

Canonical Notes – Healing Services

Part I: Disciplinary Norms from the CDF *Instruction on Prayers for Healing* (Sept. 2000) –

- Section I:

- **Part 5:** The exposition of the Blessed Sacrament is to be avoided during Healing Services so that the danger is removed that the Eucharist becomes merely a means to an end, rather than an end in itself.

- Section II:

- **Art. 1:** When prayers for healing are organized in a church or other sacred place, it is appropriate that such prayers be led by an ordained minister.
- **Art. 4 §3:** The granting of permission for a Healing Service should not be assumed to be a general permission but only a single permission for a specific instance, time and place.
- **Art. 5 § 3:** Anything resembling hysteria, artificiality, theatricality or sensationalism, above all on the part of those who are in charge of such gatherings, must not take place.
- **Art. 7 § 1:** Without prejudice to what is established in the norms regarding liturgical prayer or the celebration of prayers for the sick in the Church's liturgical books, prayers for healing whether liturgical or non-liturgical must not be introduced into the celebration of the Holy Mass, the Sacraments, or the Liturgy of the Hours.
- **Art. 8 § 2:** The prayers of exorcism contained in the *Rituale Romanum* must remain separate from Healing Services, whether liturgical or non-liturgical.
- **Art. 8 § 3:** It is absolutely forbidden to insert prayers of exorcism into the celebration of the Holy Mass, the Sacraments, or the Liturgy of the Hours.
- **Art. 9:** Those who direct Healing Services, whether liturgical or non-liturgical, are to strive to maintain a climate of peaceful devotion in the assembly and to exercise necessary prudence if healings should take place among those present; in such cases, when the celebration is over, any testimony can be collected with honesty and accuracy, and submitted to the proper ecclesiastical authority.

Part II: Other issues –

- The granting of permission for a Healing Service is not to be confused with the simultaneous granting of permission for “Deliverance Ministry”.

- The Sacrament of Reconciliation should be made available whenever Healing Services are conducted.
- Regarding the use of oils:
 - “all danger of the appearance of simulation of the sacrament must be averted” [*Canon Law of the Sacraments for Parish Ministry*, 201].
 - Only presbyters/bishops can anoint - c. 1003: §1. Every priest and a priest alone validly administers the anointing of the sick. §2. All priests to whom the care of souls has been entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above. §3. Any priest is permitted to carry blessed oil with him so that he is able to administer the sacrament of the anointing of the sick in a case of necessity.
 - c. 1004 §1. The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age. §2 This sacrament can be repeated if the sick person, having recovered, again becomes gravely ill or if the condition becomes more grave during the same illness;
 - *Ecclesiae de mysterio* Art 9 §1 “in no instance may the non-ordained perform anointings either with Oil of the Sick or any other oil ... the priest is the only valid minister.”
- Any member of the clergy or laity visiting the Archdiocese of Toronto from another Diocese who desires to lead a Healing Service in part or in whole, must follow the approval process outlined in the Archdiocesan *Protocol for Visiting Clergy and Laity*.