

## **§400 THE CELEBRATION OF THE EUCHARIST AND OTHER LITURGIES**

### **§401 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.*

*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.*

*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!*

*This paschal mystery 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.*

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

**401.1.1. 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 allocated for its celebration.

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

**401.2.1. 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.

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

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

#### **§401.4. Posture for receiving Holy Communion**

**401.4.1 Policy** According to the *General Instruction of the Roman Missal*, “The norm established for the Dioceses of the United States of America is that Holy Communion is to be received standing, unless an individual member of the faithful wishes to receive Communion while kneeling” and that a bow of the head is the gesture of reverence made by those receiving (no. 160). This norm is supported by an Instruction by the Holy See regarding the Eucharist: “In distributing Holy Communion it is to be remembered that ‘sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them’ (*Code of Canon Law*, can. 843 § 1; cf. can. 915). Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ’s faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing” (*Redemptionis Sacramentum*, no. 91).

##### ***Procedure***

Since receiving Holy Communion while kneeling is allowed as a legitimate option, a kneeler or communion rail may be provided to assist those who wish to exercise this option, especially if they are elderly or infirm.

#### **§401.5. The Offertory Collection**

**401.5.1 Policy** In the Diocese of Springfield in Illinois, when there is a collection of offerings from the faithful at Mass (e.g., Sundays and Holy Days), the collection shall be taken at the beginning of the Liturgy of the Eucharist and brought forward at the time of the Preparation of the Gifts as a sign of the faithful offering of their sacrifices to God. The offerings are put in a suitable place away from the altar and the celebrant then invites the faithful to pray that “my sacrifice and yours may be acceptable to God, the almighty Father.” (See *General Instruction of the Roman Missal*, n. 73, and *Order of the Mass*, nn. 22 and 29.

##### ***Procedures***

- a) Parish tithing replaces regularly scheduled second collections. Parishioners who wish to make additional donations to the scheduled diocesan, national and international collections may still do so by placing the envelope with their designated donation in the regular collection. Special second collections will be taken in support of the Annual Missionary Plan of Cooperation and may still be taken up from time to time to assist victims of natural disasters and other extraordinary causes. (*Fourth Synod of the Diocese of Springfield in Illinois*, Declaration 12b, Statute 145b). Special collections for various causes may be taken up after the faithful have received Holy Communion prior to the Prayer After Communion.

- b) As a way for those who donate online to participate in the symbolic liturgical action of making their sacrifices to God as part of the Sacrifice of the Mass, it is suggested that cards be provided on which they may indicate the amount of their offering for them to place in the collection basket.

## §402 MASS SCHEDULES

### §402.1. The Integrity of Catholic Worship

**402.1.1. 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 staff shall ensure that these elements are present at each Sunday liturgy.

#### *Procedures*

- a) Parish staff, 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*, and *Sing to the Lord*.
- b) When assistance is needed or desired, the pastoral staff is encouraged to consult with the Office for Divine Worship and the Catechumenate.

### §402.2. General Principles for Determining the Number of Masses

**402.2.1. 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 priests and other liturgical ministers.

**402.2.2. Policy** Parish staff 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 it is the only Mass at that location) or the congregation cannot otherwise be accommodated at another Mass, that Sunday Mass shall be either eliminated or combined with another.

#### *Procedures*

- a) It is recommended that Mass attendance be at least 65% of the Church capacity.

### **§402.3. Catechesis for Change**

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

### **§402.4. Multicultural Sensitivity**

**402.4.1. 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.

### **§402.5. Weekend Evening Masses**

**402.5.1. 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.

### **§402.6. Time Between Masses**

**402.6.1. 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 the assembly - before, during, or after the liturgy.

**402.6.2. Policy** In order to keep the proper focus on Sunday as the day of gathering for the Eucharist, each parish may have only one Saturday evening Mass to fulfill 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 Mass or at a regularly scheduled Sunday liturgy, the Sunday liturgy prevails.

**§402.7. Time for Vigil Liturgy**

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

**§402.8. Easter Vigil**

**402.8.1. 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 begin before nightfall and shall conclude before dawn.

**§402.9. Saturday Morning Mass**

**402.9.1. Policy** Because of the number of liturgical services on a weekend, when a vigil Mass is celebrated, no more than one Saturday morning Mass is to be regularly scheduled, not including weddings or funerals.

**§402.10. Weekday Masses**

**402.10.1. 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.

**402.10.2. 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 when needed.
- 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.

- c) Communion services are permitted in conformity with the principles issued in *Holy Communion and Worship of the Eucharist Outside Mass* and *Sunday Celebrations in the Absence of a Priest*.

#### **§402.11. Communion Services**

**402.11.1. Policy** In the Diocese of Springfield in Illinois, communion services are not permitted on Sundays even if one of the regularly scheduled Masses is canceled. (See also Policy 401.3.1. and §407 *Weekday Communion Services*, herein)

#### **§402.12. Distinctive Communities of Worship**

**402.12.1. 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.

#### **§402.13. Place for Mass**

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

##### ***Procedures***

- a) The principles outlined in *Built of Living Stones*, 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.

#### **§402.14. Handicap Access**

**402.14.1. Policy** Provisions shall be made for easy access for the elderly and those with physical handicaps. See Policy Book V, §750: Accessibility for Persons with Disabilities to Worship and Participate Fully in the Life of the Parish and Community of Faith.

#### **§402.15. Faculty to Celebrate More Than One Mass**

**402.15.1. 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. Vigil Masses are not counted among the maximum of three Masses that may be offered on actual Sundays or actual Holy Days of obligation.

#### **§402.16. Liturgical Ministers**

**402.16.1. Policy** Ordinarily, a lay liturgical minister shall serve at only one Sunday Mass. Musicians are exempt from this policy.

##### ***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.

### **§403 MASS OFFERINGS AND STOLE FEES**

*“From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.” Catechism of the Catholic Church, ¶1032.*



*According to the Code of Canon Law, any priest celebrating or concelebrating Mass is permitted to receive an offering to apply the Mass for a specific intention. Canon 945 §1. Likewise, the Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works. Canon 946.*

*This policy is intended to simplify the collection and use of stipends by the priests of this diocese. All priests of the diocese remain obligated to follow all other diocesan norms and policies, other particular law set out by the Province of Chicago or the United States Conference of Catholic Bishops, and the Code of Canon Law (especially canons 945-958; 1308-1309), concerning Mass intentions and stipends, including the norms of the "Decree on Collective Mass Intentions," *Mos iugiter*, issued by the Congregation for the Clergy, February 22, 1991.*

#### **§403.1.1. Ordinary Offering for Celebration of a Mass**

**403.1.1 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.

**403.1.2 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 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.

**403.1.3 Policy** All Mass offerings are to be deposited in a parish stipend account separate from the general parish account. Each priest may receive his actual Mass stipends, or he may elect in writing to assign his Mass stipends to the parish and instead receive \$300 per month included in his regular compensation/salary.

**Procedures**

- a) Whichever choice the priest makes, it is operative for the entire fiscal year.
- b) If a department or agency pays \$300 per month to the priest for stipends, stipends received by the priest must be turned in to that department or agency.
- c) If a priest chooses to continue to receive a Mass stipend for each Mass celebrated, a check for \$10 per Mass (exclusive of the *Missa pro populo*) is to be made payable to the priest from the parish stipend account.
- d) If a priest binates on a weekday or tricates on a Sunday or Holy Day, he may not keep for himself more than one stipend per day; the additional stipends must be turned over for charitable purposes (cf. Canon 951 §2 and §2).
- e) If a priest has opted to receive \$300 per month included in his regular compensation/salary instead of \$10 per Mass celebrated, the \$300 per month is added to his regular compensation/salary paid from the general parish account. A check drawn or fund transfer from the stipend parish account should then be made to the parish general account at the rate of \$10 per Mass celebrated by the priest (exclusive of the *Missa pro populo*).
- f) Parishes are encouraged to consider giving any additional stipends they receive to the Commission for Priests' Benefits (CPB).
- g) A parish requesting the services of a visiting priest should inquire whether he has opted to receive actual Mass stipends or a flat \$300 per month.

**§403.2. *Missa Pro Populo***

**403.2.1 Policy** 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) If he has opted to receive actual Mass stipends instead of \$300

per month, 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)

**Procedure**

If a Pastor has the care of more than one parish, one Mass *pro populo* may be offered for all of his parishes together (cf. Canon 534 §2).

**§403.3. Separate Mass Intentions**

**403.3.1 Policy** As a rule, each Mass should have not more than one intention attached to it for which an offering has been made per canon 948: “Separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted.” By exception, the Holy See has granted permission for “collective Mass intentions” of not more than two Masses each week as described below in policy §403.4.

**§403.4. Collective Mass Intentions**

**403.4.1 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; and
- 2) the place and time for the celebration of the particular Mass is made public.

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

**Procedures**

- a) If a Mass is celebrated for more than one intention by a priest who has opted to receive actual Mass stipends instead of \$300 per month added to his salary, the priest may only keep one stipend from a Mass with “collective intentions” for himself.
- b) A parish or priest may not accept more stipends than the number of Masses celebrated within the span of a year’s time. (See canon 953).
- c) Additional stipends may be turned over to the Office for Pro-Life Activities, Special Ministries, and Missions to be sent to mission territories.

**§403.5. Stole Fees: Offerings for Weddings and Funerals**

**403.5.1 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)

**Procedures**

- a) The term “limit” as used herein indicates the maximum donation that a parish in the 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.
- b) Offerings received from the Christian faithful on the occasion of receiving sacraments and sacramentals are to be deposited in the general parish account, unless in the case of voluntary offerings the contrary intention of the donor is certain, i.e., a personal gift given for the priest or deacon in addition to the amount determined by the bishops of the Province of Chicago as an offering (“stole fee”) to the parish. (See canon 531.)

## §404 USE OF VALID MATTER FOR THE CELEBRATION OF THE EUCHARIST

### §404.1. Valid Matter Required

**404.1.1. Policy** In the Diocese of Springfield in Illinois only that matter which is valid for the celebration of the Eucharist is to be used within the celebration of the Holy Mass.

### §404.2. Bread used for the Eucharist

**404.2.1. Policy** The bread to be used for the celebration of the Eucharist must be solely from wheat flour and water (cf. *Inestimabile Donum*, 8). The bread must be “recently made, so that there is no danger of corruption” (canon 924 §2). Bread made from any grain other than wheat is not to be used, nor is bread made with any other ingredients than wheat flour and water to be used.

**Procedures**

- a) Hosts that are completely gluten-free are invalid matter for the celebration of the Eucharist. Low-gluten hosts (partially gluten-free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.

**§404.3. Wine used for the Eucharist**

**404.3.1. Policy** The wine to be used for the celebration of the Eucharist must be “natural, made from grapes of the vine, and not corrupt” (canon 924 §3). It must not contain any other fruit or juices or sugar or other substances, with the exception of sulfites as antioxidants to inhibit the yeast and avoid spoilage. Any pure distilled grape spirits that may have been added to it to prevent spoilage must not be above 18%.

**§404.4. Mustum for the Eucharist**

**404.4.1. Policy** The use of mustum for the celebration of the Eucharist may only be done with the express permission of the Diocesan Bishop and only for the Priest celebrant and a concelebrant. The mustum to be used in the celebration of the Eucharist must be made of fresh juice of the grape preserved by suspending its fermentation, and not contain any other fruit or juices or sugar or other substances, with the exception of sulfites as antioxidants to inhibit the yeast and avoid spoilage.

***Procedures***

- a) The Office for Divine Worship and the Catechumenate can provide a chart on the Use of Mustum, Low-Gluten Hosts or Wine Alone at Mass by Priests, Deacons and the Lay Faithful upon request.

**§404.5. Purchase of Bread, Wine, and Mustum for Sacramental Use**

**404.5.1. Policy** It is forbidden to use bread, wine, or mustum of doubtful authenticity or provenance in the Diocese of Springfield in Illinois.

***Procedures***

- a) Only bread, wine, and mustum commercially produced specifically for use at Mass should be used in the celebration of the Most Holy Eucharist.
- b) For local distributors/producers where there is a question of whether they produce bread, wine, or mustum in accord with the requirements of the Church and this policy, the Office for Divine Worship and the Catechumenate will provide certification forms that the producer/distributor must sign and attest.

**§405 EXTRAORDINARY MINISTERS OF HOLY COMMUNION AT MASS AND IN SERVICE TO THE SICK**

*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 extraordinary 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.*

*The purpose of extraordinary 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. Extraordinary 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 Diocese of Springfield in Illinois the ministries of extraordinary ministers of communion at Mass and extraordinary 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.*

#### **§405.1. Selection of Ministers**

**405.1.1. Policy** The selection of extraordinary ministers of Holy 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.

**405.1.2. Policy** Extraordinary 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 16, provided they are deemed responsible to carry out the mandate entrusted to them. Extraordinary Ministers must not be bound by any canonical penalty; if married, must be in a valid marriage; and follow the guidance of the Diocesan Bishop. Candidates must also have completed a safe environment training and have successfully completed a background check.

#### ***Procedures***

- a) Pastors, superiors and directors of religious institutions charged with the responsibility of selecting extraordinary ministers of Holy Communion should invite the collaboration of others who exercise pastoral leadership in the community in the selection of extraordinary ministers of Holy Communion.
- b) The invitation to be an extraordinary minister of Holy Communion is not to be understood as a reward but as a call to service.

#### **§405.2. Preparation and Formation**

**405.2.1. Policy** Extraordinary ministers of Holy Communion shall receive adequate catechesis and liturgical training before they are mandated to exercise their ministry.

***Procedures***

- a) Catechesis and liturgical training for extraordinary ministers of Holy 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 extraordinary minister's liturgical training should include very specific instruction on the order and practice of distributing Holy Communion in the community.
- d) Assistance for catechesis and liturgical training is available through the Office for Divine Worship and Catechumenate.
- e) Every community is responsible for the formation and spiritual enrichment of mandated extraordinary ministers.
- f) The spiritual and theological formation shall include a treatment of the Church's teachings on the Eucharist and the extraordinary (i.e., outside of the ordinary) nature of this ministry. The practical formation shall include a review of the rubrics found in the *General Instruction of the Roman Missal, Holy Communion and Worship of the Eucharist Outside Mass, Pastoral Care of the Sick, and the Norms for the Distribution and Reception of Holy Communion*.
- g) Training should also include instructions proper to the parish church in which the Extraordinary Minister of Holy Communion will assist, as well as instruction on what to do should the Consecrated Host be dropped or the Precious Blood be spilled.

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

***Procedures***

- a) The Office for Divine Worship and the Catechumenate can provide assistance and guidance for planning the catechesis, pastoral and liturgical training of ministers to the sick.

### **§405.3. Mandating and Commission**

**405.3.1. Policy** Pastors, superiors and directors of Catholic institutions shall submit the names of those who are to be mandated as extraordinary ministers of Holy Communion at Mass and/or for the sick to the Vicar General.

#### ***Procedures***

- a) Extraordinary ministers of Holy Communion at Mass and/or for the sick are mandated for a period of two years. This allows for a local review of all extraordinary ministers requesting a renewal of mandated persons.
- b) Extraordinary 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 mandating at the time their cycle is due.
- c) An individual cannot request on his or her own behalf to be mandated; they can only be recommended by the pastor or authorized superior.

**405.3.2. Policy** After receiving a mandate through the Office of the Vicar General, Extraordinary Ministers of Holy 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.

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

### **§405.4. Service at the Altar**

**405.4.1. Policy** Extraordinary Ministers of Holy Communion at Mass shall only serve when there are insufficient numbers of clerics 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.

#### **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.

**405.4.2. Policy** Extraordinary Ministers of Holy 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 Extraordinary ministers in the assembly is preferred to seating them next to the altar.
- b) Extraordinary ministers do not ordinarily participate in the entrance procession.

**405.4.3. Policy** The celebrant himself and all assisting clergy shall receive the Precious Body and Blood who then distribute it to any assisting Extraordinary Ministers of Holy Communion who then assist in distributing it to the faithful. It is absolutely forbidden, for ordinary and extraordinary ministers of Holy Communion to receive the Blessed Sacrament after the assembly of the faithful.

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

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

***Procedures***

- a) The extraordinary minister may not address the communicant by name before saying, "The Body of Christ" or "The Blood of Christ."
- b) Blessings are not permitted while distributing Holy Communion. The minister or extraordinary minister may lead one not receiving Holy Communion in an act of spiritual communion by saying something like, "Receive Jesus into your heart."
- c) All Extraordinary Ministers of Holy Communion should be prepared for distributing either form of the sacred species, depending on the need.
- d) Intinction of the Blessed Sacrament by the faithful is prohibited.
- e) If intinction is chosen, it is the ordinary minister and not the communicant or the extraordinary minister who intincts.

- f) If the Precious Body or any particle of it should fall, it is to be picked up reverently by the minister. The Precious Body may be consumed by the minister or completely dissolved in water before being poured into the sacrarium. If any of the Precious Blood spills, the area should be carefully and thoroughly washed with water and purificators, the purificators washed (with the water preserved), and the water poured into the sacrarium.

**405.4.6. Policy** Whatever Precious Blood 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 Precious Blood is never reserved for another Mass nor is it poured into the sacrarium.

**Procedures**

- a) Only ordinary ministers of Holy Communion and instructed acolytes can cleanse and purify the vessels during or after Mass.
- b) If the chalices are to be purified after Mass, they should be covered with a purificator or other cloth until they are purified.

**§405.5. Service to the Sick**

**405.5.1. Policy** Extraordinary Ministers of Holy Communion who minister 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 or institution.

**405.5.2. Policy** The Holy Eucharist shall be carried to the sick in a pyx and burse provided for this purpose by the pastor or superior. The Eucharist is never to be carried in a handkerchief, envelope, etc., nor is the Blessed Sacrament ever to be reserved in private homes (without explicit permission from the Bishop), offices, or automobiles.

**Procedures**

- 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 crucifix 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) Extraordinary Ministers of Holy Communion to the sick must go directly to the person being visited, not stopping unnecessarily for any reason, such as social gathering, errands, etc. Likewise, if any consecrated hosts remain, the extraordinary minister is to return to the church immediately to return the Blessed Sacrament to the tabernacle without any unnecessary delay.

**405.5.3. 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.

**§405.6. Presiding at Communion Services**

**405.6.1. Policy** Extraordinary Ministers of Holy 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 §406, *Weekday Communion Services*, herein.)

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

**405.7.1. Policy** Extraordinary Ministers of Holy Communion at Mass or to the sick may expose and repose the Blessed Sacrament during Exposition, provided they have been properly trained and have received the special mandate to do so.

**405.7.2. Policy** When presiding at the exposition of the Blessed Sacrament the extraordinary minister shall observe all the ritual prescriptions found in *Holy Communion and Worship of the Eucharist Outside of Mass*.

***Procedures***

- a) Lay persons at the exposition of the Blessed Sacrament do not vest in any special distinctive garb.

- b) Lay persons are not permitted to give the benediction, which is reserved to bishops, priests, and deacons.

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

*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)*

*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.*

*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. 18:40)*

*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.*

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

**406.1.1. Policy** Parishes shall catechize the faithful about the importance of daily prayer and 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.

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

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

#### **§406.3. Site of Celebration**

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

#### **§406.4. Music**

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

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

**406.5.1. 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.

### **§407 WEEKDAY COMMUNION SERVICES**

*In the Diocese of Springfield in Illinois 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.*

*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*

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<sup>1</sup>See Policies 401.3.1. and 402.11., 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 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.*

*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.*

*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.*

#### **§407.1. Preparing the Parish**

**407.1.1. Policy** Pastors, in consultation with the parish council and parish liturgy committee (if applicable), 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.

**407.1.2. 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.

### **§407.2. The Presiding Minister**

**407.2.1. 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 and the Catechumenate or to design their own training program in collaboration with the Office for Divine Worship and Catechumenate prior to the mandating of these presiders for this ministry.
- b) Pastors are to apply to the Bishop through the Office for Divine Worship and the Catechumenate 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 Extraordinary Ministers of Holy Communion. If they are not already mandated as such, 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 *Sunday Celebrations in the Absence of a Priest*.

### **§407.3. Scheduling Communion Services on Weekdays**

**407.3.1. Policy** Pastors, in consultation with the parish pastoral council and parish liturgy committee (if applicable), 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.

**407.3.2. 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 Mass, be it a funeral or a wedding, opportunity for community prayer at a regularly scheduled time is encouraged, with first consideration being given to the Liturgy of the Hours.

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

***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.

**§407.4. Style of Communion Services**

**407.4.1. 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.

***Procedures***

- a) The readings are taken from the readings assigned for the day as found in the *Lectionary*.
- b) The Communion Rite begins with the Lord's Prayer, which is preceded by the universal prayer. 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, and dalmatic 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.

## **§408 SUNDAY PARISH ACTIVITIES**

**408.1. Policy** Activities sponsored by any Diocesan 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 are 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 Diocese (i.e. Schools, Hospitals, Agencies, 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.