Liturgical Policies

Diocese of Marquette

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DECREE

PROMULGATION OF LITURGICAL POLICIES FOR THE DIOCESE OF MARQUETTE

Following an ordinary review of the liturgical policies of the Diocese of Marquette, it was deemed opportune to update these policies.

Having heard the Presbyteral Council on March 26, 2020 after their review of the proposed policies and receiving a positive recommendation; it is my decision to establish these policies.

Therefore, in accord with canons 8 §2, 29, and 391§1 I hereby decree and promulgate as particular law for the Diocese of Marquette the following liturgical policies.

All former liturgical policies of the Diocese of Marquette are hereby repealed and abrogated in accord with canon 20 §1.

Any policies or laws of the Diocese of Marquette that are not in conformity with the following liturgical policies are hereby repealed and abrogated, except those restrictions and regulations issued in response to the COVID-19 pandemic.

The provisions of this decree shall become effective June 1, 2020.

Given at the chancery in Marquette, Michigan this 15th day of May in the year 2020.

Most Reverend John F. Doerfler, STD, JCL  
Bishop of Marquette

Very Reverend Daniel Moll, Chancellor
DIOCESE OF MARQUETTE

LITURGICAL POLICIES

I. REGARDING CELEBRATION OF FUNERALS ON SUNDAY

I hereby decree that the celebration of Funeral Masses on Sundays is prohibited in the Diocese of Marquette during Ordinary Time. Universal Law prohibits such celebrations during the Sundays of Advent, Christmas, Lent and Easter.
II. CREMATION

In accordance with the indult granted by the CDWDS Prot. n. 1589/96/L permission is granted for the presence of cremated remains of a body at the funeral liturgy.
III. PERPETUAL ADORATION OF THE HOLY EUCHARIST

PERPETUAL ADORATION

Perpetual Exposition within the liturgical norms has been an exception and required a special indult. In recent years, paragraph 90 of the *Roman Ritual: Holy Communion and Worship of the Eucharist Outside Mass* has received considerable attention by diocesan liturgy offices and the Congregation for Divine Worship and Discipline of the Sacraments. This directive of the ritual states that according to their constitutions and regulations, some religious communities and other pious groups have the practice of perpetual Eucharistic adoration or adoration over extended periods of time. Some commentators reflected an understanding of this paragraph held by many people in the Church: "Outside of a religious community perpetual exposition is not permitted." (*BCL Newsletter*, 1986)

In 1986, the Congregation for Divine Worship gave a corrective interpretation of paragraph 90 writing, "When all the conditions are observed the bishop can grant permission for a pious association to have perpetual exposition."

Perpetual adoration of the Blessed Sacrament is encouraged in the Diocese of Marquette.

PRACTICAL CONCERNS REGARDING PERPETUAL ADORATION IN THE PARISH

1. The existence of practical matters of safety of the adorers and the danger of profanation, theft and robbery, especially in the night hours must be a consideration. Some measures to ensure safety are necessary if perpetual adoration is observed in a parish facility.

2. Many of our parishes because of the small number of members, would suffer a physical and moral burden should they attempt alone to carry out perpetual adoration. While most people can afford one hour a week for prayer before the Blessed Sacrament, to be present for a set hour every week of the year is impossible for most people. The result is the maintenance of an organization for scheduling hours of adoration that can weigh heavily on a small congregation and could impinge on one’s duties of state. Parents and working people are misguided if they omit their duties to
their families and employers in order to keep their commitment to pray before the Blessed Sacrament. A parish family should not be tempted to feel less generous or guilty if they are unable to maintain perpetual adoration. Much better that they limit adoration to one or two days a week and adore with a larger complement of the parish members in attendance. People are obligated to pray, but we can only encourage and not obligate people to participate in a devotion of perpetual adoration.

3. A separate chapel should be used to avoid interference with the daily liturgical celebrations of the parish. Without such a facility, a parish wishing to initiate perpetual adoration should set briefer periods of time and perhaps fewer days of scheduled adoration. Laws governing Eucharistic reservation protects some important theological values. The Eucharist may be reserved only in a church or oratory or chapel legitimately erected. These are sacred places blessed or dedicated according to the liturgical rites and established with the permission of the Bishop or competent Ordinary. Secondly, the Eucharistic Sacrifice must be celebrated regularly to maintain the intrinsic connection between the Eucharist celebrated and reserved and to ensure the frequent renewal of the host. (cc. 934,2; 939)

SPECIFIC DIRECTIONS

1. Before a parish completes plans for perpetual adoration of the Blessed Sacrament exposed, permission should be requested of the bishop. The pastor should indicate in his request how the parish will comply with the Church's regulations in the Roman Ritual: Holy Communion and Worship of the Eucharist Outside of Mass.

2. The pastor should demonstrate how the parish will handle the three practical concerns listed above and indicate the approved pious association with which they will affiliate.

3. If another parish in the vicariate has a Chapter of the Association of Perpetual Eucharistic Adoration, serious thought should be given to participating cooperatively with that parish before initiating a separate devotion of adoration.

4. A parish should consider the introduction of a weekly Eucharistic Day(s) following morning Mass as a helpful way to prepare the parish for perpetual adoration or to discern its feasibility.

5. After one year, the pastor should submit to the bishop an evaluation of the perpetual adoration devotion indicating the amount of participation, the effects on people's spiritual life and the parish life, and any problems encountered in the practical concerns listed above.
IV. LAY LITURGICAL MINISTRIES

To guide these ministries the following general policies exist:

1. Lay persons are to be invited to become ushers, lectors, acolytes and extraordinary ministers of Holy Communion according to pastoral need. All ministries should be for a definite period of time and subject to renewal upon evaluation.

2. These persons are to be carefully selected and properly trained before they begin to exercise one of these ministries. An opportunity for practice should be provided. Periodic convening, especially at the renewal of terms, should occur for refreshment of their duties and spiritual formation or renewal.

3. A person should ideally exercise only one ministry in any given celebration.

REQUIREMENTS FOR LAY LITURGICAL MINISTERS

1. Acolyte (Server) – Must be a Baptized Catholic and have received First Communion. The minimum age is left to the discretion of the pastor but must be based upon pastoral need and individual maturity. Their period of service is left to the discretion of the pastor.

2. Reader (Lector) – Must be a Baptized Catholic and have received First Communion. For parish Masses, these ministers must be at least high school age and possess the requisite maturity and judgment to carry out the duties of the ministry. For Masses with children, exceptions may be made in regards to the age. Their period of service is left to the discretion of the pastor.

3. Extraordinary Ministers of Holy Communion – Must be a Baptized and Confirmed Catholic at least 18 years of age. Extraordinary Ministers of Holy Communion are to receive a commission from the bishop for a period of five years. The pastor / pastoral coordinator is to make this request in writing to the
Bishop. After that time, it must be renewed by an additional written request from the pastor. This ministry is suppletory and is exercised only when the ordinary ministers (ordained) are absent or insufficient. Extraordinary Ministers of Holy Communion may also bring communion to the sick. No one may bring Holy Communion to the sick without being a trained Extraordinary Minister of Holy Communion. They should be trained in the correct method of transporting a pyx. When the pyx needs purification, they should take it to a priest or a deacon.

These requirements do not apply to the formal instituted ministries such as instituted acolyte and instituted reader which have their own requirements within Universal Law.
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V. EXTRAORDINARY MINISTERS OF HOLY COMMUNION CONSUMING THE REMAINING PRECIOUS BLOOD AND PURIFYING THE SACRED VESSELS

At the discretion of the pastor, Extraordinary Ministers of Holy Communion may consume the remaining Precious Blood of Christ at the altar after the distribution of Holy Communion.

As a statement of clarification, the purification of the sacred vessels used at the Mass must be done by either a priest, deacon or instituted acolyte. It may not be done by any of the lay faithful including Extraordinary Ministers of Holy Communion. *Redemptionis Sacramentum*. #119.
VI. POSTURE OF THE ASSEMBLY AFTER HOLY COMMUNION

The General Instructions of the Roman Missal does not specify the posture of the people after they receive Holy Communion until the beginning of the Prayer After Communion. This has led to many different postures adopted by the lay faithful throughout the Diocese of Marquette.

In order to better express the Body of Christ evidenced through the unification of posture within the lay faithful, please kneel when you return to your pew after receiving Holy Communion. If you are unable to kneel, please be seated. Everyone should be seated after the Sacred Body of Christ is placed in the tabernacle if located within the sanctuary or when the minister leaves the sanctuary with the Blessed Sacrament on the way to the tabernacle. The lay-faithful may remain kneeling until the Prayer After Communion if they wish to do so out of personal reverence for the Eucharist. All should stand as the presider says “Let us Pray” immediately before the Prayer After Communion.
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VII. SUNDAY WORSHIP IN THE ABSENCE OF A PRIEST

"Whenever and wherever Mass cannot be celebrated on Sunday, the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the Eucharistic mystery." (Directory, #18)

"If in the judgment of the diocesan bishop it is not practical or possible for the community to participate...nearby, they should assemble for Sunday worship in their own community under the leadership of the person the bishop and pastor have designated to lead them in prayer." (Sunday Celebrations in the Absence of a Priest, #10)

Sunday Worship in the Absence of Priest is hereby authorized under the following conditions:

1. The parish priest is unable to celebrate the scheduled Sunday Masses because of an unforeseen emergency. Unforeseen emergency may include sickness, death in the family, or severe weather conditions when travel is involved.

2. After reasonable effort a replacement priest has not been found.

3. It belongs first of all to the deacon to lead the community in Sunday worship in the absence of a priest.

4. In the absence of both priest and deacon, lay people properly trained and instructed are to be appointed by the bishop upon the request and recommendation of the pastor. They exercise this office of leader of these celebrations according to Sunday Celebrations in the Absence of a Priest in virtue of their baptism and confirmation.

5. This celebration is an accommodation when a priest is not available and should not be regarded as an optional solution to the shortage of priests. "Therefore...an assembly of this kind can never be held on a Sunday in places
where Mass has already been celebrated or is to be celebrated or was celebrated on the preceding Saturday evening...Nor is it right to have more than one assembly of this kind on any given Sunday." (Directory for Sunday Celebrations in the Absence of a Priest, #21)

6. "Two options are provided for Sunday worship in the absence of a priest: the celebration of Morning or Evening Prayer from the Liturgy of the Hours, or the celebration of the Liturgy of the Word, both of which may include the distribution of Holy Communion." (Sunday Celebrations in the Absence of a Priest, #52)

7. Only ordained clergy wear a stole and dalmatic. A lay person wears an alb and does not use the presidential chair.

8. "Since the altar is the table of Sacrifice and of the paschal banquet, its only use in one of these celebrations is for the Rite of Holy Communion, when the Eucharist is placed on it at the beginning of the Communion rite." (Sunday Celebrations in the Absence of a Priest, #24)
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VIII. WEEKDAY WORSHIP IN THE ABSENCE OF A PRIEST

Since there is no obligation to attend Mass during a regular weekday, if a parish’s normal weekday Mass cannot be celebrated due to the absence of a priest, there is not a critical need to replace the Mass with another celebration. If there is a desire on the part of the faithful to have a worship service, Morning Prayer (Lauds) or Evening Prayer (Vespers) without Holy Communion should be the daily alternative as a replacement for a Mass which cannot be celebrated due to the absence of a priest. This may be led by either a deacon, religious sister or a member of the lay faithful trained in conducting such a service in a parish setting.

Nursing Homes and Prisons: In situations where the residents are not free to move to a different location, cannot attend weekday Mass in a church, and a priest is not available to celebrate the Holy Sacrifice of the Mass, the below conditions apply.

During the week, the preferred service would be Communion in Ordinary Circumstances from the Pastoral Care of the Sick rites book and can be done by a deacon, consecrated religious sister or Extraordinary Minister of Holy Communion.

The shorter rite, Communion in a Hospital or Institution, may also be used although the preferred use of this rite is in an individual’s room for a very small number of people or an individual.
IX. TAKING HOLY COMMUNION TO THOSE UNABLE TO ATTEND MASS

1. Introduction:

The ordinary way to receive Holy Communion is during the Holy Sacrifice of the Mass. This may not be possible for the faithful who are homebound, in a nursing home, gravely ill, or in prison. To ensure that all those who wish to receive the Holy Eucharist have an opportunity to do so, parishes should have properly appointed Extraordinary Ministers to assist the priests and deacons in this very important ministry.

The Holy Eucharist that is to be distributed should be placed in a pyx and handled with the greatest care and reverence. The reverent handling of pyx includes it being carried in a pouch hanging around one’s neck, not in a pocket or storage space in your vehicle where it can be easily forgotten. Additionally, the Extraordinary Minister should go directly from Mass to the place of distribution so as not to be distracted and significantly delay the reception of the Blessed Sacrament.

2. Primary situations covered under this policy:

A. A member of the lay-faithful comes forward, regularly or occasionally, in the communion procession with a pyx to receive one host for the distribution of Holy Communion to a family member or individual unable to attend Mass because they are homebound, in a nursing home, or gravely ill.

B. A member of the lay-faithful regularly receives several hosts for the distribution of Holy Communion to a small group within an institution not able to attend Mass such as a nursing home, prison or hospital.

C. A member of the lay faithful gets the consecrated hosts they need directly from the tabernacle and places them in a pyx.
3. Requirements

A. The lay faithful who is bringing communion in any of the above situations, must be a trained and approved Extraordinary Minister of Holy Communion. (See Diocesan Liturgical Policies IV –Requirements for Lay Liturgical Ministers #3.

B. For the distribution of Holy Communion, the Rite that is used can be found in Pastoral Care of the Sick, Catholic Book Publishing, 1983, Chapter 3, Communion of the Sick, Communion in Ordinary Circumstances.

C. If the above situation 2. B applies, the minister distributing Holy Communion must have permission in advance of the pastor of the church in which they are receiving the consecrated hosts.

D. After the distribution of Holy Communion, if necessary, the pyx may be purified by the minister of Holy Communion even if they are an extraordinary minister of Holy Communion. (Holy Communion and Worship of the Eucharist Outside of Mass. #55)