



## ***Roman Catholic Diocese of Saskatoon*** **OFFICE OF THE BISHOP**

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### **Celebration of the Sacred Liturgy**

#### **Dear Clergy, Religious, & Lay Faithful of the Diocese of Saskatoon:**

One of the goals of our Diocesan Pastoral Plan, titled “To Proclaim Christ and God’s Kingdom Today,” is to promote “excellent liturgy: *full and active participation*.” This goal cites *Sacrosanctum Concilium*, which is the foundational document from the Second Vatican Council that has guided the Church’s liturgical teaching over the last 50 years. In order to better celebrate the Sacred Liturgy in our diocese, I have consulted the six deaneries of our diocese and have deliberated with our Liturgy Commission over these past years. As a result of the consultation and reflection and guided by the *General Instruction of the Roman Missal* (GIRM, Canada 2011), I am updating the following liturgical directives for our diocese.

#### **Postures During the Liturgy of the Eucharist**

- 1) Postures during Eucharist Prayer – the faithful should kneel immediately following the *Sanctus (Holy, Holy)* and until the *Mysterium Fidei (Memorial Acclamation)*.
- 2) Posture during the reception of Holy Communion – the faithful can receive either on the tongue, or in the hand. If received in the hand, a reverent bow is appropriate before receiving Communion. For the sake of appropriate efficiency and order, it is recommended that Communion be received standing, although one may choose to receive while kneeling. Holy Communion should be always received with reverence and respect, and without the faithful feeling hurried.
- 3) Posture following the reception of Holy Communion – there is no explicit mention in the GIRM regarding posture after one receives Holy Communion. Given this fact, and also noting that there is a great variety of practice on this point throughout the diocese – which represents the legitimate diversity of devotional attitudes upon receiving Holy Communion – there will be no directive given regarding posture following receiving Holy Communion. Time for a short period of “sacred silence” after all of the faithful have received should be observed.

 In all things we are *rooted in Christ*,  
in His desire to bring God’s love to all peoples.

## Other Liturgical Matters

- 4) Using Bells at the Consecration – A single ring may be used at the invocation of the Holy Spirit (*epiklesis*) when the priest's hands are placed with palms down over the bread and wine. Bells may also be used (either rung once or with three brief rings) both during the elevation of the host and then the chalice.
- 5) Tabernacle Security – all tabernacles are to be attached permanently so that they cannot be removed. They should be secured from inside and at the base of the tabernacle, so that the fastening cannot be accessed when the door is shut and locked.
- 6) Technology Use at Masses – this is a matter that has demanded much attention in recent years. While such technologies may seem to enhance participation, they can – if not properly employed or if overly used – detract from the sacredness of the church and the liturgy itself. The Liturgy Commission of the Canadian Conference of Catholic Bishops has released guidelines on the use of technology for the Sacred Liturgy. I direct all pastors to work with the parishes to follow these guidelines.<sup>1</sup>
- 7) Mandating of Extraordinary Ministers of Holy Communion – Extraordinary Ministers are to be annually mandated for each parish at a public liturgy of the Parish. The mandating ceremony is properly celebrated during a Sunday Mass on the Feast of Christ the King. The mandate is specific to the parish. Names of persons mandated are to be submitted to the Bishop's Office. Mandates are specific to the particular parish only.
- 8) Mandating of Commissioning of Extraordinary Ministers of Holy Communion who fulfill Ministry to Seniors – is to be consistent with the general mandating of all Extraordinary Ministers of Holy Communion. As need dictates, the renewal of persons who minister with seniors can be mandated.

## Modification of Parishes and Churches

- 9) Policy for Modification of Parishes – A thorough process is to be followed in the event that a particular parish community petitions to be modified by merging with neighbouring a parish because it determines that it is no longer viable as a parish. The diocesan policy features: a rigorous process of consultation within the affected parish communities; process for dealing with parish goods, including church buildings; and the full process of merging parish communities.
- 10) Storage of liturgical furnishing and vestments – when a parish is modified and its church is relegated to secular use or when a parish has surplus liturgical items, a repository will be maintained by the diocese to inventory and re-distribute liturgical items throughout the diocese. When a parish merges, priority is given to the neighbouring parish to which the community now belongs. Beyond this, the policy looks to maintain items within the

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<sup>1</sup> CCCB, *Considerations for the Use of Technology in the Liturgy*, September 2020, <https://www.cccb.ca/wp-content/uploads/2020/09/Considerations-for-Technology-V.1.0-Sept-2120.pdf>

deanery region, then other parishes or religious communities within the diocese, and then other such communities outside the diocese.

## **The Latin Mass of the Roman Rite – Old and New**

- 11) Within the Diocese of Saskatoon, we are united as a Church in celebrating one Roman Rite of the Mass, her Sacraments, and blessings. There are what can be called two forms of this one continuous rite:
- a) what has been called the “**Ordinary Form**”: now the third edition of the Roman Missal (1970) revised under Pope Paul VI. As well, we celebrate the revised Sacramental rites of the Roman Ritual that followed the reforms of the Second Vatican Council. With approved translations these can be celebrated in part or whole in the vernacular;
  - b) the more ancient use (*usus antiquior*), what has been called the “**Extraordinary Form**”: the Tridentine Mass last revised under Pope John XXIII with the 1962 Missal. The Sacramental rites are taken from the Roman Ritual last revised in 1952.

On this point, I highlight Pope Benedict XVI, who stated in his introduction of the *motu proprio*, “*Summorum Pontificum: On The Use Of The Roman Liturgy Prior To The Reform Of 1970*” – which permitted formally the more widespread use of the Mass according to the 1962 Missal – that we should think of the two forms as forms of **a single Roman rite** – and not as two separate rites or Masses. In 2021, Pope Francis abrogated the previous *motu proprio* and promulgated *Traditiones custodes*, namely to address some issues of tension concerning the liturgical reform following from the Second Vatican Council:

*At the same time, I am saddened by abuses in the celebration of the liturgy on all sides. In common with Benedict XVI, I deplore the fact that “in many places the prescriptions of the new Missal are not observed in celebration, but indeed come to be interpreted as an authorization for or even a requirement of creativity, which leads to almost unbearable distortions.” But I am nonetheless saddened that the instrumental use of Missale Romanum of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the “true Church” (Accompanying Letter to Traditiones custodes).*

An emphasis is made in the new *motu proprio* that the renewed Mass promulgated under Pope Paul VI and the revised Sacramental Rites are the “ordinary expression” of the Church’s *lex orandi* (law of praying). Bishops are tasked with regulating the celebration of the old form and guarding the tradition in the celebration of the new so as to preserve unity within the local Church. Informed by the liturgical renewal of the Second Vatican Council, the desire above all else is to foster life-giving – full and actual participation – in our liturgical celebrations, most especially the Eucharist, which is the “source” and “summit” of the Christian life.

I take this opportunity to commit myself with all of you to a deepening intimacy with our Lord through our common prayer and through liturgical renewal. Let us hold firm to the hope in the life, mission, and ministry of Jesus Christ through the celebration of all of the Sacraments of Christ and His Church, and especially through the celebration of the Holy Eucharist, which draws the faithful together from across our diocese and beyond on a daily and weekly basis.

I thank you for joining with me in our ongoing commitment to celebrate *excellent liturgy!*

Yours in Christ



✠ Most Reverend Mark A. Hagemoen  
Bishop of Saskatoon



Rev. Darryl Millette  
Chancellor



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