

# **Pastoral Notes for Sacramental Sharing with other Christians in the Roman Catholic Diocese of Saskatoon**

AUGUST 22, 2008

## **INTRODUCTION**

The Eucharist, as a source and summit of the mystery that is the Church, is therefore source and summit of its unity. Eucharistic communion and sharing in the whole of the sacramental life of the Church constitutes and expresses this very unity.

In dealing with sacramental sharing with other Christians it is necessary to both uphold faithfully the belief, discipline and practices of our Church in regards to this ecclesial sacramental unity while also seeking to offer to individual persons belonging to Churches or Ecclesial Communities not in full communion with the Catholic Church a pastoral approach that takes into consideration their serious spiritual need, in particular circumstances and this according to the norms set out in the documents of the Church dealing with this matter.

It should be made clear from the beginning that these pastoral directives do not apply to members of Orthodox churches or equivalent churches (e.g. Polish National Catholic Church, Old Catholic Church), which are not in communion with the Catholic Church. These can receive the sacraments of penance, Eucharist and anointing of the sick from Catholic ministers if they ask for these sacraments on their own initiatives and are properly disposed (Ecumenical Directory, 1993, n. 125). Rather, the following guidelines are directed to those baptized Christians who belong to other Christian churches and ecclesial communities (e.g. Anglican, Lutheran, Presbyterian etc.).

These pastoral notes are to serve as a compendium of recent Church teachings and also pastoral reflections to guide those with pastoral responsibilities with the understanding, teaching and implementation of the “Pastoral Directives for Sacramental Sharing Between Catholics and Baptized Christians of other Denominations” issued by the Diocese of Saskatoon dated February 13, 2007. They are also for distribution as needed to the faithful to help them understand better the issues involved

## **The Eucharist...Sacrament of the Unity of the Church**

Pope John Paul II in his encyclical letter “*Ecclesia in Eucharistia*” underlines once more the Church’s understanding of the link between the Eucharist and the unity of the Church at all levels as well as its mission to bring about the unity of humankind so desired by the Lord.

“Eucharistic communion also confirms the Church in her unity as the body of Christ. Saint Paul refers to this *unifying power* of participation in the banquet of the Eucharist when he writes to the Corinthians: “The bread which we break, is it not a communion in the body of Christ? Because there is one bread, we who are many are one body for we all partake of the one bread”. (1 Cor 10:16-17)...The argument is compelling: our union with Christ, which is a gift and grace for each of us, makes it possible for us, in him, to share in the unity of his body which is the Church. The

Eucharist reinforces the incorporation into Christ which took place in Baptism through the gift of the Spirit (cf. *1 Cor* 12:13, 27).

The joint and inseparable activity of the Son and of the Holy Spirit, which is at the origin of the Church, of her consolidation and her continued life, is at work in the Eucharist.

The gift of Christ and his Spirit which we receive in Eucharistic communion superabundantly fulfills the yearning for fraternal unity deeply rooted in the human heart; at the same time it elevates the experience of fraternity already present in our common sharing at the same Eucharistic table to a degree which far surpasses that of the simple human experience of sharing a meal. Through her communion with the body of Christ the Church comes to be ever more profoundly “in Christ in the nature of a sacrament, that is, a sign and instrument of intimate unity with God and the unity of the whole human race.”

The seeds of disunity, which daily experience shows to be so deeply rooted in humanity as a result of sin, are countered by *the unifying power* of the body of Christ. The Eucharist, precisely by building up the Church, creates human community. (Pope John Paul II, *Ecclesia in Eucharistia*, 2003, #23 and #24).

Further on in his letter Pope John Paul II reflects on the implications of this relationship between ecclesial communion and sacramental communion as reflected in the belief and practice of the Church.

“The Extraordinary Assembly of the Synod of Bishops in 1985 saw in the concept of an “ecclesiology of communion” the central and fundamental idea of the documents of the Second Vatican Council. The Church is called during her earthly pilgrimage to maintain and promote communion with the Triune God and communion among the faithful. For this purpose she possesses the word and the sacraments, particularly the Eucharist by which she constantly lives and grows and in which she expresses her very nature. It is not by chance that the term *communion* has become one of the names given to this sublime sacrament.

The Eucharist thus appears as the culmination of all the sacraments in perfecting our communion with God the Father by identification with his only-begotten Son through the working of the Holy Spirit...

The celebration of the Eucharist, however, cannot be the starting-point for communion; it presupposes that communion already exists, a communion, which it seeks to consolidate and bring to perfection. The sacrament is an expression of this bond of communion both in its *invisible* dimension, which in Christ and through the working of the Holy Spirit, unites us to the Father and among ourselves, and in its *visible* dimension, which entails communion in the teaching of the Apostles, in the sacraments and in the Church’s hierarchical order. The profound relationship between the

invisible and the visible dimensions of ecclesial communion is constitutive of the Church as the sacrament of salvation. Only in this context can there be a legitimate celebration of the Eucharist and true participation in it. Consequently it is an intrinsic requirement of the Eucharist that it should be celebrated in communion, and specifically maintaining the various bonds of that communion intact". (*Ecclesia in Eucharistia* #34 and #35).

It is for this reason that Catholics believe that the celebration of the Eucharist is a sacramental sign of the oneness of faith, life and worship of the Church and that participation in eucharistic communion presupposes this unity. It is for this reason then members of those Churches and Ecclesial Communities with whom we are not fully united are ordinarily not admitted to Holy Communion.

### **Ecumenism, Ecclesial Unity and the Eucharist**

However God is acting to reconcile and make new, to heal and restore. The ecumenical imperative calls us to participate in God's work of reconciliation and healing. For Christians, sharing in experiences of God's grace is being open to God's healing actions. God's grace is most profoundly present in the Sacraments of the Church.

A strong desire to see the unity of all God's people is a concern of many Christians today. The Second Vatican Council clearly committed the Catholic Church to the ecumenical movement, and urges "all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism" (D.E. #4). All those who are baptized and believe Jesus Christ is Lord and Saviour are bound together by the Holy Spirit as the Body of Christ. It is highly desirable that Catholics participate in ecumenical services. They are encouraged from time to time to attend services of other Churches to show friendship and interest, and to understand more how various Christians worship. All are welcome at Catholic worship services and invited to participate as fully as possible, within the discipline and practice of each other's tradition.

In his Encyclical *Ecclesia de Eucharistia* our Holy Father addresses the relationship between the Eucharist and ecumenical activities in these words:

" In considering the Eucharist as the sacrament of ecclesial communion, there is one subject which, due to its importance, must not be overlooked: I am referring to the relationship of the Eucharist to ecumenical activity. We should all give thanks to the Blessed Trinity for the many members of the faithful throughout the world who in recent decades have felt an ardent desire for unity among all Christians. The Second Vatican Council, at the beginning of its Decree on Ecumenism, sees this as a special gift of God. It was an efficacious grace, which inspired us, the sons and daughters of the Catholic Church and our brothers and sisters from other Churches and Ecclesial Communities, to set forth on the path of ecumenism. Our longing for the goal of unity prompts us to turn to the Eucharist, which is the supreme sacrament of the unity of the People of God, in as much as it is the apt expression and the unsurpassable source of that unity.

In the celebration of the Eucharistic Sacrifice the Church prays that God, the Father of mercies, will grant his children the fullness of the Holy Spirit so that they may become one body and one spirit in Christ. In raising this prayer to the Father of lights, from whom comes every good endowment and every perfect gift (cf. Jas. 1:17), the Church believes that she will be heard, for she prays in union with Christ her Head and Spouse, who takes up this plea of his Bride and joins it to that of his own redemptive sacrifice.” (*Ecclesia de Eucharistia* #43)

John Paul then reiterates the Church’s teaching on Eucharistic sharing while also calling and praying for the day when this Eucharistic sharing will be possible once more as the fruit of ecumenical efforts.

“Precisely because the Church’s unity, which the Eucharist brings about through the Lord’s sacrifice and by communion in his body and blood, absolutely requires full communion in the bonds of the profession of faith, in the sacraments and ecclesiastical governance, it is not possible to celebrate together the same Eucharistic liturgy until those bonds are fully re-established. Any such concelebration would not be a valid means, and might well prove instead to be *an obstacle of full communion*, by weakening the sense of how far we remain from this goal and by introducing or exacerbating ambiguities with regard to one or another truth of the faith. The path towards full unity can only be undertaken in truth.

I would like nonetheless reaffirm what I said in my Encyclical Letter *Ut Unum Sint* after having acknowledged the impossibility of Eucharistic sharing: “And yet we do have a burning desire to join in celebrating the one Eucharist of the Lord and this desire itself is already a common prayer of praise, a single supplication. Together we speak to the Father and increasingly we do so with one another.

### **Particular Cases of Serious Spiritual Need and Eucharistic Sharing with Baptized Individuals belonging to other Churches or Ecclesial Communities.**

In his 1995 Encyclical ‘*Ut Unum Sint*’, Pope John Paul II writes,

“It is a source of joy to note that Catholic ministers are able, in certain particular cases, to administer the sacraments of the Eucharist, Penance and Anointing of the Sick to Christians who are not in full communion with the Catholic Church but who greatly desire to receive these sacraments, freely request them and manifest the faith which the Catholic Church professes with regard to these sacraments. Conversely, in specific cases and in particular circumstances, Catholics too can request these same sacraments from ministers of Churches in which these sacraments are valid”. (*Ut Unum Sint* #97, *Pope John Paul II, 1995*)

In his encyclical *Ecclesia in Eucharistia* Pope John Paul II reiterates this teaching: “While it is never legitimate to concelebrate in the absence of full communion, the same is not true with respect to the administration of the Eucharist under special circumstances, to individual persons belonging to Churches or Ecclesial Communities not in full communion with the

Catholic Church. In this case, in fact, the intention is to meet a grave spiritual need for the eternal salvation of an individual believer, not to bring about an intercommunion that remains impossible until the visible bonds of ecclesial communion are fully re-established. This was the approach taken by the Second Vatican Council when it gave guidelines for responding to Eastern Christians separated in good faith from the Catholic Church, who spontaneously ask to receive the Eucharist from a Catholic minister and are properly disposed. This approach was then ratified by both Codes, which also consider “with necessary modifications” the case of other non-Eastern Christians who are not in full communion with the Catholic Church.” (*Ecclesia in Eucharistia* #45)

### **Intent of the Pastoral Directives Issued by the Diocese of Saskatoon**

Wishing to answer pastorally to the serious spiritual needs of individual Christians in particular circumstances we recognize that there are significant events in the lives of individual Christians when requests to receive sacraments from a catholic minister will be made. The high frequency of marriage between Catholic Christians and other Christians in the Diocese of Saskatoon, the extensive sacramental preparation programs for children which require the participation of parents, many of whom are interchurch families, and recognizing the rich experience in ecumenical relationships in our Diocese, it is very likely that such requests will be increasingly forthcoming on variety of occasions. Responding to the spiritual need of individual Christians while witnessing to Roman Catholic understanding of the Eucharist and the mystery of church and its unity is becoming a more frequent and urgent pastoral responsibility. The Divided Christendom is acknowledged. Each church’s self-understanding and theological teachings and practices are the subject of official dialogues taking place at national and international levels.

(See *Canadian Conference of Catholic Bishops; Dialogues in progress:*

<<http://www.cccb.ca/Commissions.htm>;

and *Pontifical Council for Christian Unity:*

<[http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/index.htm)>)

It is the understanding of the Diocesan Commission for Ecumenism, that progress in the ecumenical journey at this time is advanced by prayer, both private, public and ecumenical, and in friendships and cooperation in common witness. Sacramental sharing is not promoted as a means to obtain Church Unity or as solution to the present divisions.

Accordingly this instruction on Sacramental Sharing is set out for the Roman Catholic Diocese of Saskatoon, guided by the 1993 Directory for the Application of Principles and Norms on Ecumenism, (nos. 129-131 and 159-160) and the Code of Canon Law (Can. 844.) to help identify and minister to the pastoral needs of other individual Christians in particular circumstances.

Other Dioceses have also issued policies in keeping with their particular histories and local circumstances. See:

- *Directory on Ecumenism for Southern Africa*, <http://www.sacbc.org.za/dir.html>;

- *Real Yet Imperfect: Pastoral Guidelines for Sacramental Sharing Document from Ecumenical and Interfaith Relations within the Catholic Diocese of Maitland-Newcastle, Australia, [http://www.mn.catholic.org.au/about/policies\\_real\\_yet\\_imperfect.htm](http://www.mn.catholic.org.au/about/policies_real_yet_imperfect.htm),*
- *Blessed and Broken: Pastoral Guidelines for Eucharistic Hospitality. Archdiocese of Brisbane, One Bread One Body, A teaching document on the Eucharist in the life of the Church, And the establishing of general norms on sacrament sharing;*
- *Catholic bishop's Conference of England & Wales, Ireland and Scotland. Policy on Cases of Serious Need in which the Sacraments of Penance, Eucharist and Anointing of the Sick may be Shared with Anglican, Lutheran, and Protestant Christians:*
- *Roman Catholic Diocese of Calgary <http://www.rcdiocese-calgary.ab.ca/pastoral.htm>*
- *Diocese of St. George*

In Catholic theology, all the Sacraments are acts of worship and signs of Christ's presence. Individual members of the Christian family, may on special occasions and under particular circumstances, share in the sacraments of Eucharist, Reconciliation and the Anointing of the Sick which underlines their importance as signs of faith and of unity. The normal restriction of the Holy Eucharist to those who are full members of the Catholic Church preserves the notion of the Eucharist as a profound mystery that is a major expression of ecclesial unity. The invitation to other Christians, in particular circumstances, to ask to receive communion enhances our theology of Eucharist as a source of grace.

### **Spiritual Need**

The pastoral need for Sacramental Sharing arises when there is a genuine serious need and spiritual hunger.

The Secretariat for Promoting Christian Unity described this spiritual need as “the need of growth in the spiritual life and the need of a more profound insertion into the mystery of the church and her unity”. (*in quibus rerum circumstantis*, no.4b; DOL.1048). The individual person asking for the sacrament would not likely use this type of language to describe their spiritual need nor should a theological articulation be required. However, the individual spiritual need cannot be understood as only a personal and private action but as a public and communal action as well. Being in a type of church relationship and needing to strengthen this relationship with other members of the Body of Christ is part of being in spiritual need. It is sufficient if they have some awareness that to receive a sacrament they must be in a spiritual need that includes both the personal and communal nature of the sacraments. This could lead to a request to receive a sacrament from a Catholic priest.

For a person with a serious spiritual need to be considered for Sacramental Sharing all of the following conditions must be present:

1. The person with a spiritual need must be a baptized Christian

The Catholic Church and most other Christian churches presume a baptism is valid if it is celebrated with water and the Trinitarian Formula: “in the name of the Father, and of the Son and of the Holy Spirit”. Only those baptized in this way may receive the other sacraments. In 1975, the Anglicans, Lutherans, Presbyterians, Roman Catholic and United Churches in Canada

announced that they had reached an agreement in which each Church does recognize as valid, 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 also recognizes the baptisms of many other churches in Canada.

2. The person with a spiritual need must be unable to have recourse to a minister of his/her own Tradition

The Church in Saskatchewan is affected by the declining rural population and reduced services in many areas. Many congregations of various Christian denominations do not have regular worship services and their members have to travel great distances to celebrate the sacraments. In larger centers, transportation hardships may make one unable to participate in one's own tradition. In many cases the situation is that the spouse belonging to another Christian denomination simply and always accompanies the Catholic partner to Sunday Mass. In these cases, they are unable to access to their own minister.

3. The person with a spiritual need must ask the pastor for the sacraments or request the sacrament by approaching on his/her own initiative

A final condition is that the recipients of any of the three sacraments request the sacrament on their own. A baptized Christian of another denomination wishing to receive Communion during a Eucharistic celebration is strongly encouraged to request the sacrament by meeting privately with the Catholic pastor for a fuller discussion. If such a person, however, approaches Communion without a prior meeting, he/she may be understood to be in serious spiritual need and to be requesting the Eucharist out of this need. A subsequent discussion with the pastor would be helpful. If the person wishes to receive Communion regularly in the Catholic Church, such a person might also wish to explore becoming a Catholic.

The Catholic minister is not 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, and also so that there is no appearance of proselytism. Sacramental sharing might also be contrary to the discipline of their own church.

Outside the celebration of the sacrament, it would be useful to inform other Christians of the Church's policy and the conditions necessary for sacramental reception. This can also be done by distributing a pamphlet containing information about persons who would be eligible to request the sacraments.

4. The person with a spiritual need must manifest a faith in the sacrament in conformity with that of the Roman Catholic Church, possess proper dispositions and lead a life worthy of a Christian.

The necessary faith and disposition vary according to the sacrament that is to be celebrated. For the reception of the **sacrament of reconciliation**, baptized persons should have the understanding 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 are to be sorry for their sins and resolve to do their best not to sin again; they confess all serious sins they recall

having committed after baptism and have not yet confessed; they will perform the penance assigned by the priest. The Christian of another tradition, upon first entering the confessional or other place for the sacrament of reconciliation, should identify themselves as a baptized Christian of another denomination so that the priest may assist them in the rite.

In order to receive the **holy Eucharist**, the believer acknowledges that the sacrament is the body and blood of Christ given under the form of bread and wine. To receive the sacrament fruitfully, the recipient 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 reconciliation. Alternatively, one may make an act of perfect contrition privately expressing sorrow or confessing one's sins to God and asking God's pardon.

For the 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. Baptized persons who are seriously ill or notably weakened by old age are eligible to receive this sacrament.

5. The person requesting the sacraments from a Catholic minister must be properly disposed.

Almost always, as in the case of Catholics, the proper disposition of faith and devotion can be judged adequately only by the person who seeks the sacrament. Although a judgment of this kind can and sometimes must be made by the minister, canon law establishes a presumption in favor of the Christian requesting the sacrament (*New Commentary on the Code of Canon Law*, eds. Beal, Coriden and Green, Paulist Press, 2000, p. 1023).

### **Principles for the Application of the Policy**

Two general principles should guide the application of this Policy: 1) the policy is to be applied generously in favour of those eligible, with the pastoral and ecumenical sensitivity that each situation requires; and 2) the Church does not demand more of other Christians than it does of Catholic people.

- 1) Although canon law requires a 'grave need' for another Christian to receive reconciliation, Eucharist or anointing of the sick, this 'grave need' must be responded to generously in keeping with the standard canonical principle, 'favours are to be multiplied, burdens are to be restricted'. This axiom can be traced to the 13th century Pope Boniface VIII. The commentator in *New Commentary on the Code of Canon Law* writes, "there is no consensus among either the 1917 or 1983 codes on how to apply the rule that laws that contain an exception from the law are subject to strict interpretation. However, it seems evident that this rule should be applied in accord with the axiom on which this canon is based, that "favours are to be broadened and odious things are to be restricted". Therefore, favourable laws, even if they are exceptions to the rule, are subject not to strict but to broad interpretation". (*New Commentary on the Code of Canon Law*, p.76).

This principle is clearly in evidence in the Directory for the Application of Principles and Norms



on Ecumenism when it acknowledges that the other Christian party to an Interchurch marriage may be permitted to receive Communion at a wedding Mass and in exceptional cases afterwards. Here the category of “grave need” was broadened by the Holy See to include the spiritual need of a Christian spouse who wants to participate fully in the Eucharist at his or her wedding Mass and other important occasion in the family’s life. All the terms of the Policy are subject to broad interpretation: “regular access to their own minister”, “serious spiritual need”, “manifest catholic faith”, “proper disposition”, “occasions of ecclesial and familial significance”.

2) The second principle to keep in mind is that the Church does not require other Christians to have more knowledge of the sacrament or more faith and holiness, than the Catholic faithful have. This principle is particularly pertinent in applying terms of the law that speaks of the other Christian “manifesting catholic faith” in the sacrament having the “proper disposition” and being in “spiritual need”.

### **Particular Cases**

While there is no general rule in which sacramental sharing is always permitted and no particular case can be turned into a general rule, a person of another Christian tradition meeting the above named conditions may ask to receive the sacrament of reconciliation, Eucharist and the anointing of the sick. The following situations are to be considered with special care.

#### **A. Individual Persons**

- During times of confinement of a person in a health care facility, prison or other institution, when spiritual care from his/her own tradition is not easily available
- In rural areas, where the minister of another Christian tradition is absent for an extended period of time.
- In danger of death
- Other cases as determined by the Bishop

#### **B. Interchurch Families**

Interchurch marriages are a particular life situation for many Christians whose communion is rooted in baptism and strengthened by the sacramental nature of their Christian marriage. They require special consideration and pastoral sensitivity. A heavier burden of the pain of church divisions is felt by these committed families.

The partner who is a baptized Anglican or Protestant in an interchurch marriage may wish to receive Holy Communion in a Catholic Church on occasions of ecclesial or familial significance, when he or she experiences a serious spiritual need. In such a case the normal canon law requirements are in effect (*see pages 6 – 8*). Prior consultation with the pastor will assist such a person to consider all the criteria for proper discernment. In light of such discernment, the spouses themselves will recognize occasions when they have a strong spiritual need to receive

Communion, and the conditions are met. There should be special meaning to such occasions; they are not meant to become routine practice.

In the case of a marriage between a Catholic and a Christian of another denomination, which takes place in the Catholic Church, the wedding is normally celebrated at a liturgy of the Word. Since the sacraments of Eucharist and marriage are both signs of unity, this symbolism may be distorted when other Christian guests at the wedding cannot participate fully because they are not permitted by Catholic canon law to receive Holy Communion. However, there are circumstances that might favor a wedding Mass, especially when the other Christian party wishes it for his or her own reasons of faith and not merely to please the Catholic party and family. If there is to be a wedding Mass and the other Christian party strongly desires to receive Communion, he or she should make this desire known to the priest in advance of the wedding.

{para. #20 of brochure} A marriage partner from one of these Christian denominations who meets the condition laid out *in page 6 – 8* may request the Eucharist from a Catholic pastor on special occasions such as:

- a) their marriage and subsequent anniversaries celebrated with a Mass;
- b) the Baptism, First Communion, Confirmation, graduation Mass and wedding or ordination of a child, grandchild or close family member;
- c) major Feast days: Easter, Pentecost and Christmas;
- d) times of serious illness and/or approaching death;
- e) funerals of their partner, child, or grandchild;
- f) at retreats, Marriage Encounters, Parish Missions and religious workshops attended with their partner;
- g) other special circumstances in consultation with the pastor.

In applying the Directives, the above list does not imply that every such occasion or circumstance justifies a positive response to a request to receive Communion.

{para. # 21 of brochure} The baptismal and marital oneness of an interchurch marriage may draw a particular couple, in a singular way, toward further sacramental sharing as a sign of deep unity in Christ and as a source of grace for their marriage. Such oneness offers a particularly strong basis for exceptional admission to the sacrament of the Eucharist.

## **CONCLUSION**

The above guidelines are not to lead to a situation where the divisions between Christians are no longer taken seriously. Catholics need to be informed about the reasons why abstinence from sacramental sharing is the general norm and why only a limited form of sacramental sharing is possible. The Roman Catholic Church's norms on Sacramental Sharing are not a cause but a reflection of the present state of disunity among Christians. While disagreements in matters of

faith continue to impede sacramental sharing opportunities for ecumenical prayer, dialogue and common witness are to be encouraged. However, the responding to the spiritual need of other Christians is a serious pastoral responsibility. The challenges of applying these pastoral directives are to be faced by a focusing on each particular person. “So faith, hope and love abide, these three but the greatest of these is love” 1 Cor.13: 13.

*Acknowledgments:*

Decree on Ecumenism, Vatican 11, Nov. 21, 1964.

Directory for the Application of Principles and Norms on Ecumenism, Pontifical Council for Promoting Christian Unity, 1993.

The Code of Canon Law, 1983.

*Ut Unum Sint*, Encyclical Letter, Pope John Paul II, 1995.

*Ecclesia de Eucharistia*, Encyclical Letter, Pope John Paul II, 2003.

Directory on Ecumenism for Southern Africa, issued by the Southern African Catholic Bishop's Conference, 1999.

One Bread, One Body: A Teaching Document of the Eucharist, Catholic Bishops of England and Wales, Scotland and Ireland, 1998.

Blessed and Broken: Pastoral Guidelines for Eucharistic Hospitality, Archdiocese of Brisbane, 1995.

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Sacramental Sharing Between Catholics and Other Baptized Christians, Diocese of St. George, Newfoundland, 2002.

New Commentary on the Code of Canon Law, editors Beal, Coriden and Green. Paulist Press. 2000.