



*Quindecim orōes scdm passionē xpi.*



Domine ihesu xpuste  
eterna dulcedo te amā  
cum iubilus excedens  
omne gaudium et oc

# ARCHDIOCESAN LITURGICAL HANDBOOK



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ARCHDIOCESE OF PORTLAND IN OREGON  
OFFICE OF DIVINE WORSHIP

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June 3, 2018

My Dear Brother Priests,

*Praised Be Jesus Christ!*

This Archdiocesan Liturgical Handbook is intended to serve as a guide to many of the aspects of the life of our diocese and our parishes that concern the celebration of the Sacred Liturgy and the understanding of the faith it expresses. It is intended in the first place for priests and deacons, but also for the consecrated and laity who are engaged in a great variety of roles in ensuring that the Church in our Archdiocese is true to herself – one, holy, catholic and apostolic, but also alive, praying, caring and by God’s grace spiritually growing. As I write these lines I have in mind in a special way the parents of our children and those who assist them as religious educators.

In page after page, this Archdiocesan Liturgical Handbook tries to steer a path that allows it to be a practical guide, and not simply a statement of the law, necessary as the law is. There are also elements of teaching and of spiritual inspiration. The documentation aims to be for the most part discrete and circumscribed, but there are enough references to provide in many cases at least a foothold for those moments when a person wants to follow up a thought. Apart from the Sacred Scriptures, many wonderful teaching documents of the Church are referenced, all of which would bear careful re-reading and pondering in prayer. They are not documents written to gather dust in forgotten corners, but to rouse and encourage committed Catholic people, and they have changed many lives. Particularly frequent are the appearances of the documents of the Second Vatican Council, with all their power to challenge us to deeper faith and to greater deeds for the Lord and for those for whom he sacrificed his life. The Catechism of the Catholic Church and also our own United States Catholic Catechism for Adults are cited often, together with a considerable number of pastoral documents issued by the US Bishops. A good many of these texts are drawn upon verbatim, or with only modest rewording to clarify the sense in a new context.

I heard someone remark some years ago that the ancient prayers of the Church were not written in a moment of leisure by the side of a pool or under a shady tree. They were written by busy, fervently believing people called to face needs and crises in the name of Christ and his Church. My firm impression is that we could say the same of the greater part of these documents I have mentioned. They were not written for personal pleasure, but out of faith and necessity. Let that be a key to our re-reading of them.

The Archdiocesan Liturgical Handbook is the fruit of the attentive work of our own Office for Divine Worship, and its committed consultants and collaborators. However, the Archdiocese owes a sincere debt of gratitude to those who over the years in various dioceses, above all in the (Arch)dioceses of Washington, Pittsburgh and Denver, have contributed to developing some parts of our Handbook.

No human work is perfect and both the text and the norms it conveys will likely call over time for revision and adaptation as pastoral situations change. For now they express the positions, policies, best practice and particular norms of the Archdiocese of Portland in Oregon. I call upon all concerned to consult them in a spirit of prayer and to apply them with generosity and dedication.

This Archdiocesan Liturgical Handbook is intended to be a living document which guides and steers the liturgical praxis within our Archdiocese, as such it will be updated on a regular basis according to the additions, modifications and revisions to the Rites of the Church and the documents issued from the Holy See pertaining to the Sacred Liturgy.

It goes without saying that pastors and those with formal responsibilities in the Archdiocese will implement the norms, policies and preferred practice contained here as a conscientious duty. When this involves introducing changes in previous practice, pastors should be patient in carefully and loyally explaining to the faithful the theology and reasons underlying these changes.

I call to mind a sentence of St. John Paul II, from his 2003 Encyclical Letter on the Most Holy Eucharist, where he writes “The Eucharist is too great a gift to tolerate ambiguity and depreciation” (*Ecclesia de Eucharistia*, 10). It is a clarion call to work hard individually and together to respect the faith, the Sacraments, the whole wonderful tradition of the Church’s liturgical celebrations and authentic pastoral practice and to remove any obstacle to their God-given efficacy and the unfolding of their riches until that day dawns (2 Pet 1:19) when Our Lord returns in glory and hands over the Kingdom he has won (1 Cor 15:24) to the Father of Lights (*Jm* 1:17). We were taught from our earliest years to pray as Jesus taught us, “thy Kingdom come” (*Mt* 6:10). So then, we say, “Amen. Come, Lord Jesus!” (*Rev* 22:20).

Sincerely yours in Christ,

A handwritten signature in blue ink, appearing to read "Alexander K. Sample". The signature is stylized with a large initial "A" and a long, sweeping underline.

Most Rev. Alexander K. Sample  
Archbishop of Portland in Oregon

# ABBREVIATIONS

AA	Second Vatican Council, Decree <i>Apostolicam Actuositatem</i> , 1965.
AAS	<i>Acta Apostolicae Sedis</i> .
ALH	Archdiocesan Liturgical Handbook, Archdiocese of Portland in Oregon, 2018.
ADP	Archdiocese of Portland in Oregon.
AF	CDF, Instruction <i>Ardens felicitatis</i> On Prayers for Healing, 2000.
AG	Second Vatican Council, Decree <i>Ad gentes</i> , 1965.
AS	Congregation for Bishops, Directory for the Pastoral Ministry of Bishops, <i>Apostolorum Successores</i> , 2004.
BB	Roman Ritual, <i>Book of Blessings</i> , US English edition, 1989.
BCL	USCCB, Bishops' Committee on the Liturgy (now Committee on Divine Worship).
BCLN	BCL Newsletter, various dates (succeeded by CDWN).
BLS	USCCB, <i>Built of Living Stones</i> , 2000.
CC	Congregation for the Clergy.
CCC	<i>Catechism of the Catholic Church</i> , second edition, 1997.
CCCC	<i>Compendium of the Catechism of the Catholic Church</i> , 2005.
CCEO	<i>Codex Canonum Ecclesiarum Orientalium</i> (Code of Canons of the Eastern Churches), 1990.
CD	Second Vatican Council, Decree <i>Christus Dominus</i> , 1965.
CDF	Congregation for the Doctrine of the Faith.
CDW	USCCB, Committee on Divine Worship.
CDWDS	Congregation for Divine Worship and Discipline of the Sacraments.
CDWN	CDW Newsletter, various dates (successor to BCLN).
CE	<i>Caeremoniale Episcoporum</i> (trans. <i>Ceremonial of Bishops</i> ), 1984.
CEC	Congregation for the Eastern Churches.
CELAM	Conferencia General del Episcopado Latino-Americano.
CIC	<i>Codex Iuris Canonici</i> ( <i>Code of Canon Law</i> ), 1917 or 1983 (when the year is not specified, reference is to 1983 CIC).
CL	Pope St. John Paul II, Apostolic Exhortation <i>Christifideles laici</i> , 1988.
CLCPCEF	CDW, <i>Circular Letter Concerning the Preparation and Celebration of the Easter Feasts</i> , 1988.
CLD	<i>Canon Law Digest</i> , various dates.
CLSA	Canon Law Society of America.
CS	Congregation for the Sacraments.
CT	Pope St. John Paul II, Apostolic Exhortation <i>Catechesi tradendae</i> , 1979.
DCA	Roman Pontifical, <i>Dedication of a Church and an Altar</i> , 1989.
DCE	Pope St. John Paul II, Letter <i>Dominicae Cenae</i> , 1980.
DD	Pope St. John Paul II, Apostolic Letter, <i>Dies Domini</i> , 1998.
DEV	Pope St. John Paul II, Encyclical Letter <i>Dominum et Vivificantem</i> , 1986.
DS	Denzinger-Schönmetzner, <i>Enchiridion symbolorum</i> , editio XXXVI, 1976.

DPP	CDWDS, <a href="#">Directory on Popular Piety and the Liturgy</a> , 2001.
DV	Second Vatican Council, Dogmatic Constitution <a href="#">Dei Verbum</a> , 1965.
ECCFC	Archdiocese of Portland in Oregon, <a href="#">Eastern Catholic Christians in Full Communion</a> , 2000.
ED	PCPCU, <a href="#">Ecumenical Directory</a> , 1993.
EDM	Congregation for the Clergy, Instruction <a href="#">Ecclesiae de mysterio</a> , 1997.
EE	Pope John Paul II, Encyclical, <a href="#">Ecclesia de Eucharistia</a> , 2003
EM	SCR, Instruction <a href="#">Eucharisticum mysterium</a> , 1967.
EN	Blessed Pope Paul VI, Apostolic Exhortation <a href="#">Evangelii nuntiandi</a> , 1975.
FC	Pope St John Paul II, Apostolic Exhortation <a href="#">Familiaris Consortio</a> , 1981.
FP	ADP, <a href="#">Funeral Policies</a> , 2017.
GILH	<a href="#">General Instruction of the Liturgy of the Hours</a> , 1971.
GIRM	<a href="#">General Instruction of the Roman Missal</a> , 2002 (US English edition 2011).
HCWEOM	Roman Ritual, <a href="#">Holy Communion and Worship of the Eucharist outside Mass</a> , 1973.
IALP	CEC, Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, 1996.
IC	SCDS, Instruction <a href="#">Immensae caritatis</a> , 1973.
ID	SCSDW, Instruction <a href="#">Inaestimabile donum</a> , 1980.
IDA	Blessed Pope Paul VI, Apostolic Constitution <a href="#">Indulgentiarum doctrina</a> , 1967.
IO	SCR, Instruction <a href="#">Inter oecumenici</a> , 1964.
LA	CDWDS, Instruction <a href="#">Liturgiam authenticam</a> , 2001.
LI	SCDW, Instruction, <a href="#">Liturgicae instaurationes</a> , 1970.
LG	Second Vatican Council, Dogmatic Constitution <a href="#">Lumen gentium</a> , 1964.
MC	Blessed Pope Paul VI, Apostolic Exhortation <a href="#">Marialis cultus</a> , 1974.
MD	St. John Paul II, Motu Proprio <a href="#">Misericordia Dei</a> , 2003.
MF	Blessed Pope Paul. VI, Encyclical <a href="#">Mysterium fidei</a> , 1965.
MI	Apostolic Penitentiary, <a href="#">Manual of Indulgences</a> , 2006.
MR1962	<a href="#">Missale Romanum</a> , typical edition of 1962.
MS	SCR, Instruction <a href="#">Musicam sacram</a> , 1967.
NCCB	National Conference of Catholic Bishops (now USCCB).
NDRHC	USCCB, <a href="#">Norms on the Distribution and Reception of Holy Communion. Under Both Kinds</a> , 2001.
<i>Notitiae</i>	CDWDS, <i>Notitiae</i> , various dates.
NSC	NCCB, National Statutes for the Catechumenate, 1986 (RCIA appendix III).
OC	Roman Pontifical, <a href="#">Rite of Confirmation</a> , 1971.
OCF	Roman Ritual, <a href="#">Order of Christian Funerals</a> , 1989.
OCM	Roman Ritual, <a href="#">The Order of Celebrating Matrimony</a> 1989 (US English edition, 2015).
OE	Second Vatican Council, Decree <a href="#">Orientalium Ecclesiarum</a> , 1964.
PAG	Pope St. John Paul II, Apostolic Exhortation, <a href="#">Pastores gregis</a> , 2003.
PCPCU	Pontifical Council for Promoting Christian Unity.
PCS	Roman Ritual, <a href="#">Pastoral Care of the Sick</a> , 1983.
PG	<a href="#">Patrologia Graeca</a> (edition of the Greek Fathers of the Church).
PL	<a href="#">Patrologia Latina</a> (edition of the Latin Fathers of the Church).

PO	Second Vatican Council, Decree <i>Presbyterorum ordinis</i> , 1965.
RBC	Roman Ritual, <i>Rite of Baptism for Children</i> , 1973.
RCIA	Roman Ritual, <i>Rite of Christian Initiation of Adults</i> , 1988.
RM	<i>Roman Missal</i> , 2002 (US English edition 2011).
RMHE	Archdiocese of Portland in Oregon, Liturgical Norms: Reservation of the Most Holy Eucharist, 2018.
RP	Roman Ritual, Rite of Penance, 1974.
RR1952	<i>Rituale Romanum</i> , typical edition of 1952.
RRAA	Roman Replies and CLSA Advisory Opinions, various years.
REP	Pope St. John Paul II, Apostolic Exhortation <i>Reconciliatio et paenitentiae</i> , 1984.
RMHE	ADP, <i>Liturgical Norms: Reservation of the Most Holy Eucharist</i> , 2018
RS	CDWDS, Instruction <i>Redemptionis Sacramentum</i> , 2004.
SC	Second Vatican Council, Constitution <i>Sacrosanctum Concilium</i> , 1963.
SCC	Sacred Congregation for the Clergy.
SCAP	USCC, Sunday Celebrations in the Absence of a Priest, 1996.
SCDS	Sacred Congregation for the Discipline of the Sacraments.
SCDW	Sacred Congregation for Divine Worship.
SCF	SCDW, <i>Sacramentali Communionem fideles</i> , 1970.
SCh	<i>Sources chrétiennes</i> (1941-).
SCR	Sacred Congregation for Rites.
SCS	Sacred Congregation for the Sacraments.
SCSE	Pope Benedict XVI, Apostolic Exhortation <i>Sacramentum caritatis</i> ( <i>Sanctissima Eucharistia</i> ), 2007.
SCSDW	Sacred Congregation for the Sacraments and Divine Worship.
SD	Pope St. John Paul II, Apostolic Letter <i>Salvifici doloris</i> (1984).
SP	Pope Benedict XVI, Motu Proprio <i>Summorum pontificum</i> , 2007.
STTL	USCCB, <i>Sing to the Lord: Music in Divine Worship</i> , 2007.
UNLYC	Universal Norms on the Liturgical Year and the Calendar, 2002.
UR	Second Vatican Council, Decree <i>Unitatis redintegratio</i> , 1964.
USCC	United States Catholic Conference (now USCCB).
USCCA	<i>United States Catholic Catechism for Adults</i> , 2006.
USCCB	United States Conference of Catholic Bishops (formerly NCCB/USCC).
VL	CDWDS, Instruction <i>Varietates legitimae</i> , 1994.
VQA	Pope St. John Paul II, Apostolic Letter <i>Vicesimus quintus annus</i> , 1988.



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## PREAMBLE

### A PANORAMA OF FAITH IN THE SACRAMENTS

#### *The Eucharist and the Blessed Trinity*

- 0.1.1 The mystery of the Eucharist is the great “mystery of faith,” “the sum and summary of our faith,”<sup>1</sup> “a mystery of Trinitarian love,... in which we are called by grace to participate.”<sup>2</sup> In fact, “God is a perfect communion of love between Father, Son and Holy Spirit” and “it is in Christ, who died and rose again, and in the outpouring of the Holy Spirit, given without measure (cf. *Jn* 3:34), that we have become sharers of God’s inmost life.”<sup>3</sup> “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him” (*Jn* 3:16-17).<sup>4</sup> Moreover, God, who bathed us in Christ with the light of love and in him gave us life eternal, continues to sustain in us Christ-like life by means of divine grace and the working of the Holy Spirit.<sup>5</sup>
- 0.1.2 The “eternal Son, given to us by the Father,”<sup>6</sup> makes his own that same gift, in giving himself. On the Cross and in “the Eucharist Jesus does not give us a ‘thing’, but himself; he offers his own body and pours out his own blood. He thus gives us the totality of his life”<sup>7</sup> and “in the bread and wine under whose appearances Christ gives himself to us in the paschal meal,<sup>8</sup> God’s whole life encounters us and is sacramentally shared with us.”<sup>9</sup> “Through his own flesh, now made living and life-giving by the Holy Spirit,” Christ offers life to men.<sup>10</sup>
- 0.1.3 For the Holy Spirit, the Spirit of truth and Spirit of love,<sup>11</sup> has been sent by the Father and by the Son to be with the followers of Christ forever, dwelling with them and in

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<sup>1</sup> CCC 1327.

<sup>2</sup> SCSE 8.

<sup>3</sup> Ibid.

<sup>4</sup> SCSE 7.

<sup>5</sup> Cf. Pope Benedict XVI, Encyclical Letter *Deus caritas est*, 1.

<sup>6</sup> SCSE 7.

<sup>7</sup> Ibid.

<sup>8</sup> Cf. *Lk* 22:14-20; *1 Cor* 11:23-26.

<sup>9</sup> SCSE 8.

<sup>10</sup> PO 5; cf. EE 1.

<sup>11</sup> Cf. *1 Jn* 4:16; *Gal* 5:22; DEV 10, 21, 34, 39.

them,<sup>12</sup> and in perfect harmony with the Father and the Son<sup>13</sup> restoring in them the “image and likeness” of their Creator, in which they are called to participate in truth and love.<sup>14</sup> “The Eucharist is Christ who gives himself to us and continually builds us up as his body.”<sup>15</sup> It “draws us into Jesus’ act of self-oblation” so that “we enter into the very dynamic of his self-giving.”<sup>16</sup> Hence truly “the Church draws her life from the Eucharist”<sup>17</sup> and it is “constitutive of the Church’s being and activity.”<sup>18</sup>

- 0.1.4 Christ is, however, “the life of all the sacraments”<sup>19</sup> without exception, and while the Eucharist is “the supreme sacramental manifestation of communion in the Church,”<sup>20</sup> the “sacrament of sacraments,”<sup>21</sup> the faith teaches that “all the sacraments, and indeed all ministries and works of the apostolate in the Church, are bound up with the Eucharist and are directed towards it.”<sup>22</sup>

### *The Eucharist and the Sacrament of the Church*

- 0.2.1 “By the gift of the Holy Spirit at Pentecost the Church was born and set out upon the pathways of the world, yet the decisive moment in her taking shape was certainly the institution of the Eucharist in the Upper Room. Her foundation and wellspring is the whole paschal Triduum, but this is as it were gathered up, foreshadowed and ‘concentrated’ forever in the gift of the Eucharist. In this gift, Jesus Christ entrusted to his Church the perennial making present of the paschal mystery.”<sup>23</sup>
- 0.2.2 The Church herself, “in Christ, is a sacrament - a sign and instrument - of communion with God and of the unity of the entire human race,”<sup>24</sup> the sacrament of Trinitarian communion and the “universal sacrament of salvation.”<sup>25</sup> Through the sacramental economy, in Christ and through the Holy Spirit, the “Church receives and at the same time expresses what she herself is, in the seven sacraments thanks to which God’s grace concretely influences the lives of the faithful.” In this way, “the whole existence

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<sup>12</sup> Jn 14: 15-17; 15: 26; 16: 7.

<sup>13</sup> Jn 16: 14-15.

<sup>14</sup> Cf. DEV 37.

<sup>15</sup> SCSE 14.

<sup>16</sup> Pope Benedict XVI, Encyclical Letter *Deus caritas est*, 13; SCSE 11.

<sup>17</sup> EE 1.

<sup>18</sup> SCSE 15.

<sup>19</sup> St. Augustine, *Sermons on the Scriptures*, 10, 2: PL 38, 92.

<sup>20</sup> EE 38; SCSE 15.

<sup>21</sup> CCC 1330.

<sup>22</sup> SCSE 15.

<sup>23</sup> EE 5.

<sup>24</sup> LG 1.

<sup>25</sup> LG 48, cf. LG 9.



of the faithful, as redeemed by Christ, is enabled to become an act of worship pleasing to God.”<sup>26</sup>

### *The Eucharist and Christian Initiation*

**0.3.1** The “reception of Baptism and Confirmation is ordered to the Eucharist,... the center and goal of all sacramental life.”<sup>27</sup> “The sacrament of Baptism, by which we were conformed to Christ,<sup>28</sup> incorporated into the Church and made children of God, is the portal to all the sacraments. It makes us part of the one Body of Christ (cf. *1 Cor* 12:13), a priestly people. Still, it is our participation in the Eucharistic sacrifice which perfects within us the gifts given to us at Baptism. The gifts of the Spirit are given for the building up of Christ’s Body (*1 Cor* 12) and forever greater witness to the Gospel in the world.”<sup>29</sup> Given the unity of the sacraments of Christian initiation, “the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.”<sup>30</sup> For by it, the baptized “are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”<sup>31</sup> However from a theological viewpoint it is the Holy Eucharist which “brings Christian initiation to completion,”<sup>32</sup> and thus First Holy Communion should be presented as what it is, a highly significant and memorable moment of a personal encounter with Jesus.<sup>33</sup>

### *The Eucharist and Reconciliation*

**0.4.1** “Love for the Eucharist leads to a growing appreciation of the Sacrament of Reconciliation” and promotes a sense of “the need to be in a state of grace in order to approach sacramental communion worthily.”<sup>34</sup>

**0.4.2** A “balanced and sound practice of gaining indulgences, whether for oneself or for the dead, can be helpful for a renewed appreciation of the relationship between the Eucharist and Reconciliation,” helping us to understand that “by our efforts alone we would be incapable of making reparation for the wrong we have done, and that the sins of each individual harm the whole community.”<sup>35</sup>

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<sup>26</sup> SCSE 16.

<sup>27</sup> SCSE 17.

<sup>28</sup> Cf. LG 7.

<sup>29</sup> Cf. LG 11; AG 9, 13.

<sup>30</sup> CCC 1285; cf. OC, Introduction 1.

<sup>31</sup> CCC 1285 cf. LG 11; cf. OC, 2.

<sup>32</sup> SCSE 17; cf. DCE 7; PO 5.

<sup>33</sup> SCSE 19.

<sup>34</sup> SCSE 20. Cf. CCC 1385.

<sup>35</sup> SCSE 21

- 0.4.3 Indulgences bring to mind “not only the doctrine of Christ’s infinite merits, but also that of the Communion of the Saints,” and “reminds us ‘how closely we are united to each other in Christ... and how the supernatural life of each can help others.’”<sup>36</sup> Since the conditions for gaining an indulgence include going to confession and receiving sacramental Communion, this practice can effectively sustain the faithful on their journey of conversion and in rediscovering the centrality of the Eucharist in the Christian life.”<sup>37</sup>

#### *The Eucharist and Anointing of the Sick*

- 0.5.1 Jesus sent out his disciples to heal the sick<sup>38</sup> and instituted a specific sacrament for them: the Anointing of the Sick.<sup>39</sup> “If the Eucharist shows how Christ’s sufferings and death have been transformed into love, the Anointing of the Sick, for its part, unites the sick with Christ’s self-offering for the salvation of all, so that they too, within the mystery of the Communion of Saints, can participate in the redemption of the world.”<sup>40</sup>
- 0.5.2 The relationship between these two sacraments becomes clear in situations of serious illness: ‘In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum.’<sup>41</sup> On their journey to the Father, communion in the Body and Blood of Christ appears as the seed of eternal life and the power of resurrection: ‘he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.’ (Jn 6:54). Viaticum, then, opens up for the sick “a glimpse of the fullness of the Paschal Mystery.”<sup>42</sup>

#### *The Eucharist and Holy Orders*

- 0.6.1 “The intrinsic relationship between the Eucharist and the Sacrament of Holy Orders clearly emerges from Jesus’ own words in the Upper Room: ‘Do this in memory of me’ (Lk 22:19). On the night before he died, Jesus instituted the Eucharist and at the same time established the priesthood of the New Covenant. He is priest, victim and altar: the mediator between God the Father and his people (cf. Heb 5:5-10), the victim of atonement (cf. 1 Jn 2:2, 4:10) who offers himself on the altar of the Cross.”<sup>43</sup> In the service of the ordained bishop or priest, “it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, High Priest of the redemptive sacrifice.”<sup>44</sup> The priest also “acts ‘in the name of the whole Church, when presenting to

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<sup>36</sup> Bl. Paul VI, Apostolic Constitution *Indulgentiarum Doctrina* (1 January 1967), Norms, no. 9: AAS 59 (1967), 18-19.

<sup>37</sup> SCSE 21.

<sup>38</sup> Cf. Mt 10:8; Lk 9:2, 10:9.

<sup>39</sup> Cf. CCC 1499-1532; also Jm 5:14-16.

<sup>40</sup> SCSE 22.

<sup>41</sup> Cf. CCC 1524.

<sup>42</sup> Cf. SCSE 22.

<sup>43</sup> Cf. SCSE 23.

<sup>44</sup> CCC 1548.

God the prayer of the Church, and above all when offering the Eucharistic sacrifice.”<sup>45</sup> As a result, the priest “must continually work at being a sign pointing to Christ, a docile instrument in the Lord’s hands. ... The priesthood, as St. Augustine said, is a ‘duty of love,’<sup>46</sup> it is the office of the good shepherd, who offers his life for his sheep (cf. *Jn* 10:14-15).”<sup>47</sup>

- 0.6.2 Deacons receive the laying on of hands “not for the priesthood but for service,”<sup>48</sup> yet “share in Christ’s mission and grace in a special way,”<sup>49</sup> according to their ancient order, and are sacramentally configured “to Christ, who made himself the ‘deacon’ or servant of all,”<sup>50</sup> and hence to the essential significance of the Eucharist. They “assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion,”<sup>51</sup> baptize and facilitate celebration of the other sacraments, proclaim the Gospel and extend their sacramental ministry among the faithful by the various services of charity, including the burial of the dead.<sup>52</sup>

### *The Eucharist and Matrimony*

- 0.7.1 “The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage.”<sup>53</sup> As “the sacrament of our redemption ... it is the sacrament”<sup>54</sup> of Christ the Bridegroom and his Bride, the Church (cf. *Eph* 5:31-32). Moreover, “the entire Christian life bears the mark of the spousal love of Christ and the Church,”<sup>55</sup> “a love culminating in the Cross,... and at the same time the origin and heart of the Eucharist.”<sup>56</sup>
- 0.7.2 The power of the sacrament of the “Eucharist inexhaustibly strengthens the indissoluble unity and love of every Christian marriage,” and the “mutual consent that husband and wife exchange in Christ, which establishes them as a community of life and love, also has a Eucharistic dimension.”<sup>57</sup>

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<sup>45</sup> CCC 552.

<sup>46</sup> “*Amoris officium*,” cf. St. Augustine, *Tractates on the Gospel of John*, 123, 5: PL 35, 1967.

<sup>47</sup> Cf. SCSE 23.

<sup>48</sup> LG 29.

<sup>49</sup> CCC 1570; cf. LG 41; AA 16.

<sup>50</sup> CCC 1570; cf. *Mk* 10:45; *Lk* 22:27.

<sup>51</sup> CCC 1570.

<sup>52</sup> Cf. CCC 1570; also LG 29; SC 35 § 4; AG 16.

<sup>53</sup> Cf. SCSE 27.

<sup>54</sup> St. John Paul II, Apostolic Letter *Mulieris dignitatem* (15 August 1988), 26: AAS 80 (1988), 1715-1716.

<sup>55</sup> CCC 1617.

<sup>56</sup> Cf. SCSE 27.

<sup>57</sup> Cf. SCSE 27.

## *The Sacraments and the Last Things*

0.8.1 The “sacraments are part of the Church’s pilgrimage through history<sup>58</sup> towards the full manifestation of the victory of the risen Christ.”<sup>59</sup> Moreover, “especially in the liturgy of the Eucharist, they give us a real foretaste of the eschatological fulfilment for which every human being and all creation are destined.”<sup>60</sup> By the grace they impart, the sacraments guide us “toward our final goal. That goal is Christ himself, the Lord who conquered sin and death, and who makes himself present to us in a special way in” the celebration of Holy Mass. “Even though we remain ‘aliens and exiles’ in this world (1 *Pet* 2:11), through faith we already share in the fullness of risen life” and by our participation in the sacraments and in the life of the Church, Christ the Lord gathers together the scattered People of God from “from *every nation*, from all *tribes* and *peoples* and *tongues*” (*Rev* 7:9) and from the highways and byways of life (*Lk* 14:12-24), to sit with him at “the final banquet foretold by the prophets (cf. *Is* 25:6-9) and described in the New Testament as ‘the marriage feast of the Lamb’ (*Rev* 19:7-9).”<sup>61</sup>

## *Accompanied by the Saints and Accompanying the Dead*

0.9.1 In the Church’s faithful celebration on earth of Christ’s sacraments of salvation, we are aware of being in communion with the Saints, whose memory we venerate, hoping for some share and fellowship with them<sup>62</sup> and “consoled by the promise of immortality to come.”<sup>63</sup> This is so especially true of the Eucharist, “in which we proclaim that Christ has died and risen, and will come again.” It is “a pledge of the future glory in which our bodies too will be glorified. Celebrating the memorial of our salvation strengthens our hope in the resurrection of the body and in the possibility of meeting once again, face to face, those ‘who have gone before us with the sign of faith’.”<sup>64</sup> Our prayer for them and for ourselves is that through the pervading power of the Eucharist, once purified, we may reach “the eternal dwelling made ready” in heaven<sup>65</sup> and “come to the beatific vision of God. A rediscovery of the eschatological dimension inherent in the Eucharist, celebrated and adored, will help sustain us on our journey and comfort us in the hope of glory (cf. *Rom* 5:2; *Tit* 2:13).”<sup>66</sup>

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<sup>58</sup> Cf. LG 48.

<sup>59</sup> SCSE 30.

<sup>60</sup> Cf. SCSE 30; cf. *Rom* 8:19ff.

<sup>61</sup> Cf. SCSE 30-31.

<sup>62</sup> Roman Missal, Roman Canon (Eucharistic Prayer I); SC 8.

<sup>63</sup> Roman Missal, Preface I for the Dead.

<sup>64</sup> Roman Missal, Roman Canon (Eucharistic Prayer I).

<sup>65</sup> Roman Missal, Preface I for the Dead.

<sup>66</sup> Cf. SCSE 32.

*“Do this in memory of me”*

- 0.10.1 By his words and deeds, Jesus made into one the commandment to love God and to love our neighbor,<sup>67</sup> which in fact is no longer really a “command”, but a gift and invitation that calls forth “the response to the gift of love with which God draws near to us,”<sup>68</sup> an open-hearted appeal from him to us. When the Gospels recount the final encounters of Jesus with the Apostles, they mention a number of commands he gives them, which are instructions to his Church for all time.
- 0.10.2 The first command is that Jesus sent them as the Father had sent him.<sup>69</sup> They were to go into all the world and preach the Gospel to the whole creation;<sup>70</sup> to make disciples of all nations;<sup>71</sup> to baptize in the name of the Blessed Trinity;<sup>72</sup> and to teach the observance of all that he had commanded them.<sup>73</sup> He told them all to stay in the city, until they were clothed with power from on high (*Lk* 24: 49), which he would send as the Father had promised.<sup>74</sup>
- 0.10.3 The second command comes when, in anticipation, he himself breathed the Holy Spirit on them (*Jn* 20: 22) so that they would be able to forgive sins (*Jn* 20: 22). The command, then, was not just to preach a message, but through sacramental power and the action of grace, to bring about what was preached. The future scene he depicted for them was that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem,<sup>75</sup> and that he would be with them “always, to the close of the age.”<sup>76</sup> The Gospels do not give all the details of the follow-up, but do say that after the Ascension “they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it.”<sup>77</sup> To St. Peter alone, he had told, “Feed my lambs... Tend my sheep... Feed my sheep... Follow me.”<sup>78</sup>
- 0.10.4 Yet there is another great command, the very greatest, given at the Last Supper, “do this in memory of me,”<sup>79</sup> by which “he asks us to respond to his gift and to make it

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<sup>67</sup> *Lev* 19:18; cf. *Mk* 12:29-31.

<sup>68</sup> Pope Benedict XVI, Encyclical Letter *Deus caritas est*, 1.

<sup>69</sup> Cf. *Jn* 20: 21.

<sup>70</sup> Cf. *Mk* 16: 15.

<sup>71</sup> Cf. *Mt* 28: 19.

<sup>72</sup> Cf. *Mt* 28: 19.

<sup>73</sup> Cf. *Mt* 28: 20.

<sup>74</sup> Cf. *Lk* 24: 49.

<sup>75</sup> Cf. *Lk* 24: 47.

<sup>76</sup> Cf. *Mt* 28: 20.

<sup>77</sup> Cf. *Mk* 16: 20.

<sup>78</sup> Cf. *Jn* 21: 15, 16, 17, 19.

<sup>79</sup> *Lk* 22:19; *1 Cor* 11:25.



sacramentally present.”<sup>80</sup> This, as we have already seen, is the entire program for our life and work, embracing all the rest.

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<sup>80</sup> SCSE 11.





*Salutationes ad sacramentum.*

**V**e domine ihesu xpe.  
verbum patris filius  
uirginis. agnus dei sa  
lus mundi hostia sa

# PART ONE

## THE MOST HOLY EUCHARIST



# CHAPTER 1- CELEBRATION OF THE EUCHARIST IN HOLY MASS

## A. INTRODUCTION

- 1.1.1 The Most Holy Eucharist, “stands at the center of the Church’s life”,<sup>1</sup> since it truly “contains the Church’s entire spiritual wealth: Christ himself, our Passover and Living Bread.”<sup>2</sup> “The Church has received the Eucharist from Christ her Lord not as one gift - however precious - among so many others, but as the gift *par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work.”<sup>3</sup> That surpassing gift of the Eucharist is where the Church draws her life, the dynamic force of all her activity and her whole sense of purpose and direction. As the Second Vatican Council proclaimed, the Eucharistic sacrifice is “the source and summit of the Christian life”.<sup>4</sup>
- 1.1.2 The celebration of the Mass is the action of Christ and the People of God arrayed hierarchically. It is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. In it, moreover, during the course of the year, the mysteries of redemption are recalled so as in some way to be made present. Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it.<sup>5</sup>
- 1.1.3 It is therefore of the greatest importance that the celebration of Holy Mass be so arranged that the sacred ministers and the faithful taking part in it, according to the proper state of each, may derive from it more abundantly those fruits for the sake of which Christ the Lord instituted the Eucharistic sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection.<sup>6</sup>

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<sup>1</sup> EE 3.

<sup>2</sup> PO 5.

<sup>3</sup> EE 11.

<sup>4</sup> LG 11.

<sup>5</sup> GIRM 16; CCC 1322-1326.

<sup>6</sup> GIRM 17; SC 14, 19, 26, 28, 30, 47.

- 1.1.4 Among all celebrations of the Holy Eucharist, two occasions are of particular importance: a Mass at which the Archbishop presides and the community Sunday Mass.

#### *The Archbishop of Portland in Oregon*

- 1.2.1 Among all celebrations of the Holy Eucharist, first place should certainly be given, because of its significance, to the celebration of Holy Mass at which the Archbishop personally presides, either as principal celebrant of the Liturgy of the Eucharist or, when in certain circumstances he chooses to preside over the Liturgy of the Word, while delegating a priest to celebrate the Eucharistic Prayer in his presence.<sup>7</sup> On that occasion he is surrounded by his priests and deacons and in a celebration where the holy people of God participate fully and actively, for it is there that the preeminent expression of the Church is found.<sup>8</sup> ([See Chapter 2](#))
- 1.2.2 However, every legitimate celebration of the Eucharist in the Archdiocese of Portland in Oregon without exception is directed by the Archbishop, either in person or through priests who are his helpers.<sup>9</sup>

#### *The Sunday Eucharist of the Community*

- 1.3.1 Great importance should also be attached to a Mass celebrated with any community, but especially with the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true in the communal celebration that takes place on Sunday, the Lord's Day, revered by the Church as the day of Christ's resurrection and as the weekly Pasch.<sup>10</sup> ([See Chapter 3](#))

#### *Care for the Celebration*

- 1.4.1 Given the surpassing value of the Sacrifice of Holy Mass, the fount and summit of the whole of Christian life,<sup>11</sup> its celebration is always prepared attentively. Texts and rites are selected with care, the prayers and readings from the Word of God are properly proclaimed, and where possible there is dignified and appropriate sacred music. All this is ensured in a setting where the church building, sanctuary, sacred vestments and other sacred furnishings are dignified, proper, clean and safeguarded by habitual good practice.
- 1.4.2 Taking into consideration the nature and the particular circumstances of each liturgical celebration and those participating in it, the entire celebration should be planned in such a way that it leads to a conscious, active, and full participation of the faithful both

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<sup>7</sup> GIRM 92; 112.

<sup>8</sup> GIRM 92; 112.

<sup>9</sup> GIRM 92; LG 26, 28; SC 42.

<sup>10</sup> Cf. SC 106; GIRM 113; UNLYC 4.

<sup>11</sup> LG 11.

in body and in mind, a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration.<sup>12</sup>

- 1.4.3 Even where options are permitted, liturgical celebrations should always reflect the genuine needs and the common spiritual good of the People of God and their devotional life, rather than private inclination or arbitrary choice, even of the priest.<sup>13</sup>
- 1.4.4 The priest must remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass.<sup>14</sup>

### *Eastern Catholics*

- 1.5.1 “The Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the universal Church.”<sup>15</sup>
- 1.5.2 Within the geographical territory of the Archdiocese of Portland live individual persons, their families, and their clergy belonging to different Eastern Catholic Churches. They are shepherded according to their own hierarchical structures and are not generally bound by the laws of the Latin Church except insofar as these coincide with the divine law and the law of their own Churches.<sup>16</sup> However, insofar as the life of the Archdiocese, its clergy and people are in contact with the lives of Eastern Catholic faithful, every effort should be made to facilitate them in their pastoral needs and in their faithfulness to their distinctive heritage.<sup>17</sup>
- 1.5.3 Eastern Catholic priests are to be allowed to celebrate the sacraments according to their own rites, wearing their distinctive vestments and insignia.<sup>18</sup> When they participate in liturgical celebrations of the Roman Rite, they wear the proper vestments and insignia of the Roman Rite, unless they exercise their lawful right to do otherwise.<sup>19</sup>

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<sup>12</sup> GIRM 18; cf. SC 14.

<sup>13</sup> LG 352; cf. LG 34.

<sup>14</sup> GIRM 24; SC 22.

<sup>15</sup> OE 1.

<sup>16</sup> CIC, can. 846 §2; cf. CCEO, can. 707 §§1-2.

<sup>17</sup> OE 6.

<sup>18</sup> CIC, can. 846 §2; cf. CCEO, can. 707 §§1-2.

<sup>19</sup> CCEO, can. 707 §§1-2.



### *Particular Circumstances*

- 1.6.1 Holy Mass and other rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than quasi-privately.<sup>20</sup>
- 1.6.2 In celebrating the sacraments and sacramentals, no special exception is to be made for any private persons or classes of persons, apart from the honors due to civil authorities in accordance with liturgical law.<sup>21</sup>

## B. BISHOPS, PRIESTS AND DEACONS IN THE LITURGY OF THE CHURCH

### *General*

- 1.7.1 From among the faithful, in and through the Church, some are called to a special service of the community in Holy Orders and in a number of offices instituted by the Church. Among those called to Holy Orders, bishops and priests and deacons are consecrated through reception of the sacrament, by which the Holy Spirit enables them to act in the person of Christ the head. Bishops, priests and deacons are ordained for the service of all the members of the Church. The priest, and especially the bishop, is, as it were, an icon of Christ the High Priest. Since it is in the Eucharist that the sacrament of the Church is made fully visible, it is in his presiding at the Eucharist that the ministry of the diocesan bishop is most evident, as well as, in communion with him, the ministry of priests and deacons,<sup>22</sup> and the great body of the faithful.
- 1.7.2 The ministries that are not consecrated by the Sacrament of Holy Orders are regulated and directed in their functions by the bishops, in accord with liturgical traditions and pastoral needs.<sup>23</sup>
- 1.7.3 This faithful of the diocese form a holy people united and ordered under their bishop,<sup>24</sup> and any liturgical celebration expresses its cohesion and its hierarchical ordering,<sup>25</sup> meaning that each member of the Church of the faithful has a distinct and differing role to play in the Body of Christ.

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<sup>20</sup> CCC 1140; SC 27.

<sup>21</sup> AS 149, cf. SC 32.

<sup>22</sup> CCC 1142; PO 2, 15.

<sup>23</sup> CCC 1143.

<sup>24</sup> SC 26; GIRM 91; CE 19.

<sup>25</sup> GIRM 91; SC 14.

- 1.7.4 Whether they are bishops, priests or deacons, or lay Catholic faithful, in fulfilling their offices or their duties should carry out solely, but completely, that which pertains to them.<sup>26</sup>

### *The Priest*

- 1.8.1 The minister who is able to confect the Sacrament of the Eucharist in the person of Christ is a validly ordained bishop or priest (*sacerdos*) alone.<sup>27</sup>
- 1.8.2 A priest possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ.<sup>28</sup> For this reason he stands at the head of the faithful people gathered together here and now, and according to the duties assigned to him by his bishop, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ.<sup>29</sup>
- 1.8.3 A Catholic priest is to be permitted to celebrate or concelebrate Holy Mass even if the pastor of the church does not know him, provided that either he presents a letter of suitability (testimonial letter, *celebret*) from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.<sup>30</sup>
- 1.8.4 In the Archdiocese of Portland in Oregon it is determined<sup>31</sup> that a visiting priest unknown to the pastor or priest in charge of the church who is not in possession of the above-mentioned documentation or whose *bona fide* identity cannot be otherwise established must not be allowed to celebrate or concelebrate the sacraments or sacramental rites.
- 1.8.5 Catholic priests are strictly forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which do not have full communion with the Catholic Church.<sup>32</sup>

### *Deacons*

- 1.9.1 After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the celebration of Holy Mass. It is known that

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<sup>26</sup> GIRM 91; SC 28.

<sup>27</sup> CIC, can. 900 §1.

<sup>28</sup> GIRM 93; LG 28; PO 2.

<sup>29</sup> GIRM 93.

<sup>30</sup> CIC, can. 903.

<sup>31</sup> RS 111.

<sup>32</sup> CIC, can. 908.

the sacred order of the diaconate has been held in high honor in the Church even from the time of the Apostles,<sup>33</sup> as Holy Scripture shows.

- 1.9.2 When he is present at the celebration of Holy Mass, at least one deacon should exercise his ministry, wearing sacred vestments,<sup>34</sup> and joined if it would be useful by other deacons.
- 1.9.3 At Mass the deacon has his own part in proclaiming the Gospel, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the sacrifice, in distributing the Eucharist to the faithful, especially under the Precious Blood, and when necessary, sometimes in giving directions regarding the people's gestures and posture. Occasionally he may be asked to preach the homily.<sup>35</sup>

## C. THE FAITHFUL PEOPLE

### *General*

- 1.10.1 Fully conscious and active participation in liturgical celebrations by the faithful is demanded by the very nature of the liturgy, as the primary and indispensable source from which the faithful are to derive the true Christian spirit. It is a major objective in all pastoral work and in the preparation of each particular liturgical celebration.<sup>36</sup>
- 1.10.2 Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete 'to do' beyond the common actions and gestures, as if a certain specific liturgical service must necessarily be given to the individuals to be carried out by them. Instead, diligent efforts should be made to correct superficial notions and to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist.<sup>37</sup>

### *Movement and Posture*

- 1.11.1 The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts, rites and prayers of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by liturgical norms

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<sup>33</sup> Bl. Pope Paul VI, *Motu Proprio Sacrum diaconatus ordinem* 1967, Preamble.

<sup>34</sup> Cf. GIRM 116.

<sup>35</sup> GIRM 94, 171 cf. 66.

<sup>36</sup> SC 14.

<sup>37</sup> Cf. RS 40.

and the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice. A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy. It both expresses and fosters the intention and spiritual attitude of the participants.<sup>38</sup>

- 1.11.2 In the dioceses of the United States of America, the faithful should kneel beginning after the singing or recitation of the Sanctus (*Holy, Holy, Holy*) until after the *Amen* of the Eucharistic Prayer. Exceptions may be when one is prevented on occasion by reasons of ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the priest genuflects after the Consecration. In the Archdiocese of Portland in Oregon, it is determined that the faithful kneel after the *Agnus Dei (Lamb of God)*.<sup>39</sup>
- 1.11.3 For the sake of uniformity in gestures and bodily postures during one and the same celebration, the faithful should follow the instructions which the deacon, a lay minister or the priest gives, according to what is prescribed in the Missal.<sup>40</sup>
- 1.11.4 Liturgical gesture and movement for the sake of inculturation may be used, when appropriate, before or after a Mass or other liturgical rite, though preferably outside the church. However, dance within the liturgy is prohibited.<sup>41</sup>

#### *Genuflections and Bows*

- 1.12.1 A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.<sup>42</sup>
- 1.12.2 During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Holy Communion.<sup>43</sup> Concelebrants bow as the celebrant makes the first two of these genuflections, and genuflect individually as they prepare to communicate.<sup>44</sup>
- 1.12.3 If, however, the tabernacle with the Blessed Sacrament is present anywhere in the sanctuary, the priest, the deacon, and the other ministers genuflect when they

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<sup>38</sup> GIRM 42; cf. SC 54, IO 59, MS 47.

<sup>39</sup> GIRM 43 (USCCB adaptation).

<sup>40</sup> GIRM 43.

<sup>41</sup> Cf. LG 37-40; *Notitiae*, 11 (1975) 202-205.

<sup>42</sup> GIRM 274.

<sup>43</sup> Ibid.

<sup>44</sup> GIRM 249.

approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise all who pass before the Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.<sup>45</sup>

1.12.4 A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body:

- a. A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated. In the United States a reverent bow of the head is suggested before receiving Holy Communion.<sup>46</sup>
- b. A bow of the body, that is to say a profound bow, is made to the altar during the prayers *Munda cor meum* (*Cleanse my heart*) and *In spiritu humilitatis* (*With humble spirit*); in the Creed at the words *Et incarnatus est* (*and by the Holy Spirit... and became man*); in the Roman Canon at the words *Supplices te rogamus* (*In humble prayer we ask you, almighty God*). The same kind of bow is made by the deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the priest bows slightly as he speaks the words of the Lord at the Consecration.<sup>47</sup>

#### Other Gestures

1.13.1 During the Penitential Act, if the *Confiteor* is used, the faithful strike their breast three times at the words 'my fault...my fault....my most grievous fault'.

1.13.2 At the Gospel when the priest or deacon announces the reading it is customary for the faithful to make a sign of the cross on their forehead, lips and breast.

#### Additional Gestures and Postures

1.14.1 Unless approved for the Universal Church by the Holy See or for the local Church by the competent Bishop's Conference, other gestures and postures cannot be admitted to the Sacred Liturgy. Liturgical law is prescriptive in nature and therefore the absence of a prohibition does not allow for innovation.

#### Silence

1.15.1 God is manifest both in the beauty of liturgical singing and in the power of silence. The Sacred Liturgy has its rhythm of texts, actions, chants, and silence. Silence in the liturgy

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<sup>45</sup> GIRM 274; CE 71.

<sup>46</sup> GIRM 160.

<sup>47</sup> GIRM 275.



allows the community to reflect on what it has heard and experienced, and to open its heart to the mystery celebrated. Ministers and pastoral musicians should take care that the rites unfold with the proper ebb and flow of sound and silence. The importance of silence in the liturgy cannot be overemphasized.<sup>48</sup>

- 1.15.2 Sacred silence, as part of the celebration, is to be observed at the designated times. Its purpose, however, depends on the time it occurs in each part of the celebration. Thus within the Penitential Act and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts.<sup>49</sup>
- 1.15.3 It is commendable that before the celebration itself, silence should be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.<sup>50</sup> This is all the more indicated by the habitual presence in our churches of the Blessed Sacrament.
- 1.15.4 It is furthermore commendable that after the celebration, silence should also be observed in the church, so as to allow those who wish to make a prayerful Act of Thanksgiving.

## D. MINISTRIES AND OFFICES OF LAY FAITHFUL

### *Proper Understanding of Certain Roles of Faithful Laypeople*

- 1.16.1 There is a danger in “too-indiscriminate use of the word ministry”, and the risk it brings of confusion about the right relation between the common priesthood of all Christ’s faithful and the ministerial priesthood.<sup>51</sup> In the pastoral context this calls for prudent and responsible use of language. At the same time, this is not to call into doubt the positive prescriptions of the Church regarding the participation of lay Catholics in the mission of Christ and his Church or the selfless dedication of countless faithful throughout the worldwide Church, in the United States of America and in the Archdiocese of Portland in Oregon.

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<sup>48</sup> STTL 118.

<sup>49</sup> GIRM 45; SC 30; MS 17.

<sup>50</sup> GIRM 45.

<sup>51</sup> Cf. CL 23.

- 1.16.2 The lay faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and fidelity to the Church's Magisterium recommend them. It is fitting that such a person should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture.<sup>52</sup>
- 1.16.3 Care should be taken to avoid obscuring the complementary relationship between the action of priests and deacons and that of laypersons, in such a way that the service of laypersons undergoes what might be called a certain "clericalization", while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful.<sup>53</sup>
- 1.16.4 For any kind of deputation or commissioning of laypersons among the faithful to various roles recognized by the Church, particular norms have been established appropriate to the different cases. For all cases, however, as for the ordained ministry, requisites of sensitivity to the Gospel and basic good sense apply and they include the principle that no office or function is to be bestowed for the purpose of doing honor to a private person or out of human respect. Nor should anyone be selected whose designation could cause consternation for the faithful.<sup>54</sup>
- 1.16.5 With the exception of instituted acolytes and lectors, whose case is governed by general law, and of extraordinary ministers of Holy Communion, who in the Archdiocese of Portland in Oregon are normally deputed by the Archbishop for a fixed period of time, other altar servers, readers, sacristans, musicians, and ushers, musicians, singers, and choir members whose service is not otherwise regulated by a contract of remuneration may usefully be appointed for a fixed term that is renewable.

#### *Instituted Acolytes*

- 1.17.1 The office of the instituted acolyte is to serve at the altar and to assist the priest and deacon. In particular, it is his responsibility to prepare the altar and the sacred vessels. In the ministry of the altar, the acolyte has his own functions, which he must personally perform.<sup>55</sup>
- 1.17.2 A layman who is to be installed in the ministry of acolyte on a stable basis must have completed his twenty-first year of age. The candidate must also possess the skills necessary for an effective service at the altar, be a fully initiated member of the

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<sup>52</sup> SC 19.

<sup>53</sup> CL 23; EDM, Theological Principles, n. 4; RS 45.

<sup>54</sup> RS 46; IC 1, VI.

<sup>55</sup> GIRM 98, cf. CIC, can. 910 §2; EDM 8; GIRM 187-193.

Catholic Church, be free of any canonical penalty, and live a life which befits the ministry to be undertaken.<sup>56</sup>

- 1.17.3 In the dioceses of the United States of America, acolytes may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.
- 1.17.4 The instituted acolyte may be called upon to instruct others who assist and serve in liturgical celebrations. He thus becomes the first of the non-ordained ministers of the altar.<sup>57</sup>
- 1.17.5 If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the instituted acolyte places the corporal, the purificator, the chalice, the pall, and the Missal on the altar. Then, if necessary, the acolyte assists the priest in receiving the gifts of the people and, if appropriate, brings the bread and wine to the altar and hands them to the priest. If incense is used, the acolyte presents the thurible to the priest and assists him while he incenses the gifts, the cross, and the altar. Then the acolyte incenses the priest and the people.<sup>58</sup>
- 1.17.6 A duly instituted acolyte, as an extraordinary minister of Holy Communion, may, if necessary, assist the priest in giving Holy Communion to the people.<sup>59</sup>
- 1.17.7 If Holy Communion is given under both species, when no deacon is present, the instituted acolyte administers the chalice to the communicants or holds the chalice if Communion is given by intinction.<sup>60</sup>
- 1.17.8 Likewise, when the distribution of Holy Communion is completed, the acolyte helps the priest or deacon to purify and arrange the sacred vessels. When no deacon is present, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes, and arranges them in the usual way.<sup>61</sup>

#### *Altar Servers*

- 1.18.1 In the absence of instituted acolytes, lay ministers may be deputed to serve at the altar and assist the priest and the deacon.<sup>62</sup> These ministers are commonly called “altar servers.”

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<sup>56</sup> NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

<sup>57</sup> BCLN May 1973. cf. Bl. Pope Paul VI, Apostolic Letter *Ministeria quaedam* (1972).

<sup>58</sup> GIRM 190.

<sup>59</sup> GIRM 191; cf. Bl. Pope Paul VI, Apostolic Letter *Ministeria quaedam* (1972).

<sup>60</sup> GIRM 191.

<sup>61</sup> GIRM 192.

<sup>62</sup> GIRM 100; cf. GIRM 107: “The liturgical duties that are not proper to the priest or the deacon and are listed above (cf. [GIRM] nos. 100-106) may also be entrusted by a liturgical blessing or a temporary deputation to suitable lay persons chosen by the pastor of the church.” See Pontifical Council for the Interpretation of Legislative Texts,

- 1.18.2 In confirming the disposition of the Pontifical Council for the Interpretation of Legislative Texts that service at the altar may be carried out equally by men and women, the Congregation for Divine Worship stated: “The Holy See wishes to recall that it will always be very appropriate to follow the noble tradition of having boys serve at the altar. As is well known, this has led to a reassuring development of priestly vocations. Thus the obligation to support such groups of altar boys will always continue.”<sup>63</sup>
- 1.18.3 Altar servers should receive proper formation before they begin their service. Their formation should include instruction in the Mass and its parts and their meaning, the names and uses of various sacred objects used in the liturgy, and the various functions of the server during the Mass and other liturgical celebrations. Servers should also receive guidance on proper decorum and attire when serving Mass and other functions.<sup>64</sup> It is advisable for a prudent and experienced person to be designated as coordinator for the altar servers in the parish and for them to be guided by a master of ceremonies at least in more elaborate or less familiar liturgical celebrations.
- 1.18.4 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when altar servers first begin their service.<sup>65</sup> However, any ceremony associated with the deputation of altar servers should be simple and sober and must not have any resemblance to the rites of sacred ordination, nor may such ceremony have a form analogous to what is prescribed by the liturgical books for conferral of the ministries of lector or acolyte.<sup>66</sup>
- 1.18.5 When minors have been deputed as altar servers, they should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence. They should have already received their First Holy Communion and should normally receive the Holy Eucharist whenever they participate in the liturgy.<sup>67</sup> The policies of the Archdiocese of Portland in Oregon on safeguarding children should be fully implemented.
- 1.18.6 Normally altar servers should be vested, especially on Sundays and major feast days. This is the tradition of the Church and prevents difficulties regarding appropriate dress. In the dioceses of the United States of America, altar servers may wear the alb and

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Response, 6 June 1994. The “temporary designation” of CIC, can. 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in can. 230 §3.

<sup>63</sup> Cf. CDWDS *Letter Addressing Altar Servers* 15 March 1994.

<sup>64</sup> NCCB, *Suggested Guidelines Regarding Altar Servers*, BCLN June-July 1994.

<sup>65</sup> BB ch. 62; NCCB, *Suggested Guidelines Regarding Altar Servers*, BCLN June-July 1994, 11.

<sup>66</sup> EDM note 57.

<sup>67</sup> CIC, can. 97 §1 specifies that a person who has completed the eighteenth year of age has reached majority (adulthood), and that below this age a person is a minor. NCCB, *Suggested Guidelines Regarding Altar Servers*, BCLN June-July 1994.

cincture or other suitable vesture or other appropriate and dignified clothing. In the Archdiocese of Portland in Oregon, “other appropriate and dignified clothing” includes the cassock and surplice as a preferred option, though school uniforms and the various scouting uniforms may also be worn, and other lay attire that is suitable for service within the sanctuary. Since the cassock and surplice is clerical attire, it should be reserved for seminarians, installed acolytes, masters of ceremonies and male altar servers.

- 1.18.7 Altar servers may carry the cross, the candles, the thurible, the bread, the wine, and the water. In the absence of a deacon and acolyte, they may also arrange the altar linens, sacred vessels, and Missal on the altar, and they may incense the priest and the people.<sup>68</sup>
- 1.18.8 If they are of age and otherwise qualified, altar servers may also be deputed to distribute Holy Communion as extraordinary ministers,<sup>69</sup> under the conditions established by the Archdiocese of Portland in Oregon.

#### *Instituted Lectors*

- 1.19.1 The office of the instituted lector is to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Prayer of the Faithful and, in the absence of a psalmist, proclaim the Psalm between the readings. In the celebration of Holy Mass, the lector has his own proper office, which he must exercise personally.<sup>70</sup>
- 1.19.2 A layman who is to be installed in the ministry of instituted lector on a stable basis must have completed his twenty-first year of age. The candidate must also possess the skills necessary for an effective proclamation of the Word, be a fully initiated member of the Catholic Church, be free of any canonical penalty, and live a life which befits the ministry to be undertaken.<sup>71</sup>
- 1.19.3 In the dioceses of the United States of America, instituted lectors may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.

#### *Readers*

- 1.20.1 In the absence of instituted lectors, other suitable laypersons, chosen by the pastor of the church, may be called upon to carry out liturgical duties that are not proper to the priest or the deacon.<sup>72</sup> These duties include proclaiming the readings from Sacred Scripture, and also, if no deacon is present, announcing the intentions of the Prayer of

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<sup>68</sup> GIRM 75; 100; 139; cf. IC 1; CIC, can. 230 §3.

<sup>69</sup> GIRM 100; cf. IC 1; CIC, can. 230 §§2-3.

<sup>70</sup> GIRM 99; cf. GIRM 194-198.

<sup>71</sup> NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

<sup>72</sup> For the full list of these, cf. GIRM 100-106.

the Faithful. Such roles may be entrusted by a liturgical blessing or a temporary deputation.

- 1.20.2 The Order for the Blessing of Readers may be used when readers first begin their ministry.<sup>73</sup> However, any ceremony associated with the deputation of readers should be simple and sober and must not have any resemblance to the rites of sacred ordination, nor may such ceremony have a form analogous to what is prescribed by the liturgical books for the conferral of the ministries of lector or acolyte.<sup>74</sup>
- 1.20.3 Readers deputed on a more permanent basis should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture. They must also possess the skills necessary for an effective proclamation of the Word or service at the altar, be fully initiated members of the Catholic Church, be free of any canonical penalty, and live lives which befit the ministry to be undertaken.<sup>75</sup>
- 1.20.4 In the dioceses of the United States of America, readers may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing. However, in the Archdiocese of Portland, it is preferred that they not wear albs, so as to distinguish their role from that of instituted lectors.
- 1.20.5 The carrying of the Book of the Gospels in processions is reserved to vested Deacons or vested instituted lectors. In the Archdiocese of Portland, it is preferred that readers not process with the ministers of the altar, again to distinguish their role from that of instituted lectors.
- 1.20.6 The reading of Scripture during a celebration of Holy Mass in the Catholic Church is to be done by Catholics. On exceptional occasions and for a just cause, the Archbishop may permit a baptized non-Catholic to take on the task of reader.<sup>76</sup>

#### *Extraordinary Ministers of Holy Communion*

- 1.21.1 Bishops, priests, and deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. In every celebration of the Mass there should be a sufficient number of ordinary ministers for Holy Communion so that it can be distributed in an orderly and reverent manner within a reasonable space of time.<sup>77</sup>

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<sup>73</sup> BB ch. 61.

<sup>74</sup> EDM note 57.

<sup>75</sup> GIRM 101, citing SC 24.

<sup>76</sup> ED 133, cf. CDW, Non-Catholic Readers at Mass.

<sup>77</sup> NDRHC 27; GIRM 182; cf. CIC, can. 910 §1.

- 1.21.2 When the size of the congregation or the incapacity of the bishop, priest, or deacon truly requires it, the celebrant may be assisted by other ordained ministers. If such ordinary ministers of Holy Communion are not present, “the priest may call upon extraordinary ministers to assist him, i.e., formally instituted acolytes or even some of the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for the occasion.”<sup>78</sup> With proper planning it should normally be possible to avoid any kind of improvisation, with its accompanying risks.
- 1.21.3 This function is to be understood strictly according to the name by which it is known, that is to say, that of “extraordinary minister of Holy Communion”, and not “special minister of Holy Communion”, nor “extraordinary minister of the Eucharist” nor “special minister of the Eucharist,” nor “Eucharistic Ministers” by which names the meaning of this function is unnecessarily and improperly broadened.<sup>79</sup>
- 1.21.4 When recourse is had to extraordinary ministers of Holy Communion, especially in the distribution of Communion under both species, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord.<sup>80</sup>
- 1.21.5 This extraordinary ministry was created exclusively for those instances where there are not enough ordinary ministers to distribute Holy Communion, due to the great importance of assuring that the faithful have the opportunity to receive Holy Communion at Mass, even when it is distributed under both species.<sup>81</sup>
- 1.21.6 In practice, the need to avoid obscuring the role of the priest and the deacon as the ordinary ministers of Holy Communion by an excessive use of extraordinary ministers of Holy Communion might in some circumstances constitute a reason either for limiting the distribution of Communion under both species or for using intinction instead of distributing the Precious Blood by the people drinking directly from the chalice.<sup>82</sup>
- 1.21.7 Extraordinary ministers of Holy Communion will be designated according to the order of this listing (which may be changed at the prudent discretion of the local Ordinary): lector, major seminarian, man religious, woman religious, catechist, and one of the faithful - a man or a woman.<sup>83</sup>

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<sup>78</sup> GIRM 108, 162; NDRHC 28; ID 10; EDM 8.

<sup>79</sup> RS 156.

<sup>80</sup> NDRHC 28.

<sup>81</sup> USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102.

<sup>82</sup> NDRHC 24.

<sup>83</sup> *Immensae Caritatis* - On Facilitating Reception of Communion in Certain Circumstances - Sacred Congregation of the Sacraments 29 January, 1973.



1.21.8 Extraordinary ministers of Holy Communion may be designated for a fixed-period mandate or *ad actum* (one time):

- a. When extraordinary ministers of Holy Communion are to be deputed for a time, this deputation is made in writing by the Archbishop upon the recommendation of the pastor or religious superior through the Office of Divine Worship. These appointments are made for a specific parish or institution, and cannot be exercised elsewhere. The term of office is three years, effective from the time of commissioning. The term is renewable, but application must again be made to the Archbishop.
- b. Designation *ad actum* is done by the priest celebrant in the course of the Mass, using the rite found in the Missal.<sup>84</sup> This should be done only in cases of real need and not become a habitual or frequent practice.

1.21.9 The Order for the Commissioning of Extraordinary Ministers of Holy Communion is to be used when these ministers first begin their ministry.<sup>85</sup> However, any ceremony associated with the commissioning or deputation of extraordinary ministers of Holy Communion should be simple, sober, and must not have any resemblance to the rites of sacred ordination, nor may such ceremony have a form analogous to what is prescribed by the liturgical books for the conferral of the ministries of lector or acolyte.<sup>86</sup>

1.21.10 Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence.<sup>87</sup>

1.21.11 To serve as extraordinary ministers of Holy Communion in the Archdiocese of Portland in Oregon, persons must:

- a. Be practicing Catholics, distinguished in their Christian life, faith and morals.
- b. Be at least 16 years old.
- c. Have received the sacraments of Baptism, confirmation, and Eucharist.
- d. Demonstrate a deep reverence for and devotion to the Eucharist.
- e. Possess the requisite abilities and temperament to carry out their assigned duties.

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<sup>84</sup> Roman Missal, Appendix III, Rite of Deputing a Minister to distribute Holy Communion on a Single Occasion; cf. CIC, can. 910 §2. The “temporary designation” of can. 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in can. 230 §3, which is here called deputation “for a time.”

<sup>85</sup> BB ch. 63.

<sup>86</sup> EDM note 57.

<sup>87</sup> NDRHC 28.

- 1.21.12 Extraordinary ministers of Holy Communion should always be dressed in a manner consistent with the dignity of their role during the liturgical celebration. A neat appearance and reverential deportment are essential.
- 1.21.13 While the liturgical vesture common to ministers of any rank is the alb and cincture, in the case of extraordinary ministers of Holy Communion, to distinguish their role from the ordinary lay ministries, in the Archdiocese of Portland in Oregon it is preferred that they not wear distinctive vesture such as albs.
- 1.21.14 Extraordinary ministers of Holy Communion should not process in the entrance procession. They should normally sit in the congregation with their families and the other faithful until the time when they approach the altar to assist in the distribution of Holy Communion, and then return to their earlier places at the end of the Communion Rite.
- 1.21.15 Extraordinary ministers of Holy Communion may not assist at the Preparation of the Gifts (including distributing unconsecrated hosts among ciboria or pouring wine into chalices), in the *fractio panis*, or in the purification of sacred vessels.<sup>88</sup>
- 1.21.16 It is forbidden for Extraordinary ministers of Holy Communion to open the tabernacle or bring the sacred hosts to or from the tabernacle during the Sacred Liturgy, unless the priest is in some way physically impeded.
- 1.21.17 Extraordinary ministers of Holy Communion approach the altar as the priest finishes receiving Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers of Holy Communion, with the assistance of the deacon, and then hands the sacred vessels to them for the distribution of Holy Communion to the people. Extraordinary ministers of Holy Communion should not take the sacred vessels from the altar themselves, but should be handed them by the priest or deacon.<sup>89</sup>
- 1.21.18 Extraordinary ministers of Holy Communion are deputed for the sole purpose of distributing Holy Communion. They are not to administer blessings or lay hands upon people who approach them who do not wish to receive Communion, even if they are requested to do so. In the celebration of Holy Mass there is only one blessing, imparted to the entire congregation by the principal celebrant at the end of the celebration.<sup>90</sup>

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<sup>88</sup> USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102.

<sup>89</sup> Cf. GIRM 162.

<sup>90</sup> See CDWDS, Response, 22 November 2008: “1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion. 2. Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest” (cf. EDM 6 §2; CIC, can. 1169 §2; RR, *De Benedictionibus* [1985] n. 18). 3. Furthermore, the laying on of a hand or hands - which has its own sacramental significance, inappropriate here - by those distributing

Given the need for a clarification regarding Blessings during the Communion Rite, the Archdiocese will soon offer some direction for a pastoral approach which respects the norms of the Sacred Liturgy.

### *Musicians, Singers, and Choir Members*

- 1.22.1 All pastoral musicians - professional or volunteer, full-time or part-time, director or choir member, cantor or instrumentalist - exercise a genuine liturgical ministry. The community of the faithful has a right to expect that this service will be provided competently. Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship; that grounds them in a love for and knowledge of Scripture, Catholic teaching, liturgy, and music; and that equips them with the musical, liturgical, and pastoral skills to serve the Church at prayer.<sup>91</sup>
- 1.22.2 Liturgical musicians are first of all disciples, and only then are they ministers. Joined to Christ through the sacraments of initiation, musicians belong to the assembly of the baptized faithful; they are worshipers above all else. Like other baptized members of the assembly, pastoral musicians need to hear the Gospel, experience conversion, profess faith in Christ, and so proclaim the praise of God. Thus, musicians who serve the Church at prayer are not merely employees or volunteers. They are ministers who share the faith, serve the community, and express the love of God and neighbor through music.<sup>92</sup>
- 1.22.3 Choir members, like all liturgical ministers, should exercise their ministry with evident faith and should participate in the entire liturgical celebration, recognizing that they are servants of the liturgy and members of the gathered assembly.<sup>93</sup>
- 1.22.4 Preparation for the celebration of the Sacred Liturgy, and particularly for the selection of what is to be sung at the Liturgy is ultimately the responsibility of the pastor and of the priest who will celebrate the Mass. At the same time, "in planning the celebration of Mass, [the priest] should have in mind the common spiritual good of the people of God, rather than his own inclinations."<sup>94</sup>
- 1.22.5 In the dioceses of the United States of America, musicians, singers, and choir members may wear the alb and cincture, other suitable vesture, or other appropriate and dignified clothing.<sup>95</sup>

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Holy Communion, in substitution for its reception, is to be explicitly discouraged. As to the touching of head, this is certainly not a hygienic practice for a minister who then touches hosts that are to be consumed by others."

<sup>91</sup> STTL 50. Cf. SC 29.

<sup>92</sup> STTL 49.

<sup>93</sup> STTL 32.

<sup>94</sup> STTL 119; cf. GIRM 111, 352.

<sup>95</sup> GIRM 339. STTL 33: "Choir and ensemble members may dress in albs or choir robes, but always in clean, presentable, and modest clothing. Cassock and surplice, being clerical attire, are not recommended as choir vesture."

- 1.22.6 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when musicians, singers and choir members first begin their ministry.<sup>96</sup>

#### *Sacristans and Ushers*

- 1.23.1 The sacristan carefully arranges the liturgical books, the vestments, and other things necessary in the celebration of Mass.<sup>97</sup> It is appropriate for those who care for sacred vessels, linens and other things used in the liturgy to accompany their work with prayer.<sup>98</sup>
- 1.23.2 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when sacristans and ushers first begin their service.<sup>99</sup>

## E. BREAD AND WINE FOR THE HOLY SACRIFICE

#### *Bread and Wine*

- 1.24.1 Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper. Therefore, the most Holy Eucharistic sacrifice must be offered with bread and wine in which a little water must be mixed.<sup>100</sup>
- 1.24.2 Diligent care should be taken to ensure that the bread and wine intended for the Eucharist are kept in a perfect state of conservation: that is, that the wine not turn to vinegar nor the bread spoil or become too hard to be broken easily.<sup>101</sup>
- 1.24.3 The bread for celebrating the Eucharist must be made only from wheat, must be recently baked, and, according to the ancient tradition of the Latin Church, must be unleavened.<sup>102</sup>
- 1.24.4 It is recommended that bread for the Eucharist be obtained from religious houses or reliable companies. Bread for use at the altar is difficult to make in the home, is difficult

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However, just as altar servers have substituted for ordained acolytes and by custom of many centuries have worn the cassock and surplice, so choir members have substituted for clerics "in choir" (i.e., in the sanctuary), and by custom have also worn attire that closely resembles the cassock and surplice.

<sup>96</sup> BB ch. 62, That this blessing applies as well to singers and choir members can be seen from what is said in the texts of the prayers within the order of blessing.

<sup>97</sup> GIRM 105.

<sup>98</sup> BCLN March 2001.

<sup>99</sup> BB ch. 62.

<sup>100</sup> GIRM 319; CIC, can. 924 §1.

<sup>101</sup> GIRM 323; CIC, can. 924 §§2-3.

<sup>102</sup> GIRM 320.

for some people to receive (especially if they receive under one species), and soon dries when reserved in the tabernacle. If bread is to be prepared by parishioners, they must be given clear instructions that only wheat flour and water are to be used, with no other additives whatsoever (salt, sugar, honey, etc.). This is required for the validity of the Eucharist.

- 1.24.5 The wine for the celebration of Holy Mass must be from the fruit of the grapevine, natural, and unadulterated, that is, without admixture of extraneous substances. (Preservatives normally used in the manufacture of wine are not considered “extraneous substances.”) No other kind of wine may ever be substituted for the grape wine required for the validity of the Eucharist.<sup>103</sup>

#### *Use of Low-Gluten Hosts and Mustum*

- 1.25.1 The ordinary is competent to give permission for an individual priest to use low-gluten hosts or *mustum* for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission.<sup>104</sup>
- 1.25.2 The authority to permit the lay faithful to use *mustum* and low-gluten hosts in the reception of Holy Communion is hereby delegated to pastors.<sup>105</sup>
- 1.25.3 Priests should show great pastoral sensitivity and compassion to anyone afflicted with Celiac Sprue disease, but especially to the parents of children with a gluten intolerance at the time of their First Holy Communion. Many people so afflicted can receive Holy Communion with low-gluten hosts. “Low-gluten hosts (*partially* gluten free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread.” Note that the amount of gluten necessary for validity in hosts is not determined by a minimum percentage or weight, but hosts which have no gluten at all are invalid matter for Mass.<sup>106</sup>
- 1.25.4 Those who cannot consume even low-gluten hosts have a right recognized by the general law<sup>107</sup> to receive the Precious Blood, even in cases where the chalice is not being offered to the congregation as a whole.<sup>108</sup>

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<sup>103</sup> GIRM 322; CIC, can. 924 §3. Cf. Luke 22: 18.

<sup>104</sup> CDF, 24 July 2003. Priests who have such needs should contact the Archdiocesan Office of Divine Worship.

<sup>105</sup> CIC, can. 137 §1; USCCB, The Use of Mustum and Low-Gluten Hosts at Mass.

<sup>106</sup> CDF, 24 July 2003; USCCB, The Use of Mustum and Low-Gluten Hosts at Mass.

<sup>107</sup> CIC, can. 843.

<sup>108</sup> Bishops’ Committee on the Liturgy, cf. BCLN April-May 2000; USCCB, The Use of Mustum and Low-Gluten Hosts at Mass.

- 1.25.5 Some people have a low tolerance for the normal amount of alcohol in wine used for the celebration of the Eucharist. *Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing), is valid matter for the celebration of the Eucharist.<sup>109</sup>
- 1.25.6 If a person is unable to tolerate both a low-gluten host or the Precious Blood under the species of wine - even *mustum* - there is little else the Church can do except to recommend that he or she make a spiritual Communion. Perpetual abstinence from the Eucharist, which such a condition requires, is the highest form of suffering a Catholic may be asked to endure. A person with this affliction should be brought to understand that he or she shares in the suffering of Christ in a most unique way.
- 1.25.7 “Participation in the celebration of the Eucharistic sacrifice is a source and means of grace even apart from the actual reception of Holy Communion. It has also been long understood that when circumstances prevent one from receiving Holy Communion during Mass, it is possible to make a spiritual communion that is also a source of grace. Spiritual communion means uniting one’s self in prayer with Christ’s sacrifice and worshiping him present in his Body and Blood.”<sup>110</sup>

#### *Abusive Distribution of Foodstuffs*

- 1.26.1 No bread made from rice or any other non-wheat product can ever be substituted for the wheat bread and grape wine required for the validity of the Eucharist, nor should such invalid matter ever be blessed or used in any way to simulate the administration of Holy Communion.
- 1.26.2 Therefore the practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ’s faithful concerning the Eucharistic doctrine of the Church.<sup>111</sup>
- 1.26.3 Where there exists in certain places by concession a particular custom of blessing bread after Mass for distribution, proper catechesis should very carefully be given concerning this action. In fact, no other similar practices should be introduced, nor should unconsecrated hosts ever be used for this purpose.”<sup>112</sup>

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<sup>109</sup> CDF, 24 July 2003.

<sup>110</sup> USCCA p. 225.

<sup>111</sup> RS 96.

<sup>112</sup> RS 96.

## F. SACRED VESSELS

- 1.27.1 Among the requisites for the celebration of Mass, the sacred vessels are held in special honor, especially the chalice and paten, in which the bread and wine are offered and consecrated, and from which the Body and Blood of the Lord are consumed. Therefore, they must be made in strict conformity with the norms of tradition and of the liturgical books.<sup>113</sup>
- 1.27.2 The norms governing in general the dignity and artistic worth of sacred objects and their appropriateness for sacred use are to be applied also to sacred vessels.
- 1.27.3 In the dioceses of the United States of America, it has been lawfully established that sacred vessels are to be made from precious metal, with the proviso that if they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside. Furthermore, it is laid down that vessels may also be used that are made from other solid materials that, according to the common estimation in each region, are precious; for example, ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind.<sup>114</sup>
- 1.27.4 In fulfilment of the sacred duty laid upon bishops to safeguard the liturgy and the sacraments in their dioceses, and as foreseen by law, the Archbishop of Portland in Oregon restricts the options as they will be applied in the Archdiocese. It is therefore determined that there are no grounds locally for departing from the tradition of using exclusively precious metals, with interior gilding, for the vessels themselves (as distinct from the foot of the chalice, for example, or the decorative elements of a monstrance), or for disregarding the traditional forms for the chalice and for all the different vessels that contain the sacred hosts. Nor are sacred vessels to be of poor quality or lacking in adequate style. Cases of doubt about such forms should be referred to the Archbishop through the Office of Divine Worship. Situations in conflict with the norms should be remedied forthwith.
- 1.27.5 Reprobated is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily.<sup>115</sup> At the same time any use in place of the sacred vessels of containers such as

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<sup>113</sup> RS 117; cf. GIRM 327, 332; ID 16.

<sup>114</sup> Cf. GIRM 329-330 (USCCB adaptation); RS 117.

<sup>115</sup> RS 117; GIRM 332; ID 16.



simple baskets or other receptacles meant for ordinary use outside the sacred celebration is strictly forbidden.

- 1.27.6 Before they are used, sacred vessels are to be blessed by a priest according to the rites laid down in the liturgical books. It is praiseworthy for the blessing to be given by the Archbishop, who will judge whether the vessels are worthy of the use to which they are destined.<sup>116</sup>
- 1.27.7 It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white.<sup>117</sup>
- 1.27.8 When several chalices are to be used, it is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.<sup>118</sup>
- 1.27.9 To avoid any danger of spilling the Precious Blood, during the consecration flagons, bowls, or other vessels not fully in accord with the established norms are never to be used.<sup>119</sup> The wine to be consecrated may, however, be brought forward in a dignified flagon, decanter or similar vessel and then poured into the chalice(s) at the preparation of gifts.
- 1.27.10 The pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery.<sup>120</sup>
- 1.27.11 It is preferred in the Archdiocese of Portland that the bread and wine to be consecrated are done so in the vessels from which they will be distributed. This avoids the awkward division of the consecrated species into other vessels before the Communion Rite. This also avoids unduly prolonging the preparation of the altar.

## G. SACRED VESTMENTS AND LITURGICAL VESTURE

### *General*

- 1.28.1 The diversity of offices in the celebration of the Sacred Liturgy, above all of Holy Mass, is shown outwardly by the diversity of sacred vestments, conscientiously worn according to the prescriptions of the liturgical books,<sup>121</sup> as a sign of the office proper to

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<sup>116</sup> RS 118; cf. GIRM 333; DCA ch. 7.

<sup>117</sup> GIRM 118; BCLN March 2001.

<sup>118</sup> RS 105.

<sup>119</sup> RS 106.

<sup>120</sup> RS 106.

<sup>121</sup> NCCB, Complementary Norm for canon 284, 1 December 1999.

each.<sup>122</sup> In the Archdiocese of Portland in Oregon, the vestments are to respect traditional forms and no lay person is to wear any vesture during liturgical celebrations that could mislead the faithful as to their office in the Church.

- 1.28.2 The norms governing in general the dignity and artistic worth of sacred objects, and their appropriateness for sacred use are to be applied also to sacred vestments and liturgical vesture.
- 1.28.3 Sacred vestments should contribute to the beauty of the sacred action itself, for to put on a sacred vestment to accomplish a sacred act signifies leaving the usual dimensions of daily life to enter the presence of God in the celebration of the divine mysteries.<sup>123</sup>
- 1.28.4 It is appropriate that the vestments worn by priests and deacons, as well as the liturgical vesture worn by lay ministers, be blessed according to the rite in the Book of Blessings before they are put to use.<sup>124</sup>

#### *Priests*

- 1.29.1 In celebrating Holy Mass and in administering the Eucharist, priests are to wear the sacred vestments prescribed by the rubrics. The vestment proper to the priest celebrant at Holy Mass and other sacred actions directly connected with Mass, unless otherwise indicated, is the chasuble, worn over the priestly stole and on top of an alb.<sup>125</sup> Except in the case of concelebrants when there is an insufficient number of chasubles available, priests are never to celebrate Holy Mass without a chasuble.

#### *Deacons*

- 1.30.1 At the celebration of Holy Mass and in administering the Eucharist, deacons are to wear the sacred vestments prescribed by the rubrics. The vestment proper to the deacon is the dalmatic, worn over the alb and stole.<sup>126</sup> The stole is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.
- 1.30.2 The dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity, but “in order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain” from omitting it. It should be borne in mind also that Sunday celebrations of the Eucharist are *not* occasions for lesser solemnity, since Sunday is itself a very important occasion in the life of the faithful people.<sup>127</sup> Accordingly, parishes

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<sup>122</sup> GIRM 335-336.

<sup>123</sup> IALP 66.

<sup>124</sup> GIRM 335; BB ch. 39.

<sup>125</sup> CIC, can. 929; GIRM 337, 340.

<sup>126</sup> CIC, can. 929. GIRM 338.

<sup>127</sup> GIRM 338, 340; RS 125.

should aim to have full sets of dalmatics with matching stoles and in the appropriate liturgical colors.

#### *Other Norms*

- 1.31.1 The cope is worn by a bishop, priest or deacon in processions and in other sacred actions, in keeping with the norms proper to each celebration.<sup>128</sup> In the Archdiocese of Portland in Oregon, it is not to be worn by laypeople, including cantors.
- 1.31.2 The garment common to ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit without it. Before the alb is put on, should this not completely cover the ordinary clothing including a clerical collar at the neck, an amice should be worn.<sup>129</sup>
- 1.31.3 A cassock and surplice cannot be worn in place of an alb with a chasuble or dalmatic, or when the norms for a rite specify that a stole is to be worn over an alb (for example, when Confirmation or a funeral liturgy is celebrated apart from Mass).<sup>130</sup>
- 1.31.4 In the Archdiocese of Portland in Oregon, it has been the custom and is preferred that seminarians wear the cassock and surplice in liturgical services, since they aspire to the clerical state.

#### *Liturgical Colors*

- 1.32.1 The sacred vestments worn by bishops, priests and deacons follow the traditional system of liturgical colors. The vesture of lay ministers and others called to functions in the liturgical celebration do not.
- 1.32.2 The purpose of a variety of color of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to give a sense of the Christian life's passage through the course of the liturgical year. As to the colors of sacred vestments, the traditional and present usage is as follows:<sup>131</sup>
- a. White is used in the Offices and Masses during the Easter time and Christmas time; also for celebrations of the Blessed Trinity, for celebrations of the Lord other than of his Passion, of the Blessed Virgin Mary, of the Holy Angels, and of the Saints who were not Martyrs; on the Solemnities of All Saints (1 November), the Nativity of St. John the Baptist (24 June), the Feasts of St. John the Evangelist (27 December), of the Chair of Saint Peter (22 February), and of the Conversion of St. Paul (25 January).

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<sup>128</sup> GIRM 341. See RCIA 48; RBC 35, 74; OC 19a; HCWEOM 92, 103; OCM 80, 83, 119; OCF 182; CE 66.

<sup>129</sup> GIRM 336, 339; CE 65.

<sup>130</sup> GIRM 336; cf. OC 19a; OCF 182.

<sup>131</sup> GIRM 345-346.

- b. Red is used on Palm Sunday of the Lord's Passion, on Good Friday, on Pentecost Sunday, on celebrations of the Lord's Passion, for Masses of the Holy Spirit, on the feasts of the Apostles and Evangelists, and on celebrations of Martyr Saints.
- c. Green is used in the Offices and Masses of Ordinary Time.
- d. Violet or purple is used in Advent and Lent. It may also be worn in Offices and Masses for the Dead.
- e. Violet, white, or black vestments may be worn at funeral services and at other Offices and Masses for the Dead.<sup>132</sup>
- f. Rose may be used, as is the practice in the Archdiocese, on the Third Sunday of Advent (*Gaudete* Sunday) and the Fourth Sunday of Lent (*Laetare* Sunday).
- g. Sacred vestments may be used on more solemn days that are festive, that is, more precious, even if they are not of the color of the day.<sup>133</sup> Clearly pastoral good sense will be used to avoid arousing catechetical confusion among the people.
- h. Gold or silver colored vestments may be worn on more solemn occasions,<sup>134</sup> preferably in substitution for white and never for celebrations of the Lord's Passion, or for the Dead.

**1.32.3** According to tradition, these liturgical colors are applied to the stole, chasuble and cope worn by bishops and priests; and to the stole, dalmatic and cope worn by deacons. They may also be applied to the chalice veil and the tabernacle veil (though these may always be white), and according to the design of the sanctuary, to a limited number of other items such as an altar frontal or a cloth draped over the ambo.

## H. OTHER REQUISITES FOR THE CELEBRATION OF THE EUCHARIST

### *General*

**1.33.1** Our Lord Jesus Christ, in his Person and in all his works, "reflects the glory of God", (*Heb* 1:3) his splendor and magnificence. The beauty of the Church's liturgy which celebrates Christ's mysteries is naturally a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth, a radiant expression of the Paschal Mystery, which ever since the dawn of God's work of creation has had the power to

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<sup>132</sup> GIRM 346 (USCCB adaptation).

<sup>133</sup> RS 127; cf. GIRM 346g.

<sup>134</sup> GIRM 346 (USCCB adaptation).

touch human persons, to attract, delight and engage them, and to draw them to recognize and adore the Most Blessed Trinity in love. Care is needed, therefore, if the liturgical action is to reflect its innate splendor.<sup>135</sup>

- 1.33.2 In the choice of materials for sacred furnishings, besides those which are traditional, others are acceptable if by contemporary standards they are considered to be noble, are durable, and are well suited for sacred use. In the dioceses of the United States of America these materials may include wood, stone, or metal which are solid and appropriate to the purpose for which they are employed.<sup>136</sup> Good sense should be used in excluding the use of plastics and disposable materials for liturgical furnishings, cloths and sacred objects. It is clear that the latter are absolutely forbidden for anything that would come even proximately into contact with the sacred species.
- 1.33.3 Every effort should be made to ensure that even with regard to objects of lesser importance, the canons of art should be appropriately taken into account and that noble simplicity come together with elegance.<sup>137</sup> Moreover it should never be forgotten that simple cleanliness has a beauty of its own.
- 1.33.4 Catholics firm in the faith know that in the midst of these important considerations, we should never lose sight of the essential questions of moral truth and beauty, the worth and dignity of persons and the beauty of a soul bathed in the grace of Christ our Lord, which is the purpose of all pastoral activity. Nothing in human art can rival the infinite beauty of God and his loving purposes. It follows that artistic quality and beauty, understood according to our Catholic traditions in buildings, vestments, furnishings, gestures and movement cannot be equated with the luxury or gratuitous display which is to be avoided as an offence to Our Lord and to his beloved poor.

#### *Churches and other Sacred Places*

- 1.34.1 Sacred places are those which are designated for divine worship or for the burial of the faithful by a dedication or a blessing which the liturgical books prescribe for this purpose.<sup>138</sup>
- 1.34.2 While Catholic churches are reserved for Catholic worship, if priests, ministers, or communities not in full communion with the Catholic Church do not have a place or the liturgical objects necessary for celebrating worthily their religious ceremonies, the Archbishop will judge whether to allow them the use of a church or building and otherwise whether to lend them what may be necessary for their services, though not the sacred vessels.

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<sup>135</sup> Cf. SCSE 35.

<sup>136</sup> GIRM 326 (USCCB adaptation).

<sup>137</sup> GIRM 351.

<sup>138</sup> CIC, can. 1205. Cf. DCA, *passim*; BB ch. 43.

### *Sacred Objects*

- 1.35.1 Only those things which serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is forbidden. In an individual case, however, the ordinary can permit other uses which are not contrary to the holiness of the place.<sup>139</sup>
- 1.35.2 Sacred objects (such as chalices, patens, vestments, etc.), which are designated for divine worship by dedication or blessing, are to be treated reverently and are not to be employed for profane or inappropriate use even if they are owned by private persons.<sup>140</sup>

### *Provision for Holy Mass*

- 1.36.1 For the celebration of Holy Mass, the people of God normally are gathered together in a church or, if there is no church or if it is too small, then in another respectable place that is nonetheless worthy of so great a mystery. Churches, therefore, and other places should be suitable for carrying out the sacred action and for ensuring the active participation of the faithful. Sacred buildings and requisites for divine worship should, moreover, be truly worthy and beautiful and be signs and symbols of heavenly realities.<sup>141</sup>
- 1.36.2 Holy Mass will not normally be celebrated in the open air; such celebrations require the permission of the Archbishop.
- 1.36.3 For a just cause and with the express permission of the Archbishop, a priest is permitted to celebrate the Eucharist in the place of worship of some Church or ecclesial community which does not have full communion with the Catholic Church so long as there is no scandal.<sup>142</sup>

### *Altar and Sacred Furnishings*

- 1.37.1 The Eucharistic sacrifice must be celebrated on a dedicated or blessed altar. Careful attention is to be given to whatever is directly associated with the altar and the celebration of Holy Mass.<sup>143</sup>
- 1.37.2 When the celebration has, out of necessity, to take place outside a sacred place a suitable table can be used, always with a cloth and a corporal.<sup>144</sup>

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<sup>139</sup> CIC, can. 1210.

<sup>140</sup> CIC, can. 1171. See DCA ch. 7; Roman Missal, Appendix IV; BB ch. 40.

<sup>141</sup> CIC, can. 932 §§1-2; GIRM 288.

<sup>142</sup> CIC, can. 933.

<sup>143</sup> GIRM 350; CIC, can. 932 §1.

<sup>144</sup> CIC, can. 932 §2.

- 1.37.3 As the norm there should be at least one white cloth, its shape, size, and decoration in keeping with the altar's design. When, in the dioceses of the United States of America, other cloths are used in addition to the altar cloth, those cloths may be of other colors possessing Christian honorific or festive significance according to longstanding local usage, provided that the uppermost cloth covering the *mensa* (i.e., the altar cloth itself) is always white in color.<sup>145</sup>
- 1.37.4 During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this liturgical time, without expressing prematurely the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers, but the Fourth Sunday of Lent (*Laetare* Sunday), solemnities, and feasts are exceptions. Floral decorations should always be done with moderation and placed around the altar rather than on its *mensa*.<sup>146</sup>
- 1.37.5 Only what is required for the celebration of the Mass may be placed on the *mensa* of the altar: namely, from the beginning of the celebration until the proclamation of the Gospel, the Book of the Gospels; then from the Presentation of the Gifts until the purification of the vessels, the chalice with the paten, a ciborium if necessary, and, finally, the corporal, the purificator, the pall, and the Missal.<sup>147</sup>
- 1.37.6 Microphones that may be needed to amplify the priest's and deacon's voices should be arranged discreetly, but also connected to an adequate general sound system.
- 1.37.7 On or near to the altar, where it is clearly visible to the congregation, there is to be a cross with a figure of Christ crucified. It is appropriate that the cross, which calls to mind for the faithful the saving Passion of the Lord, remain near the altar even outside of liturgical celebrations. The cross may be carried in procession and placed next to the altar. If there is already a crucifix on or close to the altar, the processional cross is put aside in a dignified place.<sup>148</sup>
- 1.37.8 Besides sacred vessels and sacred vestments for which some special material is prescribed, other furnishings that either are intended for strictly liturgical use or are in any other way admitted into a church should be worthy and suited to their particular purpose.<sup>149</sup>
- 1.37.9 The candles, which are required at every liturgical celebration out of reverence and on account of the festiveness of the celebration, are to be appropriately placed either on

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<sup>145</sup> GIRM 117, 304 (USCCB adaptation).

<sup>146</sup> GIRM 305.

<sup>147</sup> GIRM 306.

<sup>148</sup> GIRM 117; 122; 308; BLS 91.

<sup>149</sup> GIRM 348, BB part III.



or around the altar in a way suited to the design of the altar and the sanctuary so that the whole may be well balanced.<sup>150</sup>

#### *Ambo*

- 1.38.1 It is appropriate that the ambo ordinarily be stationary and not simply a movable lectern. It must be located in keeping with the design of each church in such a way that the ordained ministers and the lectors, readers, or cantors may be clearly seen and heard by the faithful.<sup>151</sup> As is traditional, it should be located aside from the central longitudinal axis of the church, to the left side of the altar, as viewed by the congregation from the nave.
- 1.38.2 It is appropriate that a new ambo be blessed according to the rite described in the Book of Blessings before it is put into liturgical use.<sup>152</sup>

#### *Sacrarium*

- 1.39.1 The practice is to be kept of building a *sacrarium*, a special sink in the sacristy. The *sacrarium* should have a cover, a basin, and a special pipe and drain that empty directly into the earth, rather than into the sewer system. After Mass, when the vessels are rinsed and cleansed, the water is poured into the *sacrarium* so that any remaining particles that might be left will not be poured into the sewer but will go directly into the earth. When the purificators and corporals are rinsed before being washed, the water is disposed of in the *sacrarium*. It can also be used to discard old baptismal water, left-over ashes, and the previous year's oils, if they are not burned.<sup>153</sup>

#### *Altar Cloths and Linens*

- 1.40.1 Just as the altar is a sign for us of Christ the living stone, altar cloths are used “out of reverence for the celebration of the memorial of the Lord and the banquet that gives us his body and blood.” By their beauty and form they add to the dignity of the altar in much the same way that vestments solemnly ornament the priests and sacred ministers. Such cloths also serve a practical purpose, however, in absorbing whatever may be spilled of the Precious Blood or other sacramental elements. Thus the material of altar cloths should be absorbent and easily laundered.<sup>154</sup>
- 1.40.2 While there may be several altar cloths in the form of drapings or even frontals, their shape, size, and decoration should be in keeping with the design of the altar. Unless the altar cloths have been stained with the Precious Blood, it is not necessary that they

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<sup>150</sup> GIRM 307; cf. 117.

<sup>151</sup> GIRM 309.

<sup>152</sup> GIRM 309; cf. BB ch. 33.

<sup>153</sup> GIRM 334, cf. GIRM 280; BLS 236.

<sup>154</sup> BCLN March 2001.

be cleaned in the *sacrarium*. Care should be taken, however, that proper cleaning methods are used to preserve the beauty and life of the altar cloths.<sup>155</sup>

1.40.3 Altar linens, because of their use in the liturgy, especially those which will receive the sacred species, should be “beautiful and finely made, though mere lavishness and ostentation must be avoided.” They are deserving of special respect and care, are always kept clean, and should be washed in the traditional way.<sup>156</sup>

1.40.4 The traditional way of washing used altar linens (corporals, purificators, and palls):

- a. Check to see if there are any particles of the host adhering to them.
- b. Place them in a bowl or basin reserved for this purpose, where they are given a first washing by hand in clean water; and then,
- c. Remove them from the bowl or basin and put them aside for additional washing and ironing.

1.40.5 After the first washing, the water should be poured into the *sacrarium* or into the ground in a suitable place. After this the second washing can be done in the usual way.<sup>157</sup>

1.40.6 Altar cloths, corporals, purificators, lavabo towels and palls should be made of absorbent cloth and never of paper.<sup>158</sup>

1.40.7 Altar linens are appropriately blessed according to the Order for the Blessing of Articles for Liturgical Use. The blessing of a number of such articles for liturgical use may take place “within Mass or in a separate celebration in which the faithful should take part.”<sup>159</sup>

#### *Altar Linens - Corporals*

1.41.1 Sacred vessels that contain the Body and Blood of the Lord are always placed on top of a corporal.<sup>160</sup> Often more than one corporal is necessary at Masses where multiple vessels are used for the consecration.

1.41.2 A corporal is placed on the altar at the Preparation of the Gifts. When concelebrants receive the Eucharist from the altar, a corporal is placed beneath all of the additional

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<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

<sup>157</sup> GIRM 334, RS 110, BLS 236.

<sup>158</sup> BCLN March 2001.

<sup>159</sup> BCLN March 2001; BB ch. 39.

<sup>160</sup> BCLN March 2001.

chalices and patens. Finally, it is appropriate that a corporal be placed beneath the sacred vessels that are to be purified after Mass.<sup>161</sup>

- 1.41.3 Since one of the purposes of the corporal is to contain any small particles of the consecrated host that may remain at the conclusion of the Mass, care should be taken that the transfer of consecrated hosts between sacred vessels should always be done over a corporal.<sup>162</sup> In light of this purpose, a corporal should never be left upon the altar after Holy Mass or become a permanent fixture of the altar.
- 1.41.4 The corporal should be white in color and of sufficient dimensions so that at least the main chalice and paten may be placed upon it completely. The material of corporals should be absorbent and easily laundered.<sup>163</sup>
- 1.41.5 Corporals should be ironed in such a way that their distinctive manner of folding helps to contain any small particles of the consecrated host that may remain at the conclusion of the Mass.<sup>164</sup>

#### *Altar Linens - Purificators*

- 1.42.1 Purificators should be white in color. They should be ironed in such a way that they may be easily used for the wiping of the lip of the chalice.<sup>165</sup>
- 1.42.2 Purificators are used to wipe the Precious Blood from the lip of the chalice and to purify sacred vessels.
- 1.42.3 Purificators are customarily brought to the altar with chalices.
- 1.42.4 Whenever the Precious Blood is distributed from the chalice, purificators should be used to wipe the rim of the chalice during distribution. If the Precious Blood is accidentally spilled, purificators should be used to absorb the spill and a corporal should be placed upon the area.

#### *Altar Linens - Other Cloths*

- 1.43.1 The Order of Mass calls for the washing of the hands of the priest celebrant in the course of the Preparation of the Gifts and the altar. Since it is his hands and not only his fingers which are washed at the lavabo, the lavabo towel should be of adequate size and sufficiently absorbent for drying his hands. Neither the color nor the material

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<sup>161</sup> Ibid.

<sup>162</sup> Ibid.

<sup>163</sup> Ibid.

<sup>164</sup> Ibid.

<sup>165</sup> Ibid.

of the lavabo towel is prescribed, though efforts should be made to avoid the appearance of a dish towel or other cloth with a purely secular use.<sup>166</sup>

- 1.43.2 A pall may be used to cover the chalice at Mass in order to protect the Precious Blood from insects or other foreign objects. In order that palls may be kept immaculately clean they should be made with removable covers of a worthy material which may be easily washed in the *sacrarium* and then laundered.<sup>167</sup>

#### *Liturgical Books*

- 1.44.1 Care must be taken that the liturgical books - that is, the books which are actually used in the celebration of the Sacred Liturgy - particularly the Book of the Gospels and the Lectionary, which are intended for the proclamation of the Word of God and hence enjoy special veneration, and the liturgical books from which the prayer of the Church is offered, really serve as signs and symbols of heavenly realities. Hence they are to be truly worthy, dignified, and beautiful, and are to be treated with care and reverence.<sup>168</sup>
- 1.44.2 The lector or reader should always proclaim the Word of God from a Lectionary, and not from a disposable missalette or sheet of paper, out of the reverence due to the Word of God being proclaimed. Thus in proceeding to the ambo or lectern to proclaim the reading, the lector should not carry a missalette or sheet of paper.<sup>169</sup> The Lectionary should always be carefully prepared at the ambo in advance.

#### *Candles*

- 1.45.1 Candles, which are required at most liturgical celebration out of reverence and on account of the festiveness of the celebration, are to be appropriately placed either on or around the altar in a manner that respects tradition. Candles for liturgical use should be made of wax. To safeguard authenticity and the full symbolism of light, electric lights are not permitted as a substitute for candles.<sup>170</sup>
- 1.45.2 The Paschal Candle has a special dignity as the symbol of the “light of Christ, rising in glory” and as befits its importance, it should be a genuine candle made of beeswax, as announced in the text of the Easter Proclamation, and be free from any artificial constructions. It should be ritually prepared at the Easter Vigil as indicated in the Missal and the discipline regarding its use until the Easter following as indicated in the liturgical books should be carefully observed.

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<sup>166</sup> BCLN March 2001.

<sup>167</sup> Ibid.

<sup>168</sup> GIRM 349; CE 115.

<sup>169</sup> GIRM 128.

<sup>170</sup> GIRM 117, 122, 307; BLS 92, 93.

## I. MUSIC AND SINGING

### *Sacred Music*

- 1.46.1 Sacred music is meant to enhance the liturgical celebration and to call forth a deep resonance in the hearts of the faithful. It should always be united to liturgical prayer, be marked by expressive beauty, and be conducive to the harmonious participation of the assembly at those points in the liturgy indicated by the rubrics.<sup>171</sup>
- 1.46.2 In the course of her two-thousand-year history, the Church has created, and still creates, music and chants which represent a rich patrimony of faith and love, and this heritage must not be lost. Mere improvisation or the introduction of music which fails to respect the meaning of the liturgy should be avoided. Everything - texts, music, and execution - ought to correspond to the meaning of the mystery being celebrated, the structure of the rite, and the different times of the liturgical year.<sup>172</sup>
- 1.46.3 While the organ is to be accorded pride of place among musical instruments, other wind, stringed, or percussion instruments may be used in liturgical services in the United States of America, according to longstanding local usage, provided they are truly apt for sacred use or can be rendered apt.<sup>173</sup>
- 1.46.4 While recorded music might be used advantageously outside the liturgy as an aid in the teaching of new music, it should not, as a general norm, be used within the liturgy, for it lacks the authenticity provided by a living liturgical assembly gathered for the Sacred Liturgy. Recorded music may be used to accompany the community's song during a procession outside and, when used carefully, in Masses with children. Occasionally, it might be used as an aid to prayer; for example, during long periods of silence in a communal celebration of the Sacrament of Penance. However, recorded music should never become a substitute for the community's singing.<sup>174</sup>
- 1.46.5 With reference to concerts in sacred places, only sacred music is to be performed - that is, music intended for liturgical use or inspired by the Christian faith. Such concerts, which can only be performed with the explicit purpose of fostering devotion and a religious spirit, should be few in number, carefully planned and evaluated, and approved in advance by the ordinary. No entrance fee should be charged. Such concerts must never detract from the primary pastoral purpose of the sacred place.<sup>175</sup>

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<sup>171</sup> AS 146, cf. SC 112-121; CCC 1157.

<sup>172</sup> SCSE 42, 62; cf. SC 41, 116.

<sup>173</sup> GIRM 393 (USCCB adaptation).

<sup>174</sup> STTL 93-94; cf. SCDW, Directory for Masses with Children (1973) 32.

<sup>175</sup> CIC, can. 1210; AS 154; CDWDS, Letter on Concerts in Churches, 5 November 1987, in *Notitiae* 24 (1988) 3-10.



### *Liturgical Singing in General*

- 1.47.1 The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs. Singing is the sign of the heart's joy. Thus St. Augustine says rightly, "Singing is for one who loves." There is also the ancient proverb: "Whoever sings well prays twice."<sup>176</sup>
- 1.47.2 Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation. In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.<sup>177</sup>
- 1.47.3 It is the right of the community of Christ's faithful that especially in the Sunday celebration there should customarily be true and suitable sacred music.<sup>178</sup>

### *The Divine Name*

- 1.48.1 In liturgical celebrations, in chants and prayers the name of God in the form of the *tetragrammaton*, YHWH, is neither to be used nor pronounced but instead the ancient practice must be observed of representing it by the expression THE LORD.<sup>179</sup>

### *Gregorian Chant*

- 1.49.1 All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.<sup>180</sup>
- 1.49.2 Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies.<sup>181</sup>
- 1.49.3 The Second Vatican Council directed that the faithful be able to sing parts of the Ordinary of the Mass together in Latin. In many worshipping communities in the United

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<sup>176</sup> St. Augustine, *Sermon* 336, 1; *Col* 3: 16; *Acts* 2: 46; cf. GIRM 39.

<sup>177</sup> GIRM 40; MS 7, 16; cf. STTL 57-60.

<sup>178</sup> RS 57.

<sup>179</sup> CDWDS, Letter to the Bishops' Conferences on "*The Name of God*," 29 June 2008.

<sup>180</sup> GIRM 41; SC 116, MS 30. Cf. STTL 72-80.

<sup>181</sup> GIRM 41; SC 54; IO 59; MS 47. Cf. STTL 61-63.

States, fulfilling this directive will mean introducing Latin chant to worshipers who perhaps have not sung it before. While prudence, pastoral sensitivity, and reasonable time for progress are desirable to achieve this end, every effort in this regard is laudable and highly encouraged.<sup>182</sup>

- 1.49.4 Each worshipping community in the United States, including all age groups and all ethnic groups, should, at a minimum, learn *Kyrie XVI*, *Sanctus XVIII*, and *Agnus Dei XVIII*, all of which are typically included in congregational worship aids. Chants, such as *Gloria VIII* and settings of the *Credo* and *Pater Noster*, might also be learned.<sup>183</sup>

#### *Chants for Processions and after the Readings*

- 1.50.1 For the Entrance Chant, in the Dioceses of the United States of America, there are four options: (1) the antiphon from the Roman Missal or the antiphon with its Psalm from the *Graduale Romanum*, as set to music there or in another musical setting; (2) the antiphon and Psalm of the *Graduale Simplex* for the liturgical time; (3) a chant from another collection of Psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including psalms arranged in responsorial or metrical forms; (4) some other suitable liturgical chant approved by the Conference of Bishops or the Diocesan Bishop.<sup>184</sup>
- 1.50.2 After the first Scripture reading at Mass, in the Dioceses of the United States of America, instead of the Psalm assigned in the Lectionary for Mass, there may be sung either (1) the Responsorial Gradual from the *Graduale Romanum*, (2) the Responsorial Psalm or the *Alleluia* Psalm from the *Graduale Simplex*, as described in these books, (3) an antiphon and Psalm from another collection of Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the Conference of Bishops or the Archbishop. This is sung either by the choir alone, or by the choir or a cantor with the people. It is not permitted to substitute for these options another hymn or chant.<sup>185</sup>
- 1.50.3 For singing at Communion, in the Dioceses of the United States of America, there are four options: (1) the antiphon from the Roman Missal or the antiphon with its Psalm from the *Graduale Romanum*, as set to music there or in another musical setting; (2) the antiphon with Psalm from the *Graduale Simplex* of the liturgical time; (3) a chant from another collection of Psalms and antiphons, approved by the Conference of Bishops or the Diocesan Bishop, including psalms arranged in responsorial or metrical forms; (4) some other suitable liturgical chant approved by the Conference of Bishops

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<sup>182</sup> SC 54; STTL 74.

<sup>183</sup> STTL 75. Cf. GIRM 41. Further resources for congregational Latin chant are *Iubilare Deo* (Libreria Editrice Vaticana, Vatican City 1986) and *Liber Cantualis* (Abbaye Saint-Pierre de Solesmes, Sable-sur-Sarthe, France, 1983).

<sup>184</sup> Cf. GIRM 48 (USCCB adaptation).

<sup>185</sup> Cf. GIRM 61 (USCCB adaptation).

or the Diocesan Bishop. This is sung either by the choir alone or by the choir or a cantor with the people. While the priest is receiving the Sacrament, the Communion chant is begun.<sup>186</sup>

## J. CELEBRATION OF THE HOLY MASS

### *Liturgy of the Word*

- 1.51.1 In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. The psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place.<sup>187</sup>
- 1.51.2 It is illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and it is forbidden "to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the Word of God." The practice by which priests, deacons or the faithful alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce is not acceptable, for in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the liturgy. These texts include the Mass parts that are sung or spoken, such as the *Gloria*, the Creed, and others.<sup>188</sup>
- 1.51.3 In the Archdiocese of Portland in Oregon, it is customary that, after the Gospel reading, the deacon takes the book to a bishop celebrant, who kisses it, saying inaudibly, "May the words of the Gospel wipe away our sins." Alternatively, if the celebrant is not a bishop, the deacon or priest who reads the Gospel himself kisses the book and inaudibly says the same words.<sup>189</sup>
- 1.51.4 On solemn occasions, as he judges appropriate, a bishop may impart to the people a blessing with the Book of the Gospels after having kissed it.<sup>190</sup>

### *Homily*

- 1.52.1 There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of

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<sup>186</sup> Cf. GIRM 86 (USCCB adaptation).

<sup>187</sup> GIRM 58, 61; CE 51.

<sup>188</sup> GIRM 57; VQA 13; RS 59, 62.

<sup>189</sup> GIRM 175.

<sup>190</sup> GIRM 176.

Advent, Lent, and Easter time, as well as on other festive days and occasions when the people come to church in greater numbers.<sup>191</sup>

- 1.52.2 The homily should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.<sup>192</sup>
- 1.52.3 The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally to the deacon.<sup>193</sup>
- 1.52.4 The homily at Mass is reserved to a priest or deacon, since it is the presentation of the mysteries of faith and the norms of Christian living in accordance with Catholic teaching and tradition.<sup>194</sup>
- 1.52.5 In particular cases and for a just cause, the homily may even be given by a bishop or a priest who is present at the celebration but cannot concelebrate.<sup>195</sup>
- 1.52.6 The homily at Mass may never be given by a lay person. This prohibition applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as “pastoral assistants”; nor is there to be any exception for any other kind of layperson, group, community, or association.<sup>196</sup>
- 1.52.7 If the need arises for the gathered faithful to be given instruction or testimony by a layperson in church concerning the Christian life, it is altogether preferable that this be done outside Mass. Nevertheless, for serious reasons it is permissible that this type of instruction or testimony be given after the priest has proclaimed the Prayer after Communion. This should not become a regular practice, however. Furthermore, these instructions and testimony should not be of such a nature that they could be confused with the homily, nor is it permissible to dispense with the homily on their account.<sup>197</sup>
- 1.52.8 After the homily, a brief period of silence is appropriately observed.<sup>198</sup>

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<sup>191</sup> GIRM 66; IO 53.

<sup>192</sup> GIRM 65; IO 54.

<sup>193</sup> GIRM 66.

<sup>194</sup> GIRM 66; CIC, can. 767.

<sup>195</sup> GIRM 66.

<sup>196</sup> GIRM 66; CIC, can. 767 §1; EDM 3; RS 65.

<sup>197</sup> EDM 3 §2; RS 74.

<sup>198</sup> GIRM 66.

### *Profession of Faith*

- 1.53.1 In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.<sup>199</sup>

### *Prayer of the Faithful*

- 1.54.1 For the Prayer of the Faithful, the intentions are announced from the ambo or from another suitable place, by the deacon, cantor, lector, or one of the lay faithful.<sup>200</sup>
- 1.54.2 It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer.<sup>201</sup>
- 1.54.3 The intentions announced should be *few in number* and not *needlessly multiplied*. They should be sober, composed freely but prudently, succinct, and they should express the prayer of the entire community.<sup>202</sup>
- 1.54.4 In the Prayer of the Faithful, as a rule, the series of intentions is to be:
- a. For the needs of the Church.
  - b. For public authorities and the salvation of the whole world.
  - c. For those burdened by any kind of difficulty.
  - d. For the local community.
  - e. For the dead.
- 1.54.5 Nevertheless, in a particular celebration, such as confirmation, marriage, or a funeral, the series of intentions may reflect more closely the particular occasion.<sup>203</sup>
- 1.54.6 Public prayer for other Christians, living or dead, for the needs and intentions of other Churches, ecclesial communities, and their spiritual heads may be offered during the Prayer of the Faithful.<sup>204</sup>

### *Preparation of the Gifts*

- 1.55.1 When the Prayer of the Faithful is completed, all sit, and the offertory chant begins.<sup>205</sup>

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<sup>199</sup> RS 69.

<sup>200</sup> GIRM 71; IO 56.

<sup>201</sup> Ibid.

<sup>202</sup> Ibid.

<sup>203</sup> GIRM 70.

<sup>204</sup> ED 121.

<sup>205</sup> GIRM 139.

- 1.55.2 The altar, which is the center of the whole Liturgy of the Eucharist, is prepared by the deacon, assisted by the acolyte or other lay minister, placing on it the corporal, purificator, Missal, pall, and chalice. If he is present, it is the deacon's place to take care of the sacred vessels himself.<sup>206</sup>
- 1.55.3 It is preferred in the Archdiocese of Portland that the bread and wine to be consecrated are done so in the sacred vessels from which they will be distributed. This avoids the unnecessary division of the consecrated species into other vessels before the Communion Rite. This also avoids unduly prolonging the preparation of the altar.
- 1.55.4 The offerings are then brought forward. The procession bringing the gifts is accompanied by the offertory chant, which continues at least until the gifts have been placed on the altar. The norms on the manner of singing are the same as for the entrance chant. Singing may always accompany the rite at the offertory, even when there is no procession with the gifts.<sup>207</sup>
- 1.55.5 It is appropriate for the faithful's participation in the Mass to be expressed by the ritual presentation of the gifts of the bread and wine for the Holy Sacrifice, in the manner described in the Missal.<sup>208</sup>
- 1.55.6 The bread and wine may be accompanied by other gifts for the relief of the needs of the Church and of the poor,<sup>209</sup> in the form of money or material goods. In the latter case, the quantity of material presented should be moderate and restricted in size, in such a way as to have a token value, leaving the rest of the intended gifts to be delivered outside of the celebration of Holy Mass. Care should be taken that whatever is carried in the offertory procession is strictly related to the sacred celebration and maintains its dignity. Items such as Christmas gifts for the celebrant, or the like, should be strictly excluded.
- 1.55.7 The offerings are received by the priest, assisted by the deacon, acolyte, or other minister. The bread and wine for the Eucharist are carried to the altar, while other gifts are put in another appropriate place but not on the altar.<sup>210</sup>
- 1.55.8 The bread and wine are deposited on the altar by the priest to the accompaniment of the prescribed formulas.<sup>211</sup> Since the Precious Blood cannot be reserved,<sup>212</sup> only that amount of wine should be consecrated which will be consumed by the faithful.

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<sup>206</sup> GIRM 73, 139, 178.

<sup>207</sup> GIRM 74.

<sup>208</sup> Cf. GIRM 140.

<sup>209</sup> Ibid.

<sup>210</sup> GIRM 73, 140, 178.

<sup>211</sup> GIRM 73.

<sup>212</sup> NDRHC 54; cf. PCS 74.



- 1.55.9 The priest may incense the gifts placed upon the altar. If incense is used, the priest then puts some in the thurible, blesses it without saying anything, and incenses the gifts, the cross, and the altar, so as to signify the Church's offering and prayer rising like incense in the sight of God. The deacon assists the priest during the incensation of the gifts, the cross, and the altar; afterwards, the deacon himself, the acolyte, or another minister incenses the priest and the people.<sup>213</sup>
- 1.55.10 The priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification.<sup>214</sup>

### *Eucharistic Prayer*

- 1.56.1 The Eucharistic Prayer "by its very nature is the climax of the whole celebration".<sup>215</sup> The priest prays it aloud, reciting or singing it according to the rubrics and during this time "there should be no other prayers or singing, and the organ or other musical instruments should be silent",<sup>216</sup> except for the people's acclamations that have been duly approved.<sup>217</sup>
- 1.56.2 Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. "It is not to be tolerated that some priests take upon themselves the right to compose their own Eucharistic Prayers" or to change the same texts approved by the Church, or to introduce others composed by private individuals.<sup>218</sup>
- 1.56.3 Use of a Eucharistic Prayer for Masses with Children is restricted to Masses that are celebrated with children alone or Masses at which *the majority of the participants are children*. A community of children means one so considered by the Directory for Masses with Children, that is, one consisting of children who have *not yet reached the age referred to as preadolescence*.<sup>219</sup>
- 1.56.4 The Eucharistic Prayer is to be recited by the priest alone, or with concelebrants, in full.<sup>220</sup> Concelebrants are reminded that parts spoken by all the concelebrants together, and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice (*sotto voce*) and that the principal celebrant's voice be clearly heard.<sup>221</sup>

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<sup>213</sup> GIRM 75, 144, 178.

<sup>214</sup> GIRM 76.

<sup>215</sup> RS 52.

<sup>216</sup> GIRM 32.

<sup>217</sup> RS 53.

<sup>218</sup> RS 51; cf. VQA 13; ID 3.

<sup>219</sup> CDW, Eucharistic Prayer for Masses With Children, quoting SCDW Decree *Postquam de precibus* (1974)

<sup>220</sup> RS 52; cf. EE 28; GIRM 147, 218.

<sup>221</sup> GIRM 218, cf. 32, 38.

- 1.56.5 Especially during the Eucharistic Prayer, in the celebration of Holy Mass, deacons and lay persons are not permitted to offer prayers, or to perform actions which are proper to the celebrating priest.<sup>222</sup>
- 1.56.6 In the Eucharistic Prayer, ancient Christian liturgical and ecclesiological tradition permits the specific mention only of the names of persons who are in full communion with the Church.<sup>223</sup>
- 1.56.7 The people are always involved actively and never merely passively in the Eucharistic Prayer: for they silently join themselves with the priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration and the Amen after the final doxology.<sup>224</sup>
- 1.56.8 A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to the custom in the Archdiocese of Portland in Oregon, a server may also ring a bell as the priest elevates the consecrated host and then the chalice.<sup>225</sup>
- 1.56.9 If several deacons are present, one of them may place incense in the thurible for the consecration and incense the host and the chalice as they are shown to the people. Incensation is an expression of reverence and of prayer, as signified in Sacred Scripture. Also, if incense is used, in the absence of a second deacon, a server incenses the host and the chalice when each is shown to the people after the consecration.<sup>226</sup>
- 1.56.10 From the *epiclesis* until the priest shows the chalice, the deacon normally remains kneeling.<sup>227</sup> If the deacon is unable to kneel, he should remain standing.
- 1.56.11 “At the final doxology of the Eucharistic Prayer, the deacon stands next to the priest, holding the chalice elevated while the priest elevates the paten with the host, until the people have responded with the acclamation, *Amen*.”<sup>228</sup>

### *Our Father*

- 1.57.1 In the recitation of the Our Father at Mass, there is no provision for omitting the prayer, “Deliver us, Lord, etc.” except at a wedding Mass. Therefore, any musical setting of the

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<sup>222</sup> CIC, can. 907.

<sup>223</sup> ED 121.

<sup>224</sup> GIRM 147; cf. EE 28; ID 4.

<sup>225</sup> GIRM 150.

<sup>226</sup> GIRM 150, 176, 178; CE 84. Cf. *Ps* 141 (140): 2; *Rev* 8: 3. CE 84.

<sup>227</sup> GIRM 178.

<sup>228</sup> GIRM 180.

Lord's Prayer that is used at Mass must provide for the doxology to be sung after the prayer has been sung.<sup>229</sup>

- 1.57.2 During the Our Father, the Roman Missal instructs the priest to "extend his hands" assuming the *Orans* posture.<sup>230</sup> This posture is prescribed only for the priest and although it has been adopted by the faithful in some countries after the approval of the Holy See, in the United States it is still a posture assumed only by the priest.
- 1.57.3 The faithful holding hands during the Our Father is another posture not envisioned or prescribed by the Roman Missal. While this has been adopted within families with small children it should not be considered a normal posture of the Sacred Liturgy. Indeed some may feel uncomfortable if this posture is imposed upon them.

#### *Rite of Peace*

- 1.58.1 The Rite of Peace is a traditional practice by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before receiving Holy Communion. Congregations should be catechized regarding the true meaning and purpose of the sign of peace. The sign of peace is an option in the Roman Missal that may be offered "if appropriate".<sup>231</sup>
- 1.58.2 The sign of peace is not an act of reconciliation, which has already occurred in the Penitential Act at the beginning of the Mass, nor is it a neighborly greeting. This misunderstanding of the meaning of the sign has led to abuses, such as extended or protracted exchanges of handshakes, hugs, and kisses, which delay the Lamb of God and disrupt the flow of the celebration of the Eucharist.
- 1.58.3 The priest may give the sign of peace to the ministers, but he should always remain within the sanctuary, so as not to disturb the celebration. For those in the congregation, it is appropriate that each person offer the sign of peace only to those who are nearest, and in a sober manner.<sup>232</sup>
- 1.58.4 In the dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary.<sup>233</sup>

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<sup>229</sup> CDW, Music Settings of the Lord's Prayer.

<sup>230</sup> GIRM 152.

<sup>231</sup> Cf. GIRM 181

<sup>232</sup> GIRM 82, 154.

<sup>233</sup> GIRM 154 (USCCB adaptation).

### *Fractio Panis*

- 1.59.1 The fraction, or breaking of bread, is begun after the sign of peace and is carried out with proper reverence, though it should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon.<sup>234</sup>
- 1.59.2 In some places there has existed an abuse by which the priest breaks the host at the time of the consecration. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.<sup>235</sup>
- 1.59.3 The pouring of the Blood of Christ after the consecration from one vessel to another is to be avoided completely, lest anything should happen that would be to the detriment of so great a sacrament at the Mass.<sup>236</sup>

### *Communion Rite*

- 1.60.1 The priest must communicate himself at the altar at the moment laid down by the Roman Missal, and a concelebrating priest must communicate before he proceeds with the distribution of Holy Communion. The priest celebrant or a concelebrant is never to wait until the people's Communion is concluded before receiving Communion himself.<sup>237</sup>
- 1.60.2 If extraordinary ministers of Holy Communion are to be used, they should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel(s) containing either species of the Holy Eucharist for distribution to the faithful.<sup>238</sup>
- 1.60.3 Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of extraordinary ministers of Holy Communion waiting to receive Communion until after the distribution of Communion is not in accordance with liturgical law.<sup>239</sup>
- 1.60.4 The priest takes the paten or ciborium and goes to the communicants, who, as a rule, approach in a procession.<sup>240</sup>

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<sup>234</sup> GIRM 83.

<sup>235</sup> RS 55.

<sup>236</sup> RS 106.

<sup>237</sup> RS 97. See also CDWN April 2009, citing CDWDS, Response to *dubium*, in *Notitiae* 45 (November-December 2008): "Question: Whether it is permitted for the priest celebrant to communicate only after he has distributed the Holy Eucharist to the faithful, or whether he may distribute the Holy Eucharist and then afterwards communicate together with the people. Response: No, to both questions."

<sup>238</sup> GIRM 162.

<sup>239</sup> GIRM 160; USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004; NDRHC 39, cf. EMHC 20.

<sup>240</sup> GIRM 160; RS 94.

- 1.60.5 In the course of carrying out their function, which is solely to distribute Holy Communion in the absence of ordinary ministers, extraordinary ministers of Holy Communion are not to administer blessings, especially with the Blessed Sacrament.

*(Regarding Reception of Holy Communion,  
see Chapter 4)*

#### *Purification of Sacred Vessels*

- 1.61.1 All will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the priest at the altar or carried to the place for the reservation of the Eucharist.<sup>241</sup>
- 1.61.2 The Precious Blood may not be reserved, except for giving Communion to someone who is sick and is unable to consume the host.<sup>242</sup>
- 1.61.3 The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the *sacrarium*.<sup>243</sup>
- 1.61.4 As for any consecrated hosts that are left, the priest either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. Upon returning to the altar, he collects any fragments that may remain.<sup>244</sup>
- 1.61.5 The sacred vessels are purified by the priest, deacon, or an instituted acolyte after Communion either at the altar or at a credence table, or for good reason after Mass at a credence table. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator.<sup>245</sup>
- 1.61.6 Whenever a fragment of the host adheres to his fingers, especially after the fraction or the Communion of the faithful, the priest is to wipe his fingers over the paten or, if necessary, wash them. Likewise, he should also gather any fragments that may have fallen outside the paten.<sup>246</sup>

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<sup>241</sup> Cf. GIRM 163, 279, 284; RS 107.

<sup>242</sup> NDRHC 54; cf. PCS 74.

<sup>243</sup> NDRHC 55.

<sup>244</sup> GIRM 163.

<sup>245</sup> Cf. GIRM 279.

<sup>246</sup> GIRM 278.

- 1.61.7 Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice then purifies the chalice, saying quietly, *Quod ore sumpsimus (What has passed our lips)*, and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.<sup>247</sup>
- 1.61.8 If such purification by ordinary ministers proves pastorally problematic, consideration should be given to distribution of Holy Communion by intinction or to the distribution of Holy Communion under the form of bread alone.<sup>248</sup>
- 1.61.9 If a host or any particle should fall, it is to be picked up reverently. If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the *sacrarium* in the sacristy.<sup>249</sup>
- 1.61.10 After Communion the particles of the Body of Christ that remain are to be reserved in the tabernacle. Care should be taken with any fragments remaining on the corporal or in the sacred vessels. The deacon returns to the altar with the priest and collects and consumes any remaining fragments.<sup>250</sup>

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<sup>247</sup> GIRM 163.

<sup>248</sup> USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion, Cf. RS 102.

<sup>249</sup> GIRM 280; BLS 237.

<sup>250</sup> NDRHC 51.



## CHAPTER 2 - PONTIFICAL CELEBRATION OF THE EUCHARIST

### A. INTRODUCTION

- 2.1.1 What is true of the importance of any celebration of the Eucharist in Holy Mass is true in a most particular way of the public celebration of the Mass by the Archbishop, as vicar and legate of Christ in the diocese,<sup>1</sup> a successor of the Apostles and Chief Shepherd of the local Church, in communion with the Holy Father and the entire college of bishops.
- 2.1.2 As “the chief steward of the mysteries of God in the particular Church entrusted to his care,” the diocesan bishop is “the moderator, promoter, and guardian of the whole of its liturgical life.”<sup>2</sup> For “the bishop, endowed with the fullness of the Sacrament of Holy Orders, is ‘the steward of the grace of the High Priesthood’,<sup>3</sup> especially in the Most Holy Eucharist which he either himself offers or causes to be offered and by which the Church continually lives and grows.”<sup>4</sup>
- 2.1.3 Indeed, the pre-eminent manifestation of the Church is found whenever the rites of Mass are celebrated “with the full and active participation of the entire holy People of God, joined in one act of prayer, at one altar at which the bishop presides”, surrounded by his priests and deacons.<sup>5</sup>
- 2.1.4 Such an occasion is an intense manifestation of the People of God arrayed hierarchically in Christ, a high point both of the action by which God sanctifies the world in Christ and of the adoration and worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. Furthermore, the other sacred actions and all the activities of the Christian life in the diocese are bound up with it, flow from it, and are ordered to it.<sup>6</sup>

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<sup>1</sup> LG 27.

<sup>2</sup> CD 15; cf. also SC 41; CIC, can. 387; RS 19.

<sup>3</sup> Prayer for the Consecration of a Bishop in the Byzantine Rite: *Euchologion to mega*, Rome, 1873, p. 139.

<sup>4</sup> LG 26; cf. EM 7; PAG 32-41; RS 19.

<sup>5</sup> Cf. SC 41; GIRM 22; cf. CIC, can. 389; RS 20.

<sup>6</sup> GIRM 16; cf. SC 10, 41, 102; LG 11; PO 2, 5, 6; CD 30; UR 15; EM 3 e, 6. Cf. CCC 1322-1326.

## B. CELEBRATION OF HOLY MASS IN THE PRESENCE OF THE ARCHBISHOP

- 2.2.1 While bishops, priests, and deacons, each according to his proper rank, must consider the celebration of the liturgy as their principal duty, this is true above all of the diocesan bishop. This is essential for the life of the particular Church, not only because communion with the bishop is required for the lawfulness of every celebration within his territory, but also because he himself is the celebrant par excellence within his diocese.<sup>7</sup>
- 2.2.2 These particular qualities of the celebration are evident above all when it takes place in the Cathedral Church, that is to say, the church where the bishop has his cathedra or episcopal seat, and the mother church of the whole diocese, recognized by the universal Church.
- 2.2.3 A celebration in the presence of the Archbishop acquires a distinctive prominence when the celebration takes place, in any location, on the first day of the week, Sunday, which ranks as the first holyday of all,<sup>8</sup> being the day when Christ our Lord and Savior rose from the dead.
- 2.2.4 Every legitimate celebration of the Eucharist in the Archdiocese of Portland in Oregon is directed by the Archbishop, either in person or through priests who are his helpers.<sup>9</sup>
- 2.2.5 Whenever the Archbishop is present at a Mass where the people are gathered, it is most fitting that he himself celebrate the Eucharist and associate priests with himself as concelebrants in the sacred action. This is done not to add external solemnity to the rite but to express in a clearer light the mystery of the Church, “the sacrament of unity.”<sup>10</sup>
- 2.2.6 Even if the Archbishop does not celebrate the Eucharist but has assigned a bishop or priest to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass.<sup>11</sup>
- 2.2.7 For a Mass celebrated by the Archbishop or at which he presides without celebrating the Eucharist, the norms found in the Ceremonial of Bishops are to be observed.

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<sup>7</sup> SCSE 39; cf. CD 14; SC 22, 41; LG 26; CE 3.

<sup>8</sup> UNLYC 4.

<sup>9</sup> GIRM 92; LG 26, 28; SC 42.

<sup>10</sup> GIRM 92; SC 26.

<sup>11</sup> GIRM 92; 112; CE 175-186.

## C. A PANORAMA OF COMMUNION

- 2.3.1 In addition to what has been said, we can call up in our awareness a fuller picture of what a diocesan celebration, above all of the Holy Mass, around the Archbishop, can mean. In doing so and making such a spiritual way of thinking into a habit, we prepare ourselves and all our Catholic brothers and sisters within the Archdiocese for a fuller celebration of all the different liturgical rites in which we participate, most often in our parishes.

### *The Communion of Saints*

- 2.4.1 In taking stock of the community of the local Church of Portland in Oregon, we should not forget a very considerable presence. While, in fact, it is not hard to recall the people who form part of our parishes and even be aware of the other Christian communities and people with possible sympathies for the Gospel of Christ in the local population, it is humanly speaking easier to forget the wider dimensions of our faith community. We begin to grasp its true dimensions when we recall the traditional terms speaking of the Church Militant, the Church Suffering and the Church Triumphant.
- 2.4.2 The Church Militant is a name used to refer to ourselves, eagerly hastening on “as pilgrims advancing by faith,”<sup>12</sup> who here on earth and in this present life “fight the good fight of the faith,” (1 *Tim* 6:12), trying as Christ has taught and shown us, to live by grace as “sons and daughters of the light and of the day” (1 *Th* 5:5) until God’s kingdom is finally established. Inseparably close to us is the Church Suffering, a name long given to the souls in Purgatory “who have fallen asleep in the hope of the resurrection” and in God’s mercy are undergoing purification before they can be welcomed into the light of God’s face in heaven,<sup>13</sup> but are still united by a powerful love to their brothers and sisters on earth and in heaven. The Church triumphant is the Church in heaven, where the faithful have been given their own personal share in the final and irreversible victory of Christ and in his holiness. So it is that they live for eternity in beatitude with Almighty God. The unity of all these souls with ourselves in a common purpose and common operation, whether we are on earth, in Purgatory or in heaven has from ancient times been called the Communion of Saints.<sup>14</sup>
- 2.4.3 Being in perfect union with the Blessed Trinity, the Saints share perfectly in God’s intentions, which are directed to the eternal salvation of the human race, including ourselves, and to the fulfillment of the great plan, when the will of the Father will “be

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<sup>12</sup> Roman Missal, Solemnity of All Saints, Preface.

<sup>13</sup> Roman Missal, Order of Mass, n. 105: Eucharistic Prayer II.

<sup>14</sup> Cf. *Mt* 25:31; *1 Cor* 15:26-27; Council of Florence (1439): DS 1305; LG 49; CCC 954.

done on earth as it is in heaven” (Mt 6:10). If we are but willing to remember it, they are working for us.

2.4.4 The Church teaches that the fruit of all the sacraments belongs to all the faithful. All the sacraments are sacred links inseparably joining the faithful together as “members of Christ and members of the body of the Church”,<sup>15</sup> and so uniting them with one another and binding them to Jesus Christ. This is true above all of Baptism, the gate by which we enter into the Church. The Communion of Saints must be understood, then, as the “communion of the sacraments,”<sup>16</sup> just as it is a communion in the faith, of charisms, and in charity.<sup>17</sup> We are never closer to the rest of the Church than when we participate in the celebration of the sacraments, for being united to Christ means being united to his Body, since it is from Christ “as from its fountain and head” that there “issues all grace, and the life of the People of God itself”.<sup>18</sup>

2.4.5 No patriotism, no family bond is stronger than this “fellowship with our brethren who are in heavenly glory or who having died are still being purified.”<sup>19</sup> Many of them we know already, others we can know for the asking. To contact them only requires a bow of the head to a statue or a picture, or a whispered prayer. The poor who in ancient times visited under persecution the tomb of St. Peter, left little messages: “Peter, pray for me.” If we only remembered it, they are our constant companions and helpers. If we pay attention to the prayers we hear in church, we will realize that in commemorating the Saints, the Church prays that “we may experience their concern for our salvation,”<sup>20</sup> along with similar prayers day in and day out. The Second Vatican Council, calling for a “greater intensity of our love” for them, affirms that we turn to the Saints “for our own greater good and that of the whole Church,”<sup>21</sup> and as the liturgy says, by their way of life God offers us an example, by communion with them gives us companionship, by their intercession, sure support,<sup>22</sup> for “by their fraternal concern our weakness is greatly helped.”<sup>23</sup>

### *The Angels*

2.5.1 One in purpose with the Saints are the Angels, purely spiritual creatures, personal and immortal, with intelligence and will, creatures surpassing in perfection all visible

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<sup>15</sup> Cf. Ecumenical Council of Florence, *Decretum pro Armeniis*, DS 1314; CL 12.

<sup>16</sup> CCC 950.

<sup>17</sup> CCC 949-953.

<sup>18</sup> LG 50; cf. *Eph* 4:1-6.

<sup>19</sup> LG 51. Cf. LG 50; CCC 958.

<sup>20</sup> Roman Missal, Solemnity of All Saints, Prayer over the Offerings.

<sup>21</sup> LG 51.

<sup>22</sup> Roman Missal, Preface I of Saints.

<sup>23</sup> LG 49; cf. *1 Tim* 2:5.

creatures,<sup>24</sup> and “by their great dignity and splendor” God shows “how infinitely great” he is “to be exalted above all things.” In them God delights,<sup>25</sup> and with their whole being they serve him as servants and messengers, “mighty in power, fulfilling his word.” (*Ps* 103 (102) 20). As Jesus said, they “always behold the face of my Father who is in heaven,” (*Mt* 18:10),<sup>26</sup> and we know that as they do so they “watch over us.”<sup>27</sup> Their existence is a truth of faith, often spoken of by the Scriptures.<sup>28</sup>

- 2.5.2 The insight of all the ancient Christian liturgies, like our own, is that they are present at our adoration of God in our celebrations on earth, just as they are before his throne in heaven. At every Holy Mass we sing the song of the angels that the Scriptures have revealed to us: “Holy, Holy, Holy Lord God of hosts, Heaven and earth are full of your glory.” (*Cf. Is* 6: 3). In their “myriads of myriads and thousands of thousands” (*Rev* 5: 11), their one purpose is the implementation of God’s loving will and nothing escapes them. Jesus teaches us that “there is joy before the angels of God over one sinner who repents.” (*Lk* 15: 10).

#### *A Great and Diverse Company*

- 2.6.1 To the Saints who are in glory with Christ in heaven, the faithful can pray by name to each and all of them. To the Holy Souls in Purgatory, our prayer goes to the group, since the Church does not know who individually they are. And in praying to the Holy Angels, the Church has gathered from the Scriptures only three names, those of the three Archangels: Michael, Gabriel and Raphael. It has instituted long ago the feastday of the Holy Guardian Angels and does not dissuade us from praying to God’s other, nameless, angels, “who heed the voice of his word.” (*Ps* 103 (102) 20).
- 2.6.2 It is natural that the faithful pray to all of this great and varied company in private moments and needs, and as the words of the liturgy lead and prompt them, especially at Holy Mass, but it is natural also that People of God as a whole in this corner of the earth pray to this great and varied company to be with them, to pray with them and to assist them on those occasions when the diocese or at least part of it gathers around its Archbishop.

## D. THE HIERARCHICAL SETTING

- 2.7.1 The Scriptures use many other images to teach us about the Church, saying, for example, that it is the Sheepfold and the Flock, God’s Field, the Building, House or

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<sup>24</sup> CCC 330.

<sup>25</sup> Roman Missal, Feast of Saints Michael, Gabriel and Raphael, Archangels, Preface.

<sup>26</sup> CCC 329.

<sup>27</sup> Roman Missal, Feast of Saints Michael, Gabriel and Raphael, Archangels, Collect.

<sup>28</sup> CCC 328.

Temple, the Jerusalem which is above, the Pilgrim, the Exile, and the Spouse.<sup>29</sup> These beautiful images are like the glinting face of a diamond as it turns in the sunlight.

- 2.7.2 One of the most striking of the images used by Scripture is when it teaches us that we are part of the Body of Christ, in which we all have a role as different parts of the body. In this Body, Christ our Savior is the Head, all others serving him and contributing to keep the Body alive, coordinated, and active.<sup>30</sup> We know that this is more than just a way of speaking, but reveals something deep about the essential nature of our life in Christ.
- 2.7.3 The image of the Body can be applied to a single diocese, but it applies more properly to the whole of the Church. So while each of us is part of a living and active whole, including the Archbishop, we are all of us, the Archbishop included, part of something far bigger, the universal Church founded by our Lord.
- 2.7.4 In this beautiful picture each and all of the faithful, we ourselves, have our particular place and task, willed by God. Some, like the Pope and our other bishops and priests, have been called to serve through their work in perpetuating the teaching of the faith, the celebration of the sacraments and government of the Church. Just as these tasks are not separate one from another, so those entrusted with them at any specific time on this earth are not separate one from another.
- 2.7.5 It is for considerations such as these that in those minutes when the Church celebrates the summit of all her activity in the Eucharistic Prayer, she evokes the image of herself in the Church's different parts, naming the living and the dead, speaking of the Pope, the bishop, other bishops, the clergy and all the faithful, and praying God the Father also for "those who have died in the peace of your Christ and all the dead, whose faith you alone have known."<sup>31</sup> In praying for the living members of the "pilgrim Church on earth",<sup>32</sup> the Church asks that they be united in eternal life "with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages."<sup>33</sup>
- 2.7.6 As a most ancient tradition that manifests the bonds of love that unite in communion all the members of the Body of Christ,<sup>34</sup> the personal names of the Pope and the diocesan bishop are mentioned. This is because "the coming together of the Eucharistic

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<sup>29</sup> Cf. LG 6.

<sup>30</sup> Cf. *1 Cor* 12:12-27; *Eph* 4:15-16; *Col* 1:18; 2:19; 3:15.

<sup>31</sup> Roman Missal, Order of Mass, n. 122: Eucharistic Prayer IV.

<sup>32</sup> Roman Missal, Order of Mass, n. 113: Eucharistic Prayer III.

<sup>33</sup> Roman Missal, Order of Mass, n. 105: Eucharistic Prayer II.

<sup>34</sup> EE 39.



community is at the same time a joining in union with its own bishop and with the Roman Pontiff”.<sup>35</sup>

- 2.7.7 This naming of the Pope and the Archbishop is far more than a matter of public respect or routine ceremony. When a priest celebrates Holy Mass in the absence of the Archbishop, the latter is named at the heart of the celebration, its “center and high point,”<sup>36</sup> as part of an intense prayer, because it is the Archbishop who always carries the ultimate responsibility for the celebration of the Eucharist. This naming is to signify this role of the Archbishop throughout the diocese and his spiritual presence, for as the early martyr St. Ignatius of Antioch wrote: “Let only that Eucharist be regarded as legitimate, which is celebrated under the bishop or under him to whom he has entrusted it.”<sup>37</sup>
- 2.7.8 The Pope, on the other hand, as Bishop of Rome and Peter’s successor, “is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful”<sup>38</sup> and “the sign and servant of the unity of the universal Church”.<sup>39</sup> Having as his principal duty<sup>40</sup> to “confirm the brethren in the faith” (Lk 22:32), “by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered.”<sup>41</sup> This means that he, too, is involved with every celebration of the Eucharist, and so is named there,<sup>42</sup> when the Church prays to be united in “the fullness of charity” with him and “our bishop,”<sup>43</sup> “and all those who, holding to the truth, hand on the catholic and apostolic faith.”<sup>44</sup>
- 2.7.9 The pastoral office entrusted by Christ the Lord to St. Peter and the other apostles belongs to the Church’s very foundation and is continued by the bishops under the primacy of the Pope.<sup>45</sup> It follows that the names of the Pope and the Archbishop in the Eucharistic Prayer should never be omitted.<sup>46</sup>

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<sup>35</sup> EE 39.

<sup>36</sup> GIRM 78.

<sup>37</sup> St. Ignatius of Antioch, *Letter to the Smyrnaeans* 8:1; Sch 10, 138.

<sup>38</sup> LG 23.

<sup>39</sup> Cf. CCC 1369.

<sup>40</sup> Cf. Pope St. John Paul II, *Motu Proprio Ad Tuendam fidem* (1998), Preamble.

<sup>41</sup> LG 22; cf. CD 2, 9.

<sup>42</sup> Cf. CCC 1369.

<sup>43</sup> Roman Missal, Order of Mass, n. 105: Eucharistic Prayer II.

<sup>44</sup> Roman Missal, Order of Mass, n. 84: Eucharistic Prayer I.

<sup>45</sup> CCC 881.

<sup>46</sup> RS 56; GIRM 149.

## E. EACH CELEBRATION, A SPIRITUAL PROGRAM

- 2.8.1 Apart from the necessary practical arrangements, it is appropriate that a further habit be developed of informing the people in advance of occasions when the Archbishop celebrates the Holy Eucharist with public solemnity, requesting their participation when possible and in any event the active support of their prayers, prayers to the Blessed Trinity, and prayers - with all due distinctions - to the Blessed Virgin Mary, the Angels, the Saints and the Holy Souls. In this way the prayers of priests and deacons, of families and children, of the suffering and sick can unite before the heavenly throne in asking for God's grace on the different occasions. Here, as in all realities of our life as Christians and as Catholics we need to learn to perceive all human circumstances in the light of our faith and to respond sincerely.
- 2.8.2 The means for bringing such information to the people can at one and the same time be simple and immediate, such as by word of mouth, or a brief announcement in church. They can also employ current technology, but in the end their efficaciousness will depend rather on the Almighty and the mysterious workings of his grace.
- 2.8.3 It is praiseworthy to arrange in advance of liturgical celebrations with the Archbishop for the faithful to have additional opportunities for recourse to the Sacrament of Reconciliation or Penance.
- 2.8.4 Similarly to many other occasions, such celebrations with the Archbishop can also be a moment of grace especially for those who are searching. Members of the Catholic faithful can invite with sensitivity others of their family, friends and acquaintances to accompany them to these important diocesan celebrations, whether Catholics or not. If, in the simplest of ways, with care and attention and true fervor, these diocesan celebrations can become the occasions that their nature demands, the graces will certainly not be lacking.
- 2.8.5 After the Lord's Ascension, the early Christians "had everything in common"<sup>47</sup> and we know that a Christian is a steward of the Lord's goods,<sup>48</sup> for none "of us lives to himself, and none of us dies to himself."<sup>49</sup> Just as every sin harms our communion with the Church, the "least of our acts done in charity redounds to the profit of all."<sup>50</sup> Our gatherings, including especially those around the Archbishop, would lack authenticity if the dimension of respectful charity and care for those in need was missing.

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<sup>47</sup> Acts 4:32.

<sup>48</sup> CCC 952.

<sup>49</sup> Rom 14:7; cf. 1 Cor 12:26-27.

<sup>50</sup> CCC 953.

## F. SPECIFIC PREPARATION

- 2.9.1 We know that the infinite value of the celebration of Holy Mass resides in the merits of our Lord and Savior Jesus Christ and not in our subjective human dispositions and poor human actions. At the same time, the presence of the Archbishop as principal celebrant of Holy Mass is a sign and efficacious means of the presence of Christ Jesus in our midst, a presence made more clearly manifest by the participation according to their graced condition in the Church of the priests, deacons, lay ministers and all the faithful.
- 2.9.2 Accordingly, the entire celebration should be planned in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind, a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration.<sup>51</sup>
- 2.9.3 Each celebration is clearly different according to the nature of the venue, the time of the liturgical year and the different groups of clergy and lay people participating in it, as well as the geography and the weather. These and other factors, above all of a pastoral nature, should be taken sensibly into account.
- 2.9.4 At the same time, the many practical details should not distract from the fact that any such gathering is a manifestation of God's marvelous deeds of salvation in Christ, takes place by Divine Providence and is sustained by the gentle and intimate working of the Holy Spirit. Taking due time to call these and similar considerations to mind in prayer can lend a certain spirit even to the practical planning and it should also determine the kind of publicity given to the occasion, even in the briefest of announcements.
- 2.9.5 While clearly avoiding empty show, pomp and unnecessary expense, the Archdiocesan community owes it to itself, to the faith, to the pastoral care of its own people and to the duty of Christian witness to fellow Christians and fellow residents of the state and the nation to express clearly what it is and what God has called it to do. This should be the governing principle of every daily action, and of every moment of prayer and liturgical celebration, but it is especially so for a public celebration with the Archbishop.
- 2.9.6 The Catholic people have an edifying and heartening way of showing respect and honor to their clergy and to their bishops. For its part, the civil society in which we live has certain habitual ways of greeting and honoring prominent personalities, including political figures and others in public office. Even these habits naturally inform our cultural ideas of preparation for any event. At the same time, all should be aware of

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<sup>51</sup> GIRM 18; SC 14.

the need to distinguish sacred occasions from political rallies or popular spectacles, concentrating instead on the essential spiritual purpose.

- 2.9.7 The special character of the celebration should arise above all from attention to the mysteries of the faith and to the age-old requirements of beauty and decorum of all the aspects of liturgical life that are the authentic reflection and expression of those mysteries.
- 2.9.8 This is at one and the same time perhaps easier, but in any case all the more necessary, when the celebration of the Sacred Liturgy is involved, above all inside a church building or another sacred place.

## G. OFFICES AND MINISTRIES

- 2.10.1 Whenever the Archbishop participates in a liturgical celebration, the particular norms indicated in the *Ceremonial of Bishops* should be followed carefully in conjunction with the other liturgical books.
- 2.10.2 For the celebration of Holy Mass with the people, it is most fitting that the Archbishop celebrate as principal celebrant, associating with himself as concelebrants of the Eucharist other bishops and priests. The concelebration of the Eucharist with the Archbishop and his priests is an external manifestation of “the sacrament of unity.”<sup>52</sup>
- 2.10.3 On more solemn occasions, it is praiseworthy to apply the norm that the liturgical books prescribe for the Chrism Mass, namely that the priests invited to concelebrate with the Archbishop should be in some way representative of the different regions of the diocese.<sup>53</sup> In any case, all priests participating, whether or not they concelebrate, should be administered Communion under both species.
- 2.10.4 It is similarly appropriate that several deacons exercise their ministry at a pontifical celebration,<sup>54</sup> at least three,<sup>55</sup> though not more than seven. Two deacons should normally assist the Archbishop directly.<sup>56</sup>
- 2.10.5 At a Pontifical Mass care should be taken to ensure that the people see clearly the deacons as holding first place after the priests among those who minister in the celebration of the Eucharist.<sup>57</sup> Therefore, as indicated in the various sections of the

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<sup>52</sup> GIRM 92; cf. SC 26.

<sup>53</sup> Cf. Roman Missal, The Chrism Mass, no. 4.

<sup>54</sup> Cf. GIRM 116.

<sup>55</sup> CE 26.

<sup>56</sup> Ibid.

<sup>57</sup> GIRM 94.

Missal, the *Ceremonial of Bishops* and the other liturgical books, a deacon should: proclaim the Gospel, announce the intentions of the Prayer of the Faithful, should minister to the Archbishop, should prepare the altar and serve the celebration of the Sacrifice, should assist the Archbishop in incensing the gifts and the altar and then incense the celebrants and the people, should incense the sacred host and the chalice as they are shown to the people after the consecration,<sup>58</sup> should assist in administering the chalice to the faithful at Holy Communion, take charge of the purification of the sacred vessels and their arranging and of the tidying of the altar, should give the instruction to the people regarding a solemn blessing and himself give the dismissal, and may from time to time throughout the celebration give brief instructions regarding the people's gestures and posture.<sup>59</sup>

- 2.10.6 In no circumstances is a priest ever permitted to assume the vestments proper to the deacon.
- 2.10.7 Bishops, priests, and deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. Care should be taken insofar as possible to ensure that sufficient ordinary ministers of Holy Communion or instituted acolytes be present to distribute the Eucharist in an orderly and reverent manner, without the need to have recourse to extraordinary ministers of Holy Communion, though this measure can be taken according to the law when necessary.<sup>60</sup> In this regard, it should be borne in mind that at a celebration by the Archbishop in person, there may well be larger numbers of participants than otherwise usual.
- 2.10.8 As at any celebration of Holy Mass, there should be harmony and diligence among all those involved in the effective preparation of each liturgical celebration in accordance with the Missal and other liturgical books, both as regards the rites and as regards the pastoral and musical aspects. This should take place under the direction of the pastor of the church and after consultation with the faithful in things that directly pertain to them.<sup>61</sup>
- 2.10.9 If there are several present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. For example, one Deacon may be assigned to execute the sung parts, another to serve at the altar; if there are several readings, it is well to distribute them among a number of readers, and the same applies for other matters. However, it is not at all appropriate that several persons divide a single element of the celebration among

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<sup>58</sup> GIRM 150, 176, 178. Cf. *Ps* 141 (140): 2; *Rev* 8: 3. CE 84.

<sup>59</sup> Cf. GIRM 94, 150, 171-186.

<sup>60</sup> GIRM 182; NDRHC 27; cf. CIC, can. 910 §1.

<sup>61</sup> GIRM 111.

themselves, e.g., that the same reading be proclaimed by two readers, one after the other, with the exception of the Passion of the Lord.<sup>62</sup>

- 2.10.10 However, one and the same bishop or priest who assumes the role of principal celebrant must always exercise the presidential function in all of its parts, except for what pertains to the particular case where the Archbishop is present and presides over the Liturgy of the Word, but chooses to assign another bishop or priest to assume in his presence the function of principal celebrant of the Liturgy of the Eucharist.<sup>63</sup>
- 2.10.11 According to this principle, for example, at a Nuptial Mass, the principal celebrant should not step aside to allow another bishop, priest or deacon to preside over the rite of marriage.
- 2.10.12 In any case, every effort should be made to plan the celebration so thoroughly that as to avoid any need to make *ad actum* deputations of readers, altar servers or other lay ministers.

## H. THE FAITHFUL PEOPLE OF GOD

- 2.11.1 As always in the celebration of Holy Mass, the faithful people participating at a Mass presided over by the Archbishop are called to rise to their baptismal dignity in Christ, giving thanks to God and offering the unblemished Sacrificial Victim not only by means of the hands of the priest but also together with him, and so learning to offer their very selves.<sup>64</sup>
- 2.11.2 Moreover, since the Eucharist is the sacrament of charity, “the gift that Jesus Christ makes of himself”,<sup>65</sup> they should make every effort to conform their lives in every particular to this great mystery, not least by their charity toward brothers and sisters who participate with them in the same celebration, avoiding any appearance of singularity or division, and participating in the religious sense of the celebration by fostering the beautiful harmony of common gestures and bodily postures and common singing and recitation of the parts that are theirs.<sup>66</sup>
- 2.11.3 With all due attention to the liturgical books and to the degree of pastoral freedom they permit, as also to the differing construction and layout of our churches, it is good if common habits among the people can be formed over time and a common repertory

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<sup>62</sup> GIRM 109.

<sup>63</sup> GIRM 108; cf. GIRM 92; CE 175-186.

<sup>64</sup> Cf. SC 48; EM 12; GIRM 95.

<sup>65</sup> SCSE 1; St. Thomas Aquinas, *Summa Theologiae* III, q. 73, a. 3.

<sup>66</sup> Cf. GIRM 95.



of sung liturgical texts so as to favor common celebrations between and among parishes and at an archdiocesan level.

## I. EXEMPLARY CHARACTER

2.12.1 The solemn celebrations of Holy Mass presided over by the Archbishop, even though they are distinctive in some respects, should in general be exemplary for the entire Archdiocese.<sup>67</sup>

2.12.2 This applies to all the individual elements of the celebration, including:

The reading and explanation of the Word of God (GIRM 29).

The manner of singing and pronouncing the different kinds of liturgical formulas (GIRM 30-38).

The integral component of singing and music (GIRM 39-41).

The place of recollected silence (GIRM 45).

The gestures and bodily postures, including acts of reverence (GIRM 42-44, 273-277).

Attention to the different phases of the celebration, especially its culmination in the Eucharistic Prayer and in the reception of Holy Communion (GIRM 78-79, 84-86).

The particular parts pertaining to bishops, priests and deacons and by lay persons (GIRM 91-111).

Respect shown to the Blessed Sacrament (GIRM 314-317, 280).

The dignity and purity of the bread and wine offered for the celebration (GIRM 316-323).

The nature and condition of the sacred vessels and the dignity of their handling (GIRM 327-334, 278-279).

The availability, appropriateness and condition of the sacred vestments (GIRM 335-347).

The worthiness, dignity and beauty of the liturgical books, particularly the Book of the Gospels, the Lectionary, Missal, Pontifical and Ritual (cf. GIRM 349)

The altar cross and the processional cross (GIRM 350).

The catechetical, ritual and technical preparation of laypersons called to particular functions on particular occasions.

The particular preparation of children.

The correctness and appropriateness of clothing worn by lay participants.

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<sup>67</sup> GIRM 22.

The theological exactness and appropriateness of terms used in literature distributed to the people, in descriptions of the celebration and its parts and in publicity announcements.

## J. SOME GENERAL CONSIDERATIONS

### *Scheduling and Other Factors*

- 2.13.1 An integral part of the organizational and pastoral planning for a celebration at which the Archbishop presides is the question of scheduling. Proposals for venues and timetabling should be careful to consider the habits and expectations of the faithful and the usual scheduling and location of liturgical celebrations in the area, as well as matters such as public transport, likely weather conditions and the foreseeable impact of civil holidays, and of political and sporting events.
- 2.13.2 When Sundays and holy days of obligation are involved, a particular effort should be made to give the faithful concise and unambiguous information well in advance.
- 2.13.3 For liturgical celebrations at which the Archbishop presides, especially of the Holy Eucharist, special care should be taken in the choice of venue, the capacity and suitability of the church building, including safety and other features relative to numbers of participants. If a choice has to be made regarding a celebration outside of a church or other sacred place, the Archbishop should be kept fully informed as to the factors involved.

### *Large Scale Celebrations*

- 2.14.1 In so far as some of the liturgical celebrations at which the Archbishop presides may on occasion reach a large scale, they call for special consideration and planning. While it is easy to appreciate the importance of these moments, “it is not always easy in such cases to give clear expression to the unity of the presbyterate, especially during the Eucharistic Prayer and the distribution of Holy Communion. Efforts need to be made lest these large-scale concelebrations lose their proper focus. This can be done by proper coordination and by arranging the place of worship so that priests and lay faithful are truly able to participate fully. It should be kept in mind, however, that here we are speaking of exceptional concelebrations, limited to extraordinary situations.”<sup>68</sup>

### *Gregorian Chant*

- 2.15.1 In an overall examination of pastoral factors regarding liturgical celebrations where the Archbishop is present, particular consideration should be given to the possibility of

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<sup>68</sup> SCSE 61; cf. also CDWDS, *Guida per le grandi celebrazioni*, 13 June 2014: *Notitiae* 50 (2014) 330-348.

some use of Gregorian chant, which is proper to the Roman liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.<sup>69</sup>

#### *Modesty and Self-Effacement*

**2.16.1** All with any particular visible function in the celebration, including all categories of altar servers, readers, and musicians, must avoid the human temptation of drawing attention to themselves after the manner of public performers and will above all avoid provoking or soliciting by their words or manner any kind of applause.

#### *Not Everything has to be Explained*

**2.17.1** Brief elements of commentary or direction are foreseen by the liturgical books and can be helpful to the faithful, especially children and special groups, in directing their attention to the celebration and ensuring that they are better disposed for understanding it. Such comments should be thoroughly prepared, focused, concise, sober, prayerful in tone and content, and few in number.<sup>70</sup>

#### *Sacred Vestments and Liturgical Vesture*

**2.18.1** In so far as possible, additional efforts should be made to ensure that priests and deacons who participate in a pontifical liturgical celebration can wear the full complement of their proper vestments, including the chasuble for priests and the dalmatic for deacons. It should be borne in mind that if necessary these can be white, irrespective of the prescribed liturgical color. In all circumstances, the stole must be worn under the chasuble or dalmatic.<sup>71</sup> The Archdiocese of Portland has common vestments that can be worn by priest concelebrants and participating deacons in Archdiocesan celebrations of the Most Holy Eucharist.

#### *Particular Ministers in Liturgies with the Archbishop*

**2.19.1** In liturgical celebrations where the Archbishop is present, additional ministers are needed for two particular functions connected to his rank as a Metropolitan Archbishop. This is marked by his wearing of the pallium (which he puts on with the other sacred vestments in the cases prescribed by the liturgical books), and also by the carrying in the procession of the archiepiscopal cross, which is carried in such a way that the figure of Christ Crucified faces the front of the procession.<sup>72</sup> A suitable altar

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<sup>69</sup> Cf. SC 116; GIRM 41; MS 30; SCSE 62.

<sup>70</sup> Cf. GIRM 105.

<sup>71</sup> GIRM 337-338.

<sup>72</sup> CE 62, 79.

server or lay minister needs to be designated to carry the archiepiscopal cross if the Archbishop chooses to use it.

- 2.19.2 Furthermore, as diocesan bishop, the Archbishop holds in his hand in processions<sup>73</sup> and at other moments in the celebration the pastoral staff or crosier (crozier). When he is not holding it, this is given to the custody of a lay minister wearing the vimp, an ornamental cloth covering the person's shoulders, with the ends of which he holds the crosier. A similar server is allocated to hold the miter when necessary. A further unveiled minister, who processes after the Archbishop, is allocated to assist with the book.<sup>74</sup>

## K. CELEBRATION OF THE MASS: SOME PARTICULAR POINTS

### *Liturgy of the Word*

- 2.20.1 In the Archdiocese of Portland in Oregon, it is customary that, after the Gospel reading, the deacon takes the book to a bishop celebrant, who kisses it, saying inaudibly, "May the words of the Gospel wipe away our sins." Alternatively, if the celebrant is not a bishop, the deacon himself kisses the book and inaudibly says the same words.<sup>75</sup>
- 2.20.2 On solemn occasions a bishop may impart a blessing with the Book of the Gospels after having kissed it.<sup>76</sup>

### *Homily*

- 2.21.1 It is the prerogative of the Archbishop to reserve the homily to himself or to assign it to a bishop or priest of his choosing.
- 2.21.2 It is appropriate that after the homily a brief period of silence is observed.<sup>77</sup>

### *Profession of Faith*

- 2.22.1 In preparation of booklets for the faithful, no texts for the Profession of Faith are to be introduced which are not found in the duly approved liturgical books.<sup>78</sup> To be excluded in a particular way are improvised or privately composed texts, even if set to music for singing.

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<sup>73</sup> CE 59.

<sup>74</sup> Cf. CE 128.

<sup>75</sup> CE 141.

<sup>76</sup> GIRM 176.

<sup>77</sup> GIRM 66.

<sup>78</sup> RS 69.

### *Prayer of the Faithful*

- 2.23.1 It is for the Archbishop to direct the Prayer of the Faithful from the cathedra or chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer.<sup>79</sup>
- 2.23.2 The intentions are announced from the ambo or from another suitable place, by the deacon or in his absence by a cantor, lector, or one of the lay faithful.<sup>80</sup>
- 2.23.3 As the general rule requires, the intentions announced should be few in number and not needlessly multiplied. They should be sober, succinct, prepared in advance, composed freely but prudently, and they should express the prayer of the entire community.<sup>81</sup>
- 2.23.4 Among the intentions special mention is to be made of the Pope and the Archbishop, of the priests and deacons of the Archdiocese, and of the whole Archdiocesan community of faith. The formulation of these must be particularly sober and avoid inappropriate elements of praise of persons.
- 2.23.5 There should also be clear reference to the particular celebration, such as confirmation, marriage, or a funeral, and to other matters related to the liturgical time, such as the catechumenate.<sup>82</sup>

### *Preparation of the Gifts*

- 2.24.1 It is of particular importance that the procession bringing the gifts be properly conducted according to the norms. The participants in the procession should be chosen and prepared in advance and the norms for the gifts that may be carried and the containers used followed exactly.<sup>83</sup>
- 2.24.2 It is customary for the Archbishop to receive the gifts at the *cathedra* or at the celebrant's chair when celebrating outside of the cathedral.

### *Eucharistic Prayer*

- 2.25.1 The general norms for the choice and recitation of the Eucharistic Prayer should be carefully followed, preparing with attention:
- a. The choice of Preface and of any proper parts foreseen for the particular celebration, such as Holy Thursday, the different sacraments and sacramental rites combined with Holy Mass.

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<sup>79</sup> GIRM 71; IO 56.

<sup>80</sup> GIRM 71; IO 56.

<sup>81</sup> IO 56; GIRM 71.

<sup>82</sup> GIRM 70.

<sup>83</sup> GIRM 74.

- b. The mention of particular Saints and the form of any particular intercession for the dead.
- c. The assignment of particular parts to concelebrants.
- d. The different sections set to musical notation, any cues from the organist or choir director, and the exact role and preparation of concelebrants.

2.25.2 If several deacons are present, one of them may place incense in the thurible for the consecration and incense the host and the chalice as they are shown to the people. Incensation is an expression of reverence and of prayer, as signified in Sacred Scripture. Also, if incense is used, in the absence of a deacon a server incenses the host and the chalice when each is shown to the people after the consecration.<sup>84</sup>

2.25.3 From the epiclesis until the priest shows the chalice, the deacon normally remains kneeling.<sup>85</sup> If the deacon is not able to kneel, he should remain standing.

## L. THE CHRISM MASS

2.26.1 The celebration of the Chrism Mass is a particularly important archdiocesan occasion since the Church intends it to be a primary manifestation of the priesthood within the diocese, closely connected with the Lord's Paschal Mystery and the Last Supper, but also with the celebration of the sacraments and many sacramental rites throughout the Archdiocese over the coming year.<sup>86</sup>

### *The Choice of Day*

2.27.1 The discipline of the current liturgical books leaves to the decision of the Archbishop whether the Chrism Mass will be celebrated on the traditional day, Holy Thursday in the morning. The alternative is for it to be anticipated on another day, but near to Easter. This may be done if it is very difficult for the clergy and people to gather with the Archbishop on Holy Thursday.<sup>87</sup>

### *Concelebration with Priests*

2.28.1 On whatever day is chosen, the Archbishop concelebrates the Chrism Mass with his presbyterate. The celebration should be, as it were, a manifestation of the priests' communion with their Archbishop. Accordingly it is desirable that all the priests participate in it, insofar as this is possible. To signify the unity of the presbyterate of

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<sup>84</sup> GIRM 150, 176, 178; CE 84; cf. *Ps* 141 (140): 2; *Rev* 8: 3.

<sup>85</sup> GIRM 178.

<sup>86</sup> Cf. Roman Missal, The Chrism Mass 2-3.

<sup>87</sup> Cf. Roman Missal, The Chrism Mass 2-3.

the diocese, if not all priests can be present or can concelebrate, the priests invited to concelebrate with the Archbishop should be from different regions of the diocese.<sup>88</sup> In any case, all priests participating, whether or not they concelebrate, should be administered Communion under both species.

### *Deacons*

- 2.29.1 Esteemed as the Order of Deacons is, this particular celebration is limited to the blessing and consecration of the Holy Oils, concelebrated by the Archbishop with his priests as a manifestation of the bond that unites them in the one ministerial priesthood which bishops and priests both exercise, at their different levels, in the Person of Christ the Head. It is especially important that deacons take part in appropriate numbers (not more than seven) and with particular solemnity in the celebration of the Chrism Mass. They should not, however, be present in a manner that seems in any way to suggest an analogy with the presence and function of the priests, nor should any rite modeled on the Renewal of Priestly Promises be intruded into the celebration. The same is obviously even more true of lay ministries.

### *Sequence of Parts of the Liturgy*

- 2.30.1 In accord with traditional practice, found already in the ancient sacramentaries, the blessing of the Oil of the Sick takes place before the end of the Eucharistic Prayer, but the blessing of the Oil of Catechumens and the consecration of the Chrism take place after Communion. Though perhaps unusual at first sight from the point of view of general modern liturgical practice, the location within the Eucharistic Prayer itself, the greatest prayer of consecration, signifies in some sense that not only the Holy Eucharist, but also a new wave of blessed oil to be used for the sick<sup>89</sup> flows from this central action of Christ and his Church. This memorial of the Paschal Mystery of the Savior now celebrated has “canceled out our sins” and “has opened the way to eternal life.”<sup>90</sup>
- 2.30.2 However, for pastoral reasons, it is permitted for the entire rite of the Blessing of the Oil of the Sick and the Oil of Catechumens together with consecration of Holy Chrism to take place together after the Liturgy of the Word, at the end of the Renewal of Priestly Promises.<sup>91</sup> In this latter case, at the end of the Renewal of Priestly Promises, the Archbishop goes with the concelebrants to the table where the Blessing of the Oil of the Sick and the Oil of Catechumens and the Consecration of Holy Chrism are to take

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<sup>88</sup> Cf. Roman Missal, The Chrism Mass 4.

<sup>89</sup> BCLN March-April 2003.

<sup>90</sup> Roman Missal, Order of Mass 55: Preface IV of the Sundays in Ordinary Time.

<sup>91</sup> BCLN March-April 2003; cf. Roman Missal, The Chrism Mass 5.



place and which is placed so that the people may see the entire rite easily and take part in it.<sup>92</sup> There he proceeds as indicated in the Missal and in the Pontifical.

### *Homily*

- 2.31.1 After the reading of the Gospel by a deacon, the Archbishop preaches the Homily in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the people and to his priests about priestly anointing, urging the priests to be faithful in their office and calling on them to renew publicly their priestly promises.<sup>93</sup>

### *Renewal of Priestly Promises*

- 2.32.1 After the Homily, the Archbishop begins the rite of the Renewal of Priestly Promises, addressing with the priests as indicated in the Missal.<sup>94</sup>

### *Prayer of the Faithful*

- 2.33.1 It should be noted that in the present Missal, the Creed is omitted,<sup>95</sup> but not the Prayer of the Faithful, which follows before the rites of the offertory.

### *Distribution and Reception of the Holy Oils*

- 2.34.1 Representatives of parishes receive the Holy Oils following the Chrism Mass. A reception of the Holy Oils may take place in every parish either before the celebration of the evening Mass of the Lord's Supper, during the Mass, or at another time that seems appropriate.<sup>96</sup>

## M. OTHER LITURGICAL CELEBRATIONS OF THE ARCHBISHOP

- 2.35.1 As with Holy Mass when the Archbishop is present, other liturgical celebrations in which particular veneration is shown to the Most Holy Eucharist require careful planning and established parish habits should not be relied upon unreflectingly. Rather the liturgical books should be carefully re-read, as also the *Ceremonial of Bishops*.
- 2.35.2 The same applies to other liturgical celebrations, and especially those which involve particular groups of people, such as larger numbers of children at First Holy

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<sup>92</sup> Cf. Roman Pontifical, Rites of the Blessing of Oils and Consecrating the Chrism 13, 26.

<sup>93</sup> Cf. Roman Missal, The Chrism Mass 8.

<sup>94</sup> Cf. Roman Missal, The Chrism Mass 9.

<sup>95</sup> BCLN March-April 2003; cf. Roman Missal, The Chrism Mass 10.

<sup>96</sup> Ibid. 15.

Communion or Confirmation, or a numerous presence of sick or disabled persons when the Anointing of the Sick is conferred. Certain celebrations where large numbers of priests are present may also need particular care in their planning. The liturgical books should be carefully re-read, preferably by a planning group, as also the *Ceremonial of Bishops*. It is prudent also to consult those who have had some role in planning and organizing similar celebrations in the past.

## CHAPTER 3 - SUNDAY PARISH CELEBRATION OF THE HOLY EUCHARIST

### A. INTRODUCTION

- 3.1.1 Christ the Lord instituted the Eucharistic sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection.<sup>1</sup> The other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it.<sup>2</sup>
- 3.1.2 The celebration of the Mass is the action of Christ and the People of God hierarchically arrayed. It is the center of the whole Christian life for the Church both universal and local.<sup>3</sup> In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit.<sup>4</sup>
- 3.1.3 At the level of the Archdiocese as a whole, among all celebrations of the Holy Eucharist, a Mass at which the Archbishop presides in person as a successor to the Apostles in the particular Church is of prime importance.
- 3.1.4 As regards the individual parish, it follows from the nature of the Eucharist that the gathering of the faithful on Sunday for its celebration is the most important of all parish activities.
- 3.1.5 Such a parish celebration of Holy Mass is in no way separate from the authority of the Archbishop but, like every legitimate celebration of the Eucharist in the Archdiocese of Portland in Oregon without exception, is directed by him, usually through the pastor and other priests who are the Archbishop's helpers, but from time to time by the Archbishop in person.<sup>5</sup>
- 3.1.6 For their part, the faithful people, by reason of their Baptism into the Catholic Church, have a right to a Sunday celebration of the Eucharist that is carefully prepared beforehand in accordance with the liturgical and canonical norms of the Church, so that the texts and rites are selected with care, there is suitable and truly sacred music, the Word of God is properly and efficaciously proclaimed and explained, their faith is duly safeguarded and nourished by the words pronounced and sung in the celebration

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<sup>1</sup> Cf. GIRM 17; SC 14, 19, 26, 28, 30, 47; also CCC 1323.

<sup>2</sup> GIRM 16; cf. SC 10; PO 5; also CCC 1324.

<sup>3</sup> GIRM 16; cf. SC 41; LG 11; PO 2, 5, 6; CD 30; UR 15; EM 3e, 6.

<sup>4</sup> GIRM 16; cf. SC 10; also CCC 1325.

<sup>5</sup> GIRM 92; LG 26, 28; SC 42.

of the liturgy, and so that the celebration is carried out with sacred furnishings and vestments that are dignified, proper, and clean.<sup>6</sup>

## B. CELEBRATING THE LORD'S DAY

### *Sunday*

- 3.2.1 The name "Sunday" comes to us down the centuries from the ancient peoples of Northern Europe, who themselves took it from the Greece and Rome of pre-Christian antiquity. In using the name "Sunday", pagan peoples had in mind their stories of gods, but St. Jerome says that Christians, given their faith, most willingly agree with the name, "for today the Light of the World is raised, today the Sun of Justice, with healing in his rays, has dawned."<sup>7</sup> "This is the *day that knows no evening*, the day whose Sun will never set again. Only once has that Sun gone down, and now once and for all it has ascended above the heavens."<sup>8</sup>
- 3.2.2 From the time of the Apostles, the day called in English "Sunday" was seen by Christians as "the Lord's Day" (Rev 1:10). It acquired its name of "the Lord's Day", reflected in the Spanish term "Domingo",<sup>9</sup> to express the close connection with the heart of the mystery of Christ and his Church, since it was the day of the Resurrection of Jesus,<sup>10</sup> whom the Father made both Lord and Christ (Acts 2:36), giving "all things into his hand" (Jn 3:35).
- 3.2.3 It was on Sunday morning that the women found Jesus' tomb empty (Mk 16:2), and he appeared in person to Mary Magdalene (Jn 20:11-17), and that afternoon the two disciples felt their hearts burn within them on the way to Emmaus, as they experienced the loving presence of a new companion who walked with them on their journey (Lk 24:13-35). It seems from the Gospels that only moments later Jesus appeared among the Apostles, barricaded out of terror in their hiding place, brought them peace, and breathing the Holy Spirit upon them, confirmed their mission as his Apostles, sent to continue his work of saving the world, releasing its inhabitants from the burden of their sins (Jn 20:19-23).
- 3.2.4 No wonder that the Church lost no time in applying to this day the words of the Psalm: "This is the day the Lord has made: let us rejoice in it and be glad!" (Ps 118:24).<sup>11</sup>

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<sup>6</sup> Cf. RS 57-58.

<sup>7</sup> St. Jerome, *Sermon on Easter Sunday II*, 52 (Letter 22, 4): PL 30: 212C.

<sup>8</sup> Blessed Gueric of Igny, *Sermon 3 on the Resurrection*, 1: PL 185: 149.

<sup>9</sup> "Domingo" in Spanish comes from the Latin "*Dominus*", meaning "Lord", and the adjective "*Dominicus*", meaning "of the Lord", which gave the Latin word "*Dominica*", "Lord's Day".

<sup>10</sup> Cf. CCC 1166; 2174; DD 1.

<sup>11</sup> Cf. DD 1.

## *The Day of Rest*

- 3.3.1** The third of God's "loving commands",<sup>12</sup> the Ten Commandments, recalls the holiness of the sabbath:<sup>13</sup> "The seventh day is a sabbath of solemn rest, holy to the Lord."<sup>14</sup> The Old Testament Sabbath commemorated God's resting on the seventh day of creation,<sup>15</sup> and also his liberating of the Chosen People from harsh slavery in Egypt.<sup>16</sup> It was a sign of the irrevocable covenant, a sign to be lived, setting the day apart as holy for the Lord, dedicating it to the praise of God, for his work of creation, and for his saving deeds.<sup>17</sup>
- 3.3.2** In Christ our Lord, creation has been made new (2 Cor 5:17), the New Chosen People liberated from sin, and God's great saving deeds renewed and surpassed. Jesus, the "Son of Man" and "lord even of the sabbath,"<sup>18</sup> as with other aspects of the Law, never failed to respect the holiness of this day.<sup>19</sup> In the face of hostility and hypocrisy, he gave this law its authentic and authoritative interpretation,<sup>20</sup> that the "sabbath was made for man, not man for the sabbath."<sup>21</sup> It is a time for doing good rather than harm, for saving life rather than killing,<sup>22</sup> a time for compassion.<sup>23</sup>
- 3.3.3** On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord's Day, and the appropriate relaxation of mind and body.<sup>24</sup> Sunday is a day to honor God<sup>25</sup> with outward, visible, public, and regular worship as a sign of his universal beneficence to all.<sup>26</sup> Sunday is also a time for reflection, silence, cultivation of the mind, and meditation which furthers the growth of the interior life in Christ.<sup>27</sup> The performance of good works and humble service of the sick, the infirm, and the elderly is legitimate

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<sup>12</sup> Roman Missal, Second Week Of Lent, Monday, Collect.

<sup>13</sup> CCC 2168.

<sup>14</sup> Ex 31:15.

<sup>15</sup> CCC 2169.

<sup>16</sup> CCC 2170.

<sup>17</sup> Cf. Ex 31:16; CCC 2171.

<sup>18</sup> Mk 2:28.

<sup>19</sup> Cf. Mk 1:21; Jn 9:16.

<sup>20</sup> CCC 2173.

<sup>21</sup> Mk 2:27.

<sup>22</sup> Cf. Mk 3:4.

<sup>23</sup> Cf. Mt 12: 11-13; Lk 13: 11-13; Lk 14: 1-6.

<sup>24</sup> Cf. CIC, can. 120; CCC 2193.

<sup>25</sup> Cf. Mt 12:5; Jn 7:23.

<sup>26</sup> CCC 2176.

<sup>27</sup> CCC 2186.

even on this day,<sup>28</sup> as is care for one's family needs:<sup>29</sup> "The love of truth seeks holy leisure; the need for charity accepts just activity."<sup>30</sup>

- 3.3.4 Sunday fulfills in Christ the spiritual truth of the Sabbath and announces man's eternal rest in God. Worship under the Old Law prepared for the mystery of Christ, and prefigured some aspects of it.<sup>31</sup> The New Sabbath - Sunday - remains what the Old Sabbath was, including the aspect of protest against the servitude of work and the worship of money.<sup>32</sup> It stands for the right of every person to "be refreshed", not least the poor.<sup>33</sup>
- 3.3.5 Whoever is a follower of Christ and has leisure on a Sunday should be mindful of their brothers and sisters who have the same needs and rights but no possibility of resting from work.<sup>34</sup> In particular, they should avoid making unnecessary demands on others that would hinder them from observing the Lord's Day. Catholics should ask public authorities to ensure citizens have a time intended for rest and divine worship, as employers should for their employees.<sup>35</sup>
- 3.3.6 In respecting religious liberty and the common good of all, Christians should seek recognition of Sundays and the Church's holy days as legal holidays. They should give everyone a public example of prayer, respect, and joy and defend their traditions as a precious contribution to the spiritual life of society. If a country's legislation or other reasons require work on Sunday, the day should nevertheless be lived as the day of our deliverance. It is a day that in itself is a gift of God to his People.<sup>36</sup>

### *The Day of the Resurrection*

- 3.4.1 The fundamental event upon which Christian faith rests is the Resurrection of Our Lord Jesus Christ (cf. *1 Cor* 15:14). "It is an astonishing reality, fully grasped in the light of faith, yet historically attested to by those who were privileged to see the Risen Lord."<sup>37</sup> This wondrous event is absolutely unique in human history.<sup>38</sup> In fact, it is the turning point in the history of the human race, and of the New People of God, and of each of

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<sup>28</sup> Cf. CCC 2186.

<sup>29</sup> CCC 2185.

<sup>30</sup> St. Augustine, *The City of God*, 19, 19: PL 41: 647.

<sup>31</sup> Cf. *1 Cor* 10:11; CCC 2174.

<sup>32</sup> CCC 2172; cf. *Neh* 13:15-22; *2 Chr* 36:21.

<sup>33</sup> *Ex* 31:17; cf. 23:12.

<sup>34</sup> CCC 2186.

<sup>35</sup> CCC 2187.

<sup>36</sup> Cf. CCC 2171.

<sup>37</sup> DD 2.

<sup>38</sup> Cf. DD 2.

us as individual persons, the key to the mystery of our life and the questions that arise in all hearts.

- 3.4.2 Sunday, then, is the weekly Easter, the celebration of the Lord's victory over sin and death, over all human sinfulness, self-seeking, weakness and failure, and marks the moment when in him "the new creation" dawned for each one of us.<sup>39</sup> It reminds the faithful people and individual believers to keep their gaze fixed toward that future day, when Christ will come in glory as he promised<sup>40</sup> and God will give the word from his heavenly throne and announce, "Behold, I make all things new." (Rev 21:5).<sup>41</sup>

### *The Eighth Day*

- 3.5.1 St. Augustine said the Lord's Day is "*an eighth and eternal day, consecrated by the Resurrection of Christ.*"<sup>42</sup> By calling Sunday the "eighth day,"<sup>43</sup> the Fathers of the Church meant it is the day Our Lord went beyond the Sabbath Day, our Saturday, not staying with the usual cycle of human experience. Instead, Christ broke with all habits and all the laws of physics and cleared a space for something completely new, inserting eternity into the midst of ordinary reality. The whole mystery of Christ is a new and eternal day, a day with no sundown. It follows that as Christians and Catholics we owe it to Our Lord and to ourselves to make our Sunday what it should be, a different kind of day, a day that points to a different kind of life, centered above all on participation at Holy Mass, "the sacrifice of human redemption."<sup>44</sup>
- 3.5.2 It is a fact that for baptistries and other sacred places down the centuries the ground plan sometimes chosen was the octagon, a shape having eight equal sides. In a way similar to the name "Eighth Day", this was to signify renewal, or eternity or the infinity into which those baptized enter by their Baptism into Christ, as St. Paul taught: "you were buried with him in Baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead."<sup>45</sup>

### *The Day of the Eucharist*

- 3.6.1 The Second Vatican Council declared that Sunday is "the primordial feastday".<sup>46</sup> "Sunday is the day of the Resurrection, it is the day of Christians, it is our day."<sup>47</sup> Sunday is a day like no other, a day when we recall and relive together the Lord's passage from

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<sup>39</sup> Cf. 2 Cor 5:17.

<sup>40</sup> Cf. Acts 1:11; 1 Th 4:13-17.

<sup>41</sup> Cf. CCC 1166; DD 1.

<sup>42</sup> St. Augustine, *City of God*, 22, 0, 5: PL 41:804

<sup>43</sup> Cf. CCC 2191.

<sup>44</sup> Roman Missal, Chrism Mass, Preface.

<sup>45</sup> Col 2:12; cf. Rom 6:4.

<sup>46</sup> SC 106.

<sup>47</sup> St. Jerome, *Sermon on Easter Sunday II*, 52 (Letter 22, 4): PL 30: 212C.



persecution and cruelty and the horror and suffering of the Crucifixion to his glorious Rising from the tomb as depicted in so many wonderful works of Christian art. It is the celebration of the fact that in Christ, “the old has passed away, behold, the new has come.”<sup>48</sup>

3.6.2 Since this is precisely what is celebrated in the Most Holy Eucharist, Sunday on the one hand and the celebration of the Holy Mass on the other go together, a true “match made in heaven”. It follows that Sunday is the day above all days, when the faithful followers of Christ gather for Holy Mass “to listen to the word of God and take part in the Eucharist, thus calling to mind the Passion, Resurrection, and glory of the Lord Jesus, and giving thanks to God, for by “his great mercy we have been born anew to a living hope through the Resurrection of Jesus Christ from the dead.” (1 *Pet* 1:3).<sup>49</sup> It is as if the Risen Lord were standing in the sanctuary of our churches, calling each of us to come to him and inviting us to his banquet,<sup>50</sup> this coming Sunday and for all eternity.

3.6.3 For Catholics the Eucharist is the center of our faith, the center of our lives, and the center of our Sunday.<sup>51</sup> Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his Church. The faithful give witness by this to their communion in faith and charity. Together they testify to God’s holiness and their hope of salvation. Under the guidance of the Holy Spirit, they strengthen one another<sup>52</sup> and Scripture itself reminds the faithful “not to neglect to meet together, as is the habit of some, but to encourage one another.”<sup>53</sup> St. John Chrysostom taught: “You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests.”<sup>54</sup>

3.6.4 In the gift of the Eucharist “Jesus Christ entrusted to his Church the perennial making present of the Paschal Mystery... The thought of this leads us to profound amazement and gratitude. In the paschal event and the Eucharist which makes it present throughout the centuries, there is a truly enormous capacity which embraces all of history as the recipient of the grace of the redemption. This amazement should always fill the Church assembled for the celebration of the Eucharist.”<sup>55</sup>

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<sup>48</sup> Cf. 2 *Cor* 5:17.

<sup>49</sup> SC 106; cf. CCC 1167.

<sup>50</sup> CCC 1166; cf. *Jn* 21:12; *Lk* 24:30.

<sup>51</sup> Cf. CCC 1166; 2177.

<sup>52</sup> CCC 2182.

<sup>53</sup> *Heb* 10:25.

<sup>54</sup> St. John Chrysostom, *On the Incomprehensible Nature of God*, 3, 6: PG 48: 725; CCC 2179.

<sup>55</sup> EE 5.

- 3.6.5 For Catholics Sunday is the beginning and the highlight of the week, a day which brings great joy to the Christian life. “Sunday is the day of joy in a very special way, indeed the day most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy.”<sup>56</sup>

### *The Sunday Obligation*

- 3.7.1 Sunday is to be observed as the primordial holy day of obligation in the universal Church<sup>57</sup> and on Sundays and other holy days of obligation the faithful are bound to participate at Holy Mass,<sup>58</sup> celebrated in any Catholic church in any Catholic Rite.<sup>59</sup>
- 3.7.2 This obligation flows from the fact that the Sunday Eucharist is the foundation and confirmation of all Catholic life and practice. Those who deliberately fail in this obligation commit a grave sin.<sup>60</sup> The faithful are excused from the obligation for a serious reason (for example, illness, or the care of infants) or may be dispensed by their own pastor.<sup>61</sup>
- 3.7.3 If because of lack of a bishop or priest or for other grave cause participation in the celebration of the Eucharist is impossible, it is specially recommended that the faithful take part in the Liturgy of the Word if it is celebrated in the parish church or in another sacred place according to the prescriptions of the diocesan bishop, or engage in prayer for an appropriate amount of time personally or in a family or, as occasion offers, in groups of families.<sup>62</sup> These practices undertaken when Mass cannot be celebrated do not of themselves oblige under pain of sin.

### *The Day of Joy and Commitment*

- 3.8.1 Other than Sunday, there are other great and beautiful feastsdays in the Church’s liturgical year, such as Easter Day, Christmas, the Ascension, Pentecost, Corpus Christi, the Sacred Heart, and all the feasts of the Blessed Mother and the Saints. But it is Sunday “which is the foundation and kernel of the whole liturgical year.”<sup>63</sup>
- 3.8.2 Sunday, then, for Catholics, is not a day to waste, but a day above all for attending to what is vital in life: the love of God, the good of our soul, and within Christ’s Church, deepening and expanding the frontiers of the Kingdom: “let us all rouse up and revive our spirits, whether to watch in prayer or to work with a will, so that our renewed

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<sup>56</sup> DD 57.

<sup>57</sup> CIC, can. 1246 § 1; CCC 2192.

<sup>58</sup> CIC, can. 1247.

<sup>59</sup> CIC, can. 1248 § 1

<sup>60</sup> CCC 2181.

<sup>61</sup> Cf. CIC, can. 1245.

<sup>62</sup> CIC, can. 1248 § 2; CCC 2183.

<sup>63</sup> SC 106.

liveliness may show that, once again, we have received a share in Christ's Resurrection."<sup>64</sup> A Sunday lived well, simply, close to the Lord, in union with the Church, and in the company of those who are dear to us, puts us in condition to face our week and life itself, "with expanded hearts."<sup>65</sup>

- 3.8.3 The Second Vatican Council made a point of asking that the Lord's Day "should be proposed to the piety of the faithful and taught to them so that it may truly become a day of joy and of freedom from work."<sup>66</sup> Moreover, St. John Paul II, seeing the passing of two thousand years since the birth of the Savior of us all, taught that this calls upon believers "to rediscover with new intensity the meaning of Sunday: its 'mystery', its celebration, its significance for Christian and human life."<sup>67</sup>

## C. PARISH AND EUCHARIST

- 3.9.1 The celebration of the Eucharist in Holy Mass is an action of Christ and the Church, the whole of the faithful people Christ Jesus has gathered to himself.

### *The Parish*

- 3.10.1 A parish is a "certain community of the Christian faithful stably constituted in a particular Church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop"<sup>68</sup> and "also with the cooperation of other priests or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law."<sup>69</sup> It initiates the Catholic people into the ordinary expression of the liturgical life, teaches Christ's saving doctrine, and is the place where the Lord's charity is practiced in good works and fraternal love.<sup>70</sup>
- 3.10.2 A parish is above all the place where the faithful can be gathered together as a community. This happens above all when the people respond to the call of Christ's Church to come together for the Sunday celebration of the Eucharist,<sup>71</sup> in which the faithful form a "Eucharistic community", so that they may give thanks to God and offer

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<sup>64</sup> Blessed Gueric of Igny, *Sermon 3 on the Resurrection*, 5: PL 185: 151.

<sup>65</sup> St. Benedict, *Rule for Monasteries*, prologue, 49.

<sup>66</sup> SC 106.

<sup>67</sup> Cf. DD 3.

<sup>68</sup> CIC, can. 515 §1.

<sup>69</sup> CIC, can. 519.

<sup>70</sup> CCC 2179.

<sup>71</sup> CCC 2179.

the unblemished sacrificial Victim not only by means of the hands of the priest but also together with him and so that they may learn to offer their very selves.<sup>72</sup>

- 3.10.3 Within this “Eucharistic community”, a solemn duty lies with the pastor “to see to it that the Most Holy Eucharist is the center of the parish congregation of faithful.”<sup>73</sup> This is for the spiritual benefit of the faithful who belong to that parish, but also because the parish, in fact, represents the universal Church and also the archdiocesan Church gathered at a given time and place. This is particularly true in the communal celebration that takes place on Sunday, the Lord’s Day, revered by the Church as the day of Christ’s resurrection and as the weekly Pasch.<sup>74</sup>
- 3.10.4 As a community, sustained by the power of love flowing from the Eucharist, the Sacrament of Charity, all Catholics of the parish should, moreover, take care to show their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.<sup>75</sup> They should avoid any appearance of singularity or division, keeping in mind that they have only one Father in heaven and that they are therefore all brothers or sisters one to the other.<sup>76</sup>
- 3.10.5 At Sunday Masses it not unusual to find different groups, movements, associations, and even the smaller religious communities present in the parish.<sup>77</sup> While it is permissible for Mass to be celebrated also for particular groups according to the norm of law,<sup>78</sup> these groups are nevertheless not exempt from the faithful observance of the liturgical norms.<sup>79</sup>
- 3.10.6 It should be recalled that use of a Eucharistic Prayer for Masses with Children is restricted to Masses that are celebrated with children alone or Masses at which the majority of the participants are children, whereby the children in question are those who have not yet reached the age referred to as preadolescence.<sup>80</sup>
- 3.10.7 In celebrations for speakers of a foreign language, whether residents or visitors, migrants, pilgrims, etc., it is permissible, with the consent of the Archbishop, to celebrate the Sacred Liturgy in a vernacular language known to these faithful, provided liturgical texts are used which have already been approved by the Bishops or other

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<sup>72</sup> Cf. SC 48; EM 12.

<sup>73</sup> CIC, can. 528 §2: “*Consulat parochus ut sanctissima Eucharistia centrum sit congregationis fidelium paroecialis*”.

<sup>74</sup> Cf. SC 106; GIRM 113; UNLYC 4.

<sup>75</sup> GIRM 95.

<sup>76</sup> Ibid.

<sup>77</sup> DD 36; EM 27.

<sup>78</sup> DD 36.

<sup>79</sup> RS 114.

<sup>80</sup> CDW, Eucharistic Prayer for Masses with Children.

competent authority of their homeland, with the subsequent agreement of the Apostolic See.<sup>81</sup>

- 3.10.8 Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, priests who have the necessary fluency in the language are always and everywhere permitted to celebrate Mass in Latin.<sup>82</sup>
- 3.10.9 When Mass is concelebrated by several priests, a language known to all the concelebrating priests should be used in the recitation of the Eucharistic Prayer. The Eucharistic Prayer should always be recited in its entirety in one language alone. In the case of the concelebrating priests, in order to truly and validly concelebrate they need to follow the exact meaning of all the parts of the Eucharistic Prayer. Where it happens that some of the priests who are present do not know the language of the celebration and therefore are not capable of understanding and pronouncing the parts of the Eucharistic Prayer proper to them, they should not concelebrate, but instead should attend the celebration in choir dress in accordance with the norms.<sup>83</sup>
- 3.10.10 A feature of modern pastoral life in the US as elsewhere is the need at least on some occasions to cater for the participation of more than one language group in common liturgical celebrations. While aware of certain procedures worked out in recent generations, for instance, for the papal liturgies, the Archdiocese intends to consult more widely on the matter, with specific reference to the particular language groups represented at the present time among its own people.

### *The Parish Church*

- 3.11.1 In its earthly state the Church needs worthy places where the community can gather together for the celebration of public worship to the glory of the Holy Trinity, hear the word of God, sing his praise and above all offer the sacrifice of Christ sacramentally present in the midst of his people. Our visible churches, holy places, are images of the holy city, the heavenly Jerusalem, toward which we are making our way as pilgrims.<sup>84</sup> These churches are also places of recollection and personal prayer.<sup>85</sup>
- 3.11.2 We should remember, however, that it is Christ who is the true temple of God, “the place where his glory dwells”, and that by God’s grace, those baptized into Christ also become the temples of the Holy Spirit, living stones out of which the Church is built.<sup>86</sup>

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<sup>81</sup> Cf. LA 18.

<sup>82</sup> Cf. SC 36 § 1; CIC, can. 928; RS 112.

<sup>83</sup> Cf. GIRM 114; RS 113.

<sup>84</sup> CCC 1198.

<sup>85</sup> CCC 1199.

<sup>86</sup> CCC 1197.

## D. BISHOPS, PRIESTS AND DEACONS

### *General*

- 3.12.1 The pastor and his associates, along with any retired or visiting clergy that may render assistance, represent in the celebration of Holy Mass the Archbishop, but also in their own right as priests stand in the place of Jesus Christ our Lord, the Eternal High Priest. Their dignity comes not from some imagined human status, but from the spiritual privilege of being called to serve,<sup>87</sup> and from the unique power they have been given as priests to act in the Person of Christ the Head, celebrating or presiding over the sacraments and other liturgical actions, and in first place the power to confect the Sacrament of the Most Holy Eucharist,<sup>88</sup> as well as teaching and governing in Christ's name,<sup>89</sup> and in a Christ-like manner, the flock entrusted to them.<sup>90</sup>
- 3.12.2 From this it follows that the priests should always be treated with particular respect, but also that they should conduct themselves according to the dignity of their office and the confidence placed in them by the Church and the faithful, not least in the celebration of the liturgy.
- 3.12.3 Deacons also share in the mission and grace of Christ Jesus in a special way, being configured by the Holy Spirit in the Sacrament of Holy Orders to Christ, who made himself the "deacon" or servant of all.<sup>91</sup> The great martyr St. Ignatius of Antioch wrote "Let everyone revere the deacons as Jesus Christ"<sup>92</sup> and "as for the deacons, respect them as the law of God."<sup>93</sup> The respect the deacon merits comes from the duty of service in charity he has accepted in being solemnly "entrusted with the business of Jesus Christ."<sup>94</sup>

### *The Priest, Minister of the Eucharist*

- 3.13.1 The Eucharist, being the center and summit of the Church's life, is consequently "the center and summit of priestly ministry", for the priesthood "came into being at the moment of the institution of the Eucharist."<sup>95</sup>

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<sup>87</sup> PO 12, 15.

<sup>88</sup> CIC, can. 900 §1.

<sup>89</sup> PO 1; CIC, can. 519.

<sup>90</sup> Cf. *Jn* 10:14-15; SCSE 23.

<sup>91</sup> CCC 1570.

<sup>92</sup> St. Ignatius of Antioch, *Letter to the Trallians* 3, 1.

<sup>93</sup> St. Ignatius of Antioch, *Letter to the Smyrnaeans* 8, 1.

<sup>94</sup> St. Ignatius of Antioch, *Letter to the Magnesians*, 2, 6.

<sup>95</sup> EE 31; DCE 2.

- 3.13.2 The office “that belongs to priests in particular in the celebration of the Eucharist” is a great one, “for it is their responsibility to preside at the Eucharist *in persona Christi* and to provide a witness to and a service of communion not only for the community directly taking part in the celebration, but also for the universal Church, which is always brought into play within the context of the Eucharist.”<sup>96</sup>
- 3.13.3 It follows that the pastor is called to strive so that the Most Holy Eucharist will be the center of the parish congregation of the faithful, working to ensure that Christ’s faithful are nourished through the devout celebration of the Sacraments, and in particular, that they frequently approach the Most Holy Eucharist and the Sacrament of Penance.<sup>97</sup>
- 3.13.4 It is also his responsibility to see that the faithful are encouraged to offer prayers in their families as well, and to participate consciously and actively in the Sacred Liturgy, for the pastor, under the authority of the Archbishop, is bound to regulate and supervise in his parish, to the exclusion of any infringement of liturgical and sacramental norms.<sup>98</sup>
- 3.13.5 Any pastor knows that it is his place, with generous love “to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties. He is to work so that spouses and parents are supported in fulfilling their proper duties and is to foster growth of Christian life in the family.”<sup>99</sup>
- 3.13.6 Although it is appropriate that the pastor and other priests should be assisted in the effective preparation of the liturgical celebrations by various members of Christ’s faithful, the priest nevertheless must not cede to them in any way those things that are proper to his own office.<sup>100</sup>
- 3.13.7 Priests are engaged in a wide variety of pastoral activities. If we also consider the social and cultural conditions of the modern world, it is easy to understand how priests face the very real risk of losing their focus amid such a great number of different tasks. The Second Vatican Council saw in pastoral charity the bond which gives unity to the priest’s life and work. This, the Council adds, “flows mainly from the Eucharistic Sacrifice, which is therefore the center and root of the whole priestly life.”<sup>101</sup> We can understand, then, how important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council’s

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<sup>96</sup> EE 52; cf. EE 29; RS 30.

<sup>97</sup> RS 32.

<sup>98</sup> CIC, can. 528 § 2.

<sup>99</sup> CIC, can. 529 §1.

<sup>100</sup> RS 32.

<sup>101</sup> PO 14.



recommendation to celebrate the Eucharist daily: “for even if the faithful are unable to be present, it is an act of Christ and the Church”.<sup>65</sup> In this way priests will be able to counteract the daily tensions which lead to a lack of focus and they will find in the Eucharistic Sacrifice - the true center of their lives and ministry - the spiritual strength needed to deal with their different pastoral responsibilities. Their daily activity will thus become truly Eucharistic.<sup>102</sup>

**3.13.8** All “priests should make efforts to properly cultivate their liturgical knowledge and ability, so that through their liturgical ministry, God the Father, Son and Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them.”<sup>103</sup> Above all, let them be filled with that wonder and amazement that the Paschal Mystery, in being celebrated, instills in the hearts of the faithful.<sup>104</sup>

**3.13.9** While the role and the liturgical indications for a priest and for the Archbishop are clearly different, the pastor and other priests should follow the example of the Archbishop insofar as they preside at the celebration of the one Eucharist, in which the nature of the Church is ideally made visible. Therefore, the priest should associate with himself, in harmony with the liturgical books and other norms, any parish deacon, along with the lay ministers of various kinds, and in a clear way the whole body of the faithful, in a manner that expresses how each has a distinctive role to play as a member of the Body of Christ and also their common belonging to the Lord.

#### *The Deacon*

**3.14.1** After the priest, the deacon holds first place among those who minister in the celebration of Holy Mass. This is in virtue of the ordination he has received to the sacred order of the diaconate, which has been held in high honor in the Church even from the time of the Apostles.<sup>105</sup>

**3.14.2** When he is present at the celebration of Holy Mass, at least one deacon should exercise his ministry, wearing sacred vestments,<sup>106</sup> and joined, if it would be useful, by other deacons.

**3.14.3** At Mass, the deacon has his own part in proclaiming the Gospel, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and when necessary, sometimes in giving

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<sup>102</sup> EE 31.

<sup>103</sup> PO 5.

<sup>104</sup> EE 5; RS 33.

<sup>105</sup> Bl. Pope Paul VI, *Motu Proprio Sacrum diaconatus ordinem* 1967, preamble.

<sup>106</sup> Cf. GIRM 116.

directions regarding the people's gestures and posture. From time to time he may be asked to preach the homily.<sup>107</sup>

## E. ACTIVE PARTICIPATION OF THE FAITHFUL

- 3.15.1 Holy Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation (*actuosa participatio*) in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people have a right and an obligation by reason of their Baptism.<sup>108</sup>
- 3.15.2 It is therefore of the greatest importance that the celebration be so arranged that the priests, the deacons, the lay ministers and the faithful taking part in it, each according to his or her proper role, may derive from it ever more abundantly those fruits which Our Lord intends.<sup>109</sup>
- 3.15.3 Priests and deacons should bear in mind that fully conscious and active participation in liturgical celebrations by the faithful is demanded by the very nature of the liturgy, is the primary and indispensable source from which the faithful are to derive the true Christian spirit, and is a major objective in all pastoral work and in the preparation of each particular liturgical celebration.<sup>110</sup>
- 3.15.4 It is desirable that all the faithful should be aware that to participate in the Eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, "Let this mind be in you which was also in Christ Jesus" (*Phil* 2: 5). Together with him and through him let them make their oblation, and in union with him let them offer up themselves.<sup>111</sup>
- 3.15.5 Active participation in the liturgy is built on a life of constant conversion, for a heart reconciled to God makes genuine participation possible. This inner disposition can be fostered by recollection and silence before the beginning of the liturgy, by fasting, and when necessary, by confession. Moreover, there can be no truly active participation in

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<sup>107</sup> GIRM 94, 171 cf. 66.

<sup>108</sup> CCC 1141; GIRM 18; SC 14; cf. *1 Pet* 2: 9, 2: 4-5; RS 12.

<sup>109</sup> Cf. GIRM 17; SC 14, 19, 26, 28, 30, 47.

<sup>110</sup> SC 14.

<sup>111</sup> Pope Pius XII, Encyclical Letter *Mediator Dei* (1947) 80.

the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole.<sup>112</sup>

- 3.15.6 For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council has fostered acclamations of the people, responses, psalmody, antiphons, and canticles, as well as actions, movements or gestures, and has called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well.<sup>113</sup>
- 3.15.7 In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their understanding, their interior preparation and their gifts, according to the established liturgical norms. In the chants, melodies, choice of prayers and readings, giving of the homily, preparation of the Prayer of the Faithful, occasional explanatory remarks, and decoration of the Church building according to the various times of the liturgical year and seasons of nature, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the prayer and recollection of the participants. Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated.<sup>114</sup>
- 3.15.8 In the celebration of the liturgy, the prescriptions of the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on their own authority. This regulation applies to their texts as well, and certainly includes (but is not limited to) the Roman Missal and the Lectionary.<sup>115</sup>
- 3.15.9 The primary way to foster the participation of the faithful in the sacred rites is the proper celebration of the rites themselves. The *ars celebrandi*, (*art of celebrating*) of the liturgy, is the best way to ensure active participation. “The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for two thousand years this way of celebrating has sustained the faith life of all believers, called to take part in the celebration as the People of God, a royal priesthood, a holy nation.”<sup>116</sup>

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<sup>112</sup> SCSE 55; cf. SC 55; CCC 1388.

<sup>113</sup> RS 39; cf. SC 30-31.

<sup>114</sup> LI 1; RS 39.

<sup>115</sup> CIC, can. 846 §1; 1167 §2; SC 22.

<sup>116</sup> SCSE 38; cf. *1 Pet* 2: 4-5, 9.

3.15.10 From the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the common actions and gestures, as if a certain specific liturgical service must necessarily be given to the individuals to be carried out by them. Instead, diligent efforts should be made to correct superficial notions and to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist.<sup>117</sup>

#### *Care for the Celebration*

3.16.1 While the human circumstances of each celebration of Holy Mass vary, the essential value of the Mass itself does not. Our faith teaches that it is the fount and summit of the whole of Christian life<sup>118</sup> and an encounter with Christ our Lord. It goes without saying that each Sunday and feast-day Mass should be prepared with particular care in a way that gives it priority in the midst of the many parish activities.

3.16.2 The priest in particular has the heavy responsibility of proclaiming the message of salvation to the people and of associating them with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, and giving them the Bread of eternal life.<sup>119</sup>

3.16.3 All the single aspects of the celebration should be prepared with care, including the selection, within the limits allowed, of the rites, prayers, readings, chants, and the advance practicing of their reading aloud or singing, as well as the playing of music and of the less frequent or less familiar ritual actions.

3.16.4 Even where options are permitted, liturgical celebrations should always reflect the genuine needs and the common spiritual good of the People of God and their devotional life, rather than private inclination or arbitrary choice, even of the priest.<sup>120</sup>

3.16.5 In fact, "priests should be conscious of the fact that in their ministry they must never put themselves or their personal opinions in first place, but Jesus Christ. Any attempt to make themselves the center of the liturgical action contradicts their very identity as priests. The priest is above all a servant of others, and he must continually work at being a sign pointing to Christ, a docile instrument in the Lord's hands. This is seen particularly in his humility in leading the liturgical assembly, in obedience to the rite, uniting himself to it in mind and heart, and avoiding anything that might give the impression of an inordinate emphasis on his own personality."<sup>121</sup>

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<sup>117</sup> Cf. RS 40.

<sup>118</sup> LG 11.

<sup>119</sup> GIRM 93.

<sup>120</sup> LG 34; GIRM 42, 352.

<sup>121</sup> Cf. Jn 10:14-15; SCSE 23.

- 3.16.6 When a priest celebrates the Eucharist, he must serve God and the people with dignity and humility. By his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ.<sup>122</sup>
- 3.16.7 “Liturgy is never anyone’s private property, be it of the celebrant or of the community in which the mysteries are celebrated... No one is permitted to undervalue the mystery entrusted to our hands; it is too great for anyone to feel free to treat it lightly and with disregard for its sacredness and its universality.”<sup>123</sup>
- 3.16.8 The prime consideration for all is certainly ensuring proper reverence and authentic adoration and worship of Almighty God. However, just as our Blessed Lord taught that love of God and love of neighbor are one,<sup>124</sup> so in concentrating on the worship of God, it is the duty not just of the priest but of everyone present at Mass to be aware also of others and apart from a personal commitment in prayer, to do all they can to ensure in a selfless way the conscious, active, and full participation of all, as the Church desires and has constantly insisted in recent times. If Holy Mass is the high point of our life as Catholics,<sup>125</sup> it should also be the high point of our openness to grace, the high point of our attention, the high point of our commitment of time and talent, and the high point of our charity, respect, tolerance and compassion, neighborliness, community spirit and Christian maturity.

#### *Sacred Furnishings, Vessels and Vestments*

- 3.17.1 Pastors should encourage their people to have a balanced, appropriate and non-competitive pride in the furnishing of the church, in the sacred vessels and in items such as the sacred vestments, liturgical books and linens. Without excessive expense, over a period of time these items can be acquired as part of normal parish expenditure, or through fund-raising efforts and donations, just as has been the case down through the long centuries. In the case of donations in kind, the pastor will be vigilant in diplomatically steering choices to what accords with the Church’s theological and artistic criteria. Items needed can be categorized and prioritized according to cost and utility, including proper vestment sets in the different liturgical colors for priest concelebrants and deacons, worthy pyxes for carrying Holy Communion to the sick, and clean and tidy vesture for the use of altar servers and other lay ministers, irrespective of their family resources.
- 3.17.2 All items in any way admitted into a church should be worthy and suited to their particular purpose, as defined by the Church’s norms.<sup>126</sup> Statues and sacred images

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<sup>122</sup> GIRM 93.

<sup>123</sup> EE 52.

<sup>124</sup> Lev 19:18; cf. Mk 12:29-31; Pope Benedict XVI, Encyclical Letter *Deus caritas est*, 1.

<sup>125</sup> LG 11.

<sup>126</sup> GIRM 348; BB part III.

should not only be artistically competent in execution, but aside from artistic theory, should be such that in the general estimation of the people of the parish they are edifying and worthy.

### *Sacred Music*

- 3.18.1** The Church's general requirements as regards sacred music should be carefully applied in the parish, using to the full local resources, but also taking care to guide and plan so as to ensure not only the necessary musical quality but also the liturgical participation of the faithful and attention to the character of the different liturgical occasions. Effort spent on the formation of a choir and the training of psalmists can pay great dividends. Care should always be taken to avoid musical elements in liturgical celebrations assuming the character of a disproportionate concert performance, to the detriment of their spiritual and pastoral function, though clearly not every musical piece needs to be completely or predominantly congregational in character.
- 3.18.2** In this perspective, the parish celebrations of Holy Mass on Sundays and the major feasts and Solemnities are clearly of prime pastoral importance, as is the Good Friday Solemn Liturgy. At the same time, whatever measures are possible should be taken to ensure that other liturgical celebrations such as Baptisms, weddings and funerals, the seasonal celebration of the Sacrament of Reconciliation and Eucharistic Adoration, along with the hours of the Divine Office are also sustained in their liturgical and spiritual meaning by the use of music and singing. Though resources are sometimes limited, experience shows that even a restricted but targeted use of music can have substantial impact on the life of a parish.
- 3.18.3** It is praiseworthy for pastors to be sensitive to the value of promoting at least some use of Gregorian chant and also of giving space to the sacred music and chants of immigrant groups in the parish.
- 3.18.4** Preparation for the celebration of the Sacred Liturgy, and particularly for the selection of what is to be sung at the Liturgy is ultimately the responsibility of the pastor and of the priest who will celebrate the Mass.<sup>127</sup>
- 3.18.5** If the space occupied by the choir and instruments is visible to the assembly, it must reflect the sacredness of the music ministry.<sup>128</sup> The space occupied by musicians should not dominate the visual aspects of the church building and its configuration. Instruments, musicians and choir should never encroach upon the sanctuary itself.

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<sup>127</sup> STTL 119; cf. GIRM 111, 352.

<sup>128</sup> STTL 100.

- 3.18.6 The role of music is to serve the needs of the Liturgy and not to dominate it, seek to entertain, or draw attention to itself or the musicians.<sup>129</sup> Over amplification and the impression of performance are two things that should be always avoided.

#### *A Space for Silence*

- 3.19.1 The importance of silence in the liturgy, already mentioned, cannot be overemphasized,<sup>130</sup> both in the course of a liturgical celebration, and also before and after it. While in some respects it runs contrary to our present-day Western culture, the faithful should be encouraged to maintain quiet as part of the preparation for Holy Mass, and following it, above all in the presence of the Blessed Sacrament. Families should be encouraged to teach their children about this, as should parish groups of various kinds. This applies to the body of the church, the sacristy, the vesting room, and adjacent areas. The pastor can sensitively encourage habits and routines that help this become a feature appreciated by the people, while social aspects of gathering together can be catered for in other ways and in other locations.
- 3.19.2 Ministers and pastoral musicians should take care that the rites unfold with the proper ebb and flow of sound and silence.<sup>131</sup> The notion that moments of silence or inactivity in the liturgy should be filled with song or instrumental music is invalid.

## F. KEY MOMENTS OF A LIVING LITURGY

#### *General*

- 3.20.1 The parish is a portion of the People of God, purchased by Christ's Blood, gathered together by the Lord, and nourished by his word. The people called to present to God the prayers of the entire human family, whom gives thanks in Christ for the mystery of salvation by offering his Sacrifice, and are brought together in unity by Communion in the Body and Blood of Christ. This people, though holy in its origin, nevertheless grows constantly in holiness by conscious, active, and fruitful participation in the mystery of the Eucharist.<sup>132</sup>
- 3.20.2 The liturgical renewal decreed by the Second Vatican Council did not so much innovate as revive and reinstate a number of traditional liturgical practices which the discernment of the Council Fathers considered to have pastoral potential in the changed conditions of the modern age. These include the following.

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<sup>129</sup> STTL 125.

<sup>130</sup> STTL 118.

<sup>131</sup> Ibid.

<sup>132</sup> GIRM 5; SC 11.



### *The Introductory Rites*

- 3.21.1 The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Penitential Act, *Kyrie*, *Gloria*, and collect, have the character of a beginning, introduction, and preparation. Their purpose is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or performed in a particular way.<sup>133</sup>
- 3.21.2 Usually the priest invites those present to take part in the Penitential Act, which, after a brief pause for silence, the entire community carries out through a formula of general confession. The rite concludes with the priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance. On Sundays, especially in the Season of Easter, in place of the customary Penitential Act, from time to time the blessing and sprinkling of water to recall Baptism may take place.<sup>134</sup>
- 3.21.3 After the Penitential Act, the *Kyrie* is always begun, unless it has already been included as part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and the choir or cantor having a part in it. As a rule, each acclamation is sung or said twice, though it may be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the *Kyrie* is sung as a part of the Penitential Act, a trope may precede each acclamation.<sup>135</sup>
- 3.21.4 The *Gloria* is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text. The *Gloria* is intoned by the priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or by two parts of the congregation responding one to the other. It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character.<sup>136</sup>

### *Scripture Readings*

- 3.22.1 "The People of God are joined together primarily by the word of the living God"<sup>137</sup> and the "Church has always venerated the divine Scriptures ... For in the sacred books, the Father who is in heaven meets his children with great love and speaks with them; and

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<sup>133</sup> GIRM 46.

<sup>134</sup> GIRM 51.

<sup>135</sup> GIRM 52.

<sup>136</sup> GIRM 53.

<sup>137</sup> PO 4; cf. 1 Pet 1:23; Acts 6:7; 12:24.

the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons and daughters, the food of the soul, the pure and everlasting source of spiritual life.”<sup>138</sup>

3.22.2 When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. Therefore, the readings from the Word of God are an element of high importance in the Liturgy.<sup>139</sup>

3.22.3 At the directive of the Council, the treasures of the Bible have been opened up more lavishly in the Liturgy, so that richer fare may be provided for the instruction of the faithful at the table of God’s Word.<sup>140</sup> This is “so as to arouse more and more among Christ’s faithful that hunger for the Word of God (cf. *Amos* 8:11) by which, under the guidance of the Holy Spirit, the people of the New Covenant can be seen, as it were, to be impelled towards the perfect unity of the Church” and “both priests and faithful may make more devout spiritual preparation for the Lord’s Supper and that, meditating more deeply on Sacred Scripture, they will be nourished more abundantly each day by the words of the Lord.”<sup>141</sup>

3.22.4 In order that this proclamation of the Word may not be frustrated, the faithful should be taught to love the Scriptures and to listen to them with attentive reverence<sup>142</sup> and with the proper spiritual dispositions. Moreover, the reading of the Scriptures in the liturgy should be properly prepared and diligently carried out. The Liturgy of the Word as a whole is to be celebrated in such a way as to favor meditation, and so any kind of haste which hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared.<sup>143</sup>

3.22.5 In fact, in the “Liturgy of the Word in the celebration of Mass”, “the proclaiming of the Death and Resurrection of Christ is inseparably joined to the response of the people who hear it, and to the very offering whereby Christ ratified the New Testament in his blood,”<sup>144</sup> that is to say, the Eucharistic Liturgy.

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<sup>138</sup> DV 21.

<sup>139</sup> GIRM 29, 55.

<sup>140</sup> Cf. SC 51. Cf. GIRM 28, 355c.

<sup>141</sup> Bl. Pope Paul VI, Apostolic Constitution *Missale Romanum*.

<sup>142</sup> GIRM 29.

<sup>143</sup> GIRM 56.

<sup>144</sup> PO 4.

## Homily

- 3.23.1 The Council insisted strongly on a return to the traditional inclusion of the homily,<sup>145</sup> at least on Sundays and holy days of obligation, at all Masses with the people. This has shown its fruitfulness in recent decades in parishes around the world for the nurturing of the Christian life.<sup>146</sup> It is a moment that ensures a bridge between the Church's beautiful ancient rituals and prayers, and the religious dimensions of everyday life and its challenges that the people face. For many it is a rare moment of calm pronouncement of important considerations in the midst of a bombardment of trivialities, anti-religious propaganda and secularist material considerations coming from high-powered telecommunications. For many, too, it is the only regular moment of freely-formulated spiritual input.
- 3.23.2 In one of its most solemn documents, the Second Vatican Council declared "the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture."<sup>147</sup> Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word by the homily.<sup>148</sup> The homily should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.<sup>149</sup>
- 3.23.3 All priests and deacons are encouraged to continue to seek sensible ways of keeping their homilies renewed and focused on the Holy Scriptures, the liturgical texts and the mysteries of salvation, avoiding the risks of personal routine. In clergy meetings and in fraternal conversation, priests and deacons do well to discuss such questions, and share their experience and new discoveries, regarding, for example, suitable models in the Fathers and great teachers of the Church, helpful publications, catechetically effective rhetorical structures, even of the most simple kind, and techniques such as translating in the context of the homily key phrases of the Scripture and the liturgical books into contemporary conversational language so as to open up their meaning to the faithful, especially the young. At the same time, clearly along with the spiritual needs of each particular congregation, all homilists will bear in mind the dignity of their office and the sacred context of the celebration.

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<sup>145</sup> Cf. SC 52-53; Ecumenical Council of Trent, Session XXII, *Doctrina de ss. Missae sacrificio*, cap. 8: DS 1749; GIRM 11, 13.

<sup>146</sup> GIRM 65.

<sup>147</sup> DV 21.

<sup>148</sup> GIRM 29; cf. SC 7, 33, 52.

<sup>149</sup> GIRM 65.

### *Prayer of the Faithful*

3.24.1 Another important historical liturgical practice that has been fruitfully revived in our times is the Prayer of the Faithful,<sup>150</sup> by which not only an appropriate selection of the many pressing needs of the Church and the world are prayed for, but the faithful people assume in a particular way their real responsibility for carrying forward the saving mission of Christ our Savior. It should be a living, topical, focused, inclusive and heartfelt element of our parish liturgical celebrations, free from partisan political issues, and everything possible should be done to ensure that it does not deteriorate into stale formalism.

### *Preparation of the Gifts*

3.25.1 Along with the Prayer of the Faithful, it is perhaps the procession<sup>151</sup> bringing to the altar “the gifts which will become Christ’s Body and Blood”<sup>152</sup> which is the clearest ritual expression of the particular place of the faithful in the life of the Church and in the celebration of the Eucharist. It, too, should be kept free from the dangers of routine. Though it should take place with dignity, the people should be visibly involved through representatives who are prepared in advance and who vary regularly.

3.25.2 Moreover, catechesis should be given from time to time about the authentic significance of this part of the Mass.<sup>153</sup> With many beautiful variations, the Prayer over the Offerings expresses rich teaching that is a kind of commentary on its meaning. This teaching should be opened up to the people, especially since it is not communicated in the anodine pages of a textbook, but in a moment of great spiritual emotion and intimacy as the priest, in the name of the Church, and on behalf of “the entire people” God has “gained for” his own, addresses the Almighty directly.<sup>154</sup>

3.25.3 The people’s participation in the Eucharistic offering is the focal point of their entire life in Christ, accomplished in union with Christ’s death and Resurrection through Baptism and in continuity with it. They bring to the Father oblations that are accounted by God signs of their “desire to serve” him “with devotion”,<sup>155</sup> a representative offering from all that they have received from his “bountiful goodness”.<sup>156</sup> Theirs is not just a human action, but is prompted, accompanied and rewarded by God’s grace, so that by the sanctifying power of the Eucharistic sacrifice God makes “of us an eternal offering

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<sup>150</sup> Cf. SC 51.

<sup>151</sup> Cf. GIRM 44.

<sup>152</sup> GIRM 73.

<sup>153</sup> Cf. GIRM 140.

<sup>154</sup> Roman Missal, Weekdays after the Second Sunday of Easter, Saturday, Prayer over the Offerings; cf. Eucharistic Prayer III (Order of Mass 113); cf. *1 Pet* 2:9.

<sup>155</sup> Roman Missal, Eighth Sunday in Ordinary Time, Prayer over the Offerings.

<sup>156</sup> Roman Missal, First Week of Lent, Tuesday, Prayer over the Offerings.

to” himself,<sup>157</sup> purifying us by his graciousness, and conforming us to the mysteries of his mighty love.<sup>158</sup>

3.25.4 This comes about, of course, because what the Church offers through her ordained priest is offered in the person of Christ, our Head<sup>159</sup> and our Eternal High Priest. In this way, the spiritual sacrifice of the faithful is brought to completion through the ministry of the bishop and the priests, in intimate union with the Sacrifice of Christ, the sole Mediator.<sup>160</sup> The one who offers, is above all Christ himself, and what Christ offers is none other than himself, “the unblemished Lamb”<sup>161</sup>, “the Lamb of sacrifice”,<sup>162</sup> and “the sacrificial Victim by whose death” God “willed to reconcile us to” himself, nourishing us “by the Body and Blood of” his “Son and” filling us “with his Holy Spirit”, so that we “may become one body, one spirit in Christ.”<sup>163</sup>

### *The Eucharistic Prayer*

3.26.1 The Eucharistic Prayer is the great prayer of thanksgiving and sanctification that gives voice to these spiritual realities and “by its very nature is the climax of the whole celebration.”<sup>164</sup> The priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice.<sup>165</sup>

3.26.2 The faithful, by offering the Immaculate Victim, not only through the hands of the priest, but also with him, should learn also to offer themselves; through Christ the Mediator,<sup>166</sup> they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.<sup>167</sup>

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<sup>157</sup> Roman Missal, Weekdays after the Second Sunday of Easter, Saturday, Prayer over the Offerings; cf. Eucharistic Prayer III (Order of Mass 113).

<sup>158</sup> Roman Missal, Weekdays after the Second Sunday of Easter, Thursday, Prayer over the Offerings.

<sup>159</sup> CIC, can. 1009 §3; CCC 875.

<sup>160</sup> GIRM 5; cf. PO 2.

<sup>161</sup> Ex 12:5; cf. Roman Missal, Preface II of the Most Holy Eucharist.

<sup>162</sup> Roman Missal, Preface V of Easter.

<sup>163</sup> Roman Missal, Weekdays after the Second Sunday of Easter, Saturday, Prayer over the Offerings; cf. Eucharistic Prayer III (Order of Mass 113).

<sup>164</sup> RS 52.

<sup>165</sup> GIRM 78.

<sup>166</sup> Cf. St. Cyril of Alexandria, *Commentary on the Gospel of John*, XI, 11-12: PL 74: 557.

<sup>167</sup> SC 48; cf. GIRM 95.

- 3.26.3 The Eucharistic Prayer should be explained to the people in its various aspects<sup>168</sup> and differing formulations. Especially when the priest recites rather than sings the Eucharistic Prayer, he should be attentive in avoiding both monotony and an excessively theatrical rendering, concentrating on praying sincerely, serenely and reverently the solemn words that the Lord and the Church entrust to him. In this way the people will be able to follow him with understanding in their hearts, and respond with the sung or spoken parts the Church has assigned to them<sup>169</sup> in the Preface dialogue, the *Sanctus*, the acclamation after the consecration and the ‘Amen’ after the final doxology.<sup>170</sup>
- 3.26.4 Personal devotions of the faithful at the elevation during the Eucharistic Prayer should be done privately and in silence. Whilst the prayer of St. Thomas *Dominus Deus, Deus Meus (My Lord and My God)* Jn 20:28, is a laudable devotion it is not to be recited out loud.

#### *Our Father*

- 3.27.1 The recitation of the Our Father at Mass immediately after the Eucharistic Prayer is an important feature of the Roman Rite from which the people must not be excluded. Though the customary freedom remains regarding its singing or recitation, any musical setting used must be such that the people are encouraged to take up their part in the prayer the Lord himself taught us, a gift placed upon our lips by the Lord himself and a rich spiritual treasure of the Church. From ancient times it has also had a specific function in the Communion Rite of Mass on account of the petition for daily bread, which for Christians means principally the Eucharistic Bread, and entreating as it does also purification from sin, so that what is holy may in truth be given to a people God has made holy.<sup>171</sup>
- 3.27.2 Catechesis on the Our Father should be given on a regular basis, bearing in mind that it is in practice the prayer that is a unique bridge between the private and the liturgical and community prayer of the individual faithful, that unites all the Catholic faithful beyond all language and cultural boundaries, and that is in addition a prayer shared with all who claim to be disciples of Christ, and potentially with many of those who do not.
- 3.27.3 Moreover, if Christians are admonished by the Scriptures to “always be prepared to make a defense to anyone who calls you to account for the hope that is in you” (1 Pet 3:15), this must surely include an ability to explain effectively to an interested

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<sup>168</sup> GIRM 79.

<sup>169</sup> RS 53.

<sup>170</sup> GIRM 147; cf. EE 28; ID 4.

<sup>171</sup> Cf. GIRM 81.

neighbor, an inquiring child or a dying person such a central feature of the Christian life such as the Our Father.

- 3.27.4 During the Our Father the Roman Missal instructs the priest to “extend his hands” adopting the *Orans* posture.<sup>172</sup> This posture is prescribed only for the priest and although it has been adopted by the faithful in some countries after the approval of the Holy See, in the United States it is still a posture adopted only by the priest.
- 3.27.5 The faithful holding hands during the Our Father is another posture not envisioned or prescribed by the Roman Missal. While this has been adopted within families with small children it should not be considered a normal posture of the Sacred Liturgy. Indeed some may feel uncomfortable if this posture is imposed upon them.

#### *Rite of Peace*

- 3.28.1 By the Rite of Peace the Church entreats peace and unity for herself, the whole human family, and the faithful express to each other their bond of communion and mutual charity in the one Church of Christ before receiving Holy Communion.<sup>173</sup> It is neither an act of reconciliation nor a neighborly greeting, and while not being conducted in a perfunctory manner, should be a restrained exchange between people standing close to one another, so as not to delay the *Agnus Dei (Lamb of God)* or disrupt the flow of the celebration of the Eucharist.

#### *The Communion of the People*

- 3.29.1 “The august sacrifice of the altar is concluded with communion or the partaking of the divine feast,”<sup>174</sup> “that more perfect form of participation in the Mass by which the faithful, after the priest’s Communion, receive the Lord’s Body from the same Sacrifice.”<sup>175</sup> In fact, since the celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord’s command his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed.<sup>176</sup> This Communion of the people should be conducted insofar as possible in the manner of a procession of “communitarian” character to receive the Eucharist, with accompanying singing<sup>177</sup> and with fitting dignity and serenity.

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<sup>172</sup> GIRM 152

<sup>173</sup> GIRM 82.

<sup>174</sup> Pope Pius XII Encyclical Letter *Mediator Dei* (1947) 112.

<sup>175</sup> SC 55; GIRM 13.

<sup>176</sup> GIRM 80.

<sup>177</sup> Cf. GIRM 86, 160.



## G. SCHEDULING OF MASSES

- 3.30.1 In scheduling Masses, the good of the parish community should be kept in mind. In so far as priests are available, there should be adequate provision of Masses so that the faithful can fulfill their Sunday and holy day obligations and where possible provision also for other liturgical celebrations popular among the faithful.
- 3.30.2 Parishes should make every effort to maintain a unified community of faith by avoiding the needless multiplication of Masses - to the point where only small groups of the faithful gather for Masses in a church that can hold a great number of people - or the celebration of Masses at the same times in nearby localities.
- 3.30.3 Parish Sunday Masses are to be open to everyone; quasi-private liturgies for special groups of the faithful on Sundays are to be avoided.
- 3.30.4 The length of time between Masses should ensure that no one - clergy, lay ministers, and the faithful people - is rushed before, during, or after Mass.
- 3.30.5 The Mass schedule should be reviewed periodically. If changes appear necessary, there should be adequate consultation with parishioners before final decisions are made.
- 3.30.6 Masses scheduled for Saturday and Sunday evening should be planned and celebrated with the same quality and dignity as other Sunday Masses.
- 3.30.7 Parish Masses regularly scheduled with the approval of the Archbishop that are celebrated in languages other than English should not be relegated to unusual times or times inconvenient for the faithful for whom they are intended.

## H. WEEKDAY MASS

- 3.31.1 Any discussion of weekday liturgical worship must begin by recalling the importance and normative character of daily Mass in the life of every Catholic community. Pope Bl. Paul VI recommended that priests “worthily and devoutly offer Mass each day in order that both they and the rest of the faithful may enjoy the benefits that flow so richly from the sacrifice of the cross.”<sup>178</sup>
- 3.31.2 Pope John Paul II echoes these words in stating: “We can understand, then, how important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council’s recommendation to celebrate the

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<sup>178</sup> MF 33.

Eucharist daily,”<sup>179</sup> and he like many popes before him, states that “priests should be encouraged to celebrate Mass every day, even in the absence of a congregation, since it is an act of Christ and the Church”.<sup>180</sup>

- 3.31.3 With regard to the separation of the Sacrifice and the Sacrament of the Eucharist, Pope Paul states: “The few things that we have touched upon concerning the Sacrifice of the Mass encourage us to say something about the Sacrament of the Eucharist, since both Sacrifice and Sacrament pertain to the same mystery and cannot be separated from each other. The Lord is immolated in an unbloody way in the Sacrifice of the Mass and He re-presents the sacrifice of the Cross and applies its salvific power at the moment when he becomes sacramentally present - through the words of consecration - as the spiritual food of the faithful, under the appearances of bread and wine.”<sup>181</sup>
- 3.31.4 In the same encyclical Pope Paul makes a distinction between the celebration of Holy Mass and the reception of Holy Communion: “For such a Mass brings a rich and abundant treasure of special graces to help the priest himself, the faithful, the whole Church and the whole world toward salvation - and this same abundance of graces is not gained through mere reception of Holy Communion.”<sup>182</sup> It is clear that the Sacrifice of the Mass and the Sacrament of the Eucharist cannot be separated theologically and are only separated temporally due to pastoral necessity.
- 3.31.5 Given the Church’s constant teaching with regard to the unity of the Sacrifice and the Sacrament it is clear that the distribution of Holy Communion outside of Mass should only be considered for significant pastoral reasons; e.g., the inability to participate in the Mass due to sickness, incarceration, or the regular and ongoing absence of a priest.
- 3.31.6 The faithful are to understand that the Eucharistic sacrifice cannot take place without a priest and that although the Holy Communion which they may receive outside of Mass is closely connected with the sacrifice of the Mass, it is not equal to it.<sup>183</sup>
- 3.31.7 The Archbishop has determined that the distribution of Holy Communion at weekday parish ‘Communion Services’ is not allowed. The distinction between these parish weekday services and the distribution of Holy Communion outside of Mass at nursing homes, hospitals and prisons needs to be made.
- 3.31.8 Such a practice normalizes the separation of Sacrifice and Sacrament and makes ordinary what is envisioned by the Church to be an extraordinary occurrence. Also if faithful have the ability to attend and receive Holy Communion at Mass either the

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<sup>179</sup> EE 31; cf. PO 13.

<sup>180</sup> CIC, can. 904

<sup>181</sup> MF 34.

<sup>182</sup> MF 32.

<sup>183</sup> Cf. SCAP 17.

weekend preceding or weekend following, then such weekday communion services are rendered pastorally unnecessary.<sup>184</sup>

- 3.31.9 Each Vicariate is asked to co-ordinate their daily Mass schedules, and alter them if necessary, to accommodate an easy access to daily Mass for the faithful of each region of the Archdiocese.
- 3.31.10 There will be those who still wish to gather for prayer on a weekday without Mass. Perhaps they cannot attend Mass because of excessive distance or for lack of time, other duties of state, caregiving, etc.; but they would draw solace from being able to pray with others. This is to be encouraged as a praiseworthy apostolate which is enriching to the faithful as a participation in the 'continuous prayer' of the Church.
- 3.31.11 The Office of Divine Worship has produced a booklet, *Parish Weekday Prayer*, which is an adaption of the Liturgy of the Hours allowing the incorporation of the daily Lectionary for use in parishes where the faithful wish to gather in the absence of a priest for daily prayer.
- 3.31.12 Daily Mass is the ideal and efforts should be made with a certain flexibility on the part of the faithful and our pastors to achieve daily participation for those who desire it.
- 3.31.13 In the provision of daily Mass, pastors are encouraged to provide a Saturday morning Mass so that the faithful can both follow the liturgical continuity of the season and practice the Marian Devotions which are proper to this day.

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<sup>184</sup> Cf. RS 166.

## CHAPTER 4 - RECEPTION OF HOLY COMMUNION

### A. INTRODUCTION

- 4.1.1 Full participation in the Eucharist takes place when the faithful receive Holy Communion, yet care must be taken lest they conclude that the mere fact of their being present during the liturgy gives them a right or obligation to receive Communion. Even when it is not possible to receive Communion, participation at Mass remains necessary, important, meaningful and fruitful.<sup>1</sup>
- 4.1.2 Any baptized Catholic person not prohibited by law can and must be admitted to Holy Communion.<sup>2</sup>
- 4.1.3 The Catholic faithful, whether Latin or Eastern, can participate freely in the Eucharistic sacrifice and receive Holy Communion at Mass celebrated by a Catholic bishop or priest in any Catholic rite, whether Latin or Eastern.<sup>3</sup>
- 4.1.4 A person who has already received the Holy Eucharist can receive it a second time on the same day only within the celebration of Holy Mass in which the person participates, without prejudice to his or her ability to receive Communion in danger of death.<sup>4</sup>
- 4.1.5 It is the expectation of the Church that “the faithful should normally receive sacramental Communion of the Eucharist during Mass itself, at the moment laid down by the rite of celebration, that is to say, just after the Priest celebrant’s Communion.”<sup>5</sup> In fact, the Second Vatican Council refers to it as the “more perfect form of participation in the Mass.”<sup>6</sup>
- 4.1.6 A person who is to receive the Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.<sup>7</sup>

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<sup>1</sup> SCSE cf. CCC 1388; SC 55. Of course, the obligation to attend Mass on Sundays and holy days of obligation remains, even if a person is unable to receive Holy Communion and even if the Mass available is not in one’s native vernacular. See CIC, cann. 1247-1248.

<sup>2</sup> CIC, can. 912; can. 843 §1.

<sup>3</sup> CIC, cann. 923, 1248 §1.

<sup>4</sup> CIC, cann. 917, 921 §2.

<sup>5</sup> RS 88.

<sup>6</sup> SC 55.

<sup>7</sup> CIC, can. 919 §1.

## B. GUIDELINES FOR THE RECEPTION OF HOLY COMMUNION

4.2.1 The following guidelines, approved by the United States Conference of Catholic Bishops (USCCB), are to be included in missalettes and other participation aids published in the United States, and should be brought to the attention of congregations at Masses in which a number of non-Catholics participate, such as at weddings or funerals:<sup>8</sup>

- a. For Catholics: As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (can. 916). A frequent reception of the Sacrament of Penance is encouraged for all.
- b. For Our Fellow Christians: We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common Baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17: 21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the Archbishop and the provisions of canon law (can. 844 §4). Members of the Eastern Orthodox churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law

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<sup>8</sup> This may be done at the beginning of the Rite of Holy Communion with words such as, "At this time I invite those Catholics who wish to do so and are properly disposed to receive Holy Communion. I ask everyone else to join in silent prayer." The written guidelines, approved by the NCCB on 14 November 1996, should be included in worship aids provided by parishes as well, especially for liturgies at which there may be large numbers of non-Catholics present. See BCLN December 1996.

does not object to the reception of Communion by Christians of these Churches (can. 844 §3).

- c. For Those Not Receiving Holy Communion: All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.
- d. For Non-Christians: We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

## C. CONCERNING THOSE NOT RECEIVING HOLY COMMUNION

- 4.2.2 At any celebration of the Holy Eucharist there may be some who cannot receive Holy Communion. In such cases the practice of making a “spiritual communion” is to be highly commended for it is good to cultivate in our hearts a constant desire for the Sacrament of the Holy Eucharist. This was the origin of the practice of “spiritual communion”, which has happily been established in the Church for centuries and recommended by saints who were masters of the spiritual life.<sup>9</sup> St. Teresa of Jesus wrote: “When you do not receive communion and you do not attend Mass, you can make a spiritual communion, which is a most beneficial practice; by it the love of God will be greatly impressed on you”.<sup>10</sup>

## D. COMMUNION UNDER THE SPECIES OF BREAD ALONE

- 4.3.1 Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.<sup>11</sup>
- 4.3.2 When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence.<sup>12</sup>
- 4.3.3 Regarding the posture for the reception of Holy Communion, the norm established in the dioceses of the United States is that Holy Communion is to be received standing,

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<sup>9</sup> EE 34.

<sup>10</sup> St. Teresa of Jesus, *Camino de Perfección*, ch. 35.

<sup>11</sup> NDRHC 50.

<sup>12</sup> GIRM 160.

unless an individual member of the faithful wishes to receive Communion while kneeling.<sup>13</sup>

- 4.3.4 If Holy Communion is given only under the species of bread, the priest raises the host slightly and shows it to each, saying, “The Body of Christ.”<sup>14</sup>
- 4.3.5 The proper and only permissible form for distributing Holy Communion is to offer the sacred host by saying, “The Body of Christ” (or to offer the sacred chalice by saying, “The Blood of Christ”). No other words or names should be added, and the formulas should not be altered in any way.<sup>15</sup>
- 4.3.6 The communicant replies, “Amen,” and then receives the Body of the Lord from the minister, either on the tongue or in the hand, at the discretion of each communicant.<sup>16</sup>
- 4.3.7 Following the teaching of the Fathers of the Church, insistence is to be laid upon the importance of the “Amen” said in response to the formula of the minister, “the Body of Christ” or “the Blood of Christ.” This “Amen” is an affirmation of faith.<sup>17</sup> No other words are to be substituted.
- 4.3.8 Holy Communion under the form of bread is offered to the communicant with the words “The Body of Christ.” The communicant may choose whether to receive the Body of Christ in the hand or on the tongue. When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem: “When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost.”<sup>18</sup>
- 4.3.9 From the time of the Fathers of the Church, a tendency was born and consolidated whereby distribution of Holy Communion in the hand became more and more restricted in favor of distributing Holy Communion on the tongue. The motivation for this practice is two-fold: first, to avoid, as much as possible, the dropping of Eucharistic particles; and second, to increase among the faithful devotion to the Real Presence of Christ in the Sacrament of the Eucharist.<sup>19</sup>
- 4.3.10 The practice of kneeling and receiving Holy Communion on the tongue has in its favor a centuries-old tradition, and it is a particularly expressive sign of adoration,

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<sup>13</sup> GIRM 160 cf. RS 91

<sup>14</sup> GIRM 161.

<sup>15</sup> USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004. Cf. GIRM 161, 284-287.

<sup>16</sup> GIRM 160, 161.

<sup>17</sup> Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985.

<sup>18</sup> NDRHC 41.

<sup>19</sup> *Communion Received on the Tongue and While Kneeling*, Office for the Liturgical Celebrations of the Supreme Pontiff, Studies of the Consultors.

completely appropriate in light of the true, real and substantial presence of Our Lord Jesus Christ under the consecrated species.<sup>20</sup>

- 4.3.11 The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.<sup>21</sup>
- 4.3.12 Communion in the hand should show as much due respect towards the Real Presence of Our Lord in the Eucharist as Communion on the tongue. For this reason emphasis should be laid, as was done by the Fathers of the Church, upon the dignity of the gesture of the communicant."<sup>22</sup>
- 4.3.13 For Communion in the hand, as soon as the communicant receives the host, he or she must consume it entirely, moving aside in order to allow the person following to approach the minister, yet remaining facing the altar.<sup>23</sup>
- 4.3.14 The faithful are not permitted to take the sacred hosts themselves, nor to hand them to one another.<sup>24</sup>

## E. COMMUNION UNDER BOTH SPECIES: FACULTY

- 4.4.1 So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful, too, are admitted in our day to Communion under both species, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent.<sup>25</sup>
- 4.4.2 In addition to those cases given in the ritual books, the General Instruction of the Roman Missal permits Communion under both species to be administered to:
  - a. Priests who are not able to celebrate or concelebrate Mass.
  - b. The deacon and others who perform some duty at the Mass.
  - c. Members of communities at the conventual Mass or "community" Mass, along with seminarians, and all who are engaged in a retreat or are taking part in a spiritual or pastoral gathering.

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<sup>20</sup> Ibid.

<sup>21</sup> GIRM 118, 287; RS 93.

<sup>22</sup> Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985. Cf. St. Cyril of Jerusalem, *Fifth Mystagogical Catechesis* 21; St. John Chrysostom, *Homily* 47.

<sup>23</sup> GIRM 161. If, however, Holy Communion is given under both species, the rite prescribed in GIRM 284-287 is followed.

<sup>24</sup> GIRM 160; cf. RS 94.

<sup>25</sup> DS 1725-1729; SC 55; GIRM 282-283; RS 100.



- 4.4.3 However, difficulties can arise and at times the level of attentiveness falls. The priests of the Archdiocese should monitor changing situations and offer regular and consistent catechesis, according to the needs of the people, to ensure that lax habits do not develop and that the bright light of the faith is kept alive in all that concerns Holy Communion.
- 4.4.4 In order for Holy Communion under both species to be administered to the lay members of Christ's faithful, due consideration should be given to the circumstances, as judged first of all by the Archbishop. The Holy See requires that it is to be completely excluded where even a small danger exists of the sacred species being profaned.<sup>26</sup>
- 4.4.5 Establishing norms for the Archdiocese of Portland in Oregon in accordance with the law,<sup>27</sup> it is determined that in the Archdiocese the chalice should not be administered to lay members of Christ's faithful:
- a. When there is a large congregation.
  - b. On particular when there is such a large number of communicants<sup>28</sup> that it is difficult to gauge the amount of wine for the Eucharist and there is a danger that "more than a reasonable quantity of the Blood of Christ remain to be consumed at the end of the celebration".<sup>29</sup>
  - c. "Wherever access to the chalice would be difficult to arrange, or where such a large amount of wine would be required that its certain provenance and quality could only be known with difficulty".<sup>30</sup>
  - d. Whenever the communicants are so numerous that the excessively large number of extraordinary ministers of Holy Communion rendered necessary risks obscuring the role of the priest and the deacon as the ordinary ministers of Holy Communion.<sup>31</sup>
  - e. When a significant part of the congregation are children and at Mass in schools.
  - f. Whenever Holy Mass is celebrated outside of a church building, e.g. in school gymnasiums, or in nursing homes.
  - g. Where the configuration of the church building is such that a reverent and orderly distribution cannot be achieved without the risk of spillage or profanation.

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<sup>26</sup> Cf. GIRM 283; RS 101

<sup>27</sup> GIRM 283.

<sup>28</sup> Cf. SCF; LI 6a.

<sup>29</sup> GIRM 285a.

<sup>30</sup> RS 102.

<sup>31</sup> NDRHC 24.

- h. Where it is not possible to provide a sufficient number of sacred vessels made according to a strict application of the norms in force in the Archdiocese.
- i. “Where a notable part of the people continues to prefer not to approach the chalice for various reasons, so that the sign of unity would in some sense be negated.”<sup>32</sup>

4.4.6 These norms are also to be observed in churches of religious and at celebrations with small groups.<sup>33</sup>

4.4.7 Children are encouraged to receive Communion under both species on the same basis as adults, providing that they are properly instructed and that they are old enough to receive from the chalice.<sup>34</sup>

## F. COMMUNION UNDER BOTH SPECIES: MODALITIES

4.5.1 The norms of the Roman Missal admit the principle that in cases where Communion is administered under both species, “the Blood of the Lord may be received either by drinking from the chalice directly, or by intinction”<sup>35</sup>.

4.5.2 The distribution of the Precious Blood by a spoon or through a straw-like tube is not customary in the Latin dioceses of the United States of America<sup>36</sup> and is not permitted for Latin Catholics in the Archdiocese of Portland in Oregon.<sup>37</sup>

4.5.3 It is the choice of the communicant, not the minister, whether to receive from the chalice.<sup>38</sup> Any of the faithful who wish to receive Holy Communion under the species of bread alone should be allowed to do so.<sup>39</sup>

4.5.4 “If one chalice is not sufficient for Communion to be distributed under both species to the priest concelebrants or Christ’s faithful, there is no reason why the priest celebrant should not use several chalices.<sup>40</sup> It is to be remembered that all priests in celebrating Holy Mass are bound to receive Communion under both species, and it is praiseworthy,

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<sup>32</sup> RS 102.

<sup>33</sup> GIRM 283.

<sup>34</sup> NDRHC 47.

<sup>35</sup> GIRM 245

<sup>36</sup> NDRHC 48.

<sup>37</sup> GIRM 285b; 287; RS 103.

<sup>38</sup> NDRHC 46.

<sup>39</sup> GIRM 284 b. Cf. GIRM 163, 183, 192; RS 119.

<sup>40</sup> GIRM 207, 285a.

by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.”<sup>41</sup>

- 4.5.5 “However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms.”<sup>42</sup>
- 4.5.6 The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating bishops or priests), nor may the chalice be passed from one communicant to another. There shall always be a minister of the chalice,<sup>43</sup> whether an ordinary or extraordinary minister of Holy Communion.<sup>44</sup>
- 4.5.7 The chalice is usually administered by a deacon or, when no deacon is present, by a priest. It may also be administered by a duly instituted acolyte or by another extraordinary minister of Holy Communion, or by a member of the faithful who in case of necessity has been entrusted with this duty for a single occasion.<sup>45</sup>

## G. COMMUNION UNDER BOTH SPECIES DRINKING DIRECTLY FROM THE CHALICE

- 4.6.1 When Holy Communion is received under both species, a sign of reverence is made before receiving the Precious Blood.<sup>46</sup>
- 4.6.2 If Communion of the Blood of Christ is carried out by communicants’ drinking from the chalice, each communicant, after receiving the Body of Christ, moves and stands facing the minister of the chalice. The minister says, “The Blood of Christ.” The communicant responds, “Amen,” and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.<sup>47</sup>

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<sup>41</sup> RS 105.

<sup>42</sup> RS 106.

<sup>43</sup> NDRHC 44.

<sup>44</sup> NDRHC 50.

<sup>45</sup> GIRM 284 a.

<sup>46</sup> GIRM 160.

<sup>47</sup> GIRM 286; EMHC 23.

- 4.6.3 Following the teaching of the Fathers, insistence is to be laid upon the importance of the “Amen” said in response to the formula of the minister, “the Blood of Christ.” This “Amen” is an affirmation of faith.<sup>48</sup> No other words are to be substituted.
- 4.6.4 The proper and only permissible form for distributing Holy Communion is to offer the chalice by saying, “The Blood of Christ”. No other words or names should be added, and the formulas should not be altered in any way.<sup>49</sup>

## H. COMMUNION UNDER BOTH SPECIES BY INTINCTION

- 4.7.1 By general law, the option of administering Communion by intinction always remains. If this modality is employed, however, hosts should be used which are neither too thin nor too small, and the communicant should receive the Sacrament from the priest only on the tongue.<sup>50</sup>
- 4.7.2 The communicant must not be permitted to intinct the host himself in the chalice,<sup>51</sup> nor to receive an intincted host in the hand. As for the host to be used for the intinction, it should be made of valid matter, also consecrated; it is altogether forbidden to use non-consecrated bread or other matter.<sup>52</sup>
- 4.7.3 If Communion from the chalice is carried out by intinction, each communicant, with a communion plate held under the chin, approaches the priest who holds a vessel with the sacred hosts, while a minister stands at his side and holds the chalice. The priest takes a host, dips it partly into the chalice and, showing it, says, “The Body and Blood of Christ.” The communicant responds, “Amen,” receives the Sacrament in the mouth from the priest, and then withdraws.<sup>53</sup>
- 4.7.4 Following the teaching of the Fathers of the Church, insistence is to be laid upon the importance of the “Amen” said in response to the formula of the minister, “The Body and Blood of Christ.” This “Amen” is an affirmation of faith.<sup>54</sup> No other words are to be substituted.

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<sup>48</sup> Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985.

<sup>49</sup> GIRM 161, 284-287; cf. USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004.

<sup>50</sup> GIRM 285b; 287; RS 103.

<sup>51</sup> NDRHC 50; RS 104.

<sup>52</sup> RS 104.

<sup>53</sup> GIRM 287, cf. NDRHC 49; also SCDW, Instruction *Sacramentali communione*, (1970) 6.

<sup>54</sup> Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985.

- 4.7.5 The proper and only permissible form for distributing Holy Communion is this manner is to offer the intincted host by saying, “The Body and Blood of Christ”. No other words or names should be added, and the formulas should not be altered in any way.<sup>55</sup>
- 4.7.6 A communion plate (paten) should always be used when distributing Holy Communion by intinction.

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<sup>55</sup> GIRM 161, 284-287; cf. USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004.

## CHAPTER 5 - RESERVATION AND VENERATION OF THE BLESSED SACRAMENT

### A. INTRODUCTION

- 5.1.1 The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass, above all the sick and those advanced in age, may be united by sacramental Communion to Christ and his Sacrifice which is offered in the Mass.<sup>1</sup>
- 5.1.2 In addition, this reservation also permits the practice of adoring this great Sacrament and offering it the worship due to God. Accordingly, forms of adoration that are not only private but also public and communitarian in nature, as established or approved by the Church herself, must be greatly promoted.<sup>2</sup>
- 5.1.3 The Holy Eucharist must be reserved in the Cathedral Church or its equivalent, in every parish church, and in a church or oratory connected to the house of a religious institute or society of apostolic life.<sup>3</sup>
- 5.1.4 The Eucharist can be reserved in the chapels of bishops and, with the permission of the local ordinary, in other churches, oratories, and chapels.<sup>4</sup>
- 5.1.5 In sacred places where the Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.<sup>5</sup>
- 5.1.6 Apart from the prescriptions of canon 934 § 1, it is forbidden to reserve the Blessed Sacrament in a place that is not subject in a secure way to the authority of the diocesan bishop, or where there is a danger of profanation. Where such is the case, the diocesan bishop should immediately revoke any permission for reservation of the Eucharist that may already have been granted.<sup>6</sup>
- 5.1.7 In places where the Holy Eucharist is reserved, consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a ciborium or pyx within a

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<sup>1</sup> SCDW, Decree, *Eucharistiae sacramentum*, 21 June 1973: AAS 65 (1973) 610

<sup>2</sup> Ibid.

<sup>3</sup> CIC, can. 934 §1 1°; RMHE 1.1.

<sup>4</sup> CIC, can. 934 §1 2°; RMHE1.2.

<sup>5</sup> CIC, can. 934 §2; RMHE 1.3.

<sup>6</sup> RS 131; RMHE 1.4.

tabernacle; they are to be renewed frequently and the older hosts consumed properly.<sup>7</sup>

- 5.1.8 The Precious Blood may not be reserved except for giving Holy Communion to one who is sick and is unable to receive the host. The Precious Blood cannot be exposed for Eucharistic Adoration.<sup>8</sup>
- 5.1.9 No one may carry the Most Holy Eucharist to his or her home, or to any other place contrary to the norm of law. It should also be borne in mind that removing or retaining the consecrated species for a sacrilegious purpose or casting them away are *graviora delicta* (*the most serious crimes*), the absolution of which is reserved to the Congregation for the Doctrine of the Faith.<sup>9</sup>
- 5.1.10 A priest or deacon, or an extraordinary minister of Holy Communion who takes the Most Holy Eucharist when an ordained minister is absent or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured. Furthermore the Rite for the administration of Communion to the sick, as prescribed in the Roman Ritual, is always to be used.<sup>10</sup>

## B. PARTICULAR ARCHDIOCESAN NORMS

- 5.2.1 Catholic schools which have an archdiocesan priest chaplain may reserve the Blessed Sacrament, others must seek the permission of the Archbishop in light of the current Archdiocesan norms.<sup>11</sup>
- 5.2.2 The Blessed Sacrament should not be reserved in hospitals, nursing homes or other institutions without a full-time Catholic presence.<sup>12</sup>
- 5.2.3 The reservation of the Blessed Sacrament outside of a parish and its mission(s) requires the permission of the Archbishop through the Office of Divine Worship.<sup>13</sup>

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<sup>7</sup> CIC, can. 939; RMHE 1.6.

<sup>8</sup> NDRHC 54; cf. PCS, 74; CDWDS, Response, April 2007; also BCLN September-October 2007; RMHE 1.7.

<sup>9</sup> RS 132; RMHE 1.5.

<sup>10</sup> HCWEOM, 26-78.

<sup>11</sup> RMHE 3.5.

<sup>12</sup> RMHE 3.4.

<sup>13</sup> RMHE 3.1.

- 5.2.4 Any place outside of an established parish and its associated mission(s) where the Blessed Sacrament is reserved must be registered with the Office of Divine Worship. Details regarding the access to the Blessed Sacrament and its safeguard must be submitted for approval.<sup>14</sup>
- 5.2.5 Each vicariate should maintain a list of such places and the name of the priest responsible for the care of the Holy Eucharist in that place.<sup>15</sup>
- 5.2.6 Permission to reserve the Blessed Sacrament in any institutions outside of a parish is to be reviewed annually by the Office of Divine Worship.<sup>16</sup>
- 5.2.7 Any irregularities regarding the reservation of the Holy Eucharist should be brought to the attention of the local Vicar Forane and/or the Office of Divine Worship.<sup>17</sup>

## C. TABERNACLE

- 5.3.1 In accordance with the structure of each church and legitimate local customs, the Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer. Responsibility for ensuring these conditions are met lies with the Archbishop.<sup>18</sup>
- 5.3.2 The correct positioning of the tabernacle contributes to the recognition of Christ's real presence in the Blessed Sacrament. Therefore, the place where the Eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church.<sup>19</sup>
- 5.3.3 The Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.<sup>20</sup>
- 5.3.4 The one tabernacle is to be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible.<sup>21</sup>

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<sup>14</sup> RMHE 3.2.

<sup>15</sup> RMHE 3.3.

<sup>16</sup> RMHE 3.6.

<sup>17</sup> RMHE 3.7.

<sup>18</sup> GIRM 314; cf. EM 54; IO 95; also CIC, can. 938 §2; RMHE 2.1 AS 156: "The Bishop should see to it that the Blessed Sacrament chapel or the tabernacle are of the greatest dignity and are so positioned as to be immediately visible."

<sup>19</sup> SCSE 69.

<sup>20</sup> CIC, can. 938 §1; RMHE 2.2.

<sup>21</sup> GIRM 314; cf. EM 52; IO 95; SCS, Instruction *Nullo umquam tempore*, 28 May 1938, 4; HCWEOM 10-11; CIC, can. 938 §3; RMHE 2.3.



- 5.3.5 The person responsible for the church or oratory is to take care that the key of the tabernacle in which the Holy Eucharist is reserved is safeguarded most diligently.<sup>22</sup>
- 5.3.6 For a grave cause, it is permitted to reserve the Holy Eucharist in some other fitting and more secure place, especially at night.<sup>23</sup>
- 5.3.7 It is appropriate that, before the tabernacle is put into liturgical use, it be blessed according to the rite described in the Book of Blessings.<sup>24</sup>
- 5.3.8 It is more in keeping with the meaning of the sign that the tabernacle in which the Holy Eucharist is reserved not be on an altar on which Mass is celebrated *versus populum* (*toward the people*).<sup>25</sup>
- 5.3.9 Consequently, it is preferable that the tabernacle be located, according to the judgment of the Archbishop, in the center of the sanctuary, apart from the altar of celebration, in a form and place of great dignity, not excluding on an old altar no longer used for celebration.<sup>26</sup>
- 5.3.10 In accordance with traditional practice, near the tabernacle should be a special lamp, fueled by oil or wax, should be kept alight to indicate and honor the presence of Christ. Electric lights must not be used for this purpose.<sup>27</sup>

## D. HONORING THE BLESSED SACRAMENT

- 5.4.1 The Catholic faithful are to hold the Holy Eucharist in highest honor, taking an active part in the celebration of the most Holy Sacrifice of the Mass, receiving this sacrament in Holy Communion most devoutly and frequently, and worshiping the Blessed Sacrament with the greatest reverence and adoration. In explaining the doctrine of the Church concerning this sacrament, pastors of souls are to teach the faithful diligently about these obligations.<sup>28</sup>
- 5.4.2 The worship of the Eucharist outside the Sacrifice of the Mass is a tribute of inestimable value in the life of the Church and should be vigorously promoted, for by means of it

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<sup>22</sup> CIC, can. 938 §5; RMHE 2.4.

<sup>23</sup> CIC, can. 938 §4; RMHE 2.9.

<sup>24</sup> GIRM 314; RMHE 2.5; BB, Order for a Blessing on the Occasion of the Installation of a New Tabernacle, 919-929.

<sup>25</sup> Cf. GIRM 315; EM 55; RMHE 2.6.

<sup>26</sup> GIRM 315a; GIRM 303; RMHE 2.7.

<sup>27</sup> GIRM 316, cf. CIC, can. 940; EM 57; HCWEOM, 11; BCLN December 1982; RMHE 2.8.

<sup>28</sup> CIC, can. 898.

the faithful give adoration to Christ, truly and really present, the “High Priest of the good things to come” (*Heb* 9:11) and Redeemer of the whole world.<sup>29</sup>

- 5.4.3 The faithful show their reverence to Jesus Christ truly present in the Blessed Sacrament by genuflections toward the tabernacle whenever they enter and leave a Catholic church. They should also genuflect whenever they pass before the tabernacle expressing their acknowledgement of the Real Presence.

## E. VISITS OF THE FAITHFUL TO THE BLESSED SACRAMENT

- 5.5.1 Unless there is a grave reason to the contrary, the church in which the Eucharist is reserved is to be open to the faithful for at least some hours every day so that they can pray before the Blessed Sacrament.<sup>30</sup>
- 5.5.2 The faithful should not forget to make visits during the day to the Most Holy Sacrament, as a proof of gratitude, a pledge of love, and a debt of the adoration due to Christ the Lord who is present there.<sup>31</sup> For the contemplation of Jesus present in the Most Holy Sacrament, as a Communion of desire, powerfully joins the faithful to Christ, as is splendidly evident in the example of so many saints.<sup>32</sup>
- 5.5.3 Therefore the traditional practice of the faithful making a visit to Our Lord in the Blessed Sacrament when they pass near a church should be encouraged and the people, not least the children, instructed from time to time with simple suggestions for how it can be done in a practical and spiritually fruitful manner.

## F. OTHER PRACTICES OF EUCHARISTIC ADORATION

- 5.6.1 The Church has long encouraged the devotional practices of adoration of the Blessed Sacrament. In addition to private visits, these include Benediction, processions, and holy hours.
- 5.6.2 In the arrangement of liturgical celebrations and devotional practices of this kind, the times of the liturgical year should be taken into account. Devotions should be in

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<sup>29</sup> RS 134.

<sup>30</sup> CIC, can. 937; RS 135; RMHE 1.8.

<sup>31</sup> MF 66.

<sup>32</sup> RS 135; cf. EE 25.

harmony with the Sacred Liturgy in some sense, take their origin from the liturgy, and lead the people back to the liturgy.<sup>33</sup>

## G. EUCHARISTIC ADORATION AND BENEDICTION OF THE BLESSED SACRAMENT

- 5.7.1 Eucharistic exposition and benediction are recognized by the Church and not considered devotions,<sup>34</sup> but rather a part of the Church's official liturgy. Whereas in the past benediction was frequently added on to the end of another service or devotion, this is no longer generally permitted. Eucharistic exposition and benediction is a complete liturgical celebration in its own right and is to be celebrated as such, as laid down in the current liturgical books.
- 5.7.2 There is no reason, however, why Eucharistic exposition should not be combined with some celebration of the Liturgy of the Hours, in such a way that part especially of the principal hours, is celebrated before the Blessed Sacrament exposed.<sup>35</sup>
- 5.7.3 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 another person designated for this by the local ordinary. The precepts of the Archbishop on these matters are to be faithfully observed.<sup>36</sup>
- 5.7.4 In churches or oratories where it is permitted to reserve the Blessed Sacrament, there can be exposition with the ciborium or the monstrance; the norms prescribed in the liturgical books are to be observed.<sup>37</sup>
- 5.7.5 It is forbidden to expose the Precious Blood of Christ for Eucharistic adoration,<sup>38</sup> either alone or together with the sacred host.
- 5.7.6 Exposition of the Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.<sup>39</sup>

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<sup>33</sup> HCWEOM 79.

<sup>34</sup> Cf. SRC, Instruction *De Musica sacra*, (1958) 47, in AAS 50 (1958) 649: "Eucharistic Benediction is a true liturgical action."

<sup>35</sup> HCWEOM 96.

<sup>36</sup> CIC, can. 943.

<sup>37</sup> CIC, can. 941 §1.

<sup>38</sup> CDWDS, Response, April 2007. Cf. BCLN September-October 2007.

<sup>39</sup> CIC, can. 941 §2.

- 5.7.7 The blessing imparted with the Blessed Sacrament should be preceded by a suitable period of readings of the Word of God, hymns, prayers, and sufficient time for silent prayer. This Eucharistic blessing can only be administered a bishop, priest or deacon.
- 5.7.8 Prayers of a clearly Christocentric character should be publicly recited during exposition of the Blessed Sacrament. In their private prayers the faithful should remember that during exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord.
- 5.7.9 One ancient and venerable devotion that is intended to foster a devotion to and meditation on the mystery of the Passion of Christ is the Stations of the Cross. As commendable as this devotion is, it cannot easily be combined simultaneously with Eucharistic adoration, whose purpose is to draw the faithful more deeply into the mystery of Christ's presence in the Holy Eucharist in a time of stillness and recollection. Therefore, the Stations of the Cross, which traditionally requires physical movement between stations, should not be prayed during the exposition of the Eucharist. This does not mean that some form of meditation on the saving Passion of our Lord, such as readings from the Gospel accounts, cannot take place during Eucharistic Adoration, provided the prescriptions of the liturgical books are observed.
- 5.7.10 Before the Most Holy Sacrament is either reserved or exposed, the praying of the Rosary, which is admirable "in its simplicity and even its profundity", is not to be excluded,<sup>40</sup> especially when the people request it. Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mysteries of the life of Christ the Redeemer and the Almighty Father's design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture.<sup>41</sup>
- 5.7.11 Similarly, while prayers such as the Litany of the Saints and various novena prayers are laudable in themselves and certainly contribute to devotion and spiritual life, if such prayers are used during exposition, care should be taken to ensure the centrality and primacy of the Eucharist, which should not appear as somehow subordinate to other forms of prayer.

## H. PROLONGED EXPOSITION OF THE BLESSED SACRAMENT

- 5.8.1 Prolonged Exposition of the Blessed Sacrament is a practice that brings great spiritual blessings. However, it must not take place unless the proper reverence for the Body

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<sup>40</sup> Pope St. John Paul II, Apostolic Letter, *Rosarium Virginis Mariae* (2002) 2.

<sup>41</sup> Cf. CDWDS, Letter of the Congregation, 15 January 1997: *Notitiae* 34 (1998) pp. 506-510; Apostolic Penitentiary, Letter to a Priest, 8 March 1996: *Notitiae* 34 (1998) 511; RS 137.

and Blood of the Savior can be guaranteed and any risk of profanation excluded. In particular, the Blessed Sacrament exposed cannot ever be left unattended, even for a moment. Therefore:

- a. The participation of the faithful must be so organized that a core group of persons is always present, a group sufficiently numerous that if some have to absent themselves or the arrival of replacements should be delayed, there will still remain enough persons on watch.<sup>42</sup>
- b. At every given moment there should be a responsible adult person or persons present who can ensure the necessary decorum, lead occasional prayers and deal with practical matters such as a falling candle, a blown fuse, a medical emergency or an intrusion.
- c. There should be an emergency plan, drawn up in writing by the pastor, with clearly indicated priority contacts relating to possible contingencies.

It can be seen that such a beautiful moment truly calls for the attentive exercise of responsibility by the whole community of the faithful, under the guidance of their pastors. It is praiseworthy to involve existing parish societies in the planning and organization.

## I. SOLEMN ANNUAL EXPOSITION, OR “FORTY HOURS”

- 5.9.1 It is recommended that in churches and oratories an annual solemn exposition of the Blessed Sacrament be held for an appropriate period of time, even if not continuous, so that the local community more profoundly meditates on and adores the saving mystery of the Eucharist. Such an exposition is to be held, however, only if a suitable gathering of the faithful is foreseen and the established norms are observed.<sup>43</sup>
- 5.9.2 Solemn annual exposition may take place either on the Solemnity of the Body and Blood of Christ or at a time which is especially appropriate or more convenient for the particular parish.
- 5.9.3 Since the worship given to the Blessed Sacrament should be seen by signs in its relation to Holy Mass, solemn annual exposition will begin at the end of Mass, at which the host

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<sup>42</sup> Cf. RS 138.

<sup>43</sup> CIC, can. 942. The Forty Hours' devotion was first celebrated in memory of the period of about forty hours that our Blessed Lord's body was in the tomb, and was a time of renewal and prayer in each parish. This devotion began around 1534 in Milan, Italy, and was adopted in Rome in 1551.

to be exposed has been consecrated. It is desirable that this Mass be concelebrated by all the priests of the parish, if possible, and at a time most convenient for the faithful.

- 5.9.4 Unless it is not practicable, solemn annual exposition should be continued the next day and even a third day. However, the Blessed Sacrament must not remain exposed during times when it is foreseen that only a few of the faithful will be present for adoration. Exposition may be interrupted and the Blessed Sacrament reposed in the tabernacle once or twice during the day, for example, about noon and at night, so as to have exposition only at times convenient for a significant number of the faithful to be present in adoration. The Blessed Sacrament should not be left exposed outside the tabernacle in a locked church, but the Exposition ended in accordance with the liturgical books and the Blessed Sacrament returned reverently to the tabernacle.
- 5.9.5 During exposition of the Blessed Sacrament, celebration of Mass is prohibited in the body of the Church. If exposition of the Blessed Sacrament is extended for an entire day or over several days, it is to be interrupted during the celebration of Mass. Mass may be celebrated in a chapel distinct from the area of exposition if at least some members of the faithful remain in adoration.
- 5.9.6 During the extended exposition the faithful should be asked to plan (e.g., through parish societies) the times when they will participate in adoration of the Blessed Sacrament. Other parish activities should not take place during solemn annual exposition.
- 5.9.7 In preparation for solemn annual exposition, convenient times for the Sacrament of Penance should be provided according to the needs of the parish.

## J. PERPETUAL EXPOSITION

- 5.10.1 According to the constitutions and regulations of their institute, some religious communities and other groups have the practice of perpetual Eucharistic adoration or adoration over extended periods of time. It is strongly recommended that they pattern this holy practice in harmony with the spirit of the liturgy. Thus, when the whole community takes part in adoration before Christ the Lord, readings, songs, and religious silence may foster effectively the spiritual life of the community. This will promote among the members of the religious house the spirit of unity and kinship which the Eucharist signifies and effects, and the cult of the sacrament may express a noble form of worship. The form of adoration in which one or two members of the community take turns before the Blessed Sacrament is also to be maintained and is highly commended. In accordance with the life of the institute, as approved by the

Church, the worshipers adore Christ the Lord in the sacrament and pray to him in the name of the whole community and of the Church.

## K. EUCHARISTIC PROCESSIONS

- 5.11.1 When it can be done, in the judgment of the Archbishop, a procession through the public streets may be held as a public witness of veneration toward the Holy Eucharist, especially on the solemnity of the Body and Blood of Christ.<sup>44</sup>

## L. INDULGENCES

- 5.12.1 A plenary indulgence is granted to the faithful who either:
- a. Visit the Blessed Sacrament for adoration lasting at least half an hour.
  - b. Piously recite the verses of the *Tantum ergo* after the Mass of the Lord's Supper on Holy Thursday during the solemn reposition of the Blessed Sacrament.
  - c. Devoutly participate in a solemn Eucharistic procession, held inside or outside a church, of greatest importance on the Solemnity of the Body and Blood of Christ.
  - d. Participate religiously in the solemn celebration of Holy Mass which is customarily held at the conclusion of a Eucharistic congress.<sup>45</sup>
- 5.12.2 A partial indulgence is granted to the faithful who either:
- a. Visit the Blessed Sacrament for adoration.
  - b. Offer any duly approved prayer to Jesus present in the Blessed Sacrament (e.g., the *Adoro Te Devote*, the prayer *O Sacrum Convivium*, or the *Tantum Ergo*).<sup>46</sup>

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<sup>44</sup> CIC, can. 944 §§1-2.

<sup>45</sup> MI, grants, 7 §1.

<sup>46</sup> MI, grants, 7 §2.





Deus in ad. Ad nonam  
uitorum meum in  
tride. Domine ad ad

# PART TWO

## SACRAMENTS RELATED TO CHRISTIAN INITIATION



## CHAPTER 6 – CHRISTIAN INITIATION OF ADULTS AND CHILDREN OF CATECHETICAL AGE

### I. INTRODUCTION

- 6.1.1 Out of the baptismal font, Christ Jesus generates children to the Church who bear the image of the Risen Lord. United to Christ in the Holy Spirit, they are rendered fit to celebrate with Christ the Sacred Liturgy, spiritual worship.<sup>1</sup>
- 6.1.2 St. Gregory Nazianzen wrote: “This bath is called *enlightenment*, because those who receive this instruction are enlightened in their understanding....” Having received in Baptism the Word, “the true light that enlightens every man,” the person baptized has been “enlightened,” he becomes a “son of light,” indeed, he becomes “light” himself: “Baptism is God’s most beautiful and magnificent gift... We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called *gift* because it is conferred on those who bring nothing of their own; *grace* since it is given even to the guilty; *Baptism* because sin is buried in the water; *anointing* for it is priestly and royal as are those who are anointed; *enlightenment* because it radiates light; *clothing* since it veils our shame; *bath* because it washes; and *seal* as it is our guard and the sign of God’s Lordship.”<sup>2</sup>
- 6.1.3 From the time of the Apostles, becoming a Christian has been accomplished by a journey of Initiation in several stages. The pace of the journey for a given individual may vary, but it involves certain essential elements: the proclamation of the Word; the acceptance of the Gospel through conversion; the profession of faith; Baptism itself; the outpouring of the Holy Spirit; and admission to Eucharistic Communion.<sup>3</sup>
- 6.1.4 The image of the journey of faith is clearly evident in the Church’s ritual for the Christian Initiation of adults and older children. Both for those just coming to faith in Christ and those already baptized in Christ who seek to enter the Catholic Church, there is a journey to make, and it is made in the midst of the Catholic community of faith.<sup>4</sup> It is a holy journey made in response to the grace of God, and is centered in the Church’s life of liturgical celebration, being sometimes marked with special rites.

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<sup>1</sup> IALP 1.

<sup>2</sup> St. Gregory Nazianzen, *Oration on Holy Baptism* 3-4. Cf. CCC 1216.

<sup>3</sup> CCC 1229.

<sup>4</sup> RCIA 4.

6.1.5 The witness, prayer, and liturgical involvement of the Catholic community are a fundamental part of this process, and both ordained ministers and lay faithful have a role.

6.1.6 The complete Rite of Christian Initiation of Adults must be used in the following circumstances:<sup>5</sup>

- a. The Baptism of adults.<sup>6</sup>
- b. The Baptism of children who have reached catechetical age (about the age of seven).<sup>7</sup>
- c. The preparation of baptized but uncatechized adult Catholics for confirmation and/or First Holy Communion.<sup>8</sup>
- d. The Reception into the Full Communion of the Catholic Church of non-Catholic adults and children of catechetical age,<sup>9</sup> and
- e. The preparation of candidates for Reception into the Full Communion of the Catholic Church who have never been catechized.<sup>10</sup>

In exceptional circumstances (e.g., sickness, old age, change of residence, long absence for travel, etc.), and in danger of death, the special abbreviated rites provided for these situations in the Rite of Christian Initiation of Adults should be used.<sup>11</sup>

6.1.7 In the circumstances described above, no other rite or pastoral procedure is to be used. The permitted options for pastoral adaptation of the rites, including adaptation for exceptional circumstances are given in the liturgical book itself.

6.1.8 The National Statutes for the Catechumenate have the status of particular law for the dioceses of the United States and are to be observed in the Archdiocese of Portland in Oregon.<sup>12</sup>

6.1.9 Where it is pastorally helpful, parishes may cooperate together in a common catechumenate program. In such cases, each parish retains the obligation to provide welcome and pastoral care for inquirers, catechumens, and candidates from its community.

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<sup>5</sup> Decree, in RCIA, p. v.

<sup>6</sup> RCIA I.

<sup>7</sup> RCIA II ch. 1. With the completion of the seventh year, a minor is presumed to have the use of reason. Whoever habitually lacks the use of reason is equated with infants. Cf. CIC, cann. 97 §1, 99, 852 §2.

<sup>8</sup> RCIA II ch. 4.

<sup>9</sup> RCIA II ch. 5.

<sup>10</sup> RCIA II ch. 4.

<sup>11</sup> RCIA II ch. 2, 3. Cf. PCS 239.

<sup>12</sup> RCIA app. III.

- 6.1.10 Those who have responsibility for preparing and celebrating the various rites of Christian Initiation are to consider the possible need to avail of options for pastoral adaptation as laid down in the rites themselves.<sup>13</sup> Such preparation should be based upon close familiarity with the overall structure and purpose of the “journey of faith” that unfolds by means of the sequence of individual rites.<sup>14</sup>
- 6.1.11 Terminology used in the celebration of initiation is to accord with official usage.<sup>15</sup> In particular:
- a. “Catechumen” is a term used only for *unbaptized* adults or children of catechetical age who, after a period of inquiry, have decided to seek Christian Initiation, and are admitted to the Order of Catechumens by means of a liturgical rite.
  - b. “Convert,” though used generally to describe any person who has experienced Christian conversion, is a term applied in a specific way to those *unbaptized* persons who are approaching original commitment to Christ in Baptism.
  - c. “Candidates for the completion of Initiation” are baptized Catholics who seek Confirmation and/or First Holy Communion.
  - d. “Candidates for Reception into Full Communion” are baptized non-Catholics who seek Reception into the Full Communion of the Catholic Church.
- 6.1.12 The Catechumenate is specifically concerned with welcoming people to the Sacraments of Initiation, and should be kept distinct from other pastoral programs, such as the reconciliation of alienated or inactive Catholics and general adult education and catechesis.
- 6.1.13 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>16</sup> Pastors will take care that lay members of Christ’s active in assisting Christian Initiation are reminded of this.

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<sup>13</sup> RCIA 35.

<sup>14</sup> RCIA 5.

<sup>15</sup> NSC 2.

<sup>16</sup> MI, grants, 6.

## II. CHRISTIAN INITIATION OF UNBAPTIZED ADULTS AND CHILDREN OF CATECHETICAL AGE (CATECHUMENS)

### A. OFFICES AND MINISTRIES

#### *Parish Community*

- 6.2.1 The Christian Initiation of adults and older children is the responsibility of all the baptized, especially in their local parish communities.<sup>17</sup>

#### *Sponsors*

- 6.3.1 Sponsors who have known the inquirers are to accompany them when they seek admission as catechumens, and assist them through the period of the catechumenate. They may come from the local or another parish but must be active members of the Catholic Church, willing and able to assume this responsibility.
- 6.3.2 For inquirers who do not already have such a sponsor, the sponsor is provided by the local parish.<sup>18</sup>

#### *Godparents*

- 6.4.1 Insofar as it is possible, prior to the Rite of Election, a candidate for Baptism is to be given a godparent or godparents, who are to be approved by the priest.<sup>19</sup>
- 6.4.2 There is to be only one godfather, or one godmother, or one of each.<sup>20</sup>
- 6.4.3 The same person who had earlier served as a sponsor may also be appointed as a godparent, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>21</sup>
- 6.4.4 Godparents assist the elect catechumens in the period immediately preceding Baptism, during the rites of Initiation, and in the post-baptismal period by helping them to deepen their Christian life and fulfill faithfully the obligations inherent in it. Godparents do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith

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<sup>17</sup> RCIA 9.

<sup>18</sup> RCIA 10.

<sup>19</sup> RCIA 11, 13. The lack of a suitable godparent is not an impediment to Baptism.

<sup>20</sup> CIC, can. 873.

<sup>21</sup> RCIA 10.

and desire for ecclesial communion. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>22</sup>

6.4.5 To be permitted to take on the function of godparent a person must:

- a. Be designated by the one who is to receive Baptism or by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function.<sup>23</sup>
- b. Have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause.<sup>24</sup>
- c. Be a Catholic who has been confirmed and has already received the Sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on.<sup>25</sup>
- d. Not be bound by any canonical penalty legitimately imposed or declared.<sup>26</sup>
- e. Not be the father or mother of the one who is to be baptized.<sup>27</sup>

6.4.6 A member of an Eastern Catholic Church may serve as a godparent for Baptism in the Latin rite.<sup>28</sup>

6.4.7 Because of the close communion between the Catholic Church and the Orthodox Churches, it is permissible, for a just cause, for an Orthodox faithful to act as godparent together with a Catholic godparent at the Baptism of a Catholic, so long as there is provision for the Catholic education of the person being baptized, and it is clear that the godparent is a suitable one.<sup>29</sup> Note that this person is to be recorded as a true godparent, and not as a “Christian witness.”

6.4.8 A baptized person who belongs to a non-Catholic ecclesial community (e.g., a Protestant) is not to participate except together with a Catholic godparent, and then only as a witness of the Baptism, i.e., as a “Christian witness.”<sup>30</sup> Such a person does not assume the responsibilities of a godparent.

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<sup>22</sup> CIC, cann. 872, 873; RCIA 11; ED 98.

<sup>23</sup> CIC, can. 874 §1 1°.

<sup>24</sup> CIC, can. 874 §1 2°.

<sup>25</sup> CIC, can. 874 §1 3°.

<sup>26</sup> CIC, can. 874 §1 4°.

<sup>27</sup> CIC, can. 874 §1 5°.

<sup>28</sup> CIC, can. 874 §1 3°; cf. CCEO, can. 685 §1 2°.

<sup>29</sup> ED 98 b; cf. CCEO, can. 685 §3. A Catholic is not forbidden to stand as godparent at a Baptism in an Orthodox church, if he or she is so invited. In this case, the duty of providing for the Christian education binds in the first place the godparent who belongs to the Church in which the child is baptized. ED 98 b; cf. *Ecumenical Directory* (1967) 48.

<sup>30</sup> CIC, can. 874 §2. “A Catholic may be admitted to as a Christian witness for a person being baptized in another ecclesial community.” ED 98 a.

- 6.4.9 Although an unbaptized person is not capable of being a godparent or a “Christian witness,” such a person should be welcomed to the celebration and invited to participate to an extent that is appropriate.<sup>31</sup>
- 6.4.10 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a godparent, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure. Such a person may not be given the designation of “Christian witness” described above.<sup>32</sup>
- 6.4.11 The pastor of the designated godparent is normally responsible for determining whether he or she understands the godparent’s role and is qualified to assume it, and is to provide a letter of eligibility when the Baptism is to be celebrated in another parish.

#### *Archbishop of Portland in Oregon*

- 6.5.1 The Archbishop, assisted by offices he has established, regulates and promotes the ministry of Initiation in the Archdiocese. In particular, he personally celebrates the Rite of Election and consecrates the Chrism which is used in Confirmation.<sup>33</sup>
- 6.5.2 The Christian Initiation of catechumens, including those who are fourteen years of age and older, is entrusted to priests who have the faculties of the Archdiocese of Portland in Oregon.<sup>34</sup>

#### *Priests*

- 6.6.1 Priests have responsibility for the pastoral care of catechumens, especially those who seem hesitant or discouraged.<sup>35</sup>
- 6.6.2 Only priests are to preside at the Rite of Acceptance into the Order of Catechumens, the anointings of catechumens, the (optional) Rite of Sending Catechumens for Election by the Archbishop, and the scrutinies. They may also lead the other rites of the catechumenate.

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<sup>31</sup> For a parallel situation regarding non-Christians, cf. NCCB, the Guidelines for the Reception of Holy Communion (1996): “We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.”

<sup>32</sup> CIC, can. 874 §1 3°; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC, can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>33</sup> CIC, can. 880 §2; RCIA 12.

<sup>34</sup> CIC, can. 863.

<sup>35</sup> RCIA 13.

- 6.6.3 Priests should be involved in the catechesis, in accord with the rite, being especially attentive to their role as preacher at Masses when the catechumens are present and later at the Easter Masses of the period of mystagogy.
- 6.6.4 Since the Rite of Election is reserved to the Archbishop, priests are not to celebrate this rite in parish churches. However, in the rare cases foreseen by the norms for exceptional circumstances, Archdiocese of Portland in Oregon priests with the faculties of the Archdiocese are permitted to use an adapted form of the Rite of Election.<sup>36</sup>
- 6.6.5 Priests are authorized to baptize catechumens.<sup>37</sup>
- 6.6.6 Priests are to confirm and admit to Holy Communion those who have reached catechetical age whom they baptize.<sup>38</sup>

#### *Deacons*

- 6.7.1 Deacons should assist with the care of catechumens. They may be involved with catechesis or with the apostolic elements of formation and, in the absence of a priest, may preside at certain liturgical celebrations as indicated in the rite, including, minor exorcisms and the blessing and anointing of catechumens.<sup>39</sup>

#### *Catechists*

- 6.8.1 Catechists assist both the progress of the catechumens and the growth of the community.<sup>40</sup> This ministry is exercised:
- a. In the context of celebrations of the Word.
  - b. In the time of reflection and formation following the dismissal from the celebration of Holy Mass.
  - c. in other special catechetical sessions.
- 6.8.2 Those who direct catechetical formation in the catechumenate are to hold appropriate archdiocesan certification for this role.
- 6.8.3 All who exercise a catechetical role in the catechumenate should be prepared for the special demands of the catechesis of adults and older children. They must also be familiar with the nature and purpose of Christian Initiation as presented in the Rite of Christian Initiation of Adults.
- 6.8.4 Catechists should take care that their teaching is:

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<sup>36</sup> Cf. RCIA II ch. 2.

<sup>37</sup> CIC, cann. 530 §1, 861 §1, 863.

<sup>38</sup> CIC, cann. 883 §2, 885 §2; NSC 13, 35.

<sup>39</sup> RCIA 15, 75.

<sup>40</sup> RCIA 16.



- a. Filled with the spirit of the Gospel.
- b. Adapted to the signs and cycles of the liturgical year.
- c. Suited to the needs of the catechumens and candidates.
- d. Thoroughly grounded in Catholic doctrine.<sup>41</sup>

6.8.5 Catechists with appropriate training as leaders of liturgical prayer may be appointed to arrange and lead at celebrations of the Word apart from Mass.<sup>42</sup>

## B. CANDIDATES

### *Adult Inquirers*

6.9.1 Every person not yet baptized and only such a person is capable of Baptism.<sup>43</sup>

6.9.2 For an adult to be baptized, the person must have manifested the intention to receive Baptism, have been instructed sufficiently about the truths of the Catholic faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins committed.<sup>44</sup>

6.9.3 A person of any age who does not have the use of reason is regarded as an infant with respect to Baptism.<sup>45</sup>

6.9.4 The process leading to Christian Initiation begins with the *precatechumenate*, in which the person shows initial faith in Christ and the Church. This is a time for inquiry and the exploration of the beginnings of faith.<sup>46</sup>

6.9.5 Any reception or service of welcome or prayer for inquirers at the beginning or during the *precatechumenate* (or in an earlier period of evangelization) must be entirely informal. Such meetings should take into account that the inquirers are not yet catechumens, and that the Rite of Acceptance into the Order of Catechumens, intended for those who have been converted from unbelief and have initial faith, may not be anticipated.<sup>47</sup>

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<sup>41</sup> RCIA 16; NSC 7.

<sup>42</sup> RCIA 81-89.

<sup>43</sup> CIC, can. 864.

<sup>44</sup> CIC, can. 865 §1.

<sup>45</sup> CIC, can. 852 §2. "A person who is not responsible for oneself (*non sui compos*) is also regarded as an infant with respect to Baptism."

<sup>46</sup> USCCA 190.

<sup>47</sup> CIC, can. 206 §1; NSC 1.

## Catechumens

- 6.10.1** After the inquirer has been given a fundamental understanding of the Gospel and has asked by explicit choice under the influence of the Holy Spirit to be incorporated into the Catholic Church (the desire being the act through which one actually becomes a *catechumen*) he or she enters the catechumenate in the Rite of Acceptance into the Order of Catechumens.<sup>48</sup>
- 6.10.2** The Rite of Acceptance into the Order of Catechumens marks a catechumen's "reception and first consecration by the Church," and indeed, the period of the catechumenate itself is "sanctified by sacred rites."<sup>49</sup>
- 6.10.3** Through their desire for incorporation into the Catholic Church, and by the life of faith, hope, and charity which they lead, catechumens are united with the Church, which already cherishes them as her own. They are members of the household of Christ; they form a unique presence or "order" in the Church, and enter upon the apprenticeship of disciples of the Lord.<sup>50</sup>
- 6.10.4** Catechumens take part in a period of formation that normally lasts at least a year, preferably from before Lent in one year until Easter of the following year.<sup>51</sup> This is a time for exploring the teachings of the faith in a deeper and more systematic manner within the context of liturgical celebration and prayer.
- 6.10.5** The Church invites catechumens to lead the life of the Gospel, and introduces them to the celebration of sacred rites. Indeed, she grants them various prerogatives which are proper to Christians; they are given places in the liturgical assembly; they are encouraged to seek blessings and other suffrages (intercessory prayers) from the Church; they are given a share in the Church's apostolate; they are permitted to marry according to the laws of the Church; and they are entitled to ecclesiastical funeral rites.<sup>52</sup>
- 6.10.6** For the marriage of a catechumen, it is important to consult carefully the notes in paragraphs [11.13.1](#) - [11.13.6](#), in chapter 11. Even if it takes place in church, the marriage should be celebrated during a Liturgy of the Word and never at Mass.<sup>53</sup>
- 6.10.7** The Funeral of a catechumen, which may include a funeral Mass, should be celebrated like a normal Catholic funeral, omitting only language referring directly to the

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<sup>48</sup> USCCA 190.

<sup>49</sup> RCIA 41; SC 64.

<sup>50</sup> CIC, can. 206 §1; RCIA 75; NSC 8.

<sup>51</sup> RCIA 76; NSC 6.

<sup>52</sup> AG 14; CIC, cann. 206 §§1-2, 788 §2; RCIA 47, 75-4; NSC 8; USCCA 190.

<sup>53</sup> NSC 10; OCM ch. 3; BCLN May-June 1975. The nuptial blessing in *The Order of Celebrating Matrimony*, [...] *For Use in the Dioceses of the United States of America*, 2016, ch. III, nos. 138-139, may be used.

sacraments, which the catechumen did not receive. In view of the sensibilities of the immediate family of the deceased catechumen, however, the funeral Mass may be omitted at the discretion of the pastor.<sup>54</sup>

#### *Unbaptized Children below Catechetical Age*

**6.11.1** If one of their parents or legal guardians requests Baptism for them, unbaptized children who have not yet reached catechetical age are baptized using the rite for infants. The usual conditions for infant Baptism apply.<sup>55</sup> The completion of the child's sacramental Initiation after Baptism then follows the same form as for other children baptized in the Latin Catholic Church as infants.

#### *Unbaptized Children of Catechetical Age*

**6.12.1** In view of their capacity for personal response to the call of faith, children who have reached catechetical age are to be prepared for full sacramental Initiation in the same manner as adults.<sup>56</sup>

**6.12.2** For such children, the catechumenate is to be the primary context for their formation. Though the rites are adapted, the essential structure remains the same:

- a. Participation in a period of evangelization.
- b. Admission to the Order of Catechumens (when there are signs of the beginnings of personal Christian faith and initial conversion).
- c. Participation in the catechumenate for at least a year.
- d. Celebration of the Lenten period of purification.
- e. Celebration of the sacraments of Baptism, Confirmation, and the Eucharist in a single ceremony, preferably at the Easter Vigil.
- f. Participation in mystagogical catechesis and full inclusion in the normal religious formation for their age group.

**6.12.3** Such children may share in the catechesis provided for other children, but their status as catechumens is not to be ignored or confused with those who are already baptized Catholics.<sup>57</sup>

**6.12.4** Those responsible for the catechumenate are to offer guidance and support to any catechists in the Catholic school or religious education program who will share in the formation of these children.

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<sup>54</sup> CIC, can. 1183 §1; NSC 8-9.

<sup>55</sup> See ch. 7, Baptism of Infants (*below*).

<sup>56</sup> CIC, can. 851 §2; NSC 18. See "RCIA for Children of Catechetical Age," in BCLN March 1990; *ibid.* November 1992. Cf. RCIA II ch. 1; CIC, cann. 97 §1, 99, 852 §2.

<sup>57</sup> NSC 19.

- 6.12.5 For such catechumens, the sacraments of Initiation must be celebrated in the order prescribed by the rite. Priests who baptize such children are to confirm them in the same celebration and to admit them to the Eucharist.<sup>58</sup>
- 6.12.6 An unbaptized person who is fourteen years of age or older may, at the time of his or her Baptism, choose the ritual Catholic Church he or she prefers,<sup>59</sup> either the Latin Catholic Church or one of the Eastern Catholic Churches (in the case of the child of an Eastern Christian, it is important to read carefully Chapter 19, Eastern Christians, 19.1.1ff).

## C. FORMATION AND READINESS

- 6.13.1 Since the Rite of Acceptance into the Order of Catechumens presumes that inquirers have already freely come to an initial personal faith in the Gospel of Christ, care must be taken that evangelization precede the more formal structures of catechesis.<sup>60</sup>
- 6.13.2 Catechetical formation should be thoroughly comprehensive in its presentation of the truths of Catholic doctrine and teaching on the moral life. It should retain the breadth and spirit described by the rite and be of the type that:
- a. Enlightens faith.
  - b. Directs the heart toward God.
  - c. Fosters participation in the liturgy.
  - d. Inspires apostolic activity.
  - e. Nurtures a life in accord with the spirit of Christ.<sup>61</sup>
- 6.13.3 The doctrinal elements of such catechesis must always reflect the teaching of the Church in her creeds and liturgical books. In preparing for their role, catechists are to rely especially on the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, *The Teaching of Christ*, and other archdiocesan-approved catechetical materials.
- 6.13.4 The Lenten catechesis of the Elect (i.e., catechumens who have participated in the Rite of Election) is accomplished primarily through the fruitful celebration of the scrutinies.

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<sup>58</sup> CIC, can. 885 §2; NSC 13, 19.

<sup>59</sup> CIC, can. 111 §2.

<sup>60</sup> RCIA 1, 36, 37, 42.

<sup>61</sup> NSC 7; RCIA 73, 78.

This period of purification and enlightenment is to be marked more by interior reflection than catechetical instruction.<sup>62</sup>

- 6.13.5 In the preparation of the Elect for the reception of the paschal sacraments at Easter, it is required that all three scrutinies be celebrated, using the Lectionary readings from Year A as directed in the rite.<sup>63</sup>
- 6.13.6 After the celebration of the sacraments of Initiation, the newly baptized and newly received should continue their journeys of faith in the period of mystagogy:
- 6.13.7 Participation especially in the Masses of Easter time should deepen the neophytes' grasp of the Paschal Mystery through meditation on the Gospel, sharing in the Eucharist, and doing works of charity.<sup>64</sup>
- 6.13.8 Special contact should be maintained with these new members of the Church through the entire year that follows their initiation, to provide continued incorporation into the life and mission of the community of Catholic faithful and a deeper understanding of the Church's teaching.<sup>65</sup>

## D. NOTES ON RITES, TIMES, AND PLACES

### *Ministry throughout the Year*

- 6.14.1 The work of welcoming new members into the Christian community and preparing them for the sacraments of Initiation is to continue throughout the year, in harmony with the varying periods of the liturgical year, especially in view of the formation periods of the Rite of Christian Initiation of Adults. In particular:
  - a. Pastors and all involved in pastoral work should be ready to welcome inquirers whenever they present themselves, and to begin offering opportunities for evangelization and pastoral care.
  - b. Since inquirers may enter the catechumenate at different times, and since catechumens are to receive formation for at least a year between their admission and their Baptism, the catechumenate must be understood as a Church program active throughout the entire year.<sup>66</sup>

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<sup>62</sup> RCIA 139, 141, 142.

<sup>63</sup> RCIA 20, 34.4, 143, 146.

<sup>64</sup> RCIA 244, 247.

<sup>65</sup> NSC 24.

<sup>66</sup> RCIA 42, 44; NSC 6.

### *Times for Christian Initiation*

- 6.15.1 In the Archdiocese of Portland in Oregon, the order of the progress of the catechumenate is to follow the times specified in the Rite of Christian Initiation of Adults (i.e., the Rite of Election, the three scrutinies, and sacramental initiation at the Easter Vigil).<sup>67</sup>
- 6.15.2 Parishes may not establish an alternative pattern for the catechumenate.<sup>68</sup> The only exception is in the case of individual catechumens for whom the rite for exceptional circumstances is legitimately employed.<sup>69</sup>
- 6.15.3 When Initiation takes place in non-parochial settings (e.g., prisons, colleges, or extended care health institutions), the usual times are to be observed as much as possible. Pastoral workers in such settings are to consult with the Office of Divine Worship before establishing an alternative practice.
- 6.15.4 Since the serious reasons required by the Rite of Christian Initiation of Adults are not present in the Archdiocese of Portland in Oregon, the confirmation of adults and children of catechetical age who are baptized at the Easter Vigil is not to be postponed.<sup>70</sup>

## III. UNCATECHIZED ADULT CATHOLICS COMPLETING THEIR INITIATION

### A. OFFICES AND MINISTRIES

#### *Parish Community*

- 6.16.1 The completion of initiation for those baptized as infants in the Catholic Church takes place in the context of the normal life of the parish community. All baptized Catholics, especially in their local parish communities, bear responsibility for leading such persons toward full Initiation, assisting them with their love and prayer.<sup>71</sup>

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<sup>67</sup> RCIA 18-25, 34.2.

<sup>68</sup> Cf. RCIA 26-30.

<sup>69</sup> RCIA II ch. 2.

<sup>70</sup> RCIA 24.

<sup>71</sup> RCIA 9, 403.

## *Sponsors*

- 6.17.1 Sponsors present baptized but uncatechized adult Catholics to the community and assist them during the period of formation.<sup>72</sup>

## *Godparents*

- 6.18.1 Insofar as it is possible, during the period of catechetical formation, a candidate should have a suitable godparent, chosen by him or her, who is to be approved by the priest.<sup>73</sup>
- 6.18.2 There is to be only one godfather, or one godmother, or one of each.<sup>74</sup>
- 6.18.3 The same person who had earlier served as a sponsor may also be appointed as a godparent, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>75</sup>
- 6.18.4 The same person who was the godparent at the candidate's Baptism may be chosen as godparent again, provided that he or she is qualified and truly capable of carrying out the responsibilities of a godparent.<sup>76</sup>
- 6.18.5 Godparents assist the candidates in the same way as godparents for the catechumens in the period immediately preceding the celebration of the sacraments; they also help them to deepen their Christian life in the period that follows the completion of initiation. They do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith and desire for full initiation. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>77</sup>
- 6.18.6 To be permitted to take on the function of godparent a person must:
- a. Be designated by the one who is to receive the sacrament or by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function.<sup>78</sup>
  - b. Have completed the sixteenth year of age, unless the pastor or minister of the sacrament has granted an exception for a just cause.<sup>79</sup>

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<sup>72</sup> RCIA 10, 404.

<sup>73</sup> RCIA 404 in fact uses the terms "godparents," "godfather," and "godmother" in connection with preparing a baptized but uncatechized adult Catholic for confirmation and First Holy Communion. CIC, cann. 872, 873; RCIA 11; ED 98. The lack of a suitable godparent is not an impediment to completion of Christian Initiation.

<sup>74</sup> CIC, can. 873.

<sup>75</sup> RCIA 10.

<sup>76</sup> RCIA 404.

<sup>77</sup> CIC, cann. 872, 873; RCIA 11; ED 98.

<sup>78</sup> CIC, can. 874 §1 1°.

<sup>79</sup> CIC, can. 874 §1 2°.



- c. Be a Catholic who has been confirmed and has already received the Sacrament of the Holy Eucharist and who leads a life of faith in keeping with the function to be taken on.<sup>80</sup>
- d. Not be bound by any canonical penalty legitimately imposed or declared.<sup>81</sup>
- e. Not be the father or mother of the one who is to receive the sacrament.<sup>82</sup>

6.18.7 A member of an Eastern rite of the Catholic Church may serve as a godparent for confirmation in the Latin rite.<sup>83</sup>

6.18.8 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a godparent, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure.<sup>84</sup>

6.18.9 The pastor of the designated godparent is normally responsible for determining that he or she understands the sponsor’s role and is qualified to assume it, and is to provide a letter of eligibility when the celebration is to take place in another parish.

#### *Archbishop of Portland in Oregon*

6.19.1 The Archbishop regulates and promotes Christian Initiation in the Archdiocese of Portland in Oregon. He normally celebrates in person the Rite of Calling the Candidates to Continuing Conversion (in conjunction with the Rite of Election), and consecrates the Chrism, which is used in the Sacrament of Confirmation.<sup>85</sup>

6.19.2 Since the candidates are already baptized Catholics, they are confirmed by the Archbishop or by a bishop or priest who has received the faculty to confirm.

#### *Priests*

6.20.1 Priests have responsibility for the pastoral care of the candidates, especially those who seem hesitant or discouraged.<sup>86</sup>

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<sup>80</sup> CIC, can. 874 §1 3°.

<sup>81</sup> CIC, can. 874 §1 4°.

<sup>82</sup> CIC, can. 874 §1 5°.

<sup>83</sup> CIC, can. 874 §1 3°; cf. CCEO, can. 685 §1 2°.

<sup>84</sup> CIC, can. 874 §1 3°; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC, can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>85</sup> RCIA 12, 449; CIC, can. 880 §2.

<sup>86</sup> RCIA 13.

- 6.20.2 Priests preside at certain of the rites which may sanctify this period (e.g., the Rite of Welcoming Candidates).<sup>87</sup>
- 6.20.3 Priests should be involved in the catechesis, taking special care in their role as homilist at Masses when the catechumens and candidates are present.
- 6.20.4 Priests do not have the general faculty to confirm candidates who were baptized as Catholics. When there is good pastoral reason for the priest to confirm such candidates, he is to request the faculty from the Archbishop through the Vicar for Canonical Services. This delegation is required for the validity of the sacrament.<sup>88</sup>
- 6.20.5 A priest has the faculty from the law itself to confirm in the following circumstances:
- a. When he baptizes a person who is no longer an infant,<sup>89</sup> in which case the priest is even under obligation to confer immediately also the Sacrament of Confirmation on that person and to admit him to the Eucharist, unless there is a grave reason to the contrary.<sup>90</sup>
  - b. When he receives a baptized non-Catholic into the Full Communion of the Catholic Church.<sup>91</sup>
  - c. When he readmits to Full Communion a Catholic who has been an apostate from (i.e., had totally repudiated) the Christian faith.<sup>92</sup>
  - d. When he welcomes again to Catholic practice a baptized Catholic, who has, without fault, been instructed in or adhered to a non-Catholic religion,<sup>93</sup> or
  - e. When a Catholic, even an infant, is in danger of death.<sup>94</sup>
- 6.20.6 A priest does *not* have the faculty to confirm either:
- a. A Catholic who through his or her own fault has adhered to a non-Catholic church or ecclesial community:<sup>95</sup>

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<sup>87</sup> RCIA 405-409.

<sup>88</sup> CIC, can. 882; NSC 29.

<sup>89</sup> CIC, can. 883 2°.

<sup>90</sup> CIC, can. 866.

<sup>91</sup> CIC, can. 883 2°.

<sup>92</sup> Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council, in BCLN December 1975; NSC 28 a. Apostasy is defined in CIC, can. 751 as “the total repudiation of the Christian faith.” An apostate incurs a *latae sententiae* excommunication (can. 1364 §1). Note that the remission of an excommunication is separate from reconciliation through sacramental confession. However, one cannot incur a penalty if the offense is not imputable (cf. CIC, cann. 1321-1330).

<sup>93</sup> NSC 28 b.

<sup>94</sup> CIC, cann. 883 3°, 889 §2, 891.

<sup>95</sup> This category of persons is not included in NSC 28. Schism is defined in CIC, can. 751 as “the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” A schismatic incurs a *latae sententiae* excommunication (CIC, can. 1364 §1). Note that the remission of an excommunication is separate from

- b. Or a Catholic who simply never put the Catholic faith into practice.<sup>96</sup>

6.20.7 In these cases the priest must request the faculty to confirm from the Archbishop through the Vicar for Canonical Services. This delegation is required for the validity of the sacrament.<sup>97</sup>

6.20.8 The priest who possesses the faculty to confirm must use it for the sake of those in whose favor the faculty was granted.<sup>98</sup>

#### *Deacons*

6.21.1 Deacons should assist with the care of the candidates. They may be involved with catechesis or with the apostolic elements of formation, and as indicated in the rite may preside at certain of the liturgical celebrations that are not reserved to priests.<sup>99</sup>

#### *Catechists*

6.22.1 Catechists assist in leading uncatechized adult Catholics toward the completion of initiation.<sup>100</sup> What is said above in relation to the catechumenate applies in this case as well.

## B. CANDIDATES

6.23.1 The norms of the Rite of Christian Initiation of Adults are to be observed in the pastoral care of persons who:

- a. Were baptized in the Catholic Church as infants.
- b. Did not receive further catechesis nor, consequently, the sacraments of Confirmation, and First Holy Communion.
- c. Are beyond the normal age for completing the sacraments of Christian Initiation in the Archdiocese of Portland in Oregon.<sup>101</sup>

6.23.2 Although they have not yet been fully initiated, (and perhaps they have not heard the message of the mystery of Christ), baptized but uncatechized Catholics are members of the Catholic Church. They are distinct, therefore, from inquirers, catechumens and

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reconciliation through sacramental confession. However, a person cannot incur a penalty if the offense is not imputable (cf. CIC, cann. 1321-1330).

<sup>96</sup> NSC 28 c.

<sup>97</sup> Cf. NSC 28 c.

<sup>98</sup> CIC, can. 885 §2.

<sup>99</sup> RCIA 15, 75.

<sup>100</sup> RCIA 16.

<sup>101</sup> Cf. RCIA, II, ch. 4. In the Archdiocese of Portland in Oregon, the age of Confirmation for those baptized as Catholics in infancy is the freshman or sophomore in high school.

baptized non-Catholics who are candidates for Reception into the Full Communion of the Catholic Church.<sup>102</sup>

- 6.23.3 Uncatechized Catholics who have not yet reached the normal diocesan age for completing the sacraments of Christian Initiation (i.e., minors preparing for First Holy Communion and/or Confirmation) are to receive appropriate catechesis that will enable them to complete their initiation at the usual times.
- 6.23.4 Catholics who were baptized as Catholics in infancy and later joined or participated in another religion are normally reconciled through the Rite of Penance and prepared to receive Confirmation and/or First Holy Communion in the usual way.<sup>103</sup> If, however, the person in question repudiated the faith, he or she is to be treated as a baptized non-Catholic seeking reception into the Full Communion of the Catholic Church.
- 6.23.5 Catholics who were never confirmed but continued to participate in the Church's life and have already received appropriate Catholic formation are prepared for Confirmation in the usual way.<sup>104</sup>

## C. FORMATION AND READINESS

- 6.24.1 The preparation of uncatechized adult Catholics for the completion of Christian Initiation generally corresponds to the pastoral pattern given for catechumens, though all concerned should always have firmly in mind their unique status as baptized Catholics.<sup>105</sup>
- 6.24.2 The goal of this formation is that the faith infused in Baptism should grow in these candidates and take deep root. Their continuing conversion is supported through catechesis about the truths of Catholic doctrine and teaching on the Christian moral life, contact with the Catholic community, and participation in liturgical celebration.<sup>106</sup>

## D. NOTES ON RITES, TIMES, AND PLACES

- 6.25.1 The formation of these candidates should be properly coordinated with the liturgical year, especially its final phase which normally coincides with Lent.<sup>107</sup>

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<sup>102</sup> RCIA 400.

<sup>103</sup> See ch. 4, Confirmation (*below*).

<sup>104</sup> See ch. 4, Confirmation (*below*).

<sup>105</sup> RCIA 402, 75.

<sup>106</sup> RCIA 401. This includes the special rites detailed in RCIA, II, ch. 4.

<sup>107</sup> RCIA 408.

- 6.25.2 The completion of Christian Initiation will normally occur at the Easter Vigil. If neither the Archbishop nor another bishop or priest with the faculty or delegation to confirm a baptized Catholic presides at the Vigil, the Sacrament of Confirmation is to be celebrated as soon as possible thereafter, preferably during the Easter time.<sup>108</sup>
- 6.25.3 The candidates will complete their Christian formation and become fully integrated into the Catholic community by going through the period of postbaptismal catechesis, or *mystagogy*, together with their newly baptized fellow Catholics.<sup>109</sup>

## IV. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH

### A. OFFICES AND MINISTRIES

#### *Parish Community*

- 6.26.1 Members of the Catholic community should welcome candidates for Reception into the Full Communion of the Catholic Church with respect and encouragement, offering the witness of a life lived in Christ and the support of love and prayer.<sup>110</sup>

#### *Sponsors*

- 6.27.1 Insofar as it is possible, a candidate for Reception into the Full Communion of the Catholic Church is to be accompanied by a sponsor or sponsors, who are to be approved by the priest.<sup>111</sup>
- 6.27.2 There is to be one sponsor, or, if there are two, one male and one female.<sup>112</sup>
- 6.27.3 The sponsor functions in the manner of a godparent, must have the same qualifications, and must be truly capable of carrying out the responsibilities of a sponsor.<sup>113</sup>
- 6.27.4 Sponsors assist the candidates in the period immediately preceding their Reception into Full Communion, and by helping them to deepen their Christian life as Catholics

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<sup>108</sup> RCIA 409. NSC 26 and NSC 33 prefer to keep uncatechized Catholics and baptized non-Catholics being received into the Church as clearly distinct groups from catechumens and so do not favor the completion of the initiation or reception of the first two categories at the Easter Vigil, “lest there be any confusion of such baptized Christians with the candidates for Baptism.”

<sup>109</sup> RCIA 410.

<sup>110</sup> RCIA 403.

<sup>111</sup> RCIA 483. The lack of a suitable sponsor is not an impediment to reception into the Full Communion of the Catholic Church.

<sup>112</sup> RCIA 483. Cf. CIC, can. 873.

<sup>113</sup> RCIA 483.

and fulfill faithfully the obligations inherent in it. Sponsors do not undertake their responsibilities merely as relations or friends, for they are representatives of a community of faith, witnesses to the candidate's faith and desire for full ecclesial communion. Therefore they should be chosen wisely. Mere formalism is to be avoided.<sup>114</sup>

**6.27.5** To be permitted to take on the function of sponsor, a person must:

- a. Be designated by the one who is to be received, by his or her parents or the person who takes their place, or, in their absence, by the pastor or minister of the Sacrament of Confirmation, and have the aptitude and intention of fulfilling this function.<sup>115</sup>
- b. Have completed the sixteenth year of age, unless the pastor or minister of the Sacrament of Confirmation, has granted an exception for a just cause.<sup>116</sup>
- c. Be a Catholic who has been confirmed and has already received the Most Holy Sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on.<sup>117</sup>
- d. Not be bound by any canonical penalty legitimately imposed or declared.<sup>118</sup>
- e. Not be the father or mother of the one who is to be received and confirmed.<sup>119</sup>

**6.27.6** A member of an Eastern Catholic Church may serve as a sponsor for Reception into the Full Communion of the Catholic Church in the Latin Rite.<sup>120</sup>

**6.27.7** A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a sponsor, inasmuch as such a person does not lead "a life of faith in keeping with the function to be taken on," and in fact may have incurred an ecclesiastical censure.<sup>121</sup>

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<sup>114</sup> CIC, cann. 872, 873; RCIA 11; ED 98.

<sup>115</sup> CIC, can. 874 §1 1°.

<sup>116</sup> CIC, can. 874 §1 2°.

<sup>117</sup> CIC, can. 874 §1 3°.

<sup>118</sup> CIC, can. 874 §1 4°.

<sup>119</sup> CIC, can. 874 §1 5°.

<sup>120</sup> CIC, can. 874 §1 3°; cf. CCEO, can. 685 §1 2°.

<sup>121</sup> CIC, can. 874 §1 3°; cf. can. 751: "Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him." See also CIC, can. 1364 §1: "[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication...."

- 6.27.8 The pastor of the designated sponsor is normally responsible for determining that he or she understands the sponsor's role and is qualified to assume it, and is to provide a letter of eligibility when the Reception into Full Communion is to be celebrated in another parish.

#### *Archbishop of Portland in Oregon*

- 6.28.1 It is the office of the Archbishop to receive baptized non-Catholics into the Full Communion of the Catholic Church.<sup>122</sup>

#### *Priests*

- 6.29.1 Priests have responsibility for the pastoral care of candidates for Reception into Full Communion, especially those who seem hesitant or discouraged.<sup>123</sup>
- 6.29.2 Priests have the faculty by the law itself to receive baptized non-Catholics into Full Communion.<sup>124</sup>
- 6.29.3 Priests have the faculty by the law itself to confirm and admit to Holy Communion those who have reached catechetical age whom they receive into the Full Communion of the Catholic Church.<sup>125</sup>

#### *Deacons*

- 6.30.1 Deacons should assist with the care of the candidates. They may be involved with catechesis or with the apostolic elements of formation, and may preside at certain of the liturgical celebrations as indicated in the rite.<sup>126</sup>

#### *Catechists*

- 6.31.1 Catechists assist in leading the candidates toward their Reception into Full Communion. What is said above in relation to the catechumenate applies in this case as well.<sup>127</sup>

## B. CANDIDATES

#### *General*

- 6.32.1 Candidates for Reception into the Full Communion of the Catholic Church are either:

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<sup>122</sup> RCIA 481.

<sup>123</sup> RCIA 13. (This article actually pertains to catechumens, but it applies *mutatis mutandis* to others.)

<sup>124</sup> CIC, cann. 530 §1, 861 §1, 863; RCIA 481.

<sup>125</sup> CIC, cann. 883 §2, 885 §2; RCIA 481; NSC 35.

<sup>126</sup> RCIA 15, 75.

<sup>127</sup> RCIA 16.



- a. Persons baptized in a non-Catholic Church or ecclesial community who seek full membership in the Catholic Church.
- b. Persons who were baptized in, or received into, the Catholic Church, and then repudiated it.

6.32.2 Since they are already baptized, such candidates are not automatically to be associated with the formation of catechumens.<sup>128</sup>

6.32.3 Through initial and respectful conversation with the candidates, those entrusted with their pastoral care should determine the degree of Christian formation such candidates have already experienced. In this assessment, reference should be made to the marks of readiness proposed in the various stages of the Rite of Christian Initiation of Adults.

#### *Baptized Non-Catholic Infants*

6.33.1 Baptized non-Catholic infants are received into the Catholic Church without any rite, but simply at the request of their parents or legal guardians. The fact and date of this reception must be recorded in the baptismal register of the parish in the same way as other receptions, including information about the prior Baptism.

6.33.2 Such children then complete their sacramental Initiation in the same way as do children who were baptized in the Catholic Church as infants.

#### *Baptized Non-Catholic Children of Catechetical Age*

6.34.1 Baptized non-Catholic children who have reached catechetical age are to be received into the Full Communion of the Catholic Church in the same way as adult candidates.

6.34.2 Although the rite of reception may be adapted for use with children, it always retains its essential features:

- a. Profession of faith.
- b. Act of reception.
- c. Confirmation.
- d. Admission to Holy Communion.

#### *Orthodox Christians*

6.35.1 Orthodox Christians coming into the Full Communion of the Catholic Church should retain and practice as Catholics their own rite everywhere in the world and should observe it as much as humanly possible. Thus, they are to be enrolled in the Church *sui iuris* of the same rite (i.e., the corresponding Eastern Catholic ritual Church) with due

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<sup>128</sup> NSC 30, 31.

regard for the right of approaching the Apostolic See in special cases of persons, communities or regions.<sup>129</sup>

- 6.35.2 There is no doubt about the validity of Baptism as conferred in the various Orthodox Churches. It is enough to establish the fact of the Baptism. In these Churches it is the practice for the Sacrament of Confirmation, usually known as Chrismation, to be legitimately administered by the priest at the same time as Baptism. It often happens that no mention is made of Confirmation in the canonical testimony of Baptism. This does not give grounds for doubting that this sacrament was also conferred.<sup>130</sup>
- 6.35.3 Since those coming into the Full Communion of the Catholic Church from Orthodox Churches are already validly baptized, confirmed, and in most cases have already shared Eucharistic Communion, there is no liturgical rite for their reception. They are received into Full Communion upon making a profession of faith, which they may do through normal participation in a Mass in which the Profession of Faith is made.<sup>131</sup> Pastors are reminded, however, that the Reception of such persons into Full Communion must still be recorded in the parish registers.
- 6.35.4 With regard to the formation of these candidates, the pastoral norms provided above for baptized but uncatechized Catholics who are completing their Initiation are to be observed.
- 6.35.5 In the case of an Orthodox Christian who is married to a Latin Catholic, the following provisions also apply:
- a. After the profession of faith, by which the Orthodox Christian becomes an Eastern Catholic, the Latin Catholic spouse may declare that he or she is transferring to the Church *sui iuris* of his or her spouse.
  - b. When the marriage has been dissolved, a person who has transferred to another Church *sui iuris* may freely return to the Latin rite.<sup>132</sup>

## C. FORMATION AND READINESS

- 6.36.1 A candidate for Reception into the Full Communion of the Catholic Church receives both doctrinal and spiritual preparation, determined according to the individual case. Consideration should be given to the extent to which the baptized person has led a

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<sup>129</sup> CCEO, can. 35. One such special case would be an Orthodox Christian who wishes to become a Latin Catholic, cf. RCIA 474. The archdiocesan Office of Canonical Services should be consulted about such requests.

<sup>130</sup> ED 99 a.

<sup>131</sup> RCIA 474, 491-492.

<sup>132</sup> CIC, can. 112 §1 2°. Note that CCEO, can. 33 allows this only to a woman who has transferred to her husband's rite.

Christian life within a community of faith and has been appropriately catechized to deepen his or her inner adherence to the Church.<sup>133</sup>

6.36.2 Since these candidates may benefit from the celebration of liturgical rites marking their progress in formation, and especially when candidates have received relatively little Christian upbringing, the provisions given above regarding uncatechized Catholics may also be employed.<sup>134</sup>

6.36.3 Candidates for Reception into Full Communion or for the completion of Christian Initiation do not take part in the scrutinies as do the Elect (catechumens who have participated in the Rite of Election). If desired, a scrutiny-like penitential rite may be celebrated for such candidates on the Second Sunday of Lent.<sup>135</sup>

6.36.4 In preparation for reception and completion of sacramental Initiation, and at a time prior to and distinct from the Rite of Reception, candidates, according to their own consciences, should receive the Sacrament of Penance.<sup>136</sup> They are given this opportunity in preparation for their renewal of baptismal faith and Eucharistic participation, and in view of Catholic teaching:

- a. The Sacrament of Penance offers forgiveness for sins committed after Baptism.<sup>137</sup>
- b. The faithful are not to receive the Body of Christ if they are conscious of grave sin.<sup>138</sup>
- c. The Sacrament of Penance provides grace and help to continuing conversion.

6.36.5 It is fitting that such candidates celebrate the Sacrament of Penance in a communal setting with other members of the Catholic community, especially during Lent. It is also possible to arrange a communal celebration specifically for the candidates, or to allow them to approach the sacrament privately.

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<sup>133</sup> RCIA 477; NSC 30.

<sup>134</sup> RCIA 402, 478, also 75; NSC 31. See also the “combined rites” of RCIA app. I.

<sup>135</sup> RCIA 459-472.

<sup>136</sup> RCIA 482; NSC 36. Cf. CIC, can. 844 §4.

<sup>137</sup> CIC, can. 959.

<sup>138</sup> CIC, can. 916.

## D. NOTES ON RITES, TIMES, AND PLACES

- 6.37.1 The formation of candidates for Reception into Full Communion should be properly coordinated with the liturgical year.<sup>139</sup>
- 6.37.2 The Rite of Reception may be celebrated for one or more candidates at any appropriate time throughout the year, ordinarily at the Sunday Eucharist of the parish community.<sup>140</sup>
- 6.37.3 The Rite of Reception celebrated at the Easter Vigil follows the order given in the Rite of Christian Initiation of Adults. This arrangement is often pastorally suited to those candidates who, in view of their particular needs, have been associated with the formation offered to catechumens.<sup>141</sup> Great care must be taken to avoid confusion between candidates for Reception into Full Communion and catechumens to be initiated.
- 6.37.4 Priests who receive such candidates into the Full Communion of the Catholic Church are obliged to administer the Sacrament of Confirmation to them at the same time.<sup>142</sup>
- 6.37.5 If, in very rare circumstances, it is necessary to celebrate the reception of such candidates outside Mass, they are to be admitted to the Eucharist the next time they are present for Mass.<sup>143</sup>

## E. CANDIDATE'S PRIOR BAPTISM

### *Considerations on the Validity of Non-Catholic Baptism*

- 6.38.1 Baptism, once received, is irrevocable and unrepeatable.<sup>144</sup> Therefore, great care must be taken when there is a doubt concerning the fact or validity of the Baptism of one who seeks Reception into the Full Communion of the Catholic Church.
- 6.38.2 The Catholic Church teaches that Baptism is conferred by the administration of water by the same person who simultaneously recites a formula which clearly indicates that Baptism is done in the name of the three persons of the Blessed Trinity, namely, with

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<sup>139</sup> RCIA 408.

<sup>140</sup> RCIA 475, 487-504; NSC 32.

<sup>141</sup> RCIA 33-34, 562-594.

<sup>142</sup> CIC, cann. 883 §2, 885 §2; NSC 35.

<sup>143</sup> RCIA 484.

<sup>144</sup> CIC, can. 845 §1.

the formula: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”<sup>145</sup>

- 6.38.3 The Holy See has specifically excluded as invalid the formulas “I baptize you in the name of the Creator, and of the Redeemer, and of the Sanctifier,” and “I baptize you in the name of the Creator, and of the Liberator, and of the Sustainer,” and determined that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally).<sup>146</sup>
- 6.38.4 Baptism in a Church or ecclesial community that customarily practices a valid form of Baptism prescribed in its rituals, liturgical books, or established customs, is to be considered valid unless there is serious doubt that the minister observed the regulations of that community or, in the case of one baptized as an adult, that the candidate intended to be baptized.<sup>147</sup>
- 6.38.5 Baptism by sprinkling (aspersion), though not now practiced in the Catholic Church, is valid if there is a true washing or flow of water on the person so baptized.<sup>148</sup>
- 6.38.6 Wherever doubts arise about whether or how water was used, respect for the sacrament and deference towards the ecclesial communities concerned require that serious investigation of the practice of the community be made before any judgment is passed on the validity of its Baptism.<sup>149</sup>
- 6.38.7 Of particular note is the declaration of the Holy See concerning Baptism as practiced by the Church of Jesus Christ of Latter-day Saints (Mormon). After a review of the practice and doctrine of this religious community, the Catholic Church has determined that Mormon Baptism is not valid.<sup>150</sup> The same is true of a number of other religious groups.<sup>151</sup>
- 6.38.8 Insufficient faith concerning Baptism in the minister who confers it never of itself makes a Baptism invalid. Sufficient intention in a minister who baptizes is to be presumed, unless there is serious ground for doubting that the minister intended to do what the Church does.<sup>152</sup>

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<sup>145</sup> RCIA, General Introduction, 23; CIC, cann. 849-850; ED 93; etc.

<sup>146</sup> CDF, Response, 1 February 2008.

<sup>147</sup> CIC, can. 869 §2; ED 95 a.

<sup>148</sup> Cf. 1917 CIC, can. 758.

<sup>149</sup> ED 95 c. Here footnote 105 states: “With regard to all Christians, consideration should be given to the danger of invalidity when Baptism is administered by sprinkling, especially of several people at once.”

<sup>150</sup> CDF, Response, 5 June 2001.

<sup>151</sup> Cf. W.H. Woestman, *Canon Law of the Sacraments for Parish Ministry*, Ottawa, Saint Paul University, 2007, pp. 367-369.

<sup>152</sup> ED 93 b.

- 6.38.9 An authentic certificate of Baptism sufficiently establishes the fact of Baptism. When such a certificate is lacking, to prove the conferral of Baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received Baptism as an adult.<sup>153</sup>

#### *Conditional Baptism*

- 6.39.1 The conferral of conditional Baptism simply as a precaution is not permitted. If, even after careful investigation, a serious doubt persists about the proper administration of the Baptism and it is judged necessary to baptize conditionally, the Catholic minister should show proper regard for the doctrine that Baptism may be conferred only once by explaining the doctrine of the Sacrament of Baptism to the person to be baptized, if an adult, and the reasons of the doubtful validity of the Baptism to the person or, in the case of an infant, to the parents, why it is that he is baptizing conditionally, and what the significance of conditional Baptism is.<sup>154</sup>
- 6.39.2 The conditional Baptism must be celebrated privately some time before the day of Reception into Full Communion. The minister, the candidate, and the godparent(s) alone are sufficient, but some family members and companions from the community may be present, if their presence is pastorally helpful.<sup>155</sup>
- 6.39.3 The rite should be celebrated with the greatest simplicity, but also with the dignity that befits Christian Baptism. Only the following elements are to be included:
- a. A brief statement of welcome by the minister.
  - b. A reading of one of the Gospels from the Lectionary section for Christian Initiation (Baptism).
  - c. A brief homily, if this seems appropriate.
  - d. The Prayer over the Water.
  - e. The renunciation of sin by the candidate alone.
  - f. The profession of faith by the candidate alone.
  - g. The immersion or pouring of water by the minister, who introduces the usual baptismal formula with the words, “N., If you are not already baptized, I baptize you, etc.”
  - h. The Lord’s Prayer.
  - i. A concluding blessing, if this seems appropriate.<sup>156</sup>

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<sup>153</sup> CIC, can. 876.

<sup>154</sup> CIC, can. 869 §§2-3; ED 99 d.

<sup>155</sup> RCIA 480; ED 99 d.

<sup>156</sup> RCIA 480, cf. 222, 224-226.

- 6.39.4 The public Rite of Reception into the Full Communion of the Catholic Church is celebrated later in the usual way.<sup>157</sup>
- 6.39.5 The conditional Baptism may be conferred by any priest or deacon who has pastoral care of the candidate. The public reception may then be celebrated by another priest, who alone is to confirm the newly received person.<sup>158</sup>

## V. MARRIAGE AND CHRISTIAN INITIATION

### A. EARLY ASSESSMENT

- 6.40.1 In early discussions with inquirers, those entrusted with pastoral care in the case must seek to understand significant elements of the inquirer's life, certainly including information about his or her marriage. In particular, if the inquirer is presently married, the validity of the marriage must be clear. It must be determined whether:
- a. This is the first and only marriage for both parties.
  - b. Any prior marriage(s) has (have) been dissolved by death or dissolution in favor of the faith, or has (have) been judged null by an ecclesiastical tribunal.
  - c. In the case of a marriage involving a Catholic, that the canonical norms were followed in celebrating the marriage.
- 6.40.2 If the inquirer is not presently married but has been previously married, information about the marriage is to be reviewed so that the inquirer knows whether he or she has the freedom to validly marry in the future.

### B. VALID MARRIAGES CONTRACTED OUTSIDE THE CATHOLIC CHURCH

- 6.41.1 The valid marriage of a non-Catholic remains valid after his or her sacramental Initiation or Reception into the Full Communion of the Catholic Church. It is neither necessary nor even possible to celebrate another marriage ceremony. Specifically:

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<sup>157</sup> NSC 37.

<sup>158</sup> CIC, can. 883 1°.

- a. The sacramental bond that already exists between two baptized non-Catholics who are validly married remains intact when one or both of them are received into the Full Communion of the Catholic Church.
- b. The natural bond of marriage that exists between two unbaptized persons continues, though it remains non-sacramental, when one of them is baptized.
- c. The natural bond of marriage that exists between a baptized person and a non-baptized person becomes a sacrament at the moment of the latter's Baptism. No specific rite or further action is needed.
- d. The natural bond of marriage that exists between two unbaptized persons who receive Baptism becomes a sacrament at the moment that both are baptized. No specific rite or further action is needed.

6.41.2 No valid marriage is rendered invalid by the parties' Baptism or admission to the Full Communion of the Catholic Church.

## C. ENGAGEMENTS

- 6.42.1 Pastors and those who assist them are to welcome those who inquire about entrance into the Catholic Church in conjunction with their engagement to marry a Catholic person.
- 6.42.2 In the period of inquiry, it should be determined that the desire to enter the Church springs from true religious motives rather than external formality. Inquirers should be helped to discern the genuineness of these motives where they are present and assure that no rite is celebrated without the disposition appropriate to it.
- 6.42.3 The need for catechesis and formation is to be determined for these inquirers in the same way as for others, and the Initiation process is not to be abbreviated simply to complete it by the time of the wedding.
- 6.42.4 In view of the serious nature of both premarital preparation and the process of Christian Initiation, care must be taken that neither is compromised. It may sometimes be best to take up the formal initiation process only after the wedding. In such cases, pastoral contact appropriate to the inquiry period should be maintained and, if applicable, contact should be established with the parish in which the married couple will reside.



## D. IRREGULAR MARRIAGES

- 6.43.1 It is the obligation of the pastor to explain the following conditions to applicable inquirers near the onset of their inquiry period. In a case of a prior bond of marriage, contact with the Tribunal is to be established at the same time.
- a. Except in danger of death, persons who are living in invalid marriages cannot receive the sacraments of Christian Initiation or be received into the Full Communion of the Catholic Church. When initiated in danger of death, these persons must understand that if they recover they will be bound by the same regulations that apply to other Catholics who are in invalid marriages.<sup>159</sup>
  - b. Inquirers who are invalidly married may be admitted as catechumens if they have come to the initial faith and conversion required by the Rite of Acceptance into the Order of Catechumens. The pastor is to explain that the normalization of the marriage is an important aspect of deepening Christian conversion. Where a possible prior bond of marriage exists, it must also be made clear that there is no assurance that the Tribunal process will result in a declaration of nullity.
  - c. Once it is clear that an irregular marriage can be legitimately convalidated, this should be done without undue delay, and certainly before the celebration of the rites of Initiation.
  - d. Catechumens who remain in an invalid marriage are not to be presented for the Rite of Election since this rite is a call to sacramental Initiation. An exception is made in the case of one who has received a declaration of nullity from an ecclesiastical tribunal allowing for the convalidation of the marriage as soon as possible, but before the Paschal Triduum.

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<sup>159</sup> CIC, cann. 865 §2, 1352; RCIA 371.

## VI. INITIATION IN EXCEPTIONAL CIRCUMSTANCES

### A. UNBAPTIZED ADULTS IN DANGER OF DEATH

- 6.44.1 Adults in danger of death may be baptized if they have some knowledge of the principal truths of the faith and have indicated a desire to be baptized and to follow the Christian way of life.<sup>160</sup>
- 6.44.2 Unbaptized children in danger of death who have reached the use of reason are initiated according to the norms for adults.<sup>161</sup>
- 6.44.3 For the Baptism in danger of death of adults and who have reached the use of reason the appropriate rite is to be used:
- a. Priests and deacons normally follow the rite found in the Rite of Christian Initiation of Adults 340-369, with adaptations required by the circumstances.
  - b. Catechists and other lay persons use the rite found in the Rite of Christian Initiation of Adults 377-399. This rite, also found in the Rite of Pastoral Care of the Sick, may also be used by priests or deacons when necessary.<sup>162</sup>
- 6.44.4 When it is a priest who baptizes and Chrism is available, the Sacrament of Confirmation is conferred.<sup>163</sup>
- 6.44.5 Admission to the Eucharist takes the form of Holy Viaticum.<sup>164</sup>
- 6.44.6 When the ordinary minister is not available, Baptism may be conferred by any member of the faithful or by anyone with the right intention.<sup>165</sup>
- 6.44.7 When death is imminent and time is short, the person administering the sacrament, omitting everything else, pours natural water (even if not blessed) on the head of the sick person while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."<sup>166</sup>

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<sup>160</sup> CIC, can. 865 §2.

<sup>161</sup> With the completion of the seventh year, a minor is presumed to have the use of reason. Whoever habitually lacks the use of reason is equated with infants. See CIC, cann. 97 §1, 99, 852 §2.

<sup>162</sup> Cf. PCS 281-296.

<sup>163</sup> RCIA 363, 388; CIC, can. 883 3°, 889 §2, 891.

<sup>164</sup> RCIA 393.

<sup>165</sup> CIC, can. 861 §2.

<sup>166</sup> RCIA, General Introduction, 23, 373; CIC, can. 853, cf. CIC, cann. 849-850; RBC 60, 97; ED 93.

- 6.44.8 A person who recovers after being initiated in this way is to complete the usual formation.<sup>167</sup>

## B. UNBAPTIZED INFANTS IN DANGER OF DEATH

- 6.45.1 An unbaptized infant in danger of death is to be baptized without delay, using the Rite of Baptism for Children.<sup>168</sup> When a priest baptizes and Chrism is available, the post-baptismal anointing is omitted and the Sacrament of Confirmation is conferred.<sup>169</sup>
- 6.45.2 When the ordinary minister is not available, Baptism may be conferred by any member of the faithful or by anyone with the right intention.<sup>170</sup>
- 6.45.3 When death is imminent and time is short, the person administering the sacrament, omitting everything else, pours natural water (even if not blessed) on the head of the sick person while saying: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”<sup>171</sup>
- 6.45.4 Priests are to confirm an already baptized child, even an infant, in danger of death.
- 6.45.5 If the child can distinguish the Eucharist from ordinary bread, he or she is also to be admitted to Holy Communion in the form of Viaticum.<sup>172</sup>

## C. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH IN DANGER OF DEATH

- 6.46.1 In danger of death, a baptized non-Catholic seeking the Full Communion of the Catholic Church is to be received according to the Rite of Christian Initiation of Adults:
- a. The act of reception is celebrated with a brief introductory rite and Liturgy of the Word.<sup>173</sup>
  - b. the newly received is confirmed by the priest, if Chrism is available.<sup>174</sup>

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<sup>167</sup> RCIA 371, 374.

<sup>168</sup> CIC, can. 867 §2.

<sup>169</sup> CIC, can. 889 §2; OC 11; PCS 238, 276.

<sup>170</sup> CIC, can. 861 §2.

<sup>171</sup> RCIA, General Introduction, 23, 373; CIC, can. 853, cf. CIC, cann. 849-850; RBC 60, 97; ED 93.

<sup>172</sup> CIC, can. 889 §2; OC 11; PCS 276, 280.

<sup>173</sup> RCIA 487-492.

<sup>174</sup> RCIA 493-495.

- c. an adapted form of the Prayer of the Faithful takes place.<sup>175</sup>
- d. Holy Viaticum follows.<sup>176</sup>

## D. OTHER EXCEPTIONAL CIRCUMSTANCES

- 6.47.1 Exceptional circumstances are those that are either:
- a. Unavoidably prevent a candidate's participation in the entire process of the catechumenate (e.g., sickness, old age, long absence for travel).
  - b. Reveal an unusual depth of Christian conversion and religious maturity.<sup>177</sup>
- 6.47.2 It is for the Archbishop, in individual cases, to permit the use of the rite for Christian Initiation of Adults in Exceptional Circumstances.<sup>178</sup> Priests with the faculties of the Archdiocese of Portland in Oregon are delegated to evaluate particular circumstances and to employ this rite when necessary.<sup>179</sup>
- 6.47.3 Use of this rite is to be as limited as possible and should not compromise the integrity of the process of Christian Initiation. Change of residence from one parish or diocese to another is not alone sufficient reason to employ this rite.<sup>180</sup>
- 6.47.4 So that the candidate may experience as much of the Church's pastoral care as possible, the "expanded form" is normally to be followed in these exceptional circumstances. Only in truly extraordinary cases is the "abbreviated form" to be used.<sup>181</sup>
- 6.47.5 Candidates prepared in an abbreviated form are to celebrate the sacraments of Christian Initiation at the Easter Vigil and take part in the period of mystagogy to the extent possible.<sup>182</sup>
- 6.47.6 Since the Rite of Christian Initiation of Adults sets down the pastoral care and liturgical norms even for extraordinary cases, its directives are to be followed in all circumstances.

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<sup>175</sup> RCIA 380.

<sup>176</sup> RCIA 394-398.

<sup>177</sup> RCIA 331-332.

<sup>178</sup> RCIA 331.

<sup>179</sup> RCIA 331; NSC 20.

<sup>180</sup> NSC 20.

<sup>181</sup> RCIA 332-339.

<sup>182</sup> NSC 21.

## VII. REGISTRATION OF CHRISTIAN INITIATION

- 6.48.1 Upon acceptance into the Order of Catechumens, the name of the catechumen, sponsor, minister, and the place and date of the celebration are to be recorded in a permanent parish register of catechumens.<sup>183</sup>
- 6.48.2 During the Rite of Sending or afterward, but before the Rite of Election, the names of the catechumens are to be inscribed in the Book of the Elect.<sup>184</sup>
- 6.48.3 Upon the celebration of Baptism, Confirmation, and First Holy Communion, these notations must be made:
- a. In the parish baptismal register, the name of the one baptized, the place and date of birth, the names of the parents, godparent(s), and minister, the place and date of Baptism, and a notation of confirmation.<sup>185</sup> If he or she is validly married, the name of the spouse and the date and place of marriage should be noted for future reference.
  - b. In the parish confirmation register, the name of the person confirmed, parents and sponsor(s), confirming bishop or priest; place and date of the confirmation, and place and date of Baptism. Notation must also be made in the baptismal register of the person confirmed.<sup>186</sup>
  - c. In the parish First Holy Communion register, the name of the one who received First Holy Communion, and the place and date. Notation must also be made in the baptismal register.
- 6.48.4 Upon the completion of Christian Initiation for those who are already Catholic, these notations must be made, as appropriate:
- a. In the parish confirmation register, the name of the person confirmed, parents and sponsor(s), confirming bishop or priest; place and date of the confirmation, and place and date of Baptism. Notation must also be made in the baptismal register of the person confirmed. If this happened in another parish, it is the responsibility of the pastor of the place where confirmation was conferred to notify the pastor of the place of Baptism.<sup>187</sup>
  - b. In the parish First Holy Communion register, the name of the one who received First Holy Communion, place and date. Notation must also be

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<sup>183</sup> CIC, can. 788 §1; RCIA 46. This record is important since catechumens have a particular juridical status in the Church and are given certain prerogatives of Christians.

<sup>184</sup> RCIA 113, 118ff.

<sup>185</sup> CIC, can. 877 §1.

<sup>186</sup> CIC, can. 895.

<sup>187</sup> CIC, cann. 535 §2, 895.

made in the baptismal register of the communicant. If this happened in another parish, it is the responsibility of the pastor of the place where First Holy Communion was given to notify the pastor of the place of Baptism.

**6.48.5** Upon the reception of a baptized non-Catholic into the Full Communion of the Catholic Church, the following notations must be made, as appropriate:

- a. In the parish baptismal register, the name of the one received, date and place of birth, names of the parents, and the date and place of Baptism. In the place for notations is to be recorded: “Received into full communion, with confirmation and First Holy Communion,” along with the place, date, sponsor(s), and the confirming bishop or priest.<sup>188</sup>
- b. In the parish confirmation register, the name of the person confirmed, the parents and sponsor(s), confirming bishop or priest; place and date of the confirmation, place and date of Baptism. Notation must also be made in the baptismal register.<sup>189</sup>
- c. In the parish First Holy Communion register, the name of the one who received First Holy Communion, place and date. Notation must also be made in the baptismal register.

**6.48.6** If one who is baptized or received into the Full Communion of the Catholic Church is already validly married, the particulars of the marriage should be noted in the baptismal register.

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<sup>188</sup> RCIA 486.

<sup>189</sup> CIC, can. 895.

## CHAPTER 7 - BAPTISM OF INFANTS

### A. INTRODUCTION

- 7.1.1 Baptism should be administered to infants without delay and with appropriate catechesis for the parents and godparents.<sup>1</sup>
- 7.1.2 The Church was entrusted with the mission of preaching the Gospel and of baptizing by her Lord. Accordingly, from her earliest days, the Church has received for Baptism not only adults but children as well and recognized them as called by God to share life in the Lord's family. Jesus said: "Unless someone is reborn in water and the Holy Spirit, he cannot enter the kingdom of God" (*Jn* 3:5) and the Church, faithful to his teaching, has always understood these words to mean that children should not be deprived of Baptism, and has baptized them in the faith of the Church, a faith proclaimed for them by their parents and godparents, who represent both the local Church and the universal Church of the faithful on earth, in heaven and in Purgatory.<sup>2</sup>
- 7.1.3 In one sense, infants bring no human achievements or works whatever to their encounter with God in the sacrament, through that great sacrament they are nonetheless given a share in divine life. In this way the "sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism."<sup>3</sup> Like a loving Father, God does not look to be paid, but simply pours out his love for the child.
- 7.1.4 In another sense, however, just as the very existence of a child is a delight to the heart of his or her parents, so also from the first moment of his or her conception that new life is a hymn to the glory of God, and possesses all the rights of a human person to all possible loving care, both material and spiritual.
- 7.1.5 Before and after the birth of their child, caring parents realize that despite their most heartfelt desires and however much they try, there are limits to what they as human beings can do for their child, to ensure his or her health, to protect him or her from physical and moral danger and to ensure his or her happiness in all the stages of a person's life as it unfolds. Just as they seek assistance and counsel from family, health care professionals and educators, so too they should be aware of their pressing duty to provide for their child's spiritual well-being, and of how they can count on the loving care of the Savior of the World, Jesus Christ, and his Church. The constant physical growth of their child day by day, and the evident signs of his or her unfolding

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<sup>1</sup> AS 150, cf. CDF, Instruction *Pastoralis actio* (1980), CIC, can. 867 §1; RBC 8.3.

<sup>2</sup> Cf. RBC 2.

<sup>3</sup> CCC 1250.

personality should suggest to a person of faith the need to do everything possible to ensure the child's spiritual care.

7.1.6 Moreover, Catholic parents, concerned like any parent about the future of their child, should understand that the great destiny of the children they bring into the world is to be members of the Church of Christ, fellow-citizens of the Saints, and beloved members of God's family and household,<sup>4</sup> enjoying an eternal, untarnishable and unfading (*1 Pet* 5:4) happiness that no one will ever be able to take away from them. As the Scriptures say, "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him."<sup>5</sup>

7.1.7 Catholic parents, aware of considerations such as these by reason of their faith, take the step of imitating her whom we call the Blessed Mother, Mary of Nazareth, the Blessed Virgin, and her spouse St. Joseph. Just as Mary and Joseph responded in faith and love to the commandments of the Old Law in presenting the newborn Son of God in the Temple of Jerusalem, so down the many centuries since that day other parents have presented their young children for holy Baptism, in which the great dignity, personhood and destiny of each is recognized, attested and declared in God's name by the Church. Just as Simeon and Anna, representing the holy remnant of God's faithful people, rejoiced and exulted in the Holy Spirit at the sight of the baby who was the "glory of Israel and Light of the nations"<sup>6</sup> and as "Lord of life and death and Savior of the world,"<sup>7</sup> so in the baptismal liturgy the Church rejoices with the parents "that a child is born into the world" (*Jn* 16:21) and at what awaits him or her as a beloved son or daughter of God.

7.1.8 Like the Holy Innocents, and uncountable numbers of child Saints down the centuries, even newborn children "though still unable to profess" their faith in the Son of God in speech,<sup>8</sup> are welcomed in Baptism into the loving embrace of Jesus, who exclaimed, "Let the children come to me" (*Mt* 19:14). However young, they are bathed in his light, his heavenly grace and his peace. Moreover, by making in Baptism as it were his or her first steps along the path of faith, the child is directed toward growth by grace in human and spiritual maturity so as to attain "the measure of the stature of the fulness of Christ" (*Eph* 4:13), and knowing and loving him, to inherit his promises. For Jesus declared, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him (*Jn* 14:23-26).

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<sup>4</sup> Pope Pius XI, Encyclical Letter *Casti connubii* (1931) 13.

<sup>5</sup> *1 Cor* 2:9; cf. *Is* 64: 4.

<sup>6</sup> Roman Missal, Feast of the Presentation of the Lord, Preface.

<sup>7</sup> Roman Missal, Feast of the Presentation of the Lord 7, antiphon II.

<sup>8</sup> Roman Missal, Feast of the Holy Innocents, Prayer after Communion.



## B. THE SACRAMENT OF HOLY BAPTISM

- 7.2.1 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments and so to inexhaustible channels of Christ's grace. Baptism, by actual reception or at least by desire, is necessary for salvation. It is validly conferred only by a washing in true water with the proper form of words, "I baptize you in the name of the Father and of the Son and of the Holy Spirit", as handed on faithfully by the Church just as the Christ commanded it (*Mt 28:19*) after he had risen victorious from the tomb, having conquered sin and death and all evil.<sup>9</sup>
- 7.2.2 These are not mere words, for when his "children were scattered afar," Almighty God gathered them again to himself by means of the Birth, Death and Resurrection of Christ his Son, so that there might be a new people, "formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit,"<sup>10</sup> sharing in the life and love of the Blessed Trinity. It is into a full share in this life and this love that Baptism brings the child or adult who is baptized.
- 7.2.3 Through Baptism we are freed from the power of sin and reborn as sons and daughters of God. By bathing "at the sacred spring,"<sup>11</sup> upon our natural birth, follows a birth that is spiritual, a birth into a great inheritance. St. Basil the Great wrote: "thanks to the Holy Spirit we obtain the right to call God our Father, we become sharers in the grace of Christ, we are called children of light, and we share in everlasting glory. In a word, every blessing is showered upon us, both in this world and in the world to come."<sup>12</sup>
- 7.2.4 It is the role of parents to provide the environment where a young disciple of Christ can grow. This will be most critical in the earliest years of life. This is where the Church needs parents to fulfill their role as evangelizers and Christian models - and where the Church needs to support parents in this great work. This formation in the family will naturally lead to readiness for Eucharistic participation when the child is a little older, and for Confirmation.
- 7.2.5 In order that the grace of the sacrament may bear its fruit, the children who have received Baptism as infants must later be formed in the faith in which they have been baptized. To such a formation in faith, somewhat similar in some respects to a post-baptismal catechumenate, the children have a right. Its starting point is properly the sacrament itself that they have already received, it includes conversion and the

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<sup>9</sup> Cf. *Rm 5:20-21; 1 Cor 15:54-57; Rm 6:9; 2 Tim 1:10; Jn 12:31; Jn 14:30; Heb 2:14-15.*

<sup>10</sup> Roman Missal, Preface VIII of the Sundays in Ordinary Time.

<sup>11</sup> St. Peter Damian, *Sermon 13*: PL 141: 570.

<sup>12</sup> St. Basil the Great, *On the Holy Spirit*, 15, 36: PG 32: 132.

maturation of faith as a response to the God's initiative and it has a communitarian dimension. Through it, the children are lead gradually to understand what God has in store for them in Christ, so that they may ultimately make their own the faith in which they have been baptized. As they growth humanly and in faith the children should be helped to form a personal friendship with Christ, to adopt a life according to the Gospel that gives balanced space to personal prayer, participation in the sacraments and the liturgy and in active charity.<sup>13</sup>

## C. OFFICES AND MINISTRIES

### *Parish Community*

**7.3.1** Children have a right to the love and help of the Catholic community. Moreover, the Initiation of new members of God's people is the responsibility of all the baptized. It follows that parishes should offer welcome, and both spiritual and practical support, to families anticipating a birth and those with young children.<sup>14</sup>

### *Parish Pastoral Care*

**7.4.1** It is the duty of the priest, with the assistance of deacons and specially prepared catechists, to offer special care in regard to the Baptism of children. In particular, the priest is to:

- a. Help families, through personal visits, prayer, and catechesis to prepare for Baptism and to undertake the task of Christian formation that flows from it,<sup>15</sup> and
- b. Arrange celebrations of the sacrament that are dignified and take place with exactness, reverence, understanding and friendliness, being as far as possible adapted to the circumstances and wishes of the families concerned.<sup>16</sup>

### *Parents*

**7.5.1** It is the office of parents "to offer their offspring to the Church." The Church is in fact a mother of the children of God, so that they may be regenerated through the bathing that is Baptism "and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which all aspire from our inmost heart."<sup>17</sup>

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<sup>13</sup> Cf. AG 14; RBC 3; RCIA 19, 98; CCC 1231, 1248.

<sup>14</sup> See RCIA 9; RBC 4.

<sup>15</sup> MI, grants, 6: "A partial indulgence is granted to the faithful who teach or study Christian doctrine."

<sup>16</sup> RBC 7.

<sup>17</sup> Pope Pius XI, Encyclical Letter *Casti connubii* (1931) 14.

- 7.5.2 Out of the baptismal font, Our Lord Jesus Christ generates children, who bear the image of their Risen Lord, to the Church. For the “whole Church is the mother of all and the mother of each.”<sup>18</sup> The children, united to Christ by the action of the Holy Spirit, are made worthy and capable to celebrate through, with and in Christ the Sacred Liturgy, true spiritual worship.<sup>19</sup>
- 7.5.3 Since by God’s plan and purpose parents have a unique and sacred relationship with their children, they have the Christian obligation:
- a. To prepare to take part in the celebration of Baptism with understanding, renewing their own profession of the Christian faith.
  - b. To form their children in the faith and practice of the Christian life by word and example, and
  - c. To sanctify their children through the Christian spirit of their marriage and family life.<sup>20</sup>
- 7.5.4 Parents are obliged to take care that infants are baptized in the first few weeks after birth.<sup>21</sup>
- 7.5.5 As soon as possible after the birth or even before it, the parents are to go to their pastor to request the sacrament for their child and to be prepared for it themselves.<sup>22</sup>

### *Godparents*

- 7.6.1 Insofar as it is possible, an infant to be baptized is to be given a godparent.<sup>23</sup>
- 7.6.2 There is to be only one godfather, or one godmother, or one of each.<sup>24</sup>
- 7.6.3 The godparent, together with the parents, presents the infant for Baptism. A godparent also helps the baptized person to lead a Christian life in keeping with Baptism and to fulfill faithfully the obligations inherent in it.<sup>25</sup>
- 7.6.4 A godparent has the responsibility:
- a. To present the infant for Baptism along with the parents.<sup>26</sup>

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<sup>18</sup> St. Augustine, *Epistle* 98, 5: PL 33: 362.

<sup>19</sup> IALP 1.

<sup>20</sup> CIC, cann. 835 §4, 774 §2, 951 §2; cf. RBC 5, for an extensive treatment.

<sup>21</sup> CIC, can. 867 §1; RBC 8.3.

<sup>22</sup> CIC, can. 867 §1.

<sup>23</sup> CIC, can. 872. The lack of a suitable godparent is not an impediment to Baptism.

<sup>24</sup> CIC, can. 873.

<sup>25</sup> CIC, can. 872.

<sup>26</sup> CIC, can. 872.

- b. To represent the community of faith in which the Baptism is celebrated.<sup>27</sup>
- c. To renew his or her own profession of the Christian faith.<sup>28</sup>
- d. To assist the parents in their Christian responsibilities,<sup>29</sup> and
- e. To help the newly baptized, by word and example, to lead a Christian life and fulfill the obligations of Baptism.<sup>30</sup>

7.6.5 Through pastoral dialogue and catechesis, a godparent is to be prepared both as a companion in faith for the one to be baptized and as a support for the parents in their Christian responsibilities. He or she should be invited to participate in the opportunities for spiritual and catechetical formation offered to parents of the child to be baptized.<sup>31</sup>

7.6.6 To be permitted to take on the function of godparent a person must:

- a. Be designated by the parents of the infant to be baptized, or the person who takes their place, or, in their absence, by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function.<sup>32</sup>
- b. Have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause.<sup>33</sup>
- c. Be a Catholic who has been confirmed and has already received the Sacrament of the Holy Eucharist and who leads a life of faith in keeping with the function to be taken on.<sup>34</sup>
- d. Not be bound by any canonical penalty legitimately imposed or declared;<sup>35</sup>
- e. Not be the father or mother of the infant to be baptized.<sup>36</sup>

7.6.7 A member of an Eastern Catholic Church may serve as a godparent for Baptism in the Latin rite.<sup>37</sup>

7.6.8 Because of the close communion between the Catholic Church and the Orthodox Churches, for a just cause it is permissible for an Orthodox faithful to act as godparent together with a Catholic godparent at the Baptism of a Catholic, so long as there is provision for the Catholic education of the person being baptized, and it is clear that

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<sup>27</sup> ED 98.

<sup>28</sup> RBC 56-59.

<sup>29</sup> RBC 40.

<sup>30</sup> CIC, cann. 774 §2, 872; RCIA, General Introduction, 8.

<sup>31</sup> CIC, can. 851 §2; RCIA, General Introduction, 8, 13; cf. RBC 40.

<sup>32</sup> CIC, can. 874 §1 1°.

<sup>33</sup> CIC, can. 874 §1 2°.

<sup>34</sup> CIC, can. 874 §1 3°.

<sup>35</sup> CIC, can. 874 §1 4°.

<sup>36</sup> CIC, can. 874 §1 5°.

<sup>37</sup> CIC, can. 874 §1 3°; cf. CCEO, can. 685 §1 2°.

the Catholic godparent is suitable. Note that this person is, and is to be listed as, a true godparent, and not a “Christian witness.”<sup>38</sup>

- 7.6.9 A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic godparent and then only as a witness of the Baptism, i.e., as a “Christian witness.”<sup>39</sup> Such a person does not assume the responsibilities of a godparent.
- 7.6.10 Although an unbaptized person is not capable of being a godparent or a “Christian witness,” such a person should be welcomed to the celebration and invited to participate to an extent that is appropriate.<sup>40</sup>
- 7.6.11 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a godparent, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure. Such a person may not be given the designation of “Christian witness” described above.<sup>41</sup>
- 7.6.12 The pastor of the designated godparent is normally responsible for determining that he or she understands the godparent’s role and is qualified to assume it, and is to provide a letter of eligibility when the Baptism is to be celebrated in another parish.

#### *Ministers of the Sacrament*

- 7.7.1 The ordinary minister of Baptism is a bishop, priest, or deacon.<sup>42</sup>
- 7.7.2 When an ordinary minister (a bishop, priest or deacon) is absent or impeded, a catechist or another person designated for this function by the local ordinary, or in a case of necessity any person with the right intention, confers Baptism licitly.<sup>43</sup> In the latter case:
- a. The ‘right intention’ is understood to mean simply the intention to do what the Church does in this sacrament.

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<sup>38</sup> ED 98 b; cf. CCEO, can. 685 §3.

<sup>39</sup> CIC, can. 874 §2; ED 98 a.

<sup>40</sup> For a parallel situation regarding non-Christians, cf. NCCB, Guidelines for the Reception of Holy Communion (1996): “We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.”

<sup>41</sup> CIC, can. 874 §1 3°; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” See also CIC, can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>42</sup> CIC, can. 861.

<sup>43</sup> CIC, can. 861 §2. See important note at 7.7.1.

- b. If at all possible, a godparent should be present, or at least a witness by whom the conferral of Baptism can be proved.<sup>44</sup>

7.7.3 In case of necessity, any person can baptize provided that he or she has the intention of doing that which the Church does and provided that he pours water on the candidate's head while saying, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."<sup>45</sup>

7.7.4 Bishops, pastors and other priests, deacons, and catechists are to be concerned that the Christian faithful are taught the correct way to baptize. Since they belong to the priestly people, all laypersons, especially parents and, by reason of their work, catechists, midwives, family, social workers or nurses of the sick, as well as physicians and surgeons, should be thoroughly aware, according to their capacities, of the proper method of baptizing in an emergency.<sup>46</sup>

7.7.5 Except in case of necessity, the permission of the pastor of the place is to be received before anyone confers Baptism.<sup>47</sup>

## D. SPECIAL NOTE ON DIFFERENCE BETWEEN LATIN AND EASTERN PRACTICE

7.8.1 "Differing from the Latin tradition reiterated in can. 861 §1 of the Code of Canon Law, the ordinary administration of Baptism in all Eastern traditions, as referred to in the Code of Canons of the Eastern Churches can. 677 §1, is reserved to those who are clothed in priestly grace, that is, to bishops and priests, excluding deacons, on whom hands have been imposed 'not unto the priesthood, but unto the ministry.' In case of necessity rather, according to [CCEO] can. 677 §2, Baptism can also be licitly administered by the deacon, another cleric, members of institutes of consecrated life, and also 'any other Christian faithful,' but not just 'any person with the right intention' as is indicated for the Latin Church in can. 861 §2 of the Code of Canon Law. Such differentiation underlines that Baptism saves the individual [by] introducing him or her into an ecclesiastical community. Therefore, only a member of the community can baptize."<sup>48</sup>

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<sup>44</sup> CIC, can. 875.

<sup>45</sup> CCC 1284; RCIA, General Introduction, 23, 373; CIC, cann. 853; 861 §2, cf. CIC, cann. 849-850; RBC 60, 97; ED 93.

<sup>46</sup> CIC, can. 861 §2; RCIA, General Introduction, 17.

<sup>47</sup> CIC, can. 862. The administration of Baptism is specially entrusted to pastors, cf. can. 530 1°.

<sup>48</sup> IALP 46, quoting *Constitutiones Ecclesiae Aegyptiacae* III 2; LG 29.

## E. CANDIDATES

- 7.9.1 The norms for infant Baptism apply to any children who have not attained the use of reason.<sup>49</sup>
- 7.9.2 A child who has attained the use of reason is no longer an infant, and is to prepare for and celebrate the sacraments of initiation according to the pattern for adults.<sup>50</sup> ([See Chapter 6](#)).
- 7.9.3 A person of any age who does not have the use of reason is regarded as an infant with respect to Baptism.<sup>51</sup>
- 7.9.4 For an infant to be baptized licitly:
- a. The parents, (at least one of them) or the person who legitimately takes their place must consent.<sup>52</sup>
  - b. There must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the Baptism is to be delayed according to the prescripts of particular law after the parents have been advised about the reason.<sup>53</sup>
- 7.9.5 An infant of Catholic parents or even of non-Catholic parents is baptized licitly in danger of death, even against the will of the parents.<sup>54</sup>
- 7.9.6 An abandoned infant or a foundling is to be baptized unless after diligent investigation the Baptism of the infant is established.<sup>55</sup>
- 7.9.7 Foster parents do not have the authority to present a foster infant for Baptism.
- 7.9.8 An infant born to, adopted by, or under the civil guardianship of persons who are in a civilly recognized form of marriage or civil union for “same sex couples,” is to be

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<sup>49</sup> With the completion of the seventh year, a minor is presumed to have the use of reason. See CIC, cann. 97 §1, 99, 852 §2. In RBC 1, “the term ‘children’ or ‘infants’ refers to those who have not yet reached the age of discernment and therefore cannot profess personal faith.”

<sup>50</sup> CIC, can. 852 §1.

<sup>51</sup> CIC, can. 852 §2. “A person who is not responsible for oneself (*non sui compos*) is also regarded as an infant with respect to Baptism.”

<sup>52</sup> CIC, can. 868 §1 1°.

<sup>53</sup> CIC, can. 868 §1 2°.

<sup>54</sup> CIC, can. 868 §2.

<sup>55</sup> CIC, can. 870.

baptized. The other provisions of this chapter regarding the preparation of the parent and godparent(s) having been observed.

7.9.9 In the case of an infant who is in the process of being adopted, the Baptism may be celebrated with the consent of the natural parents; otherwise, the Baptism is to be postponed until after the adoption has been finalized, except in danger of death.

7.9.10 The rite in which Baptism is celebrated does not determine a person's Church *sui iuris*. By virtue of Baptism, a child who has not completed fourteen years of age<sup>56</sup> is enrolled in:

- a. The Church of the Catholic father, whether the mother is Catholic or not.<sup>57</sup>
- b. The Church of the mother if only the mother is Catholic.<sup>58</sup>
- c. The Church of the mother if both Catholic parents by agreement freely request it (if there is no agreement, the child belongs to the Church of the father).<sup>59</sup>
- d. The Church of the mother, if she is not married.<sup>60</sup>
- e. The Church of the legal guardians if the parents are not known.<sup>61</sup>
- f. The Church of the child's educators in the faith if the parents are not baptized.<sup>62</sup>

These principles also apply in the case of an adoptive father and mother.<sup>63</sup>

7.9.11 An infant who was baptized and chrismated in an Orthodox Church, and then is adopted by parents who belong to the Latin Catholic Church, is ascribed to the Latin Church by the act of adoption itself; no decree of a change of rite or other juridical act is necessary.<sup>64</sup>

7.9.12 When an infant is in danger of death, the following is to be noted:

- a. The infant is to be baptized without delay, even if an ordinary minister is not available.<sup>65</sup>

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<sup>56</sup> A candidate who has completed the fourteenth year of age may freely choose to be baptized either in the Latin Church or in an Eastern Catholic Church. See CIC, can. 111 §2.

<sup>57</sup> CCEO, can. 29 §1; CIC, can. 1125 1°.

<sup>58</sup> CIC, can. 1125 1°.

<sup>59</sup> CIC, can. 111 §1; CCEO, can. 29 §1.

<sup>60</sup> CCEO, can. 29 §2 1° (no equivalent in Latin code).

<sup>61</sup> CCEO, can. 29 §2 2°, cf. §1 (no equivalent in Latin code).

<sup>62</sup> CCEO, can. 29 §2 3° (no equivalent in Latin code).

<sup>63</sup> Cf. CIC, can. 110.

<sup>64</sup> See the letter of the Congregation for Oriental Churches in RRAA 2003, 23. The particulars of the infant's Baptism and Chrismation should be recorded in the Baptismal register of the adoptive parents' parish.

<sup>65</sup> CIC, cann. 867 §3, 861.



- b. An infant of Catholic parents or even of non-Catholic parents who is in danger of death is baptized licitly even against the will of the parents.<sup>66</sup>
- c. If a priest baptizes the infant, he omits the post-baptismal anointing and instead confirms the infant. If the Baptism is conferred by someone else, a priest is to confirm the infant when this is possible.<sup>67</sup>
- d. Upon his or her recovery, the “Rite of Bringing a Baptized Child to the Church” is used to welcome the infant who is already a baptized member of the Catholic Church.<sup>68</sup>

**7.9.13** If a child expelled prematurely from the womb is alive, he or she is to be baptized, if this is possible.<sup>69</sup>

## F. FORMATION AND READINESS OF PARENTS AND GODPARENTS

### *General*

**7.10.1** Since infants cannot make personal professions of the Christian faith or pledge themselves to living a Christian life in the Catholic Church, it is necessary that:

- a. The parents (or at least one of them) consent to the Baptism.
- b. There be the founded hope that the infant will be raised in the Catholic faith.
- c. The parent(s) and godparent(s) make their own profession of faith along with the Church at time of the celebration of the sacrament.<sup>70</sup>

**7.10.2** The period for helping parents to prepare for the Baptism of their infant must be understood to include and the pastoral care prior to marriage and as newly-married couples. Parishes should welcome such couples and provide opportunities for their Christian development.

**7.10.3** Just as parents should be encouraged to contact the pastor early in the pregnancy to make more proximate preparations for Baptism, parish communities should extend special care to expectant couples and their families.<sup>71</sup>

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<sup>66</sup> CIC, can. 868 §2.

<sup>67</sup> CIC, can. 889 §2; OC 11.

<sup>68</sup> RBC 31.3, 165-166.

<sup>69</sup> CIC, can. 871.

<sup>70</sup> CIC, can. 868 §1; RBC 55.

<sup>71</sup> CIC, can. 867 §1.

- 7.10.4 All parents preparing for an infant's Baptism are to take part in spiritual preparation that is:
- a. Centered on interior readiness for and joyful anticipation of the sacramental celebration.
  - b. Supported by the opportunity for prayer.
- 7.10.5 Godparents are to be similarly prepared in mind and heart, and may be invited to share in the opportunities for spiritual readiness afforded to parents.
- 7.10.6 Catechesis is to be provided for and is expected of parents and godparents who are for the first time presenting an infant for Baptism.
- 7.10.7 Such catechesis is to be:
- a. Centered on the meaning of Baptism as expressed in the liturgical rite.
  - b. Directed toward the whole life of the parents or godparents so that it:
    - i. Enlightens faith.
    - ii. Directs the heart toward God.
    - iii. Fosters participation in the liturgy.
    - iv. Inspires apostolic activity.
    - v. Nurtures a life in accord with the spirit of Christ.<sup>72</sup>
- 7.10.8 The doctrinal elements of such catechesis must always reflect the teaching of the Church in its liturgical books and practice, clearly presenting the Catholic faith regarding Baptism, its effects and obligations.<sup>73</sup>
- 7.10.9 In preparing for their service to parents, catechists are to rely especially upon the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, *The Teaching of Christ*, and other archdiocesan-approved catechetical guides.
- 7.10.10 Special pastoral care should be exercised with families who have experienced difficulty or crisis, and parents who are inactive or whose faith is weak.
- 7.10.11 When parents are not yet prepared to profess their faith or undertake the duty of bringing up their infant as a Catholic, the following is to be observed:
- a. Pastors, other priests, deacons, and lay faithful appointed to pastoral roles are to welcome and seek dialogue with the parents about their faith and

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<sup>72</sup> RCIA 78.

<sup>73</sup> CIC, can. 851 §2.

the unique responsibility to share it with the infant God has entrusted to them.

- b. Where it appears that parents are requesting Baptism simply out of social convention, those involved in their pastoral care should provide the opportunity for basic evangelization in order to stir up a response of true Christian faith.
- c. Any pledge that gives genuine hope for the Catholic upbringing of the infant (even if it is made by some member of the family or the godparent) is to be considered sufficient to proceed with the Baptism. However, those involved in their pastoral care are to continue to offer the parents opportunities for ongoing Christian formation.
- d. If conditions are insufficient to provide this honest hope, the pastor is to delay the celebration of Baptism, informing the parents of the reasons. *This delay must never be presented as an outright refusal to baptize an infant*, but as an opportunity for further pastoral care in order to help the family to grow in faith or become more aware of their responsibilities.<sup>74</sup>

#### Baptismal Names

- 7.11.1 Parents, godparents, and the pastor are to take care that a name foreign to Catholic and Christian sensibility is not given.<sup>75</sup>
- 7.11.2 The practice whereby parents choose for their infant the name of a Christian Saint or a name associated with the Christian mysteries is encouraged. Depending on the family's cultural heritage, this may include the name or the title of one of the Persons of the Blessed Trinity, such as Jesús, Manuel, Esprit or Trinidad.
- 7.11.3 Parents should be encouraged to reflect on the importance of personal names and the meaning of any name they select for their infant. To assist them, the Christian understanding of given names can be explained.<sup>76</sup>

#### Mystagogy

- 7.12.1 In the years immediately following Baptism, families are to provide the environment for nurturing the faith of the newly-baptized and leading them to the completion of Christian initiation. During this time, they should be assisted by the prayer, support, and catechetical help of the Catholic community.

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<sup>74</sup> CIC, can. 868 §1 2°; RBC 8; CDF, Instruction on Infant Baptism (1980).

<sup>75</sup> CIC, can. 855.

<sup>76</sup> See the comment in RCIA 73.

## G. NOTES ON RITES, TIMES, AND PLACES

### *Matter and Form*

- 7.13.1 The *matter* of the Sacrament of Baptism is water; the remote matter is the true and natural water itself, while the proximate matter is the action of washing with the water. The *form* of the sacrament is the baptismal formula spoken by the minister.<sup>77</sup>
- 7.13.2 Baptism is validly conferred only by a washing of true water with the proper form of words. Baptism may be administered by immersion or by pouring (infusion).<sup>78</sup>
- 7.13.3 The only valid words for conferring Baptism are: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”<sup>79</sup> (see 6.38.3)
- 7.13.4 This formula, by which the Blessed Trinity is invoked over those who are to be baptized, means that all who are signed in this name are consecrated to the Trinity and enter into communion with the Father, the Son, and the Holy Spirit.<sup>80</sup>
- 7.13.5 In the administration of Baptism, the words must always accompany the sacramental action. It is not permitted for one person to pour the water or to immerse the child while another says the sacramental formula.
- 7.13.6 Baptism may not be conferred jointly by two ministers belonging to different Churches or ecclesial communities.<sup>81</sup>

### *Choice of Ritual Form*

- 7.14.1 The liturgical books of the Roman Rite contain a “Rite of Bringing a Baptized Child to the Church”. It is important to note that this is not used for the reception of baptized non-Catholic children into the Catholic Church, but for those who have been baptized in danger of death. Baptized non-Catholic children, if they are below the age of reason, are received at the request of their parents and without any rite. Baptized non-Catholic

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<sup>77</sup> Council of Trent, Session VII, *Canones de sacramento Baptismi* (1551) can. 2: DS 1615; *Catechism of the Council of Trent* (*Roman Catechism*) II, 1.

<sup>78</sup> CIC, cann. 849, 854. Baptism by sprinkling (affusion) is no longer used in the Roman Catholic Church. Cf. 1917 CIC, can. 758: “Although Baptism can be validly conferred by infusion, or by immersion, or by aspersion, the first or the second manner, or a mixture of both, whichever is in greater use, shall be retained, according to the approved ritual books of the various Churches.”

<sup>79</sup> RCIA, General Introduction, 23; RBC 60, 97; ED 93.

<sup>80</sup> RCIA, General Introduction, 5.

<sup>81</sup> ED 97; cf. Ecumenical Directory (1967). However, “For pastoral reasons, in particular circumstances the local ordinary may sometimes permit, however, that a minister of another Church or ecclesial community take part in the celebration by reading a lesson, offering a prayer, etc. Reciprocity is possible only if a Baptism celebrated in another community does not conflict with Catholic principles or discipline.”

children who have reached the age of reason are received into the Catholic Church in the same way as adults.

*(See Chapter 6: Christian Initiation of Adults and Children of Catechetical Age).*

#### *Ritual Notes*

- 7.15.1 The water used in Baptism should be true water, pure, clean, and visible in significant quantity in order to communicate an authentic sacramental symbolism.<sup>82</sup>
- 7.15.2 During the Easter time, the water blessed at the Easter Vigil is to be used, if it remains fit; otherwise, water is to be blessed for each occasion.<sup>83</sup>
- 7.15.3 When immersion is used, the minister takes the child and immerses him or her three times in the baptismal water, while saying the appropriate words.<sup>84</sup> The whole body is to be set down into the water, but it is not necessary that it be completely submerged or that the head be completely wet. One of the parents (holding a towel) ordinarily receives the child after the third immersion.<sup>85</sup>
- 7.15.4 When pouring (infusion) is used, one of the parents normally holds the child while the minister pours water three times upon the child (at least upon the head) while saying the appropriate words.<sup>86</sup>
- 7.15.5 The post-baptismal anointing with sacred Chrism is done upon the crown of the head, and not the forehead.<sup>87</sup>
- 7.15.6 The *ephphetha* rite (*prayer over ears and mouth*) is optional in the United States. If the minister judges this prayer to be pastorally helpful in particular cases, the touching of the ears and mouth should be done with reverence.<sup>88</sup>

#### *Times for Baptism*

- 7.16.1 The faithful are to present their infant children for Baptism soon after birth, giving due consideration to the health of the child and the mother and the need for parents and godparents to be appropriately prepared.<sup>89</sup>

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<sup>82</sup> RCIA, General Introduction, 18.

<sup>83</sup> RCIA, General Introduction, 21-22.

<sup>84</sup> RBC 60.

<sup>85</sup> Immersion does not require *complete submersion*; it is sufficient that the water flow over some part of the head.

<sup>86</sup> RBC 60, 97.

<sup>87</sup> RBC 18, 62, 98.

<sup>88</sup> RBC 65, 101.

<sup>89</sup> CIC, can. 867 §1; RBC 8.

- 7.16.2 As a celebration of the Paschal Mystery, the Baptism of infants should take place on Sundays. The sacrament may be celebrated during Sunday Mass. However, this should not be done too often so as not to obscure the Eucharistic purpose of the Sunday gathering or disturb the cycle of readings and themes of the liturgical year.<sup>90</sup>
- 7.16.3 Some Sundays throughout the year will better lend themselves to such celebrations than others (e.g., the Baptism of the Lord, the parish patronal or titular feast, the Easter time, etc.). The parish may establish these as days for baptizing infants at Mass, choosing other Sundays for use of the rite outside Mass.
- 7.16.4 Infants may be baptized during the Easter Vigil, taking into consideration the needs of families with young children and the prominence that should be given on that occasion to the full initiation of adults and older children whose Baptism follows upon their public profession of faith.<sup>91</sup>
- 7.16.5 As far as possible, all recently born infants should be baptized in a common celebration on the same day. Except for good reason, Baptism should not be celebrated more than once on the same day in the same church.<sup>92</sup>
- 7.16.6 Parishes should schedule opportunities for the Baptism of infants that are:
- a. Neither so infrequent that children will be unduly held back from the sacrament.
  - b. Not so frequent that the rite is not carried out with appropriate planning, dignity, and participation.
- 7.16.7 In exceptional cases for serious reasons, Baptisms may be celebrated on weekdays.<sup>93</sup>
- 7.16.8 Since parents have the right and obligation under the law to have their infants baptized shortly after they are born, and since there is certainly no requirement nor even a provision in the law for pastors to deny, or for parents to refrain from, the Baptism of infants during the whole of Lent, such a practice is neither to be introduced, nor maintained where it has been introduced already.<sup>94</sup> Depending on particular circumstances, however (e.g., if a birth occurs very late in Lent), pastors are permitted to suggest that the Baptism be delayed until Easter.<sup>95</sup>

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<sup>90</sup> RBC 9; AS 149.

<sup>91</sup> RBC 9.

<sup>92</sup> RCIA, General Introduction, 27.

<sup>93</sup> CIC, can. 856; RBC 9.

<sup>94</sup> It is not, however, fitting that Baptisms and confirmation be celebrated on the days of Holy Week, from Monday to Thursday. Cf. CLCPCEF 27.

<sup>95</sup> CIC, can. 867 §1; RBC 8.3. This is not a new issue: cf. Supreme Sacred Congregation of the Holy Office, *Monitum* (warning), 18 February 1958: CLD 5: 409.

### *Places for Baptism*

- 7.17.1 Outside of emergency circumstances, the proper place for Baptism is a church or an oratory (places set apart by the Archbishop for divine worship).<sup>96</sup>
- 7.17.2 Normally, infants are to be baptized in the parish church of their parents.<sup>97</sup> Pastors are to be sensitive to parents who wish to return to their home parishes for Baptisms. In such cases, the permission (oral or written) of the pastor of the parish where the parents regularly practice the faith is to be obtained.
- 7.17.3 Except in an emergency or for some other grave reason, Baptism is not to be conferred in a private home or hospital.<sup>98</sup>
- 7.17.4 Every parish church is to have a baptismal font fit for the celebration of the sacrament according to the ritual.<sup>99</sup>

## H. REGISTRATION OF BAPTISM

- 7.18.1 The pastor of the place where Baptism is celebrated must carefully and without delay record in the baptismal register the name of the one baptized, the date and place of birth, the names of the parents and godparent(s), the name of the minister, and the date and place of Baptism.<sup>100</sup>
- 7.18.2 Likewise in the baptismal register are to be entered notations concerning other sacraments received later in life: First Holy Communion (possibly), confirmation, marriage (including convalidation), reception of holy orders, perpetual profession in a religious institute, and change of rite.<sup>101</sup>
- 7.18.3 If a child is born to an unmarried mother:
- a. The name of the mother is to be inserted in the baptismal register if there is public proof of her maternity (e.g., a civil birth record) or if she asks this willingly either in writing or before two witnesses.<sup>102</sup>

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<sup>96</sup> CIC, cann. 857 §1, 1223.

<sup>97</sup> CIC, can. 857 §2.

<sup>98</sup> CIC, can. 860 §§1-2.

<sup>99</sup> CIC, can. 858 §§1-2; RCIA, General Introduction, 19, 26.

<sup>100</sup> CIC, can. 877 §1.

<sup>101</sup> Official notifications of declarations of nullity of marriage, or dispensation from the obligations of the clerical state, or dispensation of vows, should also be recorded in the Baptismal register.

<sup>102</sup> CIC, can. 877 §2.

- b. Likewise, the name of the father is to be inserted in the register if his paternity has been proved either by some public document or by his own declaration before the pastor and two witnesses.<sup>103</sup>
- c. If the above conditions are not met, the child is to be recorded as of “unknown mother” or “unknown father.”<sup>104</sup> It is not permitted to make an annotation, which says “illegitimate.”

7.18.4 If a child is born to, adopted by, or under the civil guardianship of, persons who are in a civilly recognized form of marriage or civil union for “same sex couples,” the name of only one party to the arrangement is to be listed as a parent in the baptismal register and on the baptismal certificate.<sup>105</sup> The other party to the arrangement should not take on the function of a godparent, and should not be recorded as such in the register.

7.18.5 If a child is adopted, the following norms are to be observed regarding baptismal records:<sup>106</sup>

- a. For a child baptized after his or her adoption is finalized:
  - i. The following information shall be entered in the baptismal register:
    - a. The Christian name(s) of the child as designated by the adoptive parent(s).
    - b. The name(s) of the adoptive parent(s).
    - c. The date and place of birth.
    - d. The names of the godparents selected by the adoptive parent(s).
    - e. The date and place of Baptism.
    - f. The name of the minister of the sacrament.
    - g. The fact of adoption, but not the names of the natural parents.
  - ii. Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate.
- b. For a child baptized *before his or her adoption is finalized*, the following notations shall be added to the existing baptismal record after the adoption has been finalized, and with due regard for the civil law of the jurisdiction:

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<sup>103</sup> Ibid.

<sup>104</sup> Ibid.

<sup>105</sup> The Magisterium has returned to this matter several times, urging attentive pastoral care and respect for homosexual persons while showing firmness on Church teaching. Cf. CDF, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, 3 June 2003, 7, 11; CDF, Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, 1 October 1986, 15.

<sup>106</sup> NCCB, Complementary Norm for CIC, can. 877 §3.



- i. Parentheses shall be placed around the names of the natural parents.
  - ii. The name(s) of the adoptive parent(s) shall then be added.
  - iii. The child's former surname shall also be parenthesized and the new surname added.
  - iv. A notation shall be made that the child was legally adopted.
- c. Baptismal certificates issued by the parish for these individuals shall give only:
  - i. The name(s) of the adoptive parent(s).
  - ii. The child's new legal surname.
  - iii. The date and place of Baptism.
  - iv. The name of the minister of the sacrament.
- d. The names of the godparents shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate.
- e. For future ease in reference, and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the names of the adoptive parents, and the date and place of birth.
- f. Parish personnel who have access to parish registers have an obligation not to disclose any information that would reveal, directly or indirectly, the fact that a person was adopted.

## CHAPTER 8 - PENANCE

### A. INTRODUCTION

- 8.1.1 We know “that the Father has sent his Son as the Savior of the world,”<sup>1</sup> and that as Savior he opened “an entrance into the eternal kingdom,” drawing all of humanity to himself, so that by knowing him they might escape “the defilements of the world,” and “grow in grace.”<sup>2</sup> He is no hidden figure, but has appeared among us, made “incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin.”<sup>3</sup> “We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin.” “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord,” who has “abolished death and brought life and immortality to light through the Gospel.”<sup>4</sup>
- 8.1.2 Salvation is above all redemption from sin, which hinders friendship with God, a liberation from the state of slavery in which man finds himself ever since he succumbed to the temptation of the Evil One and lost the freedom of the children of God (cf. *Rom* 8:21).<sup>5</sup>
- 8.1.3 Since “in Christ God was reconciling the world to himself,”<sup>6</sup> inherent in the Paschal Mystery is the work of Christ our Lord as “the Redeemer, the Reconciler and the Liberator of man from sin in all its forms.”<sup>7</sup> Moreover, in him “we have not a High Priest who is unable to sympathize with our weaknesses, but One who in every respect has been tempted as we are, yet without sin.”<sup>8</sup>
- 8.1.4 The Lord entrusted to the Apostles the mission of proclaiming the Kingdom of God, the Gospel of conversion, repentance and of forgiveness. On the evening of the day of his Resurrection, as the mission of the Apostles was about to begin, Jesus gave them, through the Holy Spirit, the power and authority to reconcile repentant sinners with God and the Church:<sup>9</sup> “Receive the Holy Spirit. If you forgive the sins of any, they are

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<sup>1</sup> *1 Jn* 4:14; cf. *Jn* 4: 42; *Lk* 2: 11; *Acts* 5: 31; 13: 23; *Eph* 5: 23; *Phil* 3:20; *2 Tim* 1: 10; *Tit* 1: 4; 2: 13; 3: 6; *2 Pet* 1: 11; 2: 20; 3: 18.

<sup>2</sup> *2 Pet* 1: 11; *Jn* 12: 32; *2 Pet* 2: 20; *2 Pet* 3: 18.

<sup>3</sup> Roman Missal, Order of Mass 117: Eucharistic Prayer IV.

<sup>4</sup> *Rom* 6: 6; 6: 23; *2 Tim* 1:10.

<sup>5</sup> MD, preamble.

<sup>6</sup> Cf. *2 Cor* 5:18, 20.

<sup>7</sup> REP 7.

<sup>8</sup> *Heb* 4: 15

<sup>9</sup> MD, cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) can. 3: DS 1703; cf. *Mk* 16: 15; *Mt* 28: 18-20.

forgiven; if you retain the sins of any, they are retained” (*Jn* 20: 22-23). Faith sees in these words of the Lord “the most profound dynamic contained in this Sacrament.”<sup>10</sup>

8.1.5 As the successors to the Apostles, the bishops are the moderators of the penitential discipline for their flocks, and priests are their collaborators in this ministry. By virtue of the Sacrament of Holy Orders, bishops and priests have been given the power to forgive all sins “in the name of the Father, and of the Son, and of the Holy Spirit.”<sup>11</sup>

8.1.6 In the Sacrament of Penance the faithful who confess their sins to an authorized priest, who are sorry for them, and who resolve to reform themselves, receive by means of the absolution imparted by the priest God’s forgiveness for those sins they have committed after Baptism.<sup>12</sup>

8.1.7 The martyr bishop St. Cyprian of Carthage (died 258 AD) wrote about the faithful confessing “their sins to the priests of God in a straightforward manner and in sorrow, making an open declaration of conscience... I beseech you, brethren, let everyone who has sinned confess his sin while he is still in this world, while his confession is still admissible, while the satisfaction and remission made through the priests are still pleasing before the Lord.”<sup>13</sup>

#### *Aspects of the Sacrament*

8.2.1 “The Sacrament of Penance and Reconciliation flows directly from the Paschal Mystery.”<sup>14</sup> The reconciliation with God effected by this sacrament means that the Sacrament of Penance restores us to God’s grace and joins us with him once more in an intimate friendship. To those who receive the Sacrament of Penance with a sincere and contrite heart, God offers peace and serenity of conscience and spiritual consolation. It is a moment of true spiritual resurrection and restoration of the dignity and blessings of the life of the children of God.<sup>15</sup> “Each time we go to confession, God embraces us. God rejoices!”<sup>16</sup> Jesus taught, “there is joy before the angels of God over one sinner who repents.”<sup>17</sup>

8.2.2 The term *penance* “means the inmost change of heart under the influence of the word of God and in the perspective of the kingdom.”<sup>18</sup> Yet penance also means changing one’s

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<sup>10</sup> Pope Francis, General Audience, 19 February, 2014.

<sup>11</sup> CCC 1461-1462; cf. *Jn* 20: 23; *2 Cor* 5: 18; LG 26 §3; CIC, cann. 844, 967-969, 972; CCEO, can. 722 §§3-4.

<sup>12</sup> CIC, can. 959.

<sup>13</sup> St. Cyprian of Carthage, *On the Lapsed* 28-29: PL 4: 488B-489A.

<sup>14</sup> Pope Francis, General Audience, 19 February, 2014.

<sup>15</sup> CCC 1468, cf. *Lk* 15: 32; Council of Trent, Session XIV, *Doctrina de sacramento paenitentiae* (1551) 3: DS 1674; *Catechism of the Council of Trent (Roman Catechism)* II V 18.

<sup>16</sup> Pope Francis, General Audience, 19 February, 2014. Cf. *Lk* 15:7.

<sup>17</sup> *Lk* 15:10.

<sup>18</sup> Cf *Mt* 4: 17; *Mk* 1: 15.

life in harmony with the change of heart, and in this sense doing penance is completed by bringing forth fruits worthy of penance:<sup>19</sup> It is one's whole existence that becomes penitential, that is to say, directed toward a continuous striving for what is better. But doing penance is something authentic and effective only if it is translated into deeds and acts of penance" and so penance also means asceticism, "the concrete daily effort of a person, supported by God's grace, to lose his or her own life for Christ as the only means of gaining it;<sup>20</sup> an effort to put off the old man and put on the new;<sup>21</sup> an effort to overcome in oneself what is of the flesh in order that what is spiritual may prevail;<sup>22</sup> a continual effort to rise from the things of here below to the things of above, where Christ is.<sup>23</sup> Penance is therefore a conversion that passes from the heart to deeds and then to the Christian's whole life."<sup>24</sup>

8.2.3 It is, then, no wonder that this sacrament is called the Sacrament of Penance, though because of its great richness of meaning, it is also called by other names: as the "sacrament of conversion", it accompanies the sinner with divine grace beyond initial repentance for sins; as the "sacrament of confession" it includes the moment the sinner admits to a priest those sins he has committed and also "confesses" or acknowledges the holiness and mercy of God;<sup>25</sup> as the "sacrament of forgiveness" it brings to the penitent, through the priest's words, "pardon and peace."<sup>26</sup>

8.2.4 This sacrament is also referred to as the "sacrament of reconciliation", a term used in the early Church and by the Council of Trent. In fact, this sacrament renders sacramentally effective what Jesus taught in the Parable of the Prodigal Son about our being reconciled and reunited as sons and daughters with God the Father.<sup>27</sup>

### *Dimensions of Reconciliation*

8.3.1 "Every sin causes a perturbation in the universal order established by God in His untellable wisdom and infinite charity, and the destruction of immense values with respect to the sinner himself and to the human community."<sup>28</sup> Sin damages or even breaks fraternal communion. The Sacrament of Penance or of reconciliation repairs or restores it.

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<sup>19</sup> Cf. Lk 3: 8.

<sup>20</sup> Cf. Mt 16:24-26; Mk 8:34-36; Lk 9:23-25.

<sup>21</sup> Eph 4: 23-24.

<sup>22</sup> Cf. 1 Cor 3:1-20.

<sup>23</sup> Cf. Col 3:1-2.

<sup>24</sup> REP 4.

<sup>25</sup> BCLN February 1974; CCC 1424, 1482; cf. SC 26-27. This is the sense in which St. Augustine's "Confessions" are to be understood.

<sup>26</sup> CCC 1424, cf. RP 46, formula of absolution.

<sup>27</sup> BCLN February 1974.

<sup>28</sup> IDA 2.

- 8.3.2 Just as by the Paschal Mystery God restores “human nature to yet greater dignity than at its beginnings,”<sup>29</sup> so by the action of grace in the Sacrament of Penance, God not only gives forgiveness for the sins we have committed, but raises us to a greater level of holiness than before we had sinned.
- 8.3.3 This loving intervention of God goes beyond simply healing the individual person restored to communion with the Church, for it also has a revitalizing effect on the life of the Church, which was damaged and suffering from the sin of one of her members. Re-established or strengthened in the Communion of Saints, the sinner is made stronger by the exchange of spiritual goods among all the living members of the Body of Christ, whether they are still on pilgrimage or already in the heavenly homeland.<sup>30</sup>
- 8.3.4 In fact, this “reconciliation with God leads, as it were, to other reconciliations, which repair the other breaches caused by sin. The forgiven penitent is reconciled with himself in his inmost being, where he regains his innermost truth. He is reconciled with his brothers and sisters whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation”<sup>31</sup> in the heavenly homeland.<sup>32</sup>
- 8.3.5 This social and communal aspect is always present, since in the act of reconciliation, though confession takes place in private, the priest is there to represent the whole Church. In fact, regardless of the manner of its celebration, the Sacrament of Penance is always, by its very nature, a liturgical action, and therefore an ecclesial and public action.<sup>33</sup>
- 8.3.6 Sacramental absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must “make satisfaction for” or “expiate” his sins. This satisfaction is also called “penance.”<sup>34</sup>

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<sup>29</sup> Roman Missal, Thursday after Fourth Sunday of Easter, Collect.

<sup>30</sup> CCC 1469, cf. *1 Cor* 12: 26; LG 48-50.

<sup>31</sup> REP 31 V; cf. CCC 1469.

<sup>32</sup> REP 31 V, cf. CCC 1469.

<sup>33</sup> BCLN February 1974; CCC 1424, 1482; cf. SC 26-27.

<sup>34</sup> CCC 1423, 1459; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) can. 12: DS 1712.

## B. VENIAL SIN AND MORTAL SIN

- 8.4.1 Human experience convinces us that not all sins are equally serious. Moreover, the distinction between venial sin and mortal (or grave) sin, already evident in Scripture, is part of the constant teaching of the Church's tradition.<sup>35</sup>

### *Venial Sin*

- 8.5.1 "All who walk this earth daily commit at least venial sins,"<sup>36</sup> but St. Augustine (354-430 AD) wrote: "While he is in the flesh, a person cannot help but have at least some light sins. But do not despise these sins which we call 'light': if you take them for light when you weigh them, tremble when you count them. A number of light objects makes a great mass; a number of drops fills a river; a number of grains makes a heap. What then is our hope? Above all, confession."<sup>37</sup>
- 8.5.2 Even though it offends and wounds charity, venial sin nevertheless allows charity to subsist. A person commits venial sin when, in a less serious matter, he or she does not observe the standard prescribed by the moral law, or when he or she disobeys the moral law in a grave matter, but without full knowledge or without complete consent.<sup>38</sup>
- 8.5.3 However, venial sin does not set us in direct opposition to the will and friendship of God; it does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."<sup>39</sup>
- 8.5.4 St. Thomas Aquinas wrote: "when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial."<sup>40</sup> He also wrote: "no infusion of fresh grace is required for the forgiveness of a venial sin, but it is enough to have an act proceeding from grace, in detestation of that venial sin, either explicit or at least implicit, as when one is moved fervently to God."<sup>41</sup>
- 8.5.5 Venial sin still weakens charity; it manifests a disordered affection for created things; it impedes the soul's progress in the exercise of the virtues and the practice of the

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<sup>35</sup> CCC 1854. Cf. *1 Jn* 5: 16-17.

<sup>36</sup> Cf. *Jm* 3:2; *1 Jn* 1: 8, Council of Carthage (DS 228); Council of Trent, Session 6, Decree on Justification, ch. 11 (DS 1537); LG 40; IDA 3.

<sup>37</sup> St. Augustine, *In epistolam Ioannis ad Parthos* 1, 6: PL 25: 1982. Cf. CCC 1863.

<sup>38</sup> CCC 1855, 1862.

<sup>39</sup> CCC 1863; REP 17, 9.

<sup>40</sup> St. Thomas Aquinas, *Summa theologiae*, II-II, q. 88, art. 2. Cf. CCC 1856.

<sup>41</sup> St. Thomas Aquinas, *Summa theologiae*, II-II, q. 87, art. 3, *sed contra*; cf. CCC 1452,

moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin.

### *Mortal Sin*

- 8.6.1 Mortal sin is a different matter. Mortal sin attacks and destroys the vital principle within us, which is the charity in the heart of man. It does this by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring to him some lesser thing.<sup>42</sup>
- 8.6.2 St. Thomas Aquinas wrote: "When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object... whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery...."<sup>43</sup>
- 8.6.3 As such, mortal sin necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the Sacrament of Reconciliation.<sup>44</sup>
- 8.6.4 For a sin to be mortal, three conditions must be met simultaneously: "Mortal sin is sin whose object is *grave matter* and which is also committed with *full knowledge* and *deliberate consent*."<sup>45</sup>
- a. *Grave matter* is specified by the Ten Commandments, which correspond to the answer of Jesus to the rich young man: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother." The gravity of sins is more or less great: murder is graver than theft. It makes a difference who is wronged: violence against parents is in itself graver than violence against a stranger.<sup>46</sup>
  - b. Mortal sin requires *full knowledge* of the sinful character of the act, and of its opposition to God's law.<sup>47</sup>
  - c. Mortal sin also implies a *deliberate consent* sufficient to be a personal choice.<sup>48</sup>
- 8.6.5 On the question of full knowledge and deliberate consent, feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.

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<sup>42</sup> CCC 1855.

<sup>43</sup> St. Thomas Aquinas, *Summa theologiae*, II-II, q. 88, art. 2. Cf. CCC 1856.

<sup>44</sup> CCC 1856.

<sup>45</sup> CCC 1857 (emphasis added); REP 17.

<sup>46</sup> CCC 1858; *Mk* 10: 19.

<sup>47</sup> CCC 1859.

<sup>48</sup> CCC 1859.

Unintentional ignorance can diminish or even remove the imputability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every human person. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest.<sup>49</sup>

- 8.6.6 Mortal sin results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.<sup>50</sup>

## C. THE CONFESSOR

- 8.7.1 Only an ordained bishop or priest (*sacerdos*) is the minister of the Sacrament of Penance.<sup>51</sup>
- 8.7.2 The valid absolution of sins requires that in addition to the power of orders, the priest have the faculty or authorization for exercising it for the faithful to whom he imparts absolution. A priest can be given this faculty either by the law itself (i.e., the Code of Canon Law or liturgical laws) or by a grant made by the competent authority (i.e., archdiocesan faculties for priests, or a special delegation).<sup>52</sup>
- 8.7.3 By the law itself, in virtue of office, a local ordinary, a pastor, and the priests who take the place of a pastor possess the faculty of hearing confessions, each within his jurisdiction.<sup>53</sup> In other words, the priests who hold these offices do not require faculties from any authority other than the law itself.
- 8.7.4 The local ordinary alone is competent to confer upon any priests whatsoever the faculty to hear the confessions of any of the faithful. Priests who are members of religious institutes, however, are not to use the faculty without at least the presumed permission of their superior.<sup>54</sup>

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<sup>49</sup> CCC 1860. Cf. *Mk* 3: 5-6; *Lk* 16: 19-31.

<sup>50</sup> CCC 1861.

<sup>51</sup> CIC, can. 965.

<sup>52</sup> CIC, can. 966 §§1-2.

<sup>53</sup> CIC, can. 968 §1.

<sup>54</sup> CIC, can. 969 §1.



- 8.7.5 If a priest lacks the faculty to hear confessions, he still absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present.<sup>55</sup>
- 8.7.6 In urgent necessity, any confessor is obliged to hear the confessions of the Catholic faithful, and in danger of death, any priest - even if he is lacking in faculties, suspended, excommunicated, or dispensed from the obligations of the clerical state (i.e., “laicized”) - is so obliged.<sup>56</sup>
- 8.7.7 In hearing confessions, the priest is to remember that he is equally a judge and a physician and that he has been established by God as a minister of divine justice and mercy. He must, therefore, have regard both for the honor of Almighty God and for the salvation of the salvation of souls.<sup>57</sup>
- 8.7.8 The confessor is the sign and the instrument of God’s merciful love for the sinner.<sup>58</sup> St. Aphrahat the Persian (died c. 345) addressed priests, saying: “if anyone uncovers his wound before you, give him the remedy of repentance. And he that is ashamed to make known his weakness, encourage him so that he will not hide it from you.”<sup>59</sup> In fact, when he celebrates the Sacrament of Penance, the confessor fulfills the ministry of the Good Shepherd who seeks the lost sheep, of the Good Samaritan who binds up wounds, of the Father who awaits the prodigal son and welcomes him on his return, and of the just and impartial judge whose judgment is both just and merciful.<sup>60</sup>
- 8.7.9 The confessor is not the master of God’s forgiveness, but its servant. He should unite himself to the intention and charity of Christ. He should have a proven knowledge of Christian behavior, experience of human affairs, respect and sensitivity toward the one who has fallen; he must love the truth, be faithful to the Magisterium of the Church, and lead the penitent with patience toward healing and full maturity. He must pray and do penance for his penitent, entrusting him to the Lord’s mercy.<sup>61</sup>
- 8.7.10 In administering the sacrament, the confessor, as a priest of God and a minister of the Church, is to adhere faithfully to the doctrine of the Magisterium and the norms issued by competent authority.<sup>62</sup>

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<sup>55</sup> CIC, can. 976.

<sup>56</sup> CIC, can. 986 §2.

<sup>57</sup> CIC, can. 978 §1.

<sup>58</sup> Cf. CCC 1465.

<sup>59</sup> St. Aphrahat the Persian, *Treatises* (340) 7: 3.

<sup>60</sup> Cf. CCC 1465.

<sup>61</sup> CCC 1466; cf. PO 13.

<sup>62</sup> CIC, can. 978 §2.

- 8.7.11 Every Catholic is free to confess sins to a legitimately approved confessor of his or her choice, even to one of another Catholic rite,<sup>63</sup> so that a Latin Catholic can confess to an Eastern Catholic priest and the faithful of one of the Eastern Catholic Churches can confess to a priest of the Latin Rite.
- 8.7.12 No one is prohibited from confessing through an interpreter as long as abuses and scandals are avoided and the sacramental seal is maintained inviolate.<sup>64</sup>
- 8.7.13 In putting questions, the confessor is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice.<sup>65</sup>
- 8.7.14 If the confessor has no doubt about the disposition of the penitent, and if the penitent seeks absolution, absolution is to be neither refused nor deferred.<sup>66</sup>
- 8.7.15 The confessor is to impose salutary and suitable penances in accord with the penitent's personal situation, and must seek his spiritual good. The penance must correspond as far as possible with the gravity, nature, and number of the sins committed. A penance can consist of prayers, offerings, works of mercy, service to neighbor, voluntary self-denial, sacrifices, and above all the patient acceptance of the crosses we must bear. Such penances help to configure us to Christ, who alone expiated our sins once for all. They allow us to become co-heirs with the risen Christ, "provided we suffer with him."<sup>67</sup>
- 8.7.16 However, the satisfaction that we make for our sins, is not so much ours as though it were not done through Jesus Christ. We who can do nothing ourselves, as if just by ourselves, can do all things with the cooperation of "him who strengthens" us. Thus man has nothing of which to boast, but all our boasting is in Christ... in whom we make satisfaction by bringing forth "fruits that befit repentance." These fruits have their efficacy from him, by him they are offered to the Father, and through him they are accepted by the Father.<sup>68</sup>

### *The Seal of Confession*

- 8.8.1 It is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.<sup>69</sup> A confessor can make no use of knowledge that confession gives him about penitents' lives. This secret, which admits of no exceptions,

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<sup>63</sup> CIC, can. 991.

<sup>64</sup> CIC, can. 990, cf. can. 983 §2.

<sup>65</sup> CIC, can. 979.

<sup>66</sup> CIC, can. 980.

<sup>67</sup> CCC 1460; cf. *Rom* 8: 17, 3: 25; *1 Jn* 2: 1-2; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 8: DS 1690.

<sup>68</sup> Council of Trent (1551): DS 1691; cf. *Phil* 4:13; *1 Cor* 1:31; *2 Cor* 10:17; *Gal* 6:14; *Lk* 3:8. Cf CCC 1460.

<sup>69</sup> CIC, can. 983 §1.

is called the “sacramental seal,” because what the penitent has made known to the priest remains “sealed” by the sacrament.<sup>70</sup>

- 8.8.2 “A confessor who directly violates the sacramental seal incurs a *latae sententiae* excommunication reserved to the Apostolic See; one who does so only indirectly is to be punished according to the gravity of the delict.”<sup>71</sup>
- 8.8.3 The interpreter, if there is one, and all others who in any way have knowledge of sins from confession are also obliged to observe secrecy.<sup>72</sup>
- 8.8.4 The absolution of an accomplice in a sin against the sixth commandment of the Decalogue is invalid except in danger of death.<sup>73</sup>

## D. THE PENITENT

- 8.9.1 To receive the salvific remedy of the Sacrament of Penance, a member of the Catholic faithful must be disposed in such a way that, rejecting sins committed and having a purpose of amendment, the person is turned back to God.<sup>74</sup>
- 8.9.2 The sinner, placing himself before the merciful judgment of God, anticipates in a certain way the judgment to which he will be subjected at the end of his earthly life. For it is now, in this life, that we are offered the choice between life and death, and it is only by the road of conversion that we can enter the Kingdom, from which one is excluded by mortal sin. In converting to Christ through penance and faith, the sinner “does not come into judgment, but has passed from death to life” (*Jn* 5:24).<sup>75</sup>
- 8.9.3 There are no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. Such hardness of heart can lead to final impenitence and eternal loss. “Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.”<sup>76</sup>

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<sup>70</sup> CCC 1467; cf. CIC, can. 1388 §1; CCEO, can. 1456.

<sup>71</sup> Cf. CIC, can. 1388 §1.

<sup>72</sup> CIC, can. 983 §2, cf. can. 1388 §2: “An interpreter and the others mentioned in can. 983 §2 who violate the secret are to be punished with a just penalty, not excluding excommunication.”

<sup>73</sup> CIC, can. 977. Cf. can. 1378 §1: “A priest who acts against the prescript of can. 977 incurs a *latae sententiae* excommunication reserved to the Apostolic See.”

<sup>74</sup> CIC, can. 987.

<sup>75</sup> CCC 1470; cf. *1 Cor* 5: 11; *Gal* 5: 19-21; *Rev* 22: 15.

<sup>76</sup> CCC 1864; *Mk* 3: 29; cf. *Mt* 12: 32; *Lk* 12: 10; cf. DEV 46.

### *Examination of Conscience*

- 8.10.1 A partial indulgence is granted to the faithful who, especially in preparation for sacramental confession, examine their conscience with the purpose of amendment; devoutly recite an act of contrition, according to any legitimate formula.<sup>77</sup>

### *Confession of Mortal Sins*

- 8.11.1 The individual faithful are obliged to confess in kind and number all mortal sins committed after Baptism and not yet remitted by the Church nor acknowledged in individual confession, sins of which the person has knowledge after diligent examination of conscience.<sup>78</sup>
- 8.11.2 After having reached the age of reason, each member of the faithful is obliged to confess faithfully his or her mortal sins at least once a year.<sup>79</sup>

### *Confession of Venial Sins*

- 8.12.1 The seriousness of venial sins should not be minimized. Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church.<sup>80</sup> Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful.<sup>81</sup>
- 8.12.2 St. Thomas Aquinas wrote: "no infusion of fresh grace is required for the forgiveness of a venial sin, but it is enough to have an act proceeding from grace, in detestation of that venial sin, either explicit or at least implicit, as when one is moved fervently to God. Hence, for three reasons, certain things cause the remission of venial sins: first, because they imply the infusion of grace, since the infusion of grace removes venial sins, as stated above; and so, by the Eucharist, Extreme Unction, and by all the sacraments of the New Law without exception, wherein grace is conferred, venial sins are remitted. Secondly, because they imply a movement of detestation for sin, and in this way the general confession [i.e., the recital of the Confiteor or of an act of contrition], the beating of one's breast, and the Lord's Prayer lead to the remission of venial sins, for we ask in the Lord's Prayer: 'Forgive us our trespasses.' Thirdly, because they include a movement of reverence for God and Divine things; and in this way a

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<sup>77</sup> MI, grants, 9 1°-2°.

<sup>78</sup> CIC, can. 988 §1. Cf. CCC 1454.

<sup>79</sup> CIC, can. 989.

<sup>80</sup> CCC 1458. Cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 8: DS 1680; CIC, can. 988 §2. Cf. Can. 988, § 2; REP 32; MD 3; CCC 1458.

<sup>81</sup> CCC 1458. Cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 8: DS 1680; CIC, can. 988 §2. Cf. Lk 6: 36.

bishop's blessing, the sprinkling of holy water, any sacramental anointing, a prayer said in a dedicated church, and anything else of the kind, lead to the remission of venial sins."<sup>82</sup>

- 8.12.3 Any practice which restricts confession to a generic accusation of sin or of only one or two sins judged to be more important is to be reprov<sup>83</sup>.

#### *Fulfilling the Penance*

- 8.13.1 The penitent is obliged to fulfill personally the penances imposed upon him or her by the confessor.<sup>84</sup>

## E. NOTES ON RITES, TIMES, AND PLACES

#### *Matter and Form*

- 8.14.1 The *matter* of the Sacrament of Penance is the penitent's contrition, confession and satisfaction, which are by God's institution required in the penitent for the integrity of the sacrament and for the full and complete remission of sins. The *form* of the sacrament is the formula of absolution: *Ego te absolvo a peccatis tuis in nomine Patris, et Filii et Spiritus Sancti* that is: "I absolve you from your sins, in the Name of the Father, and of the Son and of the Holy Spirit" spoken by the priest. Other prayers added according to the custom of the Church do not belong to the essence or the form, and are not strictly necessary for the valid administration of the sacrament.<sup>85</sup>
- 8.14.2 Individual and integral confession and absolution constitute the only ordinary means by which a member of the faithful conscious of mortal sin is reconciled with God and the Church. Only physical or moral impossibility excuses from confession of this type; in such a case reconciliation can be obtained by other means.<sup>86</sup>

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<sup>82</sup> St. Thomas Aquinas, *Summa theologiae*, II-II, q. 87, art. 3, *sed contra*; cf. CCC 1452.

<sup>83</sup> MD 3.

<sup>84</sup> CIC, can. 981.

<sup>85</sup> Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 3: DS 1673; *Catechism of the Council of Trent (Roman Catechism)* II, 4. In this sacrament the matter is not material or tangible, as it is in Baptism, confirmation, or the Anointing of the Sick. The three words, "I absolve you," are required for the validity of the sacrament.

<sup>86</sup> CIC, can. 960; cf. can. 916. CCC 1452: "Perfect contrition" (contrition of charity) arises from a love by which God is loved above all else. "Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible." Cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 4: DS 1677. CCC 1453: "The contrition called 'imperfect' (or 'attrition') is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). Such a stirring of conscience can initiate an interior process which, under the prompting of grace, will be brought to completion by sacramental absolution. By itself however, imperfect contrition cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness

- 8.14.3 Since the integral confession of serious sins is by divine decree a constitutive part of the sacrament, it is in no way subject to the discretion of pastors (dispensation, interpretation, local customs, etc.). In the relevant disciplinary norms, the competent ecclesiastical authority merely indicates the criteria for distinguishing a real impossibility of confessing one's sins from other situations in which the impossibility is only apparent or can be surmounted.<sup>87</sup>

#### *Opportunities for Confessions of the Faithful*

- 8.15.1 Priests must encourage the faithful to come to the Sacrament of Penance and must make themselves available to celebrate this sacrament each time Christians reasonably ask for it. All priests with faculties to administer the Sacrament of Penance are always to show themselves wholeheartedly disposed to administer it whenever the faithful make a reasonable request. An unwillingness to welcome the wounded sheep, and even to go out to them in order to bring them back into the fold, would be a sad sign of a lack of pastoral sensibility in those who, by priestly ordination, must reflect the image of the Good Shepherd. And by their own frequent reception of the Sacrament of Penance, priests become living sermons on the importance of the sacrament to all the faithful.<sup>88</sup>
- 8.15.2 Local ordinaries, parish priests, and rectors of churches and shrines should periodically verify that the greatest possible provision is in fact being made for the faithful to confess their sins. It is particularly recommended that in places of worship confessors be visibly present at the advertised times, that these times be adapted to the real circumstances of penitents, and that confessions be especially available before Masses, and even during Mass if there are priests available who are not participating in the Mass itself, in order to meet the needs of the faithful.<sup>89</sup>

#### *Places for Sacramental Confession*

- 8.16.1 The proper place to hear sacramental confessions is a church or oratory.<sup>90</sup>
- 8.16.2 Confessions are not to be heard outside a confessional without a just cause.<sup>91</sup>

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in the Sacrament of Penance." Cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 4, and can. 5: DS 1678, 1705.

<sup>87</sup> MD, preamble.

<sup>88</sup> CCC 1464; cf. CIC, can. 486; CCEO, can. 735; PO 13; MD 1 b; cf. PO 13; RP *introduction* 10 b.

<sup>89</sup> MD 2; cf. CDF, Response, in *Notitiae* 37 (2001) 259-260.

<sup>90</sup> CIC, can. 964 §1.

<sup>91</sup> CIC, can. 964 §3.

- 8.16.3 Provision must be made in each church or oratory for a sufficient number of places for sacramental confessions which are clearly visible, truly accessible, and which provide a fixed grille between the penitent and the confessor.<sup>92</sup>
- 8.16.4 The confessor can decide, for a just reason and apart from a case of necessity, even if the penitent may request otherwise, that a sacramental confession be heard in a confessional equipped with a fixed grille.<sup>93</sup>
- 8.16.5 By its design, furnishings, and location within the church building, the place for reconciliation can assist penitents on the path to contrition and sorrow for sin and to proclaim their reconciliation with God and the community of faith.<sup>94</sup>

#### *Communal Penance Services*

- 8.17.1 A coordinated or communal celebration of the Sacrament of Penance, often referred to as a Communal Penance Service, taking place most commonly in Advent and Lent in preparation for the great feasts of Christmas and Easter, consists essentially in a communal celebration of the Word in preparation for the sacrament, which is then administered in the form of private, individual confession. Communal celebration shows more clearly both the social impact and the common experience of sin and the ecclesial nature of penance and reconciliation. It should not be confused with collective or general absolution, which is reserved for wholly exceptional circumstances.

## F. EXCEPTIONAL COLLECTIVE ABSOLUTION

- 8.18.1 As to the conditions and criteria determining such exceptional circumstances regarding collective or general absolution, these are described subsequently. Judgement as to whether there exist the conditions required by the canons<sup>95</sup> is not a matter for the confessor but solely for “the diocesan bishop who can determine cases of such necessity in the light of criteria agreed upon with other members of the Episcopal Conference”.<sup>96</sup>
- 8.18.2 Unless pastors are notified to the contrary, it must be assumed that the conditions described subsequently, which are necessary for collective or general absolution, do not exist in the Archdiocese of Portland in Oregon. Which is to say that any attempt to impart absolution in breach of such conditions is sacramentally illicit.

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<sup>92</sup> NCCB, Complementary Norm for CIC, can. 964 §2; BLS 103.

<sup>93</sup> Pontifical Commission for the Authentic Interpretation of Legislative Texts, Response, 16 June 1998.

<sup>94</sup> BLS 104.

<sup>95</sup> Can. 961 §1, 2.

<sup>96</sup> MD 5. Cf. Can. 961, § 2.

8.18.3 As regards the general law, absolution cannot be imparted in a general manner to many penitents at once without previous individual confession unless either:

- a. Danger of death is imminent and there is not time for the priest or priests to hear the confessions of the individual penitents.<sup>97</sup>
- b. “A grave necessity exists, that is, when in light of the number of penitents a supply of confessors is not readily available to hear the confessions of individuals in an appropriate way within an appropriate time, so that the penitents would be deprived of sacramental grace or Holy Communion for a long time through no fault of their own; it is not considered sufficient necessity if confessors cannot be readily available only because of the great number of penitents, as can occur on the occasion of some great feast or pilgrimage”<sup>98</sup>

8.18.4 With reference what is said above regarding the case of grave necessity, the following clarification is made by the law:

- a. “It refers to situations which are objectively exceptional, such as can occur in mission territories or in isolated communities of the faithful, where the priest can visit only once or very few times a year, or when war or weather conditions or similar factors permit.”
- b. “The two conditions set down in the Canon to determine grave necessity are inseparable. Therefore, it is never just a question of whether individuals can have their confession heard ‘in an appropriate way’ and ‘within an appropriate time’ because of the shortage of priests; this must be combined with the fact that penitents would otherwise be forced to remain deprived of sacramental grace ‘for a long time,’ through no fault of their own. Therefore, account must be taken of the overall circumstances of the penitents and of the Diocese, in what refers to its pastoral organization and the possibility of the faithful having access to the Sacrament of Penance.”
- c. “The first condition, the impossibility of hearing confessions ‘in an appropriate way’ ‘within an appropriate time,’ refers only to the time reasonably required for the elements of a valid and worthy celebration of the Sacrament. It is not a question here of a more extended pastoral conversation, which can be left to more favourable circumstances. The reasonable and appropriate time within which confessions can be heard

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<sup>97</sup> CIC, can. 961 §1 1°.

<sup>98</sup> MD 4. Cf. Can. 961, § 1.



will depend upon the real possibilities of the confessor or confessors, and of the penitents themselves.”

- d. “The second condition calls for a prudential judgement in order to assess how long penitents can be deprived of sacramental grace for there to be a true impossibility as described in Can. 960, presuming that there is no imminent danger of death. Such a judgement is not prudential if it distorts the sense of physical or moral impossibility, as would be the case, for example, if it was thought that a period of less than a month means remaining ‘for a long time’ in such a state of privation.”
- e. “It is not acceptable to contrive or to allow the contrivance of situations of apparent *grave necessity*, resulting from not administering the Sacrament in the ordinary way through a failure to implement the above mentioned norms, and still less because of penitents’ preference for general absolution, as if this were a normal option equivalent to the two ordinary forms set out in the Ritual.”
- f. “The large number of penitents gathered on the occasion of a great feast or pilgrimage, or for reasons of tourism or because of today’s increased mobility of people, does not in itself constitute sufficient necessity.”<sup>99</sup>

8.18.5 For one of the faithful to validly receive sacramental absolution on the occasion of the reception of general absolution, it is required not only that the person is properly disposed but also at the same time intends to confess within a suitable period of time each mortal sin which at the present time cannot be so confessed.<sup>100</sup>

8.18.6 Insofar as it can be done even on the occasion of the reception of general absolution, prior to the imparting of general absolution, there is to be an exhortation that each person should take care to make an act of contrition, even in the case of danger of death, if there is time.<sup>101</sup>

8.18.7 Without prejudice to the obligation of all the faithful who have reached the age of reason to confess their mortal sins at least once a year, a person whose mortal sins are remitted by general absolution is to approach individual confession as soon as possible, given the opportunity, before receiving another general absolution, unless a just cause intervenes.<sup>102</sup>

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<sup>99</sup> MD 4.

<sup>100</sup> CIC, can. 962 §1.

<sup>101</sup> CIC, can. 962 §2.

<sup>102</sup> CIC, can. 963; cf. can. 989.

- 8.18.8 The recourse to general absolution is truly exceptional.<sup>103</sup> “On the basis of an arbitrary extension of the conditions required for grave necessity, in practice there is a lessening of fidelity to the divine configuration of the Sacrament, and specifically regarding the need for individual confession, with consequent serious harm to the spiritual life of the faithful and to the holiness of the Church.”<sup>104</sup>

## G. INDULGENCES

### *Doctrine of Indulgences*

- 8.19.1 The salutary institution of indulgences contributes in its own way to bringing it about that the Church appear before Christ without blemish or defect, but holy and immaculate (cf. *Eph* 5:27), admirably united with Christ in the supernatural bond of charity. Since, by means of indulgences, members of the Church who are undergoing purification are united more speedily to those of the Church in heaven. The kingdom of Christ is through these same indulgences established more extensively and speedily “until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ” (*Eph* 4:13).<sup>105</sup>
- 8.19.2 Holy Mother Church, in recommending to the faithful the practice of indulgences does not in any way intend to diminish the value of other means of sanctification and purification, first and foremost among which are the Sacrifice of the Mass and the Sacraments, particularly the Sacrament of Penance. Nor does it diminish the importance of those abundant aids which are called sacramentals or of the works of piety, 2.6.1 and charity. All these aids have this in common that they bring about sanctification and purification all the more efficaciously, the more closely the faithful are united with Christ the Head and the Body of the Church by charity. The preeminence of charity in the Christian life is confirmed also by indulgences. For indulgences cannot be acquired without a sincere conversion of mentality (“metanoia”) and unity with God, to which the performance of the prescribed works is added. Thus the order of charity is preserved, into which is incorporated the remission of punishment by distribution from the Church’s treasury.<sup>106</sup>
- 8.19.3 The use of indulgences shows us how closely we are united to each other in Christ, and how the supernatural life of each can benefit others so that these also may be more

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<sup>103</sup> REP 32; MD 4.

<sup>104</sup> MD preamble.

<sup>105</sup> IDA 10.

<sup>106</sup> IDA 11.

easily and more closely united with the Father. Therefore the use of indulgences effectively influences charity in us and demonstrates that charity in an outstanding manner when we offer indulgences as assistance to our brothers who rest in Christ.<sup>107</sup>

8.19.4 While recommending that her faithful not abandon or neglect the holy traditions of their forebears but welcome them religiously as a precious treasure of the Catholic family and duly esteem them, the Church nevertheless leaves it to each to use these means of purification and sanctification with the holy and free liberty of the sons of God. She constantly reminds them, though, of those things which are to be given preference because they are necessary or at least better and more efficacious for the attainment of salvation.<sup>108</sup>

8.19.5 To understand the Church's doctrine and practice of indulgences, it is necessary to understand that sins can have two consequences: punishment that is eternal, and punishment that is temporal. These punishments are not inflicted by God, but follow from the very nature of sin:

- a. First, mortal sin deprives us of communion with God and makes us incapable of eternal life. This is the *eternal* punishment of sin that is remitted through the Sacrament of Penance, in which the sin is forgiven and communion with God is restored.
- b. Second, every sin, whether mortal or venial, also entails an unhealthy attachment to creatures, a kind of damage to the spiritual soul, which must be purified apart from the remission of eternal punishment. This purification occurs either here on earth, or after death in the state called Purgatory. This purification frees the forgiven sinner from the *temporal* punishment of sin.<sup>109</sup>

### *Communion of Saints*

8.20.1 In the Communion of Saints (See also Chapter 2, 2.41.1 ff.), "a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things."<sup>110</sup>

8.20.2 Thus Christians in this world - the pilgrim Church or Church militant - are not alone as they seek holiness. "The life of each of God's children is joined in Christ and through

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<sup>107</sup> IDA 9.

<sup>108</sup> IDA 11. Cf. St. Thomas Aquinas, Commentary on the fourth book of the "Sentences," dist. 20, q. 1, a. 3, q. la 2, ad 2 (Summa Theol. Suppl., q. 25, a. 2, ad 2): "*quamvis hujusmodi...poenae temporalis.*"

<sup>109</sup> CCC 1471-1472; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) cann. 12, 13: DS 1712, 1713; Session XXV, *Decretum de purgatorio* (1563): DS 1820.

<sup>110</sup> IDA 5.

Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person.”<sup>111</sup>

- 8.20.3 The martyr bishop St. Cyprian of Carthage wrote: “Let us remember one another in concord and unanimity. Let us on both sides [of death] always pray for one another. Let us relieve burdens and afflictions by mutual love, that if one of us, by the swiftness of divine condescension, shall go hence first, our love may continue in the presence of the Lord, and our prayers for our brethren and sisters not cease in the presence of the Father’s mercy.”<sup>112</sup>

#### *Spiritual Treasury of the Church*

- 8.21.1 The spiritual goods of the Communion of Saints are the “treasury of the Church” - not material goods, but the infinite and inexhaustible value which Christ’s merits have before God.<sup>113</sup> This treasury includes as well the truly immense, unfathomable, and pristinely valuable prayers and good works of the Blessed Virgin Mary, as well as the prayers and good works of the Saints who followed in the footsteps of Christ and by his grace made their lives holy. Thus they attain their own salvation and at the same time cooperate in saving their brothers and sisters in the unity of the Mystical Body.<sup>114</sup>
- 8.21.2 The Church intervenes in favor of Christians and opens for them the treasury of the merits of Christ and the Saints, to obtain from the Father of mercies the remission of the temporal punishments due for sins. These indulgences are obtained by virtue of the power of binding and loosing granted to the Church by Christ Jesus.<sup>115</sup>
- 8.21.3 Through indulgences, the Church does not simply come to the aid of these Christians, but also spurs them to works of devotion, penance, and charity.<sup>116</sup>
- 8.21.4 In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the Communion of Saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.<sup>117</sup>

#### *Indulgences for the Living and Suffrages for the Dead*

- 8.22.1 To undergo purification while they are in this life, Christians patiently bear sufferings and trials of all kinds, accepting temporal punishment as grace. They also strive by works of mercy and charity, as well as by prayer and the various practices of penance,

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<sup>111</sup> IDA 5.

<sup>112</sup> St. Cyprian of Carthage, *Epistula* 56 [60] 5: PL3: 835-836.

<sup>113</sup> CCC 1476; cf. IDA 5.

<sup>114</sup> CCC 1477; IDA 5. Cf. *Col* 1: 24; *Rom* 8: 16-17; *2 Cor* 1: 5.

<sup>115</sup> CCC 1478; IDA 5.

<sup>116</sup> CCC 1478; IDA 5.

<sup>117</sup> CCC 1475.

to put off completely the “old man” and to put on the “new man,” and, when the day comes, to face death with Christian serenity.<sup>118</sup>

8.22.2 The “pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead, and ‘because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins,’<sup>119</sup> also offers suffrages for them.”<sup>120</sup>

8.22.3 Since the faithful departed now being purified are also members of the same Communion of Saints,<sup>121</sup> one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.<sup>122</sup>

8.22.4 Any member of the faithful can gain partial or plenary indulgences to apply them to the dead by way of suffrage.<sup>123</sup>

#### *Norms on Indulgences*

8.23.1 An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the Saints.<sup>124</sup>

8.23.2 An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins.<sup>125</sup>

8.23.4 To be capable of gaining indulgences, a person must be baptized, not excommunicated, and in the state of grace at least at the end of the prescribed works.<sup>126</sup>

8.23.5 To gain indulgences, however, a capable subject must have at least the general intention of acquiring them and must fulfill the enjoined works in the established time and the proper method, according to the tenor of the grant.<sup>127</sup>

8.23.6 To gain a plenary indulgence, in addition to excluding all attachment to sin, even venial sin, it is necessary to perform the indulgenced work and fulfill the following three

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<sup>118</sup> CCC 1473; *Eph* 4: 22, 24. Cf. CCC 2447; CCC 1450:

<sup>119</sup> 2 *Macc* 12: 46.

<sup>120</sup> LG 50.

<sup>121</sup> St. Augustine, *The City of God* 20, 9, 2: PL 41: 674.

<sup>122</sup> CCC 1479. The word *suffrages* (from the Latin *suffragium*, meaning “support”) refers to the prayers of intercession said for the deceased. John T. Ford, *Glossary of Theological Terms* (Winona: Saint Mary’s Press, 2006).

<sup>123</sup> CIC, can. 994; cf. MI, norms, 3.

<sup>124</sup> CIC, can. 992; cf. MI, norms, 1.

<sup>125</sup> CIC, can. 993; cf. MI, norms, 2.

<sup>126</sup> CIC, can. 996 §1; cf. MI, norms, 17 §1.

<sup>127</sup> CIC, can. 996 §2; cf. MI, norms, 17 §2.

conditions: sacramental confession, Eucharistic Communion, and prayer for the intention of the Sovereign Pontiff.<sup>128</sup>

8.23.7 Unless otherwise stated, an indulgence cannot be gained by a work already imposed by law or precept.<sup>129</sup> One, however, who performs a work which has been imposed as a sacramental Penance and which happens to be one enriched with an indulgence, can at the same time both satisfy the penance and gain the indulgence.<sup>130</sup>

8.23.8 As regards the granting and use of indulgences, the other prescripts contained in the special laws of the Church must also be observed.<sup>131</sup>

#### *The “Portiuncula” Indulgence*

8.24.1 An indulgence is granted to the faithful, under the normal conditions, who devoutly visit the parochial church on 2 August, when the indulgence of the “Portiuncula” occurs.<sup>132</sup>

#### *The Apostolic Pardon Indulgence*

8.25.1 Priests who minister the sacraments to the Christian faithful who are in danger of death should not neglect to impart to them the apostolic blessing, with its attached plenary indulgence. “By the authority which the Apostolic See has given me, I grant you a full pardon and the remission of all your sins in the name of the Father, and of the Son, and of the Holy Spirit.”<sup>133</sup>

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<sup>128</sup> MI, norms, 20 §1.

<sup>129</sup> MI, norms, 21 §1.

<sup>130</sup> MI, norms, 21 §2.

<sup>131</sup> CIC, can. 997. Cf. MI, *passim*.

<sup>132</sup> MI, grants, 33 §1 5° a-b.

<sup>133</sup> PCS 201. Cf. CIC 530 3°.

## CHAPTER 9 - CONFIRMATION

### A. INTRODUCTION

- 9.1.1 Confirmation extends to the Church of every time and place the gift of the Holy Spirit sent to the Apostles on Pentecost. Many signs accompanied the coming of the Spirit. But the most notable effect was the transformation of this frightened group into bold and fearless witnesses to their Lord's Resurrection and to his saving power.
- 9.1.2 Confirmation confers on the baptized an indelible character, the seal of the Lord, and enriches them with the gifts of the Holy Spirit which conforms them more closely to Christ, binds them more perfectly to the Church, and gives them grace and strength, as true witnesses of Christ, to spread the Lord's presence among others and to defend the faith by word and deed.<sup>1</sup>
- 9.1.3 The rite itself has a twofold meaning: the laying on of hands is the biblical gesture by which the gift of the Holy Spirit is invoked, while the anointing with Chrism and the accompanying prayers express clearly the effects of the indwelling of the Holy Spirit.<sup>2</sup>
- 9.1.4 Baptism, Holy Eucharist, and Confirmation together constitute the "Sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of Confirmation is necessary for the completion of baptismal grace.<sup>3</sup>
- 9.1.5 Confirmation, then, should be understood in the context of Christian initiation, and not as a method of marking the "coming of age" of a candidate, since the Sacrament of Confirmation is in fact administered to people from infancy through adulthood.

### B. OFFICES AND MINISTRIES

#### *Parish Community*

- 9.2.1 Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, gifts, guidance and promptings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive

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<sup>1</sup> LG 11; RC, Introduction, 2 & 9; cf. CCC 1285.

<sup>2</sup> Cf. OC 9.

<sup>3</sup> CIC, can. 842 §2; RC, Introduction 1; cf. CCC 1285.

to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.<sup>4</sup>

9.2.2 Since the preparation of candidates for Confirmation is one of the highest responsibilities of the people of God, parish communities are to provide a spirit of welcome, good example and opportunities for their involvement in parish life.<sup>5</sup>

9.2.3 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>6</sup>

#### *Pastors*

9.3.1 Pastors should see to it that all the baptized come to the fullness of Christian initiation and are carefully prepared for Confirmation.<sup>7</sup>

9.3.2 It is the responsibility of the pastor to ensure that the sponsors chosen by the candidates are qualified for the office and fulfill its requirements.<sup>8</sup>

#### *Catechists*

9.4.1 Catechists assist both the progress of the candidates and the growth of the community. They should take care that their teaching is:

- a. Filled with the spirit of the Gospel.
- b. Reflect exactly the official teaching of the Church.
- c. Adapted to the signs and cycles of the liturgical year.
- d. Suited to the needs of the candidates.<sup>9</sup>

#### *Parents*

9.5.1 In the case of children preparing for Confirmation, parents, along with the pastor and those who assist him, are to see to it that the children are properly instructed about the sacrament and approach it at the appropriate time.<sup>10</sup> In fulfilling their role, parents are to:

- a. Strive to increase a spirit of faith in their children.
- b. Help their children to prepare to celebrate the sacrament fruitfully.

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<sup>4</sup> CCC 1309; cf. RC, introduction, 4.

<sup>5</sup> OC 3.

<sup>6</sup> MI, grants, 6.

<sup>7</sup> OC 3.

<sup>8</sup> OC 5.

<sup>9</sup> RCIA 16.

<sup>10</sup> CIC, can. 890.



- c. Give expression to their own faith through active participation in and celebration of the sacraments.<sup>11</sup>

### *Sponsors*

- 9.6.1 Insofar as it is possible, a candidate for Confirmation is to have a sponsor, who is to be approved by the priest.<sup>12</sup>
- 9.6.2 A sponsor should be obtained for each candidate. While one sponsor may serve for two candidates, the practice of having one sponsor for a whole class or for part of a class is not in keeping with the spirit of the Rite of Confirmation.
- 9.6.3 In order to express more clearly the relationship between Baptism and Confirmation, it is desirable to choose as sponsor the one who undertook the same function in Baptism. If there were two godparents at the candidate's Baptism, it is acceptable for both of them to act as sponsors at Confirmation if the candidate so wishes. This provision is made in view of the special relationship established with the godparents at Baptism, and to make the duties and functions of godparents more apparent. In such a case it is necessary to ensure that the person remains qualified for the role of sponsor.<sup>13</sup>
- 9.6.4 In all other cases, only one sponsor is to be chosen.
- 9.6.5 The sponsor is to take care that the person to be confirmed behaves as a true witness of Christ and faithfully fulfills the obligations that come with the sacrament.<sup>14</sup>
- 9.6.6 To be permitted to take on the function of sponsor, a person must:
  - a. Be designated by the one who is to receive Confirmation, by his or her parents or the person who takes their place, or, in their absence, by the pastor or minister of the sacrament, and have the aptitude and intention of fulfilling this function.<sup>15</sup>
  - b. Have completed the sixteenth year of age, unless the pastor or minister of the sacrament has granted an exception for a just cause.<sup>16</sup>
  - c. Be a Catholic who has been confirmed and has already received the Most Holy Sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on.<sup>17</sup>

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<sup>11</sup> OC 3.

<sup>12</sup> CIC, can. 892. The lack of a suitable sponsor is not an impediment to confirmation.

<sup>13</sup> CIC, can. 893 §2; OC 5.

<sup>14</sup> CIC, can. 892.

<sup>15</sup> CIC, can. 874 §1 1°.

<sup>16</sup> CIC, can. 874 §1 2°.

<sup>17</sup> CIC, can. 874 §1 3°.

- d. Not be bound by any canonical penalty legitimately imposed or declared.<sup>18</sup>
- e. Not be the father or mother of the one who is to receive the sacrament.<sup>19</sup>

- 9.6.7 A member of an Eastern Catholic Church may serve as a sponsor for Confirmation in the Latin Rite.<sup>20</sup>
- 9.6.8 A Catholic who is in an irregular marriage, or a Catholic who has joined another Church or ecclesial community, cannot serve as a sponsor, inasmuch as such a person does not lead “a life of faith in keeping with the function to be taken on,” and in fact may have incurred an ecclesiastical censure.<sup>21</sup>
- 9.6.9 The pastor of the designated sponsor is normally responsible for determining that he or she understands the sponsor’s role and is qualified to assume it, and is to provide a letter of eligibility when the Confirmation is to be celebrated in another parish.

#### *Ministers of the Sacrament*

- 9.7.1 The ordinary minister of Confirmation is a bishop. A priest provided with the faculty to confirm by virtue of universal law or a special grant by the competent authority also confers this sacrament validly.<sup>22</sup>
- 9.7.2 While a priest of the Latin Church must have the faculty to confirm either from the law itself or by a special grant of the competent authority for the validity of the sacrament, as specified above, it should be noted that a priest of an Eastern Catholic Church always validly administers the sacrament to all the Christian faithful of any Church *sui iuris*, including the Latin Church.<sup>23</sup> Clearly the Eastern Catholic priest should exercise this faculty with regard to Latin Catholics only in emergency situations and otherwise in harmony with the pastors and authorities of the Archdiocese.
- 9.7.3 In the Archdiocese of Portland in Oregon, as a rule the Archbishop will administer Confirmation personally or will take care that another bishop administers it.
- 9.7.4 A Latin priest has the faculty from the law itself to confirm in the following circumstances:

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<sup>18</sup> CIC, can. 874 §1 4°.

<sup>19</sup> CIC, can. 874 §1 5°.

<sup>20</sup> CIC, can. 874 §1 3°; cf. CCEO, can. 685 §1 2°.

<sup>21</sup> CIC, can. 874 §1 3°; cf. can. 751: “Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” Cf. CIC, can. 1364 §1: “[A]n apostate from the faith, a heretic, or a schismatic incurs a *latae sententiae* excommunication....”

<sup>22</sup> CIC, can. 882; cf. can. 883 1°-3°.

<sup>23</sup> Cf. CCEO, can. 696 §1; IALP 50.

- a. When he baptizes a person who is no longer an infant.<sup>24</sup>
- b. When he receives a baptized non-Catholic into the full communion of the Catholic Church.<sup>25</sup>
- c. When he readmits to communion a baptized person who has been an apostate from (i.e., had totally repudiated) the Christian faith.<sup>26</sup>
- d. When he welcomes again to Catholic practice a baptized Catholic who has, without fault, been instructed in or adhered to a non-Catholic religion.
- e. When a baptized Catholic, even an infant, is in danger of death.<sup>27</sup>

9.7.5 A priest does *not* have the faculty to confirm either:

- a. A baptized Catholic who has adhered to a non-Catholic church or ecclesial community, but did not defect from the Catholic faith by a formal act.<sup>28</sup>
- b. Or a baptized Catholic who simply never put the Catholic faith into practice.<sup>29</sup>

In these cases the priest must request the faculty to confirm from the Archbishop. This delegation is necessary for the validity of the sacrament.<sup>30</sup>

9.7.6 In the circumstances listed above, the priest who possesses this faculty to confirm must use it for the sake of those in whose favor the faculty was granted.<sup>31</sup> This applies in particular to situations where the priest has administered the Sacrament of Baptism to an adult; he must immediately confer the Sacrament of Confirmation as well.<sup>32</sup>

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<sup>24</sup> CIC, can. 883 2°.

<sup>25</sup> CIC, can. 883 2°. This category includes persons who were baptized as Catholics but who left the Church.

<sup>26</sup> Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council, in BCLN December 1975; NSC 28 a. Apostasy is defined in CIC, can. 751 as “the total repudiation of the Christian faith.” An apostate incurs a *latae sententiae* excommunication (can. 1364 §1). Note that the remission of an excommunication is separate from reconciliation through sacramental confession. However, one cannot incur a penalty if the offense is not imputable (cf. CIC, cann. 1321-1330).

<sup>27</sup> CIC, cann. 883 3°, 889 §2, 891. The Chrism used in the Sacrament of Confirmation must be consecrated by a bishop even if a priest administers the sacrament. CIC, can. 880 §2.

<sup>28</sup> This category of persons is not included in NSC 28. Schism is defined in CIC, can. 751 as “the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.” A schismatic incurs a *latae sententiae* excommunication (can. 1364 §1). Note that the remission of an excommunication is separate from reconciliation through sacramental confession. However, one cannot incur a penalty if the offense is not imputable (cf. cann. 1321-1330).

<sup>29</sup> NSC 28 c.

<sup>30</sup> Cf. NSC 28 c.

<sup>31</sup> CIC, can. 885 §2.

<sup>32</sup> CIC, can. 866.

- 9.7.7 If necessity requires it, the Archbishop can grant the faculty to one or more specific priests, who are to administer this sacrament.<sup>33</sup>
- 9.7.8 For a good reason a priest may request from the Archbishop the faculty to confirm baptized Catholics who are under his parochial care.<sup>34</sup>
- 9.7.9 For a grave reason (e.g., a large number of candidates) the bishop or the priest who has the faculty to confirm may associate other priests with himself in conferring the sacrament.<sup>35</sup>

## C. CANDIDATES

- 9.8.1 Every baptized person not yet confirmed and only such a person is capable of receiving Confirmation.<sup>36</sup>
- 9.8.2 To receive Confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.<sup>37</sup>
- 9.8.3 Persons with physical or learning disabilities and those who are behaviorally disturbed are to receive formation and be presented for Confirmation along with their age peers, seeking a degree of understanding appropriate to their individual condition.<sup>38</sup>
- 9.8.4 Persons who are intellectually disabled and have reached the normal age and are receiving formation within the community according to their capacity, as is their right, are to be confirmed if they express some disposition to receive the sacrament. In cases of profound disability, there should be no hesitation about confirming the person at the normal age, if not sooner, without further requirements.

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<sup>33</sup> CIC, can. 884 §1.

<sup>34</sup> For example, a priest may wish to confirm, at the Easter Vigil, a baptized but uncatechized Catholic who has participated in the parish's RCIA process. He does not have the faculty to confirm a baptized Catholic who simply never put the faith into practice, but must request this faculty from the Archbishop. This delegation is necessary for the validity of the sacrament. Cf. NSC 28 c.

<sup>35</sup> CIC, can. 884 §2; OC 8; cf. OC 25, 28.

<sup>36</sup> CIC, can. 889 §1.

<sup>37</sup> CIC, can. 889 §2.

<sup>38</sup> *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*, Revised Edition BCLN July-August 2107.

- 9.8.5 The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.<sup>39</sup>
- 9.8.6 In the Archdiocese of Portland in Oregon, young Catholics who were baptized as infants are confirmed in the freshman or sophomore years in high school.<sup>40</sup>
- 9.8.7 Non-Catholic children who have reached catechetical age are to be confirmed at the time of their Baptism or Reception into Full Communion, even when this occurs before the normal age mentioned above.

## D. FORMATION AND READINESS

### *Formation of Candidates*

- 9.9.1 The time of formation is understood to include the whole period following Baptism.
- 9.9.2 This long-term formation is to help the candidates:
- a. To develop a sufficient effective relationship with the Catholic community.
  - b. To give the witness of a Christian life in the Catholic Church.
  - c. To exercise the Christian apostolate.
  - d. To develop a genuine desire to participate in the Eucharist and the sacramental life of the Church.<sup>41</sup>

### *Candidates Who Are of the Normal Age for Confirmation*

- 9.10.1 From the age of reason, children should be participating in the catechetical program provided by the parish to assist and augment the formation that they receive within their families.
- 9.10.2 Catechesis in the Catholic faith, teachings and moral life is to be comprehensive, yet accommodated to the various stages of children's growth as faithful disciples of the Lord.
- 9.10.3 Specific preparation of the candidates for Confirmation is to occur during the year preceding the celebration of the rite. Such preparation includes:
- a. Reflection on the life and commitment implied in the renewal of one's baptismal promises.

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<sup>39</sup> CIC, can. 890.

<sup>40</sup> Cf. CIC, can. 891; NCCB complementary norm on CIC, can. 891.

<sup>41</sup> OC 12.

- b. Reflection on the nature and dignity of the Sacrament of Confirmation and the rite in which it is celebrated.
- c. Guidance toward a more intimate union with Christ and a deeper knowledge of his saving mysteries.
- d. Leading the candidates towards spiritual purification and enlightenment as immediate, inward preparation for the celebration of the sacramental rite.

9.10.4 Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, his guidance and his promptings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community.<sup>42</sup>

9.10.5 Although Confirmation is sometimes referred to as the “sacrament of Christian maturity,” it should not be implied that Confirmation marks the achievement of natural adulthood, the end of Christian conversion, the completion of religious formation, or the reception of the Holy Spirit for the first time. St. Thomas Aquinas reminds us of this: “Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: ‘For old age is not honored for length of time, or measured by number of years.’ Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood.”<sup>43</sup> Hence the celebration of the Sacrament underscores the need for baptismal faith to be nourished and the enduring call to holiness.

9.10.6 The doctrinal elements of such catechesis must always reflect the teaching of the Church in her worship, creeds and liturgical books. In preparing for their role, catechists are to rely especially on the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, *The Teaching of Christ*, and other archdiocesan-approved catechetical materials.

9.10.7 Opportunities for service should occur within the context of the apostolic activity of the family and the life of the parish. However, any notion of contracts or required service hours is to be avoided.

9.10.8 In the case of children who have not participated consistently in such catechetical programs, the pastor should consult with catechists and parents and determine the

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<sup>42</sup> CCC 1309.

<sup>43</sup> Cf. CCC 1308.

type of preparation required. As baptized persons, such children may not be held back from Confirmation if they seek it at the proper time and fulfill the requirements.<sup>44</sup>

9.10.9 Eastern Catholic children who attend schools under the auspices of the Latin Church are likely to be included in their classmates' sacramental preparation programs. However, since Eastern Catholics are normally chrismated (confirmed) at Baptism, and the Sacrament of Confirmation cannot be repeated, any attempt to do so in their case is strictly prohibited.<sup>45</sup>

9.10.10 If, however, it is found that a child belonging to an Eastern Catholic Church has not yet received the holy mystery of Chrismation, the child must be chrismated in his or her proper Church *sui iuris*.<sup>46</sup>

#### *Candidates Who Are Beyond the Normal Age for Confirmation*

9.11.1 In the case of baptized Catholics who are beyond the normal age for Confirmation, the religious formation of the individual candidates must be considered. Those who have been living a Catholic life and have an understanding of faith appropriate to their age may be presented for Confirmation after a period of spiritual discernment. For those who have been uncatechized, the Rite of Christian Initiation of Adults, (*Part II, Chapter 6*) is to be followed.

9.11.2 Such candidates should be presented for Confirmation:

- a. When the Archbishop or confirming bishop comes to the parish to celebrate the sacrament.
- b. When the Archbishop or confirming bishop is confirming in a neighboring parish, in which case the pastor of the candidate should make arrangements with the pastor of the other parish.
- c. When the Archbishop or confirming bishop gathers candidates at the cathedral or other location according to arrangements made through the Office of Divine Worship.

9.11.3 For the uncatechized candidates who have been associated with the catechumenate process, if it seems advisable, the pastor may request from the Archbishop the faculty to confirm them at the Easter Vigil. This faculty must be requested in writing through the Vicar for Canonical Services, and is required for the validity of the sacrament. The

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<sup>44</sup> CIC, cann. 843, 885 §1, 889 §2.

<sup>45</sup> CCEO, cann. 692, 694-695; NCCB, Eastern Catholics in the United States of America, 1999. Those who have already been confirmed can be recognized during the Confirmation of their classmates.

<sup>46</sup> NCCB, Eastern Catholics in the United States of America, 1999; CCEO, can. 695 §1. If Chrismation in the proper church *sui iuris* is not possible, a priest of another church *sui iuris* (even the Latin Church) can administer the sacrament, in accordance with the provisions of CCEO, can. 696 §§1-3.

fact of having faculties for confirming other candidates on the same occasion cannot be arbitrarily extended by the priest, on pain of invalidity of the sacrament.<sup>47</sup>

9.11.4 When a pastor judges that there are serious reasons to do so, he may request from the Archbishop the faculty to confirm a particular candidate at some other time. This faculty must be requested in writing to the Archbishop, and is required for the validity of the sacrament.

9.11.5 If they can do so without serious inconvenience, Catholics who have not yet received the Sacrament of Confirmation are to receive it before being admitted to marriage.<sup>48</sup> When Catholics seek Confirmation in preparation for marriage their readiness for Confirmation should be determined in accord with the norms given above. The importance and dignity of Confirmation should not be compromised. If necessary, Confirmation should be delayed until after the wedding so that it can be celebrated worthily.<sup>49</sup>

#### *Parental Formation*

9.12.1 Parents of children who are to be confirmed should be gathered and prepared in the year or so prior to the celebration of Confirmation:

- a. Parents are to be reminded of their unique and God-given role in the Christian formation of their children. They should have opportunities for personal spiritual preparation, and be given information about practical preparations for their children's Confirmation.
- b. Parents who are leading a child to Confirmation for the first time are to receive catechesis about the sacrament in order to deepen their understanding and appreciation of Confirmation in the life of the Church and in their own lives.
- c. Parents who have previously participated in such programs should be welcomed to take part again.
- d. Parents and families with special needs (e.g., family crisis, alienation from the Church) are to receive particular pastoral attention to enable them to participate fruitfully in the celebration of the sacrament.

9.12.2 Candidates whose parents do not participate in special programs may not for that reason be denied the Sacrament of Confirmation, which is their right if they are prepared and properly disposed.<sup>50</sup>

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<sup>47</sup> CIC, can. 885 §2.

<sup>48</sup> CIC, can. 1065 §1.

<sup>49</sup> Cf. OC 12.

<sup>50</sup> CIC, cann. 843, 912.



## E. NOTES ON RITES, TIMES, AND PLACES

### *Planning*

- 9.13.1 Pastors are to request dates for the celebration of the Sacrament of Confirmation when they respond to the annual inquiry sent by the Office of the Archbishop.
- 9.13.2 In the Archdiocese of Portland in Oregon, Confirmation is always celebrated within Mass, to express more clearly the fundamental connection of the sacrament with the entirety of Christian initiation, which reaches its culmination in the Eucharist:
- a. Confirmation shall be celebrated in the parish that the candidate's family attends. Pastors may allow exceptions to this policy.
  - b. Two or more parishes can join together for the celebration of the sacrament.
  - c. Normally, Confirmation should be scheduled for a weekday evening. If circumstances determine, Confirmation may be celebrated at a regularly scheduled Sunday Mass or other scheduled parish Masses in consultation with the confirming bishop.
- 9.13.3 Opportunities to receive the Sacrament of Penance must be provided for all those to be confirmed. Each candidate must have the opportunity to receive the Sacrament of Penance individually.
- 9.13.4 Parishes must treat all candidates for Confirmation equally:
- a. There is to be no distinction or separation of candidates according to school or parish religious education programs.
  - b. The needs of persons with physical and developmental disabilities are to be considered fully in planning and celebrating the rite.
- 9.13.5 According to the custom of the Archdiocese of Portland in Oregon, candidates may choose the name of a Christian Saint by which to be called. Candidates should be mindful that this custom places them under the special patronage of the Saint on whose intercession the confirmed Christian will call and who provides a role model for living the Christian life. Baptismal names may be used if the candidates wish. Solely for Confirmation, and for the reason given above, the name chosen should not be the name or title of one of the Persons of the Blessed Trinity, even if the family is of Hispanic or other cultural and religious heritage, where it is customary, for example, to give at Baptism names such as Jesús, Manuel, Esprit or Trinidad. If necessary, this should be explained sensitively to all concerned.

- 9.13.6 Liturgical planners should follow the Guidelines and Ceremony Notes issued by the Office for Worship and approved by the Archbishop. There are to be no additions to the rite (e.g., no calling on the community to accept the candidates or use of additional prayers not in the rite).
- 9.13.7 The candidates should know the various elements of the liturgical celebration and their significance: the profession of faith, laying on of hands, prayer for the coming of the Holy Spirit, anointing and the formula for anointing, and the sign of peace. If asked, they should be able to explain these to the Archbishop or confirming bishop.
- 9.13.8 In addition to their normal participation in the liturgy, the special focus of the candidates should be on their renewal of baptismal promises and reception of the Sacrament of Confirmation. Other liturgical roles (e.g., reader, usher, etc.) are better given to other competent young people and adults.
- 9.13.9 The use of special robes is entirely optional. Stoles, however, are not to be worn by those being confirmed. The stole is a vestment proper to the ordained; the priesthood of the faithful, which is conferred in Baptism and complemented in Confirmation, is symbolized by a white garment.

#### *Archbishop of Portland in Oregon*

- 9.14.1 The Archbishop or confirming bishop will be the principal celebrant of the Mass. The pastor is requested to concelebrate with him. Other priests may be invited to concelebrate, especially those who have a pastoral role with the confirmands. If a deacon is available, he assists the Archbishop or Confirming Bishop at the liturgical celebration; other deacons, too, may assist if they are available (e.g., Principal Deacons to the Archbishop or Confirming Bishop, Deacon of the Gospel, Deacon of the Sacred Chrism, Deacons of the Altar).

#### *Other Ministers*

- 9.15.1 A Master of Ceremonies is usually assigned by the Office of Divine Worship to accompany the Archbishop. If the Master of Ceremonies is a deacon, he functions as a Master of Ceremonies and not as a deacon; therefore, he is not to proclaim the Gospel or to assist at the altar as would the deacon of the liturgy. In this way the Master of Ceremonies can attend to the many details of the liturgical celebration and principally assist the Archbishop or confirming bishop. He will have a copy of the parish liturgical planning sheet from the Office of Divine Worship to assist him with the liturgical celebration. The pastor may wish to contact the Master of Ceremonies a few days prior to the scheduled Confirmation Mass to discuss any particular arrangements or concerns. If the Master of Ceremonies is a priest or deacon, he will assist in the distribution of Holy Communion if there is an insufficient number of ordinary ministers.

- 9.15.2 Depending on the local circumstances of the parish, Scripture readings maybe proclaimed by Instituted Lectors, by adult readers who already exercise this ministry in the parish and are well-prepared to proclaim the Word effectively, or else by readers chosen from among those to be confirmed who have been well-trained and rehearsed to proclaim the Word.
- 9.15.3 Given the importance of Confirmation in the experience of Christian initiation of the confirmands, a special effort should be made to ensure that all the faithful present are able to receive Holy Communion under both species. If it is foreseen that on account of limited space or for other serious reasons this will be difficult, the Pastor should discuss in advance with the Master of Ceremonies and the Office of Divine Worship alternatives such as restricting the chalice to those confirmed alone or to the confirmed and their families.
- 9.15.4 In their capacity as ordinary ministers of Holy Communion, all concelebrating priests and attending deacons, unless physically unable, should be assigned Communion stations so as to ensure the distribution of Holy Communion under both species to the faithful. In addition, if it is truly necessary, extraordinary ministers of Holy Communion should be contacted in advance and assigned Communion stations in the church. If ordinary ministers suffice to ensure the distribution of Holy Communion in a pastorally reasonable time, extraordinary ministers of Holy Communion should not be called forward.
- 9.15.5 If possible, there should be at least five altar servers for the liturgical celebration: cross bearer (book) and acolytes (or two candle bearers), miter bearer, and crozier bearer.
- 9.15.6 If incense is used, another server, thethurifer, carries the thurible and boat of incense.
- 9.15.7 Vimps are worn by the miter and crozier bearers and are normally brought to the parish by the Archbishop or confirming bishop.
- 9.15.8 All candidates and sponsors gather in a convenient place (e.g., parish hall, school room, etc.) before the appointed hour of the Mass (e.g., one hour beforehand) to check in and receive their Confirmation name tags. Candidates and their sponsors are to be seated near the front of the church at reserved places visible to the Archbishop or confirming bishop. Sponsors should be seated behind the candidates so they can simultaneously exit their pews in an orderly fashion when approaching the Archbishop or confirming bishop with the candidates for the administration of the sacrament. All other guests sit in the other sections of the church.

### *Sanctuary*

- 9.16.1 The arrangement of the chairs in the sanctuary should accommodate the Archbishop or confirming bishop and his deacon(s), the pastor and concelebrants, and the other liturgical ministers as space allows. The Archbishop or confirming bishop presides at a

principal chair. At Confirmation, depending on the sanctuary arrangements and space available, the pastor is seated normally to the bishop's left and a deacon (if present) to the bishop's right. Additional deacons are seated near the celebrant's chair or at an appropriate place in the sanctuary.

- 9.16.2 The ritual book, brought to the parish by the Archbishop or confirming bishop, is placed in the sanctuary near the celebrant's chair by the Master of Ceremonies prior to the Mass.
- 9.16.3 Normally, the parish should provide the sacred Chrism for the anointing during the sacrament. The container of Chrism is placed on a side table (or on the credence table), or it may be carried in the liturgical procession by a deacon (or server). A small finger towel and hand towel should also be available for the Archbishop during the anointing with the Chrism.
- 9.16.4 On the credence table are the chalice, purificator, pall, chalice veil, lavabo, water cruet, Missal, concelebration cards or booklets, and several extra finger towels. There should also be a sufficient number of vessels (ciboria and chalices with purificators) for the distribution of Holy Communion under both species if appropriate.
- 9.16.5 An additional hand washing bowl with soap, a sliced lemon, water, and hand towels are prepared for the Archbishop for the washing of his hands after the anointing.
- 9.16.6 On the table of the offerings are the elements to be brought forward as offerings by the confirmed: flagon(s) of wine, a cruet of wine, the bishop's paten with large host and at least one large ciborium with hosts. Any gifts intended for the poor may also be placed on or near the gift table and presented in moderate representative quantities.
- 9.16.7 Flowers may adorn the sanctuary but not rest on the surface of the altar and should be so arranged as not to obscure the nature of the altar, interfere with the celebration of the rites or block the view of the faithful. In Lent, a parish could use a moderate and sober amount of greenery instead of flowers.

#### *Mass – An Overview*

- 9.17.1 A detailed description of the Mass for Confirmation can be found in the Office of Divine Worship publication, '*Confirmation Planning*' which is issued each year.
- 9.17.2 Confirmands and sponsors should be pre-seated in their places in church before the Archbishop's procession begins. Confirmands are not part of the liturgical entrance procession with the Archbishop, clergy and other ministers of the altar. Each sponsor should be seated directly behind his or her confirmand in order to facilitate the distribution of Holy Communion by the Archbishop to those confirmed. The sponsors receive Holy Communion after all the confirmed have received.

- 9.17.3 Generally speaking, the use of photography during the Mass should be limited, so that the solemnity of the celebration is maintained. At the pastor's discretion and approval, the use of an official photographer or videographer may be arranged and should follow the appropriate guidelines provided by the Office of Divine Worship.
- 9.17.4 If incense is used, the thurifer carries it at the head of the liturgical procession. Incense may be used customarily at the entrance after the Archbishop venerates the altar, at the Gospel, at the Preparation of the Gifts. Incense may also be used to honor the sacred species after each consecration.

#### *Liturgy of the Word*

- 9.18.1 The readings should be proclaimed from the Lectionary, which is placed on the ambo before the liturgy begins, open to the first reading.
- 9.18.2 The Gospel is proclaimed by the deacon; or, in the absence of a deacon, the pastor (or another priest) may proclaim it. It is preferred that the Book of the Gospels (if the parish has one) be placed on the altar before Mass, unless there is a specific Deacon of the Gospel who carries it in the entrance procession and then places it on the altar.

#### *Rite of Confirmation*

- 9.19.1 Immediately after the Gospel, the pastor or catechist presents the confirmands to the Archbishop or confirming bishop and asks them to stand. If the number of confirmands is relatively few, the pastor may call them by name. Once called they remain standing until all the candidates have been called.
- 9.19.2 If there are so many confirmands that the reading of their names during the Mass would be a burden, their individual names can be omitted and they can be presented collectively as a parish.<sup>51</sup>
- 9.19.3 The confirmands should know the various elements of the liturgical celebration and their significance: profession of faith, laying on of hands, prayer for the sending of the Holy Spirit, the anointing and the formula for anointing, and the kiss of peace. If asked, they should be able to explain them to the Archbishop or confirming bishop.
- 9.19.4 There are to be no additions to the rite (e.g., no calling on the community to accept the confirmands or other additional prayers not contained in the ritual).
- 9.19.5 The Archbishop or confirming bishop will usually stand at the entrance to the sanctuary for the anointing. Traditionally, the pastor stands to the bishop's left and assists the Archbishop or confirming bishop by holding the sacred Chrism. A deacon or another priest may stand to his right with a finger towel in the left hand (and a hand towel over

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<sup>51</sup> Cf. CE 461

the left arm) gently motioning the candidates forward to stand close to the bishop and in front of him for the anointing with his right hand.

- 9.19.6 No hymns should be sung during the anointing so as not to distract from the central liturgical action of the anointing; quiet instrumental music, however, is permissible.
- 9.19.7 Each confirmand, followed by the sponsor, goes to the Archbishop or confirming bishop. Standing behind and to the left of the confirmand, the sponsor places his or her right hand on the confirmand's right shoulder. For the sake of brevity, the sponsor should announce the candidates chosen Confirmation name, while looking directly at the bishop.<sup>52</sup>
- 9.19.8 Name tags with the Confirmation name clearly printed and located so that the Archbishop can read the tag, while not required, are very helpful. Neither the family name nor the baptismal name (unless this is used for Confirmation) should appear on the tag. The pastor and his helpers should standardize and coordinate practice for all the confirmands in advance of the celebration.
- 9.19.9 As an alternative, the practice of presenting a card with the name of the candidate and the sponsor on it may be continued. This facilitates record keeping. The cards may be collected immediately before the Mass or as the confirmands are leaving the pews.
- 9.19.10 The confirmands may use their baptismal name again for Confirmation but preference is that they choose another name. (See 9.13.5)
- 9.19.11 The Sacrament of Confirmation is conferred by anointing the person with Chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.<sup>53</sup> Concelebrating priests, unless they are to assist in the sacramental anointing, they are not to join in the imposition of hands at the invocation of the Holy Spirit.
- 9.19.12 During the Confirmations, the candidate announces the Confirmation name clearly to the Archbishop or confirming bishop, who anoints the forehead of the candidate with sacred Chrism, saying, "N., be sealed with the gift of the Holy Spirit." The newly confirmed responds, "Amen." The Archbishop says, "Peace be with you." The newly confirmed responds, "And with your spirit."<sup>54</sup> No other gestures, such as shaking hands, are prescribe in this rite.
- 9.19.13 The Profession of Faith is omitted.

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<sup>52</sup> Parents may "present" their children for confirmation, together with a sponsor, but this does not necessarily involve them in the rite itself. OC 21; cf. BCLN December 1983.

<sup>53</sup> CIC, can. 880 §1.

<sup>54</sup> OC 27.

- 9.19.14 The suggested text for the Prayers of the Faithful is given in the Rite of Confirmation. In the Archdiocese of Portland in Oregon, as customarily observed, a special petition for vocations to the priesthood and consecrated life should be included.
- 9.19.15 The deacon, if present, reads the Prayers of the Faithful. If a deacon is not present, a lector, or more than one person reads the petitions. Some of the newly confirmed may be designated for this purpose.

#### *Liturgy of the Eucharist*

- 9.20.1 Some of the newly confirmed take the gifts in procession and present them to the Archbishop or confirming bishop.
- 9.20.2 The Archbishop or confirming bishop will administer the Body of Christ to each of the newly confirmed. The Communion procession should be arranged so that the newly confirmed receive Holy Communion first.
- 9.20.3 Deacons and lay faithful participating in the Confirmation Mass may receive Holy Communion even if they have received at another Mass on the same day. Even when the Ritual Mass of Confirmation is celebrated on a Sunday in the Archdiocese, the Sunday obligation is fulfilled for the faithful.

#### *Following the Mass*

- 9.21.1 If a photograph of the group of newly confirmed is to take place, it should be organized in a timely manner. The pastor should discuss the Archbishop or confirming bishop's participation in the photograph (i.e., availability, time, and location) with the Archbishop or confirming bishop and Master of Ceremonies prior to the Mass.
- 9.21.2 A simple reception honoring the newly confirmed and their parents may be held after the Confirmation liturgy, to which members of the parish also are invited. Time permitting, the Archbishop or confirming bishop may attend this reception. It provides an opportunity for the newly confirmed to meet the Archbishop or confirming bishop and have a photograph taken with him. No individual pictures should be taken in the church. Also, unless every candidate participates, the confirming bishop will not participate in individual photos by a professional photographer as this prevents him from being present and available to all the newly confirmed and their families. The instruction indicating the availability of hospitality should be communicated in the printed program or in some other appropriate manner.
- 9.21.3 At the location for the reception, if the Archbishop or confirming bishop attends, there should be a clearly designated place for the Archbishop or confirming bishop to stand and to greet the newly confirmed, their sponsors, families, and guests who attend the Mass.

- 9.21.4 The pastor, director of religious education, or catechist should remain near the Archbishop or confirming bishop when he receives the newly confirmed and their families and to make the proper introductions to the Archbishop or confirming bishop.

## F. REGISTRATION OF CONFIRMATION

- 9.22.1 Soon after the celebration of Confirmation, the pastor of the place is to make the appropriate entry in the Confirmation register of the parish. This entry must include the names of the one confirmed, parents and sponsor(s), and confirming bishop or priest; the place and date of the Confirmation; and place and date of Baptism for each of the confirmed. Notation must also be made in the baptismal registers of those confirmed. The pastor of the place where Confirmation was celebrated is to inform the pastor of the church of Baptism as needed.<sup>55</sup>

## G. MYSTAGOGY (POST-SACRAMENTAL FORMATION)

- 9.23.1 After the celebration of the sacrament, those who have been confirmed are to be led to a richer participation in the mystery of Christ, especially in the Eucharist, and a more complete share in the mission of the Church.
- 9.23.2 Parishes are to assist those who have been confirmed in the next stage of their journey of faith (e.g., by providing programs of comprehensive youth ministry, further adult formation opportunities, etc., depending on the circumstances of the newly-confirmed).

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<sup>55</sup> CIC, can. 894-896.



## CHAPTER 10 - FIRST HOLY COMMUNION OF CHILDREN

### A. INTRODUCTION

- 10.1.1 Toward the end of early childhood, the young disciple whose baptismal faith has been enriched through catechesis is presented for admission to Holy Communion. The young Christian then begins a lifelong participation in the central mystery of our life in Christ, which is the Eucharist.
- 10.1.2 The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. The Lord said: "He who eats my flesh and drinks my blood abides in me, and I in him." Life in Christ has its foundation in the Eucharistic banquet: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me." Through it Christ unites them to all the faithful in one body - the Church. Holy Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism.
- 10.1.3 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life: it preserves, increases, and renews the life of grace received at Baptism; it separates us from sin, for the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins; it strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins; in the Eucharist, Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him. Finally, the Eucharist commits us to the service of the poor.<sup>1</sup>
- 10.1.4 If, in Egypt, the destroying angel saw the blood of the paschal lamb sprinkled on the doors and dared not enter, "how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ."<sup>2</sup>
- 10.1.5 A plenary indulgence is granted to the faithful who receive Holy Communion for the first time, or devoutly assist at the First Holy Communion of others.<sup>3</sup>

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<sup>1</sup> CCC 1391-1397; *Jn* 6: 56-57.

<sup>2</sup> St. John Chrysostom, *Catecheses*, 3, 15 in Liturgy of the Hours, Good Friday, Office of Readings.

<sup>3</sup> MI, grants, 8 §1 1°.

## B. OFFICES AND MINISTRIES

### *Parish Community*

- 10.2.1 Parish communities should welcome children who are being led to First Holy Communion, and provide opportunities for liturgical participation in accord with the Directory for Masses with Children, and the Lectionary for Masses with Children.
- 10.2.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.<sup>4</sup>

### *Parents*

- 10.3.1 It is primarily the duty of parents and those who take the place of parents, as well as the duty of pastors, to take care that children who have reached the use of reason are prepared properly and are refreshed with the divine food of the Eucharist as soon as possible.<sup>5</sup>
- 10.3.2 Parents should bring their children to Mass on Sundays and holy days of obligation, and even to daily Mass if possible, to integrate them into the Church's Eucharistic life. The celebration of the times and feasts of the liturgical year is a primary means for gaining an understanding of the mystery of Christ, for the liturgical year "unfolds the entire mystery" and "completes the formation of the faithful."<sup>6</sup>

### *Pastors*

- 10.4.1 The pastor is to collaborate with parents in order to lead baptized children to Eucharistic Communion at the proper time and with appropriate formation.<sup>7</sup>
- 10.4.2 It is for the pastor to exercise vigilance so that children who have not attained the age of reason, or those whom the Pastor "has determined to be insufficiently prepared" should not come forward to receive the Holy Eucharist.<sup>8</sup> Interviews of parents and child often serve as valuable means for discerning the faith life of the family and exploring the child's readiness for the sacrament.<sup>9</sup>
- 10.4.3 The pastor should give special consideration to cases mentioned subsequently regarding those in danger of death, children presented before the usual time, and children who have not consistently participated in a catechetical program.

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<sup>4</sup> MI, grants, 6.

<sup>5</sup> CIC, can. 914. With the completion of the seventh year, a minor is presumed to have the use of reason. Cf. CIC, cann. 97 §1, 99, 852 §2. In RBC 1, "the term 'children' or 'infants' refers to those who have not yet reached the age of discernment and therefore cannot profess personal faith."

<sup>6</sup> Cf. CIC, can. 913 §1; UNLYC 1.

<sup>7</sup> CIC, can. 914.

<sup>8</sup> Cf. CIC, can. 914.

<sup>9</sup> CIC, can. 914; RS 87.

## *Catechists*

- 10.5.1 Catechists assist both the progress of the candidates and the growth of the community. They should take care that their teaching is:
- a. Filled with the spirit of the Gospel.
  - b. Adapted to the signs and cycles of the liturgical year.
  - c. Suited to the needs of the candidates.
  - d. Thoroughly grounded in Catholic doctrine.<sup>10</sup>

## C. CANDIDATES

### *General*

- 10.6.1 The administration of the Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.<sup>11</sup>
- 10.6.2 With the completion of the seventh year, a minor is presumed to have the use of reason. Whoever habitually lacks the use of reason is equated with infants.<sup>12</sup>

### *Catholic Children of Catechetical Age*

- 10.7.1 Those who were baptized in the Catholic Church as infants are to be admitted to Holy Communion when they reach the use of reason.<sup>13</sup>
- 10.7.2 Those who, as infants, received Baptism in another Christian community but who, *while still infants*, were received into full communion with the Catholic Church are likewise admitted to Holy Communion when they reach the use of reason.

### *Children of Catechetical Age Who are to be Baptized or Received into Full Communion with the Catholic Church*

- 10.8.1 Children of catechetical age who, as infants, were neither baptized as Catholics nor received into full communion with the Catholic Church are considered adults, and are to be admitted to Holy Communion at the time of their Baptism or reception into full communion, according to the Rite of Christian Initiation of Adults.<sup>14</sup>

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<sup>10</sup> RCIA 16; NSC 7.

<sup>11</sup> CIC, can. 913 §1.

<sup>12</sup> Cf. CIC, cann. 97 §1, 99, 852 §2.

<sup>13</sup> CIC, can. 914; cf. can. 97 §2.

<sup>14</sup> CIC, can. 852 §1, 866; RCIA, II, ch. 1 or 5; NSC 18; 19.

### *Admission to Holy Communion*

- 10.9.1 A child who is exceptionally mature for his or her age and is judged to be ready for receiving the sacrament must not be denied First Holy Communion, provided he or she has received sufficient instruction.<sup>15</sup>
- 10.9.2 Children with physical, mental, or learning disabilities and those who are behaviorally disturbed are to be presented for Eucharistic Communion along with their age peers, when they express a desire for the sacrament and in some way manifest their reverence for it. In cases of profound disability, the Eucharist may be administered without further requirements, as long as the child is able to consume the sacred elements.<sup>16</sup>
- 10.9.3 In danger of death, children may receive Holy Communion if they are able to distinguish the Body of Christ from ordinary food and receive Communion reverently.<sup>17</sup> Such children are also to be confirmed.<sup>18</sup>

## D. FORMATION AND READINESS

### *Formation of Candidates*

- 10.10.1 As “the culmination of Christian Initiation”<sup>19</sup> the first reception of Holy Communion invites the candidate into full participation at the table of the Lord, that is:
- a. Self-offering along with Christ.
  - b. Taking one’s place with “the whole community of the redeemed” in the “universal sacrifice offered to God by our High Priest”.
  - c. Coming to the altar of the Holy Eucharist where we eat the flesh and drink the blood of the Son of Man so that we may have eternal life and show forth the unity of God’s people.<sup>20</sup>
- 10.10.2 The time of formation must be understood to include the whole period following the child’s Baptism. Thus, parents are to help their children develop a life of prayer, a

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<sup>15</sup> RS 87.

<sup>16</sup> *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*, Revised Edition BCLN July-August 2107.

<sup>17</sup> CIC, can. 913 §2; PCS 280.

<sup>18</sup> CIC, cann. 889 §2, 891; OC 11; PCS 31, 246, 276, 280.

<sup>19</sup> OC 13.

<sup>20</sup> *Jn* 6:55.

knowledge and love of Jesus Christ and his teachings, and a practical relationship with the local church, especially through regular attendance at Mass.<sup>21</sup>

- 10.10.3 Through support and practical assistance, parishes should help parents to fulfill this role in the first several years of a child's life.
- 10.10.4 When children approach the age of reason, they should be enrolled in the catechetical programs the Church provides to assist and augment formation within the Christian family. Such programs should present the teachings and moral life of the Catholic Church through catechesis that is comprehensive and accommodated to the various stages of the child's growth as a faithful disciple of the Lord.
- 10.10.5 In particular cases (except in danger of death) where a child is presented for First Holy Communion before the ordinary time, the pastor should, in consultation with the parents, determine that the child is ready.<sup>22</sup>
- 10.10.6 In the case of children who have not participated consistently in catechetical programs, the pastor should consult with catechists and parents to determine the type of preparation required.<sup>23</sup>

#### *Eucharistic Formation: Sacrament of Penance*

- 10.11.1 The First Holy Communion of children must always be preceded by sacramental confession and absolution. This order of the sacraments is to be observed without exception by all who exercise the care of souls.<sup>24</sup>
- 10.11.2 The value of this practice is to catechize the children, from the age of reason, to the true Christian spirit of penance and conversion, to growth in self-knowledge and self-control, to a true sense of sin, even of venial sin, to the necessity of asking for pardon from God, and above all, to a loving and confident abandonment to the mercy of the Lord. Such a catechesis is principally the task of the parents, assisted by catechists and priests. They are to inculcate in the children not just a sense of sin, but also the serene joy in the encounter with the Father who forgives, as it is signified in the absolution given by the priest.<sup>25</sup>
- 10.11.3 In rare and particular cases where a child, after appropriate preparation and invitation, chooses not to approach the Sacrament of Penance, the pastor, in consultation with parents, should determine if it is advisable to proceed with First Holy Communion,

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<sup>21</sup> RBC 5.5; OC 3; CIC, can. 914.

<sup>22</sup> CIC, can. 914.

<sup>23</sup> CIC, cann. 843, 912.

<sup>24</sup> CIC, can. 914; CIC, can. 989; SCDS, Declaration, *Sanctus Pontifex*, (24 May 1973): AAS 65 (1973) p. 410; SCSDW & SCC, Letter to the Presidents of the Bishops' Conferences, *In quibusdam*, 31 March 1977: *Enchiridion Documentorum Instaurationis Liturgicae*, II, pp. 142-144; SCSDW, Response to dubium, 20 May 1977: AAS 69 (1977) p. 427; RS 87.

<sup>25</sup> Cf. CS, Letter to the NCCB on the Sacraments of Reconciliation, Holy Orders, and Marriage, 20 December 1986.

which is his or her right if otherwise qualified. If the child is admitted to the Eucharist, care must be given to his or her continuing catechesis regarding the Sacrament of Penance, so that he or she may soon share it fruitfully.

- 10.11.4 Similar discernment is to be made in the circumstances of children who, because of severe cognitive impairment, are not able to make a confession of sin. (The guidance of the Office of People with Disabilities should be sought.)
- 10.11.5 Whenever possible, the opportunity should be provided for those who celebrate the Sacrament of Penance for the first time to do so in the context of a communal celebration along with adults and other children.
- 10.11.6 Those who plan such celebrations must familiarize themselves with Chapter II of the Rite of Penance, which is normative for these liturgical rites.
- 10.11.7 In the context of a celebration prepared primarily for adults (as in parish Lenten services), every effort must be made to welcome and accommodate children who are celebrating the Sacrament of Penance for the first time.
- 10.11.8 Planning for the rite, selection of readings, and preaching should reflect the teaching of the Rite of Penance.
- 10.11.9 The doctrinal elements of catechesis for the Sacrament of Penance must always reflect the teaching of the Church in her worship, creeds and liturgical books. In preparing for their role, catechists are to rely especially on the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, *The Teaching of Christ*, and other archdiocesan-approved catechetical materials.
- 10.11.10 Catechesis concerning this sacrament should also reflect the teaching of the Rite of Penance that this sacrament is rooted in baptismal grace and leads toward complete reconciliation in the Eucharist.
- 10.11.11 In teaching, discussions, and publications regarding Penance, care should be given to appropriate titles and descriptions of the sacrament. The formal title is the “Sacrament of Penance;” the liturgical ritual can be called the “Rite of Reconciliation”. It is also called the Sacrament of Confession since the disclosure or confession of sins to a priest is an essential part of this sacrament.<sup>26</sup>
- 10.11.12 Regarding the “prayer of the penitent,” or “act of contrition,” children should develop a proper understanding and motivation in order to offer the prayer honestly. Like other penitents, children always have the freedom to speak this prayer in their own words. Models of traditional prayers may be presented even for memorization.<sup>27</sup>

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<sup>26</sup> CCC 1424

<sup>27</sup> RP 19; cf. 85-92 for examples.

- 10.11.13 First Penance is to be celebrated in the parish that the child's family attends. Pastors may allow exemptions from this policy.

*Eucharistic Formation: First Holy Communion*

- 10.12.1 The doctrinal elements of catechesis for First Holy Communion must always reflect the teaching of the Church in her worship, creeds and liturgical books. In preparing for their role, catechists are to rely especially on the *Catechism of the Catholic Church*, *The United States Catholic Catechism for Adults*, and other archdiocesan-approved catechetical materials.
- 10.12.2 In teaching, discussions, and publications regarding First Holy Communion, it must always be clear that the candidates are, by Baptism, already members of the Body of Christ and living in communion with the Lord. They are to be welcomed into full Eucharistic sharing, participating for the first time fully in the Lord's sacrifice and in communion with the Lord's Body and Blood.
- 10.12.3 On a practical level children must be taught how to reverently receive the sacred host and drink from the chalice. The two ways of receiving the Sacred Host, in the hand or on the tongue, are to be clearly explained, taught and practiced. No preference is to be shown to either method of receiving the sacred host. It is not permitted to overlook the venerable tradition of receiving Holy Communion on the tongue.

*Eucharistic Formation: Parents*

- 10.13.1 Parents of all candidates should be gathered and prepared in the year or so prior to the celebration of First Holy Communion.
- 10.13.2 Parents should be reminded of their unique and God-given role in the Christian formation of their children. They should be given an opportunity to receive practical information concerning preparations for the First Holy Communion of their children, and for the celebration of the Sacrament of Penance during the time of formation. In addition, they should have the opportunity for personal spiritual preparation for these sacramental celebrations.
- 10.13.3 Parents, who for the first time are leading a child to First Holy Communion, are to be provided with catechesis to deepen their understanding and appreciation of the Eucharist in the life of the Church and in their own lives. They should also be helped to appreciate the relationship between this occasion and the call and dignity of Baptism. Within this context, they are to be offered catechesis concerning the Church's ministry of reconciliation, celebrated in the Sacrament of Penance and fulfilled at the table of the Lord.
- 10.13.4 Parents who have previously participated in such programs, are to be welcomed to take part again.

- 10.13.5 Parents and families with special needs (e.g., family crisis, alienation from the Church) are to receive particular pastoral attention to enable them to participate fruitfully in the celebration of the sacrament.
- 10.13.6 A candidate whose parents do not participate in special programs may not for this reason alone be deprived of the right to First Holy Communion.<sup>28</sup>

## E. NOTES ON RITES, TIMES, AND PLACES

- 10.14.1 The mystery of Christ unfolds throughout the liturgical year. At its center is the celebration of the Paschal Mystery of the Lord and the renewal of baptismal life at Easter. The initiation of children into sacramental life should be accommodated to this pattern and be supported by its themes and spirit.<sup>29</sup>
- 10.14.2 Candidates for First Holy Communion during the Easter time should normally be led to their first celebration of the Sacrament of Penance during the preceding Lent.<sup>30</sup>
- 10.14.3 Lent is a time of “purification and enlightenment” for all the members of the Church. The children should experience the example and support of the whole community in their efforts at conversion and baptismal renewal leading up to the great feast of Easter.
- 10.14.4 Since the Easter time is the preeminent time for celebrating Christian Initiation, First Holy Communion is to be celebrated during that time and in the context of the parish Sunday Mass which most fully expresses the life, worship, and love of the Body of Christ, and in which the local community welcomes its newest communicants.
- 10.14.5 Apart from exceptional cases, it is not particularly appropriate for First Holy Communion to be administered on Holy Thursday of the Lord’s Supper. Another day should be chosen instead, such as a Sunday between the Second and the Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time, since Sunday is rightly regarded as the day of the Eucharist.<sup>31</sup>
- 10.14.6 The special focus of the candidates should be on their participation in the action of the Eucharist. The candidates should be well prepared to sing the acclamations of the Eucharistic Prayer, join in the Lord’s Prayer, share the sign of peace, and partake in Holy Communion. Some of them should be involved in the Presentation of the Gifts.

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<sup>28</sup> CIC, cann. 843, 912.

<sup>29</sup> UNLYC 1, 17, 18.

<sup>30</sup> Cf. RCIA 293.

<sup>31</sup> RS 87; cf. DD 31-34.



- 10.14.7 Other liturgical roles (e.g., sacristan, reader, cantor) are better given to other competent young people and adults.
- 10.14.8 Since the Communion rite to which they are admitted includes the possibility of receiving Holy Communion under both species, children should be fully prepared for Communion under both forms (including the chance to taste both elements in their unconsecrated form as part of their catechesis). In the Mass of First Holy Communion, they should be able to exercise the options allowed to all communicants: reception of the host in the hand or on the tongue, and the opportunity to receive Communion from the chalice of the Lord's Blood.
- 10.14.9 First Holy Communion should always be administered by a priest and never outside the celebration of Mass.<sup>32</sup>
- 10.14.10 While not required, it is fitting that First Holy Communion be administered under both species, if so the deacon may offer Communion from the chalice.
- 10.14.11 First Holy Communion shall be celebrated in the parish that the child's family attends. Pastors may allow exceptions to this policy.
- 10.14.12 Parishes must consider all candidates for First Holy Communion equally. There must be no distinction or separation of children according to schools or parish religious education programs.
- 10.14.13 When the children of the parish are admitted to the Eucharist on various occasions, they may still be gathered together to celebrate a special Mass as a large group of new communicants.
- 10.14.14 Where possible, baptismal sponsors or godparents of the candidates should be invited to take part in celebrations of First Holy Communion.

## F. REGISTRATION OF FIRST HOLY COMMUNION

- 10.15.1 Soon after the celebration, notations are to be made in the parish First Holy Communion register, recording the names of the ones who received First Holy Communion and the place and date. Notations must also be made in the baptismal registers of the communicants. If this happened in another parish, it is the responsibility of the pastor of the place where First Holy Communion was given to notify the pastors of the places of Baptism.

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<sup>32</sup> RS 87.





# PART THREE

## OTHER SACRAMENTS



## CHAPTER 11 - MARRIAGE

### A. INTRODUCTION

- 11.1.1** Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of “the wedding feast of the Lamb.” Scripture speaks throughout of marriage and its “mystery,” its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal in the Lord in the New Covenant of Christ and the Church.<sup>1</sup>
- 11.1.2** The matrimonial covenant, established by the Creator and ordered by his laws, by which a man and a woman in an irrevocable personal consent establish between themselves a lifelong partnership, is by its nature ordered toward the good of the spouses and the procreation and education of children.<sup>2</sup> It requires the complete fidelity of the spouses and the indissoluble unity of the bond.<sup>3</sup>
- 11.1.3** Marriage is not a purely human institution. The intimate community of life and love which constitutes the married state has been established by God the Creator, provided with its own proper laws, and endowed with that blessing which alone was not forfeited by punishment for original sin.<sup>4</sup> God himself is the author of marriage.<sup>5</sup>
- 11.1.4** The vocation to marriage is written in the very nature of man and woman by the hand of the Creator, for they are created in his image and likeness, and their mutual love becomes an image of the absolute and unfailing love with which God loves mankind.<sup>6</sup>
- 11.1.5** Christ the Lord, who does all things well (*Mk 7: 7*), and in whom all is made new (cf. *2 Cor 5:17*), has raised marriage to a higher dignity, restoring it to its primordial form and holiness in such a way that what God has joined together, no man may put asunder (*Mt 19:6*). By the grace of his presence, Christ brought blessing and joy to the wedding at Cana, where at the outset of his earthly ministry he changed water into wine and so

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<sup>1</sup> CCC 1602; cf. *Rev 19:7, 9*; cf. *Gen 1: 26-27*; *1 Cor 7: 39*; *Eph 5: 31-32*.

<sup>2</sup> CCEO, can. 776 §1; cf. CIC, can. 1055 §1; GS 48 §1.

<sup>3</sup> Cf. GS 48; OCM 2.

<sup>4</sup> Cf. Roman Missal, Solemnity of Our Lord Jesus Christ, King of the Universe, Preface.

<sup>5</sup> CCC 1603; cf. GS 47 §§1-2, 48 §1.

<sup>6</sup> CCC 1604; cf. *Gen 1: 27-28, 31*; *1 Jn 4: 8, 16*. “The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.” From an ancient homily on Holy Saturday, in Liturgy of the Hours, Holy Saturday, Office of Readings.

foreshadowed the hour of “the new and eternal covenant.”<sup>7</sup> It was also a sign of the coming of the promised moment when “the Lord of hosts will make for all peoples a feast” (*Is* 25:6) and “many will come from east and west and sit at table with Abraham, Isaac, and Jacob” (*Mt* 8: 11) and in “the new world” (*Mt* 19: 28) the Savior will drink the new wine with us in his Father’s kingdom (*Mt* 26: 29). That kingdom, as we know, is a kingdom of truth and life, of holiness and grace, of justice, love and peace.<sup>8</sup>

- 11.1.6 Being numbered among the Sacraments of the new covenant,<sup>9</sup> marriage became able in Christ to signify more clearly and represent more easily the model of his own marriage covenant with the Church.<sup>10</sup> For as God made himself present <sup>11</sup> to his people of old through a covenant of love and fidelity, so now the Savior of mankind and Spouse<sup>12</sup> of the Church comes into the lives of married Christians through the Sacrament of Matrimony. He abides with them faithfully from then on so that just as he loved the Church and handed himself over for her sake,<sup>13</sup> the spouses may love each other with perpetual fidelity through mutual self-bestowal. Authentic married love is caught up into divine love and is directed, guided and sustained by the redeeming power of Christ’s Paschal Mystery and the saving activity of the Church.
- 11.1.7 Having called the spouses to marriage, God continues to call them to marriage.<sup>14</sup> Through this Sacrament the working of the Holy Spirit sustains Christian spouses in nurturing and fostering their union in equal dignity, mutual giving, and the undivided love that flows from the divine font of charity. In this way, uniting divine and human realities, they persevere “in good times and in bad, in sickness and in health,”<sup>15</sup> faithful in body and mind<sup>16</sup> and have their own place and particular gift among the People of God.<sup>17</sup>
- 11.1.8 The fundamental task of marriage and family is to be at the service of life. Children are the supreme gift of marriage, and it is in them that marriage finds its crowning glory. God himself wished to associate men and women in a special way in his own creative work. Hence, true married love and the whole structure of family life which results from it, without diminishment of the other ends of marriage, are directed to disposing

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<sup>7</sup> Cf. Roman Missal, Eucharistic Prayer, Words of Consecration; *Lk* 22:20; *1 Cor* 11:25; cf. also OCM 6.

<sup>8</sup> Cf. Roman Missal, For the Celebration of Marriage, A, Nuptial Blessing.

<sup>9</sup> OCM 1.

<sup>10</sup> Cf. GS 48; cf. OCM 5.

<sup>11</sup> Cf. *Hos* 2; *Jer* 3:6-13; *Ez* 16; 23; *Is* 54.

<sup>12</sup> Cf. *Mt* 9:15; *Mk* 2:19-20; *Lk* 5:34-35; *Jn* 3:29.

<sup>13</sup> LG 39.

<sup>14</sup> FC 51.

<sup>15</sup> OCM 62: The Consent.

<sup>16</sup> OCM 9; cf. GS 48, 50.

<sup>17</sup> LG 11.

the spouses to cooperate valiantly with the love of the Creator and Savior, who through them will increase and enrich his family from day to day.<sup>18</sup>

- 11.1.9 Spouses to whom God has not granted children can nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, hospitality, and sacrifice.<sup>19</sup>
- 11.1.10 Jesus places no impossible burden on spouses. He restores the original order of creation disturbed by sin, and enhances it in his infinite wisdom and love, giving men and women grace beyond all measure and the spiritual strength to live their marriage with the newness of life in the Holy Spirit (*Rom 7:6*). In this way, they take up their rightful part in the building up the kingdom of God. It is by renouncing themselves, taking up their crosses, and following Christ that spouses are able to make their own the original meaning of marriage and live it with his help.<sup>20</sup>

## B. PASTORAL CARE AND WHAT MUST PRECEDE THE CELEBRATION OF MARRIAGE

- 11.2.1 The preparation and celebration of Marriage, which above all, concern the future spouses themselves and their families, belong as regards pastoral and liturgical care, to the bishop, pastor and his associates, and, at least to some degree, to the entire ecclesial community.<sup>21</sup>
- 11.2.2 Pastors of souls are obliged to take care that their ecclesiastical community offers the Catholic faithful the assistance by which the matrimonial state is preserved in a Christian spirit and advances in perfection. This assistance must be offered especially by:
- a. Preaching, catechesis adapted to minors, youth, and adults, and even the use of instruments of social communication, by which the Christian faithful are instructed about the meaning of Christian marriage and about the function of Christian spouses and parents.<sup>22</sup>
  - b. Personal preparation to enter marriage, which disposes the spouses to the holiness and duties of their new state.<sup>23</sup>

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<sup>18</sup> CCC 1653; 1652; cf. GS 50 §1; cf. GS 48 §1; also *Gen* 2: 18; *Mt* 19: 4; *Gen* 1: 28.

<sup>19</sup> CCC 1654.

<sup>20</sup> Cf. CCC 1615; cf. *Mk* 8: 34; *Mt* 11: 29-30; 19: 11.

<sup>21</sup> OCM 12; cf. FC 66.

<sup>22</sup> CIC, can. 1063 1°.

<sup>23</sup> CIC, can. 1063 2°.

- c. A fruitful liturgical celebration of marriage which is to show that the spouses signify and share in the mystery of the unity and fruitful love between Christ and the Church.<sup>24</sup>
- d. Help offered to those who are married, so that faithfully preserving and protecting the conjugal covenant, they daily come to lead holier and fuller lives in their family.<sup>25</sup>

- 11.2.3 In the Archdiocese of Portland in Oregon, it is for the Archbishop in the light of the law and, if it seems opportune, in consultation with men and women of proven experience and expertise,<sup>26</sup> to regulate the celebration and pastoral care of the Sacrament throughout the diocese by organizing assistance for the Christian faithful so that the state of marriage may be preserved in a Christian spirit and advance in perfection.<sup>27</sup> In the Archdiocese of Portland in Oregon, the Marriage & Family Life ministry provides programs, training, and resources in the areas of marriage and marriage preparation.
- 11.2.4 Each pastor, prompted by Christ's love, should welcome engaged couples, and above all, foster and nourish their faith, ensuring adequate time for a proper preparation.
- 11.2.5 Priests are united by a special solicitude with those who have fallen away from the use of the sacraments, or perhaps even from the faith. Indeed, as good shepherds, they should not cease from going out to them.<sup>28</sup> They should direct special attention to those, whether Catholics or non-Catholics, who never or rarely take part in the celebration of Marriage or the Eucharist. This pastoral norm applies in the first place to the spouses themselves.<sup>29</sup>
- 11.2.6 In conducting the preparation, given prevailing attitudes toward marriage and the family, pastors should endeavor to evangelize the couple's authentic and mutual love in the light of faith. Even explaining the requirements of law for contracting a valid and licit marriage can serve as an occasion to promote a living faith and fruitful love between the couple, with a view to their establishing a Christian family.<sup>30</sup>
- 11.2.7 Catechesis should be given not only about the Church's teaching on marriage and the family, but also about fundamentals of the Christian faith, insofar as it is needed, and

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<sup>24</sup> CIC, can. 1063 3°.

<sup>25</sup> CIC, can. 1063 4°.

<sup>26</sup> CIC, can. 1064.

<sup>27</sup> OCM 13; cf. FC 66; CIC, can. 1063-1064.

<sup>28</sup> PO 9.

<sup>29</sup> OCM 37.

<sup>30</sup> OCM 20.

specifically about the Sacrament and its rites, prayers, and readings,<sup>31</sup> so that they may be able to enter into the celebration in a way that is active and aware.

- 11.2.8 Catholics should be encouraged to complete, if necessary, along with their basic Christian instruction, their Christian sacramental initiation. Those who have not yet received the Sacrament of Confirmation are to receive it before they are admitted to marriage if this can be done without grave inconvenience.<sup>32</sup>
- 11.2.9 Moreover, to receive the Sacrament of Marriage fruitfully, spouses are to be urged especially to approach the Sacraments of Penance and of the Holy Eucharist.<sup>33</sup>
- 11.2.10 In addition, the future spouses can be encouraged to undertake in moderation one or more practice of prayer or popular piety, together or with family and friends, as for, undertaking a simple pilgrimage, a walk, a day's recollection, wearing a medal, praying regularly to a favorite Saint, or a married Saint to whom they are introduced, to St. Anne or the Blessed Mother herself.
- 11.2.11 Before a marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration<sup>34</sup> and a certain number of procedures are required in order to comply with the faith of the Catholic Church and relevant civil laws. It is not rare for special cases to arise: such as marriage with a baptized non-Catholic, with a catechumen, with a person who is simply unbaptized, or even with a person who has explicitly rejected the Catholic faith. In these different cases, in a pastoral spirit, the Church's norms should be kept clearly in mind, and before details of the liturgical rite are discussed, the current diocesan guides consulted and if necessary assistance sought from the Marriage & Family Life ministry or Marriage Tribunal of the Archdiocese and cases presented to the competent authority.<sup>35</sup>
- 11.2.12 It is fitting for Catholic laypersons to assist in the spiritual preparation of the engaged couple and ways should be found to allow the entire Catholic parish to have some part, at least by bearing witness to the faith and to be a sign to the world of Christ's love.
- 11.2.13 The wedding is to be celebrated in the parish of one or other of the engaged persons, or elsewhere with the permission of the proper Ordinary or pastor.<sup>36</sup>
- 11.2.14 In the Archdiocese of Portland in Oregon, permission is not granted for sacramental marriages to be celebrated outside of a church.

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<sup>31</sup> OCM 17.

<sup>32</sup> CIC, can. 1065 §1.

<sup>33</sup> CIC, can. 1065 §2.

<sup>34</sup> CIC, can. 1066.

<sup>35</sup> OCM 22.

<sup>36</sup> OCM 17; cf. CIC, can. 1115.

## C. PREPARATION FOR THE WEDDING LITURGY

- 11.3.1 Marriage should normally be celebrated within Mass. Nevertheless, with due regard both for the necessities of pastoral care and for the way in which the prospective spouses and those present participate in the life of the Church, the pastor should decide whether it would be preferable to propose that marriage be celebrated within or outside of Mass following the guidance contained within the rite.<sup>37</sup> If the latter option is taken, every effort should be made to avoid conveying to the couple the idea that theirs is going to be a second-class wedding or a second-class marriage.
- 11.3.2 The actual celebration of the Sacrament must be diligently prepared, as far as possible, with the engaged couple. The following should be chosen with the engaged couple, as the circumstances so suggest: the readings from Sacred Scripture, which will be explained in the Homily; the formula for expressing mutual consent; the formularies for the blessing of rings, for the Nuptial Blessing, for the intentions of the Prayer of the Faithful, and for the chants. Moreover, attention should also be given to the appropriate use of options provided in the rite.<sup>38</sup> Should there be any local, family or ethnic customs, these may be honored and accommodated when they are in keeping with the spirit of the liturgy,<sup>39</sup> especially since social and family solidarity are important to the life of the spouses and their future family.
- 11.3.3 In the Dioceses of the United States, the Conference of Bishops has approved cultural and pastoral adaptations which have been confirmed by the Holy See and may be availed of in celebrating marriage, according to the indications given in the US edition of the rite:
- a. Following the blessing and giving of rings there may take place the rite of blessing and giving of the *arras* (coins), if the occasion so suggests.
  - b. Before the Nuptial Blessing there may take place the rite of blessing and imposition of the *lazo* (wedding garland) or of the veil, according to local customs.
- 11.3.4 Other unapproved adaptations should not be admitted to the celebration of matrimony, for example, unity candles.
- 11.3.5 The formularies pertaining to these cultural and pastoral adaptations are found at their proper place within each chapter of the US English-language edition of the revised

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<sup>37</sup> OCM 29; cf. SC 78.

<sup>38</sup> OCM 29.

<sup>39</sup> BLS 108.



*Order of Celebrating Matrimony* at nos. 67B, 103B, 133 for the *arras* (coins), and 71B, 103B, 137 for the *lazo* (wedding garland) or the veil.

- 11.3.6 The chants to be sung during the Rite of Marriage should be appropriate and should express the faith of the Church, with attention paid to the importance of the responsorial psalm within the Liturgy of the Word. What is said concerning the chants applies also to the selection of other musical works.<sup>40</sup> No secular music or songs are ever to be admitted to the celebration of the Rite of Marriage. What is said concerning sacred music beginning in section 1.46.1 equally applies to *Order of Celebrating Matrimony*.
- 11.3.7 If a marriage is celebrated on a day having a penitential character, especially during Lent, the pastor is to counsel the spouses to take into account the special nature of that day. The celebration of marriage on Friday of the Passion of the Lord (Good Friday) and Holy Saturday is to be avoided altogether.<sup>41</sup> Pastoral prudence suggests dissuading couples also from asking to be married on days such as Ash Wednesday; Weekdays of Holy Week, and the Commemoration of All the Faithful Departed (All Souls Day).
- 11.3.8 The festive character of the celebration of marriage should be suitably expressed even in the manner of decorating the church. Nevertheless, local ordinaries are to be vigilant that, apart from the honors due to civil authorities in keeping with the norm of liturgical laws, no favoritism be shown to private persons or classes of persons.<sup>42</sup>
- 11.3.9 It is not licit for the faithful to take by themselves, and, still less, to hand from one to another the sacred host or the sacred chalice. Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.<sup>43</sup>
- 11.3.10 It should be made clear in a kindly manner to the future spouses that the importance of the wedding and its sacred character exclude any practical jokes, outlandish costumes or anything that would be out of place in a Catholic liturgy.

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<sup>40</sup> OCM 30.

<sup>41</sup> OCM 32. Though it is not a legislative text, CLCPEF 61 says the celebration of all sacraments except Penance and Anointing of the Sick is strictly prohibited (*stricte prohibentur*) on Good Friday; at no. 75 it says that on Holy Saturday the celebration of Marriage is to be denied (*Deneganda est nuptiarum ceebratio*).

<sup>42</sup> OCM 31; cf. SC 32.

<sup>43</sup> RS 94; cf. GIRM 160.

## D. THE CELEBRANT OF THE LITURGY

- 11.4.1 When a priest has prepared the engaged couple, there are pastoral advantages in arranging for the same priest to officiate at the celebration of the Sacrament, giving the Homily, receiving the spouses' consent, and if there is to be Holy Mass, celebrating it.<sup>44</sup>
- 11.4.2 According to the norm of law, a deacon may be given the faculty from the pastor or from the local Ordinary, to preside at a celebration of the Sacrament,<sup>45</sup> imparting the Nuptial Blessing.<sup>46</sup> It should be noted that a recent change in canon law does not permit a deacon to officiate validly at a wedding where one of the spouses is an Eastern Christian, whether Catholic or a member of a Church which does not have full communion with the Holy See.<sup>47</sup> This measure, which is a response to Eastern theological and liturgical tradition, does not exclude the deacon from assisting in some other way in preparation of the wedding or in its liturgical celebration.
- 11.4.3 The role of principal celebrant must always exercise the presidential function in all of its parts. According to this principle, for example, at a Nuptial Mass, the principal celebrant should not step aside to allow another bishop, priest or deacon to preside over the rite of marriage. This does not preclude another priest or deacon from delivering the homily.

## E. THE APPROPRIATE FORM OF THE RITE

- 11.5.1 The revised *Order of Celebrating Matrimony* is clearly structured and contains helpful introductions to the whole book and to different sections. In particular when a Catholic marries another Christian, Catholic or non-Catholic:
- a. In the celebration of Marriage within Mass, the rite should take place as described according to the norm of Chapter I (nos. 45-78 of the *Order*);
  - b. In the celebration of Marriage without Mass, the rite should take place after a Liturgy of the Word as described according to the norm of Chapter II (nos. 79-117 of the *Order*).<sup>48</sup>

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<sup>44</sup> OCM 23.

<sup>45</sup> Cf. CIC, can. 1111.

<sup>46</sup> OCM 24.

<sup>47</sup> CIC, can. 1108 § 3 (new text); Pope Francis, Motu Proprio "*De concordia inter Codices*", art. 6: AAS 108 (2016) 605; CCEO, cann. 828 §§1-2, 832, §§1-3.

<sup>48</sup> OCM 33.

- 11.5.2 When a Catholic marries a non-Christian, meaning an unbaptized person, even if that person is a catechumen, then the celebration of Marriage takes place outside of Mass, but the rite should take place after a Liturgy of the Word as described according to the norm of the “Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian” given in Chapter III (nos. 118-143 of the *Order*).<sup>49</sup>

#### *Celebration of Marriage within Mass*

*(See Chapter I, nos. 45-78 of the Order)*

- 11.6.1 It should be said immediately that if a Latin Catholic marries an Eastern Catholic, particular canonical procedures have to be followed, arising from the fact that such a marriage is governed by both the Latin Code of Canon Law and the Code of Canons of the Eastern Churches.<sup>50</sup> However, as regards the liturgical celebration, the Eastern Catholic is in exactly the same position as a Latin Catholic from the point of view of the content of the faith and the right of access to the sacraments, including the Eucharist, in the Latin Catholic Church. There is, therefore, no obstacle in principle to the wedding taking place within Holy Mass. In fact, as recalled elsewhere in this present chapter, the one option excluded is that the marriage be presided and blessed by a deacon instead of a priest.<sup>51</sup> At the same time, there may on occasion be other pastoral reasons that dissuade from celebrating the wedding within Holy Mass, such as the presence of a large number of family members who are not in full communion with the Catholic Church.
- 11.6.2 Whenever Marriage is celebrated within Mass, the Ritual Mass formulary (meaning the chants, prayers and readings) “For the Celebration of Marriage” is used with sacred vestments of the color white.
- 11.6.3 This Ritual Mass formulary “For the Celebration of Marriage” may not be used on the days listed in nos. 1-4 of the Table of Liturgical Days.<sup>52</sup> On these occasions, the Mass of

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<sup>49</sup> Note that in the corresponding Latin text (*Rituale Romanum, Ordo celebrandi Matrimonium, editio typica altera, Typis Polyglottis Vaticanis, reimpressio emendata*, 2008), this chapter is numbered Chapter IV and its component sections are numbered 152-178.

<sup>50</sup> The Archdiocesan specialist offices should be consulted.

<sup>51</sup> CIC, can. 1108 § 3 (new text); Pope Francis, *Motu Proprio “De concordia inter Codices”*, art. 6: AAS 108 (2016) 605; CCEO, cann. 828 §§1-2, 832, §§1-3.

<sup>52</sup> Substantially: the Paschal Triduum; The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost; Sundays of Advent, Lent, and Easter; Ash Wednesday; Weekdays of Holy Week from Monday up to and including Thursday; Days within the Octave of Easter; Solemnities; the Commemoration of All the Faithful Departed (All Souls Day); Proper Solemnities, namely: the Solemnity of the Anniversary of the Dedication of the church and the Solemnity of the Title of the church.

the day is used with its own readings, with inclusion of the Nuptial Blessing and, if appropriate, the proper formula for the final blessing.<sup>53</sup>

11.6.4 On Sundays of Christmas Time and Ordinary Time:

- a. If the Mass is not a parochial Mass, the entire nuptial Mass formulary may be used, and the nuptial blessing is given as usual.
- b. If the parish community participates in a celebration of Sunday Mass within which a wedding is included, the Mass of the Sunday is used, though the nuptial blessing is given as usual.<sup>54</sup>

11.6.5 Given that the Liturgy of the Word as adapted for the Celebration of Marriage has a great impact in the handing on of catechesis about the Sacrament itself and about the duties of the spouses, in this latter case (when the Mass formulary “For the Celebration of Marriage” is not used), one of the Scripture readings may be taken from those texts provided for the Celebration of Marriage.<sup>55</sup>

11.6.6 The Liturgy of the Word is otherwise celebrated in the usual manner. In accordance with the usual norms, on Sunday or on a Solemnity, there may be three readings. On other days, there may likewise be three readings, of which the First Reading should be from the Old Testament, but, during Easter Time, from the Book of Revelation (OCM 144-187). At least one reading that explicitly speaks of Marriage must always be chosen.<sup>56</sup>

11.6.7 If Marriage is celebrated within Mass, in addition to what is required for the celebration of Mass, there should be prepared in the sanctuary a copy of the book *The Order of Celebrating Matrimony*, and rings for the spouses. There should also be prepared, if considered opportune, a vessel of holy water with an aspergillum, a lighted thurible and incense boat, and a chalice of sufficient size for Communion under both species.<sup>57</sup>

11.6.8 If Marriage is celebrated within Mass, regardless of the form chosen for the Introductory Rites, the priest wears from the beginning the normal vestments for Mass: an alb and a stole and chasuble of the color of the Mass to be celebrated.<sup>58</sup>

11.6.9 The main elements of the Celebration of Marriage are to stand out clearly, namely:

- a. The Liturgy of the Word.
- b. The consent of the contracting parties.

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<sup>53</sup> OCM 34.

<sup>54</sup> OCM 34.

<sup>55</sup> OCM 34, readings indicated at OCM 144-187.

<sup>56</sup> Cf. OCM 55.

<sup>57</sup> OCM 38.

<sup>58</sup> OCM 45, 48.

- c. The Nuptial Blessing.
- d. Holy Communion of both spouses and of others present.<sup>59</sup>

- 11.6.10 The consent of the contracting parties is the essential and irreplaceable element in the celebration, for without it there is no marriage. The beautiful formula, whose substance has been in use for many centuries, is a clear statement of the intention of each of the spouses individually, called forth and witnessed by the bishop, priest or deacon deputed by the Church. Moreover, this takes place in the presence and with the prayerful support of the members of the Catholic community, who are also citizens of civil society.
- 11.6.11 The formulas for the consent in the rite are always to be respected; the couple is never permitted to compose their own vows.
- 11.6.12 If the liturgical celebration groups together two or more marriages, the questions before the consent, the consent itself, and also the reception of the consent must always take place individually for each marriage; the remaining parts, however, including the Nuptial Blessing, should be spoken once for all in the plural.<sup>60</sup>
- 11.6.13 In the questions before the consent, the question about willingness to accept children from God may be omitted, if circumstances suggest this, for example, if the couple are advanced in years.<sup>61</sup>
- 11.6.14 The Liturgy of the Word is a powerful expression of the importance of Christian marriage in the history of salvation and of the responsibilities and duties of marriage to be attended to for the sanctification of the spouses and of their children. In it pride of place is given to the proclamation of the words and deeds of the Savior, accompanied by the readings from other biblical texts, inspired by the Holy Spirit, and explained and commented with care and dedication by the celebrant.<sup>62</sup>
- 11.6.15 The Nuptial Blessing, at the insistence of the Second Vatican Council,<sup>63</sup> is always prayed over the spouses at their wedding. It shapes the teaching of Christ and his Church into a most solemn prayer spoken to the Father, through the Son and in the unity of the Holy Spirit, asking for God's blessing upon the bride and the bridegroom. Many of its aspects and its phrases stretch back to the first centuries of the Church and even to

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<sup>59</sup> Cf. OCM 35.

<sup>60</sup> OCM 58.

<sup>61</sup> OCM 60.

<sup>62</sup> Cf. OCM 35.

<sup>63</sup> SC 78.

early biblical times.<sup>64</sup> It could be pastorally fruitful to give the spouses a copy of the text used, with their names inserted, to be kept as a treasure in their new home.

- 11.6.16 In Holy Communion of the spouses and of others present, they receive nourishment unequalled, by which, above all, the capacity to love one another and their future family is nurtured and they are raised up to a life of communion with the Lord and with their neighbor.<sup>65</sup>
- 11.6.17 The opportunity to bring out the importance and spiritual grandeur of these elements should not be overlooked or passed over as routine in the instructions given to the future spouses. Rather, the salvific reality should be warmly explained, how God the Father gave his only Son so that they could live an upright and faithful married life of spiritual depth and happiness, and with their children and grandchildren make a sure-footed pilgrimage together toward their heavenly homeland. They should be aware that the significance of the wedding liturgy is that Christ will be personally present with them on “their” day and stay with them on all the days that follow.
- 11.6.18 After a Marriage has been celebrated, the ecclesiastical requirements regarding registration, certification and notification of the marriage must be complied with.

#### *Celebration of Marriage outside Mass*

*(between a Catholic and a baptized non-Catholic Christian:  
Chapter II, nos. 79-117 of the Order)*

- 11.7.1 If a Marriage takes place between a Catholic and a baptized non-Catholic, the rite for celebrating Matrimony without Mass (nos. 79-117) should be used. If, however, the situation warrants it, the rite for celebrating Matrimony within Mass (nos. 45-78) may be used, with the consent of the local Ordinary; but with regard to admission of the non-Catholic party to Eucharistic Communion, the norms issued for various cases are to be observed.<sup>66</sup>
- 11.7.2 If Marriage is celebrated outside Mass, regardless of the form chosen for the Introductory Rites, the priest wears from the beginning an alb or surplice, and a white or festive stole, and even a cope (or a dalmatic for a deacon) of the same color.<sup>67</sup> When wearing the dalmatic a deacon should wear an alb, not a surplice.

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<sup>64</sup> Cf. OCM 35.

<sup>65</sup> Cf. LG 12; also OCM 35.

<sup>66</sup> Cf. CIC, can. 844.

<sup>67</sup> OCM 80, 83.

- 11.7.3 In a *Celebration of Marriage outside Mass*, the main elements of the Celebration of Marriage are to stand out clearly and to be well catechized in advance as suggested above. These are:
- a. The Liturgy of the Word.
  - b. The consent of the contracting parties.
  - c. The Nuptial Blessing.<sup>68</sup>
- 11.7.4 The consent of the contracting parties is the essential and irreplaceable element in the celebration, for without it there is no Marriage. The beautiful formula, whose substance has been in use for many centuries, is a clear statement of the intention of each of the spouses individually, called forth and witnessed by the bishop, priest or deacon deputed by the Church. Moreover, this takes place in the presence and with the prayerful support of the members of the Catholic community, who are also citizens of civil society.
- 11.7.5 The formulas for the consent in the rite are always to be respected; the couple is never permitted to compose their own vows.
- 11.7.6 If the liturgical celebration groups together two or more marriages, the questions before the consent, the consent itself, and also the reception of the consent must always take place individually for each marriage; the remaining parts, however, including the Nuptial Blessing, should be spoken once for all in the plural.<sup>69</sup>
- 11.7.7 In the questions before the consent, the question about willingness to accept children from God may be omitted, if circumstances suggest this, for example, if the couple are advanced in years.<sup>70</sup>
- 11.7.8 The Liturgy of the Word is a powerful expression of the importance of Christian marriage in the history of salvation and of the responsibilities and duties of marriage to be attended to for the sanctification of the spouses and of their children. In it pride of place is given to the proclamation of the words and deeds of the Savior, accompanied by the readings from other biblical texts, inspired by the Holy Spirit, and explained and commented with care and dedication by the celebrant.<sup>71</sup>
- 11.7.9 The Nuptial Blessing, at the insistence of the Second Vatican Council,<sup>72</sup> is always prayed over the spouses at their wedding. It shapes the teaching of Christ and his Church into a most solemn prayer spoken to the Father, through the Son and in the unity of the

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<sup>68</sup> Cf. OCM 35.

<sup>69</sup> OCM 92.

<sup>70</sup> OCM 94.

<sup>71</sup> Cf. OCM 35.

<sup>72</sup> SC 78.

Holy Spirit, asking for God's blessing upon the bride and the bridegroom. Many of its aspects and its phrases stretch back to the first centuries of the Church and even to early biblical times.<sup>73</sup> It could be pastorally fruitful to give the spouses a copy of the text used, with their names inserted, to be kept as a treasure in their new home.

- 11.7.10 The opportunity to bring out the importance and spiritual grandeur of these elements should not be overlooked or passed over as routine in the instructions given to the future spouses. Rather, the salvific reality should be warmly explained, how God the Father gave his only Son so that they could live an upright and faithful married life of spiritual depth and happiness, and with their children and grandchildren make a sure-footed pilgrimage together toward their heavenly homeland. They should be aware that the significance of the wedding liturgy is that Christ will be personally present with them on "their" day and stay with them on all the days that follow.
- 11.7.11 After a Marriage has been celebrated, the ecclesiastical requirements regarding registration, certification and notification of the marriage must be complied with.

*Celebration of Marriage outside Mass*

*(between a Catholic and a non-Baptized Person:  
Chapter III, nos. 118-143 of the Order)*

- 11.8.1 When a Catholic marries an unbaptized person, even if that person is a catechumen, then the celebration of Marriage takes place outside of Mass, but the rite should take place after a Liturgy of the Word as described according to the norm of the "Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian" given in Chapter III (nos. 118-143 of the *Order*).
- 11.8.2 The same requirements concerning the place of the liturgical celebration, the faculties required by the officiating priest or deacon and the sacred vestments they are to wear apply as in other cases.<sup>74</sup>
- 11.8.3 Careful attention should be paid to the specific variations provided with the rite for different situations:
- a. The blessing and giving of rings may be omitted.<sup>75</sup>
  - b. In placing the ring on the other spouse's finger, the non-Christian may omit the Trinitarian part of the formulary.<sup>76</sup>

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<sup>73</sup> Cf. OCM 35.

<sup>74</sup> Cf. OCM 118.

<sup>75</sup> OCM 131.

<sup>76</sup> OCM 132.



- c. A non-Christian has no obligation to recite the Our Father with Christian participants.<sup>77</sup>
- d. A special variant of the Nuptial Blessing is provided.<sup>78</sup>
- e. The option is given of omitting the Nuptial Blessing completely and replacing it by a short prayer.<sup>79</sup>

11.8.4 In a *Celebration of Marriage outside Mass*, the main elements of the Celebration of Marriage are to stand out clearly and to be well catechized in advance as suggested above. These are:

- a. The Liturgy of the Word.
- b. The consent of the contracting parties.
- c. The Nuptial Blessing.<sup>80</sup>

11.8.5 In the questions before the consent, the question about willingness to accept children from God may be omitted, if circumstances suggest this, for example, if the couple are advanced in years.<sup>81</sup>

11.8.6 The Liturgy of the Word is a powerful expression of the importance of Christian marriage in the history of salvation and of the responsibilities and duties of marriage to be attended to for the sanctification of the spouses and of their children. In it pride of place is given to the proclamation of the words and deeds of the Savior, accompanied by the readings from other biblical texts, inspired by the Holy Spirit, and explained and commented with care and dedication by the celebrant.<sup>82</sup>

11.8.7 At the insistence of the Second Vatican Council,<sup>83</sup> it is always foreseen that the Nuptial Blessing may be prayed over the spouses at their wedding. In this version of the rite of marriage, it remains an option and an adapted variant form of the text is provided in the liturgical book. At the same time, it is permitted to replace the more ample nuptial blessing (OCM 139) with a shorter prayer (OCM 140).

11.8.8 Except perhaps in the case of marriage to a catechumen, the preparatory catechesis to be given is more difficult than when both spouses are Christians, the degree of difficulty differing widely according to the attitude of the non-Christian spouses. It may, however, be possible to catechize the Catholic, while presenting the explanation to the

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<sup>77</sup> OCM 136.

<sup>78</sup> OCM 138-139.

<sup>79</sup> OCM 138, 140.

<sup>80</sup> Cf. OCM 35.

<sup>81</sup> OCM 125.

<sup>82</sup> Cf. OCM 35.

<sup>83</sup> SC 78.

non-Christian as a useful information on the beliefs of the Catholic spouse. It may also be possible to at least explain in brief to the non-Christian spouse that the Catholic Church does not exclude their being saved by God, respects sincerity and upright moral conduct and in her view of reality considers that Divine Providence does not “deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with his grace strive to live a good life.”<sup>84</sup> In any case priests should bear in mind that they have entrusted to them all those who do not recognize Christ as their Savior.<sup>85</sup>

- 11.8.9 After a Marriage has been celebrated, the ecclesiastical requirements regarding registration, certification and notification of the marriage must be complied with.

## F. FURTHER NOTES

- 11.9.1 As for all other canonical questions concerning marriage, the appropriate channels provided by the Archdiocese should be followed. Information given here is intended only as a preliminary orientation.

### *Civil Law*

- 11.10.1 The requirements of the law of the State of Oregon regarding marriages between a man and a woman must be complied with, including registration and certification.

### *The Revised Liturgical Book*

- 11.11.1 In 2013 the USCCB approved a new English translation of the 1990 second typical edition of the Latin *Order of Celebrating Matrimony*, along with certain adaptations. The English version for use in the Dioceses of the United States of America was given the *recognitio* by the Holy See in 2015 and published in 2016.<sup>86</sup>

### *Consent*

- 11.12.1 The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent.<sup>87</sup>

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<sup>84</sup> LG 16. Cf. also Second Vatican Council, Declaration on the Relation of the Church to Non-Christian Religions *Nostra aetate* (1965).

<sup>85</sup> PO 9.

<sup>86</sup> The Order of Celebrating Matrimony, [...] For Use in the Dioceses of the United States of America, 2016.

<sup>87</sup> CIC, can. 1057 §1.

- 11.12.2 Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage.<sup>88</sup>
- 11.12.3 To contract a marriage validly the contracting parties must be present together, either in person or by proxy.<sup>89</sup>
- 11.12.4 Those who are being married are to express matrimonial consent in words or, if they cannot speak, through equivalent signs.<sup>90</sup>
- 11.12.5 A marriage can be contracted through an interpreter; one is not to assist at it, however, unless he is certain of the trustworthiness of the interpreter.<sup>91</sup>
- 11.12.6 Even if a marriage was entered into invalidly by reason of an impediment or a defect of form, the consent given is presumed to persist until its revocation is established.<sup>92</sup>

#### *The Church Marriage of a Catechumen*

- 11.13.1 These notes concern: a catechumen who wishes to marry a non-baptized person, including another catechumen; and a catechumen who wishes to marry a baptized non-Catholic.
- 11.13.2 While a catechumen is not bound to the canonical form of marriage, requires no dispensation to marry outside the Church nor any dispensation from the impediment of disparity of cult in order to marry another catechumen or another unbaptized person or any permission to marry a baptized non-Catholic, he or she may be permitted to marry in the Church.<sup>93</sup>
- 11.13.3 In both cases (a catechumen marrying a non-baptized person or a baptized non-Catholic), such a marriage of a catechumen is to be celebrated using the “The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian” (*The Order of Celebrating Matrimony*, Chapter III, nos. 118-143).<sup>94</sup>
- 11.13.4 After a marriage has been celebrated, the ecclesiastical requirements regarding registration, certification and notification of the marriage must be complied with.
- 11.13.5 Although a marriage of a catechumen is celebrated “in the presence of God and the Church,” and every blessing and favor of God is sought for the parties, the texts should carefully avoid any reference to the Sacrament of Matrimony. These omissions - as well

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<sup>88</sup> CIC, can. 1057 §2.

<sup>89</sup> CIC, can. 1104 §1. For details see Can. 1105.

<sup>90</sup> CIC, can. 1104 §2.

<sup>91</sup> CIC, can. 1106.

<sup>92</sup> CIC, can. 1107.

<sup>93</sup> NSC 10: RCIA, Appendix III.

<sup>94</sup> NSC 10; OCM ch. 3; BCLN May-June 1975.

as the omission of the Holy Eucharist itself - distinguish this non-sacramental service from the sacramental Marriage of two Catholics, or of a Catholic with a baptized non-Catholic.<sup>95</sup>

- 11.13.6 If both parties to such a marriage later receive Baptism, their marriage becomes sacramental by that fact alone.<sup>96</sup>
- 11.13.7 Such a marriage, being valid, does not require convalidation following the Baptism of one or both of the parties.

#### *Duplicating or 'Sharing' a Marriage Ceremony*

- 11.14.1 It is forbidden to have another religious celebration of the same marriage to give or renew matrimonial consent before or after the celebration according to the canonical form.<sup>97</sup>
- 11.14.2 There is not to be a religious celebration in which the Catholic who is assisting and a non-Catholic minister together, using their own rites, ask for the consent of the parties.<sup>98</sup>

#### *Simulation of Marriage*

- 11.15.1 With all due regard for pastoral care and compassion, fidelity to the teaching of Christ and regard for the truth and the spiritual well-being of the entire Church means that it is nevertheless forbidden for any priest or deacon, for whatever reason or pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry without a declaration of nullity for prior bonds.<sup>99</sup>
- 11.15.2 It is also forbidden for any priest or deacon, to perform ceremonies of any kind for "same sex couples," irrespective of their civil status.<sup>100</sup>
- 11.15.3 Pastors should also be vigilant to ensure that in other circumstances no form of blessing is given which would give the impression that such persons were parties to a union in some sense approved or tolerated by the Church.
- 11.15.4 Such might be the case, for example, with any form of blessing given at Mass in substitution for Holy Communion.

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<sup>95</sup> BCLN May-June 1975.

<sup>96</sup> CIC, can. 1055 §1.

<sup>97</sup> CIC, cann. 1127 §3, 1129.

<sup>98</sup> Ibid.

<sup>99</sup> FC 84.

<sup>100</sup> CDF, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, 3 June 2003, 7; CDF, Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, 1 October 1986, 15.

## CHAPTER 12 - ANOINTING OF THE SICK

### A. INTRODUCTION

- 12.1.1** The sacred Anointing of the Sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. “It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the Apostle and brother of the Lord.” From ancient times in the liturgical traditions of both East and West, there are testimonies to the practice of the Anointing of the Sick with blessed oil.<sup>1</sup>
- 12.1.2** Over the centuries the Anointing of the Sick was conferred more and more exclusively on those at the point of death. Because of this, it received the name “Extreme Unction.” Despite this limited focus, the Church in her liturgy has always fixed her eyes firmly on the Paschal Mystery of Christ Jesus, who “took upon himself the labors of the suffering members, and made our sicknesses his and suffered on our account all our woes and labors by the laws of love, in accordance with his great love for humanity.”<sup>2</sup>
- 12.1.3** The Savior of the World assumed our frailty,<sup>3</sup> “raising up in himself all that was cast down.”<sup>4</sup> He “stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection.”<sup>5</sup> In so doing, the Son of God formed the human race anew<sup>6</sup> and “gave us life eternal.”<sup>7</sup> It is, therefore, a story without end, for he “never ceases to offer himself for us but defends us and ever pleads our cause.”<sup>8</sup> United to her Risen Lord, the Church has never failed, “while still on earth,”<sup>9</sup> to implore God that the sick person may recover his health if it would be conducive to his salvation.<sup>10</sup>
- 12.1.4** In this sacrament the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. Through the anointing with the blessed oil by the priest and through his prayers, Christ gives health and strength

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<sup>1</sup> CCC 1511-1512; cf. Council of Trent, Session XIV, *Doctrina de extremae unctionis* (1551) 1, and can. 1: DS 1695; 1716; cf. *Mk* 6: 13; *Jm* 5: 14-15.

<sup>2</sup> Eusebius of Caesarea, *Demonstratio Evangelica* (Proof of the Gospel), 10, 1, 22.

<sup>3</sup> Roman Missal, Preface III of the Nativity of the Lord.

<sup>4</sup> Roman Missal, Preface II of the Nativity of the Lord.

<sup>5</sup> Roman Missal, Eucharistic Prayer II, Preface.

<sup>6</sup> Roman Missal, Common Preface III.

<sup>7</sup> Roman Missal, Preface II of the Sundays in Ordinary Time.

<sup>8</sup> Roman Missal, Preface III of Easter. Cf. *1 Jn* 2:1; *Heb* 7:25.

<sup>9</sup> Roman Missal, Second Sunday of Lent, Prayer after Communion.

<sup>10</sup> CCC 1511-1512; cf. Council of Trent, Session XIV, *Doctrina de extremae unctionis* (1551) 1, and can. 1: DS 1695; 1716; cf. *Mk* 6: 13; *Jm* 5: 14-15.

to the soul and sometimes to the body when we are in danger of death from sickness, accident, or old age.

- 12.1.5 Through this sacrament the Church also exhorts the sick to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ.<sup>11</sup>
- 12.1.6 The sick, especially the chronically ill, share in the Church's life and mission. The sacraments of Baptism and Confirmation are closely bound up with the Sacrament of the Anointing of the Sick, since united to Christ, the baptized and confirmed "sick person is consecrated to bear fruit by configuration to the Savior's redemptive passion."<sup>12</sup>
- 12.1.7 When the sacrament was given at the point of death, there could be little notion of the "vocation of the sick." However, as Pope John Paul II wrote: "the mission of the Church is not only the responsibility of the healthy and the strong... the sick, disabled, terminally ill and aged [are] in a position to commit themselves as messengers of Christ's liberating and healing presence." He wrote also that the sick should be encouraged "to offer their sufferings to God for missionaries. By making such an offering, the sick themselves become missionaries."<sup>13</sup>
- 12.1.8 It is important that all the faithful, and above all the sick, be aided by suitable catechesis in preparing for and participating in the sacraments of anointing and Holy Viaticum, especially if the celebration is to be carried out communally. In this way they will understand more fully what has been said about these sacraments, and their celebration will nourish, strengthen, and manifest faith more effectively. For the prayer of faith which accompanies the celebration of the sacrament is nourished by the profession of faith.<sup>14</sup>

## B. MINISTERS

- 12.2.1 Every bishop or priest, and only a bishop or priest, validly administers the Anointing of the Sick.<sup>15</sup>
- 12.2.2 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

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<sup>11</sup> CCC 1499.

<sup>12</sup> CCC 1521; cf. CCC 1294, 1523.

<sup>13</sup> S. de Boer, "The Collective Anointing of the Weak," *Questions liturgiques* 76 (1995) 74.

<sup>14</sup> PCS 36.

<sup>15</sup> CIC, can. 1003 §1; EDM 9 §2; CDF, Note on the Minister of the Sacrament of the Anointing of the Sick, 11 February 2005.

office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above.<sup>16</sup>

## C. RECIPIENTS

- 12.3.1 The Anointing of the Sick can be administered to a member of the faithful who, having reached the use of reason,<sup>17</sup> begins to be in danger due to sickness or old age:<sup>18</sup>
- a. A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.<sup>19</sup>
  - b. Elderly people may be anointed if they have become notably weakened even though no serious illness is present.<sup>20</sup>
- 12.3.2 Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In case of doubt whether a child has reached the use of reason, the sacrament is to be conferred.<sup>21</sup>
- 12.3.3 Infants, inasmuch as they have not attained the use of reason and therefore are not capable of committing personal sins, are not candidates for the reception of the sacrament. It is certainly permissible to pray for the healing of a sick infant.
- 12.3.4 The 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.<sup>22</sup>
- 12.3.5 The sacrament is to be administered in a case of doubt whether the sick person has attained the use of reason, is dangerously ill, or is dead.<sup>23</sup>
- 12.3.6 The sacrament is to be conferred on the sick who at least implicitly requested it when they were in control of their faculties.<sup>24</sup>

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<sup>16</sup> CIC, can. 1003 §2.

<sup>17</sup> With the completion of the seventh year, a minor is presumed to have the use of reason. See CIC, can. 97 §2.

<sup>18</sup> CIC, can. 1004 §1. The 1917 CIC, can. 940 §1 referred to “danger of death from infirmity or old age.” The reference to death (*periculo mortis*) was removed from the 1983 CIC, the requirement to wait for danger from death having already been mitigated by the introductory texts to PCS. The danger must be from an intrinsic cause, such as disease or injury, and not from an extrinsic cause, such as the danger of battle or impending execution.

<sup>19</sup> PCS 10.

<sup>20</sup> PCS 11.

<sup>21</sup> PCS 12; cf. SCSDW, Decree *Promulgatio codice*, 9 December 1983: *Notitiae* 19 (1983) 55; CIC, can. 1005.

<sup>22</sup> CIC, can. 1004 §2.

<sup>23</sup> CIC, can. 1005.

<sup>24</sup> CIC, can. 1006; PCS 14.

- 12.3.7 The sacrament is not to be conferred upon those who persevere obstinately in manifest mortal sin.<sup>25</sup>
- 12.3.8 In public and private catechesis, the faithful should be educated to ask for the Sacrament of Anointing and, as soon as the right time comes, to receive it with full faith and devotion. They should not follow the wrongful practice of delaying the reception of the sacrament. All who care for the sick should be taught its meaning and purpose.<sup>26</sup>
- 12.3.9 The habitual and indiscriminate administration of the sacrament is always to be avoided. The conferral of the Sacrament of Anointing on persons who are not eligible, especially in the communal celebration of the sacrament, is reprehended.

## D. NOTES ON RITES, TIMES, AND PLACES

### *Matter and Form*

- 12.4.1 The *matter* of the Sacrament of the Anointing of the Sick consists of olive oil, or, according to circumstances, other oil derived from plants, which has been consecrated by a bishop or a priest. The *form* of the sacrament consists of the solemn prayer which the priest recites as the anointings are administered.<sup>27</sup>
- 12.4.2 The Anointing of the Sick is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.<sup>28</sup>
- 12.4.3 The oil used for the Anointing of the Sick must be blessed for this purpose by the bishop or by a priest who has the faculty, either from the law or by special concession of the Apostolic See.<sup>29</sup>
- 12.4.4 In addition to a bishop, the following can bless the oil to be used in the Anointing of the Sick:
- a. Those equivalent to a diocesan bishop by law.<sup>30</sup>
  - b. Any priest in a case of necessity, but only in the actual celebration of the sacrament.<sup>31</sup>

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<sup>25</sup> CIC, can. 1007.

<sup>26</sup> PCS 13.

<sup>27</sup> PCS 20. Council of Trent, Session XIV, *Doctrina de sacramento extremae unctionis* (1551) 1: DS 1695; *Catechism of the Council of Trent (Roman Catechism)* II, 4, 5.

<sup>28</sup> CIC, can. 998.

<sup>29</sup> PCS 21.

<sup>30</sup> CIC, can. 999 1; cf. also CIC, cann. 381 §2, 368.

<sup>31</sup> CIC, can. 999 2.



- 12.4.5 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.<sup>32</sup>
- 12.4.6 In case of true necessity only, a priest may increase the volume of blessed oils by adding unblest oil to them. It would be an abuse, however, if this practice became routine for the sake of expedience or convenience.<sup>33</sup>

#### *Ritual Notes*

- 12.5.1 The anointings with the words, order, and manner prescribed in the liturgical books are to be performed carefully. In a case of necessity, however, a single anointing on the forehead or even on some other part of the body is sufficient, while the entire formula is said.<sup>34</sup>
- 12.5.2 The priest is to perform the anointings with his own hand, unless a grave reason warrants the use of an instrument.<sup>35</sup>
- 12.5.3 Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by Viaticum while fully conscious.<sup>36</sup>
- 12.5.4 A priest who administers the sacraments to someone in danger of death should not fail to impart the apostolic blessing to which a plenary indulgence is attached.<sup>37</sup>

#### *Times and Places*

- 12.6.1 The communal celebration of the Anointing of the Sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the general norms.<sup>38</sup>
- 12.6.2 If there is to be a communal celebration of the sacrament in a parish church or chapel, the building should be accessible to those with disabilities.
- 12.6.3 Since many of those to be anointed may be unable to approach the priest, the parish will want to provide an area where the priest is able to approach persons with disabilities with ease and grace. Often this is possible in a section of the church that has flexible rather than fixed seating.<sup>39</sup>

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<sup>32</sup> CIC, can. 1003 §3.

<sup>33</sup> CDWDS, Response, 18 April 1994, in BCLN August-September 1994; RRAA 1996, 10.

<sup>34</sup> CIC, can. 1000 §1.

<sup>35</sup> CIC, can. 1000 §2.

<sup>36</sup> CIC, can. 922.

<sup>37</sup> MI, grants, 12 §1.

<sup>38</sup> CIC, can. 1002. PCS 97-130 (Anointing Outside Mass) and 131-148 (Anointing within Mass).

<sup>39</sup> BLS 109.

- 12.6.4 The sacrament will often be administered to sick persons in hospitals or in private homes, in which case the abbreviated rite may be used.<sup>40</sup>

## E. A DEEPER VIEW OF CHRISTIAN SUFFERING

- 12.7.1 We read in the Gospels how Jesus taught that “every scribe who has been trained for the kingdom of heaven” had to be “like a householder who brings out of his treasure what is new and what is old” (*Mt* 13:52). Heeding the Lord, the Church, as a caring Mother, reflects in every age on the Gospel and seeks to understand, above all in prayer, how to apply the teaching of Jesus and the merits of his surpassing work to the needs of the faithful and of the whole world for which he gave his life in great suffering. In the last generations, Pope St. John Paul II, who himself suffered much and gave “witness in suffering”,<sup>41</sup> dedicated much pastoral care to the sick and to reflection on their relation to Christ, the “Suffering Servant”<sup>42</sup> and “glorious Redeemer.”<sup>43</sup>
- 12.7.2 Whoever is sick, like all who suffer injustice and persecution for the Name of Jesus,<sup>44</sup> does not suffer alone. They suffer in Christ, and that means they suffer with the Body of Christ, the Church in heaven, throughout the earth and in Purgatory. This means, too, that the sick suffer in Communion with the Blessed Virgin Mary, the Mother of God and our Mother, and with all the Saints, and with their help and companionship. In fact, the Church prays that “participating with the Virgin Mary in the Passion of Christ,” we “may merit a share in his Resurrection.”<sup>45</sup>
- 12.7.3 The Church also prays, drawing words from the teaching of the great martyr-Apostle St. Paul, “that, honoring how the Blessed Virgin Mary suffered with her Son, we may complete in ourselves for the Church’s sake what is lacking in the sufferings of Christ.”<sup>46</sup>
- 12.7.4 In the Paschal Mystery the “sufferings of Christ have created the good of the world’s redemption. This good in itself is inexhaustible and infinite. No man can add anything to it. But at the same time, in the mystery of the Church as his Body, Christ has in a sense opened his own redemptive suffering to all human suffering. In so far as man becomes a sharer in Christ’s sufferings - in any part of the world and at any time in

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<sup>40</sup> PCS 149-160.

<sup>41</sup> Pope Benedict XVI, *Homily for the Beatification of Pope John Paul II*, 1 May 2011.

<sup>42</sup> Cf. *Is* 52:13 - 53:12.

<sup>43</sup> Roman Missal, Easter Vigil in the Holy Night, Easter Proclamation (*Exsultet*).

<sup>44</sup> *Jn* 15:21; *Acts* 5:21; 5:41; 21:13; *1 Pet* 4:14.

<sup>45</sup> Roman Missal, memorial of Our Lady of Sorrows (15 September), Collect.

<sup>46</sup> *Ibid.*, Prayer after Communion.

history - to that extent he in his own way completes the suffering through which Christ accomplished the Redemption of the world.”<sup>47</sup>

- 12.7.5 “In the Cross of Christ ... human suffering itself has been redeemed.”<sup>48</sup> The Redeemer suffered “For us men and for our salvation.”<sup>49</sup> “Every man has his own share in the Redemption. Each one is also called to share in that suffering through which the Redemption was accomplished. He is called to share in that suffering through which all human suffering has also been redeemed. In bringing about the Redemption through suffering, Christ has also raised human suffering to the level of the Redemption. Thus each man, in his suffering, can also become a sharer in the redemptive suffering of Christ.”<sup>50</sup>
- 12.7.6 By his “openness to every human suffering, Christ has accomplished the world’s Redemption through his own suffering. For, at the same time, this Redemption, even though it was completely achieved by Christ’s suffering, lives on and in its own special way develops in the history of man. It lives and develops as the body of Christ, the Church, and in this dimension every human suffering, by reason of the loving union with Christ, completes the suffering of Christ. It completes that suffering just as the Church completes the redemptive work of Christ.”
- 12.7.7 So it is that suffering “has a special value in the eyes of the Church. It is something good, before which the Church bows down in reverence with all the depth of her faith in the Redemption. She likewise bows down with all the depth of that faith with which she embraces within herself the inexpressible mystery of the Body of Christ.”
- 12.7.8 The Church desires that all the Catholic people, especially the sick and the suffering, offer prayers and works of penance to God for the evangelization of the world.<sup>51</sup> Despite their condition, the sick are not purely passive members of the Church, for even “the sick are sent forth as laborers into the Lord’s vineyard.”<sup>52</sup> We could say that they support all the works of the Church, which she carries out faithfully in the name of Christ the Lord.
- 12.7.9 Moreover, just “as Christ’s sufferings overflow to us, so through Christ does our encouragement also overflow” (2 Cor 1: 5). St. Peter, the Apostle and first Pope, says to us “rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed” (1 Pet 4:13).

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<sup>47</sup> SD 24.

<sup>48</sup> SD19.

<sup>49</sup> Roman Missal, Order of Mass 18, the Niceno-Constantinopolitan Creed.

<sup>50</sup> SD 19.

<sup>51</sup> AG 38.

<sup>52</sup> CL 53.





Aude lux londoniar  
tyronum cultor anima  
rum dei providencia

# PART FOUR

## OTHER LITURGICAL CELEBRATIONS



## CHAPTER 13 - LITURGY OF THE HOURS

### A. INTRODUCTION

- 13.1.1** The sacrifice of praise is realized above all in the celebration of the Holy Eucharist, but it is prepared for and is continued in the celebration of the Liturgy of the Hours. This liturgy, in which the whole Church pours out her praise to Almighty God, prolongs the celebration of Holy Mass and brings us back to it.<sup>1</sup>
- 13.1.2** The principal form of the Liturgy of the Hours is the communal recitation, either in a community of clerics or of religious, with the participation of the faithful being very desirable.<sup>2</sup>
- 13.1.3** The bishop, as the representative of Christ and high priest of his flock, should be the first of all the members of the Church in offering prayer. Whenever possible and especially in the Cathedral Church, the bishop should celebrate the Liturgy of the Hours together with his priests and ministers with the full and active participation of the people.<sup>3</sup>
- 13.1.4** Since the celebration of the Liturgy of the Hours is truly the liturgy of the Church, pastors are encouraged to invite the faithful to communal recitations of some parts of it in church, as for example, morning or evening prayer, accompanied by an appropriate catechesis if circumstances so suggest.<sup>4</sup>
- 13.1.5** The celebration of the Liturgy of the Hours in the parish, in addition to its intrinsic value, is a prime occasion to form the faithful in the exercise of their baptismal dignity. It offers a pastoral opportunity to familiarize the people with an excellent form of prayer, one that is proper to the Church, flexible, biblical, and available in both the different languages of the people and in Latin.
- 13.1.6** More broadly, it can have particular potential for children and young people, in connection with other parish activities. It also provides an occasion for developing and training cantors and choirs in a way and according to schedules that are different from those of Holy Mass.

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<sup>1</sup> Cf. GILH 12.

<sup>2</sup> CDWDS, Response, in BCLN February 2002; cf. GILH 12. USCCA p. 174: "This public prayer of the Church is intended for the whole People of God. All God's people can participate in it according to their calling and circumstances."

<sup>3</sup> CE 187, 190.

<sup>4</sup> AS 149, cf. SC 99-100.

- 13.1.7 The celebration of the Liturgy of the Hours is an outstanding, well defined and structured way of marking the different periods of the liturgical years and expressing devotion to the Saints. It can be a way of stimulating and enlivening biblical study groups and prayer groups, and if the aspect of intercession is stressed, can be a way of involving parish societies, the faithful as a whole and those who are drawing near to the Catholic Church in a lively life of prayer with an ecumenical and charitable dimension. Moreover, it can be a unifying factor within the parish, between parishes and in the diocese as a whole.
- 13.1.8 Nevertheless, the Liturgy of the Hours, also called the Divine Office or sometimes still the Breviary, in no way lacks efficacy when it is recited alone, or in a certain private manner, because even in this case, these prayers do not constitute a private act but rather form part of the public worship of the Church, even when there may be no one who is accompanying him, an act which is eminently ecclesial in the name of the Church and in favor of all the Church, and inclusive of all humanity.<sup>5</sup>
- 13.1.9 Whoever willingly recites the Liturgy of the Hours and endeavors to celebrate the praises of the Creator of the universe with dedication, can at least recite the psalmody of the hour that has been omitted without the hymn and conclude with only a short reading and the prayer.<sup>6</sup>

## B. THE MANDATE

- 13.2.1 In the rite of ordination of a deacon, the candidate asks for and receives from the Church the mandate to celebrate the Liturgy of the Hours, a mandate which belongs to the responsibilities taken in virtue of ordination, and goes beyond that of his personal piety. Sacred ministers, including the bishops, find themselves joined in the ministry of intercession for the People of God who have been entrusted to them, in union with Jesus Christ, who is at the right hand of God to intercede for us (*Rom 8:34*). "Those who pray the psalms in the Liturgy of the Hours do so not so much in their own name as in the name of the entire Body of Christ."<sup>7</sup>
- 13.2.2 Priests as well as deacons aspiring to the priesthood are obliged to fulfill the Liturgy of the Hours daily in accordance with the proper and approved liturgical books. The integral and daily celebration of the Liturgy of the Hours is, for priests and deacons a

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<sup>5</sup> CDWDS, Response, in BCLN February 2002; cf. GILH 12.

<sup>6</sup> CDWDS, Response, in BCLN February 2002.

<sup>7</sup> GILH 108; CIC, can. 276 § 2, n. 3.

substantial part of their ecclesial ministry.<sup>8</sup> Permanent deacons are to carry out the same to the extent defined by the conference of bishops.

- 13.2.3 Those who have been ordained are morally bound, in virtue of the same ordination they have received, to the celebration or the entire and daily recitation of the Divine Office such as is canonically established in can. 276, § 2, n. 3. This recitation does not have for its part the nature of a private devotion or of a pious exercise realized by the personal will of the cleric alone, but rather is an act proper to the sacred ministry and pastoral office.<sup>9</sup>
- 13.2.4 Although they are not bound by universal Church law to say the whole of the Liturgy of the Hours every day, permanent deacons should not hold themselves lightly excused from the obligation they have to recite morning and evening prayer.<sup>10</sup>
- 13.2.5 A serious reason of health, pastoral service in ministry, an act of charity, or fatigue, and not a simple inconvenience, may excuse the partial recitation or even the entire Divine Office, according to the general principle that establishes that a mere ecclesiastical law does not bind when a serious inconvenience is present.<sup>11</sup>
- 13.2.6 If a priest must celebrate Mass several times on the same day or hear confessions for several hours or preach several times on the same day, and this causes him fatigue, he may consider, with tranquility of conscience, that he has a legitimate excuse for omitting a proportionate part of the Office.<sup>12</sup>
- 13.2.7 The total or partial omission of the Office due to laziness alone or due to the performance of activities of unnecessary diversion is not licit, and even more so, constitutes an underestimation, according to the gravity of the matter, of the ministerial office and of the positive law of the Church.<sup>13</sup>
- 13.2.8 To omit the Hours of Morning Prayer (Lauds) and Evening Prayer (Vespers) requires a greater reason still, given that these Hours are the “double hinge of the daily Office.”<sup>14</sup>
- 13.2.9 The proper ordinary of the priest or deacon can, for a just or serious reason, according to the case, dispense him totally or partially from the recitation of the Divine Office, or

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<sup>8</sup> CIC, can. 276 §2 3º.

<sup>9</sup> CDWDS, Response, in BCLN February 2002.

<sup>10</sup> NCCB, Complementary Norm for Canon 276, November 1984, amended September 1985; USCCB, Bishops’ Committee on the Diaconate, National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, 2004, 90.

<sup>11</sup> CDWDS, Response, in BCLN February 2002.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.; cf. SC 89.

commute it to another act of piety (for example, the rosary, the Stations of the Cross, a biblical or spiritual reading, a time of mental prayer reasonably prolonged).<sup>15</sup>

- 13.2.10 Morning Prayer (Lauds) should be recited during the morning hours and Evening Prayer (Vespers) during the evening hours, as their names indicate. Anyone impeded from celebrating Morning Prayer (Lauds) in the morning, is obligated to do so as soon thereafter as possible. The same is true of Evening Prayer (Vespers). In other words, being impeded from celebrating either of these “Principal Hours” at the “true time of the hours” is not by itself a cause excusing from the obligation.<sup>16</sup>
- 13.2.11 The Office of Readings does not have a strict time assigned, and may be celebrated at any hour within the liturgical day.<sup>17</sup>
- 13.2.12 The same holds true for the “intermediate hours,” which nevertheless may be celebration in the time that intervenes between morning and evening. Outside of choir, of the three hours, Mid-Morning Prayer (Tierce), Mid-Day Prayer, (Sext) and Mid-Afternoon Prayer (None), it is fitting to select at least one of these three, the one that more easily corresponds to the time of day, so that the tradition of praying during the day, in the midst of working, should be maintained.<sup>18</sup>

## C. SOLEMN CHORAL CELEBRATION

- 13.3.1 The priest who presides at a celebration may wear a cope and a priestly stole over the alb or cassock and surplice. A deacon who presides in the absence of a priest may wear a dalmatic over an alb and diaconal stole. On greater solemnities the wearing of the cope by several priests is permitted,<sup>19</sup> as is the participation of several deacons in dalmatics or copes. The total number of fully vested deacons should not exceed seven.

## D. CELEBRATION DURING SOLEMN EXPOSITION

- 13.4.1 The Order for Solemn Exposition of the Holy Eucharist provides several settings for the Liturgy of the Hours and two Eucharistic Services of Prayer and Praise. Each of these liturgies is designed to “acknowledge Christ’s marvelous presence in the sacrament

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<sup>15</sup> Ibid.

<sup>16</sup> CDWDS, Response, in BCLN February 2002; cf. SC 89; GILH 40.

<sup>17</sup> Cf. GILH 59.

<sup>18</sup> CDWDS, Response, in BCLN February 2002; cf. GILH 77.

<sup>19</sup> GILH 255; CE 192, 209.



and invites us to the spiritual union with him that culminates in sacramental Communion.”<sup>20</sup>

## E. PARISH WEEKDAY PRAYER

- 13.5.1 The purpose of the Liturgy of the Hours is to sanctify the day and all human activity and this community prayer has a special dignity since Christ himself said: “Where two or three meet in my name, I shall be there with them” (Mt 18:20). It is therefore to be made easily accessible to the faithful.
- 13.5.2 The Archdiocese has approved a book of Parish Weekday Prayer<sup>21</sup> which is adapted from the Liturgy of the Hours. This book of weekday prayer has been prepared to allow those gathered on the weekdays of the Church’s year to pray together the Liturgy of the Hours in such a way as to incorporate the Sacred Scripture that would be provided during the Liturgy of the Word at Holy Mass.
- 13.5.3 By adapting the Liturgy of the Hours in such a way, the faithful can continue to follow the sequence of readings that are presented to the Church during the liturgical year. This integral reading of Sacred Scripture during the celebration of this adapted Liturgy of the Hours is approved by the Archbishop, only for this Parish Weekday Prayer in the Archdiocese of Portland in Oregon. Although this collection of Parish Weekday Prayer is envisioned to be celebrated in the morning it may also be used at other times of the day.

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<sup>20</sup> CDW, Devotions and Eucharistic Adoration; cf. Roman Ritual, Order for Solemn Exposition of the Holy Eucharist (1993) 7; HCWEOM 96.

<sup>21</sup> This publication is available from the Office of Divine Worship.

## CHAPTER 14 - FUNERALS

### A. INTRODUCTION

- 14.1.1 Holy Mother Church who, by her preaching, generates to a new and immortal life the children who are born to her in Baptism,<sup>1</sup> and nourishes them by the sacraments during their earthly pilgrimage, accompanies each of them at his journey's end, in order to surrender him "into the Father's hands." She offers to the Father, in Christ, the child of his grace, and she commits to the earth, in hope, the seed of the body that will rise in glory.<sup>2</sup>
- 14.1.2 For the Christian, the day of death inaugurates, at the end of the sacramental life, the fulfillment of the new birth begun at Baptism, the definitive "conformity" to "the image of the Son" conferred by the anointing of the Holy Spirit, and participation in the feast of the Kingdom which was anticipated in the Eucharist - even if final purifications are still necessary in order to be clothed with the nuptial garment of eternal joy and salvation.<sup>3</sup>
- 14.1.3 The Christian funeral confers neither a sacrament nor a sacramental on the deceased, who has passed beyond the sacramental economy. It is nonetheless a liturgical celebration of the whole Church,<sup>4</sup> who celebrates funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life that has now been returned to God, the author of life and the hope of the just. The ministry of the Church in this instance aims at expressing efficacious communion with the deceased, at the participation in that communion of the community gathered for the funeral, and at the proclamation of eternal life to the community.<sup>5</sup>
- 14.1.4 Ecclesiastical funerals, by which the Church seeks spiritual support for the deceased, honors their bodies, and at the same time brings the solace of hope to the living, must be celebrated according to the norm of the liturgical laws.<sup>6</sup>
- 14.1.5 As soon as possible after the notification of death, the priest should call on the bereaved, whether at home or in the hospital, to console them and pray with them. In

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<sup>1</sup> LG 64.

<sup>2</sup> Cf. CCC 1683; *1 Cor* 15: 42-44.

<sup>3</sup> CCC 1682.

<sup>4</sup> Cf. SC 81-82.

<sup>5</sup> OCF 5; CCC 1684.

<sup>6</sup> CIC, can. 1176 §2.

the absence of a priest, a deacon or members of the parish who are suitably prepared for this ministry are encouraged to share in this responsibility.

## B. OFFICES AND MINISTRIES

- 14.2.1 Priests, as teachers of faith and ministers of comfort, preside at the funeral rites, especially the Mass; the celebration of the funeral liturgy is especially entrusted to pastors and parochial vicars. When no priest is available, deacons, as ministers of the Word, of the altar, and of charity, preside at funeral rites.<sup>7</sup>
- 14.2.2 In the United States, white, violet, or black vestments may be worn at the funeral rites and at other offices and Masses for the dead.<sup>8</sup>
- 14.2.3 When no priest or deacon is available for the vigil and related rites or the rite of committal, a layperson may officiate.<sup>9</sup> However, in the Archdiocese of Portland in Oregon, it should be regarded as a rare exception that a layperson leads the prayers at the cemetery or mausoleum. This should take place only when it is impossible for a priest or deacon to be present. In such a case, the designated lay person would not bless the grave.
- 14.2.4 Pastors and other priests should instill in readers, altar servers, musicians, ushers, pallbearers, and, according to existing norms, extraordinary ministers of Holy Communion, an appreciation of how much the reverent exercise of their service contributes to the celebration of the funeral rites. Family members should be encouraged to take an active part in these roles, but they should not be asked to assume any role that their grief or sense of loss may make too burdensome.<sup>10</sup>
- 14.2.5 Lectors or readers designated to proclaim the Word of God should prepare themselves well for the occasion.<sup>11</sup>
- 14.2.6 The reading of Scripture during a celebration of Holy Mass in the Catholic Church is to be done by Catholics. On exceptional occasions and for a just cause, the Archbishop may permit a baptized non-Catholic to take on the task of reader.<sup>12</sup>
- 14.2.7 The Word of God should always be proclaimed from a Lectionary, and never from a disposable missalette or sheet of paper. Such temporary aids give poor testimony to

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<sup>7</sup> OCF 14.

<sup>8</sup> OCF 39; GIRM 346.

<sup>9</sup> OCF 14.

<sup>10</sup> OCF 15.

<sup>11</sup> OCF 24.

<sup>12</sup> ED 133, cf. CDW, Non-Catholic Readers at Mass.

the permanency and reverence due to the Word of God. Therefore, in proceeding to the ambo or lectern to proclaim the reading, the lector or reader should not carry a missalette or sheet of paper on which the reading has been written.

## C. THOSE TO WHOM ECCLESIASTICAL FUNERALS MAY BE GRANTED

- 14.3.1 Deceased members of the Catholic faithful must be given ecclesiastical funerals according to the norm of law.<sup>13</sup>
- 14.3.2 In the Archdiocese of Portland in Oregon a priest or minister may not refuse funeral rites for a Catholic without the permission of the local Ordinary.<sup>14</sup>
- 14.3.3 When it concerns funerals, catechumens must be counted among the Catholic faithful.<sup>15</sup>
- 14.3.4 Manifest sinners can be granted ecclesiastical funerals in cases where there will not be a public scandal of the faithful (for example, persons in irregular marriages).<sup>16</sup>
- 14.3.5 The current Code of Canon Law does not prohibit an ecclesiastical funeral for someone who dies by suicide and the *Order of Christian Funerals* makes provision for such person.<sup>17</sup> For the purpose of arranging a funeral, a victim of suicide should be treated in the same manner as someone who dies of an untreated or incurable illness.<sup>18</sup>
- 14.3.6 Those who have expressed in some way their desire to receive Baptism, even though they have not been received formally into the catechumenate, may be counted as catechumens, since they would have been entitled to Baptism in danger of death.
- 14.3.7 The local ordinary can permit children whom the parents intended to baptize but who died before Baptism to be given ecclesiastical funerals.<sup>19</sup> Moreover, in the Archdiocese of Portland, pastors and parochial vicars have the faculty to “allow Church funeral rites for an unbaptized child whose parents had intended to have the child baptized.”<sup>20</sup> The Order of Christian Funerals provides special prayers to be used in these circumstances.

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<sup>13</sup> CIC, can. 1176 §1.

<sup>14</sup> FP.

<sup>15</sup> CIC, can. 1183 §1.

<sup>16</sup> CIC, can. 1184 §1 3°.

<sup>17</sup> Cf. “Prayers for the Dead”: OCF 398.44

<sup>18</sup> FP.

<sup>19</sup> CIC, can. 1183 §2.

<sup>20</sup> FP.

- 14.3.8 In the prudent judgment of the local ordinary, the funeral rites of the Catholic Church may be granted to members of a non-Catholic Church or ecclesial community, unless it is evidently contrary to their will and provided that their own minister is unavailable.<sup>21</sup> Moreover, in the Archdiocese of Portland, pastors and parochial vicars have the faculty to allow Church funeral rites “for baptized members of non-Catholic ecclesial communities if requested by the family and provided this is not clearly contrary to the wishes of the deceased.”<sup>22</sup> In such a case:
- a. Their own minister is considered unavailable if the deceased has not participated in their own denomination for some time.
  - b. If a Funeral Mass is to be celebrated, the name of the deceased should not be mentioned in the Eucharistic Prayer, since such commemoration presupposes Full Communion with the Catholic Church.<sup>23</sup>
- 14.3.9 Certainly those baptized non-Catholics who have expressed the desire to be received into the Full Communion of the Catholic Church may be granted the Church’s funeral rites.
- 14.3.10 Unbaptized persons who in some way were considered close to the Church but who died before receiving Baptism can also be given an ecclesiastical funeral, according to the prudent judgment of the local ordinary.<sup>24</sup>
- 14.3.11 Any funeral Mass must also be denied a person who is excluded from ecclesiastical funerals.<sup>25</sup>
- 14.3.12 In the case of someone who is not allowed an ecclesiastical funeral, a priest, deacon or parish minister may lead a service of prayer for the deceased, with readings from Sacred Scripture, at the cemetery or in the funeral director’s chapel.<sup>26</sup>

## D. THOSE TO WHOM ECCLESIASTICAL FUNERALS MUST BE DENIED

- 14.4.1 Unbaptized persons who were not catechumens and who do not fall under the provisions in the articles above are not given ecclesiastical funerals. However, it is

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<sup>21</sup> CIC, cann. 1183 §3, 1184; ED 120; ED 137, cf. also CCEO, cann. 876 1, 887.

<sup>22</sup> FP.

<sup>23</sup> CDF, On Public Mass for Deceased Non-Catholic Christians, 11 June 1976.

<sup>24</sup> CCEO, can. 876 §2; cf. CIC, can. 19.

<sup>25</sup> CIC, can. 1185.

<sup>26</sup> FP.

permitted for a Catholic priest, deacon or for a lay Catholic to offer prayers for them, for example, at the graveside.

- 14.4.2 Unless they gave some signs of repentance before death, notorious apostates, must be deprived of ecclesiastical funerals.<sup>27</sup> (Apostasy is the total repudiation of the Christian faith.<sup>28</sup> An apostate from the faith incurs a *latae sententiae* excommunication.<sup>29</sup>)
- 14.4.3 Unless they gave some signs of repentance before death, notorious heretics must be deprived of ecclesiastical funerals.<sup>30</sup> (Heresy is the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith.<sup>31</sup> A heretic incurs a *latae sententiae* excommunication.<sup>32</sup>)
- 14.4.4 Unless they gave some signs of repentance before death, notorious schismatics must be deprived of ecclesiastical funerals.<sup>33</sup> (Schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.<sup>34</sup> A schismatic incurs a *latae sententiae* excommunication.<sup>35</sup>)
- 14.4.5 Unless they gave some signs of repentance before death, those who are publicly known to have chosen the cremation of their bodies for reasons contrary to Christian faith must be deprived of ecclesiastical funerals.<sup>36</sup>
- 14.4.6 Unless they gave some signs of repentance before death, other manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful must be deprived of ecclesiastical funerals.<sup>37</sup>
- 14.4.7 If any doubt occurs, the local ordinary is to be consulted, and his judgment must be followed.<sup>38</sup>

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<sup>27</sup> CIC, can. 1184 §1 1°.

<sup>28</sup> CIC, can. 751.

<sup>29</sup> CIC, can. 1364 §1.

<sup>30</sup> CIC, can. 1184 §1 1°.

<sup>31</sup> CIC, can. 751.

<sup>32</sup> CIC, can. 1364 §1.

<sup>33</sup> CIC, can. 1184 §1 1°.

<sup>34</sup> CIC, can. 751.

<sup>35</sup> CIC, can. 1364 §1.

<sup>36</sup> CIC, can. 1184 §1 2°.

<sup>37</sup> CIC, can. 1184 §1 3°.

<sup>38</sup> CIC, can. 1184 §2.

## E. LITURGICAL RITES

### *General*

- 14.5.1 The Order of Christian Funerals gives three types of funeral celebrations, corresponding to the three places in which they are conducted - the home, the church, and the cemetery - and according to the importance attached to them by the family, local customs, the culture, and popular piety. This order of celebration comprises four principal elements:
- a. The greeting of the community.
  - b. The reading of the Word of God.
  - c. The celebration of the Eucharistic sacrifice.
  - d. The farewell to the deceased.<sup>39</sup>
- 14.5.2 A Funeral Mass is one celebrated in the presence of the body, usually in connection with the burial. It may be celebrated on all days except those noted in the Table of Precedence in the Roman Missal.
- 14.5.3 Masses “when the news of death is first received,” for the day of final burial, and on the first anniversary, are the three special cases that are privileged and referred to in the Table of Precedence in the Roman Missal. All other Masses of the dead are to be considered as “daily” Masses of the dead. A “daily” Mass for the dead may be said only when the Mass is actually being applied for a deceased person on a weekday of Ordinary Time.<sup>40</sup>
- 14.5.4 The correct title for the Mass celebrated prior to interment is “Funeral Mass” or “Mass of Christian Burial.” The term “Mass of the Resurrection,” although it emphasizes the festive tone of the resurrection, is inaccurate and should not be used, inasmuch as it causes confusion with the celebration of Easter itself.<sup>41</sup>

### *Place for Funerals*

- 14.6.1 A funeral for any Catholic must generally be celebrated in his or her parish church.<sup>42</sup>
- 14.6.2 Any Catholic or those competent to take care of the funeral of a deceased Catholic are permitted to choose another church for the funeral rite with the consent of the person who governs it and after notification of the proper pastor of the deceased.<sup>43</sup>

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<sup>39</sup> CCC 1687-1690.

<sup>40</sup> GIRM 381.

<sup>41</sup> BCLN April 1973.

<sup>42</sup> CIC, can. 1177 §1; OCF 268.

<sup>43</sup> CIC, can. 1177 §2.

- 14.6.3 If a death occurred outside the person's own parish, and the body was not transferred to it nor another church legitimately chosen for the funeral rite, the funeral is to be celebrated in the church of the parish where the death occurred unless particular law has designated another church.<sup>44</sup>
- 14.6.4 Parish clergy should make a reasonable effort to respond to any family who requests a funeral, even if they are not members of the parish. The priest or deacon may inform the proper pastor when appropriate. When it is not possible to respond to a family's request, the priest or deacon should help them in contacting their proper parish or a priest able to assist the family.<sup>45</sup>
- 14.6.5 The funeral of a diocesan bishop is to be celebrated in his own cathedral church unless he has chosen another church.<sup>46</sup>
- 14.6.6 The funerals of religious or members of a society of apostolic life are generally to be celebrated in their own church or oratory by the superior if the institute or society is clerical; otherwise by the chaplain.<sup>47</sup>
- 14.6.7 In any case, a funeral Mass should be celebrated only in a parish church, chapel, or oratory where Holy Mass is normally celebrated. Celebrating a Funeral Mass in a cemetery or funeral home chapel would necessitate exceptional circumstances and require the permission of the local ordinary. A funeral celebrated outside of a parish church, chapel, or oratory should follow the rite of the "Funeral Liturgy Outside of Mass".<sup>48</sup>

### *Planning*

- 14.7.1 A funeral Mass may be celebrated on any day except for solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.<sup>49</sup>
- 14.7.2 Celebrating a Funeral Mass at the time of the regularly scheduled parish weekday Mass is allowed, provided it is not a holy day of obligation or one of the days listed above. The scheduling of a Funeral Mass should respect the requirements as well as the legitimate needs and expectations of the family or mourners.<sup>50</sup>

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<sup>44</sup> CIC, can. 1177§3.

<sup>45</sup> FP.

<sup>46</sup> CIC, can. 1178

<sup>47</sup> CIC, can. 1179

<sup>48</sup> FP.

<sup>49</sup> GIRM 380; cf. CIC, cann. 1176-1185.

<sup>50</sup> Cf. FP.



- 14.7.3 It is recommended that the priest, deacon, or a lay assistant meet with the family of the deceased to initiate the planning for the funeral before making funeral arrangements with the funeral director.<sup>51</sup>
- 14.7.4 In planning arrangements with family members and friends, it is important to explain in a pastoral way the principles and proper focus of Catholic funeral rites, including the question of words of remembrance and eulogies (see subsequent), which should be succinct, written, and discussed in advance with the celebrant and pastor.
- 14.7.5 In the arranging and choosing of the variable parts of the funeral liturgy (e.g., orations, readings, Prayer of the Faithful), pastoral considerations bearing upon the deceased, the family, and those attending should rightly be taken into account.<sup>52</sup>
- 14.7.6 When planning a funeral liturgy the parish should clarify the intentions of the family regarding the interment of cremated remains in order to avoid practices contrary to the faith and Church norms.<sup>53</sup>
- 14.7.7 In preparing to celebrate the funeral of an infant or child, pastors are strongly encouraged to read closely the introduction to the relevant section of the Order of Christian Funerals. Especially upon the death of a child, the Christian community seeks to offer support and consolation to the parents and family during and after the time of the funeral rites. Those adults who have lost children of their own are to be especially encouraged to support the bereaved in their struggle to accept the death of a child. In the preparation of a Funeral Mass for a deceased child, if it is foreseen that many children will be present, the principles contained in the Directory for Masses with Children may be considered.<sup>54</sup>
- 14.7.8 Ministers should be aware that the experience of death can bring about in the mourners possible needs for conversion and reconciliation. With attentiveness to each situation, the minister can help to begin the process of reconciliation. In some cases this process may find expression in the celebration of the Sacrament of Penance, either before the funeral liturgy or at a later time.<sup>55</sup>

#### *Vigil or Wake Service*

- 14.8.1 The vigil for the deceased is the principal rite celebrated by the Catholic community before the funeral liturgy, or, if there is no funeral liturgy, before the rite of committal. The vigil may take the form of:

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<sup>51</sup> FP.

<sup>52</sup> GIRM 385.

<sup>53</sup> FP.

<sup>54</sup> OCF, 28, 238, 240.

<sup>55</sup> OCF 53.

- a. A Liturgy of the Word, provided in the Order of Christian Funerals as:
  - i. The Vigil for the Deceased.<sup>56</sup>
  - ii. The Vigil for the Deceased with Reception at the Church.<sup>57</sup>
- b. Some part of the office for the dead, provided in the Order of Christian Funerals in Part IV.<sup>58</sup>

**14.8.2** The vigil may be celebrated in the home of the deceased, in the funeral home, funeral parlor, chapel of rest, or in some other suitable place. It may also be celebrated in the church, but at a time well before the funeral liturgy, so that the funeral liturgy will not be lengthy and the Liturgy of the Word repetitious. Adaptations of the vigil will often be suggested by the nature of the place in which the celebration occurs. A celebration in the home of the deceased, for example, may be simplified and shortened. If the reception of the body at the church is celebrated apart from the vigil or the funeral liturgy, the “Vigil for the Deceased with Reception at the Church” may be used and simplified.<sup>59</sup>

**14.8.3** When the Vigil is celebrated in church and the body remains in church until the Funeral Liturgy, the rite of welcoming the body should be celebrated before the Vigil.<sup>60</sup> It is not repeated at the Funeral Mass.<sup>61</sup>

**14.8.4** When the Vigil service takes place in church, the pastor must be assured that someone of the family is present at all times with the body while the church is open. Reverence for the sacred character of the church should be observed. The body of the deceased must never be left unguarded.

**14.8.5** After the vigil service is over, the church must be securely locked to prevent any possible desecration of the body. Jewelry or other valuables should not be left on the body overnight. The pastor should also consider the schedule of Masses which are celebrated in the church, and if provisions are possible for moving the body prior to those Masses.<sup>62</sup>

**14.8.6** The Catholic faithful enjoy the right to pray the rosary on most occasions.<sup>63</sup> Catholics have long treasured the practice of praying the rosary at wakes or funeral vigil services. While no mention is made of the rosary in the vigil described in the *Order of Christian*

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<sup>56</sup> OCF 69-81.

<sup>57</sup> OCF 82-97.

<sup>58</sup> OCF 54.

<sup>59</sup> OCF 55.

<sup>60</sup> Cf. OCF 58.

<sup>61</sup> FP.

<sup>62</sup> BLS 114.

<sup>63</sup> FP.

*Funerals*, the practice of praying the rosary is not to be discouraged, but rather encouraged as a way for the family and friends to pray together either before or after the vigil, which should be regarded as the main service of prayer.

- 14.8.7 If the recitation of the rosary takes the place of a funeral Vigil, it would be well to include readings from Scripture and prayers from the vigil. The “scriptural” rosary may also be recited. A lay person or a member of the family may lead the rosary.<sup>64</sup>

#### *Funeral Liturgy*

- 14.9.1 The Church offers the Eucharistic Sacrifice in Holy Mass for the dead so that, since all the members of Christ’s body are in communion with each other, the petition for spiritual help on behalf of some may bring comforting hope to others.<sup>65</sup>
- 14.9.2 Among the Masses for the Dead, the Funeral Mass holds first place. It may be celebrated on any day except for Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.<sup>66</sup>
- 14.9.3 The faithful, and especially the family of the deceased, should be urged to participate in the Holy Mass offered for the deceased person by receiving Holy Communion.<sup>67</sup>
- 14.9.4 Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy. Any other symbols, for example, national flags, or flags or insignia of associations, are to be removed from the coffin at the entrance of the church, and may be replaced after the coffin has been taken from the church.<sup>68</sup>
- 14.9.5 If a Funeral Liturgy is to be celebrated outside Mass and in the absence of a priest, Holy Communion can only be distributed with the permission of the Archbishop.<sup>69</sup>
- 14.9.6 If the Holy Rosary is prayed in church before the funeral, it should be scheduled to end at least 15 minutes before the beginning of the Funeral Liturgy. Normally, the priest, deacon, or lay person who officiates at the Funeral Liturgy would not lead the recitation of the rosary when it occurs immediately before the funeral.<sup>70</sup>
- 14.9.7 If the Funeral Mass is directly joined to the burial rite, once the Prayer after Communion has been said and omitting the concluding rite, the rite of final

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<sup>64</sup> FP.

<sup>65</sup> GIRM 379.

<sup>66</sup> GIRM 380, cf. CIC, cann. 1176-1185.

<sup>67</sup> GIRM 383.

<sup>68</sup> OCF 38, 132.

<sup>69</sup> FP.

<sup>70</sup> FP.

commendation or farewell takes place. This rite is celebrated only if the body is present.<sup>71</sup>

### *Homily*

- 14.10.1 At funeral rites there should, as a rule, be a short homily.<sup>72</sup> Attentive to the grief of those present, the homilist should dwell on God's compassionate love and on the Paschal Mystery of the Lord, as proclaimed in the Scripture readings. The homilist should help the people to understand that the mystery of God's love and the mystery of Jesus' victorious death and resurrection were present in the life and death of the deceased, and that these mysteries are active in their own lives as well. Through the homily members of the family and community should receive consolation and strength to face the death of one of their members with a hope nourished by the saving Word of God.<sup>73</sup> By definition, the homily is given only by a priest or deacon.
- 14.10.2 At the same time, the homily and prayers for the deceased should not be phrased so as to imply that the deceased is already in heaven. The homily must "avoid the literary genre of funeral eulogy" and illumine the mystery of Christian death in the light of the Risen Christ. The Catholic doctrines regarding purgatory and indulgences must be respected, and mention can be made of the propriety of offering Masses and other prayers and good works as intercessions for the departed.<sup>74</sup>
- 14.10.3 Pastors should take into special account those who are present at a liturgical celebration who hear the Gospel on the occasion of the funeral and who may be non-Catholics, or Catholics who never or rarely participate in the Eucharist, or who seem even to have lost the faith, for priests are ministers of Christ's Gospel for all, and this can be an opportunity for evangelization and catechesis.<sup>75</sup>

### *Words of Remembrance, and 'Eulogies'*

- 14.11.1 While the Order of Christian Funerals allows the option to permit a family member or friend to speak in remembrance of the deceased at a funeral liturgy, there must never be a *eulogy* of any kind. A eulogy is "a speech or writing in praise of a person," a "commendatory oration," and thus has never been a part of the Catholic liturgical tradition. But because eulogies have been part of the funeral rites of other traditions,

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<sup>71</sup> GIRM 384.

<sup>72</sup> OCF 27.

<sup>73</sup> OCF 27, 61, 77, 93, 141, 166, 192, 259, 284, 304; CCC 1688, cf. OCF 41; GIRM 382.

<sup>74</sup> GIRM 382; CCC 1030-1032, 1471-1479, 1688; OCF 41; MI, especially those grants pertaining to various prayers for the faithful departed.

<sup>75</sup> GIRM 385; cf. OCF 27.

some Catholics now expect them - and expect to deliver them - at Catholic funeral liturgies.<sup>76</sup>

14.11.2 Therefore, at the time that a funeral is being planned, when family members and friends will be particularly sensitive, it will be important to explain in a pastoral way the principles and proper focus of Catholic funeral rites, and the difference between words of remembrance and eulogies. Such explanations can be included in literature prepared in advance to assist those who may have to plan funeral rites. If words of remembrance are to be offered, they are to be succinct, written, and discussed in advance with the celebrant and pastor.

14.11.3 It should be explained that the most appropriate times for family members and friends to offer extended remarks about the deceased are:

- a. Before or after a vigil or wake service.
- b. At the graveside, before or after the rite of committal.
- c. At a reception, held before or after the funeral rites.

It should also be explained that these venues allow for more speakers, more time, more spontaneity, a wider range of themes and methods of paying tribute (stories, songs, or poems), and less emotional stress for the speaker(s).<sup>77</sup> Other ways of sharing memories of the deceased can be through a pamphlet distributed at one of these venues or at the funeral liturgy, or even through an electronic document produced by family or friends and shared through the Internet.

14.11.4 Nevertheless, according to their prudent judgment, pastors may exercise the option contained in the Order of Christian Funerals to permit *one* family member or friend to speak in remembrance of the deceased at a funeral liturgy, following the Prayer after Communion (or the Lord's Prayer, if there is no Mass) and before the final commendation.<sup>78</sup>

14.11.5 In the cases described above, the words spoken in remembrance of the deceased that are prepared and submitted in advance are:

- a. To be simple and brief, lasting *no more* than five minutes.
- b. To address solely the life of the deceased in relation to his or her Catholic faith, in respectful and decorous terms and in a manner respectful of the Church.

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<sup>76</sup> OCF 27, 141, 170, 197, 288, 309, 382, 394; GIRM 382.

<sup>77</sup> OCF 15.

<sup>78</sup> OCF 170, 197.

- c. To avoid any suggestion that the deceased is “in heaven,” which, among other things, would imply that he or she is not in need of the prayers and suffrages of the Church.<sup>79</sup>

14.11.6 Unlike the homily, words of remembrance form no part of the Liturgy of the Word, therefore they should not be made from the pulpit or ambo, but are given from some other appropriate place designated by the pastor.<sup>80</sup>

14.11.7 Pastors are authorized to establish, as a matter of policy for their parishes, whether the option to allow words of remembrance to be spoken at funeral liturgies will be used. Such policies should be made explicit in any literature prepared for those who are planning funeral rites.

### *Music*

14.12.1 Music for the funeral rites should be chosen with great care, so that it will support, console, and uplift the participants. The texts of songs should be related to the readings from Scripture, and should express the Paschal Mystery of the Lord’s suffering, death, victory over death, and the share of the Christian in that victory.<sup>81</sup>

14.12.2 Secular songs and music of any kind, whether classical, popular, or patriotic, even if they were favorites of or requested by the deceased, are not to be used in ecclesiastical funeral rites. What is said concerning sacred music beginning in section 1.46.1 equally applies to Order of Christian Funerals. As with any words of remembrance spoken by family members and friends, the appropriate venues for the singing or playing of secular music are either:

- a. Before or after a vigil or wake service.
- b. At the graveside, before or after the rite of committal.
- c. At a reception, held before or after the funeral rites.

## F. ECCLESIASTICAL BURIAL

### *Burial*

14.13.1 The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed. “This is the body once washed in Baptism, anointed with the oil of salvation, and fed with the bread of life. This is the body whose hands clothed the poor and embraced the sorrowing. Indeed, the human body is so inextricably associated with the human person that it is hard to think of a human person apart from

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<sup>79</sup> CCC 1032.

<sup>80</sup> Cf. GIRM 309, 105b.

<sup>81</sup> OCF 30.

his or her body. Thus, the Church's reverence and care for the body grows out of a reverence and concern for the person whom the Church now commends to the care of God."<sup>82</sup>

- 14.13.2 Since the family unit traditionally has been preserved even in death, non-Catholics may be buried in Catholic cemeteries with Catholic family members.
- 14.13.3 In other cases, too, the Archbishop may give permission for non-Catholic Christians to be interred in Catholic cemeteries.<sup>83</sup>
- 14.13.4 Due to possible legal implications all burial arrangements should be made by the family directly with the cemetery rather than through the parish.
- 14.13.5 If a parish has its own cemetery, the deceased members of the faithful are to be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery.<sup>84</sup>
- 14.13.6 Everyone, however, is permitted to choose the cemetery of their burial unless prohibited by law.<sup>85</sup> Similarly, Catholics may seek burial in a cemetery other than a Catholic one.
- 14.13.7 Any Catholic member of the community has a right to this Christian burial regardless of ability to pay for such services.
- 14.13.8 With the exception of the Cathedral, tombs, graves, mausoleums, or columbaria for cremated remains are not permitted in churches or chapels within the Archdiocese of Portland in Oregon.<sup>86</sup>

### *Cremation*

- 14.14.1 The Church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine. However, cremation does not enjoy the same value as burial of the body. In fact, the ashes are an expression of the corruptibility of the human body, but they are unable to express the inherent character of a person "sleeping," awaiting the resurrection.<sup>87</sup> "The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in its rites." Therefore, it is earnestly

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<sup>82</sup> CIC, can. 1176 §3; OCF 412.

<sup>83</sup> ED 137.

<sup>84</sup> CIC, can. 1180 §1.

<sup>85</sup> CIC, can. 1180 §2.

<sup>86</sup> CIC, cann. 1242-43.

<sup>87</sup> Cf. SCSDW, *Documentorum explanatio: Notitiae*, 13 (1977) 45.

recommended by the Conference of Bishops that cremation take place following the funeral liturgy.<sup>88</sup>

- 14.14.2 The body, not the ashes, receives liturgical honors since it was made the temple of the Spirit of God in Baptism. It is important to respect the verity of the sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful.
- 14.14.3 The intentions of the family regarding possible cremation and the interment of cremated remains should be discussed at a preliminary planning meeting in order to avoid practices contrary to Church norms.<sup>89</sup>
- 14.14.4 Any catechesis on the subject of cremation should emphasize that “the cremated remains of a body should be treated with the same respect given to the corporeal remains of a human body. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, care and attention to appropriate placement and transport, and final disposition.”<sup>90</sup>
- 14.14.5 A funeral Mass with the cremated remains present necessitates a dignified place on which the remains can rest during the Mass. To avoid ritual use of makeshift carriers or other inappropriate containers,<sup>91</sup> parishes may wish to obtain a well-designed urn or ceremonial vessel with a stand that can hold the cremated remains during the vigil and funeral.<sup>92</sup> A pall is not used with the cremated remains.<sup>93</sup>
- 14.14.6 Cremated remains should be reverently buried or entombed in a cemetery, mausoleum, or columbarium; they may also be buried in a common grave in a cemetery.<sup>94</sup>
- 14.14.7 Archdiocesan and parish cemeteries should make provision for the interment of cremated remains.<sup>95</sup>
- 14.14.8 Cremated remains may be properly buried at sea in the urn, coffin or other container in which they have been carried to the place of committal. Cremated remains may be buried at sea, but should be submerged in a container, not scattered.<sup>96</sup> In general “the practice of scattering cremated remains on the sea, from the air, or on the ground, or

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<sup>88</sup> CIC, can. 1176 §3; OCF 212, 413; BCL, Reflections on the Body, Cremation, and Catholic Funeral Rites, 1997.

<sup>89</sup> FP.

<sup>90</sup> BCLN July 1999, cf. OCF 416.

<sup>91</sup> Cf. FP.

<sup>92</sup> BLS 113.

<sup>93</sup> Cf. OCP, Appendix 434; FP.

<sup>94</sup> OCF 417.

<sup>95</sup> FP.

<sup>96</sup> FP.



keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.”<sup>97</sup>

- 14.14.9 A priest, deacon or lay Catholic should not officiate or lead prayers in a committal service during which the cremated remains are scattered, rather than interred.<sup>98</sup>

## G. RECORD OF DEATH AND BURIAL

- 14.15.1 When a burial has been completed, a record is to be made in the parish register of deaths.<sup>99</sup>

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<sup>97</sup> BCLN July 1999, cf. OCF 416-417.

<sup>98</sup> FP.

<sup>99</sup> CIC, can. 1182.

## CHAPTER 15 - SACRAMENTALS

### A. INTRODUCTION

#### *General*

- 15.1.1 Sacramentals are sacred signs which bear a resemblance to the sacraments, by which effects, especially spiritual effects, are signified and are obtained through the intercession of the Church. By sacramentals, the faithful are disposed to receive the chief effect of the Sacraments and various occasions in life are rendered holy.<sup>1</sup>
- 15.1.2 The Sacraments were instituted by Our Lord and Savior Jesus Christ and entrusted to the Church, whereas it is the Church herself, as the faithful Spouse and disciple of Christ, which instituted sacramentals. In the realm of grace, sacraments are effective *ex opere operato* and confer sanctifying grace on the persons who receive them, while sacramentals are effective *ex opere operantis* and *praesertim operante Ecclesia*.<sup>2</sup>
- 15.1.3 In other words, sacramentals do not confer the grace of the Holy Spirit in the way that the Sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it.<sup>3</sup>
- 15.1.4 Sacramentals are orientated and directed towards the sacraments<sup>4</sup> and ultimately to the Most Holy Eucharist, which is "the greatest of the sacraments,"<sup>5</sup> centered on the Risen Christ and hence, as it were, the sun in a vast planetary system.<sup>6</sup>
- 15.1.5 The death on the Cross of Jesus, true God and true man, shook the fabric of the physical world in which he brought his sacrifice to completion, so that the Gospel tells us how "from the sixth hour there was darkness over all the land" and then when Jesus "yielded up his spirit ... the curtain of the temple was torn in two, ... and the earth shook, and the rocks were split; the tombs also were opened, ..." (*Mt* 27: 45-53). In the same way, the reenactment through the sacraments of the great deeds of our Redemption necessarily involve this physical world in ways that are a mystery of the

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<sup>1</sup> Cf. SC 60. Cf. also CIC, can. 1166; CCC 1667; CCEO, can. 867; *Catechism of the Council of Trent* (Roman Catechism) II.

<sup>2</sup> CCC 1670; cf. SC 61.

<sup>3</sup> SC 61; cf. CCC 1670.

<sup>4</sup> St. Thomas Aquinas, *Summa Theologica*, III, q. 65, art. 1, ad 6.

<sup>5</sup> St. Thomas Aquinas, *Summa Theologica*, III, q. 65, art. 3.

<sup>6</sup> Cf. Cipriano Vagaggini, *The Theological Dimensions of the Liturgy*, Liturgical Press, Collegeville, pp. 575-576, 986.

faith, but that also give power and sense to those extensions of the sacraments that are the sacramentals.

- 15.1.6 For well-disposed members of the faithful, the liturgy of the Sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the Paschal Mystery of the Passion, Death, and Resurrection of Christ, the font from which all Sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.<sup>7</sup>
- 15.1.7 The Apostolic See alone can establish new sacramentals, authentically interpret those already received, or abolish or change any of them.<sup>8</sup>
- 15.1.8 Sacramentals (principally blessings) are to be administered according to the prescribed rites. The faithful should have a proper respect and understanding for them, avoiding any hint of superstition.<sup>9</sup>
- 15.1.9 With regard to the use of sacramentals or their celebration, no special exception is to be made for any private persons or classes of persons, apart from the honors due to civil authorities in accordance with liturgical law.<sup>10</sup>

#### *Sacramentals in a Wider Sense*

- 15.2.1 Some of the sacramentals are, in fact, liturgical rites of the Catholic Church, governed by the usual norms and prescriptions of general and liturgical law. These include various kinds of blessings, but there are also liturgical celebrations that may include blessings, but are not really focused solely on them, such as Healing Services and Exorcisms, or which enact other important rites, such as Funerals. All of these, clearly, are moments of heartfelt and sincere prayer offered by the Church to the Father through the Son and in the Holy Spirit.
- 15.2.2 Also spoken of commonly among Catholics as “sacramentals” are a wide range of physical objects which the Church’s rites bless and which, therefore, are often in some sense made holy and which serve, for example, as helps in the life of prayer of the faithful. These objects can also be viewed in the context of popular piety.
- 15.2.3 Additionally, certain common religious gestures, many of which are found within the liturgy are also by tradition used freely by the faithful outside the liturgy. These gestures can also be viewed in the context of popular piety.

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<sup>7</sup> Cf. SC 61; cf. also CCC 1670.

<sup>8</sup> CIC, can. 1167 §1.

<sup>9</sup> AS 150.

<sup>10</sup> AS 149, cf. SC 32.

- 15.2.4 Finally, certain popular liturgical and extraliturgical prayers in common use among the faithful are sometimes regarded also as “sacramentals” and can be seen as similar to a religious gesture. Many of these prayers can also be viewed in the context of popular piety.

## B. MINISTERS OF SACRAMENTALS

- 15.3.1 The minister of sacramentals in the sense of a rite or liturgical celebration is a bishop, priests or deacon who has been provided with the requisite power.<sup>11</sup>
- 15.3.2 Bishops and priests so permitted by law or who have been granted a specific faculty can perform consecrations and dedications validly.<sup>12</sup>
- 15.3.3 Priests preside at blessings by virtue of their priestly ministry, and can impart any blessings except those reserved to the Roman Pontiff or to bishops.<sup>13</sup>
- 15.3.4 Deacons preside at blessings because they are assistants to the bishop and the college of priests and can impart those blessings expressly permitted by law.<sup>14</sup>
- 15.3.5 According to the norm of the liturgical books and the judgment of the local ordinary, lay persons who possess the appropriate qualities can also administer certain sacramentals.<sup>15</sup>
- 15.3.6 In the absence of a priest or deacon, in which a lay person can pronounce a blessing, preference is to be given to an instituted acolyte or lector.<sup>16</sup>
- 15.3.7 Other laymen and laywomen, in virtue of the universal priesthood, a dignity they possess because of their Baptism and Confirmation, may pronounce certain blessings, as indicated in the respective orders of blessings, by use of the rites and formularies designated for a lay minister. Such laypersons do this in virtue of their office (for example, parents in favor of their children) or by reason of some special function or in fulfillment of a particular charge in the Church, as is the case in many places with religious or catechists appointed by decision of the local ordinary.<sup>17</sup>

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<sup>11</sup> CIC, can. 1168.

<sup>12</sup> CIC, can. 1169 §1.

<sup>13</sup> CIC, can. 1169 §2. BB, general introduction, 18b-c.

<sup>14</sup> Ibid.

<sup>15</sup> CIC, can. 1168.

<sup>16</sup> BB, general introduction, 18d.

<sup>17</sup> BB, general introduction, 18d.

- 15.3.8 Lay people, within the context of a liturgical celebration, are unable to confer blessings. These blessings, rather, are the competence of the priest or deacon.<sup>18</sup>
- 15.3.9 In confecting or administering sacramentals, the rites and formulas approved by the authority of the Church are to be observed carefully.<sup>19</sup>
- 15.3.10 Sacramentals always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the Cross, or the sprinkling of holy water (which recalls Baptism).<sup>20</sup> These should not be freely improvised, but should follow the liturgical books.

## C. BLESSINGS

### General

- 15.4.1 First among sacramentals come blessings. Every blessing praises Almighty God and prays for his gifts. In Christ, Christians are blessed by God the Father “with every spiritual blessing” (*Eph* 1:3). This is why the Church imparts blessings by invoking the Holy Name of Jesus, usually while making the sign of the Cross of Christ.<sup>21</sup>
- 15.4.2 Well instructed Catholics know the nature of blessings and their place in the economy of salvation. They should be encouraged to approach their priests for a blessing for themselves and for the blessing of religious objects.
- 15.4.3 A blessing is invocative or constitutive:
- a. A blessing is *invocative* if it leaves the juridical status of the person, place, or thing unchanged. For example, the blessing of bees, animals, or fruit, does not make them sacred things; nor does an ordinary priestly blessing make its recipient a sacred person.
  - b. A blessing is *constitutive* (actually both invocative and constitutive) when it confers a juridical sacred status on a person, place, or thing, as, for example, when a blessing reserves a chalice for liturgical use.
- 15.4.4 The more a blessing concerns ecclesial and sacramental life, the more its administration is reserved to the ordained ministry of bishops, priests, or deacons.<sup>22</sup>

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<sup>18</sup> Cf. EDM 6 §2; CIC, can. 1169 §2; RR, *De Benedictionibus* [1985] n. 18

<sup>19</sup> CIC, can. 1167 §2.

<sup>20</sup> CCC 1668.

<sup>21</sup> CCC 1671.

<sup>22</sup> CCC 1669; cf. SC 79; CIC, can. 1168; BB 16, 18.

15.4.5 While lay people may officiate at certain blessings, these blessings are not accompanied by the gesture of the sign of the Cross.<sup>23</sup>

15.4.6 While it is a liturgical book, in that it is part of the Roman Ritual, the Book of Blessings also contains blessings that are purely invocative in nature.

#### *Liturgical Blessings*

15.5.1 *Invocative* blessings, which are imparted first of all to Catholics, can also be given to catechumens and even to non-Catholics unless there is a prohibition of the Church to the contrary.<sup>24</sup>

15.5.2 The Roman Missal contains invocative blessings - including the blessing of the deacon before he reads the Gospel, and the blessing of the congregation at the end of Mass. The ritual books, such as the Order of Baptism of Children, contain invocative blessings - in the case of infant Baptism, for the parents, godparents, and the congregation. The Book of Blessings contains many invocative blessings of persons, places and things.

15.5.3 Depending on the particular occasion and circumstances, and on the prescriptions of the liturgical books, some invocative blessings may be pronounced by a layperson as well as by a priest or deacon.

#### *Constitutive Liturgical Blessings*

15.6.1 Among the *constitutive* blessings which are intended for persons (not to be confused with sacramental ordination) are the Blessing of the Abbot or Abbess of a monastery, the Consecration of Virgins, the Rite of Religious Profession, and the blessing of certain lay ministries of the Church.<sup>25</sup>

15.6.2 The dedication or blessing of a church or an altar, the Blessing of Holy Oils and Consecration of Holy Chrism, blessing of vessels, and vestments, bells, etc., are examples of constitutive blessings that concern places and things.<sup>26</sup>

15.6.3 Sacred places are those which are designated for liturgical celebrations or for the burial of the faithful by a dedication or a blessing which the liturgical books prescribe for this purpose.<sup>27</sup>

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<sup>23</sup> See BB *passim*.

<sup>24</sup> CIC, can. 1170.

<sup>25</sup> See the pertinent rites in the Roman Pontifical; BB ch. 63.

<sup>26</sup> CCC 1672.

<sup>27</sup> CIC, can. 1205. Cf. DCA *passim*; BB ch. 43.

- 15.6.4 Sacred things, which are designated for divine worship by dedication or blessing, are to be treated reverently and are not to be employed for profane or inappropriate use even if they are owned by private persons.<sup>28</sup>

## D. SOME PARTICULAR QUESTIONS REGARDING BLESSINGS

### *New Blessings*

- 15.7.1 Individual Bishops, or more usually Conferences of Bishops, are able to respond to the pastoral needs of their people by proposing to the Holy See newly formulated blessings for inclusion in the liturgical books of the territory under their care or for popular use. The US Conference, supported by the Holy See, has in this way recently made available a number of new blessings, generally available in both English and Spanish.

### *Blessings Related to the Right to Life*

- 15.8.1 Such texts have included a Blessing of a Child in the Womb within Mass and outside Mass, which is destined to take its place in the Book of Blessings, alongside the existing Blessing of Parents before Childbirth.

### *Quinceañera Blessings*

- 15.9.1 Orders for the Bendición al Cumplir Quince Años, (Blessing on the Fifteenth Birthday) known as the Quinceañera, were approved by the United States Conference of Catholic Bishops in 2004 and by the Apostolic See in 2007. They have been added to the Bendicional and Book of Blessings, and may be found in their entirety at the Conference web site.<sup>29</sup>

### *False Blessings Relating to Marriage Questions*

- 15.10.1 Like a caring Mother, the Church not only provides from time to time new blessings for the faithful, but also warns against dangers in unauthorized falsifications. St. John Paul II taught “the respect due to the Sacrament of Matrimony, to the couples themselves and their families, and also to the community of the faithful, forbids any pastor, for whatever reason or pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry without a declaration of nullity for a prior bond. Such ceremonies would give the impression of the celebration of a new sacramentally

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<sup>28</sup> CIC, can. 1171.

<sup>29</sup> BCLN July 2007.

valid marriage, and would thus lead people into error concerning the indissolubility of a validly contracted marriage.”<sup>30</sup>

## E. OBJECTS, GESTURES AND PRAYERS AS SACRAMENTALS

- 15.11.1 An authoritative source from the last century speaks of sacramentals as “things or actions which the Church is accustomed to use, in imitation of the Sacraments, in order to obtain through her intercession certain effects, especially spiritual ones.”<sup>31</sup> This corresponds in large part to the more recent definitions still favored by the Church, but the reference it makes in addition to “things” corresponds to abiding Catholic usage. Moreover, liturgical books down the ages have provided for the blessing of objects, which then in popular speech at least have been themselves referred to as “sacramentals.”
- 15.11.2 These “things” can be physical objects, or gestures or even certain prayers. A common feature is they are physical reminders for the faithful of the Catholic faith. Moreover, in a certain sense they are an overflow from the Church’s liturgy.
- 15.11.3 In so far as the faithful participate wholeheartedly and with devotion in the liturgy, it is only natural that they carry home with them the traces left by the liturgy. These may be objects such as a candle or palms, but they may also be the memory of a gesture emphasized by the rite in which they have participated, such as the genuflections in the Solemn Intercessions on Good Friday, or they may be a simple prayer refrain or a hymn that they recollect subsequently. Any of these things and other similar ones may from time to time have been the special object of catechesis given by the priest.
- 15.11.4 In any case, being intermingled in various respects with the question of popular piety, “sacramentals,” understood in this sense, should like popular piety itself “be permeated by a biblical spirit” and also “a liturgical spirit,” since they are “to dispose properly for the mysteries celebrated in the liturgical actions or echo them.”<sup>32</sup>

### *Physical Objects as Sacramentals*

- 15.12.1 In the case of a candle or a palm, it is not hard to see how they resemble in some way secular souvenirs that human nature prompts people to carry away, but being often blessed objects such articles represent for the faithful an element of sacred presence in their home, that they share in some way with their family and loved ones. Just as

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<sup>30</sup> FC 84.

<sup>31</sup> 1917 Code of Canon Law, can. 1144.

<sup>32</sup> DPP 12.



the liturgy itself is a kind of bridge between heaven and earth, so too these objects serve the purpose of the liturgy, derive from it, perpetuate its memory and sentiments in the faithful and encourage them to return to personal participation in it.

- 15.12.2 By its nature, the liturgy uses physical things such as water, candles, ashes, palms, and all the furnishings for liturgical use, such as the sacred vessels, crosses, statues, other sacred images, the sacred vestments and linens, bells and rings. For many of these things the Church requires or recommends that they be blessed prior to use.
- 15.12.3 In addition to what is needed for the celebration of the liturgy itself, the liturgical books provide for the blessing of many physical things, some of which are named and have a religious and devotional purpose, such as smaller crucifixes, rosaries in many forms, scapulars, medals and holy cards. Ancient tradition knows of the *Agnus Dei*, a block of wax impressed with the image of the Lamb of God less common in our day but surviving in some localities are tunics, cords, ribbons, salt, wine, fruit, flowers, real or artificial, and water, blessed by the priest and worn or consumed or kept in the home in honor of Our Lord and moments of his Passion, and in honor of the Blessed Mother or different Saints. These objects and practices have been dear to the Saints. It was the fact of his carrying with him in his dangerous clandestine ministry a wax *Agnus Dei* that led the sixteenth-century martyr priest St. Cuthbert Mayne to be discovered and condemned to death.
- 15.12.4 In addition the current liturgical books provide general blessings for religious objects that are not even specified. All such articles of devotion are, in some sense, made holy by the blessing they receive and serve as help in the life of prayer of the faithful, and as part of healthy and praiseworthy popular piety. Like the physical objects used in the liturgy, they should be treated with respect.

#### *Gestures as Sacramentals*

- 15.13.1 Certain common gestures which have acquired a religious significance are found in the liturgy and are also used freely by the faithful outside of the liturgy. In many cases historians are uncertain whether in origin they arose as part of the liturgy or as part of non-liturgical devotion that the liturgy later absorbed. They are joined by other non-liturgical gestures and all can be viewed as an important part of the popular piety encouraged and guided by the Church.
- 15.13.2 In popular Catholic usage certain common religious gestures have been referred to as “sacramentals.” These include gestures prescribed for the faithful by the liturgical books, such as making the sign of the Cross over oneself, beating the breast, signing the forehead, lips and heart, a bow of the head when the Holy Name of Jesus is pronounced, a deeper bow from the waist and genuflection (touching the floor with the right knee). The baptismal rites for children foresee that parents or godparents will make the sign on the Cross on the forehead of each child, which is also a beautiful and

holy gesture parents could well make (and often have made) into an habit outside the liturgy.

- 15.13.3 Although complete historical documentation has not survived, the testimony of the Fathers of the Church speaks of different ways of using the sign of the Cross.”<sup>33</sup> Tertullian (died c. 250 AD) wrote: “In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the Cross.”<sup>34</sup> He was echoed by St. Cyril of Jerusalem (died 386 AD), who taught: “Be the Cross our seal, made with boldness by our fingers on our brow and in everything; over the bread we eat and the cups we drink,... before our sleep, when we lie down and when we awake; when we are traveling, and when we are at rest.”<sup>35</sup>
- 15.13.4 Among other important gestures are kneeling and genuflecting, going down on both knees or on one knee. Kneeling is the gesture or posture of Jesus himself in Gethsemane (*Lk* 22:41), as of some of those who met Jesus in the Gospels.<sup>36</sup> In the Acts of the Apostles Christians pray on their knees.<sup>37</sup> Furthermore, it is the destiny of all creation to genuflect (“bow the knee”) at the Name of Jesus (*Phil* 2:10). “One who learns to believe, also learns to kneel.”<sup>38</sup>

#### *Prayers as Sacramentals*

- 15.14.1 Finally, certain popular liturgical and extraliturgical prayers in common use among the faithful are sometimes regarded also as “sacramentals” insofar as apart from the intrinsic meaning of the words they contain, they represent something similar to a religious gesture; they are a kind of “action” in which the person disposes themselves. For example, in a moment of recollection, pronounces the prayer, which may be read from a religious book, or a holy card, or recited from memory. In the tradition of the Church, some prayers are actually referred to as “acts,” such as an “Act of Hope” or “Act of Contrition”.

#### *The Many Kinds of Sacramentals*

- 15.15.1 All these “sacramentals” - objects, gestures and prayers - are part of a complex interwoven reality, a kind of language of religious devotion that is centered on the Liturgy, more particularly on the Eucharist, and ultimately on the person of Our Savior Jesus Christ. While we can talk about them under their separate aspects, in reality they

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<sup>33</sup> Cf. Joseph Ratzinger, *The Spirit of the Liturgy*, Ignatius Press, San Francisco, 2000, pp. 177-184.

<sup>34</sup> Tertullian, *On the Wreath*, 30. Cf. *Dt* 6: 4-9.

<sup>35</sup> St. Cyril of Jerusalem, *Catechetical Lectures*, 13.

<sup>36</sup> *Mk* 1:40; 10:17; *Mt* 17:14; 27:29. cf. *Mt* 14:33; *Jn* 9:35-38.

<sup>37</sup> Cf. *Acts* 7:60; 9:40; 20:36; 21:5.

<sup>38</sup> Joseph Ratzinger, *The Spirit of the Liturgy*, Ignatius Press, San Francisco, 2000, pp. 184-194.

form part of that great and mysterious meeting between God and mankind which has occurred only in the person of the Son of God, who “For us men and for our salvation... came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day.”<sup>39</sup> This is the Paschal Mystery to which we owe our hope of eternal happiness.

## F. HEALING SERVICES

### *General*

- 15.16.1 It is licit for every member of the faithful to pray to God for healing. When this prayer is organized in a church or other sacred place, it is appropriate that such prayers be led by an ordained minister, especially a priest.<sup>40</sup>
- 15.16.2 Prayers for healing are considered to be liturgical if they are part of the liturgical books approved by the Church’s competent authority; otherwise, they are non-liturgical.<sup>41</sup>
- 15.16.3 Those who direct healing services, whether liturgical or non-liturgical, are to strive to maintain a climate of peaceful devotion among participants and to exercise the necessary prudence if healings should take place among those present; when the celebration is over, any testimony can be collected with honesty and accuracy, and submitted to the proper ecclesiastical authority.<sup>42</sup>
- 15.16.4 In no instance may faithful who are not ordained priests perform anointings either with the oil of the sick or any other oil.<sup>43</sup>
- 15.16.5 When abuses are verified in liturgical or non-liturgical healing services, or when there is obvious scandal among the community of the faithful, or when there is a serious lack of observance of liturgical or disciplinary norms, authoritative intervention by the Archbishop is proper and necessary.<sup>44</sup>
- 15.16.6 The use of means of communication (in particular, television) in connection with prayers for healing, falls under the vigilance of the Archbishop in conformity with CIC, can. 823 and the norms established by the Congregation for the Doctrine of the Faith.<sup>45</sup>

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<sup>39</sup> Roman Missal, Niceno-Constantinopolitan Creed.

<sup>40</sup> AF, disciplinary norms, art. 1.

<sup>41</sup> AF, disciplinary norms, art. 2.

<sup>42</sup> AF, disciplinary norms, art. 9.

<sup>43</sup> EDM 9 §1; CIC, can. 1003, §1.

<sup>44</sup> AF, disciplinary norms, art. 10.

<sup>45</sup> AF, disciplinary norms, art. 6. Cf. CDF, Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith, 30 March 1992.

- 15.16.7 Without prejudice to what is established regarding the celebration of the Sacrament of the Anointing of the Sick within Mass or to other celebrations for the sick provided 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. In the celebrations referred to, special prayer intentions for the healing of the sick may be included in the Prayer of the Faithful, when this is permitted.<sup>46</sup>

#### *Liturgical Healing Services*

- 15.17.1 The Archbishop has the right to issue norms for the Archdiocese regarding liturgical services of healing. To date no such norms have been issued. However, those who conduct liturgical services of healing must request permission from the appropriate Archdiocesan office for each case.<sup>47</sup>
- 15.17.2 Permission to hold such services must be given explicitly, even if they are organized by or include bishops or cardinals. Given a just and proportionate reason, the Archbishop has the right to forbid even the participation of a particular bishop.<sup>48</sup>
- 15.17.3 Liturgical prayers for healing are to follow what is prescribed in the Book of Blessings, and with use of the proper sacred vestments indicated there.<sup>49</sup>

#### *Non-Liturgical Healing Services*

- 15.18.1 Non-liturgical prayers for healing are distinct from liturgical celebrations, as gatherings for prayer or for reading of the Word of God; these also fall under the vigilance of the local ordinary.<sup>50</sup>
- 15.18.2 Confusion between such free non-liturgical prayer meetings and liturgical celebrations is to be carefully avoided.<sup>51</sup>
- 15.18.3 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.<sup>52</sup>

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<sup>46</sup> AF, disciplinary norms, art. 7 §§1-2.

<sup>47</sup> AF, disciplinary norms, art. 4 §§1-2. Cf. CIC, can. 838 §4.

<sup>48</sup> AF, disciplinary norms, art. 4 §3.

<sup>49</sup> AF, disciplinary norms, art. 3 §1. Cf. BB, ch. 39.

<sup>50</sup> AF, disciplinary norms, art. 5 §1. Cf. CIC, can. 839 §2.

<sup>51</sup> AF, disciplinary norms, art. 5 §2.

<sup>52</sup> AF, disciplinary norms, art. 5 §3.

## G. EXORCISMS

- 15.19.1 The Lord Jesus Christ performed exorcisms, and from him the Church has received the power and office of exorcizing.<sup>53</sup> When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. In a simple form, exorcisms may take place as part of the celebration of Baptism.<sup>54</sup>
- 15.19.2 The solemn exorcism, called a “major exorcism,” is directed at the expulsion of demons or liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church.<sup>55</sup>
- 15.19.3 The ministry of exorcism must be carried out in strict dependence on the Archbishop, and in keeping with the norms of canon law, the instructions of the Congregation for the Doctrine of the Faith, and what is laid down in the Rite of Exorcism. No one can perform an exorcism legitimately upon the possessed except a priest who has been given a special and express permission and mandate from the local ordinary, who will usually be the diocesan bishop himself.<sup>56</sup>
- 15.19.4 This permission is to be given only to a priest who has piety, knowledge, prudence, and integrity of life.<sup>57</sup>
- 15.19.5 It is absolutely forbidden to insert prayers of exorcism into the celebration of the Holy Mass, the sacraments, or the Liturgy of the Hours.<sup>58</sup>
- 15.19.6 The prayers of exorcism contained in the Roman Ritual must remain separate from healing services, whether liturgical or non-liturgical.<sup>59</sup>
- 15.19.7 The Vicar General should be contacted in regard to requests for exorcisms, after pastors have made an initial examination of the considered circumstances.

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<sup>53</sup> Cf. Mk 1: 25-26; 3: 15; 6: 7, 13; 16: 17. Cf. also CCC 1673.

<sup>54</sup> CIC, can. 1172. Cf. RBC 49, RCIA 144; CCC 1673.

<sup>55</sup> CIC, can. 1172; cf. CCC 1673. See also *Rituale Romanum, De exorcismus et supplicationibus quibusdam*, editio typica, Typis Vaticanis, 1999 (English translation *Exorcisms and Related Supplications*, USCCB 2017, a publication available only to bishops and the priests designated by them).

<sup>56</sup> AS 150; AF, disciplinary norms, art. 8 §1. Cf. CIC, can. 1172 §1; CDF, *Epistula Inde ab aliquot annis, Ordinariis locorum missa: in mentem normae vigentes de exorcismis revocantur*, 29 September 1985; *Rituale Romanum, De exorcismus et supplicationibus quibusdam*, editio typica, Typis Vaticanis, 1999, *praenotanda*, 13-19 (English translation *Exorcisms and Related Supplications*, USCCB 2017, Introduction, 13-19).

<sup>57</sup> CIC, can. 1172 §2.

<sup>58</sup> AF, disciplinary norms, art. 8 §3.

<sup>59</sup> AF, disciplinary norms, art. 8 §2.

## CHAPTER 16 - EXTRAORDINARY FORM OF THE ROMAN RITE

### A. INTRODUCTION

- 16.1.1 The Roman Missal promulgated in 1970 by Pope Paul VI is the ordinary expression of the *lex orandi* of the Catholic Church of the Latin rite. Nonetheless, it is permissible to celebrate the Holy Sacrifice of the Mass following the typical edition of the *Missale Romanum* promulgated by command of Pope St. John XXIII on 23 June, 1962 as an extraordinary form of the liturgy of the Church according to the prescriptions of *Summorum Pontificum*.<sup>1</sup>
- 16.1.2 It is permissible as well, in the circumstances described subsequently, to use the liturgical books promulgated or in use in 1962 for the celebration of some of the other sacraments and rites.<sup>2</sup>
- 16.1.3 In addition to the *Missale Romanum*, the liturgical books promulgated or in use in 1962 were the following:
- a. The *Breviarium Romanum*, in the typical edition of 1962.
  - b. The *Martyrologium Romanum*.
  - c. The *Rituale Romanum*, in the typical edition of 1952, and local rituals derived from it.
  - d. The *Pontificale Romanum*, in the typical edition of 1961-1962.
- 16.1.4 While the liturgical books promulgated or in use in 1962 may be used for the *celebration* of some sacraments, it should be borne in mind that the applicable law regarding the *administration* of these sacraments is the 1983 Code of Canon Law and other current legislation. Therefore the *praenotanda* and rubrics of these books regarding ministers, recipients, places and times, etc., should be interpreted in terms of the current law.
- 16.1.5 Not all matters relating to the interpretation and implementation of the Motu Proprio *Summorum pontificum* have been clarified to date and what is said in this chapter is simply an attempt to provide some basic information. Should questions arise the

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<sup>1</sup> SP 1.

<sup>2</sup> SP 9 §1.

Archdiocesan Office of Divine Worship is available to consult further as to their resolution.

- 16.1.6 The Archbishop will appoint a delegate for the Extraordinary Form who will represent the Archbishop in all matters pertaining to the Extraordinary Form of the liturgy and collaborate with the Office of Divine Worship to ensure that the norms established by *Summorum Pontificum* and subsequent revisions and authoritative interpretations are implemented.

## B. CELEBRATION OF HOLY MASS

### General

- 16.2.1 The Missal used to celebrate the Mass in the extraordinary form must conform to the typical edition of the *Missale Romanum* promulgated in 1962, not other printings of the Missal issued earlier that year.
- 16.2.2 In the celebration of the Mass in the extraordinary form, all of the provisions of the 1962 *Missale Romanum* must be observed, including the rubric directing that the stole be crossed in front.<sup>3</sup>
- 16.2.3 The liturgical *functions* of the subdeacon, acolyte, and lector, are carried out in Masses celebrated in the extraordinary form. For the Latin Church as a whole, the *major order* of subdeacon no longer exists, and the *minor orders* of acolyte and lector, together with some of the functions of the abolished order of subdeacon, have become the *lay ministries* of acolyte and lector.<sup>4</sup>

### Masses Celebrated by a Priest without a Congregation

- 16.3.1 For a Mass celebrated without a congregation or “private Mass”, each Catholic priest of the Roman Rite may use either the 1962 *Missale Romanum* or else the current edition of the Roman Missal promulgated by Blessed Pope Paul VI in 1970, and may do so on any day with the exception of those days of the Easter Triduum when private Masses are not permitted (Holy Thursday, Good Friday, Holy Saturday except for the Easter Vigil). The priest has no need for permission from the Apostolic See or from his ordinary for such a celebration.<sup>5</sup>

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<sup>3</sup> *Missale Romanum* 1962, *Ritus servandus in celebratione Missae*, I 3.

<sup>4</sup> Bl. Pope Paul VI, *Motu Proprio Ministeria quaedam*, 1972. Ordination to the subdiaconate was previously a sacrament, while the minor orders were sacramentals, which, nevertheless, could not be repeated.

<sup>5</sup> SP 2.

- 16.3.2 A Mass celebrated without a congregation may still be attended by the faithful who, of their own free will, ask to be admitted, observing all the norms of law.<sup>6</sup>
- 16.3.3 With the revision of the Code of Canon Law, the former discipline has been relaxed by which an Apostolic indult was required in order to celebrate the Mass without a server, the rubrics of the extraordinary form of the Mass presume the presence of a qualified server who assists the priest and, more importantly, makes the responses on behalf of the congregation.

#### *Masses Celebrated by Institutes of Consecrated Life and Societies of Apostolic Life*

- 16.4.1 Communities of institutes of consecrated life and of societies of apostolic life may celebrate the Mass according to the 1962 *Missale Romanum* for conventual or community celebration in their oratories.<sup>7</sup>
- 16.4.2 If an individual community or an entire institute or society wishes to undertake such celebrations often, habitually or permanently, the decision must be taken by the major superiors, in accordance with the law and following their own specific decrees and statutes.<sup>8</sup>

#### *Masses Celebrated in Parishes*

- 16.5.1 In a parish where there is a stable group of the faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the 1962 *Missale Romanum*.<sup>9</sup>
- 16.5.2 The pastor must ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish, under the guidance of the Archbishop, avoiding discord and favoring the unity of the whole Church.<sup>10</sup>
- 16.5.3 Priests who wish to celebrate the Mass using the 1962 *Missale Romanum* must be qualified to do so and not be juridically impeded.<sup>11</sup> The same conditions apply, *mutatis mutandis*, to ministers who wish to use the other liturgical books promulgated or in use in 1962.
- 16.5.4 Before he undertakes to celebrate a liturgical rite in the extraordinary form in the Archdiocese of Portland in Oregon, a minister is to be certified as being qualified to do

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<sup>6</sup> SP 4.

<sup>7</sup> SP 3.

<sup>8</sup> SP 3.

<sup>9</sup> SP 5 §1; cf. SP 5 §5.

<sup>10</sup> SP 5 §1; CIC, can. 392 §§1-2.

<sup>11</sup> SP 5 §4.



so. This certification will be carried out according to a procedure to be established by the Archbishop or his delegate.<sup>12</sup>

- 16.5.5 Among the qualifications necessary for a minister to celebrate the Mass and other liturgical rites according to the liturgical books promulgated or in use in 1962 are: competence in liturgical Latin, a clear understanding of the rubrics, and the ability to celebrate the Mass or other rites with attention and reverence.<sup>13</sup>
- 16.5.6 Information about opportunities to learn to celebrate the liturgical rites discussed in this chapter can be obtained from the Office of Divine Worship. The Archdiocese of Portland in Oregon will provide programs for priests who wish to be instructed.
- 16.5.7 Pastors of parishes with regularly scheduled Masses celebrated according to the 1962 *Missale Romanum* are requested to inform the Archbishop, so that, for example, information can be shared within the Archdiocese.
- 16.5.8 Masses celebrated according to 1962 *Missale Romanum* may take place on weekdays (*diebus ferialibus*); while on Sundays and feast days one such celebration may also be held.<sup>14</sup>
- 16.5.9 In Masses celebrated in the presence of the people in accordance with the 1962 *Missale Romanum*, the readings may be given in the vernacular, using editions approved by the Apostolic See.<sup>15</sup>
- 16.5.10 On 2 April, 1964 the Conference of Bishops issued a decree (confirmed by Rome on May 1, 1964) approving for liturgical use: “For the lessons - the version translated from the original languages by members of the Catholic Biblical Association of America and sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine, including those texts not yet published; for the ordinary parts pertaining to the people - the translation appended to this decree; for the proper parts pertaining to the people - the Confraternity of Christian Doctrine version, described above, of the Book of

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<sup>12</sup> CIC, cann. 384, 392 §§1-2, 838 §4.

<sup>13</sup> Pope Benedict XVI wrote, “The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.” Letter of Pope Benedict XVI Accompanying the Apostolic Letter *Summorum Pontificum*, in BCLN May-June 2007.

<sup>14</sup> SP 5 §2.

<sup>15</sup> SP 6. The document refers to *editions*, and not to *texts*. It has been argued that the legislator has in mind translated readings contained in approved liturgical books. In 1991, Augustin Cardinal Mayer, then the President of the Pontifical Commission Ecclesia Dei, informed the bishops of the United States that the then “new lectionary” could be used in the vernacular for Masses according the 1962 *Missale Romanum*, cf. CLD 11: 2-3.

Psalms and other books of the Bible, adapted, to the extent necessary, to the text of the Roman Missal....”<sup>16</sup>

## C. CELEBRATIONS OF OTHER SACRAMENTS

### General

- 16.6.1 For the faithful and priests who request it, the pastor should also allow celebrations of the extraordinary form of the Mass for special circumstances such as marriages, funerals or occasional celebrations (e.g., pilgrimages).<sup>17</sup>
- 16.6.2 What are referred to currently as “Ritual Masses” have equivalents in the 1962 *Missale Romanum* under the section “*Missae Votivae ad Diversa*”. For some needs, celebrants may need to use these in conjunction with the corresponding editions of the *Pontificale Romanum* or the *Rituale Romanum*.
- 16.6.3 Pastors, having attentively examined all aspects, may also grant permission to use the earlier rituals for the administration of the Sacraments of Baptism, Marriage (apart from Mass), Penance, and the Anointing of the Sick, if the good of souls would seem to require it.<sup>18</sup>
- 16.6.4 In addition to the use of the *Rituale Romanum* of 1952, a decree of the Sacred Congregation for Rites in 1954 permitted the use in the United States of bilingual texts published in the same year as the *Collectio Rituum*, by the Bruce Publishing Company.<sup>19</sup> In 1961, a second version of the *Collectio Rituum*, authorized by a rescript in 1959, was issued in a limited edition to serve as an exemplar for future rituals and manuals to be published in the United States. This volume contained only the sacraments of Baptism, Extreme Unction, and Matrimony, all with new translations of the permitted bilingual texts to replace the corresponding texts in the first *Collectio*.<sup>20</sup>

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<sup>16</sup> For this decree and the readings to which it refers, cf. *Roman Missal, Missale Romanum ex decreto sacrosancti concilii Tridentini restitutum summorum pontificum cura recognitum cum versionibus lingua Anglica exaratis et a coetu episcoporum civitatum foederatarum Americae septentrionalis rite approbatis actis ab apostolica sede confirmatis* (Novi Eboraci: Benziger Brothers, 1964), vi.

<sup>17</sup> SP 5 §3.

<sup>18</sup> SP 9 §1.

<sup>19</sup> SCR, Decree, 3 June 1954: CLD 4: 251-253. *Collectio Rituum*, Bruce Publishing Co., Milwaukee, 1954.

<sup>20</sup> See Frederick R. McManus, “Ceremonies of the Ritual in the United States of America,” in Fortescue and O’Connell, pp. 409-410.

### *Baptism of Adults*

- 16.7.1 Pastors, having attentively examined all aspects, may grant permission to use the rite promulgated in 1962 for the administration of the Sacrament of Baptism to adults, if the good of souls would seem to require it.<sup>21</sup>
- 16.7.2 Adults who receive Baptism must immediately be confirmed and admitted to Holy Communion. The faculty to confirm is granted by law to a priest who baptizes an adult, and must be used.<sup>22</sup>

### *Baptism of Infants*

- 16.8.1 Pastors, having attentively examined all aspects, may grant permission to employ the rituals in use in 1962 for the administration of the Sacrament of Baptism to infants, if the good of souls would seem to require it.<sup>23</sup>
- 16.8.2 Where permission to use the earlier rituals has been given, deacons who have the faculties of the Archdiocese of Portland in Oregon, or who receive the faculty to administer Baptism to infants, may administer the sacrament according to the rituals in use in 1962.

### *Confirmation*

- 16.9.1 Ordinaries have the right to celebrate the Sacrament of Confirmation using the Roman Pontifical promulgated in 1962, if the good of souls would seem to require it.<sup>24</sup>

### *Marriage*

- 16.10.1 For faithful and priests who request it, the pastor should allow celebrations of the Mass in the extraordinary form for special circumstances such as marriages.<sup>25</sup>
- 16.10.2 Pastors, having attentively examined all aspects, may grant permission to use the earlier ritual for the Celebration of Marriage (apart from Mass) if the good of souls would seem to require it.<sup>26</sup>
- 16.10.3 Where permission to use the earlier ritual has been given, deacons who are delegated to do so may witness marriages according to the rituals in use in 1962. In these

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<sup>21</sup> SP 9 §1. The rite, published as a supplement to the RR, is the *Ordo Baptismi adultorum per gradus Catechumenatus dispositus*, promulgated in SCR Decree *Ordo Baptismi adultorum*, 16 April 1962. This rite may be found in some rituals published in the 1960's or since reprinted (e.g., in Rev. Philip T. Weller, ed., *The Roman Ritual*, complete edition, Bruce Publishing Co., Milwaukee, 1964).

<sup>22</sup> CIC, cann. 851 1°, 852 §1, 866, 883 2°, 885 §2.

<sup>23</sup> SP 9 §1.

<sup>24</sup> SP 9 §2.

<sup>25</sup> SP 5 §3.

<sup>26</sup> SP 9 §1.

circumstances, deacons may also impart the nuptial blessing.<sup>27</sup> The current law, recently modified by Pope Francis, regarding deacons officiating invalidly at the marriage of Eastern Catholics or Eastern non-Catholic Christians applies in all cases.<sup>28</sup>

#### *Penance*

- 16.11.1 Pastors, having attentively examined all aspects, may grant permission to use the earlier ritual for the administration of the Sacrament of Penance, if the good of souls would seem to require it.<sup>29</sup>

#### *Anointing of the Sick, formerly Extreme Unction*

- 16.12.1 Pastors, having attentively examined all aspects, may grant permission to use the earlier ritual for the administration of the Sacrament of Anointing of the Sick (formerly called Extreme Unction)<sup>30</sup> if the good of souls would seem to require it.<sup>31</sup>
- 16.12.2 The Sacrament of the Anointing of the Sick is no longer limited to those who “come into danger of death,” but is to be administered to those who “begin to be in danger”.<sup>32</sup>
- 16.12.3 Whereas the hands of the laity must be anointed on the palms, a priest’s hands are anointed on the back.<sup>33</sup>
- 16.12.4 In order that the sick person may gain the indulgence granted by lawful ecclesiastical authority, the priest should remind him of this, and explain the conditions for gaining it.<sup>34</sup>

## D. OTHER LITURGICAL RITES

- 16.13.1 For faithful and priests who request it, the pastor should allow celebrations of the Mass in the extraordinary form for special circumstances such as funerals.<sup>35</sup>
- 16.13.2 Communities that regularly frequent the extraordinary form of the Mass and other rites may do so during the Easter Triduum as well (bearing in mind the restrictions of

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<sup>27</sup> RR1952, tit. VIII, *De sacramento matrimonii*, cap. III, *Benedictio nuptialis extra Missam danda ex apostolico indulto quando Missa non dicitur*.

<sup>28</sup> CIC, can. 1108 § 3 (new text); Pope Francis, Motu Proprio “*De concordia inter Codices*”, art. 6: AAS 108 (2016) 605; CCEO, cann. 828 §§1-2, 832, §§1-3. Cf. chapter 11, Marriage, 11.4.2 (*above*).

<sup>29</sup> SP 9 §1.

<sup>30</sup> In SP the sacrament is called the Anointing of the Sick (*unctio infirmorum*).

<sup>31</sup> SP 9 §1. RR1952.

<sup>32</sup> Cf. 1983 CIC, can. 1004 §1.

<sup>33</sup> RR1952, tit. VI, *De sacramento extremae unctionis*, cap. I, 16.

<sup>34</sup> RR1952, tit. VI, *De sacramento extremae unctionis*, cap. V, 2.

<sup>35</sup> SP 5 §3.

the tradition on the celebration of the Holy Mass during those days as stipulated in the 1962 *Missale Romanum*).

- 16.13.3 When the Good Friday liturgy is celebrated in the extraordinary form, the prayer for the Jews promulgated in 2008 must be used in place of the one in the text of the Roman Missal of 1962.<sup>36</sup> The prayer is as follows:

*Oremus et pro Judæis:  
Ut Deus et Dominus noster illuminet corda eorum,  
ut agnoscant Iesum Christum, salvatorem omnium hominem.  
Oremus. Flectamus genua. Levate.  
Omnipotens sempiterne Deus, qui vis ut omnes homines salvi fiant et ad agnitionem  
veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante  
omnis Israel salvus fiat.  
Per Christum Dominum nostrum. Amen.*

- 16.13.4 Clerics in major orders may use the *Breviarium Romanum* promulgated in 1962 in the celebration of the Divine Office.<sup>37</sup>
- 16.13.5 For faithful and priests who request it, the pastor should allow the use of the rituals promulgated or in use in 1962 for blessings and other sacramentals.

## E. PONTIFICAL COMMISSION *ECCLESIA DEI*

- 16.14.1 In cases of doubt concerning matters addressed in the Motu Proprio *Summorum pontificum*, guidance may be sought from the Pontifical Commission *Ecclesia Dei*.<sup>38</sup> It is requested that this guidance be sought through the Office of Divine Worship, so that inquiries can be coordinated within the Archdiocese and with other dioceses within the United States Conference of Catholic Bishops.
- 16.14.2 The official text of reference of the Motu Proprio *Summorum pontificum* is published in the *Acta Apostolicæ Sedis*, which displayed four significant changes with respect to the text that was released in July 2007: (1) The addition of a subtitle: “*De usu extraordinario antiquæ formæ Ritus Romani*” (“On the Extraordinary Use of the Old Form of the Roman Rite”); the phrase “*vel plerumque vel permanenter*” in article 3 now reads “*vel habitualiter vel permanenter*” (both phrases mean “whether habitually or

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<sup>36</sup> A notification signed by Cardinal Tarcisio Bertone, Secretary of State, announced on 4 February, 2008 that Pope Benedict XVI had issued a new prayer for the Jews to be used in future in the Good Friday Liturgy celebrated according to the 1962 *Missale Romanum* of 1962: *L’Osservatore Romano* of 6 February, 2008; CDWN February 2008.

<sup>37</sup> SP 9 §3, which uses the phrase “*clericis in sacris constitutis*,” clerics in sacred orders.

<sup>38</sup> The Pontifical Commission *Ecclesia Dei* is now institutionally joined to the Congregation for the Doctrine of the Faith. Cf. Pope Benedict XVI, Letter to Bishops, 10 March, 2009; idem, Motu Proprio *Ecclesiae unitatem*, 2 July, 2009.

permanently"); (3) in article 5 §1, instead of "*continenter existit*" the text reads "*stabilliter existit*" ("exists stably"); in article 7 the phrase "*providere non potest*" ("cannot provide for") reads definitively "*providere non vult*" ("does not wish to provide for").<sup>39</sup>

## F. SACRAMENTAL RECORDS

16.15.1 The norms of Archdiocesan law regarding sacramental records are to be observed.<sup>40</sup>

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<sup>39</sup> CDWN May-June 2008. The original version of the Motu Proprio was issued in July 2007; the official version was published in the AAS on 7 September 2007.

<sup>40</sup> These norms are found in the relevant chapters of this Handbook, and in the Code of Canon Law.





**D**omine labia mea  
aperies.  
**E**t os meum  
annuntiabit laudem tuam.

# PART FIVE

## SOME PARTICULAR MATTERS



## CHAPTER 17 - TIMES OF THE LITURGICAL YEAR AND FEASTS

### A. INTRODUCTION

- 17.1.1** In the liturgical year the various aspects of the one Paschal Mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the Incarnation (Annunciation, Christmas, and Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal Mystery.<sup>1</sup>
- 17.1.2** The celebration of the times and feasts of the liturgical year is a primary means for gaining an understanding of the mystery of Christ, for the liturgical year “unfolds the entire mystery” and “completes the formation of the faithful.”<sup>2</sup>

### B. ADVENT AND CHRISTMAS TIME

#### *General*

- 17.2.1** Advent, the preparation for the commemoration of Christ’s birth and first manifestations, has a twofold character: it is a time to prepare for Christmas, when Christ’s First Coming is remembered. It is also a time when that remembrance directs the mind and heart to await Christ’s Second Coming in the last days. In this way Advent is a period of devout and joyful expectation.<sup>3</sup>
- 17.2.2** During Advent, the playing of the organ and other musical instruments as well as the floral decoration of the altar should be marked by a moderation that reflects the character of this season, but does not anticipate the full joy of Christmas itself.<sup>4</sup>

#### *Proclamation of the Birth of Christ*

- 17.3.1** The Roman Martyrology for Christmas day contains a formal announcement of the birth of Christ in the style of a proclamation. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The

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<sup>1</sup> CCC 1171.

<sup>2</sup> Cf. CIC, can. 913 §1; UNLYC 1.

<sup>3</sup> CE 234-235.

<sup>4</sup> CE 236. Note that the reason for subdued decoration during Advent is different from that in the penitential season of Lent.



particular events contained in the Proclamation help to situate the birth of Jesus in the context of salvation history.

- 17.3.2 “The Proclamation of the Birth of Christ” may be sung or proclaimed after the greeting and introduction of the Christmas Midnight Mass. The *Gloria in excelsis* (Glory to God in the highest) and the Collect (Opening Prayer) immediately follow the Proclamation.
- 17.3.3 “The Proclamation” may also be sung or proclaimed at the Liturgy of the Hours. If it is used at Morning or Evening Prayer, it follows the introduction of the hour and precedes the hymn. When it is proclaimed during the Office of Readings, it precedes the Te Deum.
- 17.3.4 According to circumstances, “The Proclamation” may be sung or recited at the ambo by a deacon, cantor, or lector or reader.
- 17.3.5 After the greeting of the Mass, the celebrant or another minister may briefly introduce the Mass and the The Proclamation of the Nativity of Our Lord Jesus Christ which follows, using these or similar words:

*Throughout the time of Advent,  
the Church has reflected on God’s promises,  
so often spoken by the prophets,  
to send a savior to the people of Israel  
who would be Emmanuel, that is, God with us.  
In the fullness of time those promises were fulfilled.  
With hearts full of joy  
let us listen to the proclamation of our Savior’s birth.*

- 17.3.6 The deacon, cantor or reader then makes the Proclamation of the Nativity of Our Lord Jesus Christ. The text of the proclamation, with musical notation, is to be found in US English-language editions of the current Roman Missal as part of Appendix I: “Various Chants for the Order of Mass.” It is entitled “The Nativity of Our Lord Jesus Christ”.

### *Epiphany*

- 17.4.1 The solemnity of the Epiphany of the Lord ranks among the principal celebrations of the whole liturgical year, and so whether observed as a Holy Day of Obligation or on Sunday, it is to be celebrated in a proper manner. In accordance with custom, it is permissible, according to the judgement of the pastor, for a deacon wearing his usual vestments or a cope, to announce to the people after the Gospel reading from the ambo, the movable feasts of the coming year. If the text is sung, it may be announced by a lay person from the ambo but the cope is not to be worn.

- 17.4.2 Although calendars now give the date of Easter and the other feasts in the liturgical year in advance, the Epiphany Proclamation still has value. It is a reminder of the centrality of the resurrection of the Lord in the liturgical year and the importance of the great mysteries of faith which are celebrated each year. On the solemnity of the Epiphany, after the homily or after Communion, the deacon, or in his absence, a cantor or reader makes from the ambo the Announcement of Easter and the Moveable Feasts of the liturgical year according to the approved text. The proper dates for Holy Thursday, Ash Wednesday, Ascension, Pentecost, and the First Sunday of Advent must be inserted into the text for each year. These dates are found in the Table of Dates which is included with the introductory documents of the Missal, after the General Roman Calendar. The form to be used for announcing each date is, for example, “the seventh of April.” The text of the Announcement of Easter and the Moveable Feasts, with musical notation, is to be found in US English-language editions of the current Roman Missal as part of Appendix I: “Various Chants for the Order of Mass.”

## C. LENT AND HOLY WEEK

### General

- 17.5.1 From the beginning of Lent until the Easter Vigil, the Alleluia is to be omitted in all celebrations, even on solemnities and feasts.<sup>5</sup> (Note that the *Gloria in excelsis* (Glory to God in the highest) has its own rules, which are different).
- 17.5.2 To preserve the penitential character of this liturgical time, in Lent it is forbidden for the altar to be decorated with flowers, with the exception of *Laetare* Sunday (Fourth Sunday of Lent), solemnities and feasts.<sup>6</sup> Moreover, in Lent, musical instruments may be played only to give necessary support to the singing.<sup>7</sup> This is a directive of the Church that is often unknown or ignored. In the Archdiocese of Portland however, this directive should be faithfully observed.
- 17.5.3 Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles’ Creed may be used,<sup>8</sup> in light of its association with baptismal liturgy.

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<sup>5</sup> UNLYC 28.

<sup>6</sup> GIRM 305.

<sup>7</sup> CE 252.

<sup>8</sup> Roman Missal, Order of Mass 19.

- 17.5.4 On *Laetare* Sunday (Fourth Sunday of Lent), solemnities and feasts the altar may be decorated with flowers,<sup>9</sup> and musical instruments may be played. Rose-colored vestments may be worn on this Sunday.<sup>10</sup>
- 17.5.5 In the Dioceses of the United States, *the practice of covering crosses* and images throughout the church from the Fifth Sunday of Lent may be observed. Crosses remain covered until the end of the Celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.<sup>11</sup>
- 17.5.6 Devotional exercises which harmonize with Lent are to be encouraged, for example, the Stations of the Cross; they should help foster the liturgical spirit with which the faithful can prepare themselves for the celebration of Christ's Paschal Mystery.<sup>12</sup>
- 17.5.7 It is fitting that Lent should be concluded, both for the individual Catholic as well as for the whole Catholic community, with a penitential celebration, so that they may be prepared to celebrate more fully the Paschal Mystery. These celebrations, however, should take place before the Easter Triduum, and should not immediately precede the evening Mass of the Lord's Supper.<sup>13</sup>
- 17.5.8 It is not fitting that Baptism or Confirmation be celebrated on the days of Holy Week, from Monday onward, but should be delayed when possible to the Easter Vigil or later.<sup>14</sup>
- 17.5.9 Lent runs from Ash Wednesday up to, but excluding the Mass of the Lord's Supper.<sup>15</sup>

#### *Fast and Abstinence*

- 17.6.1 All persons who have completed their fourteenth year are bound by the law of abstinence from meat on Ash Wednesday and Good Friday.<sup>16</sup> As to the tradition of abstinence from meat on each Friday of Lent, "no Catholic Christian will lightly hold himself excused from this penitential practice."<sup>17</sup>
- 17.6.2 All adults are bound by the law of fasting on Ash Wednesday and Good Friday from the completion of the eighteenth year to the beginning of the sixtieth year.<sup>18</sup> A self-

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<sup>9</sup> GIRM 305.

<sup>10</sup> GIRM 346f; CE 252.

<sup>11</sup> Roman Missal, US edition, Fifth Sunday of Lent, rubric.

<sup>12</sup> CLCPCEF 20.

<sup>13</sup> CLCPCEF 37; cf. RP, App. II, 1 and 7.

<sup>14</sup> CLCPCEF 27.

<sup>15</sup> UNLYC 28.

<sup>16</sup> CIC, can. 1252.

<sup>17</sup> NCCB, On Penance and Abstinence, 18 November 1966.

<sup>18</sup> CIC, cann. 1252, 1253; NCCB, Complementary Norm for CIC, cann. 1252 and 1253, 1983, cf. NCCB, On Penance and Abstinence, 18 November 1966.

imposed observance of fasting is strongly recommended as a practice for the other days of Lent, as are spiritual studies, the reading of Sacred Scripture, traditional devotions, and all the self-denial summed up in the Christian concept of “mortification.”<sup>19</sup>

- 17.6.3 Pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.<sup>20</sup>

## D. ASH WEDNESDAY

- 17.7.1 Lent begins with the ancient practice of marking the baptized with ashes as a public and communal sign of penance. The blessing and distribution of ashes on Ash Wednesday normally takes place during the celebration of Mass.<sup>21</sup>
- 17.7.2 The blessing of ashes is reserved to a priest or deacon, but in the United States lay persons may be deputed to assist priests and deacons in the distribution of ashes.<sup>22</sup>
- 17.7.3 When circumstances require, the blessing and distribution of ashes may also take place outside Mass. In this case, the rite is preceded by a Liturgy of the Word, with the Entrance Antiphon, the Collect, and the readings with their chants as at Mass. Then follows the Homily, the blessing and distribution of ashes. The rite is concluded with the Universal Prayer, the Blessing, and the Dismissal of the Faithful.<sup>23</sup>
- 17.7.4 Ashes may be made by burning palms, olive branches or branches of other trees that were blessed at the previous year’s celebration of Palm Sunday,<sup>24</sup> or they may be purchased from church goods suppliers.

## E. PALM SUNDAY OF THE PASSION OF THE LORD

- 17.8.1 It is the ancient custom to commemorate the entrance of the Lord into Jerusalem by means of a solemn Procession. The Procession or the Solemn Entrance may take place only once, before the principal Mass (the Mass which has the largest attendance), even if this should be in the evening either of Saturday or Sunday. The Solemn Entrance, but

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<sup>19</sup> NCCB, On Penance and Abstinence, 18 November 1966.

<sup>20</sup> CIC, can. 1252.

<sup>21</sup> Roman Missal, Ash Wednesday, concluding rubric.

<sup>22</sup> BB 1656.

<sup>23</sup> Roman Missal, Ash Wednesday, concluding rubric.

<sup>24</sup> Roman Missal, Ash Wednesday, concluding rubric.

not the Procession, may take place also before other Masses, or be replaced by the Simple Entrance.<sup>25</sup>

- 17.8.2 It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.<sup>26</sup>
- 17.8.3 The congregation should assemble in a secondary church, chapel or in some other suitable place distinct from the church to which the procession will move. For the rite and the procession that follows it, the faithful hold branches in their hands.<sup>27</sup>
- 17.8.4 In the Procession, if incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the deacon carrying the Book of the Gospels, the priest with the ministers, and, after them, all the faithful carrying branches. As the Procession moves forward, suitable chants in honor of Christ the King are sung by the choir and people.<sup>28</sup>
- 17.8.5 The proclamation of the Passion should be without candles and incense; the greeting and the sign of the cross on the book are omitted; only the deacons ask for the blessing of the priest, as on other occasions before the Gospel.<sup>29</sup>
- 17.8.6 The Passion narrative should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator, and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ is reserved to the priest.<sup>30</sup>

## F. THE SACRED PASCHAL TRIDUUM

- 17.9.1 The Paschal Triduum of the Passion and Resurrection of the Lord, in which the greatest mysteries of the Redemption are celebrated annually,<sup>31</sup> begins with the evening Mass of the Lord's Supper, is continued through Good Friday with the celebration of the

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<sup>25</sup> Roman Missal, Palm Sunday of the Passion of the Lord, 1.

<sup>26</sup> Ibid.

<sup>27</sup> Cf. Roman Missal, Palm Sunday of the Passion of the Lord, Sunday, 1-2, 9.

<sup>28</sup> Cf. Ibid., 9.

<sup>29</sup> Cf. Ibid., 21. For a Mass at which a bishop presides, cf. CE 74.

<sup>30</sup> Roman Missal, Palm Sunday of the Passion of the Lord, 21.

<sup>31</sup> Cf. Roman Missal, The Sacred Paschal Triduum, 1; cf. SCR, Decree "*Maxima Redemptionis Nostrae Mysteria*" (16 November, 1955), AAS 47 (1955), p. 858.

Passion of the Lord and Holy Saturday, has its center in the Easter Vigil, and closes with Vespers (Evening Prayer) of the Sunday of the Resurrection (Easter Sunday).<sup>32</sup>

- 17.9.2 This time is called “the triduum of the crucified, buried and risen;”<sup>33</sup> it is also called the “Paschal Triduum” or “Easter Triduum” because during it is the celebration of the Paschal Mystery, that is, the passing of the Lord through his Passion and Resurrection from this world to his Father for our salvation. Celebrating this mystery through liturgical signs and sacramentals, the Church is united to Christ, her Spouse, in intimate communion.<sup>34</sup>
- 17.9.3 For a fitting liturgical celebration of the Sacred Triduum, a sufficient number of lay ministers is required, who must be carefully instructed as to what they are to do.<sup>35</sup>
- 17.9.4 Therefore pastors should not fail to explain to the Christian faithful, as best they can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.<sup>36</sup>
- 17.9.5 The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts.<sup>37</sup>
- 17.9.6 Consequently, it is desirable that small communities, associations, and special groups of various kinds join together in these churches so that the sacred celebrations may be carried out in a more noble manner.<sup>38</sup>
- 17.9.7 The singing of the people, ministers, and the priest celebrant has a special importance in the celebrations of these days for when texts are sung, they have their proper impact.<sup>39</sup>
- 17.9.8 The Paschal Fast should be kept sacred. It is to be celebrated everywhere on the first two days of the Triduum, on Good Friday and, where appropriate, also on Holy Saturday. On Holy Saturday, according to ancient tradition, the Church fasts “because

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<sup>32</sup> CLCPCEF 19.

<sup>33</sup> St. Augustine, *Letter* 55, 24, PL, 35: 215.

<sup>34</sup> CLCPCEF 38.

<sup>35</sup> Cf. Roman Missal, The Sacred Paschal Triduum 2.

<sup>36</sup> Cf. Ibid.

<sup>37</sup> Cf. Ibid. 3.

<sup>38</sup> Cf. Ibid.

<sup>39</sup> Cf. Roman Missal, The Sacred Paschal Triduum 2.

the Spouse has been taken away,”<sup>40</sup> and so that the Church, with uplifted and welcoming heart, be ready to celebrate the joys of the Sunday of the Resurrection.<sup>41</sup>

- 17.9.9 It is recommended that there be a communal celebration of the Office of Readings and Morning Prayer on Good Friday and Holy Saturday.<sup>42</sup> This Office, formerly called “Tenebrae,” has often held a special place in the devotion of the faithful, as they meditated upon the Passion, Death and Burial of the Lord, while awaiting the announcement of the Resurrection.<sup>43</sup>

## F. HOLY THURSDAY

*(For the Chrism Mass, see Chapter 2)*

### *Evening Mass of the Lord’s Supper*

- 17.10.1 With the celebration of Mass on the evening of Holy Thursday “the Church begins the Easter Triduum, and recalls the Last Supper, in which the Lord Jesus, on the night he was betrayed, loving unto the end his own who were in the world, he offered to the Father his Body and Blood and commanded the Apostles and their successors in the priesthood to perpetuate his offering.”<sup>44</sup>
- 17.10.2 The Mass of the Lord’s Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the priests and ministers exercising their office.<sup>45</sup> All priests may concelebrate even if they have already concelebrated the Chrism Mass on this day, or if they have to celebrate another Mass for the good of the Christian faithful.<sup>46</sup>
- 17.10.3 According to the ancient tradition of the Church all Masses without the participation of the people are forbidden on this day.<sup>47</sup>
- 17.10.4 When a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in

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<sup>40</sup> Cf. *Mt* 9:15; *Mk* 2: 20; *Lk* 5: 35.

<sup>41</sup> Cf. Roman Missal, The Sacred Paschal Triduum, 1; CLCPCEF 39; also SC 100; CE 295. Cf. *Mk* 2: 19-20; Tertullian, *On the Fast* 2: PL 2: 956.

<sup>42</sup> GILH 210.

<sup>43</sup> CLCPCEF 40.

<sup>44</sup> CE 297.

<sup>45</sup> Roman Missal, Thursday of the Lord’s Supper, At the Evening Mass 1.

<sup>46</sup> Ibid. 2.

<sup>47</sup> Roman Missal, Chrism Mass, rubrics 1.

the evening Mass. Care should nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass.<sup>48</sup>

- 17.10.5 The altar may be decorated with flowers with a moderation that reflects the character of the day.<sup>49</sup>
- 17.10.6 The tabernacle should be completely empty before the Mass. Hosts for the Communion of the faithful should be consecrated during that Mass. A sufficient number of hosts should be consecrated to provide also for Communion on the following day.<sup>50</sup>
- 17.10.7 For the reservation of the Blessed Sacrament, a place should be prepared and adorned in such a way as to be conducive to prayer and meditation; that sobriety appropriate to the liturgy of these days is enjoined, to the avoidance or suppression of all abuses.<sup>51</sup>
- 17.10.8 When the tabernacle is located in a chapel separated from the central part of the church, it is appropriate to prepare there the place of repose and adoration.<sup>52</sup>
- 17.10.9 The *Gloria in excelsis* (Glory to God in the highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the *Gloria in excelsis* of the Easter Vigil. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.<sup>53</sup>
- 17.10.10 Careful attention should be given to the mysteries which are commemorated in this Mass: the institution of the Eucharist, the institution of the priesthood, and Christ's command of brotherly love; the homily should explain these points.<sup>54</sup>
- 17.10.11 The washing of the feet of a number of people, male or female, which, according to tradition, is performed on this day, represents the service and charity of Christ, who came "not to be served, but to serve."<sup>55</sup> This tradition of the *mandatum* is an optional rite, and its proper significance should be explained. If the rite is carried out, the rubrics as they are given in the Roman Missal are to be observed, including the removal of the chasuble.<sup>56</sup>

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<sup>48</sup> Roman Missal, Thursday of the Lord's Supper, At the Evening Mass 3.

<sup>49</sup> Ibid. 5.

<sup>50</sup> Cf. Ibid.; cf. also SC 55; EM 31.

<sup>51</sup> CLCPCEF 49; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 9.

<sup>52</sup> CLCPCEF 49.

<sup>53</sup> Cf. Roman Missal, Thursday of the Lord's Supper, At the Evening Mass 7.

<sup>54</sup> Cf. Ibid. 9.

<sup>55</sup> Cf. *Mt* 20: 28.

<sup>56</sup> Roman Missal, Thursday of the Lord's Supper, At the Evening Mass 11-13; cf. CE 301.



17.10.12 After the washing of the feet, the priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Prayer of the Faithful. The Profession of Faith is not said.<sup>57</sup>

#### *Reception of Holy Oils Blessed at the Chrism Mass*

17.11.1 The Holy Oils can be brought to the individual parishes before the celebration of the evening Mass of the Lord's Supper, or at some other suitable time. This can be a means of catechizing the faithful about the use and effects of the Holy Oils and Chrism in Christian life.<sup>58</sup>

17.11.2 In 1989, the Holy See confirmed a ritual text for the reception of the holy oils for optional use in the dioceses of the United States, allowing for the reception to take place during the procession of the gifts at the Holy Thursday Mass of the Lord's Supper or on another suitable day.

17.11.3 The original text of the Reception of the Holy Oils is still in force as an optional rite in the United States. As indicated in its introduction, the text may be adapted as needed. Whether or not a formal reception of the oils is celebrated, the pastor may wish to acknowledge the presence of the newly received holy oils as a sign of unity with the bishop and the diocesan Church. The text is available on the USCCB Website.

#### *Preparation of the Gifts, Eucharistic Prayer, and Holy Communion*

17.12.1 Gifts for the poor, especially those collected during Lent as the fruit of penance, may be presented in the offertory procession.<sup>59</sup>

17.12.2 At an appropriate time during Communion, and prior to the Eucharistic procession, the priest may entrust the Eucharist to the deacons, acolytes, or other extraordinary ministers of Holy Communion, so that it may be taken to the sick.<sup>60</sup>

17.12.3 The prayer after Communion is said by the priest standing at the chair.<sup>61</sup> He then puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.<sup>62</sup>

17.12.4 After this, a procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross,

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<sup>57</sup> Ibid. 13.

<sup>58</sup> CLCPCEF 36.

<sup>59</sup> Roman Missal, Thursday of the Lord's Supper, At the Evening Mass 14; cf. CE 303.

<sup>60</sup> Roman Missal, Thursday of the Lord's Supper, At the Evening Mass 33.

<sup>61</sup> Ibid. 35.

<sup>62</sup> Ibid. 37.

standing between two other ministers with lighted candles leads off. Others carrying lighted candles follow. Before the priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn *Pange, lingua* (exclusive of the last two stanzas) is sung.<sup>63</sup>

- 17.12.5 If the celebration of the Passion of the Lord is not going to take place the next day in that same church, the rite of transfer of the Blessed Sacrament does not take place and the Mass is concluded in the usual way, the Blessed Sacrament being placed in the tabernacle.<sup>64</sup>
- 17.12.6 When he reaches the places of reposition, the priest, with the help of the deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. He then incenses the Blessed Sacrament while *Tantum Ergo Sacramentum* is sung. Then the deacon or the priest himself places the Blessed Sacrament in the tabernacle and closes the door.<sup>65</sup>
- 17.12.7 The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.<sup>66</sup>
- 17.12.8 The place where the tabernacle or pyx is situated must not be made to resemble a tomb, and the expression “tomb” is to be avoided: for the chapel of repose is not prepared so as to represent the “Lord’s burial” but for the custody of the Eucharistic Bread that will be distributed in Communion on Good Friday.<sup>67</sup>
- 17.12.9 The faithful should be invited to spend a suitable period of time during the night in the church in adoration before the Blessed Sacrament that has been solemnly reserved.<sup>68</sup> Where appropriate, this prolonged Eucharistic adoration may be accompanied by the reading of some part of the Gospel of St. John, chapters 13-17.<sup>69</sup>
- 17.12.10 From midnight onwards, however, the adoration should be made without external solemnity, for the day of the Lord’s Passion has begun. Traditionally, in the Archdiocese of Portland in Oregon, adoration concludes at midnight on Holy Thursday.<sup>70</sup>
- 17.12.11 At an appropriate time after Mass, the altar should be stripped. It is fitting that any crosses in the church be covered with a red or purple veil, unless they have already

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<sup>63</sup> Ibid. 38.

<sup>64</sup> Ibid. 44.

<sup>65</sup> Ibid. 39.

<sup>66</sup> CLCPCEF 55.

<sup>67</sup> CLCPCEF 55.

<sup>68</sup> Cf. Roman Missal, Thursday of the Lord’s Supper, At the Evening Mass 43.

<sup>69</sup> Roman Missal, Thursday of the Lord’s Supper, At the Evening Mass 43.

<sup>70</sup> CLCPCEF 56; cf. Roman Missal, Thursday of the Lord’s Supper, At the Evening Mass 43; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 8-10.

been veiled on the Saturday before the fifth Sunday of Lent. Lamps should not be lit before the images of Saints.<sup>71</sup>

## G. GOOD FRIDAY CELEBRATION OF THE PASSION OF THE LORD

### *General*

- 17.13.1 On this day, when “Christ our Passover was sacrificed” (1 Cor 5: 7), the Church meditates on the Passion of her Lord and Spouse, venerates the Cross, commemorates her origin from the side of Christ on the Cross (Jn 19:34), and intercedes for the salvation of the whole world.<sup>72</sup>
- 17.13.2 Good Friday is a day of penance to be observed as of obligation in the whole Church, and indeed through fasting and abstinence.<sup>73</sup>
- 17.13.3 On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist: Holy Communion is distributed only to the faithful during Celebration of the Passion of the Lord, though it may be brought at any time of the day to the sick who cannot take part in the celebration.<sup>74</sup>
- 17.13.4 Only the Sacraments of the Anointing of the Sick and Penance are celebrated on Good Friday and Holy Saturday.<sup>75</sup>
- 17.13.5 It is recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people in the churches.<sup>76</sup>
- 17.13.6 Devotions, such as the Stations of the Cross, processions of the Passion, and commemorations of the Sorrows of the Blessed Virgin Mary are not, for pastoral reasons, to be neglected. The texts and songs used, should be adapted to the spirit of the liturgy of this day. Such devotions should be assigned to a time of day that makes it quite clear that the liturgical celebration by its very nature far surpasses them in importance.<sup>77</sup>

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<sup>71</sup> Roman Missal, Thursday of the Lord’s Supper, At the Evening Mass 41.

<sup>72</sup> CLCPCEF 58.

<sup>73</sup> Bl. Pope Paul VI, Apostolic Constitution *Paenitemini* (1966) II, 2; CIC. can. 1251; cf. Mk 2: 19-20; Tertullian, *On the Fast* 2 and 13. Cf. CE 295; SC 110.

<sup>74</sup> Roman Missal, Friday of the Passion of the Lord 1-2.

<sup>75</sup> Ibid. 1.

<sup>76</sup> CLCPCEF 62.

<sup>77</sup> CLCPCEF 7; cf. SC 16.

- 17.13.7 The Celebration of the Passion of the Lord is to take place in the afternoon, at about three o'clock unless a later hour is chosen for pastoral reasons.<sup>78</sup>
- 17.13.8 If a priest is not available to preside at the solemn Celebration of the Passion of the Lord, the celebration does not take place, deacons may not preside at the celebration of the Passion of the Lord.<sup>79</sup>
- 17.13.9 It is not permitted to divide the rite so that different priests preside over different parts of the celebration.
- 17.13.10 The order for the Celebration of the Passion of the Lord (the Liturgy of the Word with Solemn Intercessions, Veneration of the Cross, and Holy Communion) that stems from an ancient tradition of the Church should be observed faithfully and religiously, and may not be changed by anyone on his own initiative.<sup>80</sup> Innovations not envisioned by the specific liturgical rite are forbidden.

#### *Entrance*

- 17.14.1 The priest and ministers proceed to the altar in silence, and without any singing. If any words of introduction are to be said, they should be pronounced before the ministers enter.<sup>81</sup>
- 17.14.2 As the priest and ministers enter, the faithful should be standing.<sup>82</sup>
- 17.14.3 After making a reverence to the altar, the priest and ministers prostrate themselves or, according to circumstances, humble themselves on their knees and pray for a while. All others humble themselves on their knees.<sup>83</sup>
- 17.14.4 At the chair, the celebrant faces the people and says the Prayer (Collect) with hands extended, omitting the invitation, "Let us pray."<sup>84</sup>

#### *Liturgy of the Word*

- 17.15.1 The readings are to be read in their entirety. The responsorial Psalm and the chant before the Gospel are to be sung in the usual manner.

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<sup>78</sup> Roman Missal, Friday of the Passion of the Lord 4.

<sup>79</sup> Roman Missal, US edition, Friday of the Passion of the Lord 4.

<sup>80</sup> CLCPCEF 64.

<sup>81</sup> CLCPCEF 65.

<sup>82</sup> Roman Missal, Friday of the Passion of the Lord 5; cf. CLCPCEF 65.

<sup>83</sup> Ibid.

<sup>84</sup> Roman Missal, Friday of the Passion of the Lord 6.

- 17.15.2 The proclamation of the Passion should be without candles and incense; the greeting and the sign of the Cross on the book are omitted; only the deacons ask for the blessing of the priest, as on other occasions before the Gospel.<sup>85</sup>
- 17.15.3 The Passion narrative should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator, and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ is reserved to the priest.
- 17.15.4 After the reading of the Passion, a homily should be given, at the end of which the faithful may be invited to spend a brief time in prayer.<sup>86</sup>

#### *General Intercessions*

- 17.16.1 The Solemn Intercessions come down to us in a form derived from ancient tradition and they reflect the full range of intentions, so as to signify clearly the universal effect of the Passion of Christ, who hung on the Cross for the salvation of the whole world. In a situation of grave public need, the Archbishop may permit or order the addition of a special intention.<sup>87</sup>
- 17.16.2 The traditional deacon's invitation - "Let us kneel, let us stand"- may be used as an invitation to the priest's prayer. When the deacon's invitations are used, then the prayer is sung in a solemn tone by the priest. These tones are given in the Appendix to the Roman Missal.<sup>88</sup>
- 17.16.3 In the absence of a deacon, a cantor or reader may announce from the ambo the invitations to the Solemn Intercessions<sup>89</sup>

#### *Veneration of the Cross*

- 17.17.1 For the Veneration of the Cross, let a Cross be used that is of appropriate size and beauty, and let one or other of the forms for this rite as found in the Roman Missal be followed. The rite should be carried out with the splendor worthy of the mystery of our salvation: the invitation pronounced at the unveiling of the Cross, and the people's response should be sung, and a period of prayerful silence is to be observed after each act of veneration with the celebrant standing and holding the raised Cross.<sup>90</sup> The venerable tradition of reverencing the corpus on the cross is to be maintained.

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<sup>85</sup> Cf. Roman Missal, Palm Sunday of the Passion of the Lord, Sunday, 21; Roman Missal, Friday of the Passion of the Lord 9. For a Mass at which a bishop presides, cf. CE 74.

<sup>86</sup> Roman Missal, Friday of the Passion of the Lord 9.

<sup>87</sup> Ibid. 13.

<sup>88</sup> Ibid. 12-13.

<sup>89</sup> Roman Missal, Friday of the Passion of the Lord 11.

<sup>90</sup> CLCPCEF 68.

- 17.17.2 In the first form of the Showing of the Cross, the deacon or a suitable altar server goes to the sacristy and brings back the veiled Cross. Accompanied by two servers with lighted candles, the veiled Cross is brought to the center of the sanctuary in procession. The priest takes the Cross and, standing before the altar facing the people, uncovers the upper part of the Cross, then the right arm and then the entire Cross. Each time he sings, “Behold the wood of the Cross....” The people give the response.<sup>91</sup>
- 17.17.3 The second form of veneration, the Adoration of the Cross, begins at the door of the church, then moves to the middle of the church and a final time before entering the sanctuary. Each time the person holding the Cross elevates it, singing, “Behold the wood of the Cross....” The people give the response.<sup>92</sup>
- 17.17.4 The priest or deacon may then carry the Cross to the entrance of the sanctuary or another suitable place, where it is put down, fixed in position or held by servers and candles are placed on either side of it.<sup>93</sup>
- 17.17.5 A genuflection made by bending the right knee to the ground signifies adoration, and therefore it is reserved for the Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.<sup>94</sup>
- 17.17.6 The first person to adore the Cross is the priest celebrant. If circumstances suggest, he removes his chasuble and his shoes. The other clergy, servers, and faithful then approach.<sup>95</sup>
- 17.17.7 The Cross is to be presented to each of the faithful individually for their veneration, since the personal Veneration of the Cross is a most important feature in this celebration, and every effort should be made to achieve it.<sup>96</sup>
- 17.17.8 As a rule, only one Cross should be used for the veneration, as this contributes to the full symbolism of the rite.<sup>97</sup> In cases of necessity, due to excessively large numbers of the faithful gathered for the Good Friday liturgy, multiple Crosses may be used for the rite of veneration.
- 17.17.9 If, because of the large number of people, it is not possible for all to approach individually, the priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to

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<sup>91</sup> Roman Missal, Friday of the Passion of the Lord 15.

<sup>92</sup> Ibid. 16.

<sup>93</sup> Ibid. 17.

<sup>94</sup> GIRM 274.

<sup>95</sup> Roman Missal, Friday of the Passion of the Lord 18.

<sup>96</sup> CLCPCEF 69; cf. Roman Missal, Friday of the Passion of the Lord 18.

<sup>97</sup> Roman Missal, Friday of the Passion of the Lord 19.

adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence. Only when necessitated by the large numbers of faithful present should the rite of veneration be made simultaneously by all present.<sup>98</sup>

17.17.10 Pastorally, it should be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The foot of the Cross as well as the right and left arm can be approached and venerated. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion.<sup>99</sup>

17.17.11 The Roman Missal gives specific directions as to the music used during the adoration. The antiphons “We adore your Cross, O Lord,” the Reproaches, the hymn “Faithful Cross,” or other suitable chants are sung so that the history of salvation will be commemorated through song. In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the Stabat Mater may be sung, as found in the *Graduale Romanum*, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.<sup>100</sup>

17.17.12 The Cross is then carried by the deacon or a server to its place at the altar. Lighted candles are then placed around or on the top of the altar or near the Cross.<sup>101</sup>

#### *Rite of Communion*

17.18.1 While the altar is prepared, the deacon or priest who is to bring the Blessed Sacrament to the altar puts on a humeral veil and brings the Blessed Sacrament from the place of reposition by a shorter route. The Blessed Sacrament is accompanied by two servers with lighted candles. All stand in silence. The two servers place their candlesticks around or upon the altar. The priest goes to the altar and genuflects.<sup>102</sup>

17.18.2 The priest says the invitation to the Lord’s Prayer, and the latter is then said by all. The sign of peace is not exchanged. The Communion rite is as described in the Missal.<sup>103</sup>

17.18.3 Psalm 22 (21) or another appropriate chant may be sung during the distribution of Communion. After Communion either the deacon or another suitable minister takes the ciborium to a place prepared outside the church, or, if circumstances require, may place it in the tabernacle.<sup>104</sup>

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<sup>98</sup> Roman Missal, Friday of the Passion of the Lord 19; cf. CLCPCEF 69.

<sup>99</sup> BCLN March-April 2003.

<sup>100</sup> Roman Missal, Friday of the Passion of the Lord 20; cf. CLCPCEF 69.

<sup>101</sup> Ibid. 21.

<sup>102</sup> Roman Missal, Friday of the Passion of the Lord 22.

<sup>103</sup> Ibid. 23-28.

<sup>104</sup> Ibid. 28-29.

- 17.18.4 The priest then says: “Let us pray”, and, after a period of sacred silence, if circumstances so suggest, has been observed, he says the Prayer after Communion.<sup>105</sup>
- 17.18.5 Before the Prayer over the People the deacon, or priest if there is no deacon, says the invitation: “Bow down for the blessing”.<sup>106</sup>
- 17.18.6 After genuflecting to the Cross, all depart in silence.<sup>107</sup>
- 17.18.7 The altar is stripped after the celebration. The Cross remains upon the altar with two or four candles.<sup>108</sup>

## H. HOLY SATURDAY

- 17.19.1 On Holy Saturday, the Church waits at the Lord’s tomb in prayer and fasting, meditating on his Passion and Death, his Descent into Hell,<sup>109</sup> and awaiting his Resurrection. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.<sup>110</sup>
- 17.19.2 Only the Sacraments of the Anointing of the Sick and Penance are celebrated on Good Friday and Holy Saturday.<sup>111</sup>
- 17.19.3 It is highly recommended that on Holy Saturday the Office of Readings and Lauds (Morning Prayer) be celebrated with the participation of the people.<sup>112</sup> Where this cannot be done, there should be some celebration of the Word of God, or some act of devotion suited to the mystery celebrated on this day.<sup>113</sup>
- 17.19.4 On Holy Saturday, an image of Christ crucified or lying in the tomb, the Descent into Hell, or an image of the Sorrowful Virgin Mary can be placed in the church for the veneration of the faithful.<sup>114</sup> Or if such is permanently present it may be highlighted in some way, for example by lights and greenery, but not flowers.

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<sup>105</sup> Ibid. 30.

<sup>106</sup> Ibid. 31.

<sup>107</sup> Ibid. 32.

<sup>108</sup> Ibid. 33.

<sup>109</sup> Cf. 1 *Pet* 3: 19; The Apostles’ Creed; CCC 631-635.

<sup>110</sup> Roman Missal, Holy Saturday -1-3.

<sup>111</sup> Roman Missal, Friday of the Passion of the Lord 1.

<sup>112</sup> Cf. GILH 210.

<sup>113</sup> CLCPCEF 73, GILH 210.

<sup>114</sup> CLCPCEF 74.



- 17.19.5 On Holy Saturday, the Church abstains strictly from celebration of the sacrifice of the Mass. Holy Communion may only be given in the form of Viaticum.<sup>115</sup> The celebration of marriages is forbidden, as is also the celebration of other sacraments, except those of Penance and the Anointing of the Sick.<sup>116</sup>

## I. EASTER VIGIL

### General

- 17.20.1 The full meaning of this Vigil is a waiting for the coming of the Lord. “We keep vigil on that night because the Lord rose from the dead; that life... where there is no longer the sleep of death, began for us in his flesh; being thus risen, death will be no more nor have dominion... If we have kept vigil for the risen one, he will see that we shall reign with him forever.”<sup>117</sup>
- 17.20.2 This “mother of all vigils”<sup>118</sup> is the greatest and most noble of all solemnities and it is to be unique in every single church. On this holy night, the Church keeps watch, celebrating the resurrection of Christ in the sacraments and awaiting his return in glory. It is the turning point of the Triduum, the Passover of the New Covenant, which marks Christ’s passage from death to life.<sup>119</sup>
- 17.20.3 The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday.<sup>120</sup> Reprehensible are those abuses and practices which have crept into many places in violation of this ruling, whereby the Easter Vigil is celebrated at the time of day that it is customary to celebrate anticipated Sunday Masses.<sup>121</sup>
- 17.20.4 While theologically the Easter Vigil does not correspond to the usual Saturday evening Mass, and its character is unique in the cycle of the liturgical year, it should be made clear that attendance at the Vigil fulfills the obligation of the faithful to attend Mass.<sup>122</sup>
- 17.20.5 The Easter Vigil liturgy should be celebrated in such a way as to offer to the Catholic people the riches of the prayers and rites. Therefore it is important that authenticity

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<sup>115</sup> Roman Missal, Holy Saturday 1-3.

<sup>116</sup> CLCPCEF 75.

<sup>117</sup> CLCPCEF 80; cf. St. Augustine, *Sermo Guelferbytan.* 5 4.

<sup>118</sup> St. Augustine, *Sermon* 219: PL 38: 1088.

<sup>119</sup> Roman Missal, Easter Vigil in the Holy Night 2.

<sup>120</sup> Ibid. 3.

<sup>121</sup> Roman Missal, Easter Vigil in the Holy Night 3; cf. EM 28; CE 332.

<sup>122</sup> Ibid. 2; cf. EM 28.

be respected, that the participation of the faithful be promoted, and the celebration should not take place without servers, readers, and choir exercising their roles.<sup>123</sup>

- 17.20.6 The liturgical order of the Easter Vigil must not be changed by anyone on his own initiative.<sup>124</sup>
- 17.20.7 It is not permitted to divide the rite so that different priests preside over different parts of the celebration.
- 17.20.8 In announcements concerning the Easter Vigil, care should be taken not to present it as the concluding period of Holy Saturday, but rather it should be stressed that the Easter Vigil is celebrated “during Easter night,” and that it is one single act of worship. Pastors should be advised that in giving catechesis to the people they should teach them to participate in the Vigil in its entirety.<sup>125</sup>
- 17.20.9 It would be desirable if, on occasion, provisions were made for several communities to assemble in one church. Wherever their proximity of one to another or small numbers means that a full and festive celebration could not otherwise take place.<sup>126</sup>
- 17.20.10 The celebration of the Easter Vigil for special groups is not to be encouraged, since above all in this Vigil the faithful should come together as one and should experience a sense of ecclesial community.<sup>127</sup>
- 17.20.11 It is not permitted for a priest to celebrate privately the Mass for the Easter Vigil.<sup>128</sup>
- 17.20.12 The celebration of the Easter Vigil takes the place of the Office of Readings.<sup>129</sup>

#### *Liturgy of Light*

- 17.21.1 The first part of this phase of the Vigil liturgy consists of symbolic acts and gestures, which require that they be performed in all their fullness and nobility, so that their meaning, as explained by the introductory words of the celebrant and the liturgical prayers, may be truly understood by the faithful.<sup>130</sup>
- 17.21.2 In a suitable place outside the Church, a “blazing fire” (*rogus ardens*) is to be prepared so that the people may gather around it and experience the flames dispelling the darkness and lighting up the night. In this way, the beauty of the fire, its warmth and

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<sup>123</sup> CLCPCEF 93.

<sup>124</sup> CLCPCEF 81.

<sup>125</sup> CLCPCEF 95; SC 106.

<sup>126</sup> CLCPCEF 94.

<sup>127</sup> CLCPCEF 94.

<sup>128</sup> GIRM 199.

<sup>129</sup> Roman Missal, Easter Vigil in the Holy Night 5.

<sup>130</sup> CLCPCEF 82.

its light, draw the faithful together. When there are difficulties in doing this, certain adaptations may be made as specified.<sup>131</sup>

- 17.21.3 In the procession that accompanies the celebrant to the place of the fire or the place where the Candle is ritually prepared, the usual processional cross and candles are not to be carried.<sup>132</sup>
- 17.21.4 Having reached the fire, the celebrant and faithful sign themselves with the sign of the cross while the priest says: “In the name of the Father, and of the Son, and of the Holy Spirit.” After this new beginning, he greets the people and then gives the instruction. As the celebrant blesses the fire he says the prayer “with hands outstretched.”<sup>133</sup>
- 17.21.5 The Paschal Candle is brought forward. The Paschal Candle is the symbol of the “light of Christ, rising in glory,” which dispels the “darkness of our hearts and minds.”<sup>134</sup> For the symbolism to be effective the Candle must be made of wax and never be artificial. It must be renewed each year, be only one in number, and be of sufficiently large size so that it may visibly evoke the truth that Christ is the light of the world.<sup>135</sup>
- 17.21.6 To prepare the Candle the celebrant cuts a cross into the wax with a stylus. He then inscribes the Greek letter Alpha above the cross, the letter Omega below it, and the four numerals of the current year between the arms of the cross, saying the words prescribed. The priest then lights the Candle from the new fire and pronounces the formula.<sup>136</sup>
- 17.21.7 One of the ministers takes burning coals from the fire and places them in a thurible and the priest, in the usual way, places incense into it.<sup>137</sup>
- 17.21.8 The deacon, or in his absence an appropriate server, accepts the Paschal Candle from the celebrant and a procession is formed. In the order of the procession the thurifer with smoking thurible leads, followed by the minister holding the Candle, and then by the ministers, priest and the people.<sup>138</sup>
- 17.21.9 Just as the children of Israel were guided at night by the pillar of fire, so Christians follow the Risen Christ. It is fitting that all present carry candles, which are at first kept unlit so that the procession is led by the light of the Paschal Candle alone. Then, during

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<sup>131</sup> Roman Missal, Easter Vigil in the Holy Night 8, 13.

<sup>132</sup> Ibid. 8.

<sup>133</sup> Ibid. 9-10.

<sup>134</sup> Ibid. 9.

<sup>135</sup> CLCPCEF 82.

<sup>136</sup> Roman Missal, Easter Vigil in the Holy Night 14.

<sup>137</sup> Ibid. 15.

<sup>138</sup> Ibid.

the procession, after the second pause, the light from the Paschal Candle is passed to the candles carried by the faithful.<sup>139</sup>

- 17.21.10 The Missal specifies the places at which the proclamation, “Light of Christ,” is sung: at the door of the Church (after which the priest lights his candle), in the middle of the Church (after which all light their candles), and before the altar, facing the people.<sup>140</sup>
- 17.21.11 The deacon then places the Candle in a large candle stand prepared either next to the ambo or in the middle of the sanctuary. The lights of the Church are then lit, with the exception of the altar candles, which are lit at the intonation of the *Gloria in excelsis* (Glory to God in the highest).<sup>141</sup>
- 17.21.12 Before the Easter Proclamation (*Exsultet*), the priest gives his candle to one of the ministers and blesses incense as at the Gospel during Mass. Having asked for and received the blessing, from the ambo or at a lectern the deacon announces the Easter Proclamation, a poetic synthesis of the whole Paschal Mystery placed within the context of the economy of salvation. In the absence of a deacon, the priest himself or another concelebrating priest may announce the Easter Proclamation. Alternatively, a lay cantor may if necessary also be called upon, in which case, however, the words, “My dearest friends,” up to the end of the invitation are omitted, along with the greeting, “The Lord be with you.”<sup>142</sup>

#### *Liturgy of the Word*

- 17.22.1 The readings from Sacred Scripture constitute the second part of the Vigil. They explain Christ’s Paschal Mystery by giving an account of the outstanding deeds of the history of salvation, which the faithful are helped to meditate calmly upon by the singing of the responsorial Psalm, a silent pause, and the celebrant’s prayer.<sup>143</sup>
- 17.22.2 There are seven readings from the Old Testament, chosen from those generally in use according to the most ancient tradition of East and West, and two readings from the New Testament. Thus, the Lord “beginning with Moses and all the prophets” (*Lk* 24: 27, 44) meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the Eucharist.
- 17.22.3 All nine readings should be read whenever it can be done, and always in the specified order, so that the character of the Easter Vigil, which demands the necessary extended period of time, be respected.<sup>144</sup>

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<sup>139</sup> Ibid. 16.

<sup>140</sup> Ibid. 15-17.

<sup>141</sup> Ibid. 17, 31.

<sup>142</sup> Ibid. 18-19.

<sup>143</sup> CLCPCEF 85.

<sup>144</sup> Roman Missal, Easter Vigil in the Holy Night 20.

- 17.22.4 Nevertheless, where grave pastoral circumstances demand it, the number of readings from the Old Testament may be reduced. However, at least three readings from the Old Testament should be read, always including Exodus.
- 17.22.5 After the readings from the Old Testament, the *Gloria in excelsis* (Glory to God in the highest) is sung, bells are rung in accordance with local custom, Collect (opening prayer) is recited, and the celebration moves on to the readings from the New Testament, beginning with an exhortation from St. Paul on Baptism as an insertion into Christ's Paschal Mystery.<sup>145</sup>
- 17.22.6 After the reading from St. Paul, all rise, and the priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist sings instead of the priest. Then the psalmist or cantor sings Psalm 118 (117) with the people responding, "Alleluia".<sup>146</sup>
- 17.22.7 The homily, even if it is brief, is not to be omitted. This requires that the homilist carefully prepare and craft the homily so that it captures the great mysteries being celebrated on this most holy of nights.<sup>147</sup>

#### *Baptism and Confirmation*

- 17.23.1 As regards the baptismal liturgy of the Vigil, it is good to consult in advance the Rite of Christian Initiation of Adults in conjunction with the Roman Missal, especially when Baptisms are to take place by immersion.<sup>148</sup>
- 17.23.2 Christ's Passover and ours are given full expression when baptismal water is blessed in the font and when the Christian Initiation of adults, or, at least the Baptism of infants, takes place at the Easter Vigil.
- 17.23.3 Even if there are no candidates for Baptism, in parish churches the blessing of baptismal water should take place. At the very least, Baptism should be commemorated by the blessing of water intended for sprinkling upon the people.
- 17.23.4 Two instances of Baptism at the Vigil detailed:
- a. If there is a procession to the baptistery or the font, the catechumens are called forward and presented by their godparents. If there are children, they are carried forward by their parents and godparents so all can see. Those to be baptized, along with their godparents, are led first by the Easter Candle; the other servers, deacons and priest follow after them. This procession is accompanied by the singing of the Litany of the Saints. The

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<sup>145</sup> CLCPCEF 87.

<sup>146</sup> Roman Missal, Easter Vigil in the Holy Night 34.

<sup>147</sup> Ibid. 36.

<sup>148</sup> Ibid. 37-58.

priest then reads the concluding prayer to the Litany, giving the introductory address.

- b. If the Baptisms take place in the sanctuary, the priest makes the introductory address immediately and followed by the singing of the Litany of the Saints and its concluding prayer.

- 17.23.5 When there are no Baptisms and the font is not to be blessed, the Litany is omitted and the blessing of water takes place at once.<sup>149</sup> In pronouncing it, the celebrant holds his hands extended.<sup>150</sup>
- 17.23.6 In the US, the Conference of Bishops has approved “the omission of the anointing with the Oil of Catechumens both in the celebration of Baptism and in the optional preparation rites for Holy Saturday. Thus, anointing with the Oil of Catechumens is reserved for use in the period of the catechumenate and in the period of purification and enlightenment, and is not to be included in the preparation rites on Holy Saturday or in the celebration of Initiation at the Easter Vigil or at another time.”<sup>151</sup>
- 17.23.7 When there are many to be baptized, the priest may ask for the renewal of baptismal promises of all present immediately after the Profession of Faith made by those to be baptized, along with the godparents and parents.<sup>152</sup>
- 17.23.8 The newly baptized may be clothed in a white garment, but if circumstances suggest, this rite may be omitted.<sup>153</sup> Under no circumstances should they ever put on any item of the vestments proper to a priest or deacon.
- 17.23.9 The Celebration of Confirmation is to take place in the sanctuary as indicated in the Missal, Pontifical, or Rite of Christian Initiation of Adults.<sup>154</sup>
- 17.23.10 In this regard, the priest will recall that he has the faculty from the law itself to confirm when he baptizes a person who is no longer an infant<sup>155</sup> and when he receives a baptized non-Catholic (but not an Orthodox Christian)<sup>156</sup> into the Full Communion of the Catholic Church.<sup>157</sup> Moreover, the priest must use this faculty to confirm

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<sup>149</sup> Roman Missal, Easter Vigil in the Holy Night 42.

<sup>150</sup> Ibid. 44.

<sup>151</sup> RCIA 33.7

<sup>152</sup> Roman Missal, Easter Vigil in the Holy Night, 49; cf. RCIA 225.

<sup>153</sup> RCIA 229.

<sup>154</sup> Roman Missal, Easter Vigil in the Holy Night 53.

<sup>155</sup> CIC, can. 883, 2.

<sup>156</sup> ECCFC 14. Cf. above Chapter 6: Christian Initiation of Adults and Children of Catechetical Age, nos. 6.35.2-6.35.3, and below, Chapter 20, Easter Christians, no. 20.18.1.

<sup>157</sup> CIC, can. 883, 2.

immediately those for whose sake the faculty is granted.<sup>158</sup> He may not extend the faculty to confirm other persons since that act would be invalid. However, the law does give him the additional faculty for a grave reason (e.g., a large number of candidates) to associate other priests with himself in confirming.<sup>159</sup> In practice, if this case is foreseen, the matter should be planned well in advance with the help of the Office for Divine Worship.

### *Liturgy of the Eucharist*

- 17.24.1 Care should be taken that, particularly in regard to this night's celebration of the Eucharist, the liturgy is not done in haste and that all the rites and words should be given their full force.
- 17.24.2 There is a commemoration of the baptized and their godparents to be made in the Eucharistic Prayer. Proper formulas are found in the Roman Missal for each of the Eucharistic prayers, as part of the Ritual Mass for Baptism."<sup>160</sup>
- 17.24.3 Before the priest says the *Ecce Agnus Dei* (Behold the Lamb of God), he may exceptionally address the newly baptized briefly about receiving their First Holy Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole of Christian life.<sup>161</sup>
- 17.24.4 It is desirable that the newly baptized receive Holy Communion under both species, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Archdiocesan bishop, where the occasion suggests, all the faithful be admitted to Holy Communion under both species.<sup>162</sup>
- 17.24.5 The Roman Missal provides a solemn blessing to conclude the liturgy. It is also possible to use the formula of the final blessing in the Rite of Christian Initiation for Adults or in the Order of Baptism for Children, according to circumstances.<sup>163</sup>
- 17.24.6 During Easter time, the Paschal Candle is placed either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations until (and including) Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer.<sup>164</sup> After the Easter season, the Paschal Candle should be kept with honor in the baptistery, so that

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<sup>158</sup> CIC, can. 885 §2; can. 866.

<sup>159</sup> CIC, can. 884 §2; RC 8; cf. 25, 28.

<sup>160</sup> Roman Missal, Easter Vigil in the Holy Night 63.

<sup>161</sup> Ibid. 64.

<sup>162</sup> Ibid. 65.

<sup>163</sup> Roman Missal, Easter Vigil in the Holy Night 68.

<sup>164</sup> Ibid. 70; Roman Missal, Pentecost Sunday, concluding rubric; RBC, General Introduction, 25; OCF (US edition), General Introduction, 35.

in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals, the Paschal Candle should be placed near the coffin to indicate that the death of a Christian is his own Passover. The Paschal Candle should not otherwise be lit nor placed in the sanctuary outside the Easter season.

## J. EASTER SUNDAY AND EASTER TIME

- 17.25.1** Mass on Easter Day is to be celebrated with great solemnity. It is appropriate that the Penitential Act on this day take the form of a sprinkling with water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other chant of baptismal character should be sung. The stoups at the entrance to the church should also be filled with the same water.<sup>165</sup>
- 17.25.2** The celebration of Easter is prolonged throughout the Easter time and the fifty days from Easter Sunday to Pentecost Sunday are celebrated as one feast day, the “great Sunday.”<sup>166</sup>
- 17.25.3** Throughout the Easter time the neophytes (newly baptized) should be assigned their own special place among the faithful. All neophytes should endeavor to participate at daily Mass along with their godparents, or at least during the Easter Octave, and be accompanied by their godparents on all the on Sundays of Easter, including Pentecost Day. In the homily and, according to local circumstances, the Prayer of the Faithful should make a special mention of them. Moreover, some celebration should be held to conclude the period of mystagogical catechesis on or about Pentecost Sunday, depending upon local custom.<sup>167</sup>
- 17.25.4** It is also appropriate that children receive their First Holy Communion on one or other of the Sundays of Easter.<sup>168</sup>
- 17.25.5** Where there is the custom of blessing houses in celebration of the Resurrection, this blessing is to be imparted after the Solemnity of Easter, and not before, by the parish priest, or other priests or deacons delegated by him. Pastors are aware that this blessing offers an opportunity for exercising pastoral care. The pastor or other priest or deacon delegated by him should go to each house for the purpose of undertaking a

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<sup>165</sup> CLCPCEF 97.

<sup>166</sup> UNLYC 22.

<sup>167</sup> Cf. RCIA 235-237; cf. RCIA 238-239.

<sup>168</sup> CLCPCEF 103; cf. RCIA 235-237; cf. RCIA 238-239.



pastoral visitation of each family. There he will speak with the residents, spend a few moments with them in prayer, using texts to be found in the Book of Blessings.<sup>169</sup>

- 17.25.6 This sacred period of fifty days concludes with Pentecost Sunday, when the gift of the Holy Spirit to the Apostles, the beginnings of the Church and the start of her mission to all tongues and peoples and nations are commemorated.<sup>170</sup>

## K. VIGIL OF PENTECOST

- 17.26.1 For the Vigil of Pentecost, the most recent edition of the Roman Missal includes extensive indications and prayer texts. Unlike the Easter Vigil, the Vigil of Pentecost is not baptismal in character, but is a moment of urgent prayer,<sup>171</sup> “after the example of the Apostles and disciples, who with Mary, the Mother of Jesus, persevered in prayer, awaiting the Spirit promised by the Lord.”<sup>172</sup>

## L. HOLY DAYS AND SPECIAL DAYS OF PRAYER

### *Holy Days*

- 17.27.1 Sunday is the day on which the Paschal Mystery is celebrated in light of the apostolic tradition and is to be observed as the primordial Holy Day of Obligation in the universal Church.<sup>173</sup> On Sundays and other Holy Days of Obligation the faithful are bound to participate at Holy Mass,<sup>174</sup> celebrated in any Catholic church in any Catholic Rite.<sup>175</sup>
- 17.27.2 The Holy Days of Obligation to be observed in the United States are:<sup>176</sup>
- a. The Solemnity of Mary, the Holy Mother of God, 1 January.
  - b. The Solemnity of the Ascension, observed in the Archdiocese of Portland in Oregon on the Seventh Sunday of Easter.
  - c. The Solemnity of the Assumption of the Blessed Virgin Mary, 15 August.
  - d. The Solemnity of All Saints, 1 November.

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<sup>169</sup> CLCPCEF, 105, BB ch. 1, II.

<sup>170</sup> UNLYC 23.

<sup>171</sup> CLCPCEF 107.

<sup>172</sup> Roman Missal, Pentecost Sunday, At the Vigil Mass, Extended form 3.

<sup>173</sup> CIC, can. 1246 § 1; CCC 2192.

<sup>174</sup> CIC, can. 1247.

<sup>175</sup> CIC, can. 1248 § 1.

<sup>176</sup> NCCB, Complementary Norm for CIC, can. 1246 §2.

- e. The Solemnity of the Immaculate Conception, 8 December.
- f. The Solemnity of the Nativity of Our Lord Jesus Christ, 25 December.

17.27.3 Whenever the Solemnity of Mary, the Holy Mother of God (1 January), the Solemnity of the Assumption of the Blessed Virgin Mary (15 August) and the Solemnity of All Saints (1 November) fall on a Saturday or on a Monday, the precept to attend Mass is abrogated.<sup>177</sup>

17.27.4 The Solemnity of the Epiphany is observed on the first Sunday following 1 January.<sup>178</sup>

17.27.5 The Solemnity of Corpus Christi is observed on the second Sunday following Pentecost.<sup>179</sup>

### *Special Days of Prayer*

17.28.1 Days or periods of prayer for the fruits of the earth, prayer for human rights and equality, prayer for world justice and peace, and penitential observances outside Lent are to be observed at times to be designated by the Archbishop.<sup>180</sup>

17.28.2 In the dioceses of the United States of America,<sup>181</sup> 22 January (or 23 January, when the 22 falls on a Sunday) is observed as a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion. The liturgical celebrations for this day may be the Mass for Giving Thanks to God for the Gift of Human Life,<sup>182</sup> celebrated with white vestments, or the Mass for the Preservation of Peace and Justice,<sup>183</sup> celebrated with violet vestments.<sup>184</sup>

## M. ARCHDIOCESAN AND PARISH FEASTS

17.29.1 The patronal feast of the Archdiocese of Portland in Oregon is the solemnity of the Immaculate Conception on 8 December.

17.29.2 Each year the Church celebrates in a solemn manner the day commemorating the anniversary of the Dedication of each of her churches in order to honor the Lord and

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<sup>177</sup> Ibid.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Cf. GIRM 373 (USCCB adaptation).

<sup>181</sup> Ibid.

<sup>182</sup> Roman Missal, Masses and Prayers for Various Needs and Occasions, 48/1.

<sup>183</sup> Ibid. 30.

<sup>184</sup> Cf. GIRM 373 (USCCB adaptation).

to recall to the minds of the faithful the high dignity and sanctity and also the deep symbolism of the material edifice.

- 17.29.3 In the Archdiocese of Portland in Oregon, the Feast of the Anniversary of the Dedication of the Cathedral (1926), St. Mary's Cathedral of the Immaculate Conception, is celebrated on 14 February with the rank of a Feast in every parish (in the Cathedral itself as a Solemnity).<sup>185</sup>
- 17.29.4 Every parish church in the Archdiocese of Portland in Oregon has two solemn celebrations of its own each year:
- a. In every consecrated church, the solemnity of the anniversary of the dedication of the church, which is in a sense its "Baptism feast," celebrated on the date of the church's dedication.
  - b. The Solemnity of the Title of the church, which is in a sense its "name day feast," is celebrated in every church that is at least solemnly blessed, on the titular feast day as indicated in the General Roman Calendar, the proper Calendar of the Archdiocese, or the Roman Martyrology.<sup>186</sup>
- 17.29.5 Either of these parish Solemnities can be moved to a Sunday of Ordinary Time. If one of the Solemnities falls on a Sunday of Advent, Lent, or Easter, or some other day when its celebration is not allowed, it is anticipated on the Saturday before, or if that is not permitted, transferred to the closest available weekday of lesser rank.<sup>187</sup>
- 17.29.6 A plenary indulgence is granted to the faithful, under the normal conditions, who devoutly visit the parish church on the titular Solemnity.<sup>188</sup>

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<sup>185</sup> Table of Liturgical Days, 8b, 4b.

<sup>186</sup> Ibid. 4c.

<sup>187</sup> Cf. UNLYC 58; cf. also the Table of Liturgical Days.

<sup>188</sup> MI, grants, 33 §1 5° a-b.

## CHAPTER 18 - POPULAR PIETY

### A. INTRODUCTION

- 18.1.1** While the liturgy is “the summit toward which the activity of the Church is directed” and “the font from which all her power flows,” it is also true that the “sacred liturgy does not exhaust the entire activity of the Church”.<sup>1</sup> The spiritual life is not limited solely to participation in the liturgy, yet the Christian must “pray without ceasing.” Popular devotional practices play a crucial role in helping to permeate everyday life with prayer to God.<sup>2</sup>
- 18.1.2** Besides the celebration of the Sacraments and the different sacramentals, initial and ongoing catechesis must take into account the forms of piety and popular devotions that have developed among the faithful down through the centuries: the veneration of relics, pilgrimages, visits to shrines, novenas, processions and celebrations in honor of the Blessed Virgin Mary and the Saints, recitation of the rosary, the Angelus, the Stations of the Cross; and use of sacramentals, such as holy images, statues, holy water, chaplets, medals, and many others.<sup>3</sup>
- 18.1.3** The Magisterium also highlights the importance of popular piety for the faith-life of the People of God, for the conservation of the faith itself and in inspiring new efforts at evangelization.<sup>4</sup> It calls for support and encouragement for such devotions, especially when they are inspired by Sacred Scripture and by the Liturgy, whether they flow from the hearts of Saints or from a long tradition of faith and witness.<sup>5</sup>
- 18.1.4** Popular piety is a living reality in and of the Church, “a true treasure of the People of God.” It is the manifestation of a variety of Catholic wisdom of the people that in reaction to life’s experiences, in the light of the constant presence of the Holy Spirit, gives rise to creative vital synthesis centered on the mystery of Christ Our Savior. It is “the joyous encounter of the work of evangelization and culture.”<sup>6</sup>
- 18.1.5** Popular piety has an innate sense of the sacred and the transcendent, manifests a genuine thirst for God and “an acute sense of God’s deepest attributes: fatherhood,

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<sup>1</sup> SC 9.

<sup>2</sup> Cf. SC 7, 10, 12; 1 Th 5: 17; CCC 1675.

<sup>3</sup> CCC 1674; cf. Council of Nicea II (787); Council of Trent, Session XXV, *Decretum de invocatione, veneratione et reliquiis Sanctorum, et sacris imaginibus* (1563): DS 1822. AS 153.

<sup>4</sup> DPP 64.

<sup>5</sup> AS 153; CCC 1674.

<sup>6</sup> Pope St. John Paul II, Homily given at the Celebration of the Word at La Serena, Chile (5 April 1987) 2; idem, Homily given at the shrine of the Our Lady of Zapopán, Mexico (1 January, 1979) 2; cf. DPP 61.

providence, constant and loving presence,” and mercy. Popular piety directs its attention to the Son of God, to the mystery of the afterlife, communion with the Saints in Heaven, the Blessed Virgin Mary, the angels, and suffrage for the Holy Souls in Purgatory.<sup>7</sup>

18.1.6 In genuine forms of popular piety, the Gospel message assimilates expressive forms particular to a given culture while also permeating the consciousness of that culture with the content of the Gospel, and its idea of life and death, and of man’s freedom, mission and destiny.<sup>8</sup>

18.1.7 Pastoral support for popular piety requires discernment, including the need, if necessary, to purify and correct according to the judgment of the bishops and to the general norms of the Church. Equipped with a fuller understanding of the proper role of popular devotional practices, the faithful will be better able to advance in knowledge of the mystery of Christ, recognizing devotions whose authenticity is questionable.<sup>9</sup>

18.1.8 Dangers to piety include:

- a. Insufficient reference to essential elements of the faith, such as the salvific significance of the Resurrection of Christ.
- b. Lack of a sense of belonging to the Church and of the person and action of the Holy Spirit.
- c. A lack of proper proportion and balance between esteem for the Saints and a sense of the absolute sovereign power and mystery of our Savior Jesus Christ.
- d. Scant reference to Sacred Scripture.
- e. Isolation from the sacramental life of the Church.
- f. A tendency to separate times of liturgical celebration from the duties of Christian life.
- g. A utilitarian view of some forms of popular piety.
- h. The use of “signs, gestures and formulae, which sometimes become excessively important or even theatrical”.
- i. In certain instances, the risk of “promoting sects, or even superstition, magic, fatalism or oppression.”<sup>10</sup>

18.1.9 Popular devotions extend the liturgical life of the Church, and “should be so drawn up that they harmonize with the times of the liturgical year, accord with the sacred liturgy,

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<sup>7</sup> DPP 61-62; EN 48; CT 54, 79-80.

<sup>8</sup> DPP 63.

<sup>9</sup> CCC 1676, cf. CT 54; cf. AS 152b.

<sup>10</sup> DPP 64; cf. Pope St. John Paul II, Address Bishops’ Conference of Abruzzi-Molise (24 April 1986); idem, Address at Popayán, Colombia (3 July 1986).

are in some way derived from it and lead the people to it.”<sup>11</sup> Ensuring this, and remedying defects, requires patiently and sensitively “evangelizing” popular piety, as the Church has done throughout the centuries in matters relating to inculturation of the Catholic faith, the sacred liturgy, and those integral to popular piety.<sup>12</sup>

## B. LITURGICAL YEAR

- 18.2.1 The celebration of the liturgical year possesses a distinct sacramental force and efficacy because Christ himself in his mysteries and in the memorials of his Saints, especially of his Blessed Mother, continues his mission of infinite mercy. Therefore his faithful people not only recall and contemplate the mysteries of redemption but also lay hold of them, enter into communion with them, and live by them.<sup>13</sup>
- 18.2.2 In addition to the celebrations that make up the liturgical year, many regions maintain their own popular customs and devout practices. As part of their pastoral charge, the Church calls on her bishops to attach great importance to such customs and practices that build up piety, religious devotion, and an understanding of the mysteries of Christ.<sup>14</sup>

## C. DEVOTION TO THE SACRED HEART OF JESUS

- 18.3.1 An excellent form of piety that should be actively preserved is the devotion to the Sacred Heart of Jesus.<sup>15</sup>
- 18.3.2 Jesus knew and loved us each and all during his life, his agony and his Passion, and gave himself up for each one of us: “The Son of God... loved me and gave himself for me.” He has loved us all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our sins and for our salvation, “is quite rightly considered the chief sign and symbol of that... love with which the divine Redeemer continually loves the eternal Father and all human beings” without exception.<sup>16</sup>

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<sup>11</sup> CCC 1675; cf. SC 13: 3.

<sup>12</sup> DPP 65; VQA 18.

<sup>13</sup> CE 231.

<sup>14</sup> CE 233.

<sup>15</sup> AS 152 b.

<sup>16</sup> CCC 478, cf. *Gal* 2: 20; *Jn* 19: 34. Cf. Pope Pius XII, Encyclical *Haurietis aquas* (1956). Cf. Pope Leo XIII, Encyclical *Annum sacrum* (1899); Pope Pius XI, Encyclical *Miserentissimus Redemptor* (1928).

## D. DEVOTION TO THE PRECIOUS BLOOD

- 18.4.1 The devotion to the Precious Blood of the Savior is richly biblical and goes to the heart of the Paschal Mystery, linked to the images of the Suffering Servant (*Is* 53), the Lamb of Sacrifice (*Ex* 12:1; *Jn* 1:29; 12:36; *Jn* 16:23; *1Cor* 5:7; *Rev* 5:1-7; 21:14), the Chalice (*Mt* 20: 22; *Lk* 22: 42-44; *1Cor* 11: 25) and the Eternal High Priest (*Heb* 4:14-10:18).<sup>17</sup> Promoted even in recent times by the Magisterium, it was provided with one of the few official litanies by Pope St. John XXIII in 1960.<sup>18</sup>

## E. DEVOTION TO THE HOLY NAME OF JESUS

- 18.5.1 With similarly deep biblical roots, the devotion to the Holy Name of Jesus, chosen by the Father for his Son (*Lk* 1:31; *Mt* 1:21), is already evident in the New Testament (*Acts* 4; 10; *Phil* 2: 10), but experienced a great fervor in the Middle Ages, promoted by the mystics and by such as St. Anselm of Canterbury, St. Bernard of Clairvaux and St. Bernardine of Siena. Even today there are numerous confraternities, guilds and associations dedicated to the Holy Name of Jesus.

## F. DEVOTION TO THE BLESSED VIRGIN MARY

- 18.6.1 To foster the sanctification of the people of God, the Church commends to the special and filial reverence of the Christian faithful the Blessed Mary ever Virgin, Mother of God, whom from the Cross (*Jn* 19:27) Christ established as the mother of the human race.<sup>19</sup> The Second Vatican Council, examining the Scriptures and the Church's constant tradition, drew up a fresh portrait of the "Mother of all the living" (*Gen* 3:20),<sup>20</sup> and the Popes from then on have acclaimed her by the title of "Mother of the Church". She is "the Mother of Jesus, glorified in body and soul in heaven", "the image and beginning of the Church as it is to be perfected in the world to come." Just so "does she shine

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<sup>17</sup> DPP 175-179.

<sup>18</sup> AAS 52 (1960) 412-413.

<sup>19</sup> CIC, can. 1186.

<sup>20</sup> LG 52-69.

forth on earth, until the day of the Lord shall come (cf. 2 Pet 3:10), as a sign of sure hope and solace to the people of God during its sojourn on earth.”<sup>21</sup>

- 18.6.2 The Mother of the Redeemer accompanies her Son, as it were, in the liturgical celebration of his mysteries, being constantly mentioned in the Church’s liturgy, above all in the moment that is its summit, when the priest prays the Eucharistic Prayer. Similarly her feasts are dispersed throughout the liturgical year and the civil calendar year begins with her great solemnity as the Mother of God (1 January).
- 18.6.3 On Saturdays when the Mass and Office of our Lady is permitted, the prayers and readings may be selected from among the Masses of the Blessed Virgin Mary and the weekday Lectionary, or from the Collection of Masses of the Blessed Virgin Mary.
- 18.6.4 The Church’s devotion to the Blessed Virgin Mary is intrinsic to Christian worship, and is an excellent form of piety that should be preserved.<sup>22</sup>
- 18.6.5 Churches dedicated to the Holy Mother of God, should offer an effective contribution to the spiritual life of the Archdiocese and emphasize the Marian dimension of Catholic life and be a constant reminder of the efficacy of prayer, the value of humility and of meditation on the mysteries of salvation in the pages of the Sacred Scriptures.<sup>23</sup>
- 18.6.6 Foremost among the Marian devotions is the rosary, which is a kind of compendium of the Gospel and, as such, it is a profoundly Christian devotion that helps the faithful to contemplate the mysteries of the life of Jesus Christ through the eyes of the Virgin Mary.<sup>24</sup> Countless documents have been issued by the Popes to encourage its use.<sup>25</sup>
- 18.6.7 In many parts of the world, the faithful associate with the praying of the rosary, the recitation of the Litany of Loreto, a sequence of biblical and traditional titles addressed to the Blessed Virgin and bringing out the place she holds in the mystery of salvation.<sup>26</sup> It has long featured in the official liturgical books of the Roman Rite.
- 18.6.8 The recitation of the Angelus marks the Catholic’s day with a brief meditation on the Incarnation of the Word.<sup>27</sup>

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<sup>21</sup> LG 62.

<sup>22</sup> MC 56; AS 152 b; CCC 971-972, 2673-2679.

<sup>23</sup> AS 152 d.

<sup>24</sup> AS 153. Cf. Pope St. John Paul II, Apostolic Letter *Rosarium Virginis Mariae* (2002); SC 102; Bl. Pope Paul VI, Apostolic Exhortation *Marialis cultus* (1974) 42; CCC 2676-2678.

<sup>25</sup> Cf. Pope St. Pius V, Bull *Consueverunt Romani Pontifices* (1569); Pope Leo XIII, Encyclical *Supremi apostolatus officio* (1883); idem, Encyclical *Superiore anno* (1884); idem, Encyclical *Octobri mense* (1891); Pope Pius XII, Encyclical *Ingruentium malorum* (1951); idem, Encyclical *Fulgens corona* (1953); Pope St. John Paul II, Encyclical *Rosarium Virginis Mariae* (2002).

<sup>26</sup> DPP 203.

<sup>27</sup> AS 153.



- 18.6.9 The homes of Catholics as a matter of course should have images and statutes of the Blessed Mother, however simple and inexpensive, so as to ensure her place in the intimacy of family life.

## G. VENERATION OF THE SAINTS

- 18.7.1 The Church promotes the true and authentic veneration of the Saints whose example instructs the Catholic faithful, and whose intercession sustains them.<sup>28</sup> They are intimately united in the Body of Christ and with whom the Church teaches all to yearn to be united one day around God's throne in the heavenly kingdom. The Church from the earliest times has cherished the Saints' memory and many churches are dedicated to Almighty God in their honor, while these and other parishes, dioceses and Catholic institutions throughout the world invoke them as heavenly patrons and protectors.
- 18.7.2 It is permitted to reverence through public veneration only those servants of God whom the authority of the Church has recorded in the list of the Saints or the Blessed.<sup>29</sup> However, the Saints constituted a great "cloud of witnesses" (*Heb* 12:1) to Christ, countless in number, many of them holy martyrs, "from every nation, from all tribes and peoples and tongues" (*Rev* 7:9), their identity unknown even to the Church, but who are all celebrated together with love and rejoicing in the Solemnity of All Saints on 1 November.
- 18.7.3 At the heart of the celebration of Holy Mass, in the Eucharistic Prayer, the Church is always attentive in invoking the example and the helping prayers of the Saints. Likewise in many important liturgical celebrations, such as the baptismal rites of the Easter Vigil, the ordination of bishops, priests and deacons, the profession of religious, and the dedication of a church or an altar, the Church calls upon the Saints, in the Litanies, addressing by name many great and holy figures before invoking all the Saints of all the ages.
- 18.7.4 It is a beautiful tradition to name children after one of the Saints beloved of Christ, a fact of which the faithful should be regularly reminded. As they grow, children should be taught to form friendships with the Saints and to seek their help in life's difficulties and for the well-being and salvation of those around them.
- 18.7.5 Moreover, Catholic homes should not lack images of Saints, however simple, displayed just as we display family photographs.

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<sup>28</sup> CIC, can. 1186.

<sup>29</sup> CIC, can. 1187.

- 18.7.6 It is for the local ordinary to ensure that inappropriate images or those leading to error or superstition are not exposed for the veneration of the faithful.<sup>30</sup>

## H. SACRED RELICS

- 18.8.1 The term “relics of the Saints” principally signifies the bodies - or notable parts of the bodies - of the Saints who, as distinguished members of Christ’s mystical Body and as temples of the Holy Spirit in virtue of their heroic sanctity, now dwell in Heaven, but who once lived on earth.<sup>31</sup>
- 18.8.2 The body of the Blessed and of the Saints or notable parts of the bodies themselves or the sum total of the ashes obtained by their cremation are traditionally considered *significant relics*.<sup>32</sup>
- 18.8.3 Little fragments of the body of the Blessed and of the Saints as well as objects that have come in direct contact with their person are considered *non-significant* relics.<sup>33</sup>
- 18.8.4 Objects which belonged to the Saints, such as personal objects, clothes and manuscripts are also considered relics, as are objects that have touched their bodies or tombs such as oils, cloths, and images.<sup>34</sup>
- 18.8.5 Sacred relics are to be reverently treated and carefully preserved.
- 18.8.6 The relics of the Blessed and of the Saints may not be displayed for the veneration of the faithful without a proper certificate of the ecclesiastical authority who guarantees their authenticity.<sup>35</sup>
- 18.8.7 The Roman Missal reaffirms the traditional practice “of placing the relics of the Saints under an altar that is to be dedicated, even when not those of the martyrs.” This usage signifies that the sacrifice of the members has its origin in the Sacrifice of the altar, as well as symbolizing the communion with the Sacrifice of Christ of the entire Church, which is called to witness, even to the point of death, fidelity to her Lord and Spouse.<sup>36</sup>

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<sup>30</sup> DPP 244.

<sup>31</sup> DPP 236; cf. 1 Cor 3: 16, 6: 19; 2 Cor 6: 16; CF. SC 111; Council of Trent, Session XXV, *Decretum de invocatione, veneratione et reliquiis Sanctorum, et sacris imaginibus* (1563): DS 1822.

<sup>32</sup> Congregation for the Causes of Saints, Instruction: *Relics In The Church: Authenticity And Preservation*, 5 December 2017.

<sup>33</sup> Ibid.

<sup>34</sup> DPP 236.

<sup>35</sup> Congregation for the Causes of Saints, Instruction: *Relics In The Church: Authenticity And Preservation*, 5 December 2017.

<sup>36</sup> GIRM 302; DCA ch. 4, 5; DPP 237.

- 18.8.8 Many popular customs have been associated with this eminently liturgical cultic expression. The faithful deeply revere the relics of the Saints. An adequate pastoral instruction of the faithful about the use of relics will not overlook:
- a. Ensuring the authenticity of the relics exposed for the veneration of the faithful; where doubtful relics have been exposed for the veneration of the faithful, they should be discreetly withdrawn with due pastoral prudence.<sup>37</sup>
  - b. Preventing undue dispersal of relics into small pieces, since such practice is not consonant with due respect for the human body; the liturgical norms stipulate that relics must be “of a sufficient size as make clear that they are parts of the human body.”<sup>38</sup>
  - c. Admonishing the faithful to resist the temptation to form collections of relics; in the past this practice has had some deplorable consequences.<sup>39</sup>
  - d. Preventing any possibility of fraud, trafficking, or superstition.<sup>40</sup>
- 18.8.9 The various forms of popular veneration of the relics of the Saints, such as kissing, decorations with lights and flowers, bearing them in processions, in no way exclude the possibility of taking the relics of the Saints to the sick and dying, to comfort them or use the intercession of the Saint to ask for healing. Such should be conducted with great dignity and be motivated by faith.<sup>41</sup>
- 18.8.10 The relics of the Saints should not be exposed on the *mensa* of the altar, since this is reserved for the Body and Blood of the King of Martyrs.<sup>42</sup>
- 18.8.11 It is absolutely forbidden to sell sacred relics. Relics of great significance and other relics honored with great reverence by the people cannot be alienated validly in any manner or transferred permanently without the permission of the Apostolic See.<sup>43</sup>

## I. SACRED IMAGES

- 18.9.1 The practice of displaying sacred images in churches for the reverence of the faithful is to remain in effect. Nevertheless, they are to be exhibited in moderate number and in

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<sup>37</sup> DPP 237; cf. DCA, ch. 2, 5.

<sup>38</sup> Ibid.

<sup>39</sup> DPP 237. Individual persons who no longer wish to have the care of sacred relics in their possession may donate them to a parish church or to the Archdiocese of Portland in Oregon, where they are certain to receive appropriate care.

<sup>40</sup> DPP 237, cf. CIC, can. 1190 §§1-2.

<sup>41</sup> DPP 237.

<sup>42</sup> DPP 237, 244. DCA, ch. 4, 10. Cf. St. Ambrose, *Epistula* 77: PL 16: 1023B (*Letter* 22: 13).

<sup>43</sup> CIC, can. 1190 §§1-2.

suitable order so that the Christian people are not confused nor occasion given for inappropriate devotion.<sup>44</sup>

- 18.9.2 If they are in need of repair, precious images, that is, those distinguished by age, art, or veneration, which are exhibited in churches or oratories for the reverence of the faithful are never to be restored without the written permission of the ordinary; he is to consult experts before he grants permission.<sup>45</sup>
- 18.9.3 Sacred images of great significance and other images honored with great reverence by the people cannot be alienated validly in any manner or transferred permanently without the permission of the Apostolic See.<sup>46</sup>
- 18.9.4 The Church blesses sacred images because of their cultic significance. This is especially true of the images of the Saints which are destined for public veneration, when she prays that, guided by a particular Saint, “we may progress in following the footsteps of Christ, so that the perfect man may be formed in us to the full measure of Christ.”<sup>47</sup>
- 18.9.5 The Church has published norms for the exposition of sacred images in churches and other sacred places which are to be diligently observed. No statue or image is to be exposed on the *mensa* of the altar.<sup>48</sup>
- 18.9.6 Scapulars and medals can be blessed in accordance with the provisions of the Book of Blessings.<sup>49</sup>

## J. PROCESSIONS

- 18.10.1 The practice of having processions on parish property for the Solemnity of the Body and Blood of the Lord, the Mass of the Lord’s Supper on Holy Thursday, the Way of the Cross, and other occasions should be preserved.<sup>50</sup>
- 18.10.2 Such other occasions may include Palm Sunday, the Solemnities of the Dedication of the church or its titular feast, or particular feastdays of the Blessed Mother. In these cases it is possible to have a procession only of part of the faithful, as for example, children of catechetical age.

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<sup>44</sup> CIC, can. 1188.

<sup>45</sup> CIC, can. 1189.

<sup>46</sup> CIC, can. 1190 §3.

<sup>47</sup> DPP 244; cf. BB ch. 36.

<sup>48</sup> DPP 244; cf. CIC, can. 1188; GIRM 318.

<sup>49</sup> BB ch. 44-46.

<sup>50</sup> AS 153.

## K. NOVENAS

- 18.11.1 Novenas are also encouraged, especially those leading up to liturgical solemnities (e.g., Pentecost or Christmas), as are vigils in preparation for great feasts.<sup>51</sup>

## L. POPULAR DEVOTIONS AND PRIVATE REVELATION

- 18.12.1 Some popular devotions are based on private revelations rather than public revelation. The Church distinguishes between public revelation, which God has given to the Church as a whole and to which all the faithful are bound, and private revelations, which God has given to a particular individual or group and which place no obligation on the rest of the Church.<sup>52</sup>
- 18.12.2 The term “public revelation” refers to the revealing action of God directed to humanity as a whole and finds its literary expression in the Old and New Testaments. It is called revelation because in it God gradually made himself known to men, or “unveils” himself, to the point of becoming man himself, in order to draw to himself the whole world and unite it with himself through his incarnate Son, Jesus Christ.<sup>53</sup>
- 18.12.3 Public revelation has been transmitted in Sacred Scripture and in Sacred Tradition, which together “form one sacred deposit of the word of God, committed to the Church.” This is the revelation that was given to the entire Church and that must be received in faith by all the People of God. It is complete in itself and does not need to be supplemented by later revelations. “In Christ, God has said everything, that is, he has revealed himself completely, and therefore revelation came to an end with the fulfillment of the mystery of Christ as enunciated in the New Testament.” The Fathers of the Second Vatican Council affirmed, “we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ.”<sup>54</sup>
- 18.12.4 Private revelations refer “to all the visions and revelations which have taken place since the completion of the New Testament.” A vision or any other kind of miraculous communication from God or from Mary or another Saint falls into this category. Private revelations are given to an individual or small group, not to the Church as a whole. Consequently, while specific commands may be directed to an individual or small

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<sup>51</sup> Ibid.

<sup>52</sup> CDW, Popular Devotional Practices: Basic Questions and Answers, 12 November 2003, 9.

<sup>53</sup> Ibid.; cf. CDF, Message of Fatima, 120.

<sup>54</sup> Ibid.; cf. DV 4, 10; CDF, Message of Fatima, 120; CCC 66.

group, no obligation of assent of Catholic faith is placed on the Church as a whole. “Even when a ‘private revelation’ has spread to the entire world... and has been recognized in the liturgical calendar, the Church does not make mandatory the acceptance either of the original story or of particular forms of piety springing from it.” Private revelations do not have the same authority as public revelation. Public revelation “demands faith; in it in fact God himself speaks to us through human words and the mediation of the living community of the Church.” Private revelations do not demand faith on the part of the Church as a whole because such revelations do not belong “to the deposit of the faith. It is not their role to improve or complete Christ’s definitive revelation, but to help [people] live more fully by it in a certain period of history.”<sup>55</sup>

- 18.12.5 The role of private revelations is to help people to enter more deeply into the faith that has been revealed publicly. Private revelations are thus in service to the faith, which is based on public revelation. Private revelations are “a help to this faith and shows its credibility precisely by leading [one] back to the definitive public revelation.”<sup>56</sup>
- 18.12.6 Private revelations are always to be judged by their conformity to public revelation, particularly to the Sacred Scriptures, and not the other way around. As public revelation is centered on Christ, any genuine private revelation will make Christ known and will help bring people to Christ. The criterion for the truth and value of a private revelation is therefore its orientation to Christ himself. When it leads us away from him, when it becomes independent of him or even presents itself as another and better plan of salvation, more important than the Gospel, then it certainly does not come from the Holy Spirit, who guides us more deeply into the Gospel and not away from it.<sup>57</sup>
- 18.12.7 Although not every popular devotion has its origin in a private revelation, every popular devotion must be in conformity with the faith of the Church based on public revelation and must ultimately be centered on Christ.<sup>58</sup>

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<sup>55</sup> CDW, Popular Devotional Practices: Basic Questions and Answers, (12 November 2003), 9; cf. CDF, Message of Fatima 121; also NCCB, Pastoral letter Behold Your Mother: Woman of Faith (1973), 100; CCC 67.

<sup>56</sup> CDW, Popular Devotional Practices: Basic Questions and Answers, (12 November 2003) 9; cf. CDF, Message of Fatima, 121.

<sup>57</sup> Ibid.; Cf. CCC 67.

<sup>58</sup> CDW, Popular Devotional Practices: Basic Questions and Answers, (12 November 2003) 10.

## M. FAMILY PRAYER

18.13.1 The spiritual life of the faithful has its setting largely in the parish, with its unity in prayer around the celebration of the liturgy. The liturgy should nourish the private prayer life of individuals and families, and in this publications of a popular nature such as *Catholic Household Blessings and Prayers*<sup>59</sup> can enrich Catholic lives, providing model prayers that families can recite together or exchange among themselves. Likewise included in such collections are typically prayers at meals, others for family occasions, including bereavement, and often simple forms based upon the Liturgy of the Hours. It is praiseworthy for pastors to make known to their people in a gentle way over the years such publications as can be a true help in fostering a spiritual atmosphere in the home.

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<sup>59</sup> National Conference of Catholic Bishops, Bishops' Committee on the Liturgy, *Catholic Household Blessings and Prayers* (Washington: National Conference of Catholic Bishops, 2008 and later).

## CHAPTER 19 - EASTERN CHRISTIANS

### A. EASTERN CATHOLICS IN FULL COMMUNION

#### *Children*

- 19.1.1** Unbaptized persons below the age of fourteen do not have personal choice of the Catholic Church *sui iuris* (the Latin Church, or one of the Eastern Catholic Churches) in which they will be ascribed by virtue of Baptism:
- a. If both parents are of the Latin Catholic Church, the child will belong to that Church.<sup>1</sup>
  - b. If one parent is a Latin Catholic and the other is an Eastern Catholic, the parents may agree to one or the other Church to which the child will belong. If they do not agree, the child will belong to the autonomous Church of the father, even if the Baptism is conferred by a Latin Catholic deacon or priest.<sup>2</sup>
  - c. If only one of the parents is Catholic and is a member of an Eastern Catholic Church, the child will belong by Baptism to the autonomous Church of the Catholic parent, even if the Baptism is conferred by a Latin Catholic deacon or priest.<sup>3</sup>

#### *Children and Chrismation*

- 19.2.1** In the Eastern Catholic Churches Chrismation, (Confirmation) is always received at the time of Baptism. Except for a case of danger of death,<sup>4</sup> Latin Catholic priests do not have the faculty to confirm an infant, that is, a person under the age of seven years. Therefore, a Latin priest who baptizes an infant who thereby belongs to an Eastern Catholic Church cannot confer Chrismation. The parents should be advised to make arrangements for Chrismation by a priest of their own autonomous Church as soon as possible. In every case, Chrismation pertains to the proper pastor of the Eastern Church.<sup>5</sup>
- 19.2.2** A priest or deacon of the Latin Church may not baptize a child of Eastern Catholic parents, unless a priest of the parents' Church cannot; e.g., in danger of death when

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<sup>1</sup> CIC, can. 96, 111 §1.

<sup>2</sup> CIC, can. 111 §1; CCEO, can. 29 §1.

<sup>3</sup> CCEO, can. 29 §1; ECCFC 1.

<sup>4</sup> CIC, can. 883, 30.

<sup>5</sup> ECCFC 2.



the priest of the Eastern Church is too far away to bring the child to him or the priest of the Eastern Church cannot come to baptize the child. In these circumstances, a priest or deacon of the Latin Church must:

1. State, in his own baptismal register, to which Eastern Church the child belongs;
2. Send notifications of the Baptism to the priest of the Eastern Church.<sup>6</sup>

**19.2.3** In the Eastern Catholic Churches, Chrismation (Confirmation) is always received at the time of Baptism. Since many Eastern Catholic children attend Catholic schools of the Latin Church, the question of Chrismation arises at Confirmation time. Since Chrismation (Confirmation) cannot be repeated, it is prohibited to repeat this sacrament.

**19.2.4** If it is found that a child belonging to an Eastern Church has not yet received Chrismation, the child must then be chrismated in his or her proper autonomous ritual Church.<sup>7</sup>

#### *Children and Eucharist*

**19.3.1** In the Eastern Catholic Churches, the Eucharist is received within the baptismal liturgy, including by infants. The parents of an Eastern Catholic child who is baptized by a Latin priest or deacon should be advised to approach the priest of their own *sui iuris* Church so that this Eastern practice may be completed.<sup>8</sup>

**19.3.2** Similarly, children of Eastern Catholic Churches, who have not received the Eucharist at the time of their Christian initiation, should receive their first Holy Communion in their own autonomous Church.<sup>9</sup>

**19.3.3** However, an Eastern Catholic child who has reached the age of reason but has not already received the Eucharist may be prepared for First Holy Communion and may receive in the Latin parish individually or in association with the children of the Latin parish.<sup>10</sup>

#### *Participation in the Eucharist*

**19.4.1** Members of Eastern Catholic Churches may participate in the Eucharist in Latin liturgies on the same basis as Latin Catholics, including as liturgical ministers.<sup>11</sup> Note

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<sup>6</sup> ECCFC 3.

<sup>7</sup> ECCFC 2.

<sup>8</sup> ECCFC 3.

<sup>9</sup> ECCFC 14.

<sup>10</sup> CIC, can. 912, 914, 923; CCEO, can. 697; ECCFC 3.

<sup>11</sup> CIC, can. 230 52, 912, 923.

that this includes the right of Eastern Catholic children who have received the Eucharist but are still under the age of seven years to continue to receive the Eucharist.<sup>12</sup>

#### *Reconciliation*

19.5.1 Eastern Catholics are free to go to confession to Latin priests in Latin parishes.<sup>13</sup>

#### *Anointing of the Sick*

19.6.1 The Sacrament of the Anointing of the Sick may be conferred upon members of Eastern Catholic Churches on the same basis as Latin Catholic faithful.<sup>14</sup>

#### *Funerals*

19.7.1 For *any* reasonable cause, the funeral of a deceased Catholic, whether Eastern or Latin, may be celebrated in a church of another Catholic autonomous Church.<sup>15</sup>

#### *Marriage*

19.8.1 The marriage of a Roman Catholic and an Eastern Catholic is governed by both the Latin Code of Canon Law and the Code of Canons of the Eastern Churches. The canonical form must be observed if at least one of the parties contracting marriage was baptized in the Catholic Church or received into it.

#### *Transfer of Wife or Husband between Sui Iuris Churches*

19.9.1 When marriage is entered between a Latin Catholic and an Eastern Catholic, or during such a marriage either the Latin husband or the Latin wife may choose, by formally declaring it and having it recorded, to transfer from the Latin church to the Eastern Catholic Church of the other spouse, and an Eastern Catholic wife may choose to transfer from her Eastern Church to the Latin Church of her husband. The Eastern Catholic husband does not have this privilege. Once the marriage has ended, the person may remain in the autonomous Church or may choose to return to his or her prior autonomous Church. The records of the transfer and return should be made in the person's baptismal register entry, or if this cannot be done, in a document filed in the parish of new enrollment.<sup>16</sup>

#### *Children and Transfer between Sui Iuris Churches*

19.10.1 In these same cases of transferring to the Catholic autonomous Church of the other spouse, children under the age of fourteen born to the transferring spouse by a prior union, as well as children born to the parties to the marriage in question but baptized

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<sup>12</sup> ECCFC 4.

<sup>13</sup> CIC, can. 991; ECCFC 5.

<sup>14</sup> CIC, cann. 1004 §1, 1103 §2; CCEO, can. 739 §2, 740; ECCFC 12.

<sup>15</sup> CIC, can. 1177 §§1-2; CCEO, can. 875; ECCFC 13.

<sup>16</sup> CIC, can. 112 §1, 2m; CCEO, can. 33, 37; ECCFC 8.

into the Church of the parent who later decides to transfer, are ascribed to the Catholic autonomous Church which their parent joins. If the children are over fourteen years of age, their autonomous Church is not changed. For those children whose autonomous Church was changed, once they have reached the age of fourteen they may remain or they may choose to return to their earlier autonomous Church.<sup>17</sup>

#### *Transfer by Petition to the Bishops or the Holy See*

**19.11.1** Other persons who wish to transfer from their particular Eastern or Latin Catholic *sui iuris* Church to some other Catholic *sui iuris* Church, whether Eastern or Latin, may do so by petitioning for the agreement of the two bishops concerned.<sup>18</sup> If either or both of the bishops do not consent, the petition may be directed to the Holy See through the Archdiocesan chancery.<sup>19</sup>

#### *Transfer and Practice*

**19.12.1** The practice of receiving the sacraments in another Catholic autonomous Church, no matter how prolonged, and/or registration in a parish of another Church are not sufficient to bring about transfer from one's own Catholic autonomous Church and enrollment in the other Church.<sup>20</sup>

#### *Marriage Case*

**19.13.1** In certain limited circumstances, a petition for a Declaration of Nullity involving an Eastern Catholic may have to be referred to the tribunal of the particular Eastern Catholic Church. The tribunal of the Archdiocese of Portland in Oregon will make an assessment and assist in sending the materials to the appropriate tribunal.<sup>21</sup>

## B. ORTHODOX AND OTHER EASTERN CHRISTIANS NOT IN FULL COMMUNION

#### *Penance, Eucharist, Anointing of the Sick*

**19.14.1** Members of Orthodox and other Eastern Churches not in full communion may receive the Sacraments of Penance, Eucharist, and Anointing of the Sick from Catholic priests if they seek these sacraments of their own accord and are properly disposed.<sup>22</sup> This includes the right of such children who have already received the Eucharist according

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<sup>17</sup> CIC, can. 112 §1, 3; CCEO, can. 34; ECCFC 9.

<sup>18</sup> CIC, can. 112 §1, 1; CCEO, can. 32 §§1-2.

<sup>19</sup> CIC, can. 112 §1, 1; CCEO, can. 32 §1; ECCFC 10.

<sup>20</sup> CIC, can. 112 §2; ECCFC 11.

<sup>21</sup> ECCFC 14.

<sup>22</sup> CIC, can. 844 §3; CCEO, can. 671 §3.

to Eastern discipline but are still under the age of seven years to continue to receive the Eucharist.<sup>23</sup> There should be awareness that the pastors of such Eastern Churches may not agree with this provision on the part of the Catholic Church.<sup>24</sup>

#### *Baptism, Chrismation, Matrimony, and Holy Orders*

- 19.15.1 For the reasons given above, members of such Churches are to seek the sacraments of Baptism, Chrismation (Confirmation), Matrimony, and Holy Orders from their own pastors.<sup>25</sup>
- 19.15.2 A Catholic is not forbidden to stand as godparent in an Orthodox Church, if he or she is so invited. In this case, the duty of providing for the Christian education binds in the first place the godparent who belongs to the Church in which the child is baptized.<sup>26</sup>

#### *Marriage*

- 19.16.1 Without express permission of the competent authority, a marriage is prohibited between two baptized persons of whom one is baptized in the Catholic Church or received into it after Baptism and the other of whom is enrolled in a Church not in full communion with the Catholic Church. The local ordinary can grant permission for a mixed marriage if there is a just and reasonable cause.

#### *Serving as a Godparent*

- 19.17.1 A member of such a Church not in full communion may be admitted as a baptismal godparent, not merely as a Christian witness, for an infant or an adult, along with a Catholic godparent, on the condition that the Catholic education of the person being baptized is provided for and that the prospective godparent is a suitable person.<sup>27</sup>

#### *Serving as a Reader*

- 19.18.1 A member of such a Church may be admitted to serve as a reader during a sacramental liturgical celebration in the Roman Rite.<sup>28</sup>

#### *Serving in Roles at a Catholic Wedding*

- 19.19.1 Members of such a Church not in full communion may be admitted as maid of honor, bridesmaid, best man, or groomsman, that is, as attendants or canonical witnesses, at a wedding in a Catholic church of Roman Rite.<sup>29</sup>

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<sup>23</sup> CIC, can. 97 §2, 213, 843, §1, 846 §2, 912, 913 §1, 923, CCEO, cann. 16, 674 §2, 710, 909 §2.

<sup>24</sup> ECCFC 15.

<sup>25</sup> ECCFC 16.

<sup>26</sup> ED 98 b; cf. Ecumenical Directory (1967) 48.

<sup>27</sup> ECCFC 17.

<sup>28</sup> ECCFC 18.

<sup>29</sup> ECCFC 21.

## C. RECEPTION OF EASTERN CHRISTIANS INTO FULL COMMUNION

- 19.20.1 If an Eastern Christian enters into the fullness of Catholic communion, no liturgical rite is required.<sup>30</sup> Instead, after suitable liturgical and doctrinal preparation, the Eastern Orthodox person is obligated simply to make a profession of faith<sup>31</sup> since the person was fully initiated at the time of Baptism.<sup>32</sup>
- 19.20.2 The Code of Canons of the Eastern Churches (CCEO, can. 35) requires that baptized non-Catholics coming into Full Communion retain and practice their ritual tradition, becoming a member of the corresponding Eastern Catholic Church when he or she is received into Full Communion, even if the reception is by a priest of the Latin Church.<sup>33</sup> Accordingly prior to reception a determination must be made regarding which specific autonomous Catholic Church the baptized Orthodox person must enter.<sup>34</sup>
- 19.20.3 Such a Christian, upon being received into Full Communion, becomes by that fact a member of the corresponding Eastern Catholic Church even if the reception is by a priest of the Latin Church.<sup>35</sup>
- 19.20.4 It sometimes happens that an Eastern Orthodox person who becomes Catholic, does not wish to enter the corresponding Eastern Catholic Church but instead to transfer to the Latin Rite. For transfer to the Latin Rite permission must be obtained by recourse to the Apostolic See. Questions regarding such a transfer should be addressed to the Archdiocesan chancery.<sup>36</sup>
- 19.20.5 The Reception into Full Communion should be recorded in the baptismal register and there should be a note regarding the Catholic Eastern Church into which the person is being received.<sup>37</sup>

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<sup>30</sup> ECCFC 14.

<sup>31</sup> CCEO, can. 897.

<sup>32</sup> ECCFC 24.

<sup>33</sup> ECCFC 14.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

## CHAPTER 20 - PARTICULAR MATTERS OF LITURGICAL AND PASTORAL PRACTICE

### A. SPECIAL CIRCUMSTANCES IN THE CELEBRATION OF HOLY MASS

- 20.1.1** The “Church requires certainty regarding the conditions necessary for the validity of the sacraments.”<sup>1</sup> The essential requisites for the celebration of Holy Mass, formulated so as to express the unvarying doctrine of the Church, are laid down with clarity in the Code of Canon Law and the Roman Missal, have the full force of law at the highest level; they must be observed exactly in order to ensure that the celebration is sacramentally valid.<sup>2</sup>

#### *Celebration by a Blind, Infirm or Elderly Priest*

- 20.2.1** Priests will exercise all due fraternal and pastoral charity and consideration toward their brother priests who labor under disabilities, infirmities or age and will do what is possible to facilitate their celebration of the Holy Mass or dignified participation in the Eucharist insofar as they are able. In any arrangements made, the integrity of the sacraments of Christ must be guaranteed and care taken to avoid causing any confusion among the faithful.
- 20.2.2** “If an infirm or elderly priest is unable to stand, he can celebrate the Eucharistic Sacrifice while seated, but not before the people except with the permission of the local Ordinary; the liturgical laws are to be observed.”<sup>3</sup>
- 20.2.3** “A blind or otherwise infirm priest licitly celebrates the Eucharistic Sacrifice by using any approved text of the Mass with the assistance, if needed, of another priest, deacon, or even a properly instructed lay person.”<sup>4</sup>

#### *Defects in the Preparation of Mass and its Celebration*

- 20.3.1** In times past the Missal contained a substantial section of rubrics under the heading “Defects”. This included a number of topics which are currently dealt with in the liturgical books themselves, in Church law and executive norms under other terms. This is reflected in the distribution of subject matter in this Handbook.

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<sup>1</sup> RS 50.

<sup>2</sup> GIRM 319-323; RS 48-50.

<sup>3</sup> CIC, can. 930 §1.

<sup>4</sup> CIC, can. 930 §2.

- 20.3.2 Of primary importance are the requisites for the nature, quality and state of preservation of the bread and wine that will serve for the confection of the Most Holy Eucharist. These are set out above in *Chapter 1: Celebration of the Eucharist* (1.22.1-1.22.7).
- 20.3.3 The long history of the Church has shown that from time to time human distraction means that the celebration of the Eucharist is imperfectly prepared, carried out, or simply that accidents happen during the celebration. In the current Roman Missal, the law expressed in the General Instruction is limited to the following case:
- 20.3.4 “If after the Consecration or as he receives Communion, the priest notices that not wine but only water was poured into the chalice, he pours the water into some container, pours wine with water into the chalice and consecrates it, saying the part of narrative relating to the Consecration of the chalice, without being obliged to consecrate the bread again.”<sup>5</sup>

#### *Accidents during the Distribution of Holy Communion*

- 20.4.1 The General Instruction speaks of the handling of a further accident occurring after the consecration: “If a host or any particle should fall, it is to be picked up reverently; and if any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the *sacrarium* in the sacristy.”<sup>6</sup>

## B. MASS STIPENDS

- 20.5.1 The Catholic faithful, who give a monetary offering (stipend) to apply the Mass for their intention, contribute to the good of the Church and by that offering share its concern to support its ministers and works.<sup>7</sup>
- 20.5.2 Approved custom in the Church permits a priest who celebrates or concelebrates a Mass to accept an offering and to apply the Mass for a specific intention. Priests should permit the faithful to make offerings so that Masses can be celebrated for their intentions, but at the same time it is recommended earnestly to priests that they celebrate Mass for the intentions of the Catholic faithful, especially the needy, even if they have not received an offering.<sup>8</sup>

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<sup>5</sup> GIRM 280.

<sup>6</sup> GIRM 324.

<sup>7</sup> CIC, can. 946.

<sup>8</sup> CIC, can. 945 §§1-2; cf. cann. 948-951.

- 20.5.3 Separate Masses are to be applied for the intentions of each of those for whom a single offering, although small, has been given and accepted.<sup>9</sup>
- 20.5.4 Offerings must be carefully recorded to indicate the intentions requested, the offerings made, and the priests to whom the intentions were entrusted.<sup>10</sup>
- 20.5.5 The normal procedure for Mass intentions is to have a specific Mass for a specific intention. With regard to “collective” intentions, an exception to the law permits priests to celebrate a single Mass for several intentions under the following conditions:
- a. The faithful must knowingly and voluntarily agree to have their individual intentions combined for single celebrations of the Mass.
  - b. The dates, times, and places of such Masses, and for whom they are offered, are to be announced publicly.
  - c. Such Masses may occur, at most, twice each week in any church.
  - d. From the offerings for the combined intentions, it is licit for the celebrant to retain for himself only what amounts to the usual offering for a Mass intention in the Archdiocese of Portland in Oregon; in the Archdiocese of Portland in Oregon, any remaining amounts are to be placed in the parish accounts.<sup>11</sup>

Because this matter directly affects the Most Holy Eucharist and also involves obligations of justice to the donors, even the slightest appearance of profit or simony must be avoided.<sup>12</sup>

- 20.5.6 The faithful should be instructed in matters of Mass intentions and offerings through a specific catechesis, the main points of which are to be:
- a. The theological meaning of the offerings given to priests for the celebration of the Eucharistic sacrifice, the goal of which is especially to prevent the danger of scandal through the appearance of buying and selling what is sacred.
  - b. The ascetical importance of almsgiving in Christian life, which Jesus himself taught, of which offerings for the celebration of Masses is an outstanding form.

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<sup>9</sup> CIC, can. 948.

<sup>10</sup> CIC, cann. 955 §§3-4, 958 §1.

<sup>11</sup> CC, Decree on Mass Stipends (22 February 1991) 3 §§1-2; cf. BCLN April-May 1991. This is a derogation from CIC, can. 948.

<sup>12</sup> CIC, can. 947; CC, Decree on Mass Stipends (22 February 1991); cf. BCLN April-May 1991.



- c. The sharing of goods, through which by their offerings for Mass intentions the faithful contribute to the support of the sacred ministers and the fulfillment of the Church's apostolic activity.<sup>13</sup>

- 20.5.7 No priest is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year.<sup>14</sup>
- 20.5.8 The time within which Masses must be celebrated begins on the day the priest who is to celebrate them received them unless it is otherwise evident.<sup>15</sup>
- 20.5.9 A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title. A priest who concelebrates a second Mass on the same day cannot accept an offering for it under any title.<sup>16</sup>
- 20.5.10 Every priest must note accurately the Masses which he accepted to celebrate and those which he has satisfied.<sup>17</sup>
- 20.5.11 If in certain churches or oratories more Masses are asked to be celebrated than can be celebrated there, it is permitted for them to be celebrated elsewhere unless the donors have expressly indicated a contrary intention.<sup>18</sup>
- 20.5.12 If Mass stipends are received by the parish, the parish is required to keep a record of those offerings (amount and intention) and when the Masses are celebrated. If a parish has more Mass stipends than can be used in a reasonable period of time, it should send some of them to the Chancellor at the Pastoral Center for timely distribution. When a person gives a donation for Masses, the number of Masses to be said must be calculated by the established rate unless the donor specifies otherwise.<sup>19</sup>
- 20.5.13 Those who entrust to others Masses to be celebrated are to record in a book without delay both the Masses which they received and those which they transferred to others, as well as their offerings.<sup>20</sup>

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<sup>13</sup> CC, Decree on Mass Stipends (22 February 1991) 7; cf. BCLN April-May 1991.

<sup>14</sup> CIC, can. 953; cf. can. 956.

<sup>15</sup> CIC, can. 955 §2.

<sup>16</sup> CIC, can. 951 §§1-2.

<sup>17</sup> CIC, can. 955 §4.

<sup>18</sup> CIC, can. 954.

<sup>19</sup> ADP Clergy Personnel Manual 2014

<sup>20</sup> CIC, can. 955 §3.

- 20.5.14 Each and every administrator of pious causes or those obliged in any way to see to the celebration of Masses, whether clerics or laity, are to hand over to their ordinaries according to the method defined by the latter the Mass obligations which have not been satisfied within a year.<sup>21</sup>
- 20.5.15 Under no circumstance may a minister demand a fee in order for the celebration of any sacrament or other rite to take place. Ministers are to take care that the faithful are not deprived of the assistance of the sacraments because of limited income.<sup>22</sup>
- 20.5.16 It is the policy in the Archdiocese of Portland in Oregon that offerings for liturgical rites other than Masses may not be kept for personal use but are to be turned over to the parish, unless it is the clear and explicit intention of the donor that the offering is for the cleric's personal use.<sup>23</sup>
- 20.5.17 From time to time the parish may wish to explain the practice of giving Mass stipends in the bulletin.<sup>24</sup>

## C. PARISH REGISTERS AND SACRAMENTAL RECORDS IN GENERAL

- 20.6.1 Sacramental records are both private and public in nature. They are private in that they are created in circumstances presumed to be personal and confidential, and the registers are never to be made available for public viewing. They are public in that, canonically, they have to do with the status of persons in the Church and their rights and responsibilities, and legally, they may stand as valid, authentic evidence when an appropriate civil record does not exist.
- 20.6.2 More information on specific parish registers can be found in the chapters that make up this Handbook.
- 20.6.3 While electronic records and databases may be maintained together with the parish registers to make it easier to find and use the information contained in them, only the parish registers themselves are official Church records, and they must always be carefully maintained.
- 20.6.4 The following parish registers are mandated by universal law or the particular law of the Archdiocese of Portland in Oregon:

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<sup>21</sup> CIC, can. 956.

<sup>22</sup> CIC, can. 848.

<sup>23</sup> CIC, can. 531.

<sup>24</sup> ADP Clergy Personnel Manual 2014

- a. Register of Catechumens.<sup>25</sup>
- b. Book of the Elect.<sup>26</sup>
- c. Register of Baptisms.<sup>27</sup>
- d. Register of First Holy Communions.<sup>28</sup>
- e. Register of Confirmations.<sup>29</sup>
- f. Register of Marriages.<sup>30</sup>
- g. Register of Deaths.<sup>31</sup>

While it is not required, it is recommended that a Register of Sick Calls be maintained so that this important ministry can be carried out in the most pastorally effective ways.

- 20.6.5 Records of ordinations, even if they take place in a parish church, are maintained in the Archives of the Archdiocese of Portland in Oregon, and are not a parish responsibility.<sup>32</sup>
- 20.6.6 Annotations in the baptismal register must reflect changes in the status of the Christian faithful, including ordination, religious profession and change of rite.<sup>33</sup>
- 20.6.7 The law is silent with regard to registers for First Penance. Parishes may give certificates for participation in liturgical services that are connected with the celebration of First Penance.
- 20.6.8 Pastors are to see to it that parish registers are accurately inscribed and carefully preserved.<sup>34</sup> The registers should be books made specifically for the purpose, with acid-free paper and strong, durable bindings. They are to be clearly identifiable. With regard to the inscription of the records, the information should be written clearly. Black ink should be used, to facilitate later photography or digitization which may be done to preserve the records. The ink should be permanent, such as india ink or the oil-based inks used in ball-point pens. Water-soluble inks used in fountain, roller-ball, or felt-tip pens make records liable to destruction if the registers get wet.

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<sup>25</sup> CIC, can. 788 §1; RCIA 46.

<sup>26</sup> RCIA 113, 132, 539, 553.

<sup>27</sup> CIC, cann. 535 §§1-2, 877 §1.

<sup>28</sup> This is particular law of the Archdiocese of Portland in Oregon, cf. CIC, can. 535 §1.

<sup>29</sup> CIC, can. 895; cf. can. 535 §2. This is particular law of the Archdiocese of Portland in Oregon, cf. CIC, can. 535 §1. While a Register of First Holy Communions is not required by universal law, such a record has to do with the juridical status of persons as recipients of one of the sacraments of initiation.

<sup>30</sup> CIC, cann. 535 §1, 1081, 1121 §§1, 3, 1122 §§1-2, 1123, 1685, 1706.

<sup>31</sup> CIC, cann. 535 §1, 1182.

<sup>32</sup> CIC, can. 1053 §1; cf. 535 §2.

<sup>33</sup> Cf. CIC, can. 535 §2.

<sup>34</sup> CIC, cann. 535 §1, 555 §§1, 3.

- 20.6.9 If, after a record has been created in a parish register, an error is found which must be corrected, a single black line is to be drawn through the original entry and a new record on a new line is to be created. A notation is to be made along with the date and signature of the person authorizing the change. “White out,” erasures, or other cosmetic changes must never be made.
- 20.6.10 Records in sacramental registers are not to be altered for any reason other than to correct an error. Inasmuch as they are records of events, giving the places, dates, other particulars, and the names of the recipients of a sacrament and other participants in the celebration, subsequent events in the life of a person cannot alter that history. Records may be supplemented, as when the reception of First Holy Communion is recorded in a baptismal register, but they cannot be changed, for example, to substitute a divorced and remarried person’s “new spouse” for someone who was actually present at the event.
- 20.6.11 As to the issue of altering a baptismal record to reflect a so-called ‘sex change operation,’ “official parish books may not be altered for any reason, except to correct errors of transcription. Therefore, in cases of such operations, the records are not to be altered. Specifically, the altered condition of a member of the faithful under civil law does not change one’s canonical condition which is male or female and is determined at the moment of birth. However, should a situation rise in which some sort of notation is determined to be necessary, it is possible, in the margin of the entry for Baptism, to note the altered status of the person under civil law. In such a case, the date and relevant protocol number of the civil legal determination or document should be included along with, where possible, a copy of the documentation itself at that page of the baptismal Registry.”<sup>35</sup>
- 20.6.12 Sacramental preparation forms are not permanent records and should be destroyed after the information is entered in the parish register, since they contain personal information.
- 20.6.13 Certificates for sacraments pertain to the canonical status of persons and are to be signed by the pastor or his delegate and sealed with the parish seal.<sup>36</sup> The signatures on certificates are to be original, and not stamped. Certificates are to be well designed and printed on paper that is appropriate to the dignity of the sacrament. They must include places for notations and for the parish seal. Certificates must duplicate information as it appears in the register. If the information in the register is not complete, this should be indicated by the words “not given” or with a dash, rather than a blank space.

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<sup>35</sup> RRAA 2003, 18-19.

<sup>36</sup> CIC, can. 535 §3.

- 20.6.14 In each parish there is to be a secure storage for archives in which the parochial registers are protected along with letters of bishops and other documents which are to be preserved for reason of necessity or advantage. The pastor is to take care that all of these things, which are to be inspected by the Archbishop or his delegate at the time of visitation or at some other opportune time, do not come into the hands of outsiders.<sup>37</sup>
- 20.6.15 The ownership and copyrights of all Roman Catholic sacramental records for parishes, agencies or institutions within the jurisdiction of the Archbishop reside with the Archbishop and his successors in office.
- 20.6.16 Old parish registers that are no longer needed for routine requests for records should be transferred to the Archives of the Archdiocese of Portland in Oregon, where they will be carefully preserved, and where historical and genealogical research requests can be addressed.<sup>38</sup>

## D. CUSTODY OF SACRED RELICS

*(On relics in general, see Chapter 18 above)*

- 20.7.1 Fostering devotion to the Blessed Virgin Mary and all the Saints and Blesseds as a means to the sanctification of the People of God,<sup>39</sup> the Church also promotes the veneration of authentic relics of the Saints or the Blessed.
- 20.7.2 It sometimes happens that such relics are in the custody of a parish, other Catholic institution or of private individuals, whether Catholic or not. Whatever is possible should be done to protect such relics from profanation or disrespect.
- 20.7.3 There is no need to surrender relics in the possession of the parish. In fact, “Distinguished relics, and others which are held in great veneration by the people, may not validly be in any way alienated nor transferred on a permanent basis, without the permission of the Apostolic See.”<sup>40</sup>
- 20.7.4 It is forbidden by canon law to sell relics.<sup>41</sup>
- 20.7.5 There are circumstances, as when a church or chapel is to be closed, or an altar which contains relics is to be dismantled, that special care should be taken to safeguard relics.

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<sup>37</sup> CIC, can. 535 §4.

<sup>38</sup> CIC, can. 535 §5.

<sup>39</sup> Cf. CIC, can. 1186.

<sup>40</sup> CIC, can. 1190 §2.

<sup>41</sup> CIC, can. 1190 §1.

If they can be authenticated they may be reused,<sup>42</sup> and in any case are to be treated with honor.

- 20.7.6 Individuals or public juridical persons who no longer wish to have the care of sacred relics in their possession may donate them to the Archdiocese of Portland in Oregon, which will ensure appropriate care and, if the relics are of requisite size and proven authenticity, may destine them for use in accordance with the law in the dedication of a new altar.
- 20.7.7 If an offer of donation is made, provided no conditions are attached, it is a praiseworthy thing to facilitate appropriate contact with the Archdiocesan Office of Divine Worship so as to avoid the danger of profanation.

## E. SACRED OBJECTS AND WORKS OF ART THAT ARE NO LONGER NEEDED

- 20.8.1 Among the prescriptions of the law relating to sacred objects and works of art, are those of canon 1283, which requires that before an administrator of goods (which includes a pastor) takes office he is to sign a newly compiled “accurate and clear inventory of immovable property, movable objects, whether precious or of some cultural value, or other goods, with their description and appraisal” and take an oath to administer well and faithfully. In the double copy retained by the local and the Archdiocesan Archives, any change of situation is to be registered.<sup>43</sup>
- 20.8.2 Images honored in a church with great reverence by the people cannot be alienated validly in any manner or transferred permanently without the permission of the Apostolic See.<sup>44</sup>
- 20.8.3 Sacred objects and works of art that are no longer useful or needed, or that are worn out and beyond restoration, still deserve to be treated with respect.
- 20.8.4 Sacred objects or works of art that are still usable but are no longer needed, which belong to parishes, oratories, or chapels that are being closed can be given to the Archdiocese of Portland in Oregon, to other parishes, or to the missions. In disposing of such items pastors should consult the Archdiocesan Office of Divine Worship to determine what the best course of action may be.<sup>45</sup>

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<sup>42</sup> DCA ch. 4, 11; cf. GIRM 302.

<sup>43</sup> Cf. CIC, can. 1283.

<sup>44</sup> CIC, can. 1190 §3.

<sup>45</sup> BLS 166.

- 20.8.5 Sacred objects that are owned by public juridical persons (such as parishes) may be acquired only by other public juridical persons, and not by private individuals. Sacred objects that are owned by private individuals may be acquired by other private individuals or by public juridical persons.<sup>46</sup>
- 20.8.6 Objects of great artistic or historical value or those donated to the Church through a vow are not to be sold without special permission of the Apostolic See. When such objects are not to be sold but disposed of in some other way, the Archbishop should be consulted so that the concerns of donors and the requirements of canon law are fulfilled.<sup>47</sup>
- 20.8.7 Sacred objects that are so damaged or worn that they cannot be repaired or put to some other appropriate use connected with worship have lost their consecration or blessing, and can be disposed of reverently through the traditional methods of burning or burial.<sup>48</sup>
- 20.8.8 When a privately owned object that is a sacramental (a rosary, scapular, medal, statue, palm, etc.) of no significant artistic worth is so damaged or worn that it cannot be repaired or put to some other appropriate use connected with worship, it may be disposed of reverently through the traditional methods of burning or burial.<sup>49</sup>

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<sup>46</sup> CIC, can. 1269. Note that sacred objects may also be “precious goods” in canon law, in which case further norms apply; for example, administrators of goods (such as pastors), before taking office, are to make and renew detailed inventories of goods that are precious or of significant cultural value. Also, the valid alienation of items of precious art or of historical value that belong to a public juridical person requires the permission of the Holy See: cf. CIC, cann. 1283 2°, 638 §3, 1292 §§1-4.

<sup>47</sup> BLS 168.

<sup>48</sup> BCLN March 2001.

<sup>49</sup> Ibid.



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