy** Pastors, superiors and directors of Catholic institutions shall submit the names of those who are to be mandated as auxiliary ministers of communion at Mass and/or for the sick to the director of the Office for Divine Worship.

***Procedures***

- a) Auxiliary ministers of communion at Mass and/or for the sick are mandated for a period of three years. This allows for a local review of all communion ministers requesting a renewal of mandated persons.
- b) All parishes, religious communities and other Catholic institutions have been divided alphabetically into three cycles. Communion ministers mandated within the local institutional cycle must be renewed when the community's cycle is due for renewal. Notification for renewal is sent by the Office for Divine Worship.
- c) Communion ministers mandated in another diocese can be accepted for service by the approval of the pastor, local superior or institution

director. Their mandate must be renewed when the parish or institution submits or resubmits names for mandation at the time their cycle is due.

- d) An individual cannot request on his or her own behalf to be mandated. They can only be recommended by the pastor or authorized superior.

**204.3.2. Policy** After receiving a mandate through the Office for Divine Worship, auxiliary ministers of communion at Mass or to the sick shall be commissioned in the local community where they serve.

**Procedures**

- a) The rite of commissioning is found in the Book of Blessings, Chapter 63.
- b) Those who are mandated may receive their certificates at the rite of commissioning.
- c) Once mandated, auxiliary ministers of communion at Mass or to the sick may exercise their ministry anywhere in the Archdiocese of Chicago provided the local pastor or superior of the place has given explicit permission.

**204.3.3. Policy** In cases of immediate pastoral need, priests with faculties in the Archdiocese of Chicago may mandate an individual for a particular occasion.(See Policy 803.3., herein)

**§204.4. Service at the Altar**

**204.4.1. Policy** Auxiliary ministers of communion at Mass shall only serve when there are insufficient numbers of bishops, priests or deacons present to assist in the distribution of communion or when the ordinary ministers are prevented from doing so, for example, because of physical disability or participation in some other ministry. (Congregation for Sacraments, June 15, 1987)

**Special Note:**

Availability in this case presumes that all who administer communion have been notified and assigned prior to the liturgy so that good order is observed. This is especially important in special gatherings where ministers may not be familiar with the local procedures for distributing communion on those occasions.

**204.4.2. Policy** Auxiliary Ministers of Communion at Mass shall not be vested in any special garb, but shall dress neatly in a manner befitting the dignity of serving the community at the celebration of the eucharist.

***Procedures***

- a) Seating in the assembly is preferred to seating next to the altar.
- b) Communion ministers do not ordinarily participate in the entrance procession.

**204.4.3. Policy** The presider shall receive communion before distributing the consecrated bread and wine to the communion ministers and the assembly. However, auxiliary ministers of communion may receive Holy Communion after the assembly has received.

**204.4.4. Policy** Communion ministers do not self-communicate, but receive communion from another minister.

***Procedures***

Communion ministers may receive communion from another minister at the altar or at a side station

**204.4.5. Policy** The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." No other words shall be added and the formula shall not be edited.

***Procedures***

- a) The communion minister may address the communicant by name before saying, "The Body of Christ" or "The Blood of Christ."
- b) Special blessings for children or infants are not recommended while distributing communion. Children and infants are blessed with the full assembly at the end of Mass.
- c) All auxiliary ministers of communion should be prepared for serving the consecrated bread and the consecrated wine and willing to distribute either form depending on the need.

- d) Although intinction is permitted, it is not recommended because it eliminates the possibility of receiving communion in the hand and has moreover a minimal sign value. (This Holy and Living Sacrifice, #44)
- e) If intinction is chosen, it is the minister and not the communicant who dips the host into the chalice. (This Holy and Living Sacrifice, #52)
- f) If the eucharistic bread or any particle of it should fall, it is to be picked up reverently by the communion minister. The consecrated bread may be consumed by the minister or completely dissolved in water before being poured into the sacrarium. If any of the consecrated wine spills, the area should be washed and the water poured into the sacrarium.

**204.4.6. Policy** Whatever consecrated wine may remain after the distribution of holy communion shall be consumed by the ministers. A small quantity may be saved for taking communion to the sick who cannot take solid food, if this is to take place the same day. The consecrated wine is never reserved for another Mass nor is it poured into the sacrarium.

***Procedures***

- a) Communion ministers clean and purify the vessels after Mass, or if necessary after communion in the sacristy.
- b) If the cups are to be purified after Mass, the cups should be covered with a purificator or other cloth until the cups are washed.

**§204.5. Service to the Sick**

**204.5.1. Policy** Communion ministers to the sick shall use the rites provided by the Church in "Pastoral Care of the Sick" when ministering to the sick or homebound at home or in a hospital.

**204.5.2. Policy** The Holy Eucharist shall be carried to the sick in a pyx provided for this purpose by the pastor or superior. The Eucharist is never carried in a handkerchief, envelope, etc. Nor is the Blessed Sacrament ever reserved in private homes, offices or automobiles.

***Procedures***

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- a) Arrangements need to be made with the parish or institution for obtaining access to the tabernacle so that the reserved Eucharist can be carried to the sick when needed.
- b) Those who care for the sick and infirm should be instructed to prepare a table covered with a cloth upon which the Blessed Sacrament will be placed. A lighted candle(s) is prepared (and, where customary, a container of holy water). A small cross may also be placed on the table, if one is readily available. While this preparation may not be possible in a hospital setting, the administration of Holy Communion should not be hurried or habitually mechanical.
- c) When the Sunday Eucharist is extended to the sick and homebound, communion pyxes are filled after the distribution of communion to the assembly. The ministers of the sick remain near the altar holding their pyxes until after the Post-Communion prayer. The ministers may then depart in silence or with a brief admonition or blessing (for example, "May the Lord bless you as you carry the Gift of the Eucharist to our sisters and brothers.")

**204.5.3. Policy** The sick who are unable to receive the Holy Eucharist under the form of bread may receive it under the form of wine.

***Procedures***

- a) The precious blood, consecrated at the most recent Mass and reserved only for this purpose, is carried to the sick in a secure and worthy vessel.
- b) Any precious blood that remains after distributing communion to the sick should be consumed by the minister.
- c) The vessel is properly purified and is not to be used for any other purpose.

**§204.6. Presiding at Communion Services**

**204.6.1. Policy** Auxiliary ministers of communion at Mass or for the sick may preside at a public communion service provided they have been properly trained and have received the special mandate to preside at these services. (Also see §206, *Weekday Communion Services*, herein.)

**Procedures**

- a) At the present time the Office for Divine Worship will conduct the Archdiocesan training and formation for those who preside at communion services.
- b) The Office for Divine Worship will issue a special mandate for these ministers upon completion of their training and formation.
- c) Those parishes or institutions desire to design their own training of lay presiders are to receive prior permission from and consultation with the Office for Divine Worship.
- d) Those who have been mandated as auxiliary ministers of communion to the sick may preside at communion services which are celebrated in the homes of the sick and homebound or at the bedside of the infirm without any additional mandate for presiding.

**§204.7. Presiding at Exposition of the Blessed Sacrament**

**204.7.1. Policy** Auxiliary ministers of communion at Mass or to the sick may preside at the exposition of the Blessed Sacrament provided they have been properly trained and have received the special mandate to preside at these services.

**Procedures**

The training of lay presiders for the exposition of the Blessed Sacrament is conducted by the Office for Divine Worship.

**204.7.2. Policy** When presiding at the exposition of the Blessed Sacrament the auxiliary minister shall observe all the ritual prescriptions found in "Holy Communion and Worship of the Eucharist Outside of Mass." (1976)

**Procedures**

- a) Lay presiders at the exposition of the Blessed Sacrament do not vest in any special distinctive garb.
- b) Lay presiders are not permitted to give the benediction which is reserved to bishops, priests and deacons.

## **§205 THE LITURGY OF THE HOURS: THE PRAYER OF THE CHURCH WITH CHRIST AND TO CHRIST**

*Although the revision of the Liturgy of the Hours was completed in 1970, the implementation of the revision of the Mass and the celebration of the sacraments has been the major thrust of our efforts thus far. Now we must consider the promotion of the Liturgy of the Hours as the daily prayer of all God's people.*

*In the Liturgy of the Hours the Church dedicates both day and night to the Lord's service. It offers thanksgiving and praise and unites work, sufferings, and joys to Christ who prays for us as our priest in his self-offering to the Father. (Catechism of the Catholic Church, #1174-1178)*

*While parish communities may not as yet be familiar with or have had much experience with celebrating the Liturgy of the Hours, it is an age old tradition in the lives of Catholics to pray at the beginning of the day and at the end of the day. In promoting the Liturgy of the Hours, the Church is simply building upon that natural Christian movement of the heart and giving form to this personal prayer in union with the whole Church.*

*The General Instruction of the Liturgy of the Hours states:*

*In the Holy Spirit Christ carries out through the Church the task of redeeming humanity and giving perfect glory to God, not only when the eucharist is celebrated and the sacraments are administered, but also in other ways and especially when the liturgy of the hours is celebrated. There Christ himself is present in the gathered community, in the proclamation of God's word, in the prayer and song of the Church. (#13)*

*The Liturgy of the Hours, in which "Christ himself is present," is a rich part of the Church's heritage of worship. The availability of its communal celebration should be seriously considered, not only by parishes faced with the lack of a priest for daily eucharist, but by all local assemblies.*

*By means of thorough education and formation, pastors and pastoral ministers should be encouraged to open to their people the treasures of this liturgy of the Church. In those places where daily celebrations of the eucharist may no longer be always available, the Liturgy of the Hours should be considered, not as a poor substitute, but as an integral part of the worship of the Church and a splendid part of its heritage.*

*Since the earliest days of the Church's existence, Christians gathered for prayer at certain hours, especially morning and evening. While private prayer is necessary and commendable, community prayer has a special dignity which Jesus himself assigned to it: "Where two or three are gathered in my name, there I am in their midst." (Mt. 18:20)*

*The purpose of the Liturgy of the Hours is to sanctify the day and all human activity. "The Liturgy of the Hours extends to the different hours of the day the praise and prayer, the memorial of the mysteries of salvation and the foretaste of heavenly glory, which are offered in the eucharistic mystery, 'the center and culmination of the whole life of the Christian community.'" (GILH #12) Hence, both historically and theologically great importance has always been attached to the Church's tradition of gathering to pray the Liturgy of the Hours.*

### **§205.1. Importance of Daily Prayer**

**205.1.1. Policy** Parishes shall catechize the faithful about the importance of daily prayer and to promote the daily celebration of at least some part of the Liturgy of the Hours.

#### ***Procedures***

- a) Where the Liturgy of the Hours is celebrated, the basic format outlined in Chapter 2 of the General Instruction on the Liturgy of the Hours is to be followed.
- b) Parishes are encouraged to consider celebrating one of the hours in conjunction with parish meetings or other gatherings of the faithful, e.g. celebrating night prayer at the conclusion of an evening meeting.

### **§205.2. Presiding at the Liturgy of the Hours**

**205.2.1. Policy** Any fully initiated Christian who has been properly trained may preside at the Liturgy of the Hours.

### **§205.3. Site of Celebration**

**205.3.1. Policy** The Liturgy of the Hours may be celebrated in a church, a chapel, or any suitable place.

### **§205.4. Music**

**205.4.1. Policy** Every effort shall be made to incorporate music and a complement of ministers in the celebration of the Liturgy of the Hours.

### **§205.5. Incorporation of Distribution of Communion**

**205.5.1. Policy** While it is permissible to incorporate the distribution of communion into morning or evening prayer, it is not recommended to do so regularly lest the integrity of the Liturgy of the Hours be confused or diminished with this addition.

## §206 WEEKDAY COMMUNION SERVICES

*It is to be viewed with sadness that in some parts of the Church today a daily Mass is not always possible. Due to the lack of a priest or for other serious reasons, some local assemblies, even on Sundays, are at times unable to celebrate the eucharist. It is in response to this painful situation that the Congregation for Divine Worship has issued the Directory for Sunday Celebrations in the Absence of a Priest.*

*The Directory for Sunday Celebrations in the Absence of a Priest was intended to address those situations in which a priest is not able to be present for Sunday Mass. In response to the Roman document, the United States Conference of Catholic Bishops issued its own document, Gathered in Steadfast Faith, which provides the rituals that are to be used on those occasions when a communion service is permitted.*

*In the Archdiocese of Chicago we are at this time still fortunate to have a sufficient number of priests to assure regular Sunday celebrations of the Mass in our local communities. Therefore, the implementation of communion services in the absence of a priest on Sunday is not foreseen in the immediate future.<sup>1</sup> However in some places the daily availability of a priest for the celebration of Mass can no longer be presumed. Our response to this situation must be made in the light of the norms articulated in the Directory for Sunday Celebrations in the Absence of a Priest and Gathered in Steadfast Faith.*

*When considering the implementation of communion services in the absence of a priest, local communities should be made aware of the limits of this form of liturgy. Neither the presentation of the gifts, the eucharistic prayer nor the eucharistic actions of taking, giving thanks, and the breaking of the bread are found in a communion service. Therefore, communion services do not and cannot accomplish what the Mass intends to do.*

*Finally, there is a pastoral concern that over a period of time a communion service could come to be perceived as simply "an abbreviated Mass" and an acceptable alternative to the Church's traditional eucharistic celebration. Any diminishment in the understanding of the Mass is not acceptable.*

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<sup>1</sup>See Policies 201.3.1. and 202.11., herein, prohibiting the scheduling of communion services in lieu of Masses on Sunday, Saturday Masses of Anticipation, and Holy Days, even when one of the regularly scheduled Masses is canceled.

*The Directory for Sunday Celebrations in the Absence of a Priest makes this plain:*

*It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. (#21)*

*Any confusion between this kind of assembly and a eucharistic celebration must be carefully avoided. Assemblies of this kind should not take away but rather increase the desire of the faithful to take part in the celebration of the eucharist, and should make them more eager to be present at the celebration of the eucharist. (#22)*

*When celebrating communion services, parishes must constantly attend to their correct implementation and interpretation. Deciding whether and when to offer a communion service is an important pastoral and liturgical decision. The following policies and procedures are offered in the hope of assisting parishes in making these decisions.*

*It is imperative that the faithful are thoroughly instructed about the meaning and importance of the Sunday eucharist in the life of the Church. In addition, the faithful should be taught that the celebration of daily Mass flows from our understanding of the Sunday eucharist.*

*The following policies and procedures regarding the preparation for celebrating communion services on weekdays are not to be interpreted as advocating communion services as a regular practice. At the same time, we recognize there are times when daily Mass may not always be available to the faithful. In such limited situations, a communion service may be one of the options considered for daily communal prayer.*

## **§206.1. Preparing the Parish**

**206.1.1. Policy** Pastors, in consultation with the parish council and parish liturgy committee, shall articulate the conditions in the parish when it is considered appropriate to celebrate a communion service. The rationale for these services, based on the introduction to this document and the principles found therein, shall be printed in the parish bulletin with some regularity so that there is no misunderstanding about the difference between the Mass and a communion service. The preeminence of the Mass must be preserved among the faithful.

**206.1.2. Policy** Where communion services are judged to be appropriate, parishes are to be prepared for the possibility that on certain weekdays a communion

service, presided over by a deacon or properly trained and mandated lay minister, may be celebrated.

## **§206.2. The Presiding Minister**

*Presiders at communion services have the responsibility of leading the complete service: both the liturgy of the word and the giving of holy communion. In addition, other liturgical ministers such as lectors, musicians or servers are to be engaged in communion services as necessary.*

**206.2.1. Policy** When a priest is not available to preside at Mass, deacons or properly prepared and mandated lay ministers may preside at weekday communion services.

### ***Procedures***

- a) Parishes, which determine a need to celebrate communion services, are to send their lay presiders to a training program provided by the Office for Divine Worship or to design their own training program in collaboration with the Office for Divine Worship prior to the mandating of these presiders for this ministry.
- b) Pastors are to apply to the Archbishop through the Office for Divine Worship for a particular mandate of the lay ministers who will preside at communion services. These lay presiders will ordinarily be selected from the parish's auxiliary ministers of Communion. If they are not already mandated as an auxiliary minister of Communion, they will receive this mandate at the completion of their training.
- c) The appointment of lay persons to preside at communion services is to be made known to the parish by means of a liturgical celebration in which prayers are offered to God on behalf of those appointed. The "Order for the Blessing of Those Who Exercise Pastoral Service" contained in the Book of Blessings may be used for this purpose.
- d) Lay presiders at communion services may give a reflection on the Scriptures, as long as they have been trained for this purpose and are properly mandated.
- e) The presider at a communion service on weekdays should follow the order of service outlined in the Directory for Sunday Celebrations in the Absence of a Priest and Gathered in Steadfast Faith.

### §206.3. Scheduling Communion Services on Weekdays

*The situations under which communion services are considered appropriate are limited. Parishes should anticipate these situations by clearly articulating parish policy regarding the scheduling of communion services on weekdays. Moreover, this policy is to be clearly communicated to the community.*

**206.3.1. Policy** Pastors, in consultation with the parish pastoral council and parish liturgy committee, may schedule a communion service on a weekday whenever there is a genuine pastoral need due to the absence of a priest to celebrate daily Mass. Other options such as the Liturgy of the Hours (without the distribution of holy communion) should be considered first in order to maintain the integrity of communion within its proper context, the Mass.

**206.3.2. Policy** Due to the extraordinary nature of communion services, only one communion service may be scheduled per day in a parish where daily Mass has not been celebrated. Whenever there will be only one daily eucharist, be it a funeral or a wedding, opportunity for community prayer at a regularly scheduled time is encouraged. First consideration is to be given to the Liturgy of the Hours.

**206.3.3. Policy** A communion service may be celebrated at hospitals and nursing homes when a priest is not available to celebrate the eucharist.

#### ***Procedures***

When communion is taken to the sick, the ritual to be used is found in Pastoral Care of the Sick. This ritual is to be used during visits to the sick at home or in a hospital or nursing home.

### §206.4. Style of Communion Services

*When communion services are used in a parish, the order of service found in Gathered in Steadfast Faith and the Directory for Sunday Celebrations in the Absence of a Priest is to be followed.*

*There ought to be no confusion caused by the manner of the celebration or the way in which the liturgy is announced to the congregation. Any impression that the communion service is a Mass must be avoided.*

**206.4.1. Policy** Communion services require the same care in preparation and celebration that the Church has made normative for all liturgical celebrations. This includes the involvement of other liturgical ministers.

**206.4..2. Policy** Communion is only distributed in the context of the rites that the Church provides and shall never be distributed immediately before or after Mass, lest the reception of communion become simply a private devotion disconnected from the Word of God and the prayer of the Church.

***Procedures***

- a) The services provided in Gathered in Steadfast Faith are used for weekday celebrations with the following adaptations. On weekdays only one reading is used in addition to the Gospel. The readings are taken from those given in the Lectionary for Mass for weekdays. The opening prayer may be taken from the Sacramentary, especially on feasts or memorials of the saints.
- b) The Communion Rite begins with the Lord's Prayer, which is preceded by the general intercessions. When communion is distributed at morning or evening prayer, the distribution of communion takes place immediately after the Gospel Canticle. However, morning or evening prayer should not ordinarily include the distribution of communion.
- c) Deacons who preside at a communion service act in accord with their ministry with regard to the greetings, the prayers, the gospel reading, the homily, the giving of holy communion, the dismissal, and final blessing. Deacons wear the vestments proper to their ministry, that is, the alb with stole.
- d) Lay presiders use those prayers and blessings specifically designated for lay persons.
- e) Lay presiders are expected to dress in a dignified manner. They do not wear liturgical vesture (i.e., an alb or stole), lest the communion service be confused with the Mass or the lay presider be mistaken for an ordained minister.

**§207 SUNDAY PARISH ACTIVITIES**

*"The celebration of Mass is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually." (GIRM, 2003, n. 16) This conviction highlights the centrality of Sunday Mass for parish communities. The Presbyteral Council in collaboration with the Archdiocesan Pastoral Council has formulated a policy designed to maintain the value and priority of the Sunday Eucharist, as the scheduling of activities becomes an ever more complicated task.*

**207.1. Policy** Activities sponsored by any Archdiocesan Parish or Parish sponsored organization on Sunday morning or early afternoon prior to the end of the last scheduled Parish Mass shall be limited to only those of a directly spiritual nature, e.g., worship, Religious Education, retreats, and similar activities. All other activities shall not be scheduled unless they are done in conjunction with a parish mass and approved by the pastor.

***Procedure***

The Pastor may determine that a social event may take place before/after a Sunday Liturgy if the event is something that gathers people to the parish (e.g. Pancake Breakfast, blood drive, post liturgy social, etc.) and enhances the sense of Parish Community.

***Procedure***

All Catholic Institutions within the Archdiocese (i.e. Schools, Hospitals, Orphanages, etc.) are strongly encouraged to follow the spirit of this policy in regard to the Sunday Mass schedule of local parishes. Pastors are urged to work with all Catholic Institutions in their area to encourage cooperation with this policy when planning and scheduling activities.

## RESOURCES

### Preparation

1. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1988.
2. Congregation for Divine Worship, Holy Communion and Worship of the Eucharist Outside of Mass, Washington: USCC, 1976.
3. Bishops' Committee on the Liturgy, Study Text II: Eucharistic Worship and Devotion Outside Mass, Washington: USCC, 1987.
4. Bishops' Committee on the Liturgy, Gathered in Steadfast Faith: Statement of the Bishops' Committee on the Liturgy on Sunday Worship in the Absence of a Priest, Washington: USCC, 1990.
5. Bishops' Committee on the Liturgy, Order for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1989.
6. Sacred Congregation of Rites, General Instruction of the Roman Missal, Liturgy Documentary Series 2. Washington: USCC, 1982.
7. Sacred Congregation for Divine Worship, The Liturgy of the Hours, The General Instruction with Commentary, by A.-M. Roguet. Collegeville: Liturgical Press, 1971.
8. Bishops' Committee on the Liturgy, In Spirit and Truth, Black Catholic Reflections on the Order of Mass. Washington: USCC, 1988.
9. Robert Cabie, The Church at Prayer, Vol. II: The Eucharist, Collegeville: Liturgical Press, 1986. See Section V: Worship of the Eucharist Outside Mass, pp. 231-244.
10. Gabe Huck, The Communion Rite at Sunday Mass, Chicago: Liturgy Training Publications, 1989.

### Presiders

1. Bishops' Committee on the Liturgy, Order for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1989.
2. Kathleen Hughes, Lay Presiding: The Art of Leading Prayer, Washington: Pastoral Press, 1988.
3. Robert W. Hovda, Strong, Loving, and Wise, Presiding in Liturgy, Collegeville: Liturgical Press, 1980.
4. Michael Kwatera, The Ministry of Communion, Collegeville: Liturgical Press, 1983.
5. Clare T. Pelkey, The Body of Christ, A Guide for Eucharistic Ministers, Notre Dame: Ave Maria Press, 1988.
6. Charles Gusmer, Wholesome Worship, Wash.: Pastoral Press, 1989.

### **Scheduling**

1. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1988.
2. Congregation for Divine Worship, Holy Communion and Worship of the Eucharist Outside of Mass, Washington: USCC, 1976.
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