



DIOCESE OF YOUNGSTOWN

OFFICE OF THE BISHOP

April 1, 2015

Dear Brothers and Sisters in Christ,

This revised *Diocesan Liturgical Directory* is a summary of the liturgical guidelines for use in the Diocese of Youngstown. I hereby promulgate this *Diocesan Liturgical Directory* for your use and trust all who prepare and celebrate the Sacred Liturgy will find it helpful and beneficial.

I thank the members and committees of the Diocesan Liturgical Commission for their ongoing dedication to the liturgical life of the Diocese and their work on this revised directory.

With continuing gratitude for your efforts to provide the faithful with prayerful celebrations of the liturgical rites of the Church, I remain,

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read 'G. Murry, S.J.', written in a cursive style.

The Most Reverend George V. Murry, S.J.
Bishop of Youngstown

Given this day April 1, 2015

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THE PARISH LITURGY COMMITTEE

THEOLOGICAL/HISTORICAL PERSPECTIVES

The Parish Liturgy Committee has a special role to fulfill in seeing that "...the liturgy is the summit toward which the activity of the Church is directed..." (*Constitution on the Sacred Liturgy, #10*).

Moreover, "with zeal and patience [as pastors] promote liturgical instruction of the faithful and their active participation in the liturgy both internally and externally..." (*Constitution on the Sacred Liturgy, #19*), it is essential that there be thorough planning. Herein lies the work of the Parish Liturgy Committee. Because liturgy is truly the work of the people, the Parish Liturgy Committee is to take its responsibility seriously in the life of the parish community.

Furthermore, the need for ongoing formation and education should remain a constant concern for the Parish Liturgy Committee. If the vision and effort of the Second Vatican Council is to be realized, the Parish Liturgy Committee must assume its rightful place within the parish framework.

RESPONSIBILITY/PURPOSE

The Parish Liturgy Committee is a structure enabling competent and representative members of a local community to give special service in the area of its prayer life. Within the committee itself, subcommittees and smaller groups may be formed to address specific areas and components of parish liturgical life.

Specific functions and responsibilities might include:

- Self-education and formation of the Parish Liturgy Committee
- Spiritual growth of the committee itself
- Education/formation of the parish-at-large
- Preparation of individuals for liturgical roles including:
 - the Assembly
 - Readers
 - Altar Servers
 - Musicians/Cantors/Choir
 - Ministers of Hospitality
 - Extraordinary Ministers of Holy Communion
 - Leaders of Prayer
 - Deacons
 - Priest Celebrant
- Evaluation of parish celebrations
- Planning/preparation of parish liturgical celebrations with an emphasis on seasons and the liturgical year
- Attention to the environment for worship

SELECTION/DISCERNMENT

The list of those included on the Parish Liturgy Committee is clearly determined by the roles which individuals fill. Possible members might include: pastor; parish priests; deacon; lay presiders; parish liturgy coordinator; director of music; coordinator of Christian Initiation; other parish representatives.

Those who are selected or who come forward to serve should familiarize themselves with basic liturgical directives found in the *Constitution on the Sacred Liturgy*, as well as in other post-conciliar documents about liturgy and other liturgical books. Finally, competencies of specific persons and paid professionals must be respected and an effort should be made to draw in new talent and new members.

PREPARATION

Before the Parish Liturgy Committee embarks on any specific tasks, it is called to spend time in study and formation. It is necessary to develop a sense of history, deepen its own liturgical spirituality, and familiarize itself with liturgical documents. When formed and working, it commits itself to ongoing formation and training. Because the pastor is ultimately responsible for liturgical life, he has a special role in the preparation and formation of the committee.

EVALUATION

Evaluation of the Parish Liturgy Committee, its work and the celebrations of liturgy in the parish should be part of every committee meeting. Moreover, the people of the parish should be invited, from time to time, to participate in, not only formation, but also evaluation of the liturgical life of the parish.

Evaluation serves various purposes:

- to gather information
- to reinforce feelings of ownership/involvement
- to give direction to the future
- to act as a teaching tool
- to address specific concerns

In preparing evaluation tools, it is important to keep response/answering formats simple. Moreover, it is important to share results and information so that the purpose of the evaluation is clearly perceived.

Sample evaluation tools are contained within this section. Note that some samples are for use with the assembly while others are for the committee itself.

PARISH LITURGY COMMITTEE

SAMPLE EVALUATION TOOL #1

For Use By The Assembly

- (Circle)
1. Does the assembly seem friendly and hospitable? Yes No
 2. Do you like the choice of songs?
Please give your reasons below in #19 Yes No
 3. Do you receive Holy Communion from the cup? Yes No
 4. Do the homilies touch you personally? Yes No
 5. Are the readers well prepared? Yes No
 6. By his style and presence at liturgy, does the priest/presider come across as friendly and approachable? Yes No
 7. Are the ushers hospitable and helpful? Yes No
 8. In general, do you find the ministry of the musicians conducive to a spirit of prayer and participation? Yes No
 9. Do you like the use of various instruments for liturgy? Yes No
Which would you like to hear more of? ORGAN VIOLIN
(CIRCLE) PIANO FLUTE
GUITAR OTHER (NAME)
 10. Do you think the servers perform their duties adequately? Yes No
 11. Do the Extraordinary Ministers of Holy Communion carry out their ministry with reverence? Yes No
 12. Does the cantor create a positive atmosphere for singing by the assembly? Yes No
 13. Do you appreciate that a reverent receiving of the Scripture proclamation and prayers is a form of participation? Yes No
 14. Do you sing with the assembly? Yes No
 15. What would encourage you to sing:
(Circle) a. More visible direction from song leader
b. Rehearsal before Mass
c. Stronger musical accompaniment
d. Other _____
 16. Would you appreciate a brief sentence or comment on Sunday explaining some aspect of the Mass? Yes No
 17. Would you attend special evening devotions/services revolving around Mary, saints, vespers, seasons, etc.? Yes No

18. Any other comments concerning liturgy, Mass, prayer and worship.

19. Comments regarding your preference of choice of songs.

DROP IN COLLECTION BASKET

WOULD YOU BE INTERESTED IN HELPING WITH SOME ASPECT OF THE WORSHIP COMMITTEE'S WORK?

e.g. planning, environment, writing prayers, seasons, etc.

If so, detach this section, sign and place in the basket.

NAME _____

PHONE _____

PARISH LITURGY COMMITTEE

SAMPLE EVALUATION TOOL #2

For Use With The Assembly

CHURCH OF ST. VERONICA'S VEIL

LITURGY QUESTIONNAIRE

Liturgical rites and developments are not determined by popular opinion but rather by proper Church authority (Roman congregations, national conferences of bishops, etc.) However, evaluations and questionnaires do help in our future direction and give insight into needed formation.

Please comment freely Signature optional.

- | | | | | |
|-----|---|-----|----|-----------|
| 1. | Are you a member of St. Veronica's Parish? | Yes | No | Undecided |
| 2. | Did you attend Mass here on Easter? | Yes | No | Undecided |
| 3. | Did you like the environment <i>(Please comment below.)</i> | Yes | No | Undecided |
| 4. | Do you like the use of trumpets, flutes, chimes, etc.? | Yes | No | Undecided |
| 5. | Were you familiar with the musical selections for Easter Mass? | Yes | No | Undecided |
| 6. | Did you attend the Good Friday Liturgy? | Yes | No | Undecided |
| 7. | Did you know the Church does not allow Mass on Good Friday but only a Holy Communion Service with the Passion and Veneration of the Cross? | Yes | No | Undecided |
| 8. | Did you know the Church allows only one Mass on Holy Thursday? | Yes | No | Undecided |
| 9. | Did you attend the Mass of the Lord's Supper Holy Thursday evening? | Yes | No | Undecided |
| 10. | Do you find the ceremony of the Washing of the Feet meaningful? | Yes | No | Undecided |
| 11. | Did you attend the Communal Penance Service during Lent, Advent, other times of the year? | Yes | No | Undecided |
| 12. | Would you participate in the Foot Washing if invited? | Yes | No | Undecided |
| 13. | Did you like the use of Gregorian Chant? | Yes | No | Undecided |
| 14. | Did you sing the chant yourself? | Yes | No | Undecided |
| 15. | If you do not like the chant, are you willing to admit it into liturgy for those who find it prayerful or see it as a tradition worth preserving? | Yes | No | Undecided |
| 16. | Did you attend any Lenten devotions or programs? | Yes | No | Undecided |
| 17. | Did you read the special bulletin inserts? | Yes | No | Undecided |

18. Do you find the homilies good or inspirational? Yes No Undecided
19. Does the congregation at St. Veronica's seem Yes No Undecided
friendly and hospitable?

PLEASE USE THE REMAINDER OF THIS SHEET FOR YOUR COMMENTS

Optional
Name: _____

Contact Information: _____

PARISH LITURGY COMMITTEE

SAMPLE EVALUATION TOOL #3

For Use With the Committee

1. When planning, do we always begin with the liturgical rites?
2. Are the major parts of the liturgy emphasized?
3. Do all on the committee have an understanding of liturgical law?
4. Does our planning reflect the fact that the prayer of the whole assembly is primary?
5. Do we respect the place of silence in worship?
6. Are the symbols/objects we use authentic?
7. Have we made an effort to engage the whole assembly?
8. Has every member read the *Constitution on the Sacred Liturgy, General Instruction of the Roman Missal, Sing to the Lord, and Built of Living Stones*?
9. Have we provided formation for the parish lately?
10. Do we create an environment of hospitality?
11. Have we read the various introductions to the Sacraments?
12. Are the liturgical rites of the RCIA fully implemented in our parish?
13. Have we initiated/celebrated regular Liturgy of the Hours?
14. Do we respect and celebrate the fullness of the liturgical year?
15. Have we made use of the *Mystery of Faith* study as a means of formation?
16. Is there anything else in the parish that gets more attention than Liturgy?

ASSEMBLY

THEOLOGICAL/HISTORICAL PERSPECTIVE

The Greek word *ekklesia* means “those who come together in a community event” and was used in the New Testament to name the assembly known as the Church. The term *ekklesia* is used first in connection with the local community of Jerusalem as the mother Christian community.

The *Homilies* of St. John Chrysostom and St. Ignatius of Antioch, the *Didache*, the *Teaching of the Apostles*, and the *Apostolic Constitutions* all emphasize the gathering of the faithful to worship God. The obligation of the assembly for worship was for the pastoral and spiritual benefit of faithful Christians.

Although the idea of the liturgical assembly became rather obscured in the Middle Ages, it none the less remained implicit in the formulation of the commandment of Sunday worship under penalty of mortal sin.

Pope John Paul II, in his Apostolic Letter, *On the Twenty-fifth Anniversary of the Constitution on the Sacred Liturgy* (December 4, 1988), wrote that, “the council saw in the liturgy an epiphany of the Church: it is the Church at prayer” (#9). The *Constitution on the Sacred Liturgy* had proclaimed “the principle manifestation of the Church consists in the full, active participation of all God’s holy people in the same Eucharist, in a single prayer, at one altar at which the bishop presides, surrounded by his college of priests and by his ministers” (#41).

RESPONSIBILITY/PURPOSE

The Duties of the People of God

In the celebration of the Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

Thus they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

Indeed, “they form one body, whether by hearing the Word of God, or by joining in the prayers and the singing, or above all by the common offering of the Sacrifice and by partaking at the Lord’s table” (*General Instruction of the Roman Missal*, #96).

“The greatest liturgical symbol is the assembly of the Christian Community transformed into the Body of Christ” (Bishops Committee on the Liturgy, in *Assembly, A People Gathered in Your Name*, Washington, D.C., Federation of Diocesan Liturgical Commissions, 1981).

Furthermore, liturgy is “the participation of the People of God in the work of God.” It is “the exercise of the priestly office of Jesus” in which God is worshipped and adored and people are made holy. God begins the work of sanctifying people in time and space and brings that work to completion. Those who respond to God in worship and in service are given the privilege of becoming co-workers in the divine plan” (*Built of Living Stones*, #19).

The function and responsibility of the assembly is best summed up in an article by Barbara O’Dea (*The Assembly: A Priestly People*, LITURGY Vol. 8, no. 1, 1989). In brief, the responsibility of the assembly is:

Gathering

The first responsibility of the assembly is to gather. The assembly is called by God through the Holy Spirit to give fitting worship through the intercession of Jesus Christ. Members of the assembly are to welcome one another as they recognize the Lord’s presence among them when they gather for worship. They are aided by ushers and greeters, who are ministers of hospitality as well as custodians of the assembly’s gift offering. With the help of ministers of music, the assembly prepares to unite as one body as the gathering rite begins.

To Listen, Reflect, Respond

The assembly is formed by the Word of God every Sunday. The assembly is called to listen and reflect on the Word of God as it speaks to each one, inviting a response of faith prompted by the Spirit.

To Remember and Give Thanks

The assembly is to recognize the presence of Christ in the gifts that have been consecrated by prayer: not only bread and wine, but of the assembly themselves offered to God as a covenant people. The assembly enters more deeply into the covenant every time they acclaim, “*The mystery of faith*” and sing “*Amen*”.

To Be and to Receive Communion

The assembly is called together by God, who is present in their midst. They come to the table of the Lord to be fed on the real body and blood of Jesus Christ, the head of the Church, uniting the whole assembly into himself and giving them a share in his mission.

To Scatter for Mission

“*Go in peace, glorifying the Lord by your life.*” “*Thanks be to God.*” The presider sends the assembly forth to continue to be Christ’s presence and to fulfill his mission in the market place of the world. Their lives are visible expressions of God’s kingdom as a contemporary witness and proclamation of the Gospel.

SELECTION/DISCERNMENT

The assembly is open to all who sincerely gather for worship. Those who participate fully have met two conditions: they have accepted the faith of the Church and have not publicly denied it; and they have received Baptism or at least are preparing themselves for Baptism in the catechumenate. At times, circumstances of life may preclude members from full participation in the life and worship of the Church. In those instances members are encouraged to seek reconciliation in and through the Church through proper and appropriate channels.

Membership in a particular assembly may be determined by many factors such as domicile, geographic territory, rite, language, nationality, or ecclesiology. (*Canon #518*).

Thus selection of membership in a particular parish assembly is ultimately up to the discernment of the individual Christian with the acceptance of the assembly.

PREPARATION

There is no better formation of the assembly than for them to understand the full meaning of the Eucharist they gather to celebrate and their central role in that celebration. There is a call and responsibility by those charged to the care of the faithful to form the assembly through bulletin inserts, homilies, adult education, and other appropriate resources.

ASSEMBLY

SAMPLE EVALUATION TOOL

The Church today calls the assembly to full, conscious and active participation. Growing toward this vision requires much effort. Those charged with tending to the liturgical life of the parish may find the following questions helpful.

1. Is forming the assembly an ongoing goal of the Pastor, Parish Liturgy Committee and others charged with caring for the liturgical life of the parish?
2. Does each presider value the assembly and its participation?
3. Do presiders actively and obviously encourage participation?
4. Are members of the assembly actively invited and encouraged to participate in liturgical and other ministries?
5. Are members of the assembly encouraged and helped to say grace at meals, read Scripture, and participate in the Liturgy of the Hours?
6. Is the assembly being taught the skills it needs to participate well?
7. Are people regularly told that the liturgy is their action, not simply the action of the priest?
8. Is the great contemporary problem of excessive individualism, which makes communal worship difficult, named and discussed?
9. Is it ever pointed out that when the liturgy says “you” it is referring not simply to individuals but to the entire community as a community?
10. Is congregational seating arranged in such a way as to gather people into community and allow them to see the faces of some others in the assembly?
11. Is inclusive language used as permitted?
12. Are efforts made to facilitate the participation of children in the Sunday Eucharist?
13. Do the music leaders have good skills in encouraging everyone to participate?
14. Are there ministers of hospitality before and after the Sunday liturgy? Do they encourage everyone to be hospitable?
15. During the liturgical dialogue, does the presider invite a meaningful response?

16. Is it clear that the Word of God is being addressed not simply to individuals but to the community as a whole?
17. Do members of the assembly have some opportunity for input into homily preparations?
18. Are efforts being made to increase the full participation of the assembly in the Eucharistic Prayer?
19. Are efforts being made to teach the assembly that the Eucharist is not a thing but an action?
20. Are efforts being made to ensure that Holy Communion is understood and experienced as a communal action, not in an individualistic manner?
21. Is Holy Communion offered under both species at all liturgies?
22. Are efforts made to make the dismissal a real commissioning, and not a simple “good-bye”?

MINISTERS OF MUSIC

THEOLOGICAL/HISTORICAL PERSPECTIVE

The faithful who gather to await the Lord's coming are urged by the apostle Paul to sing psalms, hymns, and spiritual canticles. (*Colossians 3:16*). Song is the sign of the heart's joy, (*Acts 2:46*), and St. Augustine said: "To sing belongs to lovers." Even in antiquity it was proverbial to say: "we pray twice who sing well."

"The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song is closely bound to the text, it forms a necessary or integral part of the solemn liturgy" (*Constitution on the Sacred Liturgy*, #112).

The Second Vatican Council restored the importance of congregational participation in the liturgy and directed that "the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and song" (*Constitution on the Sacred Liturgy*, #30). Thus the musical role of the assembly is integral to its ministry of praise and of prayer at worship. Through common song we respond to the God who calls us together in Christ.

A psalmist, a cantor, an organist, other instrumentalists, a choir, and a director of music assist the assembly's full participation in singing the songs, responses, and acclamations. These ministers of music exercise a liturgical function within the assembly and by their role help to add beauty and solemnity to the celebration.

RESPONSIBILITY/PURPOSE

Director of Music

The parish director of sacred music is responsible, under the pastor, for providing the musical framework for all parish liturgical celebrations and for overseeing and coordinating the musical efforts of all involved in the ministry of music. Responsibilities may include but not be limited to:

- being informed and remaining current with liturgical guidelines and principles and as they apply to liturgical music;
- the study and evaluation of musical needs of the parish and its existing programs;
- make recommendations and strive to implement programs for the liturgical and musical life of the parish in cooperation with the Parish Liturgy Committee;
- teach and guide all liturgical music in the parish and to assist at all parish liturgies and events;
- serve as a member of the Parish Liturgy Committee;
- work with parish staff members to plan and prepare liturgies;
- work with the teaching staff and school children to design appropriate liturgies;

- direct and maintain parish choir(s);
- train cantors to facilitate the full and active participation of the congregation;
- prepare an annual budget for the entire ministry of music in the parish.

Psalmist

“It is the psalmist’s place to sing the Psalm or other biblical canticle to be found between the readings. To carry out this function correctly, it is necessary for the psalmist to be accomplished in the art of singing psalms and have a facility in public speaking and elocution” (*General Instruction of the Roman Missal*, #102). The psalmist has the special task of drawing the assembly into the proclamation of the Word of God through the Psalm response, and Alleluia or Gospel Acclamation. The psalmist may introduce the antiphons to the assembly and sing the verses of the Psalms used. The role of the psalmist and cantor may be carried out by one person.

Cantor

“It is fitting that there be a cantor or a choir director to direct and support the faithful’s singing. Indeed, when there is no choir, it is up to the cantor to direct the different chants, with the people taking the part proper to them” (*General Instruction of the Roman Missal*, #104). The cantor’s function is to lead and encourage the assembly in singing; not to sing in place of the assembly. It is a function of the cantor to introduce and teach new music to the people.

Choir

“Among the faithful, the choir or *schola cantorum* exercises its own liturgical function, its place being to take care that the parts proper to it, in keeping with the different genres of chant, are properly carried out and to foster the active participation of the faithful by means of the singing” (*General Instruction of the Roman Missal*, #103/*Musicam sacram*, #19). The choir remains at all times a part of the assembly. It can serve the assembly by leading it in sung prayer and by reinforcing or enhancing the song of the assembly, for example, by sharing the singing of the verses or sections of a hymn or song alternately, by introducing a sung response or antiphon, or through harmony or other elaboration. Occasionally it will be appropriate for the choir alone to sing more elaborate music which can assist the prayerful reflection of the assembly. It should never dominate, displace, or compete with the assembly.

Organist and Instrumentalists

“...what is said about the *schola cantorum* also applies, with due regard for the relevant norms, to other musicians, and especially the organist” (*General Instruction of the Roman Missal*, #103). “While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be admitted into divine worship in the Dioceses of the United States of America, according to longstanding local usage, in so far as these are truly suitable for sacred use, or can be made suitable” (*General Instruction of the Roman Missal*, #393). The organ and other instruments not only support and encourage participation through song, but in their own right can powerfully assist contemplation and express praise and a variety of human feelings before God.

SELECTION/DISCERNMENT

A minister of music should possess the following qualities:

- a thorough understanding of liturgical theology and tradition and an appreciation of the role and function of music and liturgy;
- an openness to all musical forms, with a concern for presenting each in its best light;
- thorough musicianship, with keyboard, vocal and/or conducting skills, depending on the particular music role;
- a willingness, through in-service training, to develop his/her skills and talents.

PREPARATION AND FORMATION

Those chosen for involvement in parish music ministry should be familiar with the foundational liturgical documents, especially the *Constitution on the Sacred Liturgy*, the *General Instruction of the Roman Missal* and *Sing to the Lord*. They should also have a sufficient amount of private study in the area of expertise to insure a musical leadership that is both complete and confident. For the director of music ministries, especially those in a full-time position, a degree in music and/or liturgy is preferred. The salary scale that follows recommends compensation based on both the level of education and the amount of experience. All parish ministers of music are expected to continually enhance their musical skills by regularly attending workshops and conferences offered by the Diocese of Youngstown, the Office of Worship, or other competent national organizations.

EVALUATION

Ongoing evaluation is essential to better serve the community. Those serving as ministers of music, in whatever capacity, are encouraged to participate in a yearly evaluation process. The purpose of evaluation should be to enrich the music ministry within the parish thus contributing to its prayer life.

SAMPLE JOB POSITION DESCRIPTION

Parish: _____

Position Title: _____

This position is directly accountable to _____

The expected work schedule for this position will be *(of hours per week)* with *(office hours)* and *(evening/ weekend responsibilities)*.

Areas of primary ministerial responsibility:

- Major area of responsibility
 - Specific duty to implement
 - Specific duty to implement
-
-

Areas of secondary ministerial responsibility:

-
-
-

Areas of relational responsibilities:

-
-
-

Areas of administrative responsibility:

-
-
-

Signature of Pastor

Date

Signature of Minister

Date

SAMPLE FULL TIME EMPLOYMENT AGREEMENT

This agreement is made at _____ on this day of _____, 20____, by and between the _____ Roman Catholic Parish, (*acting through its Pastor*); hereinafter referred to as **PARISH**, and _____ hereinafter referred to as **EMPLOYEE**. The Parish is located in the Roman Catholic Diocese of Youngstown, hereinafter referred to as **DIOCESE**.

EMPLOYEE Agrees:

1. To serve the PARISH as _____ according to the highest professional standards established for this ministry and adhering to the official teachings of the Catholic Church, as taught by the Bishop of the DIOCESE, and in accordance with the policies promulgated by the DIOCESE and the guidelines and policies of the PARISH in which he/she serves.
2. To maintain professional contact with and work cooperatively with the Office of Worship of the DIOCESE, and to adhere to any guidelines promulgated by the DIOCESE concerning certification and professional development.
3. That service provided will include, but not be limited to, the duties set forth in the Position Description attached hereto.
4. To serve the PARISH in accordance with the schedule of work days and hours set forth in the Position Description attached hereto.

PARISH Agrees:

1. To compensate EMPLOYEE for services rendered as stated above, as follows:
 - a. By paying to EMPLOYEE an annual salary of _____ dollars (\$_____) for services performed, in accordance with the pay period established by the Parish.

The following (b-e) are fringe benefits required by the DIOCESE.

- b. By paying all payroll taxes and assessments required by federal, state, or municipal law to be paid by employers.
- c. By providing health care insurance to parish employees in the DIOCESE, in accordance with the current DIOCESAN plan. The EMPLOYEE acknowledges that the health care plan may change, from time to time, at the sole discretion of the DIOCESE.

- d. By providing life insurance and long term disability insurance to parish employees in the DIOCESE, in accordance with the current DIOCESAN plan. The EMPLOYEE acknowledges that these plans may change, from time to time, at the sole discretion of the DIOCESE.
 - e. By processing the EMPLOYEE'S elective deferral contributions to the 403(b) plan payments in accordance with the DIOCESAN Plan.
2. The following (a-f) are recommendations by the DIOCESE and may be adjusted by the PARISH and EMPLOYEE in mutual agreement. The benefits are identified for full time (12 month, 40 hours/week). Benefits are calculated proportionately for less than 12 months, and 40 hours/week.

To allow the EMPLOYEE, without reduction in compensation as delineated above, the following:

- a. Paid vacation time shall be:
 - One (1) week during the first year of employment.
 - Two (2) weeks after one (1) year of employment.
 - Three (3) weeks after four (4) years of employment.
 - Four (4) weeks after ten (10) years of employment.Vacation must be taken by the end of the employment year. Vacation time may not be accumulated nor carried over into the next employment year.
- b. Two personal days within one employment year, non-cumulative, may be taken as "personal need days."
- c. Three days absence for sick leave during the first two (2) months of employment and one day absence for every complete month of employment. Unused sick leave days are not reimbursable at termination of employment. Sick leave may be used for personal illness or to care for the medical needs of a dependent.
- d. An employee who is eligible under the federal Family Medical Leave Act (FMLA) may take up to twelve (12) weeks of unpaid leave, per year under the circumstances specified in the FMLA. All employees taking FMLA leave will be required first to use all accrued and unused paid sick leave and vacation time. Unpaid leave will then commence for the period remaining.
- e. Up to five (5) professional days in each employment year shall be granted for attendance at continuing education programs. An agreed upon allowance between the PARISH and EMPLOYEE shall be provided to the EMPLOYEE to apply toward the expense of continuing education programs. All expenses must be pre-approved by the Pastor. Attendance must be scheduled with the approval of the Pastor. Professional days and continuing

education allowance may not be accumulated nor carried over into the next employment year.

- f. One-half of the prevailing tuition charge for EMPLOYEE'S children who attend a Catholic elementary or high school in the DIOCESE will be paid by the PARISH.

Both PARISH and EMPLOYEE Agree:

1. That EMPLOYEE and PARISH will meet annually to review the Employee's Position Description, job performance and salary.
- 2) That the employment of the EMPLOYEE is "at will" and can be terminated with or without cause, at any time, at the option of the EMPLOYEE or PARISH.
- 3) That both the EMPLOYEE and the PARISH under normal circumstances will provide thirty (30) days written notice prior to terminating EMPLOYEE'S employment at the PARISH.
- 4) That this Employment Agreement constitutes the entire agreement between the PARISH and the EMPLOYEE, and no person, other than the Pastor of the PARISH, has the right to make any agreement with the EMPLOYEE that is contrary to or amends or changes this agreement in any way.

IN WITNESS WHEREOF, the parties hereto have executed this Agreement on the date and at the place first above set forth.

PARISH: _____

BY PASTOR: _____

EMPLOYEE: _____

Signed in the presence of:

Witness

Witness

SAMPLE MUSIC BUDGET

In developing a music budget for a parish music program, the following factors should be considered:

	Amount
I. Substitute payment	_____
I. Repertoire: music for assembly, choir, cantor, instrumentalists	_____
III. Instruments: purchase, maintenance	_____
IV. Sound equipment: purchase, maintenance	_____
V. Office, library, resources	_____
VI. Professional memberships	_____
VII. Continuing education:	_____
VIII. Additional musicians: regular/occasional	_____

MINISTER OF MUSIC
SAMPLE EVALUATION TOOL

This sample evaluation is based significantly on the *Sample Annual Review for Ministers of Music* document from the National Pastoral Musician (NPM) website: www.npm.org

Music Minister Self-Evaluation

How is your current ministry fulfilling your personal goals for your life ministry and/or as a musician?

What aspects of your ministry are you most passionate about?

How have your gifts and talents been used? How might they be better used in your present position?

Considering what you have done this past year in ministry, rank yourself on a scale of 1-5 (5 being highest) in the following areas:

- Collaborative Ministry: _____
- Liturgy and Liturgical Skills: _____
- Expanding Music Ministry and
involving/encouraging others to participate: _____
- Exhibiting a positive attitude toward parish
music ministry: _____
- Empowering other musicians: _____
- Recruiting volunteers: _____
- Handling of different opinions/adversity: _____
- Office organization and time management: _____
- Technical Skills (computer work, worship aids): _____
- Project Management (liturgical planning): _____
- Financial Management (budget, stewardship): _____

What will you do to continue to develop your spirituality this year?

What will you do to strengthen and improve your musical and liturgical skills this year?

What will you do to improve and develop your collaborative, technical and organizational skills relative to your ministry this year?

What do you consider your greatest achievement this past year?

What area of your ministry do you consider needs improvement in the coming year?

Supervisor Evaluation

Is the Minister of Music fulfilling their current job description?

Is the Minister of Music remaining current with liturgical guidelines and principles as they apply to liturgical music?

Does the Minister of Music foster and promote a spirit of prayer within and from liturgical music?

Has the Minister of Music remained aware of the musical needs of the parish and its existing programs?

Has the Minister of Music fostered a spirit of involvement and volunteerism?

Has the Minister of Music introduced new experiences of music and instruments to the parish?

Is the Minister of Music respectful of Church tradition?

Has the Minister of Music maintained the Church instruments, music library and enhanced the parish musical repertoire?

Has the Minister of Music developed, maintained and increased cantors, choirs, other musicians, and the overall music ministry of the parish?

How does the Minister of Music handle difference of opinions, conflict, and adversity?

Is the Minister of Music open to suggestions and new ideas?

Does the Minister of Music possess a collaborative attitude with regard to Parish Staff, Liturgy Committee, and volunteers?

Has the Minister of Music remained conscience of budgets and stewardship?

What areas of growth and development should the Minister of Music be aware of on the parish level?...professional level?

MINISTERS OF HOSPITALITY

GREETERS

THEOLOGICAL/HISTORICAL PERSPECTIVE

Frequently in Scripture, hospitality is put forth as a virtue through which we can express our concern for others and encounter God. In welcoming strangers, Abraham is given the joyful message that he and Sarah are to have a child in their old age (*Gen. 18:1-15*). Throughout his ministry, Jesus shared meals with sinners and outcasts. The New Testament letters exhort early Christians to show hospitality (*Heb. 13:2, 1 Pet. 4:8-9, Rom. 15:7*). The challenge of providing hospitality falls directly upon each member of the assembly. Through the ministry of hospitality, the parish community accomplishes the task of creating an environment of welcome for worship.

RESPONSIBILITY/PURPOSE

The responsibility of the Greeter is to help create a welcoming and comfortable environment as the community comes together to celebrate Eucharist. By doing so, we are acknowledging each other as individuals and as members of the worshipping community. The role of Greeter will vary from parish to parish. The primary function of Greeters is to stand at the entrance of the church and pleasantly greet people as they arrive to worship. As liturgy begins, the Greeters should take their place in the assembly. Depending on local custom, a person may serve as both Usher and Greeter.

SELECTION/DISCERNMENT

Any member of the worshipping community may serve as a Greeter; however, it is helpful that those wishing to serve in this ministry possess an attitude and personality of openness and hospitality. A commitment to on-going discernment, education, and formation in the areas of ministry and liturgy are integral to the ministry of hospitality. Those who serve as Greeters are expected to participate in such opportunities.

PREPARATION

In establishing this parish ministry, a formation and training program is essential, as well as continued support and periodic updating of those involved in this ministry. The formation and training program should consist of the following:

- general understanding and background of Eucharistic worship;
- understanding and function of the various liturgical roles and their relationship to each other;
- understanding the function and purpose of the ministry of greeter;
- specific guidelines particular to the parish.

It is helpful to periodically convene all members of the group for updating, support, and continued formation in liturgical ministry.

EVALUATION

As with all liturgical roles, periodic evaluation and review is essential in order to provide better service to the community. Those serving in the ministry of greeter are encouraged to participate in a yearly review and evaluation process. The purpose of the evaluation is to surface new ways of enhancing and supporting the ministry of greeter, as well as dealing with specific procedures and problems that might arise.

MINISTRY OF GREETER SAMPLE EVALUATION TOOL

PART 1

1. In the Ministry of Greeter, what do you find rewarding?
2. How has serving as a Greeter enhanced your spirituality, prayer life, worship?
3. Have you felt supported by the Parish Liturgy Committee, parish staff, and community in your ministry? How might this be improved?
4. What do you need further from the Parish Liturgy Committee and parish staff?

PART 2

1. Do you have any specific concerns or issues that need to be addressed in regard to this ministry?
2. Do you have any suggestions for additional guidelines, procedures, or improvements?
3. How would you describe the Ministry of Hospitality at (parish name)?
4. In the coming year, what would you like to see accomplished in the Ministry of Greeter?

MINISTERS OF HOSPITALITY

USHERS

THEOLOGICAL/HISTORICAL PERSPECTIVE

Frequently in Scripture, hospitality is put forth as a virtue through which we can express our concern for others and encounter God. In welcoming strangers, Abraham is given the joyful message that he and Sarah are to have a child in their old age (*Gen. 18:1-15*). Throughout his ministry, Jesus shared meals with sinners and outcasts. The New Testament letters exhort early Christians to show hospitality (*Heb. 13:2, 1 Pet. 4:8-9, Rom. 15:7*). The challenge of providing hospitality falls directly upon each member of the assembly. Through the ministry of hospitality, the parish community accomplishes the task of creating an environment of welcome for worship.

RESPONSIBILITY/PURPOSE

The responsibility of the Usher is to anticipate and assist with any and all physical needs of the worshipping community. The Usher is to be helpful and watchful and should be present to the community to assist anyone in need. The Usher should know the location of emergency supplies or equipment and be aware of emergency phone numbers. Most importantly, by their own participation in the liturgy, by actively joining in the prayers and hymns, and attentively listening to the Word, they set the tone for the entire congregation. Depending on local custom, a person may serve as both an Usher and Greeter.

SELECTION/DISCERNMENT

Any member of the worshipping community may serve as an Usher. However, it is helpful that those wishing to serve in this ministry possess an attitude of openness and care. The Usher must be attentive, helpful and aware of the importance of the liturgical celebration. A commitment to on-going discernment, education, and formation in the areas of ministry and liturgy are integral to the ministry of hospitality. Those who serve as Ushers are expected to participate in such opportunities.

PREPARATION

In establishing this parish ministry, a formation and training program is essential, as well as continued support and periodic updating of those involved in this ministry. The formation and training program should consist of the following:

- general understanding and background of Eucharistic worship;
- understanding and function of the various liturgical roles and their relationship to each other;
- understanding the function and purpose of the ministry of usher;
- specific guidelines particular to the parish.

It would be helpful to periodically convene all members of the group for updating, support, and continued formation in liturgical ministry.

EVALUATION

As with all liturgical roles, periodic evaluation and review remains essential in order to provide better service to the community. Those serving in the ministry of usher are encouraged to participate in a yearly review and evaluation process. The purpose of the evaluation is to surface new ways of enhancing and supporting the ministry of usher, as well as dealing with specific procedures and problems that might arise.

MINISTRY OF USHER SAMPLE EVALUATION TOOL

PART 1

1. In the Ministry of Usher, what do you find rewarding?
2. How has serving as an Usher enhanced your spirituality, prayer life, worship?
3. Have you felt supported by the Parish Liturgy Committee, parish staff, and community in your ministry? How might this be improved?
4. What do you need further from the Parish Liturgy Committee and parish staff?

PART 2

1. Do you have any specific concerns or issues that need to be addressed in regard to this ministry?
2. Do you have any suggestions for additional guidelines, procedures, or improvements?
3. How would you describe the Ministry of Hospitality at (parish name)?
4. In the coming year, what would you like to see accomplished in the Ministry of Ushers?

MINISTERS OF HOSPITALITY

SACRISTAN

THEOLOGICAL/HISTORICAL PERSPECTIVE

Frequently in Scripture, hospitality is put forth as a virtue through which we can express our concern for others and encounter God. In welcoming strangers, Abraham is given the joyful message that he and Sarah are to have a child in their old age (*Gen. 18:1-15*). Throughout his ministry, Jesus shared meals with sinners and outcasts. The New Testament letters exhort early Christians to show hospitality (*Heb. 13:2, 1 Pet. 4:8-9, Rom. 15:7*). The challenge of providing hospitality falls directly upon each member of the assembly. Through the ministry of hospitality, the parish community accomplishes the task of creating an environment of welcome for worship.

RESPONSIBILITY/PURPOSE

The appreciation and understanding of the role of sacristan has developed with the growing understanding of the teaching from the Second Vatican Council, that all members of the Church, “should be led to take a full, conscious and active part in the liturgical celebrations called for by the very nature of the liturgy” (*Constitution on the Sacred Liturgy, #14*). Listed as a person with a liturgical function in the *General Instruction of the Roman Missal*, the Sacristan is one who “diligently arranges the liturgical books, the vestments and other things necessary in the celebration of Mass” (*General Instruction to the Roman Missal #105*). The Sacristan prepares and oversees the necessary items for liturgy so that the community of faith may fully, consciously and actively, participate in worship. The Sacristan is to know the meaning and purpose of the liturgy, the needs of the particular assembly, and to work carefully with other liturgical ministers so that a meaningful, prayerful and active celebration is experienced.

SELECTION/DISCERNMENT

The following qualities and qualifications are desired in a Sacristan. A Sacristan should be a baptized Catholic and registered member of the parish. A basic knowledge and understanding of liturgical documents, principles and rites is necessary along with a familiarity of liturgical books and items used at liturgy. On-going formation and education along with spiritual nourishment and enrichment enhance this ministry and the people served by the sacristan.

PREPARATION

In establishing this parish ministry, a formation and training program is essential, as well as continued support and periodic updating of those involved in this ministry. The formation and training program should consist of the following:

- general understanding and background of Eucharistic worship;
- understanding and function of the various liturgical roles and their relationship to each other;
- understanding the function and purpose of the ministry of sacristan;
- specific guidelines particular to the parish.

It would be helpful to periodically convene all members of the group for updating, support, and continued formation in liturgical ministry.

EVALUATION

As with all liturgical roles, periodic evaluation and review remains essential in order to provide better service to the community. Those serving in the ministry of sacristan are encouraged to participate in a yearly review and evaluation process. The purpose of the evaluation is to surface new ways of enhancing and supporting the ministry of sacristan, as well as dealing with specific procedures and problems that might arise.

MINISTRY OF SACRISTAN SAMPLE EVALUATION TOOL

PART 1

1. In the Ministry of Sacristan, what do you find rewarding?
2. How has serving as a Sacristan enhanced your spirituality, prayer life, worship?
3. Have you felt supported by the Parish Liturgy Committee, parish staff, and community in your ministry? How might this be improved?
4. What do you need further from the Parish Liturgy Committee and parish staff?

PART 2

1. Do you have any specific concerns or issues that need to be addressed in regard to this ministry?
2. Do you have any suggestions for additional guidelines, procedures, or improvements?
3. How would you describe the Ministry of Hospitality at (parish name)?
4. In the coming year, what would you like to see accomplished in the Ministry of Sacristan?

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

THEOLOGICAL/HISTORICAL PERSPECTIVE

In 1971 at the request of the Bishops of the United States, the Congregation of the Sacraments granted permission for Extraordinary Ministers of Holy Communion to assist priests in distributing Holy Communion at Mass. In January 1973, Pope Paul VI, in the instruction *Immensae Caritatis*, extended this permission to the universal Church. He wrote “present-day conditions demand that ... greater access to Holy Communion should be made possible so that the faithful, by sharing more fully in the fruits of the sacrifice of the Mass, might dedicate themselves more readily and effectively to God and to the good of the Church. First of all, provision must be made lest reception become impossible or difficult owing to a lack of a sufficient number of ministers.”

The institution of this particular ministry responds to the condition in the Church today whereby Catholics are encouraged to share in Holy Communion at every Eucharist in which they participate, and under both species, and the large number of persons who are coming forward to partake of the Body and Blood of Christ.

“Extraordinary Ministers of Holy Communion should receive sufficient spiritual, theological and practical preparation to fulfill their role with knowledge and reverence. In all matters, such Extraordinary Ministers of Holy Communion should follow the guidance of the Diocesan Bishop” (*Norms for the Distribution of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, #28).

RESPONSIBILITY/PURPOSE

When the size of the congregation requires it and a sufficient number of ordinary ministers are not present, the celebrant “may call upon Extraordinary Ministers of Holy Communion to assist” in the distribution of Holy Communion (*Norms for the Distribution of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, #28). This usually occurs when there is a particularly large number of the faithful present which would excessively prolong the distribution Holy Communion.

Extraordinary Ministers of Holy Communion may also be used so that the sick or homebound may receive Holy Communion with the frequency as recommended in *Rite for the Pastoral Care of the Sick*. Any person who regularly takes Holy Communion to the sick is to be trained and commissioned. An individual may be commissioned for only this aspect of the ministry or may perform this service in conjunction with his or her service within the Eucharistic assembly. To establish the connection between the Sunday assembly and the homebound and sick of the parish,

Extraordinary Ministers of Holy Communion are ideally sent from the Sunday celebration of the Eucharist with Holy Communion to the sick and homebound.

SELECTION/DISCERNMENT

Extraordinary Ministers of Holy Communion are to be fully initiated Catholics, at least 16 years of age, who lead a life in harmony with the undertaking of this ministry including participation in the sacramental life of the Church. The Pastoral Staff, Parish Liturgy Committee, and/or Parish Pastoral Council may assist the pastor in discerning parishioners to fulfill this ministry. Persons who themselves express a desire to become an Extraordinary Minister of Holy Communion should be carefully considered.

In the Diocese of Youngstown, qualified persons who have been chosen as Extraordinary Ministers of Holy Communion must receive an endorsement from the bishop. The pastor is to forward the names of the persons to the bishop asking that they be named for service as Extraordinary Ministers of Holy Communion. This requirement distinguishes the Extraordinary Minister of Holy Communion from other liturgical ministers and emphasizes the extraordinary nature of this ministry.

Extraordinary Ministers of Holy Communion are commissioned to function within their own parish and for a period of three years. The commission expires after three years or if the person moves away from his or her parish. The commission is renewable by requesting the endorsement from the bishop. Commissioning should take place during a parish celebration according to the rite provided in the *Book of Blessings*. The commission may be revoked by the pastor if the individual no longer fulfills the requirements for this ministry established below.

FORMATION/TRAINING

A time of formation to deepen their understanding of the Eucharist and the ministry they are to undertake should be provided for Extraordinary Ministers of Holy Communion. A portion of this formation may be offered for all liturgical ministers at the same time thus enabling them to have a common understanding of the Eucharist and an appreciation of all ministerial roles. The sample outline for a formation series is provided as a guide in Appendix I.

An additional time of training in their specific ministry should be conducted. A sample outlining specific training of "How Holy Communion Is To Be Distributed," is provided in Appendix II and should be included in Sessions V and VI of Appendix I.

It is further recommended that ongoing formation and/or training be provided for the Extraordinary Ministers of Holy Communion through annual ministry days in the parish.

EVALUATION

Evaluation of the Extraordinary Ministers of Holy Communion can be done on two levels: practical and reflective.

The very practical level may include the following:

- Are they serving when scheduled?
- Are parish/local procedures established by the parish being followed?
- Do they attend any in-service held for them?

The more reflective level:

- Is reverence for the Eucharist and those to whom they minister evident
as they perform their ministry and at other times as well?
- Are they growing in their understanding of the Eucharist and their commitment to the parish?

The sample evaluation tool may be given annually to each Extraordinary Minister of Holy Communion and returned to the pastor or person responsible for this ministry. If the situation warrants, a time can be set aside for the minister and the pastor or coordinator to discuss the evaluation together.

EXTRAORDINARY MINISTER OF HOLY COMMUNION

SAMPLE EVALUATION TOOL

Name: _____

Mass presently serving: _____

Do you currently have any concerns about your ministry? _____

What is most meaningful to you in your ministry? _____

To be reflected on by the Extraordinary Minister of Holy Communion:

- How am I growing in my understanding of and love for the Eucharist and for the community I serve?
- How is the reverence I have for the Eucharist evident in the way I approach my ministry and handle the vessels containing the Body and Blood of Christ?
- How is the reverence I have for those I serve evident in the way I am present to them at the moment of Holy Communion and in the way I speak the words of the rite?
- Please comment on your reflection.

To be completed by the pastor or other person who coordinates the Extraordinary Ministers of Holy Communion.

- Does this Extraordinary Minister of Holy Communion serve consistently when scheduled? _____
- If he/she is unable to serve, do they follow the established procedure to secure a substitute or notify the appropriate person? _____
- Does the minister follow the procedure for serving as an Extraordinary Minister of Holy Communion as established in the parish? _____
- Did this minister attend any in-service conducted during the time since the last evaluation? _____

APPENDIX I

EXTRAORDINARY MINISTER OF HOLY COMMUNION

FORMATION SESSIONS

Outline for a six part formation program for Extraordinary Ministers of Holy Communion at Mass and to the homebound and hospital patients. This outline is offered as a suggestion and may be freely adapted to meet the needs of the parish community. Note that Sessions I through IV can also be offered for all liturgical ministers.

- | | |
|-------------|---|
| Session I | History of Eucharistic Theology (Part 1)
New Testament
Early Christian Community |
| Session II | History of Eucharistic Theology (Part 2)
Middle Ages to the Reformation
Council of Trent to Vatican II |
| Session III | Liturgy of the Eucharist
History and Development of the Mass
Current Theology and Instruction |
| Session IV | Spiritual Life of the Minister
Daily Prayer
Preparing for the Celebration
An Attitude of Prayer |
| Session V | Extraordinary Minister of Holy Communion
History and Development of this Ministry
Who is to be chosen? |
| Session VI | Pastoral and Practical Activity for the Minister
Ministering to the Assembly in Church
Ministering to the Sick
Homes
Hospitals |

SESSION I - HISTORY OF EUCHARISTIC THEOLOGY (Part 1)

This session attempts to open the Scriptures to the ministers and gives an understanding of the origin of the Eucharist as a meal, a sacrifice, a celebration, and a way of life. An examination of the Jewish tradition of blessing as well as New Testament texts forms a foundation Eucharistic theology. This theology is further developed through an understanding of the gatherings of the Church during apostolic times and the writings of the early Church from 90 A.D. to 604 A.D.

SESSION II - HISTORY OF EUCHARISTIC THEOLOGY (Part 2)

This session continues the development and understanding of the long and colorful history of Eucharistic theology. From the Middle Ages to the Second Vatican Council, this session will explore the ancient belief and practices of the Eucharist and how those beliefs and practices have been maintained through the centuries of rich theological work and understanding.

SESSION III - LITURGY OF THE EUCHARIST

This session imparts an appropriate understanding of the Mass, how it developed, its history, and pastoral development. Ministers need to see their role as part of the whole celebration rather than just help for the distribution of communion. This session should emphasize the following:

- that the Mass is the work of the people of God;
- that the Mass is a living reality, and as such, will and must change with the community that is gathered and the Church that authorizes it;
- the basic parts of the Mass and the unchanging nature of the Mass;
- the role of ordained leadership and the role of the laity.

SESSION IV - SPIRITUAL LIFE OF THE MINISTER

This session offers the opportunity to grow spiritually. Participants should be challenged and encouraged to review their own prayer life and open to encounters with prayer, both communal and private. Ministers should become familiar with different forms of prayer such as: Liturgy of the Hours, Scripture reading, Eucharistic adoration and devotions, contemplation, meditation, centering prayer, journaling, rosary, and spiritual reading. Ministers must view themselves as persons of prayer and be able to invite others to join them in prayer.

SESSION V - EXTRAORDINARY MINISTER OF HOLY COMMUNION

This session deals with the origin of this ministry in the Church. The ministers should come to understand this is an official ministry of the Church and the guidelines/regulations that are part of this ministry as established by the Church, the diocesan Bishop and the local parish. These regulations extend to this ministry certain rights and limitations which need to be respected for the proper function of this office. This session should also deal with the questions of selection and qualifications for those chosen for this ministry.

SESSION VI - PASTORAL AND PRACTICAL ACTIVITY OF THE MINISTER

This session should deal comprehensively with all practical and pastoral considerations that Extraordinary Ministers of Holy Communion will encounter in their ministry. The ministers should be familiar with:

- what is expected of them in performing their ministry in ordinary circumstances;
- how to minister communion to the homebound;
- how to minister communion in the hospital;
- when to refer a person to a priest or other trained professional person for special ministry.

APPENDIX II

HOW COMMUNION IS TO BE DISTRIBUTED

Considerations for Priests, Parish Liturgy Committees and Extraordinary Ministers of Holy Communion.

- Preparing the assembly to receive Holy Communion under both kinds.
 - The practice of receiving Holy Communion from the chalice is highly encouraged. It should be done with reverence and in a manner worthy of the Eucharist.
 - Parishioners should be carefully prepared to understand the signs of the Eucharist: eating the Body of Christ and drinking from the chalice of Christ's Blood. Children and adults should be instructed that Holy Communion under both kinds is highly desirable because in that form the sign of the Eucharistic meal appears more clearly.

- Preparing the Altar
 - Following the Universal Prayer, the altar is prepared. It is the responsibility of the priest to see that a sufficient amount of bread and wine is brought forward to serve the assembly at that celebration so that the assembly does not regularly receive from the reserved sacrament. In most parishes this will be fairly consistent for a given Mass from week to week.
 - The bread, contained in one large paten or ciborium, the wine and the *Roman Missal* are placed on the altar. The bread, wine and additional chalices are prepared according to the *General Instruction of the Roman Missal* and the rubrics of the *Roman Missal*.

- Preparing the Eucharist for Distribution
 - Since the pouring of the Blood of Christ from one vessel to another is completely to be avoided, the necessary number of chalices are prepared during the Preparation of the Gifts.
 - During the Lamb of God, the priest and/or deacon places the Eucharistic bread into a sufficient number of plates.

- Distributing Holy Communion
 - A sufficient number of Extraordinary Ministers of Holy Communion should be provided so that the Communion Rite is performed with dignity and reverence. Normal practice suggests that there be two chalices for each plate/ciborium of Eucharistic bread.
 - Extraordinary Ministers of Holy Communion are to receive from the priest and/or deacon after the concelebrants.
 - The Body and Blood of Christ are always given from a minister. They are never left on the altar for communicants to take themselves, nor are they passed from one communicant to another. Holy Communion directly from the chalice is always to be preferred to any other form of ministering the Precious Blood.

Those who receive the host are not to dip it into the chalice; this practice is not permitted and also weakens the symbol of eating and drinking. If the reception of Holy Communion is carried out by intinction, the minister intincts the host into the chalice, shows it to the communicant and says, “*The Body and Blood of Christ.*” The communicant replies, “*Amen,*” receives in the mouth and then withdraws. (*General Instruction of the Roman Missal, #287*).

- The gesture of reverence before the reception of the Body of Christ and the Blood of Christ is the simple bow of the head.
- The minister who distributes the Body of Christ should make eye contact and hold the Eucharistic bread briefly before the communicant. As stated in the *General Instruction of the Roman Missal*, the proper exchange between the minister and the communicant is “The Body of Christ” and “Amen”. *These words are not to be adapted.* After the gesture of reverence, the minister then places the Eucharistic bread in the communicant’s hand or on the tongue depending upon the preference of the communicant.
- The minister who distributes the Blood of Christ should make eye contact and present the chalice to the communicant. As stated in the *General Instruction of the Roman Missal*, the proper exchange between the minister and the communicant is “The Blood of Christ” and “Amen”. *These words are not to be adapted.* The minister does not attempt to guide the chalice but places it entirely into the hands of the communicant. After the communicant has received, the minister takes the chalice, wipes both sides of the rim with the purificator, turns the chalice slightly in preparation for the next communicant.

➤ After Communion

- Depending on local architecture, the consecrated bread is taken to a place of reservation and put in one container. It is then reserved for distribution to the sick or for private devotion.
- Depending on local architecture, the consecrated wine is taken to an appropriate place in the sanctuary or at the place of reservation and consumed reverently by the ministers.
- The purification of the sacred vessels may take place after communion or after Mass and is done by the priest, deacon, or instituted acolyte.
- This purification involves the same reverence shown anytime one handles the Body and Blood of Christ or the sacred vessels and is carried out in a prayerful manner.
- The purification of the sacred vessels should take place in the following manner:
 - ◆ Consume any remaining precious blood;
 - ◆ Rinse the cups/chalice with a small amount of water and consume it or pour it in the sacrarium;
 - ◆ Consume any remaining particles of the eucharistic bread;
 - ◆ Rinse the ciborium or paten in a small amount of water and consume it or pour it down the sacrarium;
 - ◆ Wash and dry all vessels thoroughly.

APPENDIX III

Holy Communion to the Sick/Homebound

The following guidelines are to be followed by Extraordinary Ministers of Holy Communion who will take Holy Communion to the sick and homebound. It is most appropriate for Extraordinary Ministers of Holy Communion for the sick and homebound to be sent directly from the Sunday celebration of the Eucharist. Recognizing that this is not always possible, the minister is to follow additional guidelines established in the parish.

1. This is considered a special and distinct ministry over and above that of Extraordinary Ministers of Holy Communion who will function within Mass. It is advisable for a member of the parish staff or a volunteer to coordinate this ministry.
2. Extraordinary Ministers of Holy Communion who take Holy Communion to the sick and homebound should be taught to see their role as sharing in the Church's total ministry to the sick and the poor after the manner of Jesus.
3. Extraordinary Ministers of Holy Communion to the sick/homebound are to be given proper instruction with regard to reverence in carrying the Holy Eucharist and to performing the ritual prescribed for distribution of Holy Communion to the sick as found in *Pastoral Care of the Sick*. When Holy Communion is taken on Sunday, the readings of the day are appropriate. At other times the readings of the day or those found in *Pastoral Care of the Sick* may be used.
4. Holy Communion is to be taken to the sick/homebound in an appropriate sacred vessel. A simple pyx can be purchased at a religious goods store. Holy Communion is not to be carried in containers such as a handkerchief, envelope or pill box.
5. Sunday is the most appropriate day for Holy Communion to be taken to those who cannot be part of the community's celebration. It is recommended that hosts for the sick and homebound be consecrated in the Mass from which they will be taken and in which the Extraordinary Ministers have participated.
6. When obtaining Holy Communion for the sick/homebound occurs within the context of Mass, the Extraordinary Minister of Holy Communion is to acquire the hosts in the following way(s):
 - a. The pyx is placed on the altar before Mass. The celebrant places the needed number of hosts in the pyx during the communion rite. After the conclusion of communion, the celebrant calls the Extraordinary Minister(s) of Holy Communion forward to receive the pyx and dismisses them to take Holy Communion to the sick/homebound.

- b. After Mass and with permission from the celebrant, the Extraordinary Minister of Holy Communion receives the Blessed Sacrament directly from the tabernacle and proceeds immediately to the sick/homebound.

Note: The practice of presenting a pyx and asking for the needed number of hosts from the celebrant as the Extraordinary Minister of Holy Communion is in line to receive the Eucharist within the celebration of Mass is not permitted.

7. When necessary for the Extraordinary Minister of Holy Communion for the sick/homebound to approach the tabernacle to obtain the host(s), it should be done immediately before the visit to the sick or homebound and in a spirit of prayer and reverence. Genuflection is the appropriate gesture of reverence before the reserved sacrament.
8. Extraordinary Ministers of Holy Communion to the sick are to take Holy Communion directly from the church to the sick who are to receive it. The ritual found in *Rite for the Pastoral Care of the Sick and Holy Communion and Worship of the Eucharist Outside Mass* is followed by the Extraordinary Minister of Holy Communion.
9. The Blessed Sacrament is to be consumed at the time of visitation. If there are any remaining hosts, they are to be consumed by the Extraordinary Minister of Holy Communion or returned immediately to the church.
10. In some circumstances it may be advisable to give only a small portion of a host to the sick person. Water may be used to assist the person with swallowing. The other portion of the host should be consumed by the minister.
11. The Extraordinary Minister of Holy Communion to the sick/homebound is a representative of the praying community to someone who is unable to take his or her place within it. It is appropriate, therefore, for the minister to take news of the parish through a parish bulletin or other seasonal materials.

ALTAR SERVERS

THEOLOGICAL/HISTORICAL PERSPECTIVES

Throughout the centuries, the celebrant of the liturgical assembly has been assisted by other ministers. These ministers carry out duties which both help the celebrant and enhance the ceremonial nature of the Church's liturgy. In a few instances, these ministers have been formally installed as "acolytes" according to the norms of the *General Instruction of the Roman Missal*. According to accepted custom and usage, in the absence of installed acolytes, other persons commonly called "Altar Servers" perform these functions and other functions which call for a non-installed minister.

RESPONSIBILITY/PURPOSE

According to the *General Instruction of the Roman Missal*, the responsibilities of Altar Servers are as follows:

During the Introductory Rites and Liturgy of the Word,

- the Altar Server carries the cross or candles in procession to the altar. If there is a Gospel procession, the Altar Servers carry candles in procession to the ambo and flank the deacon or priest during the reading of the Gospel;
- the Altar Server holds the Roman Missal for the priest or deacon throughout the celebration whenever necessary.

During the Liturgy of the Eucharist,

- the Altar Server places corporal, purificator, chalice and missal on the altar after the Universal Prayer;
- if needed, the Altar Server assists the priest in receiving the gifts of the people and presenting the bread and wine to the priest at the altar;
- if incense is used, the Altar Server presents the thurible to the priest and assists him as he incenses the offerings and the altar.

Altar Servers should be clothed in appropriate attire. During liturgical celebrations, they may be clothed in special vesture as an expression of their close connection to the presider in their duties, and as an expression of living out their baptismal call to ministry. Albs are most appropriately used.

SELECTION/DISCERNMENT

Because of their close involvement with the sacred celebration of the Eucharist, great care should be exercised in the selection of Altar Servers. The ministry can be open to any person, male or female, of good character who has received First Eucharist and is a Catholic mature enough to carry out the duties with grace and with a sense of the importance of what is to be done. As prospective Altar Servers discern their call to this ministry, they should do so with the

support of others, particularly their parents if they are of elementary school age. Others may be drawn into the discernment and selection process, especially teachers, catechists, parish administrators, pastoral ministers and clergy.

PREPARATION

Altar Servers should be given the opportunity to learn about their ministry and to reflect on its significance, especially as it relates to the Eucharist. They should be made aware of its importance as a way of living out their Baptism and building up the Body of Christ at worship.

Besides knowing how to carry out their functions, they should be trained in good bearing: how to walk, carry objects, bow, and kneel, etc., during liturgical celebrations. They should be familiar with the names of the objects and implements used in the sanctuary: the altar, tabernacle, ambo, the Roman Missal, the lectionary, the chalice, corporal, purificator, pall, ciborium, cruets, credence table, thurible, ablution bowl and towels, etc. They should also know where these objects are stored in the sacristy. Finally, they should be taught to participate fully in the Mass by joining in the singing of hymns and acclamations and in the prayers and responses.

Care should be taken in scheduling Altar Servers for Mass and other liturgical celebrations. Emphasis should be placed on scheduled participation, and on the appearance of the Altar Servers. To permit carelessness or habitual absenteeism in the serving assignment undermines the importance of this ministry.

EVALUATION

Altar Servers should be evaluated regularly on the performance of their duties as described above. Those evaluating them should be drawn from the parish and should be clearly designated to do so. These persons may include school personnel, clergy, parents, and those responsible for the training of the Altar Servers.

ALTAR SERVERS
SAMPLE EVALUATION TOOL

Name of Altar Server: _____

Name and role of evaluator: _____

Please evaluate the above named Altar Server, circling the appropriate number.
1=excellent 2=good 3=average 4=fair 5=poor

The Altar Server is present as scheduled. 1 2 3 4 5

The Altar Server is punctual for assignments. 1 2 3 4 5

The Altar Server pays close attention at liturgy. 1 2 3 4 5

The Altar Server participates in songs, responses,
and prayers. 1 2 3 4 5

The Altar Server follows instructions and
directions. 1 2 3 4 5

The Altar Server carries out duties with grace and
good bearing. 1 2 3 4 5

The Altar Server is respectful of others. 1 2 3 4 5

The Altar Server asks questions if confused. 1 2 3 4 5

The Altar Server is willing to substitute if needed. 1 2 3 4 5

The Altar Server completes all duties
before leaving. 1 2 3 4 5

In the space below, please note strengths which the Altar Server brings to this
ministry:

In the space below, please note any areas of improvement on which the Altar
Server should focus:

Signature _____

READERS

THEOLOGICAL/HISTORICAL PERSPECTIVE

The Reader exercises a role of ministry in the liturgy. The *Constitution on the Sacred Liturgy* states that: “Christ is present in his Word since it is he himself who speaks when the holy Scriptures are read in the Church” (#7). Thus the Reader’s role is not one of merely reading, but of celebrating the presence of Christ in the Word and making that Word come alive to those who hear it. Well prepared Readers help to elevate the consciousness of all people so they may integrate their lives to the liturgy.

RESPONSIBILITY/PURPOSE

The Reader has a dual role: to proclaim the Word of God and to listen to that Word. Readers prepare thoroughly at home throughout the week before they are scheduled to proclaim the Scriptures at liturgy. They pray with the Scriptures, hoping in faith that God will come to them through the printed words and that they will be able to convey God’s presence to the assembly. They are people of the Word.

In the entrance procession, the Deacon or, if there is no Deacon, the Reader, may carry the *Book of the Gospels*, but not the *Lectiary*. The person carrying the *Book of the Gospels* omits the sign of reverence to the altar. It is a praiseworthy practice that the *Book of the Gospels* be placed on the altar (*General Instruction of the Roman Missal*, #122). There should be one Reader to proclaim each reading. The Responsorial Psalm is normally sung. When this is not possible, the Reader may lead in the recitation of the Responsorial Psalm. In the absence of a Deacon, the Reader may also lead the Universal Prayer. These prayers may be read from the ambo or other suitable place.

The Reader’s place is normally to take his/her place among the assembly and come forward to read and then return. By this action among the assembly, the Reader symbolizes coming forth from the worshipping congregation to proclaim the Word. All readings from Scripture are to be proclaimed from the same ambo in order to signify their unity; and to give the reading of the Word the prominence it deserves. Announcements, song leading, etc., are to take place at a lectern or stand of lesser prominence than the ambo. The Scripture is to always be proclaimed from the *Lectiary*. It is never appropriate to proclaim the Scripture from a sheet of paper or missalette. The *Book of the Gospels* nor the *Lectiary* is not to be carried out in the procession at the end of Mass (*Book of the Gospels*, #22)

SELECTION/DISCERNMENT

The role of Reader may be performed by any qualified Catholic person of mature faith. However, it is not sufficient that a person be well meaning and have the desire to read. It is necessary that a person be capable of proclaiming the Word with the ability to communicate its meaning with proper diction, pace, inflection and volume. The Reader should proclaim the Scripture in such a way to allow the faith to shine through, thus helping lead the assembly to a deeper understanding of the message. The Reader must be properly prepared. The Reader must express ease, poise and concentration on proclaiming the Word rather than on self. Normally, children do not proclaim Scripture at Sunday Eucharist.

PREPARATION

Readers are to be prepared at the parish level. At workshops, the importance of communicating the Word of God is to be stressed. Advanced preparation, volume, speed, enunciation, pronunciation, inflection, and personal appearance are important areas of concern for the reader so that effective proclamation of the Word may take place. Preparation workshops should also include:

- an understanding of liturgy, theology, and the role of a Reader in a liturgical celebration;
- an understanding of Scripture;
- a spirituality for Readers as people of the Word;
- a practicum in the theory and art of public reading including critique;
- periodic retreats and review workshops;
- resource materials.

EVALUATION

Readers should evaluate themselves frequently throughout the year. In addition, they should be evaluated by others yearly. This evaluation process should include the specific skills needed in this ministry, as well as reflection on the readers as people of the Word.

READERS

SAMPLE EVALUATION TOOL

RATING SCALE:	EXCELLENT	GOOD	FAIR	POOR
	1	2	3	4

- _____ I take seriously my role as Reader by preparing well.
- _____ I take time to read and reflect on the lectionary passages for the day I am to read.
- _____ I draw connections between and/or among the readings.
- _____ I jot down major themes.
- _____ I look at the scriptural context of the passages to find out what the authors are emphasizing.
- _____ I pray with the Scriptures.
- _____ I allow God's Word to form my attitudes and actions.
- _____ I proclaim God's Word believing that the Word is alive and can transform my own life and the life of the parish.
- _____ I read unselfconsciously.
- _____ I have presence – a spirit of prayerfulness and inner authority that gives credibility to the words I speak.
- _____ I know how to use the microphone.
- _____ I speak clearly and audibly.
- _____ I secure a substitute whenever I cannot read when scheduled.
- _____ I take advantage of ongoing education and formation.

LEADERS OF PRAYER

THEOLOGICAL/HISTORICAL PERSPECTIVE

The liturgical prayer of the Church requires various ministries. Among these is the presider who in our history has most often been ordained. In recent years, members of the laity have been called forth more frequently to lead their communities in prayer. The Church's current understanding of itself and of the role of the laity recognizes that by virtue of baptism, all Christians share in the royal priesthood of Jesus Christ. It is because of this sharing that a lay person may be called forth to lead the community in prayer in those instances not specifically reserved for the ordained.

Sunday Celebrations in the Absence of a Priest issued by the Congregation for Divine Worship and Discipline of the Sacraments in 1988 and revised in 2007, refers to lay persons who are selected and trained to lead a Sunday celebration in the event that no priest is available. *Gathered in Steadfast Faith*, a statement of the United States Conference of Catholic Bishops issued in 1991, also addresses the lay leader at a Sunday celebration in the absence of a priest. Within the Diocese of Youngstown a document, also entitled *Gathered in Steadfast Faith* was put forth in 1993 in response to the statement by the USCCB. This document broadens the scope of the ministry of the leader of prayer to include weekday gatherings for communal prayer in the parish.

RESPONSIBILITY/PURPOSE

Leaders of Prayer are lay persons commissioned to lead the faithful in the following acts of worship under appropriate circumstances:

- Liturgy of the Hours (Morning and Evening Prayer);
- Liturgy of the Word (with or without Holy Communion);
- Rites from the *Order of Christian Funerals* such as the Vigil for the Deceased and Rite of Committal;
- Devotional services such as Novena and Stations of the Cross;
- Sunday celebrations and Holy Days of Obligation when in an emergency a priest cannot be present;
- Minor rites of the *Rite of Christian Initiation of Adults*.

When called upon to lead a weekday gathering when a priest or deacon cannot be present, it is recommended that the Leader of Prayer celebrate either the Liturgy of the Word or Liturgy of the Hours (Morning or Evening Prayer). When pastorally necessary, Holy Communion may be distributed to the assembly in the absence of a priest on weekdays. The following points should be considered in making a pastoral decision:

- The Second Vatican Council clearly states that Sunday is the first holyday on which the faithful gather to celebrate the entire paschal mystery by full and active participation in Mass.

- The distribution of Holy Communion outside of Mass is not a substitute for full and active participation in Mass.
- The distribution of Holy Communion outside of Mass must not be confused with the full celebration of Eucharist.

A Leader of Prayer is commissioned not only to lead currently scheduled acts of worship in the parish in the absence of a priest but also to expand the opportunities for communal prayer.

Some specific norms for Leaders of Prayer include:

- Leaders of Prayer are to be vested in an alb for all services conducted in the church building. Lay clothing is to be worn for services conducted in other places such as the funeral home or cemetery.
- Leaders of Prayer are to avoid all things proper to a priest or deacon such as greetings and blessings as outlined in the ritual *Sunday Celebrations in the Absence of a Priest*.
- The ambo is reserved for the Liturgy of the Word. The altar is used only when the Eucharist is placed on it before the distribution of Holy Communion, if it is included in the celebration.
- The Scripture readings are those designated by the liturgical calendar. They are to be read from the *Lectionary*.
- When acting as a Leader of Prayer these persons are not to assume roles assigned to other ministers such as readers, cantors and Extraordinary Ministers of Holy Communion.
- The preaching of a homily is reserved to the priest or deacon.

SELECTION/DISCERNMENT

Leaders of Prayer are selected by the pastor in consultation with the parish staff and the Spiritual Life and Worship Committee or its equivalent of Parish Council. Those chosen to be Leaders of Prayer should be persons who exhibit:

- a living appreciation for Scripture and a deep reverence for the Eucharist;
- an active prayer life and an exemplary moral life;
- a spirit of cooperative involvement and leadership with the laity and clergy of the parish community;
- both a strong desire and an ability to foster liturgical participation;
- skills in public speaking;
- a sense of presence in movement, gesture and prayer;
- a commitment to ministry and the time to minister.

FORMATION/TRAINING

A course of formation is required for those aspiring to be a Leader of Prayer and is conducted by the Office of Worship and the Diocesan Liturgical Commission. This formation teaches candidates about the Church's faith and tradition as expressed in its worship life. The sessions include a study of the sacramental and prayer life of the Church; the theology of ministry; the Liturgy of the Hours; the rite of *Holy Communion Outside Mass*; the liturgical year; devotions in the life of the Church; a familiarity with the *Lectionary*, the *Roman Missal*, and other liturgical books; and a practicum in liturgical presidency. Upon completion of the course of formation, the diocesan bishop or his delegate will commission the new Leaders of Prayer to minister in the local parish for a period of three years. After a favorable evaluation, the bishop may renew the period of service.

Leaders of Prayer bear a responsibility for continuing personal growth through prayer and study beyond the formation period. They will need to root themselves ever more deeply in the mystery of Christ. Of special value will be retreats and days of recollection, parish adult religious education programs and workshops sponsored by the diocese that address the needs of sacred worship. The reading of periodicals and books on liturgy and prayer, and the study of Scripture will nourish these ministers and those they serve.

With the inauguration of a process to form and commission Leaders of Prayer in a parish, there is a need for a thorough catechesis of the assembly regarding the difference between full and active celebration of the Eucharist and the distribution of Holy Communion outside of Mass. For this reason, it is important that the Spiritual Life and Worship Committee, or its equivalent, together with the Parish Council study *Gathered in Steadfast Faith* and prepare a catechesis for the parish. This might take the form of a series of homilies and/or bulletin announcements for the entire parish.

EVALUATION

An annual evaluation of Leaders of Prayer is conducted to review the presiding skills of the individual and insure that the assembly is well served. Openness to growth in the ministry as well as personal spiritual growth is encouraged.

LEADERS OF PRAYER
SAMPLE EVALUATION TOOL

Is the Leader of Prayer prepared and familiar with the rites?

Is the Leader of Prayer involved in the preparation of liturgical events?

Does the Leader of Prayer draw the assembly into prayer by posture, gesture, clarity of speech and prayerfulness?

Does the Leader of Prayer make appropriate use of available options provided in the liturgical books?

Is the Leader of Prayer faithful to the liturgical practices of the Church?

Does the Leader of Prayer seem to hurry through the prayers?

Does the Leader of Prayer avoid unnecessary comments and familiar chatter?

Does the Leader of Prayer present a neat and tasteful physical appearance?

Does the Leader of Prayer participate in parish and diocesan opportunities for continued growth in this ministry?

PERMANENT DEACONS

THEOLOGICAL/HISTORICAL PERSPECTIVE

In the *Dogmatic Constitution on the Church*, the *Decree on the Missionary Activity of the Church*, and the *Decree on the Catholic Churches of the Eastern Rite*, the Second Vatican Council reestablished the diaconate as a proper and permanent rank of the clergy. As a result, Pope Paul VI reestablished the Order of Deacons as a permanent ministry in the Catholic Church.

In 1968 the United States Conference of Catholic Bishops petitioned the Holy See for permanent deacons "to complete the hierarchy of sacred orders and to enrich and strengthen the various diaconal ministries at work in the United States." This request of the Bishops was approved by the Holy See on August 30, 1968.

In 1971, the United States Bishop's Committee on the Permanent Diaconate published guidelines for the formation and ministry of permanent deacons. These guidelines were revised in 1984. In the Diocese of Youngstown, the Pastoral Council and the Senate of Priests formally recommended to Bishop James W. Malone that a program for permanent deacons be established in 1973. In 2002, the Pastoral Council and the Priests Council recommended to Bishop Thomas J. Tobin the continuation of the permanent diaconate reflecting the content of the *Directory for the Ministry and Life of Permanent Deacons* (1998), from the Congregation for Clergy; *Basic Norms for the Formation of Permanent Deacons* (1998), from the Congregation for Catholic Education; and the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (2003), from the United States Conference of Catholic Bishops.

The Church, the greatest sacrament of Christ's presence, rejoices in the outpouring of the Spirit in the Sacrament of Holy Orders. Out of the body of initiated believers, Christ calls some to ordained service. The Sacrament of Holy Orders marks Deacons "with an imprint which cannot be removed and which configures them to Christ who made himself the 'deacon' or 'servant of all'" (*Catechism of the Catholic Church* #1570). Ordination configures the Deacon to Christ's consecration and mission. It constitutes the deacon as a sacred minister and a member of the hierarchy, with a distinct identity and integrity in the Church that marks him as neither a lay person nor a priest, rather, the deacon is a cleric who is ordained to a service to God's people in communion with the bishop and his body of priests. "The principle function of the deacon, therefore, is to collaborate with the bishop and priests in the exercise of a ministry, which is not of their own wisdom but of the Word of God, calling all to conversion and holiness" (*Directory for the Ministry and Life of Permanent Deacons*, #23).

RESPONSIBILITY/PURPOSE

The *Dogmatic Constitution on the Church* speaks of three areas of diaconal service. “For strengthened by sacramental grace, in communion with the bishop and his group of priests, they [deacons] serve the People of God in the ministry of the liturgy, of the word and of charity” (#29).

I. The Church's Ministry of the Word: The Deacon as Evangelizer and Teacher

The Deacon participates as an evangelizer and teacher in the Church's mission of heralding the Word. In the Liturgy of the Word, especially in the Eucharist or in those liturgies where he is the presiding minister, the Deacon proclaims the Gospel. He may preach by virtue of ordination and in accord with the requirements of Canon 764 of the *Code of Canon Law*. Other forms of the Deacon's function in the Church's ministry of the Word include: catechetical instruction; religious formation of candidates and families preparing for the reception of sacraments; leadership roles in retreats, evangelization and renewal programs; outreach to alienated Catholics; and, counseling and spiritual direction, to the extent that he is properly trained (*Basic Norms for the Formation of Permanent Deacons*, #86).

II. The Church's Ministry of Liturgy: The Deacon as Sanctifier

In the context of the Church's public worship, the ministry of the Deacon in the threefold service of word, liturgy and charity is uniquely concentrated and integrated. At the celebration of the Eucharistic liturgy, the Deacon participates in specific actions as designated in the Roman Missal. He leads the Penitential Act and properly proclaims the Gospel. He may preach the homily in accord with the provisions of Canon Law and voices the needs of the people in the Universal Prayer. The Deacon assists the Presider and other ministers in accepting the offerings of the people and helps to prepare the gifts for sacrifice. During the celebration, he helps the faithful participate more fully in the fruits of Christ's sacrifice, may extend the invitation of peace, and serves as an ordinary minister of Holy Communion. Finally, he dismisses the community at the end of the Eucharistic liturgy. Other liturgical roles for which the Deacon is authorized include those of: solemnly baptizing; witnessing marriages; bringing viaticum to the dying; and presiding at funerals and burials. The Deacon can preside at a Liturgy of the Word and Holy Communion service in the absence of a priest. He may also officiate at celebrations of the Liturgy of the Hours and at Exposition and Benediction of the Blessed Sacrament. He can conduct public rites of blessing, offer prayer services for the sick and dying, and administer the Church's sacramentals, as designated in the *Book of Blessings*.

III. The Church's Ministry of Charity and Justice: The Deacon as Witness and Guide

The Deacon's service in the Church's ministry of word and liturgy would be severely deficient if his exemplary witness and assistance in the Church's ministry of charity and justice do not accompany it. The ministry of the word leads to ministry at the altar, which in turn prompts the transformation of life by the liturgy, resulting in charity (*Directory for the Ministry and Life of Permanent Deacons*, #39).

In his formal liturgical role, the Deacon brings the poor to the Church and the Church to the poor. His role needs to be grounded in the Eucharistic life of the Church and in the mission of the Church in its loving service to those in need. The Deacon sacramentalizes the mission of the Church in his word and deeds by responding to Jesus' command of service.

Pastoral Norms and Faculties for Deacons of the Diocese of Youngstown

The following pastoral norms, faculties and permissions are granted to permanent deacons in the Diocese of Youngstown. They are to be exercised under the direction of the pastor of the parish to which the permanent deacon is assigned.

These include:

- to assist parish priests throughout the diocese during the celebration of the Eucharist according to the approved liturgical norms;
- to administer infant baptism and to supply ceremonies according to approved liturgical rites;
- to distribute Holy Communion, especially the Cup, at Mass and to bring communion to the sick and dying;
- to expose and repose the Blessed Sacrament and to impart the Eucharistic blessing with the ciborium or monstrance (*Code of Canon Law*, #943);
- to assist at marriages within the parish to which he is assigned with the delegation of the proper pastor or parochial vicar in each specific instance;
- to preach everywhere, with at least the presumed consent of the pastor of the Church, unless this faculty has been restricted or removed by any local Ordinary, or unless particular law requires express permission (*Code of Canon Law* #764);

- to administer sacramentals and to impart blessings as prescribed in the *Code of Canon Law* and *Book of Blessings*, and to officiate at funeral and burial services according to approved liturgical rites;
- to celebrate ecclesiastical funeral rites, in the presence of the cremated remains of the body of a deceased person (*Indult, Congregation for Divine Worship and the Discipline of the Sacraments, Prot. N. 1589/96/L with due respect for Canon #1184*).

SELECTION/DISCERNMENT

The selection process of candidates for the permanent diaconate is thoroughly outlined in *Called to Serve*, the permanent diaconate handbook of the Diocese of Youngstown. Formation consists of spiritual, theological and pastoral components which are addressed during the four year formation program. In addition, after ordination each Deacon is expected to complete thirty hours of continuing education annually. Specific details of the formation process are outlined in *Called to Serve*.

EVALUATION

Candidates for the permanent diaconate are evaluated throughout their years of formation. Those responsible for their formation are charged with certifying their readiness and aptness for the diaconal ministry. In evaluating a candidate, attention is paid to the successful fulfillment of the academic, pastoral and spiritual requirements; the pastor/director's assessment of the candidate's presence and activity in his parish; his ability to relate well with other candidates, those responsible for his formation, and those with whom and to whom he ministers in the parish; his demonstrated emotional stability; and, if married, his ability to be an effective spouse and parent, or if single, his ability to live a celibate lifestyle.

After ordination, an evaluation of the Deacon's liturgical role is suggested. The sample evaluation tool provides some areas to consider in reviewing the deacon's effectiveness at liturgy.

PERMANENT DEACON
SAMPLE EVALUATION TOOL

Does the Deacon seem prepared and familiar with the rites?

Is the Deacon involved in the preparation of the liturgical event?

Does the Deacon draw the assembly into prayer by posture, gesture, clarity of speech and prayerfulness?

Does the Deacon seem to be faithful to the liturgical practices of the Church?

Does the Deacon proceed without haste through the words and gestures of the rites?

When preaching is the homily relevant to the Scriptures proclaimed?

Does the Deacon present a neat and tasteful physical appearance?

PRIEST PRESIDERS

THEOLOGICAL/HISTORICAL PERSPECTIVES

In antiquity, the Presider saw to the reading of the memoirs of the apostles, offered gratuitous prayer to God with skill, spontaneity and a pattern that had assumed an oral shape. According to Justin Martyr, a person assumed this role and functioned in the midst of and with the consent of the worshipping community. The ministry of presider is the pastoral office which looks after the liturgical life of the Church when the faithful gather for prayer and worship.

RESPONSIBILITY/PURPOSE

The one who normally presides at the sacraments is one of the baptized who is ordained to a pastoral office of service. The ministry of presiding is one of mediating the high priesthood of Jesus, the Anointed, in the midst of a priestly people. The Presider is responsible to animate, oversee, and order the gifts of these priestly people so that the Church might grow in holiness, ministry and mission as witness to God's presence. Because of this leadership role in ministry in the midst of God's people, one presides at the Eucharistic table where the Church is most clearly visible as Church (*Constitution on the Sacred Liturgy*, #7-10), and where the assembled Body of Christ manifests its various gifts in celebrating Eucharist.

Since the Gospel message and Eucharist are indispensable for the life of the Christian, the Presider must manifest a deep commitment of faith in these areas. A prayerful attitude and modeling of Gospel values will serve as witness to the faith commitment of the presider. The Presider must place a high value on personal communication and respect for others. For this reason, several items should be kept in mind:

- The Presider needs to be heard in order for effective proclamation of Scripture and prayer. Adequate audio equipment and practice in articulate speech should help to achieve this goal. It is the responsibility of the Presider to transform words and sounds into living prayer which become the transforming expression of the communities love for God. A Presider should never be in the situation of reading Scripture passages or presidential prayers for the first time while presiding at liturgy.
- Presiders who preach should keep in mind that homily aids are designed to assist the homilist in preparation for preaching. They are not a substitute for a homily prepared by the homilist himself. Presiders who preach should be poised, concise, clear and direct. Homily texts should be written to be heard as opposed to be read. Presiders who preach should avoid religious jargon or complicated and affected language. Presiders who preach should always prepare their homilies out of respect for the assembly gathered.

- An awareness of various styles of liturgical prayer will help the Presider communicate the appropriate intention of the prayer. Greetings, invitations, collects, prayers of praise, prayers of petition and penitential prayers all have a distinctive mood and intention.
- The various liturgical gestures should be studied, practiced and evaluated from time to time. The language of the body is an effective tool in communicating the significance of the moment.
- The Presider should be a model of hospitality for those who have gathered. Warmth, friendliness, and unhurried pace and attention given to the assembly can accomplish this end. These characteristics should not be confused with casual familiarity. Presiders are obligated to follow the prescribed texts and rituals of the Church and do not have the liberty or right to change, delete, alter words or actions as arranged in the liturgy (*Constitution on the Sacred Liturgy*, #22).
- The Presider should be familiar with the *General Instruction of the Roman Missal*. The presider should be well acquainted with and faithful to the rubrical and textual dimensions of the *Roman Missal* and the *Lectioary*.

The Presider is a minister of the Church and is, therefore, responsible to be faithful to the liturgical teachings of the Church. The Presider is not free to disregard either the ancient traditions of the Church or the Church's current liturgical practices. Regular updating in liturgical formation can assist the presider to be a more effective leader in prayer.

SELECTION/DISCERNMENT

The selection and discernment of ordained presiders is the responsibility of the Office of Church Vocations and the approved diocesan seminary program who act together with the Bishop in the name of the faith community. Obvious responsibility also rests on any candidate for ordained ministry.

PREPARATION/FORMATION

While initial preparation and formation of ordained presiders is achieved by the auspices of the above mentioned institutions, continuing preparation and formation is the responsibility and the obligation of the ordained presider himself. Reading, participation in workshops and conferences, regular evaluation and critique of liturgical style, prayer, and annual retreats may all serve to enhance the effectiveness of one's presidential ministry.

EVALUATION

The sample evaluation tool provides some areas to consider in evaluating one's effectiveness as a presider at liturgy. Other items may be considered depending on the needs and circumstances of particular communities.

PRIEST PRESIDERS

SAMPLE EVALUATION TOOL

Does the Presider seem prepared and familiar with the rites?

Is the Presider involved in the preparation of liturgical events?

Does the Presider draw the assembly into prayer by posture, gesture, clarity of speech and prayerfulness?

Does the Presider make appropriate use of available options provided in the liturgical books?

Does the Presider seem to be faithful to the liturgical practices of the Church?

Does the Presider seem to hurry through the prayers?

Is the homily relevant to the Scriptures proclaimed?

Does the Presider use unnecessary comments and familiar chatter?

Does the Presider present a neat and tasteful physical appearance?

INFANT BAPTISM

INTRODUCTION

The Sacraments of Initiation – Baptism, Confirmation, and Eucharist – lay the foundation of every Christian life. The faithful are born anew by Baptism, strengthened by Confirmation, and receive in the Eucharist the food of eternal life (*Catechism of the Catholic Church*, #1212). The unity of these sacraments must be safeguarded (*Catechism of the Catholic Church*, #1285).

Baptism is the gateway to the sacraments (*Code of Canon Law*, #849). In Baptism, we become members of Christ, are incorporated into the Church, and made sharers in its mission (*Catechism of the Catholic Church*, #1213).

In Confirmation, the baptized continue their path of Christian initiation, are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged to witness to Christ and to spread and defend the faith (*Code of Canon Law*, #879).

Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist (*Catechism of the Catholic Church*, #1322).

CATECHESIS

It is a vital concern of the Church that the faith received from the apostles be handed on in a most adequate manner. It is essential that parents requesting Baptism for their child(ren) have a full understanding of the meaning and responsibility that the sacrament effects. Because the Sacrament of Baptism has significant implications for the life of the faith community as well as the faith life of the infant, parish leadership is to provide adequate parent preparation for the reception of the sacrament.

Guidelines for the preparation and celebration of the Sacrament of Baptism for Children can be found in the Office of Religious Education *Directory for Catechesis* for more complete information.

SETTING FOR THE SACRAMENT

Time

The celebration of Baptism on Sunday makes the connection between Baptism and the paschal mystery most clearly evident. While Baptism is encouraged to be celebrated on Sunday, respect and consideration should be given to the various liturgical seasons of the year. Baptism should be celebrated at a time when a strong representation of the faithful can gather so that it may be seen as a true celebration of the entire faith community. The celebration of Baptism

during the Sunday Mass makes this possible. The community welcomes its new members and witnesses to the relationship between Baptism and Eucharist. The celebration of Baptism outside of Mass also remains an option.

Place

Since Baptism is a sacrament of initiation into the community of the Church, it is to be celebrated in the parish church where the community gathers for worship. Only in cases of danger of death is baptism to be celebrated in a private home or in a hospital (*Rite of Baptism for Children*, #10, #12). Baptism should be celebrated in the parish church where the family of the child normally gathers to worship. In the rare case where a child is to be baptized in a parish church other than that of the parents, the proper permission must be obtained from the pastor of the church of the parents.

SIGN AND SYMBOL

The primary symbols and signs of Baptism are: water, fire, oil, and the baptismal garment. The sacrament is conferred through the pouring of water, or immersion of the infant in water, with the spoken words by the minister, “*N. I baptize you in the name of the Father and of the Son and of the Holy Spirit*” (*Code of Canon Law*, #850, #854). The lighted candle is presented to the one being baptized as a clear sign of Christ our Light. The baptismal candle should be used in connection with the paschal candle as a means to faith, truth, and the mission of Christ in which we share. The holy oils are used in such a way that their healing and empowering effects are obvious. It is best to anoint with liberal amounts of oil so that sign is not minimized. Finally, the white baptismal garment is an outward sign of our Christian dignity which we are to carry unstained into the everlasting life of heaven.

SPECIFIC CONSIDERATIONS

Role of Sponsors

Sponsors, or godparents, participate in the Baptism together with the parents to profess the faith of the Church into which the child is being baptized. The sponsor is a representative of the Church for the child as well as a representative of the child for the Church. The sponsor should be mature and able to undertake this responsibility. There may be one godmother, one godfather, or one of each. At least one sponsor must be a fully initiated Catholic (*Code of Canon Law*, #874). A baptized person belonging to a non-Catholic ecclesial community may be a witness to baptism but only along with a Catholic godparent.

Role of the Assembly

It is the faith community in which the child will grow in knowledge and love of God. Within the community, the newly baptized will celebrate and live out the commitment of baptism. The assembly of the faithful should not be excluded from the celebration of the rite considering the important role they will play in the formation of the child. Private and exclusive celebrations of baptism are to be avoided.

STRUCTURE

Structure of the Rite within Mass
Structure of the Rite outside Mass

RITE OF INFANT BAPTISM WITHIN EUCHARIST

INTRODUCTORY RITES

Entrance Procession
Reception of Infants (in place of Penitential Act)
Gloria
Collect

LITURGY OF THE WORD

Scripture Readings and Homily (omit Creed)
Universal Prayer
Invocation of the Saints
Prayer of Exorcism
Baptismal Anointing

LITURGY OF BAPTISM

Blessing of Water
Profession of Faith
Baptismal Washing
Anointing with Chrism
White Garment/Candle
Ephphetha (optional)

LITURGY OF THE EUCHARIST

Note: Insert in the Eucharistic Prayer (cf. The Roman Missal – Ritual Masses, *“For the Conferral of Baptism”*).

CONCLUDING RITE

Blessing
Dismissal
Recessional

RITE OF INFANT BAPTISM OUTSIDE OF EUCHARIST

INTRODUCTORY RITES

Entrance Hymn
Reception of Infants
Psalm

LITURGY OF THE WORD

Scripture Readings and Homily (omit Creed)
Universal Prayer
Invocation of the Saints
Prayer of Exorcism
Baptismal Anointing

LITURGY OF BAPTISM

Blessing of Water
Profession of Faith
Baptismal Washing
Anointing with Chrism
White Garment/Candle
Ephphetha (optional)

CONCLUDING RITE

Blessing
Dismissal

CONFIRMATION

INTRODUCTION

The Sacraments of Initiation – Baptism, Confirmation, and Eucharist – lay the foundation of every Christian life. The faithful are born anew by Baptism, strengthened by Confirmation, and receive in the Eucharist the food of eternal life (*Catechism of the Catholic Church*, #1212). The unity of these sacraments must be safeguarded (*Catechism of the Catholic Church*, #1285).

Baptism is the gateway to the sacraments (*Code of Canon Law*, #849). In Baptism, we become members of Christ, are incorporated into the Church, and made sharers in its mission (*Catechism of the Catholic Church*, #1213).

In Confirmation, the baptized continue their path of Christian initiation, are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged to witness to Christ and to spread and defend the faith (*Code of Canon Law*, #879).

Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist (*Catechism of the Catholic Church*, #1322).

CATECHESIS

Confirmation is the complement and completion of Baptism. In the Eastern Rites this sacrament is administered immediately after Baptism and is followed by participation in the Eucharist. In the Latin Church this sacrament is administered when the age of reason has been reached and its celebration is ordinarily reserved to the bishop. Each national conference of bishops is to determine an age for the celebration of Confirmation. Within the Diocese of Youngstown, the sacrament normally should not be celebrated before the candidate has reached the 8th grade, unless the child is of catechetical age in the RCIA process, in which case, Confirmation follows immediately after Baptism. A candidate for Confirmation must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ (*Catechism of the Catholic Church*, #1319).

Catechesis for the sacrament must be an integral part of the ongoing formation of youth within the parish. Guidelines for preparing young people to receive the Sacrament of Confirmation can be found in the Office of Religious Education *Directory for Catechesis*.

SETTING FOR THE SACRAMENT

The Sacrament of Confirmation may be celebrated within Mass or outside of Mass at the discretion of the pastor. The diocesan bishop is normally the minister of the Sacrament of Confirmation. Careful planning and preparation is essential. The Rite of Confirmation allows for many options. A participation booklet may be prepared to support the prayer and singing of the assembly.

SIGN AND SYMBOL

The sacrament is conferred by invoking the Holy Spirit through the laying on of hands prayer and the anointing with chrism on the forehead with the words: “Be sealed with the Gift of the Holy Spirit.”

SPECIFIC CONSIDERATIONS

Care must be taken to maintain both the initiatory character and the interrelatedness of the Sacraments of Initiation – Baptism, Confirmation, and Eucharist. “Since Baptism, Confirmation and Eucharist form a unity, it follows that ‘the faithful are obliged to receive this sacrament at the appropriate time,’ for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete” (*Catechism of the Catholic Church*, #1308). Finally, although Confirmation is sometimes called the “sacrament of Christian maturity,” it must not be confused with adult faith, the adult age of natural growth, nor forget that baptismal grace is a grace of free, unmerited election and does not need “ratification” to become effective.

STRUCTURE

Structure of the Rite of Confirmation Within Mass
Structure of the Rite of Confirmation Outside Mass

RITE OF CONFIRMATION WITHIN MASS

INTRODUCTORY RITES

Introductory Rite
Entrance Procession and Hymn
Greeting
Penitential Act
Gloria (if applicable)
Collect

LITURGY OF THE WORD

First Reading
Psalm Response
Second Reading
Gospel Acclamation
Gospel
Presentation of the Candidates
Homily

Note: The Liturgy of the Word is celebrated in the ordinary way. The readings may be taken in whole or in part from the Mass of the day or from the texts for Confirmation in the *Lectionary for Mass*, #764-768 (*Rite of Confirmation*, #20).

RITE OF CONFIRMATION

Renewal of Baptismal Promises
Laying on of Hands
Anointing with Chrism

Note: The use of music during this time should be planned with a clear understanding of pace and purpose of the rite.

Universal Prayer

LITURGY OF THE EUCHARIST

Note: When Eucharistic Prayers I, II, or III are used the proper intercessions are said as indicated. *cf. The Roman Missal – Ritual Masses “For the Conferral of Confirmation” (Rite of Confirmation, #31).*

CONCLUDING RITES

Blessing
Dismissal
Recessional

RITE OF CONFIRMATION OUTSIDE MASS

INTRODUCTORY RITES

Introductory Rite
Entrance Procession and Hymn
Greeting
Collect

LITURGY OF THE WORD

First Reading
Psalm Response
Second Reading
Gospel Acclamation
Gospel
Presentation of the Candidates
Homily

Note: The Liturgy of the Word is celebrated in the ordinary way. The readings may be taken in whole or in part from the texts for Confirmation in the *Lectionary for Mass*, #764-768 (*Rite of Confirmation*, #36).

RITE OF CONFIRMATION

Renewal of Baptismal Promises
The Laying on of Hands
The Anointing with Chrism

Note: The use of music during this time should be planned with a clear understanding of pace and purpose of the rite.

Universal Prayer

CONCLUDING RITES

Blessing
Dismissal
Recessional

EUCHARIST

INTRODUCTION

The Sacraments of Initiation – Baptism, Confirmation, and Eucharist – lay the foundation of every Christian life. The faithful are born anew by Baptism, strengthened by Confirmation and receive in the Eucharist the food of eternal life (*Catechism of the Catholic Church*, #1212). The unity of these sacraments must be safeguarded (*Catechism of the Catholic Church*, #1285).

Baptism is the gateway to the sacraments (*Code of Canon Law*, #849). In Baptism, we become members of Christ, are incorporated into the Church, and made sharers in its mission (*Catechism of the Catholic Church*, #1213).

In Confirmation, the baptized continue their path of Christian initiation, are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged to witness to Christ and to spread and defend the faith (*Code of Canon Law*, #879).

Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist (*Catechism of the Catholic Church*, #1322).

CATECHESIS

Eucharist, like all sacraments, must be seen as an action of the entire faith community entering into joint celebration with Christ the Lord. In welcoming new members to the Eucharistic banquet adequate catechesis is required. A detailed outline of the suggested catechesis is provided in the Department of Religious Education *Directory for Catechesis*.

SETTING FOR THE SACRAMENT

The time for Eucharist depends on the needs and events within the local community. Sunday is, of course, the preeminent day for the celebration of the Eucharist. The Eucharist is normally celebrated within the church building. The environment for Eucharist should be conducive to good liturgical experiences. The liturgical space should take into consideration the requirements of the assembly as well as the design and placement of the altar, ambo, and presider's chair. The USCCB document *Built of Living Stones* gives a thorough treatment of all aspects of the environment for Eucharist.

SIGN AND SYMBOL

Eucharistic Bread

“The bread for celebrating the Eucharist must be made only from wheat, be recently made, and, according to the ancient tradition of the Latin Church, be unleavened” (*The General Instruction of the Roman Missal*, #320).

“By reason of the sign, it is required that the material for the Eucharistic Celebration truly have the appearance of food. Therefore, it is desirable that the Eucharistic Bread, even though unleavened and made in the traditional form, be fashioned in such a way that the Priest at Mass with the people is truly able to break it into parts and distribute these to the faithful” (*The General Instruction of the Roman Missal*, #321).

Provisions have been made to accommodate those with celiac disease. A list of approved gluten free host providers can be obtained through the Office of Worship.

The Fraction Rite

The breaking of the bread has important symbolism for the celebration of Eucharist. This “*factio panis*” symbolizes that through Holy Communion, we, though many, become one body because we eat the one bread of life.

The breaking of the bread is to be accompanied by the singing of the Lamb of God. This litany may be repeated as often as needed to cover the whole action; on the last occasion it concludes with “grant us peace.” The bread is never broken during the Eucharistic Prayer.

To facilitate the breaking of the bread, the Deacon may aid the Presider. Breaking of the bread before Mass destroys the significance of the symbolic action and should therefore be avoided. During the Lamb of God other plates may be brought to the altar and filled for distribution.

To show more clearly that Holy Communion is a participation in the sacrifice being celebrated, the faithful should receive bread/hosts consecrated during the same Mass. To eliminate the need to take hosts from the tabernacle, an approximate amount of bread/hosts should be prepared for each liturgy.

Eucharistic Wine

The meaning of Holy Communion is more clearly signified when the faithful receive under both species, when the members of the congregation not only eat the Lord’s body but drink his blood. Wine used for Eucharistic celebrations must meet requirements as set forth by United States Conference of Catholic Bishops.

SPECIFIC CONSIDERATIONS

Receiving Holy Communion

The Second Vatican Council through the Constitution on the Sacred Liturgy restored various liturgical practices and understandings that have been part of the history of the Church. Among them was the option to receive Holy Communion in the hand. The United States Conference of Catholic Bishops endorsed this option and it was confirmed by the Holy See on June 17, 1977. Every individual remains free to receive Holy Communion in the hand or on the tongue. This remains a decision of the communicant and not the minister. Furthermore, the United States Conference of Catholic Bishops has agreed that the appropriate posture of the faithful is to stand when receiving Holy Communion.

The proper method for receiving Holy Communion requires that the faithful approach the Priest or Extraordinary Minister of Holy Communion. The communicant makes a gesture of reverence by a simple bow of the head. If Holy Communion is received in the hand, and one is right handed the left hand should rest upon the right. The host will then be laid in the palm of the left hand and then taken by the right hand to the mouth. If one is left-handed this is reversed. It is not appropriate to reach out with the fingers and take the host from the person distributing.

The person distributing Holy Communion says audibly to each person approaching, "*The Body of Christ.*" This formula should not be altered, as it is a proclamation which calls for a response of faith on the part of the one who receives. The communicant should audibly respond "*Amen,*" indicating his/her belief that this small piece of bread is in reality the Body of Christ the Lord. The sacred host is placed in the extended hand and the communicant steps aside and consumes the bread.

If Holy Communion is received on the tongue, the same procedure is followed and the host is placed on the communicant's tongue after his/her response.

Holy Communion from the Chalice

Because of the fuller sign value, it is encouraged that Holy Communion from the chalice be offered to the faithful as often and whenever possible. In doing so, the fullest expression and most perfect fulfillment of what our Lord said and did is enacted. The communicant is free to choose whether or not to receive from the chalice. This remains a decision of the communicant and not the minister.

The proper method for receiving Holy Communion requires that the faithful approach the Priest or Extraordinary Minister of Holy Communion. The communicant makes a gesture of reverence by a simple bow of the head. The minister distributing Holy Communion says audibly to each person approaching, "*The Blood of Christ.*" This formula should not be altered, as it is a proclamation which calls for a response of faith on the part of the one who

receives. The communicant should audibly respond “*Amen*,” indicating his/her belief that the wine is in reality the Blood of Christ the Lord. The minister hands the chalice to communicant who takes a small sip of wine and returns the chalice to the minister. The minister receives the chalice and prepares it for the next communicant. It should be noted that it is never permissible for a person to dip the host into the chalice. If, for some reason, the communicant is not able or willing to drink from the chalice then that person should receive only under the form of bread.

Intinction (dipping the host into the Precious Blood) has minimal sign value and is consequently discouraged. In any case, the communicant is not permitted to dip the host into the Precious Blood. Only the minister may do this.

For more detailed procedures, consult the *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* in the *General Instruction of the Roman Missal*.

Other Forms of Worship of the Eucharist

Eucharistic devotional services should take into account the liturgical seasons. They should be in harmony with the sacred liturgy, take their origin from the liturgy, and lead people back to the liturgy.

Exposition of the Blessed Sacrament must clearly express the relationship of the Blessed Sacrament to the Mass. Any Eucharistic devotion and service are to be accord with approved guidelines and rituals contained in the revised *Rite of Holy Communion and Worship of the Eucharist Outside Mass*.

Within the Diocese of Youngstown, continual or “perpetual” exposition of the Blessed Sacrament requires the permission of the diocesan bishop.

Holy Communion More Than Once a Day

When there is a true distinction between different celebrations of Mass and not merely two Masses in succession, people may receive at each Mass (*Code of Canon Law, #917*).

Reception of Holy Communion by Non-Catholics

Open Communion: This is a general invitation to non-Catholics to receive Holy Communion. Open communion is not permitted in the Roman Catholic Church.

Intercommunion: This is the reciprocal and mutual sharing of Holy Communion in different Christian Churches. Intercommunion is not permitted in the Roman Catholic Church.

Individual Requests for Reception of Holy Communion by Non-Catholics: Such requests may be considered and granted by the diocesan bishop according to the following principles:

- The person seeking Holy Communion must be a baptized Christian.
- The person should manifest a faith in the sacrament in conformity with that of the Catholic Church in regard to Eucharistic presence.
- The person must express a serious need for the Eucharist.
- The person must be unable to have recourse to a minister of his/her own Church for a significant time or reason.

It is the bishop's responsibility to examine these exceptional cases and make a final decision. All individual requests from non-Catholics to receive Holy Communion in the Catholic Church must be referred directly to the bishop of the diocese (*Ecumenical Directory* #55: *on Admitting other Christians to Eucharistic Communion in the Catholic Church*, June 1, 1972. Note: *Interpreting the Instruction on Admitting other Christians to Eucharistic Communion in the Catholic Church under Certain Circumstances*, October 17, 1973, #6).

Reservation of the Eucharist

The original and primary reason for reservation of the Eucharist in the tabernacle in the church remains for the administration of Viaticum and Holy Communion to the sick. In addition, the Church has a long tradition of private devotion in the presence of the reserved sacrament. The place for the tabernacle or place of reservation should be truly preeminent but also suitable for private adoration and prayer.

Holy Communion Outside of Mass

The reception of Holy Communion during Mass is the primary and preferred practice. The sick and those who are unable to participate in the celebration of the Eucharist should have the opportunity to receive Holy Communion outside of Mass on a regular basis.

Holy Communion may be given outside of Mass on any day, with the following exceptions:

- Holy Thursday: Holy Communion may be given only during Mass and to the Sick.
- Good Friday: Holy Communion may be given only during the Celebration of the Lord's Passion and to the sick.
- Holy Saturday: Holy Communion may be given only as Viaticum.

Holy Communion may also be given at *Celebration of the Liturgy of the Word [with Holy Communion]* following the prescribed rites found in *Sunday Celebrations in the Absence of a Priest*.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

INTRODUCTION

The Catholic Church teaches:

“The catechumenate is not a mere exposition of dogmatic truths and norms of morality, but a period of formation in the whole Christian life. Catechumens should be introduced into the life, liturgy, and charity of the People of God” (*The Decree on the Church’s Missionary Activity*, #14).

“The entire community must help catechumens and candidates throughout the process of initiation: during the period of the pre-catechumenate, the period of the catechumenate, the period of the purification and enlightenment, and the period of post-baptismal catechesis or mystagogy” (*The Rite of Christian Initiation of Adults*, #9).

“The time spent in the catechumenate should be long enough – several years if necessary – for the conversion and faith of the catechumens to become strong. By their formation in the entire Christian life and a sufficiently prolonged probation, catechumens are properly initiated into the mysteries of salvation and the practice of an evangelical way of life” (*The Rite of Christian Initiation of Adults*, #76).

“After a period of pre-catechumenate has elapsed, persons who have manifested a willingness to embrace faith in Christ are to be admitted to the catechumenate in liturgical ceremonies. Through instruction and an apprenticeship in the Christian life, catechumens are suitably to be initiated into the mystery of salvation” (*Code of Canon Law*, #788).

“The baptismal catechumenate is both ‘a process of formation and a true school of the faith.’ It is a fruitful blend of instruction and formation in the faith; it progresses through gradual stages; it unfolds the Church’s rites, symbols, and biblical and liturgical signs; and it incorporates the catechumens into the Christian community of faith and worship” (*National Directory for Catechesis*, 35D).

CATECHESIS

The Office of Religious Education and the Office of Worship recommend:

1. All parishes implement an active catechumenate according to *The Rite of Christian Initiation of Adults*.
2. All parishes assemble a team under the direction of the pastor to support the implementation of *The Rite of Christian Initiation of Adults*. The team assists with the ongoing formation of the whole parish community in its role during the initiation process.

3. Parish implementation of the rite includes four periods, which together normally last at least a year:
 - a. the period of the precatechumenate, culminating with the Rite of Acceptance;
 - b. the period of the catechumenate, culminating with the Rite of Election;
 - c. the period of purification and enlightenment, including the scrutinies, culminating with the sacraments of initiation;
 - d. the period of mystagogy and post-baptismal catechesis.
4. The precatechumenate and catechumenate be offered on an ongoing basis and last as long as necessary for the person seeking initiation to embrace the faith and their own conversion.
5. The Rite of Election be celebrated when the person fully intends and is free to celebrate the Sacraments of the Church at the Easter Vigil.
6. *The Rite of Christian Initiation of Adults* adapted for children of catechetical age be implemented according to the Diocese of Youngstown *Directory for Catechesis* and *Liturgical Directory*.
7. The Office of Religious Education and the Office of Worship provide ongoing formation for RCIA teams, suitable resources in the Office of Religious Education Library, and consultative services.

GUIDELINES

Parish Preparation for the Initiation Process

- The people of God, represented by the local church, understand and show by their concern that the initiation of adults is the responsibility of all the baptized. The entire faith community helps and prays for catechumens and candidates throughout the process of initiation.
- The pastor has the responsibility of attending to the pastoral and personal care of catechumens and candidates. The pastor is responsible for forming a team to implement the process of initiation. He is diligent in the celebration of the rites throughout the process. He approves the choice of godparents. In the absence of the bishop, the priest who baptizes an adult or child of catechetical age also confers Confirmation.
- A sponsor accompanies the inquirer when he or she seeks acceptance into the order of catechumens and remains with the inquirer during the catechumenate until the Rite of Election. Sponsors testify to the candidates' faith and intentions.
- A godparent accompanies the catechumen during the rites and periods of election, initiation, and mystagogy. A catechumen chooses a godparent as a model for living the Christian life. The catechumen may choose his or her sponsor as godparent. The pastor approves the role of godparent for the designated person. The godparent, delegated by the faith community, gives testimony about the catechumen.

- Persons on the parish team fulfill the following roles:
 - Coordinator: facilitates the work of the team; schedules and oversees the periods of the process; provides support to all those involved in the process.
 - Catechists: help with the faith formation of those seeking initiation; have an active role in the rites of the initiation process; continue their own faith formation through the certification process facilitated by the Office of Religious Education.
 - Liturgy representative: coordinates, adapts, and prepares the liturgical rites of the process; works with the Parish Liturgy Committee, music director and choir, presider, and other liturgical ministers; and helps to prepare the assembly for the rites.
 - Sponsor coordinator: helps with the selection and formation of sponsors.
- In extreme or grave circumstances, it is lawful to arrange the schedule for the entire rite of initiation differently. The Rite of Election and the rites belonging to the period of purification and enlightenment may be held outside Lent and the Sacraments of Initiation may be celebrated at a time other than the Easter Vigil or Easter Sunday (*Rite of Christian Initiation of Adults*, #26-30).

Period of Evangelization And Precatechumenate

- The Rite of Christian Initiation is designed for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts.
- Adult participants in the RCIA may be those who are unbaptized and/or those who were baptized with water in the Trinitarian formula. The former will be known as catechumens. The latter will be known as candidates, and their membership in the Church and their status as children of God will be recognized. The conversion of candidates is based on the Baptism they have already received; the effects of which they must develop. Guidelines for the process of initiation for baptized Christians are outlined in *The Rite of Christian Initiation of Adults*. (#400–498). Baptized and catechized adults may participate in the catechumenate as long as no greater burden than necessary is placed on the catechized adults.
- The invitation to participate in the life of the Church is extended by the faith community through its witness to the Gospel and faithfulness to the baptismal call and its continual expressions of welcome and hospitality.
- During the period of evangelization and the pre-catechumenate, the parish and the RCIA team provide inquirers with help and attention in gaining a sense of the Church and the company and spirit of Christians; of the practice of calling upon God in prayer; and the stirrings of repentance.

- Inquirers complete the precatechumenate when they declare their intention to the Church and the Church accepts them as persons who intend to become its members in the celebration of acceptance into the order of catechumens. In the Rite of Welcoming, the Church acknowledges inquirers who are baptized but uncatechized Christians (*Rite of Christian Initiation of Adults*, #400). The Rite of Acceptance and the Rite of Welcoming may be offered several times throughout the year. A year-round catechumenate welcomes catechumens as they complete their time of evangelization and prepare for the next step.

Period of The Catechumenate

- The catechumenate is an extended period during which catechumens are given suitable pastoral formation and guidance, aimed at training them in the Christian life. It should be long enough – several years if necessary – for the conversion and faith of the catechumens to be strong. Candidates for Confirmation and Eucharist base their conversion on the Baptism they have already received. Participation in the catechumenate strengthens their ongoing conversion.
- The parish provides opportunities for formation in four ways:
 - Catechesis, accommodated to the liturgical year;
 - Prayer, which turns them readily toward God and keeps their hopes set on Christ;
 - Liturgical rites, which help to strengthen and purify them on their journey;
 - Apostolic witness, which joins the catechumens and candidates with the Church in learning to work actively to build up the Church by the witness of their lives and by professing their faith.
- The period of the catechumenate is closed with the Rite of Election and the enrollment of names. The catechumens are to have undergone a conversion in mind and action and to have developed a sufficient acquaintance with Christian teaching as well as a spirit of faith and charity. The godparents and catechists testify to the catechumens' state of readiness. The bishop or his delegate declares in the presence of the community the Church's approval of the catechumens, who then become the "elect." Candidates answer the call to continuing conversion, which may be combined with the Rite of Election and celebrated on the First Sunday of Lent. Catechumens and candidates then enter into the period of purification and enlightenment.

Period of Purification And Enlightenment

- The period of purification and enlightenment customarily coincides with Lent. The parish provides opportunities for more intense spiritual preparation by the elect and the candidates rather than catechetical instruction.
- During this period, the faith community solemnly celebrates with the catechumens the scrutinies, which should take place on the Third,

Fourth, and Fifth Sundays of Lent. The readings for these Sundays are given in the Lectionary for Mass, Year A (*Rite of Christian Initiation of Adults*, #146).

- Also during this period, the faith community may celebrate with the candidates the Penitential Rite on the Second Sunday of Lent. The Penitential Rite is solely for baptized Christians and must be kept separate and distinct from the scrutinies, which focus on the approaching Baptism of the catechumens (*Rite of Christian Initiation of Adults*, #459ff).
- Catechumens do not participate in the sacrament of reconciliation prior to initiation. The candidates may celebrate the sacrament. Catechesis for the sacrament should be provided for all.

Celebration of the Sacraments of Initiation

- The usual time for the celebration of the Sacraments of Initiation is the Easter Vigil.
- Baptism is celebrated with immersion or the pouring of water.
- Baptism is followed immediately by Confirmation.
- The newly Baptized and Confirmed take part for the first time and with full right in the celebration of Eucharist.
- Candidates are to be received according to the reception of baptized Christians into the full communion of the Catholic Church (*Rite of Christian Initiation of Adults*, #473-486), which may be celebrated during the Easter Vigil. Candidates will make a profession of faith, receive the sacrament of Confirmation, and take part in Eucharist. This may also be celebrated on another Sunday. (*Rite of Christian Initiation of Adults*, Appendix III, National Statutes, #33).

Period of Post-Baptismal Catechesis or Mystagogy

- During the period of mystagogy, the faith community together with the newly baptized, now called neophytes, grow in deepening their grasp of the paschal mystery and making it part of their lives through meditation on the gospel, sharing in Eucharist, and doing works of charity.
- Neophytes are introduced into fuller and more effective understanding of the mysteries of faith. The candidates who complete their initiation become more fully integrated into the community by going through the period of mystagogy with the neophytes.
- To close the period of post-baptismal catechesis, the parish holds some sort of celebration at the end of Easter near Pentecost Sunday.
- On the anniversary of the neophytes Baptism, the parish brings together the neophytes in order to give thanks to God, to share with one another their spiritual experiences, and to renew their commitment.

SELECTION/DISCERNMENT

Those involved in the Rite of Christian Initiation of Adults as parish team members are to be faith-filled members of the Church committed to the sharing

of the faith to those interested. Team members are to be cognizant of their own faith journey and of those coming to inquiry about the Catholic faith. Any person who is interested in learning more of the Catholic faith should be considered for the RCIA. Through discernment and prayer, those serious about joining the faith are to be encouraged to continue their journey. Interested and possible RCIA participants should be made aware of circumstances due to previous marriages as part of their inquiry.

FORMATION/TRAINING

Those involved as RCIA team members are to have a familiarity with the entire Rite of Christian Initiation of Adults as adapted for the dioceses of the United States. It is to be used for study, reflection, and preparation. They are to be familiar with the proper and usual times for the rites, and the appropriate ministers of the rites and the Sacraments of Initiation. Team members are also to be educated and formed in the understanding, teachings and beliefs of the Catholic faith. Team members are encouraged to participate in workshops and further education opportunities regarding implementation of the RCIA.

EVALUATION

The pastor, pastoral staff and RCIA team should engage in a yearly evaluation and review of their process to include a comprehensive review of all aspects of the Rite of Christian Initiation of Adults.

THE RITE OF CHRISTIAN INITIATION OF ADULTS ADAPTED FOR CHILDREN OF CATECHETICAL AGE

INTRODUCTION

The Catholic Church teaches:

“The period of catechumenate, beginning at acceptance into the order of catechumens and including both the catechumenate proper and the period of purification and enlightenment after election or enrollment of names, should extend for at least one year of formation, instruction, and probation. Ordinarily this period should go from at least the Easter season of one year until the next; preferably it should begin before Lent in one year and extend until Easter of the following year” (*The Rite of Christian Initiation of Adults, Appendix III, National Statutes for the Catechumenate, #6*).

“Since the children to be initiated often belong to a group of children of the same age who are already baptized and are preparing for confirmation and Eucharist, their initiation progresses gradually and within the supportive setting of this group of companions” (*The Rite of Christian Initiation of Adults, #254*).

“Priests, in addition to their usual ministry for any celebration of Baptism, Confirmation, and Eucharist, have the responsibility of attending to the pastoral and personal care of the catechumens...with the help of deacons and catechists, they are to provide instruction for the catechumens...they are to be diligent in the correct celebration and adaptation of the rites throughout the entire course of Christian initiation” (*The Rite of Christian Initiation of Adults, #13*).

“For the purpose of Christian initiation, children who have reached the age of reason, generally understood as seven years of age, are considered adults in a limited sense. As much as possible, their formation in the faith should follow the general pattern of the ordinary catechumenate, making use of the appropriate adaptations permitted in the rite. They should receive the sacraments of Baptism, Confirmation, and Eucharist at the Easter Vigil, together with the older catechumens” (*National Directory for Catechesis 2005, #36A, #3*).

CATECHESIS

The Office of Religious Education and the Office of Worship recommend:

1. All parishes implement an active catechumenate for children of catechetical age according to *The Rite of Christian Initiation of Adults*.

2. All parishes assemble a team under the direction of the pastor to support the implementation of *The Rite of Christian Initiation of Adults* adapted for children. The team assists with the ongoing formation of the whole parish community in its role during the initiation process.
3. The precatechumenate and catechumenate are offered for children on an ongoing basis and last as long as necessary for the child seeking initiation to embrace the faith and their own conversion.
4. A process of initiation adapted for children separate from and in addition to the parochial school and parish elementary and adolescent catechetical processes be made available to every unbaptized child of catechetical age in a parish or cluster of parishes.
5. *The Rite of Christian Initiation of Adults* adapted for children is to include the celebration of the Word, catechesis, conversion, celebration of the rites and involvement of the parish sponsor and the local community.
6. The rites are to be celebrated in the presence of the Sunday assembly including children of comparable age, family, friends, and sponsoring families, within the parish community.
7. Children of catechetical age who have been prepared for initiation through *The Rite of Christian Initiation of Adults* should celebrate the Sacraments of Baptism, Confirmation, and Eucharist at the same time in a single celebration.
8. The Office of Religious Education and the Office of Worship provide ongoing formation for RCIA teams, suitable resources in the Office of Religious Education Library, and consultative services.

GUIDELINES

Parish Preparation for the Initiation Process

- *The Rite of Christian Initiation of Adults* is the norm from which the adaptation for children is derived. The RCIA team, along with the parish staff and Parish Liturgy Committee, is challenged to adapt the process to meet the needs of the participants and according to the unique circumstances of the parish.
- As with the initiation process for adults, the initiation of children of catechetical age is the responsibility of all the baptized. The people of God, represented by the local church, understand and show by their concern that the initiation of children is the responsibility of all the baptized. The entire faith community helps and prays for them throughout the process of initiation.

- The pastor has the responsibility of attending to the pastoral and personal care of children in the initiation process. The pastor is responsible for forming a team to implement the process of initiation. He is diligent in the celebration of the rites throughout the process. He approves of the choice of godparents and sponsors. In the absence of the bishop, the priest who baptizes children of catechetical age also confers Confirmation.
- Parents of children seeking initiation give consent and affirm the child(ren)'s participation in the rites and are present at the celebrations of the rites. Parents may not be godparents nor confirmation sponsors for their own child(ren).
- The pastor along with RCIA team members should discern a sponsor or sponsoring family (ones with children of comparable age and religious development) from the parish who participates and accompanies the child(ren) on the journey toward initiation. The role of the sponsor/sponsoring family is to: (1) be present and welcoming; (2) share stories of the faith community; (3) help share and nurture faith; (4) participate in the catechumenal process; (5) listen to the catechumen's questions and concerns; (6) share in regular gatherings and prayer; and (7) join in celebrating the rites.
- Godparent(s) will be selected during the pre-catechumenate or catechumenate periods to be available for the period of purification and enlightenment. The godparent for Baptism must meet the requirements for a sponsor. The role of the godparent begins at the Rite of Election and is a lifelong commitment.
- Persons on the parish team fulfill the following roles:
 - Coordinator: facilitates the implementation of the process described in *The Rite of Christian Initiation of Adults*; provides support to all those involved in the process; schedules and oversees the periods of the process. The coordinator may: (1) form and train a parish team that will assist in evangelization of children, promote and develop sponsor involvement, participate in catechetical formation, prepare and assist with the rites, and facilitate hospitality; (2) identify children and youth who are potential catechumens and candidates and conduct initial interviews; (3) recruit and train sponsors/sponsoring families; (4) select the appropriate materials for the process of formation; (5) arrange the schedule with the parish staff and Parish Liturgy Committee for the various components of the process; (6) serve as the liaison with the parish staff, the Christian initiation team, Parish Liturgy Committee and encourage the involvement of the parish community; (7) evaluate the process with the parish staff and Parish Liturgy Committee.
 - Catechists: help with the faith formation of children seeking initiation; have an active role in the rites of the initiation process; continue their own formation through the certification process facilitated by the Office of Religious Education.

- Liturgy representative: coordinates, adapts, and prepares the liturgical rites of the process; works with the Parish Liturgy Committee, music director and choir, presider, and other liturgical ministers; helps to prepare the assembly for the rites.
- Sponsor coordinator: helps with the selection and formation of sponsors.

Period of Evangelization and the Precatechumenate

- Children who are part of the children's catechumenate include unbaptized children (catechumens), and baptized but uncatechized children, (baptized Catholic, or baptized in another Christian denomination). Potential catechumens and candidates may be: children of adult catechumens or adult candidates; children of returning or reconciling Catholics; children attending parish elementary and adolescent catechesis processes, youth ministry, Catholic school education; children from families where there is no longer a Catholic parent in the home but a Catholic family member and/or guardian who is the support person and brings the child with parental consent.

Period of the Catechumenate

- The period is marked by the Rite of Acceptance into the Order of Catechumens or the Rite of Welcome. These rites may be offered several times a year as catechumens and candidates are prepared. These and other rites as adapted for children may be celebrated outside the Sunday liturgy with family, friends, and a representative group of parishioners.
- Lectionary-based catechesis, rooted in the Sunday scriptures of the liturgical year, is the recommended process for the catechumenate.
- The period of the catechumenate is closed with the Rite of Election. Ordinarily the Rite of Election occurs on the First Sunday of Lent. The Rite of Sending, as adapted for children, occurs at the parish. The Rite of Election is celebrated with the larger diocesan community, and includes both adults and children.

Period of Purification and Enlightenment

- The period of purification and enlightenment customarily coincides with Lent. The parish provides opportunities for a more intense spiritual preparation by the elect and candidates rather than catechetical instruction.
- For those preparing to be baptized, at least one and preferably three scrutinies, as adapted for children, ordinarily occur on the Third, Fourth and Fifth Sundays of Lent.
- Catechumens do not participate in the sacrament of reconciliation prior to initiation. The candidates may celebrate the sacrament. Catechesis for the sacrament should be provided for all.

Celebration of the Sacraments of Initiation

- Children in the catechumenate are to be Baptized, Confirmed, and receive Eucharist at the Easter Vigil. *The Rite of Christian Initiation of Adults* adapted for children does not provide for the separation of the celebration of the three Sacraments of Initiation. (*National Statutes*, #18). The completion of initiation of already baptized children may take place at the Easter Vigil or at another Sunday Eucharist. (*National Statutes*, #32-33).

Period of Post-Baptismal Catechesis or Mystagogy

- Ongoing gatherings for mutual support and exploration of the experience of the initiation sacraments are an important aspect of *The Rite of Christian Initiation of Adults* adapted for children. Life-long faith development is expected and provided by the parish. Neophytes continue to participate in the parish religious education processes available for their age group.

SELECTION/DISCERNMENT

Those involved in the Rite of Christian Initiation of Adults adapted for children as parish team members are to be faith-filled members of the Church committed to the sharing of the faith to those interested. Team members are to be cognizant of their own faith journey and of those coming to inquire about the Catholic faith. Any person who is interested in learning more of the Catholic faith should be considered for the RCIA. Through discernment and prayer, those serious about joining the faith are to be encouraged to continue their journey. All adults involved in the Rite of Christian Initiation of Adults adapted for children are required to be in full compliance with the Diocesan Child Protection Policy.

FORMATION/TRAINING

Those involved as RCIA team members are to have a familiarity with the entire Rite of Christian Initiation of Adults and as adapted for children for the dioceses of the United States. It is to be used for study, reflection, and preparation. They are to be familiar with the proper and usual times for the rites, the appropriate ministers of the rites and the Sacraments of Initiation. Team members are also to be educated and formed in the understanding, teachings and beliefs of the Catholic faith. Team members are encouraged to participate in workshops and further educational opportunities regarding the implementation of the RCIA.

EVALUATION

The pastor, pastoral staff and RCIA team should engage in a yearly evaluation and comprehensive review of their process and all aspects of the Rite of Christian Initiation of Adults adapted for children.

RECONCILIATION

INTRODUCTION

The Sacrament of Reconciliation should be a prayerful celebration of God's forgiveness in which both confessor and penitent take an active part. Like those in the Gospel, the penitent approaches Christ with confident faith to ask and accept his healing power.

CATECHESIS

Ongoing catechesis on the Sacrament of Reconciliation should occur in the course of homilies and celebrations of the liturgical year. It should highlight God's merciful love for His people and the penitent's need to prepare prayerfully for the sacrament.

SETTING FOR THE SACRAMENT

Time

The faithful are encouraged to receive the Sacrament of Reconciliation frequently. "The confessor should always be ready and willing to hear the confession of the faithful when they make a reasonable request of him" (*Rite of Penance, #10*). Outside of the danger of death, care is to be taken to ensure that the circumstances allow for a truly prayerful celebration, with sufficient time, privacy, and freedom from interruptions. Every parish and institution should provide an opportunity for the celebration of the sacrament throughout the year. It is totally inappropriate for the Sacrament of Reconciliation to take place during the celebration of the Eucharist or any other liturgical service.

Lent is the principal penitential season of the year and a most appropriate time for the faithful to celebrate the Sacrament of Reconciliation. Advent, though not primarily a penitential season, calls for "making straight the path of the Lord." Celebrating the Sacrament of Reconciliation during Advent has a special note of expectant joy.

Place

Parishes should have a clearly defined and comfortable space for the celebration of individual reconciliation. The entrance should be clearly marked as the place to celebrate the Sacrament of Reconciliation and care should be taken to indicate whether the priest is available or if someone is with him. The space for the celebration of the sacrament should respect the penitent's option to remain anonymous or to speak with the priest face to face. Appropriate furnishings may include: two chairs and a table; a bible and crucifix; some artificial light that is soothing and comfortable; and worship aids providing various versions of the Act of Sorrow. In designing the place for reconciliation, the needs of those with disabilities should be considered as outlined in the *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* from the United States Conference of Catholic Bishops issued on November 16, 1978.

SIGN AND SYMBOL

The primary sign of absolution is the priest extending his hands over the head of the penitent while praying the words of absolution. At its conclusion, the priest makes the sign of the cross over the penitent. In cases where the penitent remains anonymous the priest makes the gesture of the cross while praying the words of absolution from behind the screen. The priest should be attentive in speaking the words of absolution, keeping in mind the age and ability of the penitent to understand.

STRUCTURE

The Sacrament of Reconciliation is to be available in all parishes throughout the year. The priest is encouraged to welcome the penitent in a friendly manner (*Rite of Penance, #16*). The reading of Scripture is an integral part of the Sacrament (*Rite of Penance, #43*). The Sacrament of Reconciliation calls for the sincere acknowledgement of sins committed with the confidence of the Lord's forgiveness. People should be helped to recognize and repent of those sins, failures, and habitual attitudes which weaken their relationship with God and their neighbor. Care should be taken that the spiritual counseling given concentrates on the mystery of Christian conversion. The sacrament is not the occasion for psychological counseling. Penitents should be helped to understand that the penance or works of satisfaction should flow from the gratitude of one who has experienced the divine healing power. These works should be a remedy for sin and an aid to a renewal of life. Many worthwhile penances can be assigned in the areas of charity, especially those which provide a direct antidote to the faults confessed in order to bring about lasting effects in the penitent's life. The choice of such a penance may be discussed with the penitent.

The prayer of absolution should be said slowly and prayerfully. Only when death is imminent may the priest abbreviate the formula to the essential words: "I absolve you..." (*Rite of Penance, #21*).

**THE RITE OF RECONCILIATION OF
INDIVIDUAL PENITENTS - FORM #1**

RECEPTION OF THE PENITENT

Sign of the Cross
Invitation to Trust God

CELEBRATION OF THE WORD OF GOD

Scripture Reading

CONFESSION OF SINS AND ACCEPTANCE OF SATISFACTION

Confession of Sins by Penitent
Bestowal of Penance and Satisfaction

PRAYER OF THE PENITENT AND ABSOLUTION

Act of Contrition
Imposition of Hands/Absolution

PROCLAMATION OF PRAISE OF GOD

Dismissal

THE RITE FOR RECONCILIATION OF SEVERAL PENITENTS WITH INDIVIDUAL CONFESSION AND ABSOLUTION - FORM #2

The opportunity to celebrate the Sacrament of Reconciliation communally should be available in every parish and institution. During the seasons of Advent and Lent, it is particularly appropriate. When celebrated, a sufficient number of priests should be available. The physical arrangements for this celebration should include both opportunities for face-to-face confession and provision for remaining anonymous.

INTRODUCTORY RITES

Entrance Hymn
Greeting
Opening Prayer

CELEBRATION OF THE WORD OF GOD

First Reading
Responsorial Psalm
Second Reading (optional)
Acclamation
Gospel Reading
Homily
Examination of Conscience

THE RITE OF RECONCILIATION

General Confession of Sins (Litany/Penitential Song)
Lord's Prayer
Individual Confession and Absolution
Proclamation of Praise for God's Mercy
Concluding Prayer (Hymn-Psalm-Litany)

CONCLUDING RITE

Blessing
Dismissal
Closing Hymn

THE RITE FOR RECONCILIATION OF SEVERAL PENITENTS WITH GENERAL CONFESSION AND ABSOLUTION – FORM #3

The 1972 Instruction, *Sacramentum Paenitentiae* and Chapter 3 of the revised *Ordo Paenitentiae* made provisions for the use of general absolution after general confession under certain conditions. The Motu Proprio, *Misericordia Dei*, promulgated by Saint John Paul II on April 7, 2002, further specified the parameters for the administration of the Sacrament of Penance through general absolution. *Misericordia Dei*, states that this form is considered “exceptional in character.”

Sacramentum Paenitentiae #31 states:

Absolution without prior, individual confession cannot be given collectively to a number of penitents unless:

- a) the danger of death is imminent and there is no time for a priest or priests to hear the confessions of the individual penitents;
- b) a *grave necessity* is present, namely when, given the number of penitents, not enough confessors are available to hear the individual confessions properly within a reasonable time, with the result that through no fault of their own, the faithful would be forced to be for a long time without the grace of the sacrament or without Holy Communion. The need in question is not regarded as sufficient when the nonavailability of confessors is based solely on there being a large number of penitents, such as may be the case at some great festival or pilgrimage.

Saint John Paul II clarifies the terms of *grave necessity* by declaring:

- a) It refers to situations which are objectively exceptional, such as can occur in mission territories or in isolated communities of the faithful, where the priest can visit only once or very few times a year, or when war or weather conditions or similar factors permit.
- b) The two conditions set down in the Canon [#961] to determine grave necessity are inseparable. Therefore it is never just a question of whether individuals can have their confession heard ‘in an appropriate way’ and ‘within an appropriate time’ because of the shortage of priests; this must be combined with the fact that penitents would otherwise be forced to remain deprived of sacramental grace ‘for a long time’, through no fault of their own. Therefore account must be taken of the overall circumstances of the penitents and of the Diocese, in what refers to its pastoral organization and the possibility of the faithful having access to the Sacrament of Penance.
- c) The first condition, the impossibility of hearing confessions ‘in an appropriate way’ ‘within an appropriate time’, refers only to the time reasonable required for the elements of a valid and worthy celebration of the Sacrament. It is not a question here of a more extended pastoral

conversation, which can be left to more favorable circumstances. The reasonable and appropriate time within which confessions can be heard will depend upon the real possibilities of the confessor or confessors, and of the penitents themselves.

- d) The second condition calls for a prudential judgment in order to assess how long penitents can be deprived of sacramental grace for there to be a true impossibility as described in Canon 960, presuming that there is no imminent danger of death. Such a judgment is not prudential if it distorts the sense of physical or moral impossibility, as would be the case, for example, if it was thought that a period of less than a month means remaining 'for a long time' in such a state of privation.
- e) It is not acceptable to contrive or to allow the contrivance of situations of apparent *grave necessity*, resulting from not administering the Sacrament in the ordinary way through a failure to implement the above mentioned norms, and still less because of penitents' preference for general absolution, as if this were a normal option equivalent to the two ordinary forms set out in the Ritual.
- f) The large number of penitents gathered on the occasion of a great feast or pilgrimage, or for reasons of tourism or because of today's increased mobility of people, does not constitute sufficient necessity.

To make the judgment on whether the requisite conditions stated in *Sacramentum Paenitentiae* #31 are verified belongs to the diocesan bishop. (*Sacramentum Paenitentiae* #32). Moreover, penitents who receive absolution by way of General Confession and Absolution must resolve individually to confess their grave sins at least within a year, unless this is morally impossible. (*Sacramentum Paenitentiae* #33, 34, 35a, 60). "Those who receive pardon for grave sins by a common absolution should go to individual confession before they receive this kind of absolution again, unless they are impeded by a just reason." (*Sacramentum Paenitentiae* #34). When Form #3 is used, penitents are to be informed of this.

No priest or parish in the Diocese of Youngstown may plan ahead of time to grant general absolution before a major feast or notable occasion, thereby reducing the amount of time he would be required to spend as confessor in Form #1 and Form #2 and/or eliminating the need of arranging for additional confessors. The scheduling and publicizing of the use of Form #3 would lead people to consider it as an alternative to individual confession or as a means to avoid or evade the precept of confession. Accordingly, the celebration of penance according to Form #3 may never be scheduled and announced beforehand.

When all has been considered, and in the rare exceptional circumstances that a grave necessity exists fulfilling the clarifications as decreed in the Motu Proprio, *Misericordia Dei*, promulgated by Saint John Paul II, and General Confession and Absolution is utilized, the pastor, if at all possible is to consult beforehand with the diocesan bishop. If it is not possible to have prior

consultation, immediate notification is to be given to the diocesan bishop along with a written report sent to the bishop describing the situation and indicating the efforts that were made to avoid the situation calling for the use of Form #3.

**THE RITE FOR RECONCILIATION OF SEVERAL PENITENTS
WITH GENERAL CONFESSION AND ABSOLUTION**

FORM #3

INTRODUCTORY RITES

Entrance Hymn
Greeting
Opening Prayer

CELEBRATION OF THE WORD OF GOD

First Reading
Responsorial Psalm
Second Reading (optional)
Acclamation
Gospel
Homily
Examination of Conscience
Demonstration of Intention

THE RITE OF RECONCILIATION

General Confession of Sins
Lord's Prayer
Proclamation of Christ's Victory over Sin and Death
Invocation of the Holy Spirit for Forgiveness
Sacramental Absolution
Proclamation of Praise

CONCLUDING RITE

Blessing
Dismissal

ANOINTING OF THE SICK

INTRODUCTION

The Church, following the example of Jesus Christ and his disciples, has always had a special sacrament for sick people whereby they can receive the healing ministry of Christ. By the Sacrament of Anointing of the Sick, they are strengthened to endure their sickness and to see it as a share in the suffering of Christ. This sacrament is a source of faith, reconciliation, strength, and healing. It is also a support for the whole Christian community in dealing with the reality of sickness and death. The community of faith should have a clear understanding that the Sacrament of Anointing of the Sick is not primarily a sacrament for the dying or a person in danger of death, but rather it is a sacrament of healing for those who are ill or suffering.

CATECHESIS

Sacred Scriptures contain many examples of healing and forgiveness, however two passages in particular deal specifically with the sacrament that the Church now celebrates in the Anointing of the Sick (*Mark 6:13; James 5:14-15*). Attention should be given to catechizing the faithful on the meaning and purpose of the Sacrament of Anointing of the Sick with noteworthy distinction made about the sacrament as a moment of healing and source of strength and in relation to “last rites” and Viaticum – the reception of Holy Communion with those near death.

SETTING FOR THE SACRAMENT

Time and Place

Any baptized Christian who is:

- seriously ill physically, psychologically, or emotionally;
- anticipating serious surgery;
- terminally ill;
- in a weak condition because of advanced age;

may be anointed. The celebration of the sacrament may take place wherever the sick person is. A person who has died may not be anointed (*Introduction to the Rite of Anointing and Care of the Sick, #15*). However, prayer for the deceased and/or the family is appropriate at this time. “Sick children may be anointed if they have sufficient use of reason to be comforted by this sacrament” (*Introduction to the Rite of Anointing and Care of the Sick, #12*). The sacrament may be repeated within the same illness and may be celebrated whenever needed. It is also appropriate and encouraged that the sacrament be celebrated communally based upon the needs of the community. The rite may be celebrated within or outside of Mass. The communal celebration of the sacrament should take place in Church or wherever it is convenient for the faith community to gather. Because the care of the sick is the concern of the

whole parish, members are encouraged to visit the sick persons to pray with them and support them in their illness. At the time of the celebration of the sacrament, relatives, neighbors, and friends should be invited to participate and to pray for the sick person.

SIGN AND SYMBOL

The gathering of friends and relatives and even the whole parish gives witness to the fuller faith of the Church and worship of God. All proclaim the mighty act of God being accomplished in Jesus Christ. The Sacrament of the Anointing of the Sick is received in the laying on of hands and anointing with oil. "Jesus stretched out his hand, touched him and said: 'Be cured'" (*Matthew 8:13*). By the laying on of hands, the prayer of the Church calling for God's favor toward the sick and aged is caused. It is done in silence in testimony to a power that is greater than ours. The Church uses anointing with oil on the forehead and hands of the infirmed as a sign of the healing power of Christ. This gesture produces comfort, solace, peace of mind and heart, spiritual strength, the lessening of the power of sin in our lives, and even physical healing. The words spoken by the priest during the anointing with oil, "*Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. Amen. May the Lord who frees you from sin save you and raise you up. Amen.*" completes the sacrament.

ANOINTING OF THE SICK - WITHIN MASS

INTRODUCTORY RITES

Greeting
Reception of the Sick
Penitential Rite
Collect

LITURGY OF THE WORD

First Reading
Psalm Response
Second Reading
Gospel Acclamation
Gospel
Homily

LITURGY OF ANOINTING OF THE SICK

Litany (or Universal Prayer at conclusion)
Laying on of Hands
Prayer Over the Oil
Anointing
Prayer after Anointing

LITURGY OF THE EUCHARIST (as normal)

CONCLUDING RITES

Blessing
Dismissal

ANOINTING OF THE SICK - OUTSIDE OF MASS

INTRODUCTORY RITES

Greeting
Sprinkling with Holy Water
Instruction
Penitential Act

LITURGY OF THE WORD

Scripture Readings
Response

LITURGY OF ANOINTING OF THE SICK

Litany
Laying on of Hands
Prayer Over the Oil
Anointing
Prayer after Anointing
Lord's Prayer

(Holy Communion)

Communion
Silent Prayer
Prayer after Communion

CONCLUDING RITES

Blessing
Dismissal

CHRISTIAN MARRIAGE

INTRODUCTION

For the couple planning to be married, the Church presents a rite which clearly expresses the union of two persons in Christ and the dignity and sacredness of Christian marriage. There is contained in the rite a wide variety of prayers and readings from which the bride and groom may choose in order that their marriage ceremony will be personal and result in a memorable event in their lives.

CATECHESIS

Preparation for marriage is required of all couples in the Diocese of Youngstown. These requirements are outlined in the *Marriage Preparation Policy and Handbook* available through the Office of Pro-Life, Marriage and Family Ministry.

Liturgical planning is an important element of marriage preparation. In consultation with a priest, deacon, musician, and sponsor couple the engaged couple can make use of one of the available resources to determine the following: prayers, readings, form of consent, music, readers, servers, gifts, and processions. A planning sheet is helpful. The couple completes the form and returns it to the one officiating.

The marriage ceremony should express the relationship of the couple to the Church. The marriage rite offers a number of options for this purpose. Good planning considers the participation of the assembly. A worship aid is appropriate to foster participation by those in attendance. If a booklet is prepared, it should be simple in format, containing only those parts of the Mass or service which are needed to facilitate the participation of the assembly. All copyright permissions must be secured and acknowledged in the booklet.

SETTING FOR THE SACRAMENT

Time

Ordinarily, diocesan regulations permit the celebration of the Sacrament of Marriage on any day of the year except Sundays, Holydays of Obligation, and during the Easter Triduum. If a marriage ceremony is celebrated during the Seasons of Advent or Lent, the couple should be advised to take into consideration the special nature of these liturgical seasons. Especially during Lent, a marriage ceremony is to be celebrated simply taking into account the nature of the season (*Rite of Marriage, #11*). Saturday evening weddings are permitted according to the Norms for Anticipated Masses, (*June 13, 1979*), and local parish schedules. In order to fulfill the Sunday obligation, weddings must begin after 4:00 p.m. The Sunday scripture readings are proclaimed; however, during ordinary time, one reading from #67-105 of the *Rite of Marriage* may be chosen.

Place

In light of the sacred dignity of the sacrament, marriage celebrations take place in a church building. When marriage is performed with a dispensation from canonical form, the place is determined by the regulations of the denomination in which the marriage is celebrated. Christian marriage is a joyful event, for in it two persons are united in love as living signs of the love of Christ for his Church. The atmosphere should be one that reflects the joy of the occasion.

Accordingly, it is appropriate that flowers, candles, etc., be used to help convey the spirit of joy. This environment should be tastefully arranged. The couple is to be informed of local parish customs and regulations.

SIGN AND SYMBOL

As sacred Scripture indicates, husband and wife are a sign to the faith community of God's love for his people (*Ephesians 5:32*). The bride and groom confer the Sacrament of Marriage; they are a sign to the rest of the community, thus their role is preeminent and therefore, their place must be prominent. The bride and groom should be visible and audible to the assembly at all times. As a result, it is not recommended for them to be with their backs to the people throughout the Mass and during the exchange of vows and rings. The wedding rings are a symbol of the couple's commitment to each other. These rings are to be presented by someone (e.g. best man, maid of honor) at the appropriate time. When celebrated in the context of Mass, after the exchange of rings and the Universal Prayer, there should be an offertory procession which includes bread and wine and perhaps a gift for those in need. Other elements of custom (e.g. *unity candle, tribute to the Blessed Virgin Mary, flowers given at the Sign of Peace*), may enhance the marriage ceremony. However, good taste and discretion are to be used so that these elements do not diminish the primary symbols of marriage.

SPECIFIC CONSIDERATIONS

Music

It is essential that appropriate liturgical music be used in the ceremony. Couples are to collaborate with church musicians and those responsible for the ceremony when making music selections. Wedding music is to express the religious significance of the event – the celebration of married love reflected in the nuptial liturgy itself. In accord with the *Constitution on the Sacred Liturgy*, the musical texts should be drawn chiefly from Scripture and from liturgical sources.

For a more specific treatment of this topic, please refer to the section in this directory on Music in the Sacraments. Normally, the celebration of marriage between two baptized Catholics takes place within Mass. A marriage between a Catholic and a baptized person who is not Catholic may be celebrated within or outside of Mass. The reception of Holy Communion by non-Catholics at a wedding Mass is not permitted nor is to be encouraged. Please consult the segment on Eucharist found in the section on Sacraments of Initiation for further treatment of this issue.

STRUCTURE

The Rite of Marriage has three forms:

- A. Rite for Celebrating Marriage During Mass
- B. Rite for Celebrating Marriage Outside of Mass
- C. Rite for Celebrating Marriage Between a Catholic and an Unbaptized Person

RITE FOR CELEBRATING MARRIAGE DURING MASS FORM A

Music / Prelude

ENTRANCE RITE

Rite of Welcome (optional)
Processional
Greeting
Penitential Act
Glory to God
Collect

Entrance Hymn

LITURGY OF THE WORD

First Reading
Response
Second Reading (optional)
Acclamation
Gospel
Homily

Psalm
Alleluia

RITE OF MARRIAGE

Greeting
Questioning
Consent/Vows
Blessing and Exchange of Rings
Universal Prayer

LITURGY OF THE EUCHARIST

Preparation of the Gifts
Procession with Gifts
Prayer over the Gifts

Note: The use of any music at this time should be planned with a clear understanding of the purpose and pace of this rite

Eucharistic Prayer
Preface
Eucharistic Prayer and Acclamations
Rite of Holy Communion
Lord's Prayer
Nuptial Blessing
Sign of Peace

Breaking of Bread

Holy Communion

Note: Music during the Communion Rite should include antiphonal singing by everyone

Prayer after Communion

CONCLUDING RITE

Blessing

Dismissal

Recessional

RITE FOR CELEBRATING MARRIAGE OUTSIDE MASS

FORM B

It may be desirable to celebrate marriage outside Mass in certain circumstances.

Music / Prelude

ENTRANCE RITE

Rite of Welcome (optional)

Processional

Entrance Hymn

Greeting

Collect

LITURGY OF THE WORD

First Reading

Response

Psalm

Second Reading (optional)

Acclamation

Alleluia

Gospel

Homily

RITE OF MARRIAGE

Greeting

Questioning

Consent/Vows

Blessing and Exchange of Rings

Universal Prayer and Nuptial Blessing

CONCLUDING RITE

*Lord's Prayer

Blessing

Dismissal

Recessional

*If a deacon is celebrating this marriage and Holy Communion is to be distributed, the Lord's Prayer is said first. After communion a reverent silence is followed by the Prayer after Communion and Dismissal Rite (*Rite of Marriage, #54*).

**RITE FOR CELEBRATING MARRIAGE BETWEEN A CATHOLIC
AND AN UNBAPTIZED PERSON
FORM C**

When marriage is celebrated between a Catholic and an unbaptized person, the following rite is to be followed (Rite of Marriage #8, 55-57)

Music / Prelude

ENTRANCE RITE

Rite of Welcome (optional)
Processional

Entrance Hymn

LITURGY OF THE WORD

First Reading
Response
Second Reading (optional)
Acclamation
Gospel
Homily

Psalm

Alleluia

RITE OF MARRIAGE

Greeting
Questioning
Consent/Vows
Blessing and Exchange of Rings
Universal Prayer and Nuptial Blessing

CONCLUDING RITE

Lord's Prayer (optional)
Blessing (Prayer)
Dismissal
Recessional

HOLY ORDERS

THEOLOGICAL/HISTORICAL PERSPECTIVE

“Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry” (*Catechism of the Catholic Church*, #1536). Three orders are associated with Holy Orders: bishop (episcopate), priest (presbyterate) and deacon (diaconate). Holy Orders is one of two sacraments of vocation in the Church. This segment will focus on Holy Orders as it relates to priesthood.

The Israelites were the chosen people of God and were constituted by Him as a “kingdom of priests and a holy nation” (*Exodus 19:6*). From the twelve tribes of the Israel, God chose the tribe of Levi and set it apart for liturgical service to the people. The priests of the Old Covenant were consecrated by a special rite and were “appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins” (*Hebrews 5:1*). Their charge was to proclaim the Word of God and to restore the Israelites to communion with God through the offering of sacrifice and prayer.

Jesus Christ came into the world to give of himself in service and as a sacrifice to redeem humankind from their sins. He is the mediator between God and humankind. Through his ministry, Christ fulfilled the words of the Old Testament and established a new order for the Church today. Initially, he called the twelve apostles to follow and serve as he did, thus establishing the episcopate. Today, bishops stand in a direct, unbroken line from the apostles serving in the order of apostolic succession. Each bishop is the shepherd over a particular territory known as a diocese. He is charged with sanctifying others, teaching the faithful, and fulfilling other duties to help meet the spiritual needs of his flock. Because of the vast responsibilities of a bishop, it can be difficult to minister completely to the needs of the faithful in the diocese. Thus, the bishop’s ministry is handed over to men in a subordinate degree. These men are ordained to the priesthood to be “co-workers of the episcopal order for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ” (*Catechism of the Catholic Church*, #1562). While all the baptized faithful are called to the common priesthood of Jesus Christ, those called to ordained priesthood minister in service to the faithful. Ministerial priests exercise service to the People of God by teaching, leading divine worship, and pastoral governance.

In December, 1965, The Second Vatican Council issued the *Decree on the Ministry and Life of Priests*. This document was designed to offer a clearer definition of the role, ministry, and mission of the ordained priest in relation to Christ, the Church and the people that he serves in light of the teachings and vision of the Second Vatican Council. As well, the Council issued the *Decree on the Training of Priests* in October, 1965. This document served a two-fold

purpose. First, it reaffirmed those practices and principles that were already in place for the proper training of men for the ordained priesthood. Secondly, it offered new regulations that needed to be implemented as the changes brought about by the decrees and constitutions of the Second Vatican Council were instituted in the Church.

Shortly thereafter, to further aid in the proper training of men for priesthood, the United States Conference of Catholic Bishops developed the *Program for Priestly Formation* for use in the dioceses and seminaries of the United States. The current 5th edition was promulgated in August, 2006. The focus of the latest edition stems from the work of the Post-Synodal Apostolic Exhortation, *I Will Give You Shepherds: On the Formation of Priests in the Circumstances of the Present Day*. This document, promulgated by Pope John Paul II in 1992, provides a clearer direction for the formation of men for the priesthood in light of the present day circumstances.

RESPONSIBILITY/PURPOSE

It is in the ordained priest that Christ is made present to the Church as Head of the Body, Shepherd of his flock, High Priest of the redemptive sacrifice, and Teacher of the Truth. Thus the priest, by virtue of the sacrament of Holy Orders, acts in the person of Christ. The priest, along with the bishop, makes visible the presence of Christ in the midst of the community of believers. Priesthood is ministerial and depends entirely on Christ and his own unique priesthood. It is offered for the good of all and the communion of the Church. It is the priest who acts in the name of the whole Church when presenting to God the prayer of the Church, and above all when offering the Eucharistic sacrifice (*Catechism of the Catholic Church*, #1548-1553).

As outlined in the Second Vatican Council's *Decree on the Ministry and Life of Priests*, there are three primary functions of priests. The first is to serve as ministers of God's Word. It is the task of priests to preach the Gospel of God to all people. This ministry is exercised in many different ways according to the needs of the hearers and in accord with the spiritual gifts of the preachers. The second function is to be ministers of the Sacraments and Eucharist. The celebration of the Eucharist over which the priest presides is the source and summit of the life of the Church. As well, priests in carrying out the work and priesthood of Christ administer the Sacraments through the working of the Holy Spirit for the good of the faithful. Thirdly, priests are to build up the community by inspiring and encouraging the faithful to use their gifts and talents for the good of the Church. The priests serve as instructors of the faithful to help them fully develop their vocations in accord with the Gospel teachings and with outreach and charity to others.

The following faculties and permissions are granted to priests by the Bishop in the Diocese of Youngstown. Consult the Priests' Policy Handbook of the diocese for more details regarding the following faculties and permissions: (*all citations here within are from the Code of Canon Law*).

- The faculty to hear confessions of any of the faithful (*c* #969, #974). As well, priests are delegated the faculty to remit the censure of excommunication in the case of an abortion without recourse to the diocesan bishop (*c* #1357);
- By virtue of the office or by expressed mandate of the diocesan bishop, a priest can confirm an individual he has baptized who is at least seven years of age and who is being admitted into full communion with the Catholic Church. A priest may also confirm a person who is in danger of death (*c* #883);
- Witness marriages when at least one of the persons is a member of the parish and only within the territory of the parish (*c* #1108, #1109, #1111). They may celebrate a Nuptial Mass between a Catholic and a baptized non Catholic. Priests may also waive the ordinary three consecutive times of publication of the marriage bans (*c* #1067);
- The permission to baptize one who has completed their fourteenth year, without previously referring the matter to the Diocesan Bishop (*c* #863);
- Permission to priests, for a good reason, to celebrate the Eucharist twice on weekdays, and if pastoral necessity requires it, three times on Sundays and holydays of obligation (*c* #905);
- Permission to conduct an ecclesiastical funeral rite for a child if the parents intended to baptize the child but the child died before the baptism (*c* #1183);
- Permission to celebrate the ecclesiastical funeral rites, including Mass, in the presence of the cremated remains of the body of a deceased person (*c* #1176);
- Permission to appoint in case of necessity a suitable layperson to distribute the Holy Eucharist for a specific reason;
- Permission to appoint qualified laypersons to distribute ashes on Ash Wednesday and to administer the blessing of throats on the Feast of St. Blasé in accord with liturgical law (*c* #1168);
- All priests of the Diocese with at least the presumed consent of the pastor of the church have the faculty by law to preach everywhere unless this faculty has been restricted or removed by the local Ordinary (*c* #764).

The *General Instruction of the Roman Missal* defines the role of the priest within the celebration of the Eucharist without a Deacon (#120-170) and with a Deacon (#171-186).

SELECTION/DISCERNMENT

Baptized, confirmed, and practicing Roman Catholic men who feel a calling by God and who desire to serve his people and the Church as a priest should possess qualifications outlined in the *Program for Priestly Formation* and required by the Diocese of Youngstown. Acceptance into the diocesan priesthood formation program requires that a candidate demonstrate emotional maturity, academic ability, personal stability, and consistent growth in the practice of the faith.

FORMATION

Candidates who are accepted by the diocese and are in the active process of working towards priesthood will attend a college and/or theological seminary. The candidate will attend a seminary and/or institution adhering to the *Program for Priestly Formation, 5th Edition (PPF)* which has been developed by the United States Conference of Catholic Bishops. This is the source by which all seminary programs are built and provide the standards for proper priestly formation.

EVALUATION

Candidates for the ordained priesthood are evaluated continually throughout each year of their formation process. Those responsible for their formation are charged with certifying their readiness and aptness for priestly ministry. Ordained priests are encouraged to continually evaluate their ministry regularly through self-evaluation, peer evaluation, and with those whom they serve in their ministerial assignment.

THE ORDER OF CHRISTIAN FUNERALS

INTRODUCTION

In the Order of Christian Funerals, the community celebrates one of its strongest affirmations of the paschal mystery: the proclamation of eternal life founded upon the death and resurrection of Jesus. In Word and Sacrament, the assembly proclaims its belief that in Baptism we die with Christ so as to rise with Him in glory. Since the earliest centuries of Christianity, the followers of Jesus offer comfort and hope to those who mourn with prayer and ritual. The Christian assembly has the opportunity to gather at the Vigil for the Deceased, the Funeral Liturgy, and the Rite of Committal to affirm its hope in the presence of God's kingdom beyond death. In addition, the Order of Christian Funerals includes other related prayers and rites: Prayers after Death, Gathering in the Presence of the Body, and Transfer of the Body to the Church or to the Place of Committal.

THE FUNERAL RITES

I. The Vigil for the Deceased

At the Vigil for the Deceased, the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence. It is the first occasion among the funeral rites for the solemn reading of the Word of God. In this time of loss, the family and the community turn to God's Word as the source of faith and hope, as light and life in the face of darkness and death. Additionally, it is a time for greeting, extending sympathy, sharing stories and remembering.

Setting

The Vigil for the Deceased may be celebrated in the home of the deceased, in the funeral home, parlor or chapel of rest, or in some other suitable place. It may also be celebrated in church, at a time well before the funeral liturgy, so that the funeral liturgy will not be lengthy and the Liturgy of the Word repetitious. Since circumstances vary, the appropriate time for the vigil will be determined by the family in consultation with ministers of the Church.

Style and Presence

Members of the family or close friends of the deceased are encouraged to help plan and participate in Vigil Service. Normally, the parish priest, deacon or lay leader of prayer presides at the vigil. The readings are always chosen from Scripture. The *Order of Christian Funerals* offers many appropriate passages. In addition, communal prayer in the form of song is always appropriate.

STRUCTURE

INTRODUCTORY RITES

Greeting
Opening Song
Invitation to Prayer
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Gospel
Homily

PRAYER OF INTERCESSION

Litany
The Lord's Prayer
Concluding Prayer

CONCLUDING RITE

Blessing

II. The Funeral Liturgy

Since the earliest of times, the followers of Christ gathered to commend the deceased to the Lord by celebrating the Eucharist. The funeral liturgy joyfully celebrates Christian hope in the resurrection of the dead and serves as a fundamental act of remembrance. Christians remember God's goodness; they remember the whole Church, including the dead, as a people united to God through Jesus Christ; and, they remember the death of Jesus as a sign of their own hope in eternal life. This liturgy, central in the *Order of Christian Funerals*, is celebrated in Word and Sacrament.

Setting

The funeral liturgy, whether it is a *Funeral Mass* or a *Funeral Liturgy Outside of Mass*, is celebrated in the parish church of the deceased. It is scheduled at a time which does not conflict with the regular parish Mass schedule and which is convenient for the family. Evening funerals are encouraged in order to provide the opportunity for people to attend.

The funeral liturgy is not permitted on Sundays or Holy Days of Obligation. Universal Church law forbids the funeral Mass during the Easter Triduum. For pastoral reasons, funeral rites may be celebrated in church on such days as a *Funeral Liturgy Outside of Mass*, contained within the *Order of Christian Funerals*.

Sign and Symbol

In the Diocese of Youngstown, white vestments are used at the funeral liturgy as a sign that Christ's Resurrection is the foundation of our hope. During the celebration, the paschal candle burns as the symbol of the Risen Lord. Sprinkling the body with holy water is a reminder of the Baptism of the person

who died. Incense is used as a symbol of prayer, as a sign of honor and dignity, and as an overshadowing of God's presence. The rituals of sprinkling and incensing should not be duplicated within the same celebration.

As the body is received into the church, the casket is covered with a white pall as a reminder of the original baptismal garment, a symbol of being clothed in Christ. It also serves as a reminder that all, rich and poor, are equal in death. The American flag is not a substitute for the pall, and should not be placed on the casket until the funeral liturgy is concluded. Whenever possible, the pall should be placed on the casket by family members, friends, or members of the parish.

Specific Considerations

Music chosen for the funeral liturgy should invite the active participation of the gathered assembly. Easter hymns are appropriate. Other music should express Christian belief in the hope of resurrection. The same norms applicable to music at any Mass apply to the funeral liturgy. Music whose text is neither scriptural nor religious is not appropriate nor permitted.

The style and attitude of the celebration is oriented toward Christian hope. The mood is basically one of quiet dignity. Moments of silence are appropriate as part of the liturgy. Readings are to be selected from the Lectionary (#1011-1026). The homily is to be simple and based on Scripture. A eulogy or reading of the obituary is inappropriate.

Mass booklets designed especially for the occasion are appropriate. Some participation aid is a necessity to insure the active involvement of the assembly.

STRUCTURE

A. FUNERAL LITURGY WITH MASS

INTRODUCTORY RITES

Greeting
Sprinkling with Holy Water
Placing of the Pall
Entrance Procession
(Placing of Christian Symbols)
Opening Collect

LITURGY OF THE WORD

Readings
Homily
Universal Prayer

LITURGY OF THE EUCHARIST

FINAL COMMENDATION

Invitation to Prayer
Silence
Song of Farewell
Prayer of Commendation

PROCESSION TO THE PLACE OF COMMITMENT

B. FUNERAL LITURGY OUTSIDE OF MASS

INTRODUCTORY RITES

Greeting
Sprinkling with Holy Water
Placing of the Pall
Entrance Procession
(Placing of Christian Symbols)
Opening Collect

LITURGY OF THE WORD

Readings
Homily
Universal Prayer
The Lord's Prayer

FINAL COMMENDATION

Invitation to Prayer
Silence
Song of Farewell
Prayer of Commendation

PROCESSION TO THE PLACE OF COMMITTAL

III. The Rite of Committal

The Rite of Committal celebrates the hope of Christian interment. As the family and friends of the deceased gather in the cemetery or mausoleum, they recall the Lord's tomb as well as that of Lazarus where our hope of resurrection dawned. This final rite holds "parting and communion" in tension. Prayers, words, and gestures commit the body of the deceased to the Lord, but also console those present with the promise of future resurrection. This rite serves as the final act of the community of faith in caring for the body of its deceased member. When the final commendation has been celebrated at the funeral liturgy, the Rite of Committal is brief and simple.

Setting

The Rite of Committal supports the importance of facing death both faithfully and realistically. The presence of other gravesites helps to place people in an environment where the fact of death can be seen. Thus this rite may be celebrated at the grave, tomb, or crematorium and may be used for burial at sea. Whenever possible, the Rite of Committal should be celebrated at the site of burial, rather than at the cemetery chapel.

The Rite of Committal takes place after the funeral liturgy and procession to the cemetery. The *Order of Christian Funerals* intends that burial take place immediately after the Rite of Committal, or shortly thereafter.

Sign and Symbol

The Rite of Committal is a pledge of the parish community to continue to pray with and be present to the grieving family and friends. Generally the parish priest, deacon, or lay leader of prayer presides at the Rite of Committal. Others are encouraged to lead the Universal Prayer since these are prayed on behalf of those who mourn.

STRUCTURE

Invitation
Scripture Verse
Prayer over the Place of Committal

Committal
Universal Prayer
The Lord's Prayer
Concluding Prayer

Prayer over the People

PASTORAL GUIDELINES FOR CREMATION

Prompted by respect for the human body and a deep faith in the resurrection of Christ, the Church, through the centuries, has encouraged burial of the bodies of the dead after the manner of Christ's own burial. It remains the will of the Church that this hallowed and traditional practice of burying the bodies of the dead be maintained. However, recognizing particular circumstances and varying cultures and customs in different parts of the world, the Church issued an *Instruction on Cremation* in 1963 which allowed some latitude, under certain conditions, to Catholics requesting cremation.

The 1983 Revised Code of Canon Law #1176 states: "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed: it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching." The Church denies permission for cremation only when the request is based on a denial of Christian doctrine.

The Introduction to the *Order of Christian Funerals* (#19) repeats Canon #1176: "For the final disposition of the body, it is the ancient Christian custom to bury or entomb the bodies of the dead; cremation is permitted, unless it is evident that cremation was chosen for anti-Christian motives."

In March 1997, the Congregation for Divine Worship and Discipline of the Sacraments granted permission to the United States bishops to have the cremated remains present for the funeral liturgy.

Whenever cremation is requested, the following guidelines are to be observed in the Diocese of Youngstown:

1. *Presence of the Body at the Funeral Liturgy*
It is the diocesan practice to encourage the custom of burying the body of the deceased since the presence of the body better expresses the values which the Church affirms in the funeral rites. Although cremation is now permitted by the Church, it does not enjoy the same value as burial of the body as is stated in the *Order of Christian Funerals, Appendix 2: Cremation #413*.
2. *Cremation and Committal Following the Funeral Liturgy*
The Diocese encourages the celebration of the funeral liturgy within a reasonable time after death, prior to cremation. It is the policy of the Diocese that cremated remains be interred in the same manner as the human body from which they come. The cremated remains should be buried in a grave, mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping them in the home of a relative or friend of the deceased are not the reverent dispositions that the Church requires as stated in the *Order of Christian Funerals, Appendix 2: Cremation #417*.
3. *Cremation and Committal before the Funeral Liturgy*
The *Order of Christian Funerals* makes provision for the presider, in consultation with the family, to choose those rites and texts that are most suitable to the situation (*Order of Christian Funerals #43*). Prayers which do not make reference to the honoring or burying of the body of the deceased should be selected (*Order of Christian Funerals, Appendix 2: Cremation #423*).
4. *Funeral Liturgy in the Presence of the Cremated Remains*
The cremated remains of the body should be treated with the same respect given to the human body. This includes the use of a worthy vessel, the manner in which they are carried, the care and attention to appropriate placement and transport, and the final disposition as stated in the *Order of Christian Funerals: Appendix 2: Cremation #417*. Portraits, insignias, or other remembrances are not to be placed next to the cremated remains during the funeral liturgy. When the cremated remains are present for the funeral liturgy, the pall is not used. A small table or stand is to be prepared for them at the place normally occupied by the coffin as stated in the *Order of Christian Funerals: Appendix 2: Cremation #427*. If an entrance procession will take place, it is appropriate that a small table or stand is also prepared at the door of the church, where the cremated remains are initially placed. After the "Sprinkling with Holy Water," the presider and assisting ministers precede the bearer of the remains and the mourners into the Church.
5. For more detailed instruction, please see the *Order of Christian Funerals: Appendix 2: Cremation*.

THE ORDER OF CHRISTIAN FUNERALS – THE HOMILY

In *The Order of Christian Funerals*, the directive is very clear:

“A brief homily based on the readings is always given after the gospel reading at the funeral liturgy and may also be given after the readings at the vigil service; but there is never to be a eulogy. Attentive to the grief of those present, the homilist should dwell on God’s compassionate love and on the paschal mystery of the Lord, as proclaimed in the Scripture readings” (*Order of Christian Funerals*, #27).

This directive is repeated and reaffirmed in the Introduction to the Funeral Liturgy (*Order of Christian Funerals*, #141).

It is clear that the homilist is to avoid the temptation to “eulogize” the deceased in ways that reflect the measures and standards of secular society or even familial expectations rather than reflecting incorporation into the dying and rising of Jesus Christ. Of course the need for personal references is not overlooked but rather placed into a theologically and liturgically sound context:

“The homilist should also help the members of the assembly to understand that the mystery of God’s love and the mystery of Jesus’ victorious death and resurrection were present in the life and death of the deceased and that these mysteries are active in their own lives as well” (*Order of Christian Funerals*, #27).

A eulogy is a composition/oration which delineates and commends the character, services or accomplishments of the deceased. Introducing this approach into the homily can lead to misconceptions and/or misinformation. In a true homily, “the community should obtain consolation and strength to face the death of one of its members with a hope that has been nourished by the proclamation of the saving Word of God” (*Order of Christian Funerals*, #141).

Reflecting the Church’s sensitivity to the needs of the bereaved, an opportunity for words of remembrance or a reflection of a more individualized nature can be appropriately given at the Vigil for the Deceased after the Concluding Prayer (*Order of Christian Funerals*, #80), or after the Rite of Committal at the cemetery.

LITURGY OF THE HOURS

INTRODUCTION

In addition to the celebration of the Eucharist and the sacraments, the Liturgy of the Hours is an important element of the official public worship of the Church. Just as the Eucharist unites the community on Sunday and the other sacraments touch the life of the community at special times throughout the year, the celebration of the hours sanctifies the people of God gathered together in prayer during the course of the day.

“Public and communal prayer by the people of God is rightly considered to be among the primary duties of the Church. From the beginning, those who were baptized ‘devoted themselves to the teaching of the apostles and to the community, to the breaking of bread and the prayers’” (*Acts 2:42, General Instruction of the Liturgy of the Hours, # 1*).

CATECHESIS

The *Constitution on the Sacred Liturgy* from the Second Vatican Council emphasizes the importance of the Liturgy of the Hours. “Pastors should see to it that the principal hours, especially vespers, are celebrated in church on Sundays and on the more solemn feasts. The laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually” (*Constitution on the Sacred Liturgy, #100*). Those in ordained ministry and religious life, together with the entire Christian community, are encouraged to celebrate the Liturgy of the Hours. “Pastors should see to it that the faithful are invited – and prepared by suitable instruction – to celebrate the principal hours in common, especially on Sundays and feast days” (*General Instruction, Liturgy of the Hours, #23*).

Among the Liturgy of the Hours, Morning and Evening Prayer are the most important and are often referred to as the “hinges” of the entire office. The faithful are encouraged to find opportunities for the communal celebration of Morning and Evening Prayer. It is the responsibility of the pastor and Parish Liturgy Committee to explain the tradition of the Liturgy of the Hours and to assist in the development of a deeper understanding and appreciation of the psalms.

SETTING FOR THE CELEBRATION

Time

Morning Prayer is celebrated as the new day dawns, commemorating the resurrection of Christ, the Lord of Light. Evening Prayer is celebrated as the day draws to an end, thanking the Lord for the blessings of the day and calling to mind the redemption gained for all in Christ. The Office of Readings was traditionally celebrated during the night; however, the Office of Readings may be prayed at any hour of the day. Daytime Prayer is recommended for

community gatherings held midmorning, midday or midafternoon. Night Prayer is the final prayer of the day, celebrated before retiring.

Place

The parish community normally assembles in the church building for the celebration of the Liturgy of the Hours; however the faithful are encouraged to celebrate the appropriate hour of the day whenever or wherever they come together.

Environment

The environment prepared for the celebration of the Liturgy of the Hours is to foster an atmosphere for prayer. The assembly is to be seated in such a way as to promote community prayer. A visible seat for the presider, an ambo for the proclamation of the Word, an area for the cantor, chairs for the assistant, stands for the paschal candle and censer are to be provided. Also, seasonal decorations are to be considered when preparing to celebrate the hours.

STYLE AND PRESENCE

A full complement of ministries should be employed for the celebration of the Liturgy of the Hours. When the bishop is present, he presides at the service. Normally, a priest or deacon presides at the Liturgy of the Hours; however, a layperson may preside and is encouraged to do so. The reader stands at the ambo when proclaiming the Word. The cantor stands in a place conducive to effective leadership and participation. The cantor begins the antiphons, psalms and other songs.

SIGN AND SYMBOL

Paschal Candle

Except during Lent, the paschal candle is used at Morning and Evening Prayer as a symbol of Christ who is the true Light of the world no darkness can extinguish.

Incense

Incense may be employed in the entrance procession of Morning and Evening Prayer. The altar, ambo and the faithful may be incensed during the singing of the Cantic of Zachary (Benedictus) and the Cantic of Mary (Magnificat). In addition, incense is often used during Psalm 141, a traditional evening psalm.

Posture

The assembly stands:

- during the procession and introduction to the hour;
- during the hymn;
- during the Gospel Cantic;
- during the psalm prayers, the Lord's Prayer and the concluding prayer.

The assembly is seated:

- during the proclamation of the Word unless it is a reading from the Gospel;
- while the psalms and their antiphons are being sung;
- during canticles other than a Gospel Canticle the assembly may sit or stand according to custom.

Music

The basic principles governing liturgical music and musical participation are to be observed when celebrating the Liturgy of the Hours. Although the elements of the Liturgy of the Hours have been arranged so that they can fruitfully be recited even by an individual, many of them, especially the psalms, canticles, hymns and responsories are of a lyrical nature and are given their full expression only when sung (*GILH*, #269).

Silence

Prayerful silence is an integral part of praying the Liturgy of the Hours. Periods of silence are encouraged at various parts, especially after the psalms and the proclamation of the Word of God.

Gesture

All make the sign of the cross at the beginning of the introductory verse and at the beginning of the Gospel Canticle. All bow during the words "*Glory to the Father, and to the Son, and to the Holy Spirit,*" at the conclusion of the invitatory, psalms and canticles. A bow is made from the waist when standing, and with a head nod when seated.

Additions

Normally, no other devotions or prayers are to be appended to the celebration of the Liturgy of the Hours.

MUSIC FOR BAPTISM

Baptism is a Sacrament of Initiation. With Confirmation and Eucharist a person is fully initiated into the Church. The selection and placement of music for the Rite of Baptism should be carefully planned so as to reflect the community's celebration of the gift of life and the paschal mystery which is at the heart of the Christian faith.

The Sacrament of Baptism is appropriately celebrated within the context of Sunday Mass. When the sacrament is celebrated outside of Mass, music should still be provided, as it is an integral part of all sacramental celebrations. When Baptism is celebrated within the Mass, care should be taken that the baptismal theme not overshadows the focus of the day. The prayers, readings and Responsorial Psalm of the day should not be changed. Whether or not the Rite of Baptism is celebrated within the Mass, the following musical items should be included:

- The Responsorial Psalm and Alleluia (Psalms 23, 27 and 34 are suggested for use in the rite when celebrated outside of Mass.)
- The Litany of the Saints
- An acclamation after the parents and/or godparents have professed their faith. Possible suggestions include:
 - Renewal of Baptismal Promises Haas
 - This Is Our Faith Various
 - Any sung "Amen"
- An acclamation at the Baptism itself (baptismal washing). Possible suggestions include:
 - Acclamations for Baptisms
 - You Have Put on Christ Various
 - You Are God's Work of Art Haas
 - Any sung "Alleluia" (outside of Lent)
- Liturgical processions: music may be used to accompany liturgical action while the assembly moves from place to place: from the church entrance to seats for the Liturgy of the Word, to the baptismal font, and to the altar. Possible suggestions include:
 - There Is One Lord Taize
 - We Come to You, Lord Jesus Various
 - Psalms suggested for the Rite of Baptism

MUSIC FOR CONFIRMATION

Confirmation is a Sacrament of Initiation. With Baptism and Eucharist, Confirmation completes the initiation of a Catholic Christian. It is the seal of Baptism, the giving of the Holy Spirit. Adults are confirmed immediately after their Baptism at the Easter Vigil. Children who have been baptized as infants are usually confirmed some years later. The presider is the bishop or his delegate.

Confirmation is usually celebrated with Mass. If the Sacrament of Confirmation takes place on Sunday during Mass, care should be taken that the focus of the day is preserved. The prayers and readings of the day should not be changed. During liturgical seasons other than Ordinary Time, the Responsorial Psalm should also not be changed; however, during Ordinary Time, and in rare instances at other times of the year, circumstances may permit one of the suggested psalms below to be used.

RESPONSORIAL PSALM

One of the following suggested psalms may be sung after the first reading, or during the anointing, or during the Communion Procession:

- Psalm 22 – When the Holy Spirit comes to you, you will be my witness!
- Psalm 23 – The Lord is my shepherd; there is nothing I shall want.
- Psalm 96 – Proclaim God’s marvelous deeds to all the nations.
- Psalm 104 – Lord, send out your spirit, and renew the face of the earth.
- Psalm 117 – You will be my witnesses to all the world.
- Psalm 145 – I will praise your name for ever, Lord.

RENEWAL OF BAPTISMAL PROMISES

The bishop leads the candidates in the renunciation of sin and evil, and profession of their faith. At the conclusion an acclamation may be sung. Possible suggestions include:

- Renewal of Baptismal Promises Haas
- This Is Our Faith Various
- Any sung “Amen”

ANOINTING WITH CHRISM

During the anointing, one of the psalms listed above or a hymn to the Holy Spirit may be sung. Possible suggestions include:

- Veni Sancte Spiritus Various
- The Spirit of God Various
- Send Us Your Spirit Haas
- Who Calls You by Name Haas
- O Breathe on Me, O Breath of God
- Praise the Spirit in Creation
- Hear Us, Holy Spirit Lisicky

MUSIC FOR COMMUNAL CELEBRATION OF THE SACRAMENT OF RECONCILIATION

A communal reconciliation service is a gathering of a few or a large number of Catholic Christians. Together they listen to the scripture, sing psalms and hymns, pray, individually confess their sins and receive absolution, and offer praise to God whose mercy and love are greater than evil. The communal reconciliation service can contain the following musical selections:

ENTRANCE HYMN

Possible suggestions include:

--Any hymn that reflects the season of the year and/or God's forgiveness.

RESPONSORIAL PSALM

During the Liturgy of the Word, the Responsorial Psalm and Gospel Acclamation are sung. The psalm may be chosen from one of the following:

--Psalm 13 – All my hope, O Lord, is in your loving kindness.

--Psalm 25 – Turn to me, Lord, and have mercy.

--Psalm 31 – You have redeemed us, Lord, God of truth.

--Psalm 51 – Be merciful, O Lord, for we have sinned.

Give back to me the joy of your salvation.

--Psalm 90 – Fill us with your love, O Lord, and we will sing for joy!

--Psalm 123 – Our eyes are fixed on the Lord.

--Psalm 130 – With the Lord there is mercy, and fullness of redemption.

--Psalm 139 – You have searched me, and you know me, Lord.

--Psalm 143 – Teach me to do your will, my God.

SONG ASKING FOR GOD'S MERCY

After the Liturgy of the Word and examination of conscience, a litany or song asking for God's mercy may be sung.

PROCLAMATION OF PRAISE FOR GOD'S MERCY

After confession and reconciliation a proclamation of praise for God's mercy may be sung. The Canticle of Mary, or Magnificat or other appropriate hymn is especially fitting.

MUSIC FOR COMMUNAL ANOINTING OF THE SICK

There are three kinds of situations where *The Rite of Anointing of the Sick* might be celebrated (outside of emergency cases): in the home or other setting, with members of the family and friends; with a small group of people; in church or similar gathering place with a larger congregation.

Regardless of the number of worshipers, music, when properly chosen can serve to emphasize and enrich the celebration.

The communal celebration of the Sacrament of Anointing of the Sick is most appropriately celebrated within the context of Sunday Mass or it can be celebrated within a Liturgy of the Word service. When celebrated during Sunday Mass, care should be taken that the focus of the day is preserved. The prayers, readings and Responsorial Psalm of the day should not be changed. If celebrated during Sunday Mass, planners should choose a time when the scripture readings complement the theme of healing.

LITANY

The assembly joins in prayers for the sick and for those who care for them. The litany should be sung.

LAYING ON OF HANDS

The presider silently lays hands on the person to be anointed in a gesture of prayer, healing and solidarity.

ANOINTING

During the rite of anointing, hymns that express thoughts of God's mercy, comfort, and healing, or one of the following Responsorial Psalms from the rite may be sung:

--Isaiah 38 – You saved my life, O Lord; I shall not die.

--Psalm 6 – Have mercy on me, Lord; my strength is gone.

--Psalm 25 – To you, O Lord, I lift my soul.

--Psalm 27 – Put hope in the Lord; take courage and be strong.

--Psalm 34 – The Lord is close to the brokenhearted.

--Psalm 42 – Like a deer that longs for running streams, my soul longs for you, my God.

--Psalm 63 – My soul is thirsting for you, O Lord my God.

--Psalm 86 – God, you are merciful and kind;

--Psalm 90 – In every age, O Lord, you have been our refuge.

--Psalm 102 – O Lord, hear my prayer, and let my cry come to you.

--Psalm 103 – O bless the Lord my soul.

The Lord is kind and merciful; slow to anger, and rich in compassion.

--Psalm 123 – Our eyes are fixed on the Lord, pleading for mercy.

--Psalm 143 – For the sake of your name, O Lord, save my life.

MUSIC FOR WEDDINGS

PRELUDE MUSIC

The purpose of music prior to the wedding liturgy is to foster a sense of prayer and praise within the gathering assembly. It has no entertainment value. Prelude music may be instrumental or vocal; however, any songs chosen must be sacred and in keeping with the *Constitution on the Sacred Liturgy*. Their texts must be consistent with Catholic teaching and should be drawn chiefly from Sacred Scripture and from liturgical sources. Prerecorded music is not acceptable.

INTRODUCTORY RITES

The procession of the bride and groom, attendants and ministers to the altar is accompanied by the Entrance Hymn, which should create an atmosphere of hospitality and celebration. It also helps those gathered to become conscious of themselves as a worshiping community. Care should be taken that the Entrance Hymn is able to be sung by all present, especially those guests who may be from different religious backgrounds. If for pastoral reasons the procession is accompanied by instrumental music, the Entrance Hymn may be sung once the bridal party and ministers have reached their places.

The Gloria is sung [or spoken] by all present. Given the possible diverse make-up of the assembly, a musical setting of the Gloria with a simple refrain that is sung by all may be a first consideration.

LITURGY OF THE WORD

After the first reading and a period of silent reflection, the Responsorial Psalm is sung. The cantor sings the psalm verses from the ambo and the assembly sings the response. The Responsorial Psalm may be chosen from the following:

Psalm 33 – The earth is full of the goodness of the Lord.

Psalm 34 – I will bless the Lord at all times or,
Taste and see the goodness of the Lord.

Psalm 103 – The Lord is kind and merciful.

Psalm 112 – Happy are those who do what the Lord commands.

Psalm 128 – Happy are those who fear the Lord.

Psalm 145 – The Lord is compassionate to all his creatures.

Psalm 148 – Let all praise the name of the Lord.

Other hymns or psalms may not be substituted for the Responsorial Psalm. Before the proclamation of the Gospel, all stand for the singing of the Gospel Acclamation. In the same manner as the Responsorial Psalm, the cantor sings the verse and the assembly sings the Alleluia refrain.

LITURGY OF THE EUCHARIST

As the altar and gifts are prepared for Eucharist, a vocal or instrumental selection is appropriate. Congregational singing is not necessary at this time. During the Eucharistic Prayer, three acclamations are sung by all present: (1) Holy, Holy, Holy; (2) Memorial Acclamation; and (3) Amen. These should be musical settings most familiar to the parish or the Catholic community.

COMMUNION RITE

The Lord's Prayer is said or sung by all present. It is never sung as a solo. The Sign of Peace should be brief; therefore, singing or instrumental music is not appropriate at this time. During the Breaking of the Bread the Lamb of God is sung. The Communion Procession is accompanied by a suitable psalm or hymn that should foster a sense of unity. It should be simple and not demand much effort. Ideally, the cantor sings the verses and the assembly sings the refrain.

CONCLUDING RITE

The recessional may be accompanied by instrumental music or a congregational hymn of praise and thanksgiving.

OPTIONAL PRACTICES

The practice of lighting the unity candle, if included may take place after the Blessing of Rings, or at the conclusion of the liturgy. This brief action does not warrant an accompanying song.

Another optional practice is for the wedding couple to spend a few moments in private devotion to the Blessed Mother before the final blessing. If included, a brief a Marian hymn or antiphon, or instrumental music selection may be provided taking care that the music does not prolong this otherwise brief action.

When these optional practices are incorporated into the wedding liturgy, good taste and discretion are to be used so that these elements do not diminish the primary symbols of marriage.

MUSIC FOR FUNERALS

“The funeral liturgy is the central liturgical celebration of the Christian community for the deceased. At the funeral liturgy...the community is joined together in faith as one Body in Christ to reaffirm in sign and symbol, word and gesture that each believer through Baptism shares in Christ’s death and resurrection and can look to the day when all the elect will be raised up and united in the kingdom of light and peace” (*Order of Christian Funerals, #128, 129*).

Music used for the vigil and funeral liturgy can be a great source of consolation for the bereaved. The music should be chosen to offer a sense of hope, peace and consolation in the resurrection. The active participation in music by those gathered should be encouraged and fostered, using the same general principles as outlined in *Sing to the Lord*.

THE VIGIL FOR THE DECEASED

“The vigil for the deceased is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy. In this time of loss...the assembly at the vigil calls upon the God of mercy to receive the deceased into the kingdom of light and peace” (*Order of Christian Funerals, #54, 56*). Songs or psalms which express feelings of hope and peace are most appropriate for the vigil.

THE FUNERAL LITURGY

Processional Hymn:

“This ought to be a profound expression of belief in eternal life and the resurrection of the dead as well as a prayer of intercession for the deceased” (*Order of Christian Funerals, #135*).

Liturgy of the Word:

All should be encouraged and invited to sing the Responsorial Psalm and Gospel Acclamation. “Through the psalms the community expresses its grief and praise, and acknowledges its Creator and Redeemer as the sure source of trust and hope in times of trial” (*Order of Christian Funerals, #139*).

Possible Responsorial Psalms include:

Psalm 23*	Psalm 43	Psalm 122
Psalm 25**	Psalm 63	Psalm 130
Psalm 27	Psalm 103	Psalm 143
Psalm 42*	Psalm 116	Psalm 148*

*Especially appropriate for the funeral of a child.

**Especially appropriate for the funeral of a child who dies before baptism.

Other psalms to be considered for use during the Liturgy of the Word or at another time in the funeral liturgy include:

Psalm 51	Psalm 119	Psalm 126
Psalm 93	Psalm 121	Psalm 132
Psalm 114	Psalm 123	Psalm 134
Psalm 118		

Liturgy of the Eucharist:

Instrumental music, a hymn or psalm may accompany the procession with the gifts. Good liturgical principles about the use of Eucharistic acclamations are important and to be considered at the funeral liturgy. Since singing during the sharing of the Eucharist is always appropriate, singing during the Holy Communion is encouraged and most effective.

Final Commendation and Concluding Rite:

“The song of farewell, which affirms hope and trust in the Paschal Mystery, is the climax of the rite of commendation. It should be sung to a melody simple enough for all to sing and may take the form of a responsory or hymn” (*Order of Christian Funerals*, #147). The procession to the place of committal is especially effective when accompanied with music and singing. The procession “can help to reinforce the bond of communion between the participants...(thus) an antiphon or song may be sung as the body is being taken to the entrance of the church” (*Order of Christian Funerals*, #149).

ART AND ARCHITECTURE

PURPOSE

The Art and Architecture Committee is a standing committee of the Diocesan Liturgical Commission. The primary purpose of the committee is:

- to advise the diocesan bishop of new developments and trends in the area of art and architecture in Catholic worship;
- to make appropriate recommendations to the diocesan bishop after meeting with a parish committee regarding upcoming renovation or building of a place of worship;
- to assist parishes considering the renovation/building of a place of worship with:
 1. early consultation prior to a design plan;
 2. consultation and discussion of a proposed plan;
- to offer resources in the areas of the liturgical documents along with current media and written material for parish education.

STRUCTURE

Membership to the committee consists of members from the Diocesan Liturgical Commission. Ordinarily a professional architect also serves on the committee along with other qualified people.

RESPONSIBILITIES

The expectation exists that any parish or institution considering renovation and/or construction of a liturgical space will consult with the Art and Architecture Committee. In turn the Art and Architecture Committee will:

- offer advice and consultation to the pastor/administrator and parish staff concerning current liturgical practices and appropriate environment for worship;
- offer assistance to the pastor/administrator, parish staff, etc., in the planning process to build and/or renovate a current worship space or church building;
- encourage the pastor/administrator, parish staff, etc., to study the content of the liturgical documents and convey this knowledge and appreciation to the parish in various ways;
- assist with resources and education;
- furnish copies of the following guidelines to professionals involved in the renovating/building upon request;
- review and update guidelines on a continuing basis.

PROCEDURE FOR THE RENOVATION/BUILDING OF A PLACE OF WORSHIP

- The pastor/administrator contacts the bishop for permission to proceed with the planning process to renovate/build a place of worship.
- Upon authorization of the bishop, the pastor establishes a planning committee to proceed with the project.
- The planning committee incorporates the following:
 1. Provides an educational program based on current liturgical documents and available resources.
 2. Pastor and Planning Committee consult with Art and Architecture Committee regarding the proposed project.
 3. Conducts open discussions of information derived from research with parish council.
 4. Selects an architect and/or a liturgical designer.
 5. Reviews the project with the design professional and revises or amends as required.
 6. Authorizes the design professional to prepare preliminary drawings incorporating the project and the budget.
 7. Reviews, amends and approves preliminary drawings and cost estimates submitted by the design professional.
 8. Through the Office of Worship, invites Art and Architecture Committee to review progress of project and to offer further recommendations.
 9. Submits preliminary drawings and cost estimates to the Bishop and College of Consultors.
 10. Submits the approved preliminary drawings to parish council and the parish community for approval. Incorporate valid input into the plans.
 11. Based upon the approved preliminary design and cost estimate, authorizes the design professional to proceed with working drawings, specifications, and the bidding process.
 12. Upon receipt of bids and recommendations of a contract awarded by the design professional, contacts the bishop and diocesan treasurer for approval.
 13. Instructs the design professional to prepare a construction contract for signature by the bishop.
 14. Proceeds with the construction process.
 15. Prepares liturgies for the new space.
 16. Prepares for the dedication of the new space.
 17. Maintains the integrity of the new space.



**Recommendations for the
Employment of
Parish Ministers
Serving
Music Ministries
2015**

PARISH MINISTERS SERVING AS DIRECTORS OF MUSIC MINISTRIES, ORGANISTS, CANTORS, AND INSTRUMENTALISTS

THE CATHOLIC CHURCH TEACHES:

Lay persons who permanently or temporarily devote themselves to special service of the Church are obliged to acquire the appropriate formation required to fulfill their function properly and to carry out this function conscientiously, eagerly, and diligently. Without prejudice to the prescript of Canon 230.1 and with the prescripts of civil law having been observed, lay persons have the right to decent remuneration appropriate to their condition so that they are able to provide decently for their own needs and those of their family. They also have a right for their social provision, social security, and health benefits to be duly provided (*Code of Canon Law, #230, Decree on the Laity and Vatican II's Decree on the Church's Missionary Activity*).

[“...these lay works ‘should be undertaken only by men and women who have received the necessary training in accordance with clearly defined criteria: a stable presence, a real readiness to serve a determined group of persons, and the duty of accountability to their Pastor,’” (*The Church in America, #44*).

“The new evangelization will become a reality only if ordained and lay members of Christ’s faithful understand their roles and ministries as complementary, and their purposes joined to the one mission and ministry of Jesus Christ” (*Called and Gifted for the Third Millennium, p. 18*).

“Bishops have the responsibility to see that lay ecclesial ministers in their dioceses are properly qualified, have received the necessary formation and education, and continue to receive ongoing formation and education for the benefit of the local church (*cf. c. 231; EA, no. 44*).” (*Lay Ecclesial Ministry, The State of the Questions, p. 18*).

“The service of pastoral musicians should be recognized as a valued and integral part of the overall pastoral ministry of the parish or diocese; provision should be made for just compensation. Professional directors of music ministries and part-time pastoral music ministers should each receive appropriate wages and benefits that affirm the dignity of their work” (*Co-Workers in the Vineyard, #63, Sing to the Lord, #52*).

“Liturgical music ministers should be provided with the proper resources to carry out their administrative functions in a professional manner” (*Sing to the Lord, #53*).

INTRODUCTION

Because of its importance, and in order for music to fulfill this liturgical function in the fullest way, it becomes necessary to call upon trained musicians who are sensitive to the liturgical needs of the community. It is the responsibility of the parish or institution to search out and to hire, to cooperate with, and to provide adequate recompense within the available resources of the parish, to a competent pastoral musician. Searching out and hiring a good liturgical musician can be difficult. The American Guild of Organists, National Association of Pastoral Musicians and other organizations of church musicians have materials readily available to help in this process. These organizations and area schools of music can often provide a list of trained musicians seeking employment.

The Office of Worship provides support and consultation services to pastors and parish staff persons in the areas of music ministry through the Music Committee of the Diocesan Liturgical Commission. The Office of Worship recommends:

- 1) That pastors employing ministers in the area of music ministry follow the attached guidelines regarding selection and hiring procedures, salary and benefits packages and ongoing formation of parish personnel.
- 2) That persons applying for parish staff positions in the area of music ministry follow the attached guidelines regarding initial hiring and ongoing formation.
- 3) That current ministers serving parishes in the area of music ministry follow the attached guidelines regarding ongoing formation.

Please consult the Liturgical Directory for samples of the following:

- Evaluation Tool
- Music Budget Tool
- Full Time Employment Agreement
- Developing a Job Description

PARISH MINISTER OF MUSIC

THEOLOGICAL/HISTORICAL PERSPECTIVE

The faithful who gather to await the Lord's coming are urged by the apostle Paul to sing psalms, hymns, and spiritual canticles (*Col. 3:16*). Song is the sign of the heart's joy (*Acts 2:46*), and St. Augustine said: "To sing belongs to lovers." Even in antiquity it was proverbial to say: "we pray twice who sing well."

"The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song is closely bound to the text, it forms a necessary or integral part of the solemn liturgy" (*Constitution on the Sacred Liturgy*, #112).

Vatican II restored the importance of congregational participation in the liturgy and directed that "the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and song" (*Constitution on the Sacred Liturgy*, #30). Thus the musical role of the assembly is integral to its ministry of praise and of prayer at worship. Through common song we respond to the God who calls us together in Christ.

DIRECTOR OF MUSIC MINISTRIES

"A professional director of music ministries, or music director, provides a major service by working with the bishop or pastor to oversee the planning, coordination, and ministries of the parish or diocesan liturgical music program. The director of music ministries fosters the active participation of the liturgical assembly in singing; coordinates the preparation of music to be sung at various liturgical celebrations; and promotes the ministries of choirs, psalmists, cantors, organists, and all who play instruments that serve the Liturgy. It is significant as we go forward that directors of music are properly trained to express our faith traditions effectively and with pastoral sensitivity" (*Sing to the Lord*, #45).

"Since every ministry is rooted in the Sacraments of Initiation, which form the People of God into 'a community of disciples formed by and for the mission of Christ'" (*Co-Workers in the Vineyard*, #21), the director of music ministries has a role that "finds its place within the communion of the Church and serves the mission of Christ in the Spirit" (*Co-Workers in the Vineyard*, #21, *Sing to the Lord*, #46).

"Directors of music ministries and other lay ecclesial ministers exercise their role in relation both to the ordained and to the community of the faithful. Directors are collaborators with bishops, priests, and deacons, who exercise a pastoral ministry based on the Sacrament of Holy Orders, which configures them to Christ the Head and

consecrates them for a role that is unique and necessary for the communion of the Church. At the same time, lay ecclesial ministers are members of the lay faithful, 'sharing in the common priesthood of all the baptized' and 'called to discipleship' (*Co-Workers in the Vineyard*, #25, *Sing to the Lord*, #47).

RESPONSIBILITIES OF DIRECTORS OF MUSIC MINISTRIES

The parish director of sacred music is responsible, under the pastor, for providing the musical framework for all parish liturgical celebrations and for overseeing and coordinating the musical efforts of all involved in the ministry of music.

Responsibilities may include but not be limited to:

- the study and evaluation of musical needs of the parish and its existing programs;
- make recommendations and strive to implement programs for the liturgical and musical life of the parish in cooperation with the Parish Liturgy Committee;
- teach and guide all liturgical music in the parish and to assist at all major liturgical functions (e.g., all Sunday and Holyday liturgies and liturgies on special occasions);
- serve as a member of the Parish Liturgy Committee;
- work with parish staff members to plan and prepare liturgical services;
- work with the teaching staff and school children to design appropriate worship services;
- direct and maintain parish choir(s);
- train cantors or song leaders to facilitate the full and active participation of the congregation;
- prepare an annual budget for the entire ministry of music in the parish.

LEVELS OF COMPETENCE

Level I	Basic NPM certificate: organist, cantor, pianist
Level II	AGO/NPM Service Playing Certificate, or equivalent
Level III	Bachelor's Degree in Music or Liturgy, or AGO Colleague Certificate (CAGO)
Level IV	Master's Degree in Music or Liturgy, or CDMM (Certified Director of Music Ministries) or AGO Associate Certificate (AAGO) or AGO Choir Master Certificate (ChM)
Level V	Doctorate Degree in Music or Liturgy, or AGO Fellowship Certificate (FAGO)

2015 Recommended Base Salary Guidelines for
Musicians in the Diocese of Youngstown

Fraction of Time	Level I	Level II	Level III	Level IV	Level V
	Minimum*	Minimum*	Minimum*	Minimum*	Minimum*
¼ Time	\$6,800	\$ 7,800	\$ 8,800	\$ 9,800	\$10,800
	\$8,900	\$10,200	\$11,500	\$12,800	\$14,100
½ Time	\$13,600	\$15,600	\$17,600	\$19,700	\$21,800
	\$17,800	\$20,500	\$23,300	\$26,000	\$28,800
¾ Time	\$20,400	\$23,500	\$26,500	\$29,600	\$32,700
	\$26,700	\$30,800	\$34,900	\$39,000	\$43,200
Full Time	\$27,200	\$31,300	\$35,400	\$39,500	\$43,700
	\$35,700	\$41,000	\$46,600	\$52,000	\$57,600

* Starting Salary NOT including benefits.

The table above is based on church musician salaries in the Akron-Canton-Youngstown-Warren metropolitan area. It relates to a musician's training, experience, and time required for the position. It is important that a person employed full-time be paid a livable wage comparable to other professional persons in the community. The table comprises 52 weeks with paid vacation commensurate with years of service. All benefits required by the Diocese are to be provided.

Annual increments may be decided upon contractually, but generally they should take into account cost of living adjustment, and additional years of experience and merit.

ADDITIONAL COMPENSATION

The pastor and the musician should periodically review the fees and obligations for weddings and funerals. The resident organist should have the prerogative to play all weddings and funerals. If another musician is requested and the resident organist is available, the guest organist may play only with the approval of the pastor. Under such circumstances it is recommended that the resident organist receive the customary fee as a consultation fee. This fee should be paid prior to the service. It is the responsibility of the parties being served to the guest musician directly.

2015 Recommended Minimum Fees for Weddings, Funerals, and Substitute Musicians

	Level I	Level II	Level III	Level IV	Level V
Weddings	\$80.00	\$100.00	\$120.00	\$140.00	\$160.00
These fees include consultation with the couple. It is suggested that musicians add an additional compensation of \$25 – \$50 for each rehearsal with additional musicians.					
Funerals	\$50.00	\$65.00	\$80.00	\$95.00	\$110.00
Substitute Musicians	\$50.00	\$65.00	\$80.00	\$95.00	\$110.00
Fee per service includes consultation with clergy or resident musician. It is suggested that add an additional compensation of \$25 - \$50 for each rehearsal with additional musicians.					

ADDITIONAL RESOURCES

The Director of Music Ministries in the Parish: Work and Remuneration; A Statement and Worksheet. Silver Spring, MD: NPM Publications, 2013.
ISBN: 1-888360-03-8 Phone: 240-247-3000 www.npm.org

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