

APPENDIX A

CHRISTIAN INITIATION OF CHILDREN CHILDREN OF CATECHETICAL AGE

Discernment Process

A. Initial Conversation with the Parents and Children

- to determine the situation of the child/children
- to discuss where the parents are in their faith life and journey
- to discuss the parents involvement in the process
- to discuss with the parents and the child their desires and expectations

B. Discernment with Parents/Children to Determine Readiness to Celebrate the Rite of Acceptance

C. Celebration of the Rite of Acceptance/Welcoming

Ritual catechesis should follow the liturgy. Parents and children and sponsors/godparents should participate together.

Suggested discussion questions:

1. What did you feel during the celebration?
(or) What was special for you during the celebration?
 2. Children, describe what it was like to be signed?
 3. Parents/Sponsors, what was it like to be doing the signing?
 4. Children, what do you think this celebration calls you to do now in your life?
 5. Parents/Sponsors, what do you think this celebration calls you to do now in your life?
- (Keep in mind that you can also use more directed questions and include the sponsors and companions in this process. Questions that unpack the meaning of these rituals are also important. Also, ask how the child feels connected to the community.)*

D. Conversation with Parents/Children to Determine Readiness to celebrate the Rite of Election

Some suggested questions:

1. How is the process helping you to understand more about Jesus and the church?
2. Is there anything that you don't understand?
3. What difficulties do you have?
4. What good experiences have you had in your growth with the Lord?
5. What areas do you still feel the need to grow in?
6. What would you like to know more about?

E. Celebration of the Rite of Election/Call to Continuing Conversion

Ritual catechesis should follow the liturgy.

Some suggested questions to ask are:

1. What was the experience of the celebration like for you?
2. What do you think it calls you to now?
3. In what ways do you feel more a part of the community since the last celebration?

F. Sacramental Initiation

Ritual catechesis should take place within a short period of time following the liturgy.

Some suggested questions are:

1. What were your general feelings during the ceremony?
2. What was it like when they were pouring the water (or immersing you)?
3. How did you feel during the anointing?
4. What was it like to receive the baptismal candle?
5. How did the people in the church make you feel?

Discerning Readiness for the Next Period of the Process

The following questions are some that the coordinator of the children's Christian Initiation process may want to reflect upon concerning the readiness of each individual in the process. If there are concerns in the mind of the coordinator regarding these suggested considerations, it may be necessary to explore them with the parents.

1. Does there seem to be a growing excitement about the developing relationship with the Lord?
2. Is the child/family faithful to Sunday liturgy celebrations?
3. Is the child/family faithful to the catechetical sessions and process?
4. Does there seem to be a conversion taking place?
5. What gives evidence of this?

Readiness is difficult to define and to discern. It is also unique for each person and individual. However, there will ordinarily be a sense of group excitement and anticipation as each new stage approaches. This needs to be both encouraged and yet moderated to allow individuality.

Regarding conversations with children and parents: Each individual parish staff can determine how they choose to do this. While these discussions take a considerable amount of time they are an excellent way to get to know the family better and thus better ascertain readiness.

Regarding ritual catechesis and conversations: The questions may need to be re-worded to accommodate the age and vocabulary of the child or teen. The ones given are just suggestions to give a sense of focus.

APPENDIX B

CHRISTIAN INITIATION OF CHILDREN CHILDREN OF CATECHETICAL AGE

The Formation Process

The formation process for the Christian initiation of children is a multi-faceted reality. It has components of ritual, formation and education as well as a concern for integration of the family into the community of the parish. It is suggested that this process be designed to be year-round so that it is not seen as a school project but as a faith process. Children entering into the process could be involved in a two or three-year process so as to allow for a fuller conversion and coming to faith. If the process is year-round, it is easier for a child to enter into the process at any time that the child or parents request instead of having to wait until September for it to begin.

If there are a large number of children in the process, there may be several tracks happening at the same time to allow for children at different stages of development and faith formation.

The following schema follows the periods of the initiation process. Under each period of the process there are options from which to choose so that each parish is able to design the program that will work best for its children. However, these are suggestions and there are other possibilities that a parish may wish to explore to find the best program for its own needs. It is encouraged that the periods be followed, that all of them be used, and that they be done in the proper order.

Stages and Process

Period of Evangelization and Precatechumenate (6 months-1 year)

1. Liturgical catechesis. This may take place during regular religious class time, after Sunday liturgy, or at another time. Remember that these children should not be integrated into religious education classes with baptized, catechized children.
2. Participate in the Catholic school religion program and participate in the children's Liturgy of the Word.

Rite of Acceptance/Welcome is celebrated at the end of this period.

Period of the Catechumenate (6-18 months)

1. Special catechetical sessions: the focus of these sessions is to give the children an overview of the basic teachings of the Catholic Church in a structured manner. They should also participate in the Sunday children's Liturgy of the Word with the parish children. When the other children return to the Sunday Eucharist, these children should continue sharing faith.

2. If the children are in the parish school, they will need to have special sessions for sacramental initiation in addition to their regular religion classes since their classmates will already have been prepared for sacramental initiation.

The Rite of Election/Call to Continuing Conversion may be celebrated at the end of this period if the children are deemed ready to be initiated at the upcoming Easter Vigil/Easter Season.

Period of Purification and Enlightenment (6 weeks of Lent)

Liturgical catechesis using the Scripture readings and prayers for the Sundays of Lent.

During this period there should be the celebration of the penitential rites (scrutinies) and presentations.

The Sacraments of Initiation should be celebrated at the end of this period.

Period of Postbaptismal Catechesis or Mystagogy (1 year)

Liturgical catechesis, including a reflection on the Easter Vigil, the sacraments of initiation, and the readings of the Easter season.

Neophytes, companions and families should continue to gather on a regular basis during that first year for reflection and support.

Children would now be integrated into the regular religion program of the parish or school where they will participate in ongoing education and formation. This formation should continue through high school, adulthood and throughout life.

APPENDIX A

CHILDREN BAPTIZED AT INFANCY THE RITE OF BAPTISM OF INFANTS/CHILDREN WITHIN SUNDAY LITURGY

INTRODUCTORY RITE

A. Gathering and Procession

When it is time for Mass to begin, the presider or other ministers announces to the assembly of the occasion of Baptism using these or similar words:

Today we have the privilege of welcoming the _____ family who has brought their infant for baptism. Please join us in song as we welcome them.

B. Rite of Receiving the Children, Greeting of Parents and Children, Questioning of Parents and Godparents, Signing of Children and Opening Prayer

When music stops, the presider greets the parents and godparents, congratulates them, and asks the series of opening questions. This may be done in the front of the Church where all can see. These questions are found in the Ritual text (#33-44). Be sure to have a microphone ready so that the assembly can hear both questions and answers.

LITURGY OF THE WORD

- A. First reading, psalm and gospel are taken from the Sunday Readings.
- B. The second reading may be taken from the Ritual Mass of Baptism (RBC #29).
- C. The homily follows the normal requirement for Sundays, taking into account the Baptism that is to follow by focusing on the faith of the Church and the community's response to the movement of the Spirit in its midst..
- D. The creed is omitted because the assembly gives assent to the profession of faith of the parents and godparents.
- E. The general intercessions for the Rite of Baptism are integrated into the Eucharistic celebration by adding parish intercessions before the litany of saints.

CELEBRATION OF BAPTISM

- A. The Baptismal ritual continues through the giving of the lighted candle (RBC #49-64, 65 optional).
- B. Prayer of Exorcism and Anointing, Blessing over the Water, Renunciation of Sin and Profession of Faith, Baptism
- C. Explanatory Rites: Anointing after Baptism. Clothing with the White Garment, Lighted Candle (and the optional Prayer over ears and mouth).

RITE OF DISMISSAL

A formula from the baptismal rite may be used for the blessing at the end of Mass (RBC #70).

CONFIRMATION LITURGY PREPARATION SHEET

PARISH: _____

DATE: _____ CONTACT PERSON: _____

TIME: _____ CONTACT PERSON'S ADDRESS: _____

NUMBER OF CANDIDATES: _____ PHONE: _____

CONCELEBRATING PRIESTS: _____

DEACON: _____

NUMBER OF ALTAR SERVERS: _____ (3 to 5 preferred)

NAME OF LITURGICAL CELEBRATION: (INDICATE IF IT IS THE RITUAL MASS FOR CONFIRMATION, SUNDAY CELEBRATION, ETC.)

PLEASE NOTE: IF THE CONFIRMATION OCCURS AT THE REGULAR SUNDAY MASS, THEN THE READINGS, PRAYERS, ETC., WILL BE THOSE OF THE SUNDAY.

VESTMENT COLOR _____

GROUP PHOTOGRAPH WITH THE BISHOP: ☐ Before Mass ☐ No photograph

Location of photograph _____

Will the candidates be in the entrance procession? ☐ Yes ☐ No (THEY DO NOT JOIN IN THE RECESSIONAL AT THE END OF MASS)

I. IMPORTANT COMPONENTS OF LITURGY PLAN

A. Meeting of Bishop with candidates prior to the Liturgy

Time: _____ Place: _____

B. Greeting at the beginning of the Liturgy by a young person (name) _____

C. Incense ☐ Yes ☐ No

D. Penitential Act _____ OR _____ Sprinkling Rite _____ (PLEASE INDICATE BY CHECKING ONE OR THE OTHER)

II. LITURGY OF THE WORD

A. First Reading _____

B. Responsorial Psalm _____

C. Second Reading _____

D. Gospel _____

Gospel proclaimed by _____

E. Candidates introduced by _____

F. Homily Suggestions: (PLEASE MENTION ANY LOCAL CUSTOMS THE PARISH MIGHT HAVE) _____

(Deacon or Pastor)
(Pastor/Administrator preferred)

III. RITE OF CONFIRMATION

A. Location of Anointing with Chrism: ☐ at presider's chair ☐ chair placed in front of altar

B. Intercessions read by _____

LITURGICAL MUSIC

(MUSIC IS AN INTEGRAL PART OF THE LITURGY. PLEASE MAKE SELECTIONS WHICH THE WHOLE ASSEMBLY CAN SING.
CASSETTE AND OTHER RECORDED MUSIC IS NOT APPROPRIATE.)

1. HYMNS	Entrance	<u>TITLE</u>	<u>COMPOSER</u>	<u>SOURCE</u>
	Sprinkling Rite			
	Anointing Songs			
	Presentation of Gifts			
	Communion Procession			
	Recessional Hymn			

2. GLORIA

3. RESPONSORIAL PSALM

4. GOSPEL ACCLAMATION

5. EUCHARISTIC ACCLAMATIONS

Holy, Holy

Mystery of Faith

Great Amen

Lamb of God

6. IF PENITENTIAL ACT, WILL KYRIE BE: ☐ SUNG ☐ RECITED

PLEASE RETURN THIS FORM TWO WEEKS PRIOR TO CONFIRMATION DATE TO:

DIOCESE OF WHEELING-CHARLESTON, OFFICE OF WORSHIP AND SACRAMENTS

P.O. BOX 230, WHEELING, WV 26003

Thank You!

APPENDIX B
RITE OF CONFIRMATION
RENEWAL OF BAPTISMAL PROMISES

Bishop **Do you renounce Satan,**
 and all his works and empty promises?

Candidates I do.

Bishop **Do you believe in God,**
 the Father almighty,
 Creator of heaven and earth?

Candidates I do.

Bishop **Do you believe in Jesus Christ,**
 his only Son, our Lord,
 who was born of the Virgin Mary,
 suffered death and was buried,
 rose again from the dead,
 and is seated
 at the right hand of the Father?

Candidates I do.

Bishop **Do you believe in the Holy Spirit,**
 the Lord, the giver of life,
 who today through the Sacrament of Confirmation
 is given to you in a special way
 just as he was given to the Apostles
 on the day of Pentecost?

Candidates I do.

Bishop **Do you believe in the holy catholic Church,**
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting?

Candidates I do.

Bishop **This is our faith. This is the faith of the Church.**
 We are proud to profess it in Christ Jesus our Lord.

APPENDIX C
RITE OF CONFIRMATION
SOME HELPFUL MUSIC SUGGESTIONS FOR
CONFIRMATION LITURGIES

GENERAL PRINCIPLES

1. Spirit hymns which imply that the confirmandi are receiving the Holy Spirit for the first time should be avoided. (The Spirit is first received in baptism).
2. The text of hymns is of primary importance. Hymns used for the Gathering and Sending Forth of the assembly must focus on “we” or “us” rather than on “I” or “me,” if they are to fulfill their purpose of building community.
3. Quality music is not necessarily synonymous with difficult music. The goal for which we strive is a combination of simplicity and quality so that our assemblies will want to sing.
4. Music is a servant of the liturgy. Musicians take their clue for beginning and ending from the presider who directs the flow of liturgical action.
5. Periods of silence give the assembly the time for personal prayer and reflection that are essential if they are to encounter the presence of Christ. The mystery of our God is beyond the reach of words and ritual actions.
6. **The solemnity of the occasion calls for singing of the Eucharistic Acclamations, the Gloria (if appropriate), the Responsorial Psalm, the Gospel Acclamation, Gathering and Sending Forth Hymns and music during the Communion procession.**
[changed on 6/25/2015]

When planning the music for the liturgy of confirmation, begin by prayerfully considering the readings chosen for the day. Then, choose music as you would for any other liturgy, according to the spirit of the readings and the abilities of your musicians as well as your congregation.

HELPFUL SUGGESTIONS

- **Gathering Songs** (any hymn of praise from the parish repertoire)
GO UP TO THE ALTAR OF GOD, Chepponis
ALL THE ENDS OF THE EARTH, Haas and Haugen
BLEST BE THE LORD, Schutte
GLORY AND PRAISE TO OUR GOD, Schutte
COME HOLY GHOST, LAMBILLOTTE
ONE SPIRIT, ONE CHURCH, Keil
ALL CREATURES OF OUR GOD AND KING, LASST UNS ERFRUEN
O HOLY SPIRIT BY WHOSE BREATH, (tune: LASST UNS ERFRUEN), arr. by Johengen
- **Sprinkling Rite** (appropriate during the Easter Season)
SONG OVER THE WATERS, Haugen,
CELTIC ALLELUIA, Walker, (or other repeated Alleluia, eg. *O FILII ET FILAE*)
WATER OF LIFE, Haas
I SAW WATER FLOWING, DeBruyn
LEAD US TO THE WATER, Kendzia

**NOTE: The Bishop of Wheeling-Charleston asked that you choose from the new/revised Mass settings that your parish has learned and is most comfortable singing.
[added on 6/25/2015]**

- **Responsorial Psalms** (STL, 155-160)

Collections:

RESPOND & ACCLAIM, OCP

LECTIONARY PSALMS, Grail/Gelineau, GIA Publishing

LECTIONARY PSALMS, Michel Guimont, GIA Publishing

PSALM 104: Lord, send out your Spirit, and renew the face of the earth.

PSALM 96: Proclaim his marvelous deeds to all the nations.

PSALM 145: I will praise your name for ever, my king and my God.

PSALM 23: The Lord is my shepherd.

- **Gospel Acclamations** (STL, 161-164)

CELTIC ALLELUIA, Walker

ICEL LECTIONARY MUSIC

RESPOND & ACCLAIM, OCP

PSALM 118, *O FILII ET FILAE* (arr. Cooney)

- **Anointing Ritual:**

Music at the time of Anointing begins only after the few candidates have been confirmed. This allows the assembly to become aware of the actual confirmation ritual.

During the **ANOINTING** instrumental music is especially appropriate. Songs such as the following may be interspersed with instrumentation. However, it is important to realize that the music is not the focal point and should not overpower the ritual.

SPIRIT OF GOD, Haugen

GOD IS LOVE, Haas

O BLESS THE LORD, Michael

VENI SANCTE SPIRITUS, Taize

LIVING SPIRIT, HOLY FIRE, True

SEND US YOUR SPIRIT, Haas

MANY THE GIFTS, Haas

SPIRIT OF GOD, Moore

WHEN THE HOLY SPIRIT COMES, Haas / Cuddy

VENI SANCTE SPIRITUS, Alonso

- **Preparation of the Gifts**

There should be a balance between instrumental and choral/congregational singing during this part of the Mass. For example, if a song has been sung during the Anointing, then perhaps an instrumental piece would be more suited here.

The **EUCCHARISTIC ACCLAMATIONS** should also be sung, that is: **HOLY, MYSTERY OF FAITH and AMEN.** (STL, 180-182)

NOTE: These must come from the new/revised Mass settings that your parish has learned and is comfortable singing.

The **LAMB OF GOD** is sung during the fraction rite, if the assembly is accustomed to this practice. Musicians are to watch the presider and finish the singing when the presider is ready so as not to prolong the rite unnecessarily. In like manner, care is to be taken that the music does not stop before the presider is ready to give the invitation to communion.

- **Communion Processional:**

The song during the communion procession needs to have a refrain which is familiar or which could be memorized easily. Songs which speak of adoration to the Blessed Sacrament are to be avoided.

LIFE-GIVING BREAD, Chepponis
NOW IN THIS BANQUET, Haugen
TAKE AND EAT, Joncas
TASTE AND SEE, Dean, Moore, Hurd, Connelly
WE REMEMBER, Haugen
EYE HAS NOT SEEN, Haugen
NOW WE REMAIN, Haas
SHEPHERD ME, O GOD, Haugen
WE HAVE BEEN TOLD, Haas
GIFT OF FINEST WHEAT, BICENTENNIAL
ONE BREAD, ONE BODY, Foley
I AM THE BREAD OF LIFE, Toolan
*an appropriate psalm setting
*any Eucharistic song from the parish repertoire

- **Recessional Hymn** (any hymn of sending forth/mission from the parish repertoire)

In the Diocese of Wheeling-Charleston, the recessional should be a sung hymn and not instrumental.

GO TO THE WORLD (tune is same as *FOR ALL THE SAINTS*)
ALL CREATURES OF OUR GOD AND KING
HOLY GOD WE PRAISE THY NAME
THE CHURCH'S ONE FOUNDATION
NOW THANK WE ALL OUR GOD
LET ALL THINGS NOW LIVING
JUBILATE SERVITE (from Taizé),
CELTIC ALLELUIA SENDING FORTH (from Celtic Mass)
SEND US AS YOUR BLESSING LORD
GOD'S BLESSING SENDS US FORTH
GO MAKE ALL DISCIPLES
ALL PEOPLE THAT ON EARTH DO DWELL
PRAISE GOD FROM WHOM ALL BLESSINGS FLOW
JOYFUL, JOYFUL, WE ADORE YOU
WE ARE CALLED, Haas

***STL** – *SING TO THE LORD*, USCCB document on Liturgical Music

APPENDIX D
CHECKLIST FOR NECESSARY ITEMS FOR CONFIRMATION

- ☐ **Pitcher filled with water**
- ☐ **Large bowl**
- ☐ **Large hand towel**
- ☐ **Bar of soap**
- ☐ **Lemon wedge**
- ☐ **Principal chalice**
- ☐ **Other chalices for congregation**
- ☐ **Purificators**
- ☐ **Corporal**
- ☐ **Water cruet**
- ☐ **Book stand for altar**
- ☐ **Patens or ciboria**
- ☐ **Paten with hosts including large host for celebrant**
- ☐ **Flagon of wine**
- ☐ **Holy Water (if Sprinkling Rite)**
- ☐ **Incense (if used)**

APPENDIX A

CELEBRATING SUNDAY EUCHARIST

Norms for Scheduling Mass Times For Sundays and Holy Days

1. Preamble

In 1996, the Diocese of Wheeling-Charleston issued its “Diocesan Liturgical Guidelines.” These Guidelines were intended to be mainly explanatory and exhortatory – encouraging particular actions and behaviors through catechesis and liturgical formation rather than requiring specifics. Thus, the section of the Guidelines entitled “Time and Place of the Eucharistic Celebration” provided the texts of basic liturgical documents, together with a brief commentary, which indicated the principles to be used in establishing the parochial schedule of Sunday Masses.

Beginning in 1998, the Presbyteral Council requested that the Diocese clarify the Guidelines already established and provide norms to be used by pastors and parishes in establishing the Sunday and Holy Day schedule. In May, 1999, the Presbyteral Council resolved that such norms should be established by the Diocese. Accordingly, these norms were prepared, with reliance upon the previous Diocesan Guidelines, the particular law of the Province of Baltimore, and the principles of the liturgical reform.

These norms are understood to have the character of particular law in the Diocese of Wheeling-Charleston and are to be observed in all parish churches, missions, chapels, and oratories within the territory of the Diocese (*The Code of Canon Law*, canon 13), except those of religious which are completely internal to the life of their community, all previous particular law and customs notwithstanding (canon 20). Pastors, parish administrators, and parochial coordinators are encouraged to study these norms with their parish pastoral councils and to adjust the Sunday and Holy Day schedule of Masses accordingly.

The norms, considered promulgated on the date of their adoption by Most Rev. Bernard W. Schmitt, D.D., achieve the force of law on Ash Wednesday, March 8, 2000. Parishes, missions, and chapels are requested to adjust their Sunday and Holy Day schedules by Easter Sunday, April 23, 2000.

2. *Dies Domini*

“The Lord’s Day — as Sunday was called from Apostolic times — has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ’s Resurrection. It is Easter which returns week by week, celebrating Christ’s victory over sin and death, the fulfillment in him of the first creation and the dawn of ‘the new creation’ (cf. 2 Cor 5:17). It is the day which recalls in grateful adoration the world’s first day and looks forward in active hope to ‘the last day’, when Christ will come in glory (cf. Acts 1:11; 1 Th 4:13-17) and all things will be made new (cf. Rev 21:5).”

Pope John Paul II introduces his encyclical letter *Dies Domini* with these words, recalling the primacy of place that the Sunday Celebration of the Eucharist has in the lives of all Christians. Sunday stands at the head of the week, consecrating the week's labor to the glory of God. It is, likewise, the eighth day, culminating our weekly journey and turning our minds to the Kingdom which breaks in upon us. Motivated by both commandment and love, the Christians set aside this day of the week to offer praise and thanksgiving to God through Jesus Christ our Lord. They gather together as the Body of Christ to offer the sacrifice which he left to the Church and to pray in the words he taught us, calling God "Our Father."

It can be said that Sunday and its Eucharistic Celebration is the recapitulation of the great events of salvation, the enactment of the faith of the Church, and the enfleshment of Christ's promise to be with us always. For this reason, the participation of the Christian faithful in the Sunday celebration is to be encouraged. "For on this day the faithful are bound to come together into one place; they should listen to the Word of God and partake in the Eucharist" (SC 106). The schedule of the Sunday Celebration should reflect the primacy of place that the Mass has in the lives of Christians and the open invitation of Christ to come and "draw water at the fountain of salvation" (Is 12.3).

a. Principles

Three basic principles should govern the scheduling of the Sunday Celebration of the Eucharist wherever the faithful are to gather for worship. First, the schedule should encourage the active participation of the faithful of a given parish. Second, the schedule should encourage large, communal celebration of the Mass wherein the faithful of a parish see themselves as the one Body of Christ. Third, the schedule should reflect the legitimate limitations placed upon priests by universal and particular law regarding bination and trination.

With regard to the first principle, Pope John Paul II has taught,

"Because the faithful are obliged to attend Mass unless there is a grave impediment, Pastors have the corresponding duty to offer to everyone the real possibility of fulfilling the precept. The provisions of Church law move in this direction, as for example in the faculty granted to priests, with the prior authorization of the diocesan Bishop, to celebrate more than one Mass on Sundays and holy days, the institution of evening Masses, and the provision which allows the obligation to be fulfilled from Saturday evening onwards, starting at the time of First Vespers of Sunday" (*Dies Domini*, 49).

Therefore, the schedule for the Sunday celebration should be designed in such a way that the faithful of the parish are able to participate, taking into account the conditions of the place and the circumstances of the faithful, including the distance they must travel and the demographics of the faith community.

At the same time, it must be remembered that the goal of the schedule is not the convenience of participation but the real possibility of participation. As the Sacred Congregation for Rites taught in 1967,

“As regards the time and number of Masses to be celebrated in parishes, the good of the parish community should be kept in mind and the number of Masses should not be so multiplied as to weaken the effectiveness of the pastoral effort, for example: if through the great number of Masses, only small groups of the faithful were to come to each of the Masses in a church that can hold a great number of people. Another example would be if, for the same reason, the priests were so overburdened by their work as to make it difficult for them to fulfill their ministry adequately” (*Eucharisticum Mysterium*, 26).

Rather, the schedule should encourage participation in large, communal gatherings in which “the attendance improves and it is easier to ensure that presiders will remain attentive and prayerful, that good music will be sustained by enthusiastic musicians, cantors and leaders of song, that Communion can be ministered under both forms, that the Word will be proclaimed well, and that hospitality will be gracious and inviting” (Diocesan Liturgical Guidelines, B, 2, pg. 4). For when the faithful are gathered together in “full, conscious, and active participation” in the richness of Sunday Eucharist, they celebrate the Body of Christ and become more visibly and readily the Body which they share in Holy Communion (SC 14).

Finally, the law of the Church places an objective limitation on the number of Masses which may be celebrated on any given day. The Code of Canon Law provides,

“Apart from those cases in which the law allows him to celebrate or concelebrate the Eucharist a number of times on the same day, a priest may not celebrate more than once a day” (Canon 905§1).

After establishing this general rule, the second paragraph states an exception:

“If there is a scarcity of priests, the local Ordinary may allow priests, for a just cause, to celebrate twice on one day or even, if pastoral need requires it, three times on Sunday and holy days of obligation” (Canon 905§2).

The Diocesan *pagella* extend this faculty to priests stably laboring in the Diocese:

“The faculty is granted to priests, for a good reason, to celebrate the Eucharist twice on weekdays and, if a pastoral necessity requires it, three times on Sundays and holy days of obligation.”

Thus, the parish schedule of Masses should not require any priest to celebrate the Eucharist more than three times in one liturgical day. Except for Christmas, a priest of the Diocese who wishes to celebrate more than three Masses in one liturgical day requires the permission of the Diocesan Bishop or his delegate

b. Number of Masses

Given these principles and the real circumstances of the faithful, there are several parishes where one Sunday celebration could accommodate the needs of the people, thereby gathering them together as the one body of Christ.

At the same time, there are parishes where the circumstances of the faithful, the presence of parish missions, or the size of the parish Church contribute to a need for several Masses on Sunday. In no case should the number of scheduled celebrations exceed the priestly limit of trination on one liturgical day (exceptional cases should be referred to the Diocesan Bishop or his delegate). In a parish which offers an anticipated Mass on Saturday evening, this will limit the number of Sunday Celebrations to two, where no other priest is available to celebrate an additional Mass.

Many parishes have worked out customary times for the Sunday Celebration of the Eucharist which fit well with the circumstances of the faithful. However, the publication of these norms may be a fitting opportunity to revisit the liturgical schedule to see if the above three principles are still best served by the schedule or if adjustments can be made which would enhance the possibility of full participation over mere convenience of attendance.

c. Anticipated Masses

Rooted in the Hebraic tradition, the liturgical day extends from sunset to sunset. Thus, celebrations on the vigil of a feast day have long formed part of the Catholic tradition. Usually these celebrations included the recitation of the Hours and a long period of waiting together, as typified by the Easter Vigil whose cycle of readings was meant to accompany the faithful through the night until the Easter Dawn.

As part of the liturgical reform begun by the Second Vatican Council, the Church permitted the Mass to be celebrated at night and allowed participation in a Mass on the vigil of the day to satisfy the obligation to attend Mass on Sundays and holy days. The Sacred Congregation for Rites provided that, "...pastors should explain the meaning of this permission carefully to the faithful and should ensure that the significance of Sunday is not thereby obscured. The purpose of this concession is in fact to enable the Christians of today to celebrate more easily the day of the resurrection of the Lord" (*Eucharisticum mysterium*, 28).

The indult was granted principally for people who are unable to participate in the Sunday celebration of the Eucharist. It was not intended to create additional masses of convenience nor to allow Saturday evening to become the ordinary time of worship. Anticipated Masses should continue to have an extraordinary character. Primacy of place must continue to be given to Sunday and its communal celebration of the Lord's Day.

Therefore, no parish should schedule more than one anticipated Mass. The time chosen for this celebration should reflect the needs of the people and the desire to encourage the participation of those truly unable to participate in the Sunday celebration.

The Province of Baltimore has established 4:30 p.m. as the earliest time for an anticipated Mass. The Diocese of Wheeling-Charleston has adopted this time as its own. While the ideal remains that the liturgical day does not begin until sunset, our provincial law has defined this 'artificial' hour of sunset to respond to the needs of the elderly and vision-impaired.

3. Holy Days of Obligation

The Mass schedule for Holy Days of Obligation is subject to the same norms as the Sunday schedule. However, it should also be remembered that evening masses on the actual day of the solemnity (Sundays and all Days of Obligation) also satisfy the obligation to participate in the Eucharistic celebration, since “the liturgical day runs from midnight to midnight, but the observance of Sunday and solemnities begins with the evening of the preceding day” (*General Norms for the Liturgical Year and Calendar*, 3).

When it happens that the obligation has been suppressed in a given year, pastors, parish administrators, and parochial coordinators will be informed well in advance so that the faithful may be properly catechized.

4. Exceptional Days

a. Christmas

[*The Roman Missal, third edition*, in keeping with the tradition of the Church, provides for four distinct Masses as part of the Christmas Celebration: the Vigil Mass, the Mass During the Night, the Mass at Dawn, and the Mass during the Day]. All priests, by the law itself, are able to celebrate or concelebrate all four of these Masses, without the permission of the Diocesan Bishop.

However, these four celebrations have their own proper times, their own proper prayers, and their own proper readings. In order to celebrate all four Masses, the priest must observe these distinct elements carefully. Particular attention should be given to use of the readings prescribed by *The Lectionary* for a particular Mass and avoidance of substitution of readings without the prior permission of the Diocesan Bishop or his delegate.

No one priest may celebrate more than these four distinct Masses. Nor should any one of these Masses be unnecessarily duplicated; this is especially true of the Vigil Mass.

b. The Easter Vigil

[The Easter Vigil in the Holy Night, beginning with the Lucernarium (blessing of the new fire), makes special demands on the People of God, as befits so central a celebration to our Christian identity.] The rubrics for the day specify that this celebration is not to occur until after nightfall on the first Saturday following the first full moon after the Spring Equinox (March 21). Since this date can fall anywhere between March 22 and April 25, care should be taken to consult the almanac well in advance of scheduling the Easter Vigil celebration.

The Province of Baltimore has established that the Easter Vigil may not occur until one half hour following the time of sunset as established by the National Meteorological Service. The Diocese of Wheeling-Charleston will observe this provincial law and the Diocesan [Office of Worship and Sacraments] will inform all pastors, parish administrators, and parochial coordinators of the earliest time for the Easter Vigil in a given year no later than the Sunday before Ash Wednesday of that year.

c. All Souls Day

Universal law itself, from the apostolic constitution of Pope Benedict XV, permits all priests the faculty to celebrate three masses on All Souls Day, one for a particular intention, one for all the dead, and one for the intention of the Holy Father. This applies whether the day is a weekday or a Sunday.

5. Conclusion

Bishop Schmitt has previously stated that:

“Each pastor is given the responsibility to pastor the people entrusted to his care according to the laws, traditions, and customs of the Church and in due regard for the circumstances and conditions of his people. In the matter of mass schedules, guidelines can and should be established by the Diocese in order to preserve the central liturgical values and encourage communal celebrations over masses of convenience. I expect pastors to take these guidelines seriously. However, I also expect pastors to be pastors and to be familiar with the needs of their parishioners. Since there are circumstances where guidelines can be legitimately adjusted in the interest of the people, pastors are empowered to do so. I would expect that pastors would make any needed accommodations with restraint and discretion” (*Minutes of the Presbyteral Council*, February 1999).

In accord with the words of the Bishop and the request of the Presbyteral Council, these norms have been developed and reflect the particular law of the Diocese of Wheeling-Charleston.

I hereby adopt these “*Norms for Scheduling Mass Times For Sundays and Holy Days*” as a general decree and particular law for the Diocese of Wheeling-Charleston, all previous particular law and customs notwithstanding, and declare them promulgated by the affixing of my signature and seal on this 15th day of the month of February in the year of our Lord 2000, the Year of the Great Jubilee.

Most Rev. Bernard W. Schmitt, DD
Bishop of Wheeling-Charleston

Witnessed by:

Very Rev. John R. Gallagher, VG
Chancellor

- ***[[* = indicates changes that have been made to reflect current practices as of 2012.**

APPENDIX B
CELEBRATING SUNDAY EUCHARIST
BREAD RECIPE

For each loaf use:

½ cup whole wheat flour
½ cup unbleached white flour
½ cup water (Perrier is best)

Combine and knead until well mixed (Keep a mixture of both flours handy to use if more flour is needed). **Knead for at least 5-8 minutes, let dough rest for 5-10 minutes, and knead again.** (The kneading and rest periods are very important in preparing this unleavened dough).

Roll out dough and cut or form into a loaf 6-7 inches round (size of a 3-lb. coffee can) by ½ inch thick. Score loaves with a scoring mold.

Place loaves on ungreased baking sheet (a very light coating of non-stick spray may be used if they want to stick to the pan). Bake at 375 to 425 degrees for approximately twenty to thirty minutes (depends on each oven, size of loaf and type of baking sheet - a cast iron skillet bakes more evenly and in less time than a cookie sheet).

OTHER BAKING AND PREPARATION TIPS

1. To score loaves, (be sure to spray the mold with non-stick spray and sprinkle with flour to prevent sticking to the dough when pulled back out of loaf (press mold firmly into, but not all the way through the dough. This will help facilitate the breaking during the Eucharistic Liturgy).
2. If possible, bake bread on Friday afternoon or Saturday morning for maximum weekend freshness. Cool loaves and store in plastic bag in the refrigerator (mark date baked on the bag).
3. Each 6 - 7 inch loaf should yield approximately 85 pieces.
4. Use a combination of whole-wheat flour, unbleached white flour and bottled water (refrigerate flour and use the coldest water possible).

APPENDIX C

CELEBRATING SUNDAY EUCHARIST FORMATION OPPORTUNITIES FOR EXTRAORDINARY MINISTERS OF COMMUNION

Training and formation of Extraordinary Ministers of Communion are to meet the following norms:

1. The Candidates should be given instruction on the nature of Jesus' mission, a Vatican II understanding of Church, and a contemporary sense of lay ministry. In particular, there should be a clear and detailed presentation of the theology of Eucharist that puts it in the context of Eucharistic celebration.
2. The Candidate should be instructed in the manner of ministering Communion at the altar and/or to the sick. This presentation should also provide rationale for the "how-to." Part of this instruction should be experiential, opening and closing the tabernacle, getting the feel of a chalice, and ciborium, going through the ritual, etc.
3. In the case of those who are being prepared to be Special Ministers outside of Mass, they should receive some instruction in pastoral practice concerning the sick, aged, and dying.

These norms may be achieved in a variety of ways:

1. The Office of Worship and Sacraments will offer training sessions in parishes based on individual requests and needs. Contact the Office of Worship and Sacraments to schedule a training day.
2. Parishes may choose to do their own training sessions. Various resources are available from the Office of Worship and Sacraments.

REFERENCES

General Instruction of the Roman Missal. USCCB Publications, 2003.

USCCB Committee on Divine Worship, *Norms for the Celebration and Reception of Holy Communion Under Both Kinds in the United States of America*.

USCCB Committee on Divine Worship, "Extraordinary Ministers of Holy Communion at Mass", 2003 Guide for Extraordinary Ministers of Holy Communion. Rev. Paul Turner and Kenneth A. Riley. Liturgical Training Publications, 2007.

The Catholic Handbook for Visiting the Sick and the Homebound. Liturgical Training Publications, 2010.

APPENDIX A

CELEBRATION OF MARRIAGE

SUGGESTED MUSIC SELECTIONS FOR THE RITE OF MARRIAGE

PRELUDE

Air (from Suite No. 3) – *Bach*
 Prelude (from Te Deum) – *Charpentier*
 Priere a Notre Dame (from Suite Gothique) – *Boellmann*
 Sheep May Safely Graze – *Bach*
 St. Anthony Chorale – *Brahms*
 Air (from Water Music) – *Handel*
 Canon in D – *Pachelbel*
 Jesu, Joy of Man's Desiring – *Bach*

(P)ROCESSION/(R)ECESSION

Air (from Water Music) – <i>Handel</i>	P
Canon in D – <i>Pachelbel</i>	P
Festival Fanfare – <i>Bach</i>	R
Hornpipe (from Water Music) – <i>Handel</i>	R
Jesu, Joy of Man's Desiring – <i>Bach</i>	P
Nun Danket Alle Gott (from Cantata No. 79) – <i>Bach</i>	R
Ode to Joy – <i>Beethoven</i>	P or R
The Old Hundreth Psalm Tune – <i>Vaughan Williams</i>	P
Overture (from Fireworks Music) – <i>Handel</i>	R
Prince of Denmark's March – <i>Clarke</i>	R or P
Rondeau – <i>Mouret</i>	R
Toccata - <i>Widor</i>	R
Trumpet Tune – <i>Purcell</i>	R or P
Trumpet Voluntary – <i>Stanley</i>	R

OPENING HYMN*

Gathered in the Love of Christ - *Haugen*
 Love Divine All Loves Excelling - HYFRYDOL
 Hear Us Now, O God and Father - HYFRYDOL
 For the Beauty of the Earth – DIX
 Joyful, Joyful We Adore Thee - ODE TO JOY
 All Creatures of Our God and King - LASST UNS ERFREUEN
 Praise God from Whom All Blessings Flow - OLD 100TH
 Praise to the Lord - LOBE DEN HERREN
 God, Who Created Hearts to Love - LASST UNS ERFREUEN

**any general hymn of praise from your parish repertoire*

RESPONSORIAL PSALM

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 128: Blessed are those who fear the Lord.
 Psalm 145: The Lord is compassionate toward all his works
 Psalm 148: Let all praise the name of the Lord.

P)RESENTATION OF THE GIFTS / (C)OMMUNION*

Blest Are They – <i>Haas</i>	C
For the Beauty of the Earth – DIX	P
Gift of Finest Wheat – BICENNTEENIAL	C
Lord, You Have Come / Pescador de Hombres – <i>Gabarain</i>	P or C
I Have Loved You - <i>Joncas</i>	P or C
I Received the Living God – LIVING GOD	C
O God, You Search Me and You Know Me - <i>Farrell</i>	P
One Bread, One Body - <i>Foley</i>	C
Pan de Vida - <i>Hurd</i>	C
Taste and See – <i>any version</i>	C
The Servant Song - <i>Gillard</i>	P or C
Ubi Caritas - <i>Hurd, or Taize</i>	P or C
Where Charity and Love Prevail – <i>Benoit</i>	C
You Are Mine - <i>Haas</i>	P or C

**Instrumental may be appropriate for the Presentation of the Gifts.*

CLOSING HYMN*

All the Ends of the Earth - *Dufford*
Joyful, Joyful We Adore Thee - ODE TO JOY
God's Blessing Sends Us Forth - *Westerdorf*
Now Thank We All Our God - NUN DANKET
God We Praise You - NETTLETON
Praise My Soul the King of Heaven - LAUDA ANIMA
Let All Things Now Living - ASH GROVE

**Instrumental is also appropriate.*

SOLO (Prelude or Communion Meditation)

Be Thou with Them - *Bach*
Wedding Hymn - *Handel*
The Wedding Song (There is Love) - *Stookey*
Ave Maria – *Schubert, Gounod, Kantor, plainchant*
Wherever You Go – *Norbet or Haas*
Covenant Hymn - *Cooney*
A Blessing- *Ferris*
The Call – *any version*
The Gift of Love - *Hopson*
The Love of the Lord - *Joncas*
This is the Day - *Hart/Liles*
Love So Strong - *Mattingly*
We Will Serve the Lord - *Haas*

APPENDIX A
CELEBRATION OF CHRISTIAN BURIAL
SUGGESTED MUSIC SELECTIONS FOR THE ORDER OF CHRISTIAN FUNERALS

OPENING HYMN / RECESSIONAL

I Know That My Redeemer Lives – DUKE STREET, *Soper, or Haas*
Amazing Grace – NEW BRITIAN
I Call You to My Father's House – NEW BRITIAN
How Great Thou Art – O STORE GUD
Day is Done – AR HYD Y NOS (vigil only)
For All The Saints – SINE NOMINE
At the Lamb's High Feast We Sing - SALZBURG
Sing with All the Saints in Glory – HYMN TO JOY
Christ the Lord is Risen Today - LLANFAIR
O God our Help in Ages Past – ST. ANNE
How Blest Are They - TRURO
Yes, I Shall Arise – *Alstott*
To Jesus Christ our Sovereign King – ICH GLAUB AN GOTT
All Creatures of our God and King – LASST UNS ERFREUEN
The Strife is O'er - VICTORY
There is a Wideness in God's Mercy- IN BABILONE
Lord of All Hopefulness - SLANE
Keep in Mind - *Deiss*

PRESENTATION OF THE GIFTS / COMMUNION

Be Not Afraid – *Dufford*
Eye Has Not Seen – *Haugen*
Here I Am, Lord – *Schutte*
Hosea - *Weston Priory*
How Lovely Is Your Dwelling Place – *DeBruyn*
I Have Loved You – *Joncas*
I Heard the Voice of Jesus Say – KINGSFOLD
Like a Shepherd - *Dufford*
O God, You Search Me – *Farrell*
On Eagle's Wings - *Joncas*
Prayer of St. Francis – *Temple*
Precious Lord Take My Hand – PRECIOUS LORD
Softly and Tenderly Jesus Is Calling – THOMPSON
The King of Love My Shepherd Is – ST. COLUMBA
You Are Near - *Schutte*
God of Love - BEACH SPRING

COMMUNION (only)

Eat This Bread - *Taize / Berthier*
I Am the Bread of Life - Toolan
One Bread, One Body – *Foley*
Shepherd Me, O God (Ps. 23) - *Haugen*
Take and Eat – *Joncas*
Taste and See – *Moore or Connolly*
Gentle Shepherd - *Colgan*
The Lord Is My Light (Ps. 27) - *Haas*
The Lord is My Light - *Walker*

The Supper of the Lord – *Rosania*
Unless a Grain of Wheat – *Farrell*

COMMUNION MEDITATION

Ave Maria – *Schubert, Gounod, Kantor, or Connolly*
Hail Mary, Gentle Woman – *Landry*

FINAL COMMENDATION

Song of Farewell - *Sands*
Song of Farewell – *Joncas*
Song of Farewell - OLD HUNDREDTH
May the Angels - *Schutte*
May the Angels - *Kedzia* (Polish Carol)
In Paradisum - *chant*
May Choirs of Angels Welcome You – *Dean*
Celtic Song of Farewell – O DANNY BOY
Saints of God – *Haas*
Saints of God – *Duffy*