

## EUCHARIST

*The Most Holy Eucharist is the most august Sacrament, in which Christ the Lord himself is contained, offered and received, and by which the Church constantly lives and grows. (CIC 897)*

### MINISTERS

1. The minister, who in the person of Christ confects the sacrament of the Eucharist, is solely a validly ordained priest. (CIC 900)
2. When a just cause requires it, priests in the Archdiocese of Santa Fe are allowed to celebrate Eucharist twice a day and three times on Sunday and holy days of obligation. (CIC 905, §2)<sup>1</sup>
3. The celebration of the Eucharist is to be done in accord with the approved liturgical books for the United States. The Third Typical Edition of “the ROMAN MISSAL promulgated by Paul VI is the ordinary expression of the ‘Lex orandi’ (Law of prayer) of the Catholic Church of the Latin rite.”<sup>2</sup>

Art. 2. In Masses celebrated without the people, each Catholic priest of the Latin rite, whether secular or regular, may use the ROMAN MISSAL published by Bl. Pope John XXIII in 1962, or the ROMAN MISSAL promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. For such celebrations, with either one Missal or the other, the priest has no need for permission from the Apostolic See or from his Ordinary.

Art. 5. §1. In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the ROMAN MISSAL published in 1962, and ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favoring the unity of the whole Church.

§2. Celebration in accordance with the Missal of Bl. John XXIII may take place on working days; while on Sundays and feast days one such celebration may also be held.<sup>3</sup>

In the Archdiocese of Santa Fe pastoral consideration for those attending Sunday Eucharist requires that Masses of the extraordinary form (*1962 ORDO MISSAE*) are to be announced and scheduled before hand so that parishioners have the opportunity to make arrangements to participate in the ordinary form of the Mass if they so desire.

4. The ordinary minister for the distribution of Holy Communion is a bishop, priest or deacon. (CIC 910, §1)
5. The extraordinary minister for the distribution of Holy Communion is a properly instructed and commissioned lay person. See the specific archdiocesan guidelines for extraordinary ministers of Holy Communion.

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<sup>1</sup> The Congregation for Divine Worship and Discipline of the Sacraments in a letter dated January 9, 1991, indicates that the diocesan bishop, and he alone, “by reason of canon 87, §1, in particular cases (CIC 85), for just and reasonable cause (c. 90, §1), for the spiritual good of the faithful (CIC 87, §1) can grant priests the permission to celebrate three Masses on weekdays and four Masses on Sundays.

<sup>2</sup> *SUMMORUM PONTIFICUM, 2007. (Art. 1) Apostolic Letter In the form of “Motu Proprio”. Benedict XVI.*

<sup>3</sup> *SUMMORUM PONTIFICUM, 2007. Art. 2; 5.§1; 5.§2) Apostolic Letter In the form of “Motu Proprio”. Benedict XVI. 2012-08 (9/20/05; 03/08/2010)*

## CELEBRATION OF THE EUCHARIST

6. The Eucharist must be celebrated with unleavened bread and wine.
  - 6.1 The bread must be made of wheat alone. Those parishes that wish to bake their own bread for special occasions must bake bread that is composed of wheat flour and water and no other additives.
  - 6.2 The wine must be natural grape wine and not corrupt.
  - 6.3 Only those priests who have received special faculties from the Congregation for the Doctrine of the Faith, or the Congregation for Divine Worship and Sacraments, may validly use natural grape juice for the celebration of the Eucharist.<sup>4</sup>
7. The celebration of the Eucharist may take place any day and at any hour, except for those times excluded by the liturgical norms. (*CIC 931*)
  - 7.1 On Holy Thursday, all Masses without the participation of the people are forbidden.
  - 7.2 The Mass of the Lord's Supper (Holy Thursday) is celebrated in the evening at a time that is convenient for the full participation of the whole local community. All priests may concelebrate, even if on that day they have concelebrated the Chrism Mass or if, for the good of the faithful they must celebrate another Mass. (Congregation for Divine Worship, Circular letter *Concerning the Preparation and Celebration of the Feasts*, January 16, 1988 [EASTER] n. 46)
  - 7.3 *On Holy Thursday, where pastoral considerations require*, it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening, and in the case of true necessity, even in the morning, but only for those faithful who cannot otherwise participate in the evening Mass. Care should nevertheless be taken to ensure that celebrations of this kind do not take place for the benefit of individual persons or of small groups, and that they are not to the detriment of the main Mass. (EASTER, n. 47; ROMAN MISSAL *Thursday of the Lord's Supper*, 3.)
    - 7.3.1 A second evening Mass is permitted in mission churches if, in the judgment of the pastor, there is a true necessity, or it is advantageous for the people.
    - 7.3.2 The solemn adoration before the Blessed Sacrament is to end at midnight.
  - 7.4 On Good Friday, in accordance with ancient tradition, the Church does not celebrate the Eucharist. (EASTER, n. 59)
  - 7.5 On Holy Saturday, the Church abstains strictly from the celebration of the sacrifice of the Eucharist. (EASTER, n. 75) Holy Communion may only be given on this day as Viaticum. (ROMAN MISSAL, *Holy Saturday* 3)
  - 7.6 Celebration for private groups on Sundays and Holydays of obligation is discouraged.
8. A priest may not celebrate the Eucharist without the participation of at least some members of the faithful, except for a just and reasonable cause. (*CIC 906*)
  - 8.1 If a sick or aged priest is unable to stand he may celebrate the Eucharistic Sacrifice while seated, observing the liturgical laws, with the people present. (*CIC 930, §1*)
9. In celebrating the Eucharist, priests are to wear alb, stole and chasuble of the color of the day as prescribed in the liturgical books. In concelebrations, the concelebrating priests may wear

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<sup>4</sup> Priests who received permission from the Archbishop to use natural grape juice prior to September of 1983 may validly continue to do so.

alb and stole of the proper liturgical color. Ordinarily, the stole is worn under the chasuble. The presider is to be fully vested. It is not proper for priests to wear the stole over a cassock, religious habit or secular clothes. It is not proper for those who are not bishops to wear a pectoral cross.

10. When assisting at the celebration of the Eucharist, deacons are to wear an alb, stole, and dalmatic. If the parish community does not have dalmatics, the deacon may wear alb and stole. It is not proper to wear the stole over a cassock, religious habit, or secular clothing. Deacons are not to wear a cross over their liturgical clothing when they are vested.
11. The celebration of the Eucharist is to take place in a sacred place, unless in a particular case necessity demands otherwise; in such a case it must be done in a respectable place. *(CIC 932)*
  - 11.1 For the regular celebration of the Eucharist in private chapels, permission is needed from the Archbishop. *(CIC 1228)*
  - 11.2 Ordinarily the Eucharist may be celebrated in private homes; however, this is not to be done on Sundays or Holy Days of obligation or in conjunction with the celebration of the sacraments of initiation or marriage.
12. The Eucharist is to be celebrated upon a dedicated or blessed altar; a suitable table can be used outside of a sacred place, but always retaining the use of cloth and corporal. *(CIC 932, §2)*
13. Priests may concelebrate at any celebration of the Eucharist in the Archdiocese of Santa Fe, unless the welfare of the faithful urges otherwise or the Archbishop has judged that the concelebration is not appropriate for that occasion.
  - 13.1 No priest may be admitted to concelebrate once the celebration of the Eucharist has begun. *(GIRM 2010, 206)*
  - 13.2 It is forbidden for Catholic priests to concelebrate the Eucharist with priests or ministers of churches or ecclesial communities which are not in full communion with the Catholic Church. *(CIC 908)*
  - 13.3 The number of concelebrants that gather around the altar should be in keeping with the dignity of the Eucharistic celebration and the size of the sanctuary.
  - 13.4 The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and the principal celebrant's voice be clearly heard. In this way the words can be better understood by the people. *(GIRM 2010, 218)*
  - 13.5 Concelebrants are to recite only those parts of the Eucharistic Prayer that are designated for all concelebrants (namely the epiclesis, words of institution, anamnesis, and postconsecratory epiclesis). The parts designated for the presider, or for one of the concelebrants, should be recited by one priest only.
  - 13.6 When the sacred species are presented prior to communion, the presider is the only one who elevates the consecrated bread to be presented while the words "This is the Lamb of God" are being recited. During this time the concelebrants hold the consecrated bread without elevating it.

14. When he is present at the Eucharistic Celebration, a deacon should exercise his ministry, wearing sacred vestments. The deacon assists the priest and remains at his side; ministers at the altar with the chalice as well as the book; proclaims the Gospel and, at the direction of the priest celebrant, may preach the homily; guides the faithful by appropriate introductions and explanation, and announces the intentions of the Prayer of the Faithful; assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels; as needed, fulfills the duties of other ministers himself if none of them is present. (*GIRM 2010, 171*)
  - 14.1 During the entrance procession the deacon carries the *BOOK OF THE GOSPELS*.<sup>5</sup>
  - 14.2 The deacon together with the priest venerates the altar with a kiss. If incense is used, the deacon assists the presider in incensing the altar.
  - 14.3 Before the reading of the Gospel the deacon asks for the blessing of the presider. This blessing is asked for after the censer is prepared and before the *BOOK OF THE GOSPELS* is taken from the altar.<sup>6</sup>
  - 14.4 After the introduction by the priest it is the deacon himself who normally announces the intentions of the Universal Prayer from the ambo. (*GIRM 2010, 177*)
  - 14.5 At the presentation of the gifts, the deacon prepares the altar and assists the presider in receiving the gifts. If incense is used, the deacon assists the priest with the incensing of the gifts and the altar; afterward he incenses the presider and the people.
  - 14.6 During the Eucharistic Prayer the deacon stands near the altar, but does not mouth the words or make any gestures that might indicate that he is concelebrating. The deacon does not invite the people to proclaim the mystery of faith.<sup>7</sup>
  - 14.7 The deacon assists the priest in elevating the consecrated species during the doxology by holding the chalice.
  - 14.8 After the prayer for peace and the greeting, the deacon, using the text provided in the *ROMAN MISSAL*, invites the people to exchange the sign of peace.
  - 14.9 After communion the deacon clears the altar and purifies the vessels. The purification of the vessels is to take place at a side table either after Communion or after Mass.
  - 14.10 Deacons may make the announcements after the prayer after Communion, not before.
  - 14.11 If one of the solemn blessings is being used by the presider, the deacon invites the faithful to bow their heads using the text in the *ROMAN MISSAL*.
  - 14.12 After the final blessing the deacon dismisses the people using one of the options in the *ROMAN MISSAL*.
  - 14.13 The deacon, together with the presider, kisses the altar, makes the proper reverences, and leaves the altar in the same order of the entrance procession, but does not carry out the Book of the Gospels.

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<sup>5</sup> In the entrance procession only one book is to be carried. The *BOOK OF THE GOSPELS (Evangelary)* is carried by a deacon, or in the absence of the deacon, by a reader. Neither the Lectionary nor the Roman Missal are carried in the procession.

<sup>6</sup> When the Archbishop presides at the liturgy, the deacon takes the *BOOK OF THE GOSPELS* to him to be kissed. In liturgy presided by a priest the deacon kisses it himself.

<sup>7</sup> Sacred Congregation of the Sacraments and Divine Worship. January 11, 1983.

15. Ordinarily only the deacons assisting at the altar are to be vested during the celebration of the Eucharist. On those occasions when the deacons are vested as an order<sup>8</sup>, they do not gather around the altar for the Eucharistic Prayer, but remain at their place following the proper posture of the laity. Ordinarily, when the deacons are vested as an order, they are seated together but not accompanied by their wives.
16. For the sake of uniformity in movement and posture during the celebration, the faithful should follow the directions given by the deacons, the presider, the master of ceremonies or another minister. At every celebration of the Eucharist the following posture is to be observed:<sup>9</sup>
  - 16.1 The faithful should stand from the beginning of the Entrance chant, or while the priest approaches the altar, until the end of the collect; for the Alleluia chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Prayer of the Faithful, from the invitation, *Orate Fratres* (Pray, brethren) before the prayer over the offerings until the end of the Mass except at the places indicated below.
  - 16.2 They should, however, sit while the readings before the Gospel and the responsorial Psalm are proclaimed and for the homily and while the Preparation of the Gifts at the Offertory is taking place; and, as circumstances allow, they may sit or kneel while the period of sacred silence after Communion is observed.
  - 16.3 In the dioceses of the United States of America, they should kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the *Agnus Dei* unless the diocesan bishop determines otherwise. (*GIRM 2010, 43*)

## PARTICIPATION IN THE EUCHARIST

17. Any baptized person who is not prohibited by law can and must be admitted to Holy Communion. (*CIC 912*) The guidelines prepared by the United States Conference of Catholic Bishops shall be noted.<sup>10</sup>
18. It is highly recommended that the faithful receive Holy Communion during the celebration of the Eucharist itself;<sup>11</sup> however, it is to be administered outside Mass to those who request it for a just cause, the liturgical rites being observed. (*CIC 918*)

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<sup>8</sup> Gathering of the Archdiocesan Clergy; Liturgy of Ordination of Deacons; Funerals of Deacons

<sup>9</sup>In observing these postures, the size of the Church and the environment should be considered. Kneeling should not be required in places where there are no kneelers.

<sup>10</sup> Canon 844 §1. Catholic ministers may licitly administer the sacraments to Catholic members of the Christian faithful only, and, likewise, the latter may licitly receive the sacraments only from Catholic ministers with due regard for §§2, 3 and 4 of this canon, and canon 861, §2. Whenever necessity requires or genuine spiritual advantage suggests, and provided that the danger of error or indifferentism is avoided, it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of penance, Eucharist and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid. §3. Catholic ministers may licitly administer the sacraments of penance, Eucharist, and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches which, in the judgment of the Apostolic See, are in the same condition as the oriental churches as far as these sacraments are concerned. §4. If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church, who cannot approach a minister of their own community and on their own ask for it provided they manifest Catholic faith in these sacraments and are properly disposed. §5 For the cases in §§2, 3, and 4, neither the diocesan bishop nor the conference of bishops is to enact general norms except after consultation with at least the local competent authority of the interested non-Catholic Church or community.

19. One who is to receive the Holy Eucharist is to abstain from any food or drink, with the exception of only water and medicine, for at least one hour before Holy Communion. A priest who celebrates the Eucharist two or three times on the same day may take something before the second or third celebration even if a period of one hour does not intervene. Those persons who are advanced in age or who suffer from any infirmity, as well as those who take care of them, may receive the Eucharist even if they have taken something during the previous hour. (CIC 919)
20. Communion may be distributed either under the form of bread alone or under the form of bread and wine, the latter practice being preferred.
  - 20.1 Communion may be received in the hand or on the tongue. The option is left up to the person who is receiving, not to the minister who is distributing. The faithful are not permitted to take Eucharist from a sacred vessel nor to pass it around to other members.
  - 20.2 In distribution of the Eucharist under both kinds the Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States (2002) are to be followed.
    - 20.2.1 Parishes that distribute Holy Communion under both kinds should regularly explain to the faithful the proper manner of receiving.
    - 20.2.2 The preferable rite to be used in the Archdiocese of Santa Fe is the reception of Holy Communion directly from the chalice.
    - 20.2.3 If Holy Communion is distributed using the rite of intinction, the minister is the one who dips the consecrated bread into the consecrated wine and gives it to the communicant. The communicant is not allowed to dip the host into the chalice.
21. When a priest is not available for the celebration of the Eucharist, Holy Communion may be distributed using previously consecrated hosts.
  - 21.1 The ordinary minister for Communion services is a deacon. Extraordinary ministers of Holy Communion may be deputed by the pastor or Archbishop to lead this rite.
  - 21.2 The proper rite approved by the Conference of Bishops for celebrations when a priest is not present it to be used. For weekdays, the rite is *HOLY COMMUNION OUTSIDE MASS* (available in *HOLY COMMUNION AND WORSHIP OF THE EUCHARIST OUTSIDE MASS*). For Sundays, the rite is *SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST, 2007*. No leader of these celebrations should use the *ROMAN MISSAL* for these rites.
22. Communion may be taken to the sick and homebound any day or time of the day<sup>12</sup> with the following exceptions:
  - 22.1 On Good Friday, Holy Communion may be distributed to the faithful during the celebration of the Lord's Passion alone, though it may be brought at any time of the day to the sick who cannot take part in the celebration. (*ROMAN MISSAL. Friday of the Passion of the Lord 2*)
  - 22.2 On Holy Saturday Holy Communion may only be given in the form of Viaticum. (*ROMAN MISSAL. Holy Saturday 3*)

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<sup>11</sup> Ordinarily enough hosts should be consecrated at each Mass for the distribution of the Eucharist at that one Mass. The practice to use hosts consecrated at a previous Mass is discouraged.

<sup>12</sup> The norms given in 36 are to be followed.

23. A person who has received the Eucharist during the day may receive it a second time the same day only if the person participates in the celebration of the Eucharist.<sup>13</sup> Those who are in danger of death are strongly urged to receive again even if they have received Communion in the same day. (CIC 921, §2)

### PARTICIPATION IN THE HOLY EUCHARIST FOR THE FIRST TIME

24. For the administration of the Eucharist to children, it is required that they have sufficient knowledge and careful preparation so that they can understand the mystery of Christ according to their capacity, and can receive the Lord with faith and devotion. (CIC 913, §1)
25. It is the responsibility of parents and those who take the place of parents as well as the pastor to see that children who have reached the use of reason are correctly prepared for the Eucharist as early as the third grade. First reception of the Eucharist is to be preceded by the reception of the sacrament of reconciliation. (CIC 914)
26. The first celebration of the sacraments of reconciliation and Eucharist for all children will ordinarily take place in the third grade. A period of three months shall separate the celebration of first reconciliation from First Eucharist.
27. It is the responsibility of parishes to provide programs for all children and parents preparing for the celebration of first reconciliation and First Eucharist.<sup>14</sup>
28. Children who have completed programs of preparation for first reconciliation and First Eucharist in Catholic Schools are not required to participate in sacramental preparation classes in their home parish programs before the sacraments are celebrated.
- 28.1 The Catholic school is also responsible for the parent's preparation program.
- 28.2 A certificate, indicating that preparation for the sacraments has been provided at the school and that the child and parents have completed the program of preparation, will be issued to the parents by the school principal. This certificate is to be presented by the parents to the pastor of the child's home parish. The pastor is to accept this certificate as proof of preparation.
- 28.3 Ordinarily, the celebrations of first reconciliation and First Eucharist should occur in the child's home parish. In special circumstances, permission may be granted (in writing) by the pastor of the home parish for the celebration to take place elsewhere.<sup>15</sup>
29. Children of catechetical age who are not baptized are to be prepared for the Sacraments of Initiation according to the RITE OF CHRISTIAN INITIATION OF ADULTS *Part II. Rites for Particular Circumstances 1. Christian Initiation of Children Who Have Reached Catechetical Age.*
30. Baptized Catholic adults who have not received First Eucharist should be prepared for the reception of the sacraments in the manner described in the RITE OF CHRISTIAN INITIATION OF

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<sup>13</sup> Canon 917 and Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, June 26, 1984.

<sup>14</sup> If the parents have gone through similar instructions within the last two years, they do not need to repeat the instructions again.

<sup>15</sup> Children attending a Catholic school in a parish other than their own proper parish should have the option of receiving First Eucharist with their classmates.

ADULTS. *Part II. Rites for Particular Circumstances. 4. Preparation of Uncatechized Adults for Confirmation and Eucharist.* (See also *Archdiocese of Santa Fe Confirmation Policy #17*).

31. Whenever possible, First Eucharist should be received under both species following the norms given in #20 above.

### RESERVATION OF THE HOLY EUCHARIST

32. The Eucharist must be reserved in the cathedral church and all parish churches of the Archdiocese, and in churches or oratories attached to a canonically erected house of a religious institute or society of apostolic life. (*CIC 934, §1, 2<sup>o</sup>*)
33. The Eucharist may be reserved in other churches, oratories, or chapels with the permission of the Archbishop. This permission must be obtained in writing. (*CIC 934, §1, 2<sup>o</sup>*)
34. The Eucharist may be reserved in any rectory where there is a resident priest. However, the Eucharist may not be reserved in private homes or residences, even those of priests or religious without the written consent of the Archbishop.
35. In places where the Eucharist is reserved, insofar as it is possible, a priest is to celebrate Mass there at least twice a month. (*CIC 934, §2*)
36. It is not licit to keep the Eucharist on one's person or to carry it on a journey unless there is a pastoral need. (*CIC 935*)
  - 36.1 When taking Communion to the sick, the minister carries the Eucharist in a pyx or other suitable receptacle.
  - 36.2 The minister is to make arrangements with the parish and the sick person so that the minister is able to take the Eucharist from the parish or church immediately before going to visit the infirm.
  - 36.3 It is strictly forbidden to take care of personal business (shopping, bank, restaurants, etc.) while carrying the Eucharist.
  - 36.4 If, after completing the visitation(s), some consecrated hosts remain, the minister is to consume the hosts before beginning the return trip. If too many hosts are left for consumption, the minister is to take the remaining hosts back to the parish church immediately.
  - 36.5 Whenever possible, the Eucharistic ministers who will be taking the consecrated hosts to the homebound are to be called forth at mass by the presider after the Communion of the faithful. These ministers are then to be dismissed to take the Eucharist to the sick. The prescriptions of 36.2 are to be observed.
  - 36.6 Whenever a communicant asks for extra consecrated hosts to be taken to others, the Eucharist is not to be given unless the communicant is an extraordinary minister of Holy Communion known to the one who is distributing.
37. Unless a grave reason prevents it, the church in which the Eucharist is reserved should be open to the faithful for at least some hours each day providing time for prayer before the Blessed Sacrament. (*CIC 937*)
38. The Eucharist is to be reserved in only one tabernacle of a church or oratory. (*CIC 938*)

- 38.1 Ordinarily, the Blessed Sacrament is to be reserved in a tabernacle that is visible to the assembly, placed in a prominent, conspicuous, beautifully decorated location that is suitable for prayer. (*CIC 938, §2*)
- 38.2 For safety purposes, the Blessed Sacrament may be reserved in a safer, but appropriate place, especially during the night.
- 38.3 To provide for the security of the Blessed Sacrament, the tabernacle should be “solid,” “immovable,” “opaque,” and “locked.” The tabernacle may be situated on a fixed pillar or stand, or it may be attached to or embedded in one of the walls. A special oil lamp or a lamp with a wax candle burns continuously near the tabernacle as an indication of Christ’s presence. (*BUILT OF LIVING STONES 72.2*)
- 38.4 The key to the tabernacle is to be kept in a safe place.
- 38.5 Any renovation of the worship space, including movement of the tabernacle requires consultation with the Office of Worship and approval by the Archbishop. See the *GENERAL INSTRUCTION OF THE ROMAN MISSAL (2010)* and *BUILT OF LIVING STONES (USCCB, 2000)* for further guidance.

#### EXPOSITION AND VENERATION OF THE BLESSED SACRAMENT

39. It is recommended that in all churches where the Blessed Sacrament is reserved there be exposition of the Sacrament, either with the ciborium or with the monstrance, at least occasionally, observing the norms prescribed in the liturgical books. (*HOLY COMMUNION AND WORSHIP OF THE EUCHARIST OUTSIDE MASS*)<sup>16</sup>
40. The minister of exposition and benediction with the Blessed Sacrament is a priest or a deacon.
41. Extraordinary ministers of Holy Communion, who are deputed for this purpose, may expose and repose the Blessed Sacrament, but may not give the benediction.
42. It is recommended that on the feast of the Body and Blood of Christ, a public witness of veneration of the Eucharist be given by means of a procession through the public streets near the parish church. When it is required, the proper permission from the civil authorities should be obtained.
43. Parishes that wish to establish perpetual adoration of the Eucharist or similar practices in a permanent way need the permission of the Archbishop. This request for permission is to be in writing stating the way in which the adoration is to be conducted.
44. Proper catechesis is to be given to the faithful regarding veneration of the Eucharist outside of Mass, so that those who participate may benefit.

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<sup>16</sup> “I strongly encourage all of our parish churches to initiate or to continue the venerable practice of exposition of the Blessed Sacrament on first Friday of every month, as well as on the feast of Corpus Christi.” Archbishop Robert F. Sanchez, *Pan de Vida A Pastora* | *Letter on the Eucharist*, June 2, 1991.

## STIPENDS RECEIVED FOR THE CELEBRATION OF THE EUCHARIST

45. According to the practice of the Church, it is lawful to accept offerings to apply the Mass for a definitive intention. (CIC 945) However, a priest may not ask for more than the amount determined by the Bishops of the Province.<sup>17</sup>
46. Any appearance of trafficking or commerce is to be entirely excluded from Mass offerings. (CIC 947) Intentions cannot be denied because the person is unable to make a monetary offering.
47. A priest who celebrates Mass more than once a day or celebrates a Mass with multiple intentions may offer the Mass for the different intentions, but may only retain the offering for one intention.<sup>18</sup>
48. On Christmas day, the presider may keep stipends for all the Masses he celebrates. Concelebrants are entitled to only one stipend. (cf. CIC 951)
49. The excess stipends from binations, trinations, or multiple-intentioned Masses are to be remitted to the Seminarian Education Fund every month in care of the Archdiocesan Finance Office. If, however, there is urgent financial need in the parish, the excess stipend, or a part of it, may be applied to the general administration of the parish with the prior approval of the Chancellor.<sup>19</sup>
50. Every parish community and institution in the Archdiocese that accepts Mass stipends is to keep a careful record of the intentions received. In this book the following information is to be kept: number of Masses to be celebrated, the intention to be celebrated, the stipend given for the celebration, and whether the intention has been fulfilled or not.
51. No one is allowed to accept more intentions than he can fulfill within a year. Those who have more intentions than they can fulfill within a year, are to send the intentions to the Chancellor for distribution to priests who receive no intentions.

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<sup>17</sup> At the present time the approved amount is \$10.

<sup>18</sup> "All Souls Day is considered compensation for the pastor/priest. . . The funds are to be deposited into the general operating account and then a check for the full amount is to be written to the pastor/priest . . ." (*Parish Administrative Manual*, Section VI. XV. January 2007)

<sup>19</sup> In accord with a decree from the commission for the Authentic Interpretation of the Code of Canon Law, religious priests who are pastors, parochial vicars, parochial administrators, or hold a similar office, are to send the excess stipends to the purpose determined by the Archbishop. Those who are not canonically assigned (priest in a monastery, or resident without assignment in the Archdiocese) are to send the excess stipends to the purposes determined by their religious superior. (August 6, 1987) Archbishop Sheehan has delegated to the Chancellor the responsibility of handling the excess stipends. These stipends are to be sent to the Chancellor in care of the Catholic Center.