



Archdiocese  
of Toronto

Catholic Pastoral Centre  
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## NORMS CONCERNING THE RELATIONSHIP BETWEEN OUR PARISHES AND OUR CATHOLIC SCHOOLS

### GENERAL PRINCIPLE

It is the expectation of the Archbishop of Toronto that pastors or their associate pastors will celebrate Mass for the students in Catholic schools and will also provide the Sacrament of Reconciliation.

It is highly desired and recommended that Mass be celebrated in a church. However, if that is not feasible and after consultation between the principal and the pastor, it is permissible and perfectly acceptable for the celebration of Mass to take place in the school. When Mass is celebrated in the school, the attached guidelines are to be followed.

### ELEMENTARY SCHOOLS

Pastors are responsible for the pastoral care of the Catholic elementary schools which lie within the territorial boundaries of their parish. This includes making provision for the celebration of Mass and the Sacrament of Reconciliation.

### HIGH SCHOOLS

Given that students in our various Catholic high schools throughout the Archdiocese of Toronto belong to different parishes, their pastoral care is shared by the local parishes to which the students belong.

The pastor of the parish within whose boundaries the Catholic high school is located has a particular responsibility to work with the principal of the high school to assure the pastoral care of the students. In doing this, the pastor and the principal will collaborate with all of the pastors whose parishioners attend the school.

It is highly recommended that a Catholic high school have a chapel in which the Blessed Sacrament is reserved. Permission to reserve the Blessed Sacrament will be granted by the Archbishop upon request. Custody of the Blessed Sacrament in the high school chapel will follow the Code of Canon Law as set out in the attached norms.



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## NORMS CONCERNING THE RESERVATION OF THE BLESSED SACRAMENT

(Based on the 1983 *Code of Canon Law*)

With the permission of the Archbishop of Toronto or his delegate (Chancellor of Spiritual Affairs) the Blessed Sacrament can be reserved in a church, oratory or chapel [c. 934 §1, 2°].

The Blessed Sacrament is to be reserved habitually in only one tabernacle of a church, oratory or chapel. The tabernacle is to be situated in a place which is distinguished, conspicuous, beautifully decorated, and suitable for prayer. The tabernacle is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible. The key for the tabernacle is to be safeguarded diligently [c. 938].<sup>1</sup>

There must always be someone responsible for the care of the Blessed Sacrament and, insofar as possible, a priest is to celebrate Mass in the place where it is reserved at least twice a month [c. 934 §2] so that the Eucharist can be renewed suitably and older hosts consumed properly [c. 939].

Consecrated hosts are to be kept in a ciborium or a vessel inside the tabernacle, in a quantity sufficient for the needs of the people [c. 939].

A special lamp which indicates and honors the presence of Christ is to shine continuously before a tabernacle in which the Blessed Sacrament is reserved [c. 940].

In places where the Blessed Sacrament is reserved it is permissible to have its exposition with a ciborium or monstrance. In these cases, the norms prescribed in the liturgical books are to be observed [c. 941].<sup>2</sup>

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<sup>1</sup> In the house of a religious institute or some other pious house, the Blessed Sacrament is to be reserved only in the church or principal oratory attached to the house. For a just cause, however, the ordinary can also permit it to be reserved in another oratory of the same house [c. 936].

<sup>2</sup> Unless there is a grave reason to the contrary, a church (but not an oratory or a chapel) in which the Blessed Sacrament is reserved is to be open to the faithful for at least some hours every day so that they can pray before its presence [c. 937].

The minister of exposition of the Blessed Sacrament and of Eucharistic benediction is a priest or deacon; in special circumstances, the minister of exposition and reposition alone without benediction is the acolyte, extraordinary minister of Holy Communion, or someone else designated by the local ordinary. In these cases, the prescripts of the diocesan bishop are to be observed [c. 943].

If the placement of the tabernacle needs to be changed, the prior approval of the Archbishop is required.

No one is permitted to keep the Eucharist on one's person or to carry it around, unless pastoral necessity urges it (as for instance, in visiting the sick or homebound) [c. 935].



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## REQUISITES FOR THE CELEBRATION OF MASS OUTSIDE OF A SACRED SPACE

(Based on the *General Instruction of the Roman Missal*, 2008)

### THINGS TO BE PREPARED

A movable altar or a suitable table should be provided for the celebration of the Mass. The altar is to be covered with a white cloth. In addition, on or next to the altar are to be placed two candlesticks with lighted candles. Likewise, on the altar or close to it, there is to be a cross adorned with a figure of Christ crucified. The candles and the cross with corpus may also be carried in the procession at the Entrance. A *Book of Gospels* may be placed on the altar, unless it is carried in procession at the beginning of Mass; this book is distinct from the book of other readings.

In addition, the following should also be prepared:

- a) next to the celebrant's chair: the Roman Missal and, if appropriate, a hymnal;
- b) at the ambo: the Lectionary;
- c) on the credence table:
  - the chalice, corporal, purificator and paten with sufficient hosts for the priest celebrant and any concelebrants and deacons present;
  - ciboria with hosts for lay ministers and the congregation, as well as cruets containing wine and water, unless all of these are presented by the faithful in the procession at the Offertory;
- d) sufficient chairs for the priest celebrant and any concelebrants and deacons present.

There should also be prepared sacred vestments for the priest, the deacon, and other ministers:

- a) for the priest and concelebrants: alb, cincture, stole, and chasuble; although concelebrants may wear only a stole and not a chasuble;
- b) for the deacon: alb, cincture, diaconal stole, and dalmatic; although the dalmatic may be omitted;
- c) for the non-ordained ministers: albs or other lawfully approved attire.

When the Entrance takes place with a procession, the following are to be prepared:

- a) a thurible and incense boat, if incense is being used;
- b) the cross to be carried in procession and candlesticks with lighted candles;
- c) the *Book of Gospels* (if applicable).

## BREAD AND WINE FOR CELEBRATING THE EUCHARIST

The hosts for celebrating the Eucharist must be from wheat and unleavened. For a just cause individuals may request to receive 'gluten free' hosts; these hosts must be provided from an approved supplier.

The wine for the celebration of the Eucharist must be from the fruit of the vine, natural, and without admixture of extraneous substances.

Diligent care should be taken to ensure that the wine does not turn to vinegar nor the bread spoil.

## SACRED VESSELS

Sacred vessels should be made from precious metal. If they are made from a material less precious than gold, they should generally be gilded on the inside.

For the Consecration of hosts, besides ciboria, a large paten may fittingly be used on which is placed the bread both for the priest and the deacon and also for the other ministers and for the faithful.

## SACRED VESTMENTS

The vestment proper to the priest celebrant at Mass is the chasuble, worn over the alb and stole. Concelebrants may be dispensed from wearing a chasuble, but must wear a stole.

The vestment proper to the deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity.

In the dioceses of Canada, acolytes, altar servers, readers, and other lay ministers may wear an alb or other suitable attire.

A cope is worn by the priest instead of a chasuble for liturgical actions involving the Eucharist outside the context of Mass, such as a Eucharistic procession or exposition.

As regards the colour of sacred vestments, traditional usage should be observed, namely:

- a) The colour white is used during Easter Time and Christmas Time; on the Solemnity of the Most Holy Trinity, on celebrations of the Lord other than of his Passion, celebrations of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not Martyrs; on the Solemnities of All Saints and of the Nativity of St. John the Baptist; and on the Feasts of St. John the Evangelist, of the Chair of St. Peter, and of the Conversion of St. Paul. The colour white may also be worn in Masses for the Dead in the dioceses of Canada.

- b) The colour red is used on Palm Sunday of the Lord's Passion and on Friday of Holy Week, on Pentecost Sunday, on celebrations of the Lord's Passion, on the feastdays of the Apostles and Evangelists, and on celebrations of Martyr Saints.
- c) The colour green is used in Ordinary Time.
- d) The colour violet or purple is used in Advent and Lent.
- e) The colour black may be used, where it is the practice, in Masses for the Dead.
- f) The colour rose may be used, where it is the practice, on *Gaudete* Sunday (Third Sunday of Advent) and on *Laetare* Sunday (Fourth Sunday of Lent).

Ritual Masses are celebrated in their proper colour, or in white; Masses for Various Needs are celebrated in the colour proper to the day or the time of year or in violet if they have a penitential character, for example, nos. 31, 33 or 38; Votive Masses are celebrated in the colour suited to the Mass itself or even in the colour proper to the day or the time of the year.

## READINGS

The readings of the day should be used for the celebration of Holy Mass in the Archdiocese of Toronto.

Within Ordinary Time, the priest responsible for the Mass may for a serious pastoral reason choose readings more appropriate for the occasion.

## MUSIC

Musical instruments, if used, should be placed in a suitable place so that they can sustain the singing of both the choir and the people and be heard with ease by everybody if they are played alone.

In Advent the use of musical instruments should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord.

In Lent the playing of musical instruments is allowed only in order to support singing. Exceptions, however, are *Laetare* Sunday (Fourth Sunday of Lent), Solemnities, and Feasts.