



Catholic bishops of this eparchy have established the following cases of serious need:

1. When Anglican or Protestant Christians live in an area where they do not have access to their own minister.
2. When Anglican or Protestant Christians stay day and night in an institution where they do not have regular access to their own minister, such as prisons, hospitals, nursing homes, orphanages, and boarding schools.
3. On special occasions in interchurch marriages, as described above.
4. Other cases of grave need as permitted by the Catholic eparchial bishop.

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Conditions Permitting Non-Catholics to Receive Sacraments from a Catholic Minister

Notes for those who may
 benefit from the Policy

Ukrainian Catholic Archeparchy
 of Winnipeg

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The Divine Eucharist is a profound mystery which is both a sign of unity and a source of grace. The restriction of Eucharist, on a regular basis, to those who are full members of the Catholic Church preserves the central place of the Eucharist as the source and fullest expression of the Church's visible unity. On the other hand, the permission of other Christians, on occasion and under certain circumstances, to participate fully in the Eucharist recognizes the importance of the sacrament as a source of grace for all the baptized. Thus, on a particular occasion and under certain circumstances, it may be appropriate for an individual from another Christian tradition to receive Eucharist in a Catholic parish.

For both its own members and for other Christians, the Catholic Church requires that certain conditions be met in order for anyone to receive the sacraments of penance, Divine Eucharist and anointing of the sick. These conditions are principally valid baptism, Catholic faith in the sacrament, and the proper disposition. Members of the Eastern Orthodox Churches, the Polish National Catholic Church, and churches in similar conditions as recognized by the Apostolic See of Rome are always

welcome to receive any of these sacraments from a Catholic minister if they are properly disposed and ask on their own for it.

This pamphlet, therefore, applies mostly to Anglican and Protestant Christians. For Anglican and Protestant Christians, besides having the proper dispositions and asking on their own for the sacrament, there is an additional requirement that there be danger of death or another grave need as specified at the end of this pamphlet. A more generous policy may apply to those who are married to a Catholic, as noted below in the section on interchurch marriage.

Valid Baptism

The Catholic Church and most other Christian churches presume a baptism is valid if it is done with water and the Trinitarian formula: "in the name of the Father, and of the Son and of the Holy Spirit." Only those baptised in this way may receive the other sacraments. In 1975, the Anglican, Lutheran, Presbyterian, Roman Catholic, and United Churches in Canada announced that they had reached



an agreement through which each Church will recognize as valid those baptisms conferred according to the established norms of the others. Unless there is evidence that a church's established norms were not followed, these baptisms are presumed to be valid. The Catholic Church may also accept as valid the baptisms of many other churches in Canada. In some traditions, however, people are baptised only as adults.

Faith and Disposition

For the reception of the *sacrament of penance*, baptised persons should believe that through this sacrament sinners are reconciled with God and the Church and receive pardon for their sins through the ministry of the Church. Penitents must be sorry for their sins and resolve to do their best not to sin again; they must confess all serious sins they recall having committed after baptism and have not yet confessed; they must perform the penance assigned by the priest. A serious sin is one which a person knows in conscience to be a grave infraction against God's law. Non-Catholic Christians, upon first entering the confessional

or other place for the sacrament of penance, should identify themselves as a baptised non-Catholic so that the priest may assist them in the rite.

In order to receive *Divine Eucharist*, the believer should acknowledge that the sacrament is the body and blood of Christ given under the form of bread and wine. To receive the sacrament fruitfully, the recipients must be in the state of grace, that is, having sought God's pardon for any serious sin they remember having committed. Those who wish may avail themselves of the sacrament of penance. Alternatively, the non-Catholic Christian may make an act of perfect contrition privately expressing sorrow or confessing one's sins to God and asking God's pardon, especially for any serious sins.

For reception of *the anointing of the sick*, the seriously ill Christian believes that the grace of the Holy Spirit is given in the sacrament to help the person endure the sickness with courage. The effects of the sacrament may include physical healing if this would be beneficial to the person's salvation, and also the forgiveness of sin when this is necessary. Baptised persons who are seriously ill or notably weakened by old age are eligible to receive this sacrament.

Ask on One's Own for the Sacrament

A final condition is that non-Catholic recipients of any of these three sacraments must ask for the sacrament on their own. The Catholic minister is not permitted to invite other Christians to the sacrament at the time of their celebration, in part because this could be embarrassing to some who do not want to receive. It might also be contrary to the discipline of their own church. Therefore, the non-Catholic Christian should take the initiative in approaching the sacrament.

Interchurch Marriage

In the case of a marriage between a Catholic and an Anglican or Protestant Christian which takes place in the Catholic party's church, the wedding is normally celebrated with the Rite of Crowning and not with the Divine Liturgy. Since the sacraments of Divine Eucharist and marriage are both signs of unity, this symbolism may be distorted when non-Catholic guests at the wedding cannot participate fully because they are not permitted by Catholic canon law to receive Eucharist.

The Anglican or Protestant parties in interchurch marriages may receive Eucharist in a Catholic Church when

they experience a serious spiritual need for it on occasions of ecclesial or familial significance, such as principal anniversaries, funerals of family members, on Christmas and Easter if the family attends Divine Liturgy together, and other similar occasions. Ultimately, the non-Catholic spouses themselves determine what are the occasions of ecclesial or familial significance when they have a strong spiritual desire to receive Eucharist. However, there should be a special significance to the occasion; it is not meant to be a routine practice. Those who wish to receive the sacraments on a regular basis in the Catholic Church should inquire about becoming a Catholic.

Cases of Serious Need for Anglican and Protestant Christians

Eastern Orthodox Christians and their equivalents in canon law may receive the sacraments of penance, Eucharist, and anointing of the sick whenever they ask on their own for the sacrament and are properly disposed. For Anglican and Protestant Christians, Catholic canon law additionally requires that there be a case of danger of death or other serious need. The