

SACRAMENTAL/LITURGICAL POLICIES

Archdiocese of Indianapolis

Approved by Archbishop Daniel Buechlein on December 1, 1994

I. PREPARATION OF THE LITURGY

- A. **Careful Preparation.** All liturgical celebrations should be carefully and prayerfully prepared.
- B. **Liturgy Committee.** Each parish is to have a liturgy committee.
- C. **Resources for the Liturgy.** Each parish is to place a priority on the allocation of human and financial resources which will promote good liturgical celebrations.

II. LITURGICAL MINISTRIES

- A. **Diversity of Ministerial Functions.** The diversity of gifts of the parish community is to be made visible at liturgical celebrations since "they are not private functions but are celebrations belonging to the Church, namely, the holy people united and ordered under their bishops."
(Constitution on the Sacred Liturgy 26)
- B. **Training and Commissioning.** All liturgical ministers are to be trained, commissioned and provided with on-going formation. *(cf. Book of Blessings)*
 - 1. **Liturgy Director/Coordinator.** Each parish is to designate or employ a competent director or coordinator of liturgical ministries.
 - 2. **Special Ministers of Holy Communion.** The pastor is to submit to the archbishop the names of those nominated to serve as special ministers of holy communion. Upon reception of a written mandate from the archbishop, new and current ministers may serve for a three-year period. They are commissioned according to the *Order for the Commissioning of Extraordinary Ministers of Holy Communion* (see *Book of Blessings*, no. 1871). *(cf. Guidelines: Special Ministers of Holy Communion)*
- C. **Formation of the Assembly.** The parish is to provide on-going liturgical catechesis for its members.
- D. **Just Compensation for Liturgy/Music Director.** Parish directors of liturgical and/or music ministries are to receive just compensation.
- E. **Due Process for Liturgical Personnel.** Liturgical personnel employed by the Church have a right to due process as established by the archdiocese.

III. LITURGY AND THE ARTS

A. Church Art and Architecture

1. **Church Building and Renovation Projects.** When planning for new churches or chapels or the modification of existing structures, the *Local Specifications for the Building and Renovation of Churches* are to be followed as administered by the Office of Management Services and the Office of Worship.
2. **Principles of Church Art and Architecture.** *Built of Living Stones* (USCCB) is to be used as a primary resource document for the building and renovation of churches in the archdiocese.

B. Music

1. **Music Directors/Coordinators.** Each parish is to designate or employ a competent director or coordinator of music ministries.
2. **Principles of Liturgical Music.** The principles found in *Music in Catholic Worship* and *Liturgical Music Today* (U.S. Bishops' Committee on the Liturgy) are to be used in the preparation and performance of liturgical music.

IV. LITURGICAL PREACHING

A. Homily (cf. *Guidelines: The Homily*)

1. **Required Homily.** A homily is to be given on all Sundays and solemnities of obligation (Holydays).
2. **Homilies on Other Solemnities.** The giving of a homily on other solemnities and feasts is strongly encouraged.
3. **Weekday Homily.** The giving of a brief homily is encouraged on weekdays, especially during Advent, Christmas, Lent and Eastertide.
4. **Announcements.** If it is necessary to make parochial announcements during the Mass, they are to be made following the Prayer after Communion, before the Final Blessing and Dismissal.

V. SACRAMENTAL RITES

A. Anointing of the Sick and Viaticum

1. **Those to be Anointed.** The sacrament of the Anointing of the Sick is to be celebrated only when a Catholic's health is seriously impaired. Those who are judged to have a serious mental illness and who would be strengthened by the sacrament may be anointed. A person may be anointed before surgery whenever a serious illness is the reason for the surgery (see *Rite of Anointing and Pastoral Care of the Sick*, nos. 8, 10, 99).

2. **Order for the Blessing of the Sick.** For those whose health is less seriously impaired, the *Order for the Blessing of the Sick* is to be used (see *Book of Blessings*, nos. 376-406).
3. **Viaticum for the Dying.** For those who are in danger of death, the celebration of viaticum should be provided whenever pastorally possible. (cf. *General Introduction: Pastoral Care of the Sick*, #'s 526-531.)

B. Eucharist

1. Communion

- a. At Eucharist, communion by eating the eucharistic bread and drinking from the cup is to be offered to the assembly when this can be done with reverence and there has been sufficient catechesis.
 - b. Communion by intinction (the minister dipping the consecrated bread into the cup) is to be reserved for extraordinary circumstances since it removes the option of receiving communion in the hand. The dipping of the consecrated bread into the cup by the communicant is not to be practiced.
 - c. Self-Communication is not to be practiced except in the case of concelebrating bishops and priests. There shall always be ministers of the consecrated bread and cup.
2. **Scheduling of Sunday Masses.** The parish staff is to review the Sunday mass schedule at least every three years.

C. Initiation of Adults

1. **Director of Adult Initiation.** Each parish is to designate or employ a competent director or coordinator of adult initiation.
2. **Initiation of Unbaptized Adults (RCIA)**
 - a. **RCIA: Normative Use.** The *Rite of Christian Initiation of Adults* and the *National Statutes for the Catechumenate* are to be used for the initiation of unbaptized adults.
 - b. **Catechists: Exorcisms and Blessings.** When pastoral care requires, catechists who are truly worthy and properly prepared may be deputed by the pastor to preside at the minor exorcisms and give blessings (See *Rite of Christian Initiation of Adults* 95-97).
 - c. **Length of Catechumenate.** 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, is to 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.
(*RCIA*, U.S. Statutes 6)

- d. **Pastoral exceptions.** The permission of the archbishop is to be sought to use a simpler form of the rites (*RCIA* 331), to dispense from one or two of the scrutinies (*RCIA* 20), or to celebrate the rites outside the usual times. (*RCIA* 26). Good pastoral judgement should always precede such requests.

3. **Initiation of Baptized but Uncatechized Adults**

- a. **Confirmation of Uncatechized Adult Catholics.**
Priests are to seek the permission of the archbishop to confirm baptized adult Catholics (*RCIA* U.S. Statutes 29).
- b. **Combined Rites.** In the celebration of the initiation rites, the distinction between the unbaptized and the already baptized is to be respected according to the *Combined Rites of the RCIA* approved for use in the United States (see *RCIA* 505-594; U.S. Statutes, 34).

4. **Reception into Full Catholic Communion.** The *Rite of Reception of Baptized Christians into Full Communion of the Catholic Church* is to be used for a person born and baptized in a separated ecclesial community who wishes to be received into the full communion of the Catholic Church according to the Latin Rite. (*RCIA* 473)

D. **Initiation of Infants and Youth**

1. **Baptism of Infants** The celebration of infant baptism is to be scheduled at times that permit as many of the parish community as possible to be present. A strong effort should be made to utilize the various liturgical ministries for the celebration.
2. **Initiation of Unbaptized Children of Catechetical Age**
The initiation process outlined in the *RCIA* (nos. 252-330) is to be used for unbaptized children who have attained the use of reason and are of catechetical age. Normally this is the age of seven. As a norm, they are to celebrate the sacraments of baptism, confirmation, and eucharist at the same liturgy.
3. **Confirmation of Youth** Each parish or cluster of parishes in the Archdiocese of Indianapolis will at regular intervals invite all persons between the ages of 13 and 16 to participate in a process of confirmation catechesis and liturgical celebration.
4. **First Eucharist of children**
 - a. **Catechesis.** Catechesis for first reception of eucharist by a child baptized as an infant is to be appropriate to the child's developmental level, reflect the character of this sacrament as the completion of initiation, and be distinct and removed from catechesis for other sacraments.

- b. **Time for the Celebration.** The ideal time to celebrate First Eucharist is during the Easter season. The liturgy is to be scheduled at times that permit as many of the parish community as possible to be present.
- c. **Preparing the Liturgy.** The principles outlined in Chapter II of the *Directory for Masses with Children* are to be followed when preparing the celebration of First Eucharist for children.

E. **Reconciliation (Rite of Penance)**

- 1. **Catechesis on Reconciliation.** Catechesis on reconciliation is to be ongoing, addressing the various stages of moral development.
- 2. **General Absolution.** The exceptional use of the *Rite for Reconciliation of Several Penitents with General Confession and Absolution* requires the prior written permission of the archbishop.
- 3. **First Reconciliation of Children.**
 - a. **Catechesis.** Those children who were baptized as infants and have attained the use of reason are to be prepared to celebrate the Sacrament of Penance prior to First Eucharist.
 - b. **Readiness.** The pastor, along with the parents and catechist(s) of the child, are to determine the readiness of the child to participate in this sacrament.
 - c. **Time for the Celebration.** The ideal time for the celebration of First Reconciliation is during the penitential season of Lent.

F. **Wedding Liturgies**

- 1. **Preparation of the Wedding Liturgy.** The careful preparation of each wedding liturgy is to involve at least the presider, the couple, and the music director.
- 2. **Music for the Wedding Liturgy.** Music chosen for the celebration of marriage is to be judged by the same criteria used at any liturgical celebration especially in regards to the suitability of texts and the participation of the assembly. (cf. *Wedding Music Guidelines*)
- 3. **Types of Wedding celebrations.**
 - a. For a marriage between a Catholic and a baptized non-Catholic, the *Rite for Celebrating Marriage outside Mass* is generally preferred in order to better preserve marriage as a sign of unity. If the eucharist is celebrated, however, communion is to be given only to the Catholic party. (cf. Canon 844, #3, for exceptions for members of oriental churches not in full communion, and churches judged by Apostolic See in the same condition as oriental churches.)

- b. For marriage between a Catholic and non-baptized person, a non-eucharistic liturgy is to be celebrated (See *Rite of Marriage*, Chapter III).
- 4. **Place for Weddings.** A Catholic (sacramental) wedding is to be celebrated in a parish church. Exceptions for good pastoral reasons require the permission of the archbishop.
- 5. **Scheduling of Weddings**
 - a. The wedding liturgy is to be scheduled to insure that the ceremony is not rushed and ample time is provided between liturgies.
 - b. Weekend wedding masses are normally to be celebrated prior to any Saturday evening masses of anticipation. For exceptional Saturday night or Sunday wedding masses, consult the Sacramentary for the appropriate prayers and readings. (Ritual Masses, IV, 1)
- 6. **Ecumenical Participation**
 - a. A non-Catholic minister may be invited to participate in the Catholic wedding ceremony by giving additional prayers, blessings, or words of greeting or exhortation. The priest or deacon alone receives the vows. If the marriage is not part of the eucharistic celebration, the minister may also be invited to read the scriptures or preach. (cf. *Ecumenical Guidelines*, Archdiocese of Indianapolis, #51)
 - b. In the case where there has been a dispensation from the Catholic canonical form and the priest has been invited to participate in the non-Catholic marriage ceremony, the priest is not to receive the vows. If invited, he may give additional prayers, blessings, or words of greeting and exhortation. If the marriage service is not part of The Lord's Supper or the principal liturgical service of the Word, the priest, if invited, may also read the scriptures and/or preach. (cf. *Ecumenical Guidelines*, Archdiocese of Indianapolis, #51)
 - c. In wedding celebrations which are not within the eucharistic liturgy, a baptized non-Catholic may be given the task of reader. In wedding celebrations which are within the Eucharistic liturgy, the pastor may permit, for pastoral reasons, a baptized non-Catholic to be given the task of reader. (cf. *1993 Directory for Ecumenism*)

G. Funerals

- 1. **Preparation of the Funeral Liturgy.** Preparation of the funeral liturgies is to be coordinated by the parish ministers in collaboration with the family of the deceased and the funeral home director.

2. **Time for Funerals.** The funeral mass may be celebrated on any day except Sundays, holydays of obligation, Holy Thursday, and the Easter Triduum. On days when a funeral mass may not be celebrated, the body may be brought to church but the funeral liturgy outside mass is used.
3. **Place for Funerals.** The funeral mass is to be celebrated in the parish church. The funeral liturgy outside Mass is ordinarily celebrated in the parish church, but it may also be celebrated in a funeral home or cemetery chapel (see *Order of Christian Funerals*, 179).
4. **The Granting or Denial of Funeral Rites**
 - a. **Catechumens and Non-Catholic Christians.** The funeral rites, including the funeral Mass are permitted for catechumens and baptized non-Catholics who might reasonably be presumed to desire or prefer Catholic funeral services (see *Code of Canon Law* 1183).
 - b. **Non-Practicing Catholics.** When funeral rites are requested for a non-practicing Catholic, they are to be permitted except under the conditions set forth in Canons 1184 and 1185.
 - c. **Denial of Funeral Rites.** Before denying funeral rites to anyone the parish priest is to consult the archbishop for assistance in applying Canon 1184.
5. **Ecumenical Participation**
 - a. If the funeral is not part of the eucharistic celebration, the non-Catholic minister may be invited to read the scriptures or preach.
 - b. In funeral celebrations which are not within the eucharistic liturgy, a baptized non-Catholic may be given the task of reader. In funeral celebrations which are within the eucharistic liturgy, the pastor may permit, for pastoral reasons, a baptized non-Catholic to be given the task of reader.

VI. SPECIAL COMMUNITIES OF PRAYER

A. Liturgies with Children

1. **Liturgies with Children on Weekdays.** When weekday masses are celebrated with children in which some adults participate, the liturgy is to be adapted to the needs of the children according to Chapter III of the *Directory for Masses with Children*
2. **Liturgies with Children on Sunday.** When a large number of children participate in a parish Sunday Mass, the liturgy is to be adapted to the needs of the children according to Chapter II of the *Directory for Masses with Children*.

- B. **Liturgies with the Archbishop.** Liturgical celebrations at which the archbishop presides are coordinated through the Office of Worship. This agency will issue directives and make resources available to assist local liturgical leaders in the preparations for episcopal liturgies.
- C. **Exclusive Celebrations.** No mass, particularly on Sunday is to be regarded as a celebration belonging exclusively to a particular group, but as the celebration of the Church (see Sacred Congregation for Divine Worship, *Instruction on Masses in Special Groups*, May 15, 1969, no. 5b).

VII. LITURGICAL TIME

- A. **Holyday Observance.** The obligation to participate in the Eucharist on January 1, August 15, and November 1, is dispensed with when these holydays occur on a Saturday or a Monday. However, the full celebration of these solemnities is encouraged.

VIII. SACRAMENTALS AND BLESSINGS

- A. **Installation of a Pastor.** When a new pastor is appointed to a parish, he is to be publicly installed by the archbishop or his delegate according to the *Order for the Installation of a Pastor* (see *Book of Blessings*, no. 2012)
- B. **Commissioning of a Parish Life Coordinator**
When a parish life coordinator is entrusted with the pastoral care of a parish in the absence of a pastor, the Archdiocesan Order for the *Commissioning of a Parish Life Coordinator* is used.