

**SECTION TWO -
Sacraments and Liturgy**

POLICY 2.1.1 Concerts and Other Events in Churches

Catholic churches are, first and foremost, sacred spaces dedicated to the worship of God. In the parishes of the Archdiocese, we recognize that a parish church may appear to be a desirable venue for community events. If you are interested in making such use of a Catholic church, please see the guidelines below. If you believe that the event falls within the guidelines, please follow the instructions for completing and submitting an application (Form 2.1.1.a) to produce an event in a parish church.

Guidelines for events:

1. In general, concerts should be considered occasional events.
2. As regards musical concerts, there are three designations that are applied to the types of music: Sacred music is that which has been composed for the purpose of being used in the liturgy of the Church. This includes Mass parts, compositions written specifically for use in liturgical services, and other hymns that are found in accepted Church hymnals. Religious music is that which is inspired by a religious theme, but which is not used in Church services. This is usually of a contemporary and popular nature. Secular music is that which does not have a religious theme, or its allusions to faith are faint.
3. Concerts of sacred music are allowed in the churches of the Archdiocese, with the permission of the parish priest.
4. Concerts of religious music and dramatic productions, including those which involve dance, are also allowed when they have a religious character, only with the permission of the Archbishop. Such permissions are granted in individual instances, on a case-by-case basis. A permission granted once is not to be considered a blanket approval for future events. The Archbishop's permission must be requested and received prior to making any arrangements whatsoever with concert organizers or performers.
5. Concerts that include secular music and all other presentations of dramatic works of a secular character are not allowed in the churches (nave and sanctuary) of the Archdiocese. They may be presented in other Church venues (e.g. the parish hall) with the permission of the parish priest.
6. Requests for permission to present concerts of religious or secular music, or dramatic works or other presentations of a secular character in churches and other Church sites (shrines, chapels, cemeteries) are to be made in writing to the appropriate authority at least three months prior to the proposed event, indicating the time and date of the proposed concert or performance, and the proposed program (including the names of works to be performed, along with the names of composers, speakers, playwrights, etc.)
7. All performances should lead to respect for the sacred space, and the ultimate experience of communion with the living God. Requests for concerts or other events that do not fit in with the overall pastoral plan of the archdiocese may justifiably be denied.
8. Performances which have the sole purpose of raising funds are to be avoided. Since a church, by its dedication or blessing, has been set apart for the priestly people's worship of God, it must not be

viewed merely as a convenient or novel place to use in order to make money. Similarly, we would not hold the parish's annual bazaar in the worship space. The worship space is not a suitable venue for selling musical or dramatic merchandise.

9. When the Church sponsors or hosts a performance, there is implicit support given to the work of the performer. Lyrics for songs and the text of a dramatic production must be in harmony with the Catholic Church's self-understanding and faith. For this reason, a list of the proposed lyrics and texts must be provided to the appropriate authority well in advance of the production.
10. Parishes in which concerts and other productions are held are responsible to ensure that the proper licenses have been obtained. Additional licenses may be required if copyrighted music and texts will be reprinted, projected or recorded during the performance or transmitted in any way at a later date. All applicable copyright permissions for any musical or dramatic work used in a performance in a church venue must be secured in writing either by the performer or organizer, or by designated parish representatives, and must be made available to the appropriate authority prior to the event.
11. Parishes are advised to require of performers a damage deposit, unless they intend to cover the costs of any incidental damage themselves. At the least, organizers of such events should declare in writing, by signing a contract, that they will accept legal responsibility for leaving the church in good order, for any expenses incurred, and for any damage which happens in the course of or as a result of the performance. Diocesan employees and volunteers are generally covered for property damage, bodily injury and personal injury in the course of their duties, as long as there is an allegation of fault.
12. The character of the sacred space must be retained. The greatest respect is to be shown to the altar, the tabernacle or chapel of repose, the presidential chair and the ambo. Altars may not be moved, and nothing associated with the production may be placed on the altar.
13. Musicians, singers, actors and speakers may be in the sanctuary provided that by their demeanor and attire they respect the character of the sacred space. While it is difficult to be precise about actors in costume, common sense and appreciation both of the dignity of the human person and the dignity of the worship space should be exercised in judging the appropriate dress and behavior of performers and audience alike.
14. Advance ticket sales and entrance to the performance by donation (but not both) are acceptable. However, in no case may anyone be turned away for not having sufficient funds. Where entrance to the event has been gained by advance ticket sales or donation, no other collection may be taken.
15. The cause for which funds are being raised must be made public. All proceeds from the concert must be allocated according to the advertised cause. A full accounting of all revenues, expenses and proceeds must be kept in the parish records.
16. The sale of CDs and other items may not take place within the nave of the church, but only in a narthex, foyer or hall distinct from any area used for worship.
17. To ensure a positive relationship between the parish community and the event taking place in the church, parish leadership should make every effort to be present at the event itself.

Making an application (Form 2.1.1.a)

1. Complete the form 2.1.1.a Request for Permission to Use Church for Performance or Presentation, being sure to provide the name of the parish, all the event details, the area of the church you are seeking to use, and the contact person who will be responsible for ensuring the event meets the requirements of Policy 2.1.1.
2. The contact person must also initial the form, where indicated, to show that he/she has read and understands the information therein.
3. Submit the completed form to the parish priest/office if the event is a concert of sacred music or you are applying to use only the church hall. For all other requests, please submit them to the Archbishop of Grouard-McLennan, by email to archbishop.agm@live.ca or by mail to: 10301 102 Street, Grande Prairie AB T8V2W2.

Accepted by the College of Consultors on 15 March 2010
Amended by the College of Consultors on 16 February 2011
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Definitions
<p>Sacred music is music which has been composed for the purpose of being used in the liturgy of the Church.</p> <p>Religious music is music which is inspired by a religious theme, but which is not used in Church services.</p> <p>Secular music is music without a religious theme or allusions to the faith are faint.</p> <p>Church is one or both of the nave and sanctuary.</p>
Guidelines for applicants
<ol style="list-style-type: none"> 1. Concerts of sacred music are allowed in the churches of the Archdiocese, with the permission of the parish priest. 2. Concerts of religious music and dramatic productions, including those which involve dance, with a religious character, are allowed in churches with the permission of the Archbishop. 3. Requests for permission to use a church of the Archdiocese for a performance or presentation must be made at least three months prior to the proposed event. The request should include copies of the lyrics for songs and text for dramatic productions. 4. For approved performances, proof of permission to use copyright material must be provided to the parish office at least two weeks before the event date. 5. Use of and/or presence in the sanctuary of the church must be reviewed and approved in advance of the performance by the parish priest. 6. Advance ticket sales and entrance to the performance by donation, but not both, are acceptable. However, in no case may anyone be turned away for not having sufficient funds. Where advance ticket sales or entrance by donation has been used, no other collection may be taken. 7. The sale of CDs and other items may only take place outside of the nave of the church, e.g. the narthex or the parish hall.

Please see the *Policy Manual of the Archdiocese of Grouard-McLennan, Policy 2.1.1 Concerts and Other Events in Churches* (<http://archgm.ca>) for more information about the acceptable use of parish churches for public events.

Initials: _____

POLICY 2.1.2 Renovations to Sacred Places

For the purposes of this policy, “sacred places” refers to the sanctuary, nave, vestry, and sacristy of church buildings.

The sacred space in our churches must conform to the requirements of the liturgy of the Church, and be appropriately laid out and designed to accommodate the needs of the priest and of the congregation, to lead and to participate fully in the liturgy.

For all proposed renovations to sacred spaces and places

Before a parish makes any permanent changes to the layout or the design of one or more sacred places in a church (or chapel), the appropriate person or committee will complete Part A of form 2.1.2.a and submit it to the Vicar General of the Archdiocese of Grouard-McLennan.

The Vicar General will conduct an initial review, to ensure that the proposed changes are not outside the liturgical norms of the Archdiocese. If the Vicar General has concerns about the proposal, he will contact the parish priest to resolve them. When the Vicar General is satisfied that the proposed changes are not in conflict with liturgical norms, he will forward the application to the Chairperson of the Archdiocesan Liturgy Committee (ALC).

The ALC will review the changes being proposed. The ALC may use the following criteria, or other criteria of its own choice, in the review:

- improves participation of the priest and/or the congregation in the liturgy
- contributes to/does not detract from the spiritual experience of the liturgy
- is necessary to maintain or preserve integrity or condition of property
- works with the other elements of the sacred space (i.e. similar style, material, etc.)

The ALC may request additional information from, or otherwise consult with, the parish while undertaking the review. The ALC will make its recommendation directly and solely to the Archbishop.

Decision of the Archbishop

The parish must not take any steps on any proposed renovation to sacred spaces or places until the written decision of the Archbishop is received by the parish.

For proposed renovations that will cost \$5,000 or more

If the proposed project will cost \$5,000 or more and the Archbishop gives permission for the project to proceed, the parish will complete and submit the Request for Extraordinary Expenditure form (Form 3.4.2.a) in accordance with Policy 3.4.2 before commencing work on the project. The completed Form 2.1.2.a will be attached to the Form 3.4.2.a.

Proposed Renovation/Change to a Sacred Place

Part A. Proposed Renovation/Change

Parish Name:	
Parish Address:	
Parish Priest:	
Proposed Renovation/Change	
Our parish would like to make changes to following sacred place(s) in our church: <input type="checkbox"/> Nave <input type="checkbox"/> Sanctuary <input type="checkbox"/> Sacristy <input type="checkbox"/> Vestry <input type="checkbox"/> Other: _____	
Please describe proposed change(s) to be made:	
Please provide reasons for proposed change(s):	
Signature of PFC or PPC Chairperson	Date
Signature of Parish Priest	Date

Part B. Review by Archdiocesan Liturgy Committee

Date of Review:	
Recommendation: <input type="checkbox"/> Proceed with project <input type="checkbox"/> Do not proceed with project	
Reasons:	
Signature of ALC Chairperson	Date

Part C. Decision of Archbishop

<input type="checkbox"/> Permission granted <input type="checkbox"/> Permission refused	
(Signature)	(Date)

POLICY 2.1.3 School Mass Guidelines

The Archbishop strongly encourages the priests of the Archdiocese to be active and present in the schools in their parishes. One important element of that presence is the Mass celebrated for, by and, as applicable, in those schools.

Proper reverence: Whether the Mass takes place in the church or a suitable room in the school, proper church etiquette should be observed. It is recommended that, in advance of the first school Mass of the year, the student body be reminded of the following points:

- a. Respect for sacred space (the body of the church) is expressed first of all by silence. If it is necessary to speak to someone, this should be done in a whisper, so as not to disturb others in the church.
- b. Running is not proper in the church.
- c. Chewing gum, and any food stuff in the mouth, should be disposed of before entering the church.
- d. Caps and hats are not worn in the church.
- e. All in attendance should have fasted for at least one hour before communion.
- f. There should be no eating or drinking in the church, except of course for communion.
- g. At the entrance to the church, there are holy water stoups. One is to use the holy water in making the sign of the cross on entering the church.
- h. As one enters the pew, a genuflection is made towards the Blessed Sacrament in the tabernacle.
- i. Posture when in the pew should be respectful of the place.
- j. Cell phones are to be turned off prior to the commencement of the Mass.

The parish priest and the responsible staff member(s) of the Catholic school should always consult on the scheduling of school Masses. This may be done at the beginning of the school year, with Mass dates for specific seasons, feasts and events added to the school calendar. Or Masses may be scheduled as the Church and school calendars unfold, requiring only sufficient notice for the priest celebrant and the school. From time to time, a Mass may be planned in response to an unforeseen or unexpected event.

Priests should encourage schools to use the School Mass Planning Guide that accompanies this policy when preparing for a Mass. The plan should be submitted to the priest for his approval. This will ensure that the Mass is organized and celebrated following the appropriate Church norms and with due reverence to the Lord.

Using the School Mass Planning Guide

1. Time and Place

Mass Location: It is preferable that the Mass take place in the parish church. However, recognizing that this will not always be feasible, it is also permitted for the Mass to take place in a suitable place in the school itself.

Feast: School Masses can be planned to recognize liturgical seasons (e.g. Advent, Lent), specific feast days, solemnities and memorials (e.g. Christmas, memorial of the school's patron saint).

Theme: School Masses might also be planned for reasons directly connected to the school's students or the community (e.g. graduation, beginning or ending of school year.)

NOTE: The Church celebrates Ash Wednesday, Easter, and Christmas Mass only on, and never in anticipation of, these special days. The Church does not celebrate Mass more than once on Holy Thursday.

2. People Involved

Planners: The planners of the school Mass should, as much as possible, be students of the school, directed by the **Staff advisor**.

Presider: The presider, also known as the celebrant, will usually be the parish priest. The presider may be another priest. If the priest is invited by the school, the planners should get the permission of the parish priest. If an absence of the parish priest is the reason for another priest celebrant, then the parish priest should ensure the planners know of this as far ahead of the planned Mass as possible.

Servers: Servers should be selected from among those who are already trained as servers in the parish.

Music ministers: The people who play the accompanying instruments and lead the singing at Mass should be listed here.

Commentator: This is the person/people who introduce the Mass and, usually, read the General Intercessions following the homily.

Lectors (readers): Whenever possible, there should be different people to read the first and second readings of the Mass, as well as the responsorial psalm, if it is not sung. (The Gospel is read by the presider.)

Cantor(s): The cantor is the person who sings the responsorial psalm and the Gospel acclamation.

Presenters of the Gifts: The Gifts are the hosts and wine which are consecrated by the presider during the Liturgy of the Eucharist.

Eucharistic ministers: Eucharistic ministers must be selected from those who have been properly trained and commissioned as Eucharistic Ministers by the parish. These may be chosen from among teachers or other adults present for the Mass.

NOTE: Students engaged in any of the above ministries in the Mass are to be well prepared for their ministry, either by the planners or the parish priest. Planners are encouraged not to have children from the lower elementary grades as lectors and should choose students from the higher grades or, if necessary, adults for this ministry at Mass.

3. Liturgy

All liturgical norms are to be respected. When there is doubt about a norm or practice, teachers or those planning the liturgy are advised to consult the priest who is presiding at the Mass.

Gathering Rite: Before the entrance procession, the commentator may read an **introduction** to the Mass. The writer of the introduction should address the feast or theme that is being celebrated and

welcome any particular guests at the Mass. If symbols for the Mass theme are being used, they are to be brought forward at this time, **before** the entrance procession.

The planners should indicate which Opening Rite is to be used by the presider and whether the “Lord, have mercy” will or will not be sung. When included in the liturgy, the “Glory to God” should be sung, not recited. A “Mass setting” for all sung parts may be selected from the parish hymnal or other Church resource and should be identified in the School Mass Plan.

Liturgy of the Word: Readings for the Mass must be from the Bible and be selected in consultation with the parish priest. The selections should be listed in the School Mass Plan for the readings, the Gospel acclamation, and the Gospel. The readings must follow one of the two patterns prescribed for Liturgy of the Word:

<u>Option 1</u>	<u>Option 2</u>
Old Testament Reading	Old Testament or New Testament Reading
Responsorial Psalm	Responsorial Psalm
New Testament Reading	Gospel Acclamation
Gospel Acclamation	Gospel (proclaimed by a priest or deacon)
Gospel (proclaimed by a priest or deacon)	

Music: Music selections must be of a suitable liturgical nature. If you cannot find it in a Catholic hymn book, check with the presider before deciding on it. Recorded music (from a tape, CD, digital recording or internet resource) is discouraged. Hymns should come from parish musical resources or otherwise meet the requirements of copyright law in Canada. Non-liturgical music is not to be used during the Mass. Please refer to the school administration or the parish priest for information if there are any questions.

In the School Mass Plan, the hymn names should be listed and the hymn numbers or hymnal, if available. The Mass setting should be indicated for the sung Mass parts.

Mass for Graduates

In addition to the above guidelines and requirements, the following recommendations will assure due reverence is shown during the Mass for high school graduates.

Mass for Graduates

1. The Mass for graduates is to be clearly distinct from other graduation events (convocation, prom, etc.) A distinct day for the Mass would help to highlight its unique significance.
2. It is preferred that the Mass for graduates ~~should~~ take place in a Catholic church. However, if this venue poses a difficulty, the parish priest and the principal of the school may jointly decide on another appropriate building or site.
3. The priest celebrant of the Mass should be the pastor within whose parish boundaries the school is located. Permission to ask a priest other than the parish priest to be the priest celebrant is to be obtained from the parish priest himself. All other priests serving within the school's boundaries should be invited to concelebrate.
4. All provisions for preparation and proper reverence at Masses for school communities in general are to be observed, above.
5. The procession of the graduates is to occur prior to the beginning of the Mass. It must not form part of the entrance procession of the Mass. The procession of graduates may be accompanied by sacred or other appropriate music.
6. Graduate attire must be appropriate for Mass, whether graduate gowns are worn or not. If graduates wear their graduation gowns, their graduation hats are not to be worn at all during the Mass.
7. If the Mass for graduates is scheduled on a Sunday or a Solemnity, the Scripture readings for the Sunday or Solemnity must be used. Otherwise, appropriate readings chosen to fit the graduation theme may be selected. All selected Scripture readings must be approved by the priest celebrant.
8. Hymns should come from parish musical resources or meet the requirements of copyright law in Canada. Non-liturgical music is not to be used during the Mass.
9. Symbols related to the theme of graduation are not to be used in the Mass but are best displayed in one of the other components of the graduation.
10. If the Mass and graduation ceremonies must occur on the same day and in the same venue, the celebration of Mass will precede the graduation ceremonies.

A break is to be scheduled following the Mass, after the Recessional and after the priest celebrant has withdrawn from the sanctuary, and before the graduation ceremonies begin.
11. The altar is a sacred furnishing within the sanctuary of the church and needs to be treated with reverence. If diplomas are to be handed out in a ceremony at the church, there must be a separate table on which to place the diplomas for distribution.

Messe pour les diplômés

1. La messe pour les diplômés doit être clairement distincts des autres événements à la fin des études (convocation, bal, etc.) Un jour distinct pour la messe contribuerait à ressortir sa signification unique.
2. Il est préférable que la messe pour les diplômés ait lieu dans une église catholique. Toutefois, si ce lieu pose une difficulté, le curé et le directeur de l'école peuvent décider conjointement sur un autre bâtiment ou d'un site approprié.
3. Le prêtre célébrant de la messe devrait être le pasteur de la paroisse dans laquelle se trouve l'école. L'autorisation de demander à un prêtre autre que le pasteur de présider cette messe doit être obtenue du pasteur lui-même. Tous les autres prêtres qui servent dans les limites de l'école devraient être invités à concélébrer.
4. Toutes les dispositions pour la préparation et la vénération appropriée à une messe pour les communautés scolaires en général doivent être respectées. Voir la politique 2.1.3. Cela inclut des questions telles que la langue bruyante et inappropriée, la gomme à mâcher, et de l'alcool ou de drogue juste avant la célébration.
5. La procession des diplômés doit se faire avant le début de la messe. Il ne doit pas faire partie de la procession d'entrée de la messe. Le cortège des diplômés peut être accompagné par la musique sacrée ou un autre genre de musique appropriée.
6. Les vêtements portés par les diplômés doit être approprié pour la messe. Si les diplômés portent leurs robes de graduation, leurs chapeaux de diplômés ne sont pas portés du tout pour la messe.
7. Si la messe pour les diplômés est prévue sur un dimanche ou un Solennité, les lectures bibliques pour le dimanche ou Solennité doivent être utilisés. Dans le cas contraire, des lectures appropriées choisies pour correspondre au thème de la graduation peuvent être choisies. Toutes les lectures bibliques choisies doivent être approuvées par le prêtre célébrant.
8. Les hymnes devraient provenir des ressources musicales paroissiales. Musique non liturgique ne doit pas être utilisé pendant la messe.
9. Symboles liés au thème de l'obtention du diplôme ne sont pas utilisés à l'intérieur de la messe, mais sont mieux affichées dans le contexte des autres composants de l'obtention du diplôme.
10. Si la messe et les cérémonies de diplomation doivent avoir lieu le même jour et dans le même lieu, la célébration de la messe précédera les cérémonies de graduation.

Une pause de quelques minutes doit être prévue après la messe, après la Récession et après que le prêtre célébrant ait retiré du sanctuaire et avant que commencent les cérémonies de remise des diplômes.
11. L'autel est un mobilier sacré dans le sanctuaire de l'Église et doit être traité avec respect. Si les diplômés doivent être remis lors d'une cérémonie à l'église, il doit y avoir une table séparée sur laquelle sont placés les diplômes pour la distribution.

SCHOOL MASS PLANNING GUIDE

Time and Place			
School			
Mass Location			
Date		Time	
Feast			
Theme			
People involved			
Planners			
Staff advisor			
Presider			
Servers			
Music ministers			
Commentator			
Lectors (Readers)	First Reading		
	Second Reading		
	Gospel		
	General Intercessions		
Cantor(s)	Responsorial Psalm		
	Gospel Acclamation		
Presenters of the Gifts			
Eucharistic ministers	Hosts		
	1.	2.	
	3.	4.	
	Wine (optional)		
	1.	2.	
	3.	4.	
Liturgy			
Gathering Rite			
<i>The tone of the celebration is set from the very beginning. The commentator should ensure that the microphone is turned on before beginning. The</i>		Introduction of theme and welcome of guests before Mass	
		Written by: Entrance Song (Title, Hymnal, Hymn number, etc.)	

POLICY 2.1.4 The Use of Catholic Churches and Church Sites for Non-Catholic Services

As a rule, Catholic churches are for Catholic services. It happens occasionally in the Archdiocese that a non-Catholic asks to use the Catholic church in the community for a wedding or a funeral or other sacred ritual. In many instances a larger than usual attendance is anticipated, and the Catholic church is the largest such venue in the community.

In general, there is no prohibition to such fraternal sharing of facilities. We must ensure, at the same time, that the celebration does not cause confusion in people's minds about the Catholic Church's position on the rite that is being celebrated, even though it is acknowledged not to be a Catholic service.

In such circumstances, permission is always to be sought from the Chancellor, the Vicar General or the Archbishop. No activity shall take place in the sanctuary which is incompatible with the sacred nature.

If the intended use of the Catholic church is for a funeral, no application form is needed. The parish priest or other responsible person need only contact the Chancellor, Vicar General or Archbishop and provide the details of the proposed funeral.

In the case of a wedding ceremony, the parish priest or Catholic lay minister who brings forward such a request must first make a sufficient enquiry to ensure that the proposed wedding is a valid wedding in the eyes of the Church. Therefore:

- Neither the bride nor the groom can be a Catholic.
- Neither the bride nor the groom can have been married previously, without having received a declaration of nullity of marriage if the spouse is still living.

The application form, Form 2.1.4.a, must also be completed and submitted to the Chancellor, Vicar General or Archbishop for a final decision.

Application to Use a Catholic Church or Church Site for a Non-Catholic Service

If the intended use of the Catholic church is for a wedding, the following information must be provided to the Chancellor, the Vicar General or the Archbishop:

Groom

Family Name: _____ Given name: _____

Baptism: Church: _____ Town: _____

Present religious affiliation: _____

Marital Status: Never married Divorced Widower

If previously married, please provide details and all relevant documents:

Father's full name: _____ Religion: _____

Mother's full maiden name: _____ Religion: _____

Bride

Family Name: _____ Given name: _____

Baptism: Church: _____ Town: _____

Present religious affiliation: _____

Marital Status: Never married Divorced Widower

If previously married, please provide details and all relevant documents:

Father's full name: _____ Religion: _____

Mother's full maiden name: _____ Religion: _____

Contact information for minister who will be presiding at the wedding:

Name: _____ Phone: _____

Date and time of the wedding ceremony: _____

Signature of Parish Priest/Responsible Lay Minister _____
Date

POLICY 2.2.0 Sacramental Guidelines – Initiation of Children

Sacramental preparation in the Archdiocese of Grouard-McLennan is rooted in the following fundamental beliefs:

- a) All sacraments are ecclesial celebrations, i.e. celebrations of the Church.
- b) Parents are the primary educators of their children in the ways of faith.
- c) Catholic schools are an integral part of the on-going religious education of children, and provide valuable assistance in the foundational preparation for the sacraments.

The following general principles are to be kept in mind when all sacramental preparation programs are in place in the parishes and Catholic schools of the archdiocese:

1. **The parish priest is ultimately responsible** for the proper preparation of our young people for the sacraments. The priest's direct involvement in catechesis is vital for the faith life of our young people. He shares in the triple mandate of the bishop, to sanctify, to teach and to govern.
2. In most if not all circumstances, **the parish priest must have a team of trained catechists** to carry out the catechetical programs. These must work as teams. The composition of these teams will necessarily vary from one parish to another. The parish may establish one catechetical team for each sacrament, or the same team may deliver the program for more than one or all of these sacraments.
3. **Catechists must be credible.** They must take seriously the sacraments they are teaching and be role models for their students in their faithful practice.
4. In those communities where there are Catholic schools, **the teachers who are chosen to teach the sacraments** support what is provided by the parish catechetical team. The teachers may be invited to be part of the team.
5. Sacramental preparation needs to engage the whole parish community. Faith requires the community of believers to welcome, support and nurture the faith life of the parents and children involved. **The parish is responsible** (and not the Catholic school) **for the proper registration of candidates** for sacraments. The parish must ensure that valid proof of baptism is provided before the other sacraments are conferred on candidates.
6. In all sacraments, we deal with sacred mysteries. These are not empty rituals, or magical formulas that automatically produce a beneficial effect on the person of the one receiving them. For this reason, **there must be suitable catechesis** which prepares the candidate for the sacrament which they are about to receive. The persons receiving any sacrament must have an appreciation for what they are receiving, consistent with their intellectual and moral and emotional maturity.
7. The process or format for suitable catechesis for each sacrament needs to include the three pillars: the child's family, parish, and the Catholic school community if a child attends there. It should take into consideration the child's abilities and family circumstances. **Parent/family involvement in the preparation is vital for the child's faith development.** The catechetical programs endorsed in these policies all have a component that encourages parent and family involvement.

8. **In the baptism rite, parents are reminded that they are the first educators of their children in the ways of faith, and that they are accepting the responsibility of training them in the practice of the faith.** In every way possible, parishes must attempt to give the parents of the children the tools and the confidence they need in order to fulfill their role in their children's continual spiritual formation.
9. While there are recognized age/grade levels at which children are prepared and celebrate a given sacrament, the candidate's **parents and catechists must be sensitive to that candidate's "preparedness" to receive that sacrament.** Any departure from the norm, whether to delay or to advance the reception of the sacrament, shall be held in discussion with the parish priest and the parties involved. The child must be ready and willing to receive a sacrament. Any child who expresses his/her own lack of readiness must be free to postpone the reception of a sacrament. A parent or catechist who has the sensitivity to perceive this in a child must also share this discernment with the pastor.
10. All norms laid down for creating a **safe and caring environment for children** are to be followed rigorously. These may be found in the Archdiocesan Policy Manual, section 5.1 and 5.2.

Given these principles which are proper to all the sacraments that a child will receive while in the elementary grades, all parents and priests and catechists should pay close attention to the policies relative to each of the Sacraments of First Reconciliation, First Communion and Confirmation.

POLICY 2.2.1 Preparation for the Sacrament of Baptism

Preparation for the sacrament of Baptism

As with all sacraments, there must be adequate preparation for the sacrament of Baptism. Canon 851, § 2 states that the parents of an infant who is to be baptized and likewise those who are to undertake the office of sponsor are to be properly instructed in the meaning of this Sacrament and the obligations which are attached to it.

Given the long-standing custom in many Native communities of the grandmother requesting to have grandchildren baptized, such a request is to be treated as if coming from the parents.

Place of Baptism

Note that Canon 860, § 1 states that “Outside the case of necessity, baptism is not to be conferred in private homes, unless the local Ordinary has permitted this for a grave cause.” As with other sacraments, the usual setting is the parish church; other settings should be contemplated only with the greatest caution. Baptism may appropriately take place at the Sunday Eucharist so that the entire community may be present, but the choice for such should be offered to the family, and this should not become the regular practice in parishes where there are many baptisms.

One Requirement for Infant Baptism

Canon 868, § 2 states that “there be a founded hope that the infant will be brought up in the Catholic Church. If such a hope is altogether lacking, the Baptism is to be put off according to the prescriptions of particular law and the parents are to be informed of the reason.” A baptism consequently, may be deferred but never completely refused. In the Archdiocese of Grouard-McLennan, if a baptism is deferred, the priest or deacon must notify the Archbishop in writing, giving the reasons why.

In 1980, the Sacred Congregation for the Doctrine of the Faith, issued an Instruction on the baptism of infants. Regarding deferral of the Sacrament in cases of “non-practicing” Christian parents, it sets down the following mode of action:

- a) It is essential to bring the parents to a recognition of their responsibilities.
- b) It is also essential to evaluate the sufficiency of the guarantees concerning the Catholic upbringing of the children. These guarantees are given by some member of the family or by the godparents or by the support of the Christian community. (By guarantees, we mean that there is a well-founded hope of a Catholic upbringing)
- c) If conditions are sufficient in the judgement of the pastor, he can proceed with the baptism, because the children are baptized in the faith of the Church.

Preparation of Non-Baptized Children of Catechetical Age

According to Church law, Canon 852 §1, children who have attained the use of reason and are of catechetical age, seven years or older, who desire to celebrate Baptism are prepared through their participation in the Rite of Christian Initiation for Adults (RCIA), adapted for children. In keeping with

this rite, they are to be prepared to celebrate the sacraments of Baptism, Confirmation and First Eucharist at the Easter Vigil.

A suitable preparation program in the parish would ideally involve the children's parents and members of the child's Catholic school (where one is present) and parish community.

Preparation of Non-Baptized Adults

In the Archdiocese of Grouard-McLennan, the norm for the preparation of non-baptized adults, as well as the norm for the preparation for a baptized adult for the Profession of Faith, is the R.C.I.A. (The Rite of Christian Initiation of Adults). (Cf. Canon 851)

Baptism and Rite

Given the significant number of Eastern Rite Catholics in our Province, attention must be paid to Canon 111:- "A child of parents who belong to the Latin Church is ascribed to it by reception of baptism, or if one or other parent does not belong to the Latin Church, and both parents agree in choosing that the child be baptized in the Latin Church, the child is ascribed to it by reception of baptism. But if the agreement is lacking, the child is ascribed to the Ritual Church to which the father belongs."

In such cases, note should be made in the parish baptismal register.

All other considerations concerning baptism can be found in Chapter 1 of the *Canonical and Pastoral Guide for Parishes*.

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 14 January 2015

Amended by the College of Consultors on 20 October 2015

POLICY 2.2.2 Baptisms from Outside the Parish/Diocese

The Code of Canon Law stipulates that

- there be adequate preparation for the celebration of baptism (Canon 851),
- there be a well-founded belief that the child being baptised will be raised in the Catholic faith (Canon 868), and that
- the baptism take place in the rightful parish of the person being baptized (Canon 862).

When for good reason a family wishes to have their child baptized in a parish other than the parish where they are resident,

- their parish priest is to give written consent for the baptism to the parish priest of the parish where the baptism is to take place;
- the parish where they reside is to provide the required sacramental preparation, unless for a good reason preparation is provided otherwise, in which case the parish priest where the baptism will take place must be in agreement.
- the provisions of Policy 1.3 apply.

Accepted by the College of Consultors 11 May 2011

POLICY 2.2.3 Registering Apostasy

In Catholic Church law and practice, baptised members are deemed to be always members of the Church, unless by a formal act they renounce and repudiate their faith. Simple laxity of practice or participation in the life of the community or participation in the life of another faith community does not of itself constitute a departure from the Catholic Church. (cf. Canon 124)

It does happen, however, that we receive formal notice from persons previously baptized or received into the Church, stating that they wish to renounce their baptism or have their baptism struck from our records, usually giving as reasons that they have adhered to another religious family or that they no longer believe in the Christian faith or in some or many of the teachings of the Church. (Cf. Canon 751).

Because one's baptism is an historical and true fact, and it leaves an indelible mark on the soul, in no circumstances should a validly entered register of baptism be erased or obliterated from the record.

Persons wishing to renounce their faith may do so in writing, or orally in the presence of two witnesses. When the notice of renunciation of the faith is first made known at the parish where such person was baptized:

- an annotation is to be made in the baptismal register,
- a copy of the notice of renunciation of the faith is to be sent to the archdiocesan chancery office, and
- the original notice is to be held on file at the parish.

If the notice of renunciation of the faith is first made known to the chancery office:

- an annotation will be made in the archived baptismal registers,
- a copy of the notice of renunciation of the faith will be sent to the parish where the baptism took place, so that an annotation can be entered in the parish baptismal register, and
- the original notice will be held on file at the chancery office.

Concerning the restitution of those who return after the renunciation of their faith, see Policy 2.2.3.1 Act of Re-Admission.

Accepted by the College of Consultors 11 May 2011

Amended by the College of Consultors 22 January 2019

Policy 2.2.3.1 Act of Re-Admission

[cf. *Canonical and Pastoral Guide for Parishes*, Chapter I, Section 8.2 and Forms 2.1.7 and 2.1.10.]

A person who by a formal act has renounced and repudiated his or her faith may seek re-admission to the Church. The following steps should be taken, to address the *latae sententiae* excommunication and to update the person's canonical status in the baptism record.

The request for re-admission should be made to a parish priest. The parish priest will then:

- Assess the sincerity of the person making the request;
- Ask the Archbishop for permission to remit the excommunication;
- Take steps to remit the excommunication, including celebrating the sacrament of reconciliation with the person seeking re-admission;
- Receive the person's Profession of Faith in front of two witnesses;
- Complete with the person seeking re-admission two copies of the Profession of Faith form (Form 2.1.7 in *Canonical and Pastoral Guide for Parishes*) and send one copy to the Chancellor of the Archdiocese and retain the other copy at the parish;

Record the re-admission (or notify the parish of baptism to record the re-admission) in the baptism record of the person (Form 2.1.10 in *Canonical and Pastoral Guide for Parishes*).

Promulgated by the College of Consultors 22 January 2019

POLICY 2.3.1 Catechetical Norms for First Reconciliation

- According to Church law and practice, (Canon 914) the sacrament of Reconciliation must be received before the child receives the Eucharist for the first time. This is normally to be prepared for and celebrated in grade two, or at about age seven.
- The child is to be assured that this sacrament is not fearsome. The concepts of sin and harm to others are easily understood by children, who have an innate sense of justice and harmony.
- It is understood that First Reconciliation is celebrated in the church in an atmosphere that is peaceful and welcoming for children. The celebration of the sacrament should include a communal celebration with individual confession and absolution. This is also an ideal occasion to provide opportunity for parents and family members to celebrate the sacrament at the same time.
- Children in our Catholic schools are to be offered the Sacrament of Reconciliation at least once a year, preferably during the season of Lent. This may happen either at the school or in the parish church.
- Children are to be reminded that as they receive other sacraments in the Church (First Communion, Confirmation, Marriage, Sacrament of the Sick, etc.), the celebration of Reconciliation is integral to their moral and spiritual readiness to receive these.
- The program and text for the preparation for this sacrament in the archdiocese is We Prepare for Reconciliation, published by Novalis (June 30, 2009). Other suggested resources and support materials are available from the Diocesan Office of Evangelization and Catechesis.

Accepted by the College of Consultors on 25 September 2010

Amended by the College of Consultors on 16 February 2011

Amended by the College of Consultors on 11 May 2011

Amended by the College of Consultors on 28 May 2013

POLICY 2.4.1 Catechetical Norms for First Eucharist

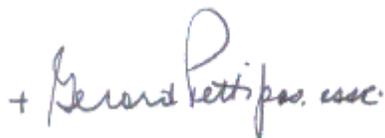
- A child's first sharing fully in the Eucharist is normally to be prepared for and celebrated in grade three, or at about age eight.
- As with all adults in Canada, children are free to receive Communion on the tongue or in the hand. Both of these options are to be freely offered to the child.
- There is no restriction in law that prevents children from receiving Communion under both species. This also is the communicant's option. However, careful preparation will prevent children from making faces or otherwise reacting to what for them may be a strong or bitter taste of the bread and/or wine.
- The reception of First Eucharist normally takes place at a regularly scheduled Sunday Mass with the child's family.
- As parents are the primary educators of their child's faith, it is encouraged that the children sit with their families and receive the Eucharist as a family.
- Parents are encouraged to choose attire that the children would normally wear to Sunday Mass.
- According to canon law and the Catechism of the Catholic Church, the sacrament of Reconciliation is to be received before the child receives the Eucharist for the first time.
- As they are making their proximate preparation for their First Holy Communion, children are to be offered the opportunity for and strongly encouraged to receive again the sacrament of Reconciliation. This contributes to their moral and spiritual readiness to receive the gift of Jesus Christ in the Eucharist. However, they should not be "forced" to do so. The celebration of Reconciliation before First Communion need not be the day prior, but every effort should be made to provide Reconciliation within two months of First Communion.
- Families are asked to be prudent and thoughtful in the ways that they mark the celebration of First Holy Communion for their child. Gifts or other ways of marking the event should be consistent with the spiritual nature of this sacrament and its dignified simplicity.
- The program and text for the preparation for this sacrament in the Archdiocese is We Share in the Eucharist, published by Novalis. Additional supplementary resources and support materials are available from the Diocesan Office of Evangelization and Catechesis.

POLICY 2.5.1 Celebration of the Tridentine Rite in the Archdiocese of Grouard-McLennan

On July 7, 2007, the Holy Father Pope Benedict XVI issued the *motu proprio* Summorum Pontificum, which established the celebration of the Mass of Pope John XXIII as a valid and appropriate expression of true Catholic worship in churches throughout the world. This practice was to be made possible wherever a stable community of Catholic faithful requested it of their parish priest, and was not to be dependent on permission from the local Ordinary.

With the *motu proprio* of the Holy Father as guide, I issue these directives:

- It is recognized that there is no need for parish priests to request further permission in order to celebrate such Masses. As with all pastoral activity in his parish, it is for the parish priest, having heard the advice of his Parish Pastoral Council, to decide to celebrate such Masses on a regular basis.
- Needless to say, any parish priest's ability to celebrate such Masses depends on his formation and training to do so. No priest should attempt to celebrate such Masses until he has been adequately prepared.
- These Masses, considered to be of an extraordinary nature, are not to be celebrated more often than once on a given day. They cannot replace the Sunday celebration of the ordinary celebration of the Mass of Paul VI (*novus ordo*) in any parish. The celebration of these Masses cannot in any way lead to division or tension in the parish community. The celebration of these Masses cannot be held up to be other than a different expression of the one liturgy of the Latin Rite. It is expected that those who participate in such Masses are in agreement with the ordinary Magisterium of the Catholic Church, and supportive of the documents and directions of Vatican II.
- A "stable community" in the terms of the *motu proprio* is deemed by me to be thirty (30) people, gathered on a consistent basis. Therefore, it is expected that any request to have a Tridentine Mass celebrated in any parish of the archdiocese on a regular basis will be made in writing and signed by the adults representing at least thirty persons who thereby commit themselves to assist regularly at these Masses. The request will be submitted to the parish priest of the parish with a copy sent to me as archbishop.



Most Rev. Gerard Pettipas C.Ss.R.
Archbishop of Grouard-McLennan

Amended by the College of Consultors on 16 February 2011

POLICY 2.5.2 Sunday Celebrations in the Absence of a Priest

As Roman Catholics, we are a liturgical people. Our faith is expressed and built up by rituals and celebrations focused on the sacraments, in particular on the Holy Eucharist. The document *Sacrosanctum Concilium*, the first to be promulgated at the Second Vatican Council, speaks of the weekly celebration of the Eucharist as the source and summit of our life as a believing community.

The norm and standard for Catholic parish life is the Sunday celebration of the Eucharist. By following the rhythm of Mass on a regular basis, and being instructed by the scriptural texts in the lectionary along with a well-prepared homily, the community expresses the best of its fellowship at the table of the Lord.

In the present reality of our Archdiocese, with a shortage of priests, it is not possible to have a Sunday liturgy in all of our communities every weekend. This is a source of pain for our people where the celebration of Mass every weekend is not possible. In those places where this is the case, the following statements provide some guidelines for the Sunday Celebration of the Word in the absence of a priest.

The Canadian Conference of Catholic Bishops has promulgated a similar ritual book for use throughout Canada, *Sunday Celebration of the Word and Hours*. Only this ritual book may be used for Sunday celebrations in the absence of a priest.

The Directory for Sunday Celebrations in the Absence of a Priest, found in the front of this ritual book, provides the rubrics and directives to be followed in such celebrations. It provides the rationale for the order of service, along with highlighting how such a service is distinct from the celebration of Mass, and how there should be no confusion between these services and a Sunday Mass.

Please contact the Vicar General of the Archdiocese for further guidance and assistance in these situations.

Amended by the College of Consultors on 16 February 2011

POLICY 2.5.3 Extraordinary Ministers of Holy Communion

The distribution of the Body and Blood of Christ during the Mass is truly a ministry to the People of God. All ministers of Holy Communion should show the greatest reverence for the most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread and wine.

The Church's belief about the Eucharist is clear: that it is indeed the Body and Blood of Jesus Christ. How the transformation of ordinary bread and wine becomes Christ's Body and Blood is a profound mystery, and theologians over the centuries have reflected on the mystery that it is. St. Thomas Aquinas spoke of this mystery as "transubstantiation" – that the physical attributes of bread and wine (appearance, taste, smell, texture) remain the same, while the deeper essence (or substance) has changed. If we personally believe what the Church teaches on this matter, then the way we approach, receive and treat the Eucharist must be with deep reverence and respect. Keeping this always in mind, the following directives are meant to express our high regard for the Body and Blood of Christ that we receive.

Faculty

- The faculty is granted to parish priests and priest-chaplains to appoint extraordinary ministers of Holy Communion in their parishes or institutions.¹
- The faculty is granted to all priests to designate suitable persons to distribute Communion for a specific occasion when there is genuine necessity to do so.

Appointing Extraordinary Ministers of Holy Communion

The following norms are to be followed in appointing extraordinary ministers of Holy Communion who will function on a regular basis within Mass or Communion services in their own parish or institution.

1. There must be a genuine need for such a ministry. A need exists when ordinary ministers (priests and deacons) are not available or a sufficient number of them are not present to respond to the faithful requesting Communion within a short period of distribution.
2. When such a need exists, the parish priest or priest-chaplain may select and appoint men and women, lay or religious, to be extraordinary ministers of Holy Communion. **A general call for volunteers should not be extended.** The number of candidates should be determined by need and there should not be so many extraordinary ministers that each does not serve at least monthly.
3. Those chosen to be extraordinary ministers must be Catholic; leading an exemplary Christian life; participate regularly in the liturgical and sacramental life of the Church; respected by the faith community (see AGM Policy Manual 6.2); have received all of the sacraments of Initiation; and

¹ See Congregation for Divine Worship and the Discipline of the Sacraments, instruction on certain matters to be observed or avoided concerning the Most Holy Eucharist, *Redemptionis sacramentum* at n.158

are mature persons fifteen years of age or older. If married, the marriage must be one recognized by the Church.

The Instruction *Immensae Caritatis* says: “Let them strive to be worthy of this great office; let them cultivate devotion to the Holy Eucharist and show themselves as an example to the other faithful by their piety and reverence for this most holy Sacrament of the altar.”

4. The pastor has the responsibility of providing instruction of both, the candidates for this ministry and those to whom they will minister to ensure acceptance, understanding and appreciation of the ministry.²
5. Extraordinary ministers of Holy Communion who function on a regular basis in their own parish or institution should be appointed for a specific period of time, generally three years. Whenever there is a change of extraordinary ministers, parish priests are to submit the names to the chancery office. These directives as well as Policy 6.2 (AGM) are to be kept in mind before presenting parishioners as extraordinary ministers of Holy Communion to the chancery.
6. It is recommended that extraordinary ministers be formally Commissioned, preferably during a Mass in the presence of the faith community.³
7. Extraordinary ministers of Holy Communion are to limit the exercise of their ministry to their own particular parish.
8. Service as an extraordinary minister is not intended to be a permanent ministry. At the discretion of the Archbishop, a period of three years has been discerned as a term of service (see #5). After discernment by both the extraordinary ministers and the parish priest, the person may be re-instated for another term (see #5 & 6).
9. Extraordinary ministers should not exercise another liturgical ministry within the same Mass in which they distribute Communion.
10. Parish priests are to keep a record of extraordinary ministers of Holy Communion appointed by them (see #5).

It is understood that a parish priest or bishop may terminate the service of an extraordinary minister of Holy Communion at any time, and the extraordinary minister may also resign at any time.

If there is a change in the good standing of an extraordinary minister in relation to the law of the Church, that person is no longer permitted to serve as an extraordinary minister until such time as resolution is reached and re-appointment will not cause scandal or dissent.
11. The rite also permits presiding priests to appoint suitable ministers for a specific occasion when there is a need. (Ordo 12c)

² Extraordinary ministers of Holy Communion should receive sufficient **spiritual, theological and practical** preparation to be able to fulfill their role with knowledge and reverence. It is the responsibility of the pastor to ensure that this formation is provided.

³ Celebrations of Installation and Recognition, CCCB Publications

12. Extraordinary ministers of Holy Communion should dress in a manner consonant with the dignity of the service they offer. (GIRM 339)

The Distribution of Holy Communion within Mass

The following guidelines apply to the distribution of Communion within Mass.

1. As one with the worshipping assembly the extraordinary minister is expected to fully participate in the entire liturgy.
2. Extraordinary ministers of Holy Communion do **not** wash their hands in the ablution bowl in the sanctuary either before or after distribution of Holy Communion. All extraordinary ministers are reminded to wash their hands in the sacristy or the rest room before Mass begins.
3. The extraordinary ministers should not approach the altar before the priest has received Communion. (GIRM 162) However, they should gather in the sanctuary area as the Lamb of God is begun.
4. Only after the priest has received Communion is Communion given to the deacon and extraordinary ministers. The practice of extraordinary ministers waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law. (*They do come to the altar to receive communion before distributing it to the people, following the principle that one cannot give what one has not received.*)
5. After all the Eucharistic ministers have received Communion, the priest celebrant may be assisted by the deacon and other ordinary ministers in handing vessels containing the Body or the Blood of the Lord to the deacons and extraordinary ministers who will assist with the distribution of Holy Communion. (GIRM 86, 162).
6. If a deacon is present, he administers the chalice to communicants (GIRM 182).
7. The extraordinary minister of Holy Communion CANNOT be expected to decide to whom to give or deny Communion as the communicants present themselves.
8. When receiving Holy Communion the communicant bows his or her head before the sacrament as a gesture of reverence (GIRM 160). The Body of Christ is administered with the words, *The Body of Christ*. After the communicant has responded *Amen* the consecrated bread is placed in the hand or on the tongue according to the manner indicated by the communicant (GIRM 161). **The Body of Christ is always ministered to communicants. They are not permitted to take their own consecrated bread and communicate themselves.**

The choice of receiving Communion in the hand or on the tongue rests with each individual communicant and must be respected by the minister distributing Communion.
9. If a piece of consecrated bread falls to the ground during the distribution of Communion, the extraordinary minister should pick it up immediately and consume it then or after distribution is over. (GIRM 280)

10. Should an extraordinary minister believe that a communicant has not consumed the Body of Christ, this should be brought to the attention of the priest celebrating the Mass at an opportune time (e.g., after the distribution of Communion or immediately following the Mass).
11. Distribution of Communion under both kinds is recommended in all celebrations of the Eucharist, but it is the communicant's option to receive from the chalice. Careful judgment should be made before Mass that enough wine, but not too much, is made ready for consecration and distribution. (GIRM 285a)
12. Children are encouraged to receive Communion under both kinds provided that they are properly instructed and that they are old enough to receive from the chalice.
13. The cup is offered to the communicant with the words, *The Blood of Christ*, to which the communicant responds, *Amen*. (GIRM 284-287) Generally, the communicant should hold the cup firmly in both hands and drink from it. However, in the case of physical disability or weakness, the extraordinary minister should be ready to assist in holding the cup.
14. After the Blood of Christ has been received, the minister should wipe the rim of the cup inside and out with a purificator and turn the cup slightly before presenting it to the next communicant.
15. The cup is always ministered to the communicant; it may never be left for self-communication except in the case of concelebrating priests. The practice of self-intinction is not permitted. The General Instruction does allow Communion by intinction, but only by the priest, in which case everyone receives Communion in this same way. (GIRM 287)

Should it become apparent that communicants are receiving the Sacrament by self-intinction, the parish priest is responsible for ensuring the appropriate catechesis is offered (e.g., in a homily, bulletin insert, etc.)

16. When the faithful receive from the chalice, there should be two ministers of the chalice for each minister with the host. Ministers should stand several feet from each other. In this way, the distribution of Communion will be at the same time efficient and reverent.
17. If the consecrated wine is spilled, the area should be covered immediately with the purificator and washed after Mass with the water then poured into the sacrarium (GIRM 280). In the absence of a sacrarium, the water should be poured onto the ground in a non-travelled area (e.g., flower bed).
18. When they have finished the distribution of Communion, the extraordinary ministers of communion return the vessels of Eucharistic Bread and consecrated Wine to the priest or deacon at the altar (GIRM 163). When fragments of the hosts adhere to the fingers, the ministers of the consecrated bread go to the credence table to purify their fingers, and then they return to their places (GIRM 278).

If an excess amount of consecrated Wine remains, the priest-celebrant may request extraordinary ministers to consume the Precious Blood from their cup of distribution. This should take place at the side of the altar or at the credence table immediately after the distribution of Communion is completed. The consecrated wine is never to be poured into the ground or a sacrarium. (GIRM 163, 182, 279)

19. The consecrated wine may not be reserved in the tabernacle for later use.
20. The chalice(s) and other vessels are taken to the altar or to a side table (credence) where they are purified by the priest, deacon(s) or instituted acolyte. (GIRM 183, 279) It is recommended that this purification take place immediately following the conclusion of the congregations reception of the Eucharist. At the conclusion of the Mass, the vessels should be washed by the sacristan, an extraordinary minister of communion, or some other designated person.
21. Remaining consecrated Bread can be consumed or reserved in the Tabernacle (GIRM 163)
22. Extraordinary ministers of Holy Communion should participate in ongoing theological and ministerial formation at the parish and/or diocesan level.

Who May Receive?

There is always the difficult question of who may (or may not) receive Communion. In the Catholic Church's tradition, Communion in the Body and Blood of Jesus reflects not only faith in Him, but also full "communion" with the Catholic Church. With some few and extraordinary exceptions, only those who are *bona fide* Catholics, and whose lifestyle is consistent with Church teaching and who practice, should seek to receive Communion. All others are (and should be made to feel) warmly welcome at our celebrations of the Eucharist, but they should refrain from receiving Communion.

Those receiving Holy Communion should not have chewing gum, cough drops or any other forms of candies in their mouth as they receive the Body and Blood of Christ.

Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom (GIRM 281)

When Distribution of Holy Communion Under Both Kinds is Not Approved

Communion under both kinds is not permitted in the following cases:

1. At Masses celebrated in the open with a great number of communicants (e.g., in a stadium with several thousand people in attendance);
2. At other Masses where the number of communicants is so great as to make it difficult for Communion under both kinds to be given in an orderly and reverent way (e.g., Masses celebrated in a civic square or building that would involve the carrying of the sacred species up and down a number of steps);
3. At Masses where the assembled congregation is of such a diverse nature that it is difficult to ascertain whether those present have been sufficiently instructed about receiving Communion under both kinds;
4. When circumstances do not permit the assurance that due reverence can be maintained towards the consecrated wine both during and after the celebration (cf. *Inaestimabile Donum*, 13-14.)

The Distribution of Communion to the Sick and Homebound

A genuine need exists outside of Mass, when the ordinary minister is unable to give the sick and the homebound ‘every opportunity to receive the Eucharist frequently, and even daily during the Easter season’. (Pastoral Care of the sick: Rites of Anointing and Viaticum, 72)

The Church shows the solicitude (of Christ) by visiting those who are in poor health...and by nourishing them with the Eucharist during their illness and when they are in danger of death. (Decree, Congregation for Divine Worship, December 7, 1972)

Extra-ordinary Communion ministers make it possible to bring communion to the sick more frequently, and thus free the priest for his other responsibilities to the sick: visiting them, celebrating reconciliation with them, and giving them the anointing of the sick.

The parish priest, in conjunction with members of the parish community, should develop a list of persons suitable to be extraordinary Communion ministers to the sick and homebound. It should include women and men, lay and religious. The list should be submitted to the chancery office for approval by the Archbishop.

There is no restriction on the number of people who are named to this ministry.

Prior to being accepted as extra-ordinary ministers of communion to the sick and homebound, the Selection and Screening procedures (Policy 5.1) must be completed.

Prior to their designation to this ministry, the ministers should be adequately prepared. Since Communion to the sick demands added pastoral and possible professional skills and familiarity with the Church’s ritual *Pastoral Care of the Sick*, professional Health Care Worker(s) might be asked to assist in the training in this ministry. It is recommended that they be formally commissioned in a ceremony witnessed by members of the faith community.

AFTER THE COMMUNION RITE OR AT THE END OF MASS

Though extra-ordinary ministers of communion may bring communion to the sick or homebound at any time, the sign value is enhanced when the Eucharist is carried directly from the Mass. The communion is thus clearly related to the community table.

At the preparation of the gifts:

1. The celebrant may prepare the pyxes on the altar with bread to be consecrated at that Mass, and then, after the Communion Prayer, ‘send out’ the ministers as community representatives. (Option One and Two)

OPTION ONE

2. After the distribution of Communion to the assembly is complete, the EMHC approaches the altar. The Presider or parish priest presents the EMHC with the pyx for distribution of Communion to the sick or housebound. No prayer or words are prescribed at this time, since it is the action of handing

the elements to the ministers that is important. Moreover, a sending forth ceremony would break the flow of the communion hymn.

3. The ministers either leave immediately to bring Communion to the sick or remain near the altar and leave from the closing procession.

OPTION TWO

4. The ministers may remain at their place until the end of the Mass and approach the altar after the blessing to be handed the pyxe and proceed from the procession to take Communion to the sick or homebound .

TO BE NOTED:

5. The practice of the extraordinary ministers holding up a pyx to receive the Eucharistic Bread at the same time that they themselves receive Communion is not to be encouraged.
6. In the case of **Communion to the sick under the form of the Precious Blood only**, some of the consecrated wine is placed in a suitable vessel and carried to the sick either after the Communion Rite or after the Mass. The vessel should have a proper cover. If, after the Communion of the sick, some consecrated wine remains, the minister shall consume it. Then the vessel is purified.

OPTION THREE

7. Apart from the Mass, the extraordinary ministers of communion may go to the tabernacle, place the required number of hosts into the pyx and take Communion to the sick or homebound.

The way the pyx is carried should respect the dignity of the sacrament. A pyx should not be carried in one's pant pocket. Special carry cases are available. On their way to the sick or homebound, ministers should avoid long or unnecessary distractions. Other members of the community may accompany the minister.

On arrival at the home, the minister greets the family and the sick person in a friendly manner. In many carry cases for the pyx is a small corporal. The corporal should be opened on a table or at a bedside and the pyx is placed on it. The prayers begin using the rite in the Handbook for Special Ministers of Communion or other prepared and approved ritual. Be sensitive to the condition and needs of the sick person.

See **Do's and Don'ts** below.

What remains of the consecrated bread after visitations may be consumed or returned to the tabernacle.

Extraordinary Ministers of Holy Communion: Dos and Don'ts of bringing Communion to the Sick and Homebound

DO:

- Make an appointment to visit or hold a regular schedule. Ask how the person is feeling and if there will be others present so you will have sufficient hosts for all to receive (see page 5 Who can receive.)

- Use the ritual “Communion of the Sick” from Pastoral Care of the Sick. Bring your Sunday missal or Bible for Scripture readings.
- Begin informally. Introduce yourself to those who are present and explain what you have come to do. Pay attention to how the sick or homebound person is feeling. If needed, ensure that a glass of water is present for the sick person if they have difficulty swallowing the host.
- Invite participation in the prayers by those present. If they feel comfortable, enlist the help of a family member or friend to do the Scripture readings.
- Offer the host or a piece of a host to the sick or homebound person first. If needed, present the person with water if there is difficulty in swallowing. If Communion is received by the Precious Blood, a sip of water may also be necessary. Be attentive.
- Create a link with the parish, e.g., bring a parish bulletin, share news from the parish, ask if there is anything the parish can do for them, if they need to see the parish priest for reconciliation or anointing of the sick.
- Thank the person(s) for the opportunity to pray with them and for their hospitality.

DON'T:

- Don't visit a sick person if you are not feeling well yourself. Find a substitute.
- Don't stay too long or take the role of a counselor or confidant.
- Don't compete with a television or radio. Politely ask if these can be turned off during the service.
- Don't carry the consecrated host in a plastic bag, purse, pocket or other unsuitable container. Use a pyx to carry the consecrated host(s).
- Don't leave the consecrated host if the person cannot receive it. Instead, return at a later time to see the sick person. Consume any consecrated host(s) or return it to the tabernacle in the church.
- Don't take hosts home or leave them in your car.

Acolyte

The General Instruction of the Roman Missal makes a distinction between a formally instituted acolyte, which is a permanent ministry, and other ministers who serve the priest or distribute communion as an extraordinary minister.

A formally instituted acolyte may assist the priest as an extraordinary minister in giving communion to the people. In the absence of a deacon the acolyte may administer the chalice to communicants. (GIRM 187, 191)

The acolyte is instituted for the service at the altar and to assist the Priest and Deacon. It is his place principally to prepare the altar and the sacred vessels and, if necessary, to distribute the Eucharist to the faithful as an extraordinary minister. (GIRM 98).

In the ministry of the altar, the acolyte has his own proper functions (GIRM 187-193), which he must carry out in person.

PREPARATION OF GIFTS

Enough bread for each Eucharist should be brought forward at the Presentation of the Gifts. The need to go to the tabernacle before the distribution of Communion is discouraged. (GIRM 85)

If one chalice is not sufficient for Holy Communion to be distributed under both kinds, either additional empty chalices are placed on a corporal on the altar and filled with wine along with the main chalice after the presentation of the gifts, or additional chalices are filled with wine before Mass and brought to the altar at the preparation of the altar. It is not permitted to pour the consecrated wine into other chalices (GIRM 83). Sufficient chalices should be brought to the altar at the Preparation of the Gifts.

The extraordinary ministers of communion are no longer permitted to assist the priest in breaking the bread (GIRM 83), or to purify or cleanse the sacred vessels --this is reserved to a formally instituted acolyte, a deacon or the priest (GIRM 279).

Ordinary ministers (Bishop, Priest Celebrant or deacon) distribute the consecrated bread into ancillary vessels. If this is to take place at the altar, the vessels are brought forth during the Lamb of God. In the case of large assemblies, this distribution into ancillary vessels may take place at a side table within the sanctuary to which ministers take the consecrated bread. Once the vessels are filled, it is not necessary to take them to the altar for handing to the ministers of Communion. When necessary, extraordinary ministers may assist ordinary ministers in this distribution.

**Sacrarium is a special sink, usually found in the sacristy, that drains directly into the ground. If your church is without a sacrarium, water is to be poured into the ground.*

Sources

2012 GIRM

ORDO – Liturgical Calendar, pastoral notes

Some information was taken from a document from the Diocese of Norwich.

Some information was taken from a document from the Diocese of San Diego.

Some information was taken from a document from the Archdiocese of Santa Fe.

Some information was taken from the document from the Archdiocese of Boston.

Accepted by the College of Consultors on 15 January 2013

POLICY 2.5.4 Celiac Disease and Communion

Directives to be considered in the storing, preparation and distribution of communion to persons with Celiac disease.

Communion Bread

Storing: When storing special hosts used for communion to persons with Celiac disease, the following steps should be taken.

1. Low-gluten hosts should NOT be stored in the same cabinet as regular hosts, but especially if regular hosts are of whole wheat.
2. Low-gluten hosts should be stored in a clean glass or plastic container that has a sealed cover and that the container be identified as low-gluten hosts for use for Celiac disease.
3. Before handling low-gluten hosts, hands should be thoroughly washed.

Preparation: When preparing the elements to be consecrated at a Mass, the sacristan or person who prepares the elements should;

1. Wash hands, vessels (ciboria, plate or paten, chalice or cup) thoroughly before any low-gluten hosts are handled. If tweezers are used to handle low-gluten hosts, they must be thoroughly washed before use.
2. The presider must be made aware of the use of low-gluten hosts prior to the celebration and reminded of the attention to be given so that contamination does not take place. A pyx reserved specifically for low-gluten hosts may be used.
3. An extra-ordinary minister for communion could be assigned specifically for distribution of low-gluten hosts and his/her distribution station be identified as such.
4. All extra-ordinary ministers of communion should thoroughly wash their hands prior to the celebration and avoid contamination by touching any products that contain gluten or any wheat products.
5. Attention should be taken to avoid the consecration of an abundance of low-gluten hosts at a Mass.

Distribution: The presider who handled the main host should not be the minister who distributes communion to those who suffer from Celiac disease.

1. An extra-ordinary minister for communion could be assigned specifically for distribution of low-gluten hosts and his/her distribution station be identified as such.
2. An extra-ordinary minister who is distributing low-gluten hosts at communion should not receive communion for him or herself in the hand, but on the tongue to avoid hand contamination.
3. All low-gluten hosts that have been consecrated at a Mass should be consumed at the Mass rather than placed as a reserve in the Tabernacle.
4. When consecrated low-gluten hosts are reserved in the Tabernacle, the ciboria should not be handled by a priest or extra ordinary minister who has distributed or touched regular hosts.
5. When consecrated low-gluten hosts are reserved in the Tabernacle, they should be used as soon as possible to avoid risks of contamination.

Communion Cup

When storing or preparing wine used for communion to persons with Celiac disease, the following steps should be taken.

1. All chalices and cups used for the distribution of Communion should be thoroughly washed prior to use.
2. A chalice or cup may be identified specifically for Communion to persons suffering from Celiac disease.
3. An extra-ordinary minister who is distributing the Sacred Blood to persons suffering with Celiac disease should avoid receiving Communion of whole wheat hosts in the hands but should receive on the tongue to avoid contamination of the outer surface of the chalice or cup.
4. The extraordinary minister who distributes the Sacred Blood should not receive from the cup by which it will be distributed to persons with celiac disease.
5. Chalices or cups that have been handled by persons who have been in contact with materials containing gluten should not be used in the distribution of communion to persons who suffer from Celiac disease.
6. A specified distribution station should be identified for persons suffering from Celiac disease.
7. Attention should be given to avoid contamination of the purificator used in the distribution of the Sacred Blood to persons with Celiac disease.

Alternative

When there are known members of the community who suffer from Celiac disease, low-gluten host consecrated at the Mass may be placed in the tabernacle and communion could be given after the Mass to those persons who present themselves in the sanctuary or sacristy. There would be NO communion of the Sacred Blood in this instance. All extra consecrated low-gluten hosts should be consumed.

Zero Tolerance

Attention should be given the Cautionary Note offered in the document published by the Canadian Conference of Catholic Bishops – Celiac Disease and Communion, published in the National Bulletin on Liturgy 32/159 (1999) pages 248-25.

An Act of Spiritual Communion

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

N.B. In smaller communities, adjustments may be made that honour the principles set out above to meet local needs.

Accepted by the College of Consultors on 28 September 2011

Amended by the College of Consultors on 16 February 2012

Celiac Disease and Communion – Background Information

Introduction

In 1998-1999, the **National Liturgy Office** of the **Canadian Conference of Catholic Bishops** circulated a questionnaire to bishops and priests concerning the number of parishioners who have celiac disease. The priests were asked to distribute the questionnaire to people in their parish who are affected by the disease. One hundred and five responses were received. The questionnaire was also circulated in a newsletter published by the **Canadian Celiac Association** and, as a result, an additional fifty-five responses were received from individuals who saw the questionnaire in the newsletter.

One unanswered question is whether all parish priests are aware that some members of their parish have celiac disease. One priest commented that he was not aware that there was anyone in the parish who had this disease until he received the questionnaire and began to inquire among the parishioners. Many of these people have suffered for years in silence.

Although statistics are not readily available, it is estimated that one in every two thousand persons in Canada has celiac disease.

Purpose

The purpose of this article is to present some of the facts concerning celiac disease and to look at the ways in which our parishes can help parishioners who have it to participate fully in our Eucharistic liturgies. Although this is not a medical report, some medical information is necessary if our entire Church community is to deal compassionately with these individuals in helping them to cope with their medical condition and still participate in the fullest way at our celebration of eucharist. “The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy.” (*Constitution on Sacred Liturgy*, no. 14)

What is celiac disease?

Celiac disease is essentially an intolerance to gluten. Gluten is a protein found in wheat, rye, barley and oats. Although gluten sensitivity is not a food allergy, individuals with celiac disease avoid foods containing wheat, rye, barley and oats in the same way those with food allergies avoid the foods to which they are allergic. For persons with celiac disease, the toxic part of the gluten molecule is the prolamin portion: gliadin in wheat, secalin in rye, horedin in barley and evedin in oats. The gluten found in corn and rice does not contain this toxic portion.

Food is digested and absorbed in the small intestine. The small intestine is lined with microscopic finger-like projections called *villi* designed to provide the maximum area for nutrient absorption. These *villi* contain digestive enzymes.

In individuals with celiac disease, gluten ingestion results in damage to and destruction of the *villi*. This damage can be compared to the image of shag carpet changing into linoleum. Individuals who have this disease, consequently, cannot get any kind of nutritional benefit from any food until their damaged *villi* are healed.

The only way to get the damaged *villi* healthy and able to absorb goodness from other foods again is to completely eliminate gluten from the diet. Basically, gluten is a glue that keeps much of our food together. It is found in wheat, oats, rye, barley, wheat starch, hydrolyzed vegetable protein, hydrolyzed plant protein, and some spices. A person with celiac disease cannot ingest anything with gluten in it. All food, medications and even toothpaste must be gluten-free. A failure to follow this rule will cause damage to the *villi*, immense pain, and, if a great amount of gluten is taken, a comatose state and even death. Consuming even small amounts of gluten can eventually lead to cancer of the bowel.

Communion

For members of our Church (this is not just a Roman Catholic issue, but crosses ecumenical lines) the difficulty lies in what makes up our communion hosts or Eucharistic bread. The problem is more complicated in the Roman Catholic Church because Canon Law requires the use of “wheat flour” for hosts and Eucharistic bread and as a result people with celiac disease are unable to receive communion. Other denominations are not bound by Canon Law but most use wheat flour for their communion wafers.

Recent Ecclesial Legislation

The latest guidelines coming from the Holy See on this issue is a letter dated July 24, 2003 from the Congregation for the Doctrine of the Faith to the presidents of the Episcopal conferences regarding a change in the norms regarding the use of mustum and low-gluten hosts. It reads:

Letter from the Congregation for the Doctrine of the Faith

Prot. N. 89/78 – 17498

July 24, 2003

Your Excellency,

The Congregation for the Doctrine of the Faith has been for many years studying how to resolve the difficulties that some of the faithful encounter in receiving Holy Communion when for various serious reasons they are unable to consume normal bread or wine.

A number of documents on this question have been issued in the past in the interest of offering Pastors uniform and sure direction (Congregation for the Doctrine of the Faith, *Rescriptum*, 15 December 1980, in *Leges Ecclesiae*, 6/4819, 8095-8096; *De celebrantis communione*, 29 October 1982, in AAS 74, 1982, 1298-1299; *Lettera ai Presidenti delle Conferenze Episcopali*, 19 June 1995, in *Notitiae* 31, 1995: 608-610).

In light of the experience of recent years, it has been deemed necessary at this time to return to the topic, taking up the above-mentioned documents and clarifying them wherever necessary.

A. The Use of Gluten-free Hosts and Mustum

1. Hosts that are *completely* gluten-free are invalid matter for the celebration of the Eucharist.
2. 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.

3. *Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing, is valid matter for the celebration of the Eucharist).

B. Communion under One Species or with a Minimal Amount of Wine

1. A layperson affected by celiac disease, who is not able to receive Communion under the species of bread, including low-gluten hosts, may receive Communion under the species of wine only.
2. A priest unable to receive Communion under the species of bread, including low-gluten hosts, when taking part in a concelebration, may, with the permission of the Ordinary, receive Communion under the species of wine only,.
3. A priest unable to ingest even a minimal amount of wine, who finds himself in a situation where it is difficult to obtain or store mustum, when taking part in a concelebration, may, with the permission of the Ordinary, receive Communion under the species of bread only.
4. If a priest is able to take wine, but only a very small amount, when he is the sole celebrant, the remaining species of wine may be consumed by a layperson participating in that celebration of the Eucharist.

C. Common Norms

1. The Ordinary is competent to give permission for an individual priest or layperson to use low-gluten hosts or mustum for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission.
2. When the principal celebrant at a concelebration has permission to use mustum, a chalice of normal wine is to be prepared for the concelebrants. In like manner, when he has permission to use low-gluten hosts, normal hosts are to be provided for the concelebrants.
3. A priest unable to receive communion under the species of bread, including low-gluten hosts, may not celebrate the Eucharist individually, nor may he preside at a concelebration.
4. Given the centrality of the Eucharist in the life of a priest, one must proceed with great caution before admitting to Holy Orders those candidates unable to ingest gluten or alcohol without serious harm.
5. Attention should be paid to medical advances in the area of celiac disease and alcoholism and encouragement given to the production of hosts with a minimal amount of gluten and of unaltered mustum.
6. The Congregation for the Doctrine of the Faith enjoys competence over the doctrinal aspects of this question, while disciplinary matters are the competence of the Congregation for Divine Worship and the Discipline of the Sacraments.
7. Concerned Episcopal Conferences shall report to the Congregation for Divine Worship and the Discipline of the Sacraments at the time of their *ad limina* visit regarding the application of these norms as well as any new developments in this area.

Asking you kindly to communicate the contents of this letter to the members of your Episcopal Conference, with fraternal regards and prayerful best wishes, I am

Sincerely yours in Christ,

Joseph Ratzinger
Prefect

Summary

- The letter reaffirms the right of laypeople (and deacons) who are gluten intolerant to receive communion under species of wine alone.
- It also reaffirms that any permission granted stands as long as the condition persists.
- The new norms make it easier to receive permission to use mustum and/or low-gluten communion bread. It is now within the competence of the local authority to grant all such permissions. Furthermore, under canon 137.1, he may delegate pastors to grant this permission to laypeople.
- Medical certification is no longer required for the use of mustum and/or low-gluten hosts.
- Presiding priests (sole celebrants and principal celebrants at a concelebration) must receive communion under both species, i.e., either regular or low-gluten communion bread and either wine or mustum.
- Priests who are not able to eat even low-gluten bread or mustum may not celebrate individually, nor may they preside at a concelebration.
- Pastors are encouraged to reach out to members of the faithful who might need this accommodation in order to heighten their full, conscious and active participation in the liturgy. A sample parish bulletin announcement is provided following the letter.
- Pastors are advised to discuss specific needs with the individuals concerned. In some cases it might even be necessary to reserve for those who are severely gluten-intolerant a cup in which a fragment of a regular host has not been commingled.

Suggested Bulletin Notice

This notice (below) could perhaps be printed once or twice a year so that new parishioners will notice it.

Communion for All

Is your participation in communion limited due to an inability to take gluten or alcohol?

We now have access to approved low-gluten hosts (approx. 0.01% total gluten content) and “mustum” (a wine substitute with less than 1.0% alcohol) that might enable you to partake more fully in the communion rite. Please contact the pastor for more details.

Suppliers

The National Liturgy Office is attempting to compile a list of sources, especially sources within Canada, of mustum and low-gluten hosts that meet the norms. If you can help us to add to the list below, please submit complete contact information (and the approximate gluten content of hosts in

terms of percentage) to: National Office of Liturgy, 2500 Don Reid Dr, Ottawa, ON. K1H 2J2 or Fax 613-241-8117 or E-mail: liturgy@cccb.ca .

Low-Gluten Hosts

Sisters of the Precious Blood
Altar Bread Department
P.O. Box 1046, LCD 1
Hamilton, Ontario, L8N 3R4
Phone: (905) 527-9851
Fax: (905) 527-2888

Congregation of Benedictine Sisters of Perpetual Adoration
Altar Bread Department
31970 State Highway P
Clyde, MO 64432
U.S.A.
Phone: 1-800-223-2772 (toll-free)

Mustum

Ranelle Trading/Ojai Fresh Juice Corporation
2501 Oak Hill Circle, Suite 2032
Fr. Worth, TX 76109
Phone: 1-877-211-7690 (toll-free)

Mont La Salle Altar Wine Company
385-A La Fata St.
St. Helena, CA 94575
Phone: 1-800-447-8466 (toll-free)

A Cautionary Note

In a conversation with someone who does dietary counseling with people living with celiac disease we were advised that any gluten at all acts as a poison to someone with celiac disease. Therefore, offering low gluten communion wafers is of no value to a person who must be on a gluten-free diet. Some people may not react to low gluten, but the gluten is still damaging their small intestine. This is the reason that companies are no longer providing low gluten communion wafers. Medical data says that 1 in 133 people have celiac disease. Unfortunately, because it is so hard to diagnose many of these people are still suffering. For further information on celiac disease, see www.celiac.ca .

Sources:

- Celiac Disease and Communion, in *National Bulletin on Liturgy* 32/159 (1999) pages 248-251;
- *New Guidelines for the Use of Mustum and Low-Gluten Communion Bread*, in *National Bulletin on Liturgy* 37/177 (2003) pages 108-111.

CCCB – Canadian Conference of Catholic Bishops – Celiac Disease and Communion

POLICY 2.6.1 Guidelines for the Sacrament of Confirmation in the Archdiocese of Grouard-McLennan

It is strongly recommended that in the parishes of the deanery where the annual pastoral visitation of the archbishop is taking place in a given year, the Sacrament of Confirmation take place during the visitation. All other parishes in the archdiocese may request a date for Confirmation outside of those dates.

The Sacrament of Confirmation may take place at any time of the year. Dates during the weeks of Lent are to be avoided.

The parish and our Catholic schools (where they exist) both have a valued role to play in the preparation of our young people for this sacrament, but the parish must take the lead. The pastor or an assigned parish catechist is to be in touch with the school, and to take part in a collaborative effort. There will always be some youngsters from outside our Catholic schools who will need to be included in catechesis and preparations for the celebration.

Please keep in mind these directives for the celebration itself of the sacrament of Confirmation:

- When the celebration of Confirmation takes place at a Sunday Mass, the prayers of the Sunday liturgy are to be used, as well as the readings prescribed for that Sunday. If the celebration happens on a weekday, there is greater flexibility for choosing the Mass texts and the readings.
- During the anointing with Sacred Chrism, both the archbishop and those receiving Confirmation will stand.
- In planning the liturgy for the Sacrament of Confirmation, every effort is to be made to avoid the feel of a “graduation”. When we graduate from a school or program, we have finished our study and learning; with Confirmation, we are deepening a relationship which will demand even more from us.
- Please avoid using power-point audio-visual presentations in the church, or during the liturgy. During the reception following the liturgy is a very appropriate time to show these.
- The music at a Mass of Confirmation is to be good liturgical music, which encourages the active participation of everyone. A suitable question to ask in the selection of music is, “Is this song or piece of music something we would use at any other Sunday Mass?”
- The flow of the Confirmation liturgy is the following:
 - **Gospel** (*proclaimed by the pastor or deacon or other priest*)
 - **Presentation of the Candidates** (*by the pastor or a catechist; using option A on page 93 of the ritual book Rite of Confirmation, ©CCCB 198*)
 - **Homily**
 - **Renewal of Baptismal Promises**

- **Laying on of Hands** (*the bishop's hands are extended over the candidates, who are standing*)
 - **Anointing with Chrism** (*while sponsors lay their hands on the confirmandi's shoulders*)
 - **General Intercessions**
- Please contact the archbishop in advance if you are planning any adaptations to the rite. If you are printing a program, please provide a draft copy before printing multiple copies.

Accepted by the College of Consultors on 25 September 2010
Amended by the College of Consultors on 16 February 2011

REQUEST FOR THE SACRAMENT OF CONFIRMATION TO BE CELEBRATED IN YOUR PARISH

Parish Name and Place _____

Contact Person _____

Telephone _____

Fax Number _____

Email Address _____

Number of Candidates for Confirmation (approximate) _____

Suggested dates and times for the Celebration of Confirmation

Please select four possible dates and times, and list them in order of preference. Try to include two possibilities of dates during the week, and two possibilities of Saturday evening / Sunday.

First choice _____

Second choice _____

Third choice _____

Fourth choice _____

Return by fax to 780 532-9706 or by e-mail to exec.agm@live.ca as soon as you have date options and number of candidates.

POLICY 2.6.2 Eastern Rite Confirmation

In the Ukrainian Catholic Church, confirmation is administered immediately after baptism. Problems arise when Ukrainian Catholic students fail to realize that they have already been confirmed. To obviate difficulties, the following guidelines are to be observed:

1. The certificate of baptism issued by the Ukrainian Catholic parish states explicitly that the person has been, not only baptized, but also confirmed. Thus, **baptism** certificates of potential candidates for confirmation in the Latin Rite are to be personally reviewed by the pastor (and principal in the event of the candidate being a student in a Catholic school) before the candidate is enrolled in the confirmation class. Only in rare cases where a baptismal record cannot be located is it permissible to accept an affidavit.
2. If a Ukrainian Catholic child has been baptized and not confirmed, the matter should be referred to the proper pastor of the child. If this is not possible because no Ukrainian Catholic priest resides or serves in that locality or region, the Ukrainian Catholic chancery should be notified before any steps are taken to enroll a Ukrainian Catholic child in the Latin Rite confirmation class.
3. In cases where a doubt exists as to the baptismal rite of a candidate for confirmation in the Latin Rite, the matter should be referred to either Chancery Office.
4. Efforts should be made to explain to children of whatever Rite what the laws and customs of their Rites are concerning confirmation. The proper pastor of each child is to be consulted by the teacher when any difficulty arises.

POLICY 2.7.1 Marriage Guide Supplement

For Priests, Deacons and Pastoral Agents of the Archdiocese of Grouard-McLennan

The primary contents of what used to be the Sacramental section of our archdiocesan Binder or Handbook are now to be found in the user-friendly *Canonical and Pastoral Guide for Parishes* (the *Guide*), Canadian Edition, 2006, one copy of which has been supplied to each parish where there is a resident priest or pastoral agent.

Where archdiocesan policies have been promulgated to supplement this *Guide*, they may be found on our website (<http://archgm.ca>) under “Policies”.

In the case of Marriages, all of the canonical forms specific to our archdiocese can now be downloaded from our website under “Forms”. As well, everything about Marriage found in the *Guide* in Chapter VI applies to us, supplemented by the following notations in the order in which their subjects appear in the *Guide*.

2.1. Preparation for Marriage Program

The Archdiocese requires all couples preparing for the Sacrament of Marriage to take a comprehensive pre-marital course, such as Engaged Encounter, the Liguori series, “A Decision to Love”, or some other Church-recognized curriculum. This may be done within a group or one couple at a time, with a trained couple serving as animators. When necessary, the responsible priest, deacon or pastoral agent may serve as animator. Normally, a certificate will be issued to the couple confirming that they have completed the course satisfactorily.

3. The Canonical File

The material found in the *Guide* is very helpful for completing the Marriage Forms accurately. **It is well worth the time to work through this Section with the *Guide* in one hand and our Forms in the other hand.**

3.2.4. Sacrament of Confirmation

It is the practice of the Archdiocese to urge Catholics to receive the Sacrament of Confirmation prior to receiving the Sacrament of Marriage if it has not yet been received, and whenever possible to receive the Sacraments of Reconciliation and the Eucharist, in accordance with Canon Law (c. 1065). Couples who have been cohabiting must be made aware that they are required to remain chaste between the time they go to confession and the time of the wedding.

4.2.3. Previous Bond

This is one of the most frequently misunderstood principles. Pages VI-18 and VI-19 are invaluable guides in answering such questions as: “What makes a marriage valid?” and “What kinds of marriages are regarded as valid in the eyes of the Church?” In our pluralistic society, it is important to get this straight. The correct answers come as a surprise to many people.

6.3.2. Place and Time

Normally, the Sacrament of Marriage in our Archdiocese will be celebrated in a Catholic Church. All exceptions to this must be authorized by the Ordinary and will be granted only for reasons of health or when there is no reasonable alternative.

Valid marriages performed by other Christian bodies may be celebrated in Catholic churches in this Archdiocese provided:

- a) the priest (deacon/pastoral agent) is present at the rehearsal and throughout the wedding ceremony in the function of host;
- b) the Blessed Sacrament is removed from the Tabernacle, if it is located in or near the Sanctuary, to a secure place; and,
- c) the marriage being planned will be recognized by the Catholic Church as a valid marriage.

(ref. Policy 2.1.4)

Amended by the College of Consultors on 16 February 2011

POLICY 2.7.2 The Place and Time for the Celebration of Marriage

The Place for the Celebration of Marriage

Consistent with Canon 1118, the following directives are in place in the Archdiocese of Grouard-McLennan concerning the place for the celebration of a Catholic marriage

A marriage between two Catholics is to be celebrated in the parish church of either party, or between a Catholic and a baptised non- Catholic in the **parish church of the Catholic**. By permission of the archbishop, such a wedding may be celebrated in another church or oratory, or under unusual circumstances in another suitable place.

By permission of the archbishop or the chancellor, a marriage between a Catholic and an un-baptized person may be celebrated in a church or in another suitable place.

Catholic churches, oratories or other properties are to be used for wedding ceremonies of other Christian denominations only with the permission of the archbishop. (ref. Policy 2.1.4)

The Time for the Celebration of Marriage

In Canada, the celebration of weddings is strongly discouraged on Sundays, holy days of obligation, or during Holy Week. If for a good reason a Sunday or other solemnity is chosen for a wedding, the prayers and readings of a **wedding Mass** are not permitted, but one of the wedding readings may replace its counterpart in the Mass of the solemnity. Weddings are also discouraged in **Advent or Lent**; if for a good reason the wedding takes place during these seasons, the couple will be reminded that their wedding plans should respect the special nature of these liturgical seasons.

Marriage celebrations and the Saturday evening anticipated Mass for Sunday

In the Archdiocese, marriages are authorized on Saturday afternoons. If there is a Mass, that celebration may not count for the Sunday Mass unless it is celebrated after 4:00 p.m., and the liturgy and the readings are of the Sunday. Other liturgical adaptations called for at weddings would obviously then be permitted.

Couples who wish to exercise this option may do so if their pastor accepts the choice of such an hour. They must also accept that being then a Sunday liturgy, the prayers and readings are of the Sunday, and the general public is welcome to attend this Mass as well.

If the celebration is not of the anticipated Sunday Liturgy, then all the liturgical rites proposed for weddings may be used, and the Mass then does not satisfy for their Sunday obligation.

POLICY 2.7.3 Marriage Forms

HOW TO USE THESE MARRIAGE FORMS

- Checklist** An easy way to keep track of what is required for each Marriage. Use the space at the bottom as required.
- Form 1** This initial interview gathers data needed for government forms and for learning of any previous marriages requiring dispensations, permissions, declarations of nullity, etc. Be sure to sign and date this form.
- Form 2** Please complete two of this form: one for Bride and one for Groom. Bride and Groom are interviewed separately, preferably by the Priest after their pre-marital instruction/course. Be alert for potential problems like drug dependency, homosexuality, etc.
- Form 3** To be completed only for someone who is not a baptized Catholic. Choose a parent, sibling, or close relative to be the witness. Otherwise, have two witnesses.
- Form 4** Use in the absence of a Baptism Certificate, for a non-Catholic. A parent, godparent, or sibling makes a suitable witness.
- Form 5** *Must accompany requests for marriage dispensations or permissions. Be sure to fill in **both sides** of the form, i.e. the reasons for the request(s).
*If the couple are going to be **married outside** of your parish, you must **sign** the Permission of Their Pastor form on the back.
*If members of your parish are going to be married by a **Priest from outside of the Archdiocese**, you must **sign** the Delegation to Assist Form on the back.
- Form 6** Provides essential data about previous marriages and relationships. Full documentation is required, as noted on the Checklist. Use as many forms as necessary.
- Form 7** One copy of this form goes to the Parish of Baptism for each of the Catholic parties. This also applies to any of your parishioners who are married in non-Catholic churches if they have received a dispensation from Canonical Form.

THE PURPOSE OF THE PERMISSION AND DELEGATION FORMS ON FORM 5

Permission of Pastor

This permission is given by the Pastor to his parishioner(s) who are to be married in another parish. It is not given to the parish or to the pastor who will witness the marriage.

Delegation to Assist

This Form is granted only to priests who have no ordinary faculties in our Archdiocese to witness a marriage here. It is not needed if the visiting priest is from our archdiocese.

(Form 1)

INITIAL INTERVIEW OF COUPLE

Note to interviewer: These questions provide an opportunity for you to assist couples in developing a deeper understanding of the Church’s teaching on marriage. Please be prepared to explain the significance of the information being sought. Also, please provide your impressions of the couples’ readiness for marriage based on the responses they have given (see the checklist).

Rehearsal	Date:	Time:	Place:
Marriage	Date:	Time:	Place:
	Will there be a Mass?	Yes No	Presider:
		Groom	Bride
Name	Family		
	Given		
Address	Street		
	City, Prov.		
	Postal Code		
Phone	Home		
	Cell		
Occupation/Employer			
Marital status (if previously married see Form 4)		Never married	Divorced Widowed
Birth date			
Age at marriage			
Birth place			
Religion & Rite			
Baptism	Parish		
	Date & place		
Confirmation			
Describe your current religious practice			
Father	Name		
	Birth place		
	Religion/Rite		
Mother	Maiden Name		
	Birth place		
	Religion/Rite		
How long have you known each other?			
How long have you been engaged?			
Witnesses to marriage	Name:		
	Address:		
	Postal Code		
	Phone No.		

Name of Interviewer – please print

Signature of Interviewer

Date of interview: _____

Note to interviewer: The parties are to be interviewed separately.

Do you swear to answer the following questions truthfully?	Yes	No
Marriage Preparation		
1. Have you completed a marriage preparation program?	Yes	No
If yes, where?		
Freedom to Marry		
2. Are you entering this marriage freely and of your own choice?	Yes	No
3. Have you ever been married before?	Yes	No
4. In taking on the responsibilities of marriage, do you anticipate any extraordinary emotional, psychological, and/or financial difficulties?	Yes	No
5. Are you being pressured by any person or circumstance to enter into this marriage against your will?	Yes	No
6. Is your fiancé(e) being pressured?	Yes	No
Impediments and Concerns		
7. Are you related to your fiancé(e) by family, marriage or adoption?	Yes	No
8. Are you aware of any medical or psychological conditions which would make it not possible for children to be born of this marriage?	Yes	No
9. Have you or your fiancé(e) ever received treatment for any emotional or psychological conditions, or suffered from drug, gambling, or alcohol addiction?	Yes	No
Consent		
10. Do you intend a) to enter a life-long union, b) to accept children as a gift from God, c) to remain faithful to your intended spouse?	Yes	No
11. To the best of your knowledge, does your fiancé(e) share the same understanding of marriage (see #10)?	Yes	No
Faith Within Your Marriage		
12. (CATHOLIC) Do you intend to do all that is possible to practice your Catholic faith and to baptize and educate your children in that faith?	Yes	No
(NON-CATHOLIC) Are you aware of your fiancé(e)'s obligation to practice his/her Catholic faith and to baptize and educate your children in the Catholic faith, if at all possible?	Yes	No
Minors (under 18 years of age)		
13. Do your parents consent to this marriage?	Yes	No

Care should be taken to determine the presence of other impediments: public propriety, crime, abduction, vows excluding marriage, etc. All cases of doubt are to be referred to the Chancery Office.

If “YES” to Questions 3-8 or “NO” to Questions 9-11b, please explain. (For noting additional concerns or impressions, use the back of this Form or the Checklist).

Signature of Groom/Bride: _____

Given at _____ Date _____

Signature of Interviewer: _____

INSTRUCTIONS:

This form should be completed where the priest cannot confidently rely on the party’s declaration of freedom to marry or does not have sufficient information from sources other than the party to make this determination. It should also be completed for parties under the age of 18 years or in other ways do not appear sufficiently mature for marriage.

The priest or his delegate must interview the witness. The witness should be a parent, sibling or close relative of the party concerned. **Where a family member is not available, two witnesses should be interviewed.**

(Form 3) CONCERNING PROOF OF FREEDOM TO MARRY OF:		
Name (print):	Groom	Bride

QUESTIONS FOR WITNESS:

1. Are you willing to be truthful in the answers you are about to give? _____
2. How long have you known this person? _____
3. What is your relationship to this person? _____

PROOF OF FREEDOM TO MARRY:

1. To the best of your knowledge, was this person ever married? _____
2. If “Yes”:
 - a) Name of Spouse _____
 - b) Date of Marriage _____
 - c) Place of Marriage _____
(City & Church or Other)
 - d) Presider at marriage _____
(Catholic Minister, Non-Catholic Minister, Civil Official)
3. Do the parents/guardians have any objections to this marriage? _____
4. To your knowledge, is he/she entering into this marriage of his/her own free will? _____
5. To your knowledge, does he/she intend a “permanent marriage”? _____
6. Have you any reason to believe that he/she intends to exclude children from this marriage?

7. To your knowledge, does he/she attach any condition, qualification or limit on his/her proposed marriage? _____
8. In your personal view, do you consider this person sufficiently mature and ready for marriage? If not, why not?

Place of interview: _____ Date: _____

Name of Interviewer (print)

Signature of Interviewer

Name of Witness (print)

Signature of Witness

INSTRUCTIONS:

This form should be completed where there is no baptismal certificate.

The priest or his delegate must interview the witness. The witness should be a parent, sibling or godparent of the party concerned.

(Form 4) CONCERNING THE BAPTISMAL STATUS OF:		
Name (print):	Groom	Bride

QUESTIONS FOR WITNESS:

1. Are you willing to be truthful in the answers you are about to give? _____
2. How long have you known this person? _____
3. What is your relationship to this person? _____

QUESTIONS ABOUT BAPTISMAL STATUS:

1. Was this person ever baptized? _____
2. If so, in what church or faith group? _____
3. When? _____
4. Who were the sponsors?
 - 1- _____
 - 2- _____
5. Were you present? _____
6. If not, how do you know of the baptism?

Place of interview: _____ Date: _____

Name of Interviewer (print) Signature of Interviewer

Name of Witness (print) Signature of Witness

(Form 5)

Note: This form must accompany requests for marriage dispensations or permissions. **Be sure to fill in both sides of the form.** If members of your parish are going to be married by any priest other than yourself, you must sign the Delegation to Assist Form on the back.

Church & Place of Marriage		
Date of Marriage		
Groom		Bride
	Surname, first name	
	Address	
	Age	
	Religion/Rite	

Please grant the following	For Chancery use only
DISPENSATION	
<input type="checkbox"/> Disparity of Cult	<input type="checkbox"/> Granted
<input type="checkbox"/> Disparity of Cult <i>ad Cutalem</i>	<input type="checkbox"/> Granted
<input type="checkbox"/> *Consanguinity	<input type="checkbox"/> Granted
<input type="checkbox"/> *Affinity	<input type="checkbox"/> Granted
<input type="checkbox"/> Canonical Form	<input type="checkbox"/> Granted
(*Include a Schema of Relationship)	
PERMISSION	
<input type="checkbox"/> Mixed Religion	<input type="checkbox"/> Granted
<input type="checkbox"/> Teenage Marriage	<input type="checkbox"/> Granted
<input type="checkbox"/> <i>Nihil Obstat</i> – Second Marriage	<input type="checkbox"/> Granted
<input type="checkbox"/> Testimonial Letter	<input type="checkbox"/> Granted
<input type="checkbox"/> <i>Sanatio</i> (include explanatory letter)	<input type="checkbox"/> Granted

I testify that the above-named parties are free to marry.

Signature of Priest

Bishop/Vicar General/Chancellor/Delegate

Parish and Address

Date

Date Seal

NIHIL OBSTAT: In consideration of the above petition and having reviewed the documents submitted, we grant our NIHIL OBSTAT for the celebration of the above marriage (servantis de jure adhuc servandis).

Given at _____ Date _____

Bishop/Vicar General/Chancellor/Delegate

Reasons for Requesting Dispensations/Permissions (Check as many as may apply)

1. Disparity of Cult (Incl. Ad Cautelam) and Mixed Religion	
SUFFICIENT IN THEMSELVES	SUPPLEMENTARY REASONS
Spiritual good of the couple	All is prepared for the wedding
Danger of an invalid marriage outside the church	Widowed with children
Removal of serious scandal	Special merits of the couple
Hope of conversion	Mutual help in advanced age
Validation of an invalid marriage	Advanced years
Danger of apostasy if dispensation is denied	Pregnancy
	Undue familiarity of the parties known or suspected
2. Canonical Form	
To achieve family harmony or avoid family alienation	Active participation of the non-Catholic party in his/her church
To obtain parental agreement to the marriage	Spiritual good of the couple
To recognize relationship or special friendship with a non-Catholic minister	To permit the marriage in a church that has particular importance to the non-Catholic
3. Consanguinity or Affinity	
There is no proximate danger to possible children	There would be no scandal if dispensation is granted
Spiritual good of the couple	
4. Teenage Marriage	
Spiritual good of the couple	The couple have unusual maturity for their age
The family relationships are strong and supportive	The couple will be able to support a home and undertake the responsibilities of marriage
The couple have prepared themselves responsibly for the marriage	Real danger to their faith may result if there is any further delay

PERMISSION OF PASTOR

Permission of their/his/her Pastor is hereby granted to _____ to be married in the Parish of _____ in the Diocese of _____.

Pastor: _____ Signature: _____

Note: This permission is given by the Pastor to his parishioner(s) who are to be married in another parish.

DELEGATION TO ASSIST

The Undersigned hereby grants _____, who does not have faculties in this Archdiocese, delegation to assist at the marriage of: _____ in this Parish/Mission of _____.

Pastor: _____ Date _____

Note: This permission is granted only to priests who have no ordinary faculties in our archdiocese to witness a marriage here. It is not needed if the visiting priest is from our archdiocese.

PREVIOUS RELATIONSHIPS and NATURAL OBLIGATIONS

(attach additional forms if necessary)

PREVIOUS COMMON-LAW RELATIONSHIPS

		Groom		Bride	
1. Do you have children from any previous relationship? (If no, please go to question #5)		Yes	No	Yes	No
If yes, how many?					
2. What provisions have been made for their welfare?					
3. What support provisions, if any, have been made for your previous partner?					
4. Please describe all previous common-law relationships:					
<i>Relationship 1</i>	Duration: _____ years/months	Start date:		End date:	
<i>Relationship 2</i>	Duration: _____ years/months	Start date:		End date:	
5. Do you think this will have adverse effects on your intended marriage?					

FOR EACH PREVIOUS MARRIAGE

Groom	First Marriage	Second Marriage
Name of spouse		
Religion & baptismal status		
Date of marriage		
Place of marriage		
<u>In case of death:</u> Date of death of spouse*		
<u>In case of divorce:</u> Date of divorce decree*		
<u>In case of nullity:</u> Date of Declaration of Nullity*		

FOR EACH PREVIOUS MARRIAGE

Bride	First Marriage	Second Marriage
Name of spouse		
Religion & baptismal status		
Date of marriage		
Place of marriage		

<u>In case of death:</u> Date of death of spouse*		
<u>In case of divorce:</u> Date of divorce decree*		
<u>In case of nullity:</u> Date of Declaration of Nullity*		

*Attach Death Certificate, Decree of Divorce, or Decree of Nullity for **each** marriage where applicable.

Interviewer's Signature: _____ Date: _____

(Form 7)

NOTICE OF MARRIAGE FOR THE BAPTISM RECORD

(to be sent to the Parish of Bride/Groom's Baptism)

Name of Bride/Groom: _____

Parish of Baptism:

Name: _____

Address: _____

Phone: _____ Fax: _____

Notice of Marriage:

On _____ in _____ parish in
Month/Day/Year Name of Church

_____,
Address of Church

_____ who was baptized on _____
Name of Bride/Groom Month/Day/Year

in _____
Name and Place of Parish of Baptism

contracted a valid and licit marriage with _____
Name of Groom/Bride

who was baptized on _____ in _____
Month/Day/Year Name and Place of Parish of Baptism

_____.

Officiating Minister: _____ Date: _____

+++++

For the Parish of Baptism:

This is to certify that I have entered this marriage in the person's Baptismal Register.

Signature: _____ Date: _____

Please return this completed form to:

Office of the Chancellor, Archdiocese of Grouard-McLennan,
10301 102 Street, Grande Prairie AB T8V 2W2

+++++

For the Chancellor's Office:

This is to certify that I have entered this marriage in the copy of the Baptismal Register kept in the Chancery of the Archdiocese of Grouard-McLennan.

Signature: _____ Date: _____

This document is finally returned by the Chancery Office to the Parish where the Marriage took place.

POLICY 2.7.4 The Candle Rite of a Marriage Celebration (Optional)

Explanation of the ceremony

At the beginning of the ceremony, once the bride and groom are in their places, the two mothers, who have given them life, light the two smaller candles and leave these in their holders. They then return to their places. After their wedding vows and the blessing and exchange of rings, the bride and groom approach the candles, take the one lit by his/her mother, and together light the larger candle. Once the large candle is lit, they extinguish the smaller ones as a symbol that their two lives become one in marriage. They remain on each side of the large candle while the celebrant says the following prayer.

The Celebrant's Prayer

Dear Lord, bless this newly wedded couple N. and N., and keep them faithful to each other in the love of your Son Jesus. May they grow stronger in faith, hope and love. May their two hearts beat as one in sadness as well as in joy. And may they find in you through prayer, Lord, the only true source of unity and peace. We ask this through Christ our Lord. Amen.

Le Rituel des 3 Cierges à la Cérémonie du Mariage (Facultatif)

Le Sens de cette cérémonie

Au début de la cérémonie, quand les époux sont en place, les deux mères, qui leur ont donné vie allument les deux petites chandelles et les remettent en place. Elles retournent à leurs bancs. Après l'échange des vœux et la bénédiction et l'échange des alliances, les époux approchent les chandelles, prennent en main celle allumée par sa mère, et ensemble allument la grosse chandelle. Ils éteignent ensuite leurs petites chandelles comme symbole qu'ils ne seront plus deux, mais une seule âme et un seul cœur. Ils se tiennent de chaque côté des cierges pendant que le célébrant proclame la prière suivante.

La Prière du Célébrant

N. Qu'ils soient toujours parfaitement unis en ton fils Jésus. Puissent-ils grandir ensemble dans la foi, l'espérance et l'amour chrétien. Puissent leurs deux cœurs battre à l'unison dans la peine comme dans la joie. Enfin, que la prière les aide à découvrir en toi le seul Seigneur, Père très saint, nous te demandons de bénir ce couple nouvellement marié, N et vraie source d'unité et de paix. Nous te le demandons par Jésus, le Christ notre Seigneur. Amen.

POLICY 2.8.1 The Sacrament of Holy Orders

The conferral of Holy Orders is first and foremost governed by the Code of Canon Law, especially Book IV, Part I, Title VI. However, to ensure that the celebration of the sacrament of holy orders is always solemnly and joyously marked in the Archdiocese, the Archbishop has enacted the following policy and accompanying directives.

This policy applies to ordination to the orders of presbyterate and of the permanent diaconate. It does not apply to the transitional diaconate. The ordination to the transitional diaconate is usually celebrated in the parish of internship of the seminarian being ordained. The parish works with the Archdiocese to plan the celebration.

NOTE: In situations where there is a relationship between the Archdiocese and an ordinand who is a member of a religious congregation, that congregation and its superiors take the role of the Archdiocese and Archbishop.

The Place for the Celebration of the Sacrament of Holy Orders

Cn 1011 - §1. As a rule ordination is to be celebrated in the cathedral church; for pastoral reasons, however, it can be celebrated in another church or oratory.

§2. The clergy and other members of the Christian faithful are to be invited to the ordination so that a large congregation may be present for the celebration.

In the Archdiocese, the cathedral church shall be the location for ordination to the priesthood. However, another church may be selected with the approval of the Archbishop.

The cathedral church should be the location for the ordination to the (permanent) diaconate, but the choice of location rests with the ordinand, in consultation with the Archbishop.

Celebration of **ordination outside** of the Archdiocese: only under exceptional circumstances should a transitional deacon incardinated in the Archdiocese of Grouard-McLennan be granted permission to be ordained outside of the Archdiocese. A written request by the ordinand must be submitted to the Archbishop specifying the reasons to be ordained outside of the archdiocese. Only the Archbishop can approve such a request.

The Time for the Celebration of the Sacrament of Holy Orders

Cn. 1010 - Ordination is to be celebrated within the solemnities of Mass on a Sunday or on a holy day of obligation; for pastoral reasons, however, it can take place on other days, even ordinary weekdays.

The Archbishop, in consultation with the ordinand to the order of presbyterate or the diaconate, permanent or transitional, will select the date for the celebration of the sacrament of holy orders, with due regard for canon 1010.

Preparations for the Celebration of the Sacrament of Holy Orders

The celebration of the sacrament of holy orders belongs to the entire Archdiocese. Therefore, the Archdiocese, through the Archbishop and Chancery, will take principal responsibility for the celebration.

The Archbishop will:

- **Strike an organizing committee** which shall include the ordinand, the Vicar General, the Finance Administrator, and a member of the Archdiocesan Liturgy Committee. The Archbishop will also name the chairperson of the committee.
- **Approve the budget**, in consultation with the Finance Administrator.
- **Name the Master of Ceremonies** for the ordination liturgy. The Master of Ceremonies and the ordinand will propose all the elements of that liturgy to the Archbishop, for his final approval.

The organizing committee will:

- Determine the **venue, guest list, invitation** design.
- Plan the **menu and program** for the banquet and post-ordination reception.
- Assist the ordinand with **travel arrangements** for his personal guests, including **accommodation**.
- Select a photographer (videographer) and determine the scope of that job.

The Chancery will:

- Ensure all guests receive **invitations**
- Book the **venues and caterers for the banquet, Mass, and receptions**
- Handle all **printing and distribution of materials**
- **Pay all invoices** for items included in the budget and/or approved by the organizing committee and the Archbishop.

Promulgated by the Council of Priests 25 October 2017

POLICY 2.10.1 Guidelines for Catholic Funeral Liturgies – Annotated

The loss of a loved one to death is a time of deep grief and sorrow. One of the sources of consolation and peace is the Church's ministry. By our outreach, we offer a personal presence and a message of hope. By our prayers and liturgy, we ritualize the need to let go and entrust our loved ones to a caring and loving God. This instruction and guidelines are offered to parish leaders, to our own Catholic people and to any who seek to understand the flavor of the funeral and burial practices of the Catholic Church.

Who to contact at the time of death

In order to ensure that all funeral arrangements are made for a time and day when the church and the Church's ministers are available, we ask that family members wishing a funeral to take place in a Catholic Church make their first contact with their parish. Throughout the process of planning and holding the funeral rites, open communication is needed among all three partners: the family, the funeral home, and the parish. Keep in mind that such a Funeral service is a Catholic worship service, and as such is to be presided over by a Catholic priest, deacon or other appointed minister.

The Catholic funeral liturgy has three distinct parts

There are three distinct ceremonies that make up the manner in which Catholics are buried:

- (a) Vigil Prayer Service, usually at the funeral home or church or other suitable place on the evening prior to the funeral itself. In many of our Native communities, this happens in the context of an overnight vigil [see "Overnight Funeral Vigils", below]. It is very appropriate to hold some of the ancillary customs and rituals at the Vigil Service, such as words of remembrance⁴, prayers and rites of organizations that the deceased belonged to (such as Canadian Legion, Knights of Columbus, and Catholic Women's League⁵), PowerPoint presentation or a favorite song of the deceased. The time of the Vigil should be published in the obituary notice as is the case for the Funeral Liturgy.
- (b) Funeral Liturgy, which normally includes a celebration of the Mass. Bear in mind that there are some general liturgical rules which prohibit a funeral Mass during certain days and seasons of the Church year⁶.
- (c) burial at the cemetery, either of the body in a casket, or of the cremated ashes. While this usually takes place immediately following the funeral Liturgy, it may also happen at a later date or in another town or cemetery. The heart of this rite is the prayer and the actual committal of the body to the earth. There should be at the very least a partial lowering of the coffin so that the sacred symbolism of returning to the soil of creation is not lost completely. This rite is for committal -- it

⁴ Order of Christian Funerals (hereafter OCF), #109

⁵ If they all try to schedule a 'slot' for their group during the wake this may be a burden to the family rather than a comfort. Another option would be to involve these groups in the performance of various parts of the Vigil service: the readings, the Intercessions, or the music.

⁶ These are: All Sundays, other solemnities of obligation that are not transferred to Sundays (December 25 and January 1) and Holy Thursday and the Easter Triduum. On these days, a Funeral Service without Mass may be celebrated

is not to be done at “the door of the church” even if the weather is bad. If weather or other circumstances mean that there is no service at the place of committal, then the rite is not done at all.

Who may be buried by the Catholic Church? (Canons 1183-1185)

Those who have been baptized in the Catholic Church have the right to be buried from the Catholic Church. Included are also those who are catechumens (those preparing to enter the Church, but have not yet completed their initiation). Baptized spouses of Catholics from another Christian Church, or other baptized persons who have had a close relationship to the Church during their life, can also be buried from the Church.⁷

Stillborn children are afforded the same dignity of a Christian burial as the newborn who die.

The Paschal Mystery – the link between baptism and death

At a funeral liturgy, there are many symbols and references to baptism. The use of holy water, the Easter candle and the pall are all reminders that just as in baptism⁸, a person dies to the old life of sin and is reborn in Jesus Christ, the same is true of our mortal life. The focus of the funeral Mass is the resurrection of Jesus Christ, the source of our hope.

Words of Remembrance or Eulogy?

By definition, a eulogy is “Praise; a speech or writing in commendation of a living or dead person citing his valuable qualities or services.” (*The Lexicon Webster Dictionary*) Because the focus of the funeral liturgy is the person of Jesus Christ and His death and resurrection, to which all baptized are called, a eulogy by this definition would shift the focus off of Christ and onto the deceased person. Eulogies by this definition are therefore not appropriate in a Catholic funeral Mass. What is permitted, however, is what is termed “Words of Remembrance”, by which we might recall the Christian faith and virtues of the deceased. There is not to be “open mic” at the funeral Liturgy in the church.

For the sake of good order, the following parameters apply to “words of remembrance”: they are to be given by one person only; they must be in a written form so they may be read, and shown to the presider beforehand; they can be no longer than seven minutes; if presented at the funeral Mass, they are to be given either before the greeting of the body at the entrance to the church, or immediately after the opening hymn and before the sign of the cross, or just prior to the final commendation if it is a funeral without Mass.⁹

⁷ In the event of a family requesting a Catholic funeral for an unbaptized adult, priests are to consult with the archbishop, or in his absence, the vicar general or the chancellor.

⁸ In every case, the funeral pall is to be placed on the casket. In the case of military or police personnel or veterans, the flag may be placed on the casket prior to the funeral Mass. In such instances, it is recommended that the flag be removed with due dignity and decorum, and the pall placed on the casket. The flag may be placed on a table or other stand in the sanctuary. This is also true of other insignia, including CWL or Knights of Columbus banners and sashes. Bouquets of flowers are to be treated in the same way. At the end of the Mass, as the pall is removed, all such insignia or flowers may be placed back on the casket, with due reverence.

⁹ OCF, #368

Audio-Visual Presentations

Audio-visual presentations, such as power-point, are permissible at the wake prayer service or the luncheon, but not in the church at the funeral Mass.

Cremation

Cremation, once banned by the Church, is now permitted, provided it is not done in defiance of our belief in the resurrection of the body. The Church prefers that cremation take place after the funeral Mass, so that the body may be present at the funeral. If cremation precedes the funeral Mass, the urn with the cremated remains may be placed on a side table near the altar.¹⁰ However, in this case the sprinkling of holy water and incensing do not take place.

The cremated remains are to be suitably buried in a cemetery plot or in a mausoleum. They are not to be strewn in nature or kept for an extended period in one's house.

Music

The funeral Mass is a Church liturgy, like any Mass celebrated on Sunday. It should therefore have the same joyful spirit, with parts of the Mass sung if at all possible (Lord Have Mercy, Responsorial Psalm, Holy, Holy, Memorial Acclamation, Great Amen). Hymns should be chosen with the same care and from the same repertoire that we would use for Sunday Mass. Taped music or popular secular music is not appropriate at the funeral Mass.

Stipend for Funerals

While maintaining that spiritual benefits cannot be purchased, there are legitimate expenses associated with the conducting of a funeral. In many parishes of our Archdiocese, there has grown up a tradition of a collection being taken up at the funeral Mass or service. Where this is the custom, that collection has been deemed to be payment for the use of the church, the services of the priest or deacon and other ministers. Wherever this has been the custom, it may be retained on the advice of the Parish Pastoral Council. This collection is intended only for the church, and not for any other person or charity or cause. For more information about stipends and fees for funerals, please see Policy 3.5.1.

Ministers of Word and Sacrament

The offices of lector, server and extraordinary minister of communion should always be exercised by those trained to do so. There are other opportunities during the funeral Mass to include family members and close friends (e.g. pallbearers, procession of the gifts).

Ministers of Other Churches

The funeral Mass is a Catholic worship service, and as such is to be presided over by a Catholic priest, deacon or other appointed minister. Clergy from other Christian denominations are welcome to proclaim a scripture reading or lead a prayer, at the discretion of the presider. This applies equally at the prayer vigil and the interment at the cemetery.

¹⁰ There is some dispute regarding the use of holy water and incense with cremated remains. Appendix IV of the OCF actually states that holy water and incense are not to be used in such cases, while other official sources suggest it these may be used. Until a more definitive statement is given, this matter is left to the discretion of the presider.

The Proper Venue for Funerals

Given the rural and northern nature of this Archdiocese, our policy on where the funeral rites take place must be flexible. Priority must always be given to holding the Vigil Prayer service in the parish church or funeral home. The ordinary venue for the funeral Mass (or funeral service without Mass) is the parish church. The funeral Mass is not to be held in a funeral home; the choice of a community hall for the funeral Mass is appropriate only under extenuating circumstances. Non-Catholic funeral services may take place in a Catholic church only with the permission of the Archbishop, or in his absence the Vicar General or the Chancellor. (ref. Policy 2.1.4)

Overnight Funeral Vigils

It is a revered custom among Indigenous peoples to spend one or two nights in vigil before the funeral of a member of the community. While this practice is not a prescribed element in the Roman liturgy, the Archdiocese of Grouard-McLennan honours this sacred tradition of the people and supports its celebration when it is asked for, with the following understandings:

- The priest assigned to that community will make every effort to be present for some portion of the vigil, and offer prayers with the people for the soul of the departed.
- The vigil may take place in one of many places. The home of the deceased, or the home of another family member, are suitable venues for such vigils. When the number of those attending the vigil makes the home unsuitable, the family may also choose a community hall. In certain circumstances, the parish church where the Funeral Service will take place may also be appropriate.
- The suitability of the parish church or hall is dependent on the character of the church buildings. For this reason, there is no policy on this matter that applies to every church in the Archdiocese. **Each priest will have to determine the suitability of the church and/or hall under his care.**

In the case of the use of the church (nave) or parish hall, the family of the deceased will name a contact person. The contact person will make the arrangements for the use of the parish church or hall with the parish priest or his representative. The contact person will be responsible for ensuring that the agreed terms of the arrangement and the following general principles are respected during the vigil:

Principle 1: The Funeral Vigil is a sacred time, meant for prayerful remembrance of the deceased. Boisterous conversation or activities such as card playing and smoking are inappropriate.

Principle 2: No smoking will be permitted inside the church or inside the hall.

Principle 3: If the church nave is being used for the vigil, there should be no food served or eaten in the nave. Coffee, tea or cold drinks (non-alcoholic) may be served and consumed in the nave. Food may be offered and eaten in the hall.

Principle 4: The church and/or hall must be left the way it was found. This pertains especially to the washrooms.

Principle 5: There is no fee for the use of the church or hall for the vigil. However, a refundable deposit may be asked by the parish to cover repair of any damage or clean-up that may be required.

Please see the template “Agreement for use of facility”, below, which is designed for parishes. Parish priests or facility managers should adapt the agreement as required, to ensure the particular needs of the family and/or the parish are understood by everyone before it is signed.

Amended by the College of Consultors on 16 February 2011

Amended by the Curia 14 December 2017

Amended by the College of Consultors on 23 January 2018

Amended by the College of Consultors on 13 March 2018

Agreement for use of facility

[insert parish name and address here]

Agreement

This agreement is between _____ Parish
and _____ for use of the

church hall

church nave

for the vigil wake for _____ on the
_____ day of _____, 20_____.

See "Terms and Conditions" on reverse.

Representatives

I, _____, am the representative for the
Parish. I have reviewed the terms and conditions on the reverse side of this agreement with
the designated representative for the family.

I, _____, am the designated
representative for the family who will be using the facility for the above-described vigil wake.
I have read and agreed to the terms and conditions on the reverse side of this agreement.

Signatures

Parish representative:

Designated representative:

Date of agreement:

Damage Deposit

A deposit in the amount of \$_____ has been provided by the designated
representative for the family to the designated representative for the Parish. Within 5 days of
the vigil, the designated representatives for the family and the Parish will inspect the facility
used for the vigil and determine how much of the deposit will be used to clean and/or make
repairs. Any remaining amount will be refunded to the representative for the family.

Initials	Parish representative:	Family representative:
Initials	Terms and Conditions for using the facility	
	(1) Maximum capacity for (1) the church nave is _____ (2) the church hall is _____. The designated representative will be responsible for ensuring that no more than the maximum number of people will be in the facility at any time during the vigil	
	(2) The designated representative will notify the parish representative when people arrive for the vigil and when the vigil is done	
	(3) Bathrooms: The designated representative will take responsibility for cleaning the fixtures and floors, and taking out the garbage	
	(4) Kitchen: The designated representative will take responsibility for cleaning the stove, fridge, countertops, sink, and floors, and taking out the garbage	
	(5) Hall: The designated representative will take responsibility for cleaning the tables and floor, returning the chairs and tables to their usual positions, and taking out the garbage	
	(6) The designated representative will take responsibility that no one will bring in or consume any food or beverages in the church nave	
	(7) The designated representative will take responsibility that no one will serve, bring in or consume alcoholic beverages in the church hall	
	(8) The designated representative will take responsibility that no one will smoke tobacco or use snuff or other tobacco or vaping (e-cigarette) products in the church nave or the church hall	
	(9) The designated representative will ensure that people are advised to stand at least 5 metres (16 feet) from doorways to the church and/or hall when smoking or vaping and to use the provided receptacles ¹ to dispose of cigarette butts and other waste.	
	(10) The designated representative will take responsibility that someone will remove all cigarette butts and other garbage ² from around the church that may be left by the people attending the vigil wake	

¹ The parish and family representatives should clearly define and agree to the type and number of receptacles to be used for collecting cigarette butts and other waste.

² The parish and family representatives should clearly define and agree to who will collect and dispose of all garbage and where the garbage is to be taken (e.g. off parish property; using specified garbage bins; etc.)

POLICY 2.10.2 Guide Liturgique pour les Funérailles Catholiques

La perte d'un être cher est source de profonds chagrins. Le ministère de l'Église est une des sources de consolation et de paix. L'Église nous offre un message d'espoir. Par ses prières et sa liturgie, nous faisons un rituel de laisser partir l'être cher et de le ou la confier à un Dieu, soucieux et rempli d'amour. Ce guide et ces instructions sont offerts aux dirigeants(es) de paroisses, à nos propres Catholiques et à toutes personnes qui désirent comprendre la saveur des pratiques funèbre et des funérailles de l'Église Catholique.

Qui contacter au moment de la mort

Afin de s'assurer la disponibilité de l'église et du prêtre, le premier contact que la famille voulant un funéraire doit faire est avec la paroisse et/ou le prêtre. À tout temps durant la planification du funéraire, il doit y avoir une communication ouverte entre la famille, le salon funéraire, et la paroisse. Veuillez tenir compte que ce service funéraire est un culte dans l'église catholique et comme tel, il doit être présidé par un prêtre catholique, un diacre ou un ministre appointé.

La liturgie des funérailles catholiques a trois parties distinctes

Il y a trois cérémonies distinctes dans le déroulement de funéraires catholiques:

- (a) La veillée de prières, soit au salon funéraire, à l'église, ou à une autre endroit convenable, le soir avant les funérailles. Dans plusieurs communautés indigènes, ceci se fait au courant de toute une nuit. Il est très approprié d'y apporter des coutumes, des rituelles d'organisations auxquelles le défunt appartenait telles que (La Légion, Les Chevaliers de Colomb, Catholic Women's League, Mouvement des femmes chrétiennes), présentation de PowerPoint ou un chant favori du défunt. Le temps de cette veillée devrait être publié dans la nécrologie tout comme la liturgie funéraire.
- (b) La liturgie des funérailles, qui normalement comprend la célébration de la Messe. Veuillez tenir compte qu'il y a des règles liturgiques générales qui défendent une messe funèbre durant certains jours dans l'année liturgique.
- (c) L'enterrement au cimetière, soit du corps dans la tombe, ou des cendres du crématoire. Normalement ceci se fait immédiatement après la liturgie funéraire, mais ce peut se faire à une date future, dans un cimetière dans un autre village. Le cœur de ce rituel est la prière et la remise du corps dans la terre. Il devrait y avoir au moins une descente partielle du cercueil dans la terre afin que le symbolisme du retour à la poussière de la création ne soit pas perdu. Ce rite est pour commettre – il ne doit pas être fait «à la porte de l'église» même si le temps est mauvais. Si la température ou tout autres circonstances empêchent qu'il y ait un service symbolique du retour à la poussière, à l'endroit, il ne devrait pas être fait du tout.

Qui peut être enterré par l'Église catholique? (Canons 1183-1185)

Tout ceux et celles qui ont été baptisés dans l'Église catholique ont le droit d'être enterrés par l'Église Catholique. On inclut ici les catéchumènes (ceux et celles qui se préparent à entrer dans l'Église mais qui n'ont pas encore complété leur initiation.) L'époux ou l'épouse d'un ou d'une Catholique qui a été baptisé dans une autre Église chrétienne, ainsi que d'autres personnes baptisées qui ont eu une relation

rapprochée de l'Église durant leur vie, peuvent aussi être enterrés par l'Église. Un enfant «mort-né» reçoit le même respect et dignité de personne humaine que reçoit un enfant qui meurt après la naissance. Il a droit à un funéraire catholique.

Le Mystère Pascal - le lien entre le baptême et la mort

Durant la liturgie funéraire, il y a beaucoup de symboles et de références au baptême. L'utilisation de l'eau bénite, de la chandelle pascalle, du drap mortuaire nous rappellent que tout comme par le baptême nous mourons à la vie du péché pour renaître en Jésus-Christ, il en est de même pour notre vie mortelle. Le centre d'attention de la messe funéraire est la Résurrection de Jésus le Christ, source de tout espoir.

Paroles de Souvenirs ou Éloge?

Par définition, un éloge est une parole ou un écrit de louange à une personne vivante ou morte citant ses qualités et ses services. (Le dictionnaire Lexicon Webster) Parce que le centre d'attention de la messe funéraire est la Personne du Christ Jésus, de Sa mort et Sa résurrection, à laquelle toute personne baptisée est appelée, un éloge par définition changerait le centre d'attention à la personne décédée au lieu du Christ. Les éloges par définition ne sont pas appropriés durant une messe funéraire catholique. Ce qui est permis, cependant, sont des « Mots de Souvenir » qui nous rappellent la foi et les vertus chrétiennes du défunt ou de la défunte. Il ne doit pas y avoir un micro ouvert à la liturgie funéraire dans l'église.

Pour un déroulement efficace et une présentation digne,

- il n'y a qu'une personne qui présente les « Paroles de Souvenirs »,
- ils doivent être par écrit et présentés au célébrant auparavant
- il ne doit pas excéder sept minutes de durée.

Si les Paroles de Souvenirs sont présentés à la Messe funéraire, ils seront lus avant l'accueil du corps en église, ou suivant le chant d'entrée et avant le signe de Croix, ou encore avant la prière de commendation si celui-ci est un funéraire sans Messe.

Présentations audio-visuelles

Les présentations audio-visuelles telles que power-point, sont permises durant la veillée mortuaire ou le goûter, mais pas dans l'Église durant le service funèbre.

Crémation

La crémation, autrefois interdite par l'Église, est maintenant permise à condition qu'elle ne soit pas faite en dé fiance de notre croyance en la résurrection du corps. L'Église préfère que la crémation soit faite après la messe funèbre, afin que le corps soit présent aux funérailles. Si la crémation a lieu avant la messe funéraire, l'urne contenant les cendres peut être placée sur une table près de l'autel.

Cependant, dans ce cas on n'arose pas avec de l'eau bénite et on encense pas.

Les cendres doivent être enterrées convenablement dans un lot du cimetière ou dans un mausolée. Ils ne doivent pas être éparpillés dans la nature ou gardés pour une longue période de temps dans la maison.

Musique

La messe funéraire est une liturgie de l'Église, tout comme une Messe célébrée le dimanche. Par conséquent elle devrait avoir le même esprit de joie, avec certaines parties de la Messe chantées si possible. (Seigneur prend pitié, Saint, Saint, Saint, Acclamation, Amen, etc.) Les hymnes devraient être choisies avec le même soin et du même répertoire que nous nous servons pour la messe du dimanche. La musique enregistrée et la musique populaire ne sont pas appropriées aux messes funéraires.

Rémunérations pour les funérailles

Sachant qu'on ne peut mettre une valeur monétaire aux bénéfices spirituelles reçus, il y a néanmoins des dépenses légitimes associées à la tenue d'une funéraille. Dans plusieurs des paroisses de notre Archidiocèse, une quête se fait lors du service funéraire. Là où ceci est la coutume, on se sert de la quête pour payer l'utilisation de l'Église, le service du prêtre ou du diacre ou autres ministres. Partout où cela est la coutume, la quête peut être retenue sur l'avis du Conseil pastoral paroissial. Cette quête est seulement pour l'église, et non pas pour aucune autre personne, aucune charité ou autres causes. Lorsqu'aucune quête ne se fait, la politique de l'archidiocèse est celle d'un traitement.

Ministres de la Parole et du Sacrement

Les fonctions de lecteur, servant, servante et ministres extraordinaires de communion devraient toujours être exercées par des personnes entraînées à le faire. Il y a d'autres occasions au cours de la messe funéraire d'inclure des membres de la famille et de proches amis/es. (E.g. porteurs, procession de cadeaux.)

Ministres d'autres Églises

La messe funéraire est un service d'adoration catholique, et comme tel doit être présidée par soit un prêtre, un diacre, ou un ministre catholique nommé. Les ministres des autres Églises chrétiennes sont invités à faire des lectures bibliques ou prières selon la discrétion de celui qui préside. Ceci concerne aussi les prières à la veillée de prières et au service d'enterrement au cimetière.

Le lieu approprié pour les funérailles

Étant donné la nature rurale et nordique de notre archidiocèse, notre politique concernant le lieu où doit avoir lieu les funérailles doit être flexible. La priorité doit toujours être donnée d'avoir la veillée de prières dans l'église paroissiale ou au salon mortuaire. Le lieu ordinaire pour la messe funéraire (ou le service sans messe) est l'église paroissiale. La messe funéraire ne doit pas être célébrée dans le salon mortuaire; le choix d'une salle communautaire pour la messe funéraire est approprié seulement dans des circonstances atténuantes. Des funérailles non-catholiques peuvent prendre place dans une église catholique seulement avec la permission de l'évêque ou, en son absence, du vicaire général ou du chancelier.

POLICY 2.10.3 Funeral for an Unborn or Non-Baptized Child

NOTE: The Funeral Rites for Children can be used and adapted for the funeral liturgy of a stillborn child or for a child who dies before baptism. (See page 251 Order of Christian Funerals.) Optional prayers can be found in the section Prayers for the Mourners, page 398, and more specifically for non-baptized and for a still-born child on pages 402-403 of Order of Christian Funerals. Take time to read and familiarize yourself with the directives on pages 268-269 of the ritual. You will find suggestions for the Liturgy of the Word on pages 340-344 of the ritual.

En français, voir le 'Missel Des Défunts' publié par Desclée-Mame et approuvé par la Fédération Internationale pour le Français dans la Liturgie, la section pour les funérailles d'enfants, page 49ff. Ici-bas, vous trouverez les directives #36-41 de la page 10 du Missel.

- #36 La mort d'un enfant est une épreuve particulièrement douloureuse pour les parents et c'est dans une attention toute spéciale à cette douleur qu'il faudra célébrer les funérailles.
- #37 Pour un enfant de plus de 7 ans (âge de raison), on trouvera dans le rituel des adultes les prières propres aux cas particuliers : jeunes, maladie, handicapé, accident. Utilisées avec souplesse, ces prières doivent permettre aux situations pastorales. On pourra éventuellement utiliser les prières propres aux petits enfants.
- #38 Pour un petit enfant (n'ayant pas atteint l'âge de raison, RR 80) une série de formulaires particuliers est proposée.
- #39 S'il a été baptisé, notre foi est qu'il est déjà parvenu au bonheur auprès de Dieu puisque, par le baptême, il est devenu enfant de Dieu. C'est donc pour ses parents et tous ses proches que l'on prie afin que, dans leur douleur, ils soient consolés par la foi.
- #40 S'il est mort avant son baptême, alors que ses parents voulaient qu'il soit baptisé, leur intention étant normalement manifestée par la demande adressée à la paroisse, les funérailles chrétiennes lui seront accordées. De toute façon, on se conformera aux décisions de l'Ordinaire du lieu. Les funérailles seront célébrées suivant ces décisions soit au domicile même, soit selon les habitudes locales en vigueur pour les autres obsèques.
- #41 Dans l'un et l'autre cas, on emploiera les textes propres indiqués pour ce genre d'obsèques.

La liturgie pour les funérailles des enfants approuvé par la CECC et la Commission Nationale de Liturgie devrait être utilisée et adaptée selon les circonstances.

These are the funeral liturgies approved by the CCCB and the National Office for Liturgy.

Invocation to Christ (#143)

Let us turn to our Lord with confidence:

Lord Jesus, Son of the living God, you came into the world to live our human sufferings and joys, have mercy on us. **R/. Have mercy on us.**

Christ Jesus, your death on the cross opened for us the way to eternal life, have mercy on us. **R/. Have mercy on us.**

Lord Jesus you are risen from the dead so that we may have life in you, have mercy on us. **R/. Have mercy on us.**

(When Eucharist is celebrated, the penitential rite of the funeral ritual may be used.)

Opening prayer (see also prayers in Order of Christian Funerals, page 274-275)

For a baptized child

#144 Lord, you see the anguish of the parents of N. their child:
support them in their sorrow;
and since N., on whom the waters of baptism have flowed has preceded us in your kingdom in heaven, grant us one day to know with him/her the joys of everlasting life.
Grant this through Christ...

#145 Lord our God,
you see the sadness we experience today
at the death of this child:
lead us who are in sorrow to believe in faith and in truth
that he/she is now safely in your arms.

#146 Lord God, listen to our prayer:
we believe that N. has already found a place in your kingdom;
grant us in your goodness, that one day
we shall all be together with you in heaven.
we make our prayer through Christ Jesus,
who lives and reigns...

OR

God our Father,
from the moment of conception you call us to share in your
bountiful love and life.
We would have wanted N. to stay with us for a longer time
and it is difficult for us to accept that he/she is no longer with us.
We believe that the waters of baptism have made this child your adopted son/daughter,
and in faith we believe that he/she is safely in your care.
Grant that one day we will be reunited with our loved one to share in the life that never ends.
Grant this through Jesus ...

For an only child

#147 Lord Jesus Christ,
as you died on the cross, your beloved mother stood there near you as she witness the life and spirit of her only Son leave him.
Remember the sorrow that enveloped her heart.
With Mary your mother, we pray,
come heal and comfort the heart of these parents who mourn the death of their child.

You who live and reign....

For a still-born child

#148 Lord, death has taken this child from us at his/her birth.
You alone will know this child who is now fully alive in your presence.
Even before he/she was born, from the womb, they were loved.
You who loved this child from its conception, we now pray;
receive him/her in your loving arms to live with you in heaven.
Grant this through Christ...

For a child who died before baptism

#149 God of tenderness and mercy,
we pray for the parents of this child
and for their friends;
they weep for this child that has been taken in death:
may your gracious love bring them comfort and consolation.
We ask this through Jesus your Son...

#150 Lord, we pray by the intercession of the Virgin Mary:
she stood at the foot of the Cross when He died for us.
May she be with us also today as we mourn
the death of this child
to support us with the example of her faith,
may she guide us to you.
Through Jesus Christ...

#151 Lord, you love us and know the longing of our hearts.
You know the faith of these parents.
We turn to you in prayer on behalf of the parents who today weep at the death of their child.
May they entrust him to you who are our loving Father.
We pray in the name of Jesus your Son...

Liturgy of the Word

We follow the general directions given for the funeral of adults. Reading choices in the lectionary for funeral liturgies, readings for the funeral of children.

Eucharistic Liturgy

Prayer over the gifts

For a baptized child

#153 Lord, sanctify the gifts we present to you:
listen to the prayers of the parents who turn to you in their sorrow
and who entrust to you the child you had given them.

Accepted by the College of Consultors on 25 September 2010
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