

CHAPTER 1

GENERAL PRINCIPLES

Beauty of the Liturgy

- 1.1.1 The beauty of the liturgy is a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth. The liturgy is a radiant expression of the Paschal Mystery, in which Christ draws us to himself and calls us to communion. The memorial of Jesus' redemptive sacrifice contains something of that beauty which Peter, James and John beheld when the Master, making his way to Jerusalem, was transfigured before their eyes.²⁶
- 1.1.2 Beauty, then, is not mere decoration, but an essential element of the liturgical action, since it is an attribute of God himself and his revelation. This is no mere aestheticism, but the concrete way in which the truth of God's love in Christ encounters us, attracts us and delights us, enabling us to emerge from ourselves and drawing us towards our true vocation, which is love. Care is needed, therefore, if the liturgical action is to reflect its innate splendor.²⁷
- 1.1.3 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.²⁸
- 1.1.4 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 active participation in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole.²⁹

²⁶ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 35.

²⁷ *Ibid.*

²⁸ CCC 1141, citing SC 14; cf. 1 Peter 2: 9, 2: 4-5; RS 12. Pope Pius XII, Encyclical Letter *Mediator Dei* (1947) 80: "[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' [Philemon 2: 5]. And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves."

²⁹ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 55; cf. CCC 1388; SC 55.

- 1.1.5 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*, or the art of celebrating 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.”³⁰
- 1.1.6 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 one’s own authority. This regulation applies to their texts as well, and certainly includes (but is not limited to) the Roman Missal (Sacramentary) and the Lectionary.³¹
- 1.1.7 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 by an individual and quasi-privately.³²
- 1.1.8 Even where options are permitted, liturgical celebrations should always reflect the noble simplicity, practicality, and dignity characteristic of the Roman Rite.³³
- 1.1.9 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.³⁴

³⁰ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 38; cf. 1 Peter 2: 4-5, 9; Synod on the Eucharist, propositions 2, 25. It is also helpful to recall also that active participation is not *per se* equivalent to the exercise of a specific ministry. The active participation of the laity does not benefit from the confusion arising from an inability to distinguish, within the Church’s communion, the different functions proper to each one. Ibid. 53, cf. EDM.

³¹ CIC cann. 846 §1, 1167 §2; CDW, Changing Approved Liturgical Texts; RS, *passim*; SC 22. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (2003) 52: “Liturgy is never anyone’s private property, be it of the celebrant or of the community in which the mysteries are celebrated.... [N]o 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.” USCCB adaptation of GIRM 362: “The adaptations to the *Ordo Lectionum Missae* as contained in the Lectionary for Mass for use in the Dioceses of the United States of America should be carefully observed.”

³² CCC 1140, quoting SC 27.

³³ LG 34. See also GIRM 42.

³⁴ AS 149, cf. SC 32.

Offices and Ministries

- 1.2.1 From among the faithful, in and through the Church, servants are called to a special service of the community. They are consecrated by the sacrament of holy orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church. The ordained minister is, as it were, an icon of Christ the 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 bishop's ministry is most evident, as well as, in communion with him, the ministry of priests and deacons.³⁵
- 1.2.2 Bishops, priests, and deacons, therefore, each according to his proper rank, must consider the celebration of the liturgy as their principal duty. Above all, this is true of the diocesan bishop: As "the chief steward of the mysteries of God in the particular Church entrusted to his care, he is the moderator, promoter, and guardian of the whole of its liturgical life." 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.³⁶
- 1.2.3 Other ministries also exist that are not consecrated by the sacrament of holy orders; their functions are determined by the bishops, in accord with liturgical traditions and pastoral needs.³⁷
- 1.2.4 Ministers are to celebrate the sacraments according to their own rites, wearing the appropriate vestments and insignia.³⁸

Sacred Vestments and Vesture

- 1.3.1 The variety of offices within the Church is shown outwardly by the diversity of sacred vestments, which should be signs of the offices proper to each minister in the Church's liturgies and rituals.³⁹

³⁵ CCC 1142, citing PO 2, 15.

³⁶ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 39; cf. Synod on the Eucharist, Proposition 19; cf. CD 14; SC 22, 41; LG 26; CB 3. Saint Ignatius of Antioch, *Letter to the Smyrnaeans*: "You must all follow the bishop as Jesus Christ follows the father, and the presbytery as you would the Apostles. Reverence the deacons as you would the command of God. Let no one do anything of concern to the Church without the bishop."

³⁷ CCC 1143.

³⁸ CIC can. 846 §2; cf. CCEO can. 707 §§1-2.

³⁹ GIRM 335.

- 1.3.2 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.⁴⁰
- 1.3.3 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 a sense of 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:⁴¹
- a. White is used in the Offices and Masses during the Easter and Christmas seasons; also on celebrations of the Lord other than of his Passion, of the Blessed Virgin Mary, of the Holy Angels, and the Saints who were not Martyrs; on the Solemnities of All Saints (November 1) and of the Nativity of Saint John the Baptist (June 24); and on the Feasts of Saint John the Evangelist (December 27), of the Chair of Saint Peter (February 22), and of the Conversion of Saint Paul (January 25).
 - b. Red is used on Palm Sunday of the Lord's Passion and on Good Friday, on Pentecost Sunday, on celebrations of the Lord's Passion, 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.

⁴⁰ IALP 66. Cf. Galatians 3: 27: "For all of you who were baptized into Christ have clothed yourselves with Christ." Clement of Alexandria, *Miscellanies* 6, 13, 107, 2: "Even here in the Church the gradations of bishops, presbyters, and deacons happen to be imitations, in my opinion, of the angelic glory and of that arrangement which, the scriptures say, awaits those who have followed in the footsteps of the Apostles and who have lived in complete righteousness according to the gospel." IALP 66 also quotes Nerses Shnorhali (12th cent.): "Nobody believes the priestly habit to be useless and lacking mystery.... It is a question of external observances of man for those who are in the service of the things of God. We speak also of the interior man, for which external worship is the figure of the luminous spiritual ornament." "The preaching of the Apostles and the dogmas of the Fathers have confirmed the one faith of the Church; and she, wearing the garment of truth woven of the theology from on high, rightly dispenses and glorifies the great mystery of piety." *Kontakion* of the Holy Fathers (emphasis added).

⁴¹ GIRM 345-346.

- e. Violet, white, or black vestments may be worn at funeral services and at other Offices and Masses for the Dead.⁴²
 - f. Rose may be used, where it is the practice, on the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday).
 - g. On more solemn days, sacred vestments may be used that are festive, that is, more precious, even if they are not of the color of the day.⁴³
 - h. Gold or silver colored vestments may be worn on more solemn occasions.⁴⁴
- 1.3.4 It is appropriate that the vestments worn by priests and deacons, as well as those garments worn by lay ministers, be blessed according to the rite in the Book of Blessings before they are put to use.⁴⁵
- 1.3.5 The cope is worn by a priest or deacon in processions and other sacred actions, in keeping with the norms proper to each rite.⁴⁶
- 1.3.6 The sacred 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 at the neck, an amice should be put on.⁴⁷

⁴² USCCB adaptation of GIRM 346.

⁴³ RS 127; cf. GIRM 346g: "A special faculty is given in the liturgical books for using sacred vestments that are festive or more noble on more solemn occasions, even if they are not of the color of the day. However, this faculty, which is specifically intended in reference to vestments made many years ago, with a view to preserving the Church's patrimony, is improperly extended to innovations by which forms and colors are adopted according to the inclination of private individuals, with disregard for traditional practice, while the real sense of this norm is lost to the detriment of the tradition. On the occasion of a feast day, sacred vestments of a gold or silver color can be substituted as appropriate for others of various colors, but not for purple or black." Blue is not a liturgical color in the Roman rite, and is not mentioned in the GIRM or the rubrics. However, by Apostolic indult for the feast of the Immaculate Conception, in Spain, in former Spanish colonies, and in a few other places, sky-blue vestments are worn. See SCR, Responses, 16 March 1833, 23 February 1839, and 15 February 1902. These vestments have blue as the primary color; they are not white vestments with blue orphreys or Marian motifs, which may, of course, be used everywhere.

⁴⁴ USCCB adaptation of GIRM 346.

⁴⁵ GIRM 335; BB ch. 39.

⁴⁶ GIRM 341. See RCIA 48; RBC 35, 74; RC 19a; HCWEOM 92, 103; RM 39, 55; OCF 182; CB 66. There is no provision in the liturgical books for lay persons to wear a cope. CDW, Lay Vesture at the Liturgy of the Hours.

⁴⁷ GIRM 336, 339; CB 65.

- 1.3.7 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).⁴⁸
- 1.3.8 In the Archdiocese of Washington, it has been the custom and is preferred that seminarians wear the cassock and surplice in liturgical services, to distinguish them from other ministers.
- 1.3.9 Proper attire is important for all who participate in the Church's worship, whether clergy or laity. Appropriate clothing expresses respect, solemnity, and joy, as is shown by the use of special clothing (apart from sacred vestments) for liturgical rites, and the many references to clothing found in the Sacred Scriptures and writings of the Fathers. The ritual bath of baptism is called, among other things, "clothing since it veils our shame," and the white garment actually worn by the baptized symbolizes their having "put on Christ." At first Holy Communion, having become children of God clothed with the wedding garment, the neophytes (sometimes literally clothed with wedding garments) are admitted to "the marriage supper of the Lamb" celebrated sacramentally at Mass, in the hope that after death and judgment, they will be "clothed with the nuptial garment" and admitted to the heavenly feast.⁴⁹

Sacred Places and Objects

- 1.4.1 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.⁵⁰

⁴⁸ GIRM 336. See RC 19a; OCF 182.

⁴⁹ CCC 1216, quoting Saint Gregory Nazianzen, *Oration on Holy Baptism* (381); 1243, cf. Galatians 3: 27; 1243-1244, cf. Revelation 19: 9; 1387; 1682; 2522. See also: Numbers 8: 7: "This is what you shall do to them to purify them. Sprinkle them with the water of remission; then have them shave their whole bodies and wash their clothes, and so purify themselves." 1 Chronicles 16: 29: "Give to the Lord the glory due his name! Bring gifts, and enter his presence; worship the Lord in holy attire." Isaiah 23: 18: "[T]hose who dwell before the Lord shall eat their fill and clothe themselves in choice attire." Zechariah 3: 3-5: "Now Joshua was standing before the angel, clad in filthy garments. He spoke and said to those who were standing before him, 'Take off his filthy garments, and clothe him in festal garments.' ... Then the angel of the Lord, standing, said, 'See, I have taken away your guilt.'" Matthew 22: 10-14: "The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."

⁵⁰ CIC can. 1205. Cf. DCA, *passim*; BB ch. 43.

- 1.4.2 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.⁵¹
- 1.4.3 Sacred relics are to be reverently treated and carefully preserved.⁵²
- 1.4.4 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.⁵³
- 1.4.5 Sacred vessels are to be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded inside. Vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books. Sacred vessels may also be 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. Vessels that hold the Precious Blood must have bowls made of non-absorbent materials. Use is not to be made of simple baskets or other receptacles meant for ordinary use outside the sacred celebration, nor are sacred vessels to be of poor quality or lacking in style.⁵⁴

⁵¹ CIC can. 1210.

⁵² See ADW, Liturgical Norms and Policies, 2010, 1.6.2, 13.17.1-8.

⁵³ CIC can. 1171. See DCA ch. 7, Order for the Blessing of a Chalice and Paten within Mass; also in Sacramentary, app. IV; BB ch. 40.

⁵⁴ GIRM 327-333; RS 117; ID 16. While glass was used for sacred vessels in the earliest centuries of the Church, early texts in the *Decretum* state that wood and glass were used until the use of silver was mandated (D. 1, *de cons.* c. 44). Another text says that chalices and patens should be made, if not of gold, at least of silver or, in a case of poverty, tin; but that copper, bronze and brass should not be used since they corrode and can provoke nausea. In any case, no one was to presume to celebrate Mass with a wooden or glass chalice (D. 1, *de cons.* c. 45). In the *Summa theologiae*, III, q. 83, art. 3, ad 6, these practical considerations are connected to respect for the Eucharist: Because wood is porous and glass is brittle, reverence for the sacrament requires that chalices be made of the durable materials mentioned in the *Decretum*. The strong preference for the use of gold or silver for sacred vessels was grounded in practical considerations as well as the desire to honor the Eucharist. For these reasons, in more recent years, chalices made of glass, wood, copper, or brass could not be consecrated. SCR, Response, 16 September 1865. 1917 CIC can. 1305 §2 presumed that the inside of the cup of the chalice was gilded. The former rite for consecrating a paten and chalice mentioned within the prayers that the vessels were made of silver and gold. See Pontificale Romanum I, *De patenae et calicis consecratione*.

- 1.4.6 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.⁵⁵
- 1.4.7 While 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 may allow them the use of a church or building and also lend them what may be necessary for their services.⁵⁶
- 1.4.8 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.⁵⁷
- 1.4.9 Candles, which are required at every liturgical service out of reverence and on account of the festiveness of the celebration, are to be appropriately placed either on or around the altar. 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.⁵⁸

⁵⁵ RS 118; cf. GIRM 333; DCA ch. 7.

⁵⁶ ED 137.

⁵⁷ GIRM 349; CB 115. "It is never appropriate for pamphlets or subscription paperback editions, which are, by their nature, disposable, to be used for celebration of the sacraments...." BCLN August 2006, quoting Archbishop Malcolm Ranjith, Secretary of the CDWDS, Letter to Bishop William Skylstad, 27 July 2006. One proposal from the Synod on the Word of God in the Life of the Church was, "The book of Sacred Scripture, even outside of the liturgical action, should have a visible place of honor in the interior of the church." Liturgical Propositions from the Twelfth Synod of Bishops on the Word of God, Proposition 14, The Word of God and Liturgy, in CDWN November-December 2008. But see also Rev. Msgr. Peter J. Elliott, *Liturgical Question Box* (San Francisco: Ignatius, 1998) 39-40: "The Book of the Gospels should be handsomely bound in the finest leather or covered in fine fabric or embroidery, perhaps of the color of the day or season. Preferably, according to a noble tradition common to the East and the West, it should be kept within richly worked covers of precious metal or elaborately carved wood, and even adorned, if the means allow, with enamels, jewels, gems, ikons, and so on.... Outside liturgical celebrations, this sacred book is kept in the sacristy, not left out in the church, even on or near the ambo. If it is an object of value, it is best kept locked in the safe with the sacred vessels."

⁵⁸ GIRM 117, 122, 307; BLS 92, 93, citing DOL 208, note R47, quoting *Notitiae* 10 (1974) 4. See CDW, Use of Candles in the Liturgy; idem, Composition of Candles: "Since the National Conference of Catholic Bishops has never employed the above-noted faculty to permit the use of materials other than wax in the production of candles, the use of such other material either in substitutes for or in imitations of candles is not permitted in the liturgy."

Sacred Objects and Works of Art that are No Longer Needed

- 1.5.1 Sacred 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. It is absolutely forbidden to sell sacred relics. Special care should be taken to safeguard relics, in particular when a church or chapel is to be closed, or an altar which contains relics is no longer to be used.⁵⁹
- 1.5.2 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.
- 1.5.3 Sacred objects that are owned by public juridic persons (such as parishes) may be acquired only by other public juridic persons, and not by private individuals. Sacred objects that are owned by private individuals may be acquired by other private individuals or by public juridic persons.⁶⁰
- 1.5.4 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 Washington, to other parishes, or to the missions. In disposing of such items pastors should consult the Office of Worship or the Chancery to determine what the best course of action may be.⁶¹
- 1.5.5 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.⁶²

⁵⁹ CIC can. 1190 §§1-2; GIRM 302; DCA ch. 4 states that relics deposited beneath altars must be of a size that they can be recognized as parts of human bodies. 1917 CIC can. 1281 §2 defined significant or important relics: "The important relics of saints or blessed are the body, head, arm, forearm, heart, tongue, hand, leg, or other part of the body that suffered in a martyr, provided that it is intact and is not little." Individuals or public juridic persons who no longer wish to have the care of sacred relics in their possession may donate them to the Archives of the Archdiocese of Washington, where they are certain to receive appropriate care and, if they are of sufficient size and proven authenticity, possible use in the dedication of a new altar.

⁶⁰ CIC can. 1269. As with sacred relics, sacred objects may be donated by individuals or public juridic persons to the Archives of the Archdiocese of Washington. Sacred objects may also be "precious goods" in canon law, in which case still other norms apply; for example, administrators of goods (such as pastors), before taking office, are to make and renew detailed inventories 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 juridic person requires the permission of the Holy See. CIC cann. 1283 2º, 638 §3, 1292 §§1-4.

⁶¹ BLS 166.

⁶² BCLN March 2001.

- 1.5.6 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.⁶³
- 1.5.7 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.⁶⁴
- 1.5.8 When a privately owned object that is a sacramental—a rosary, scapular, medal, statue, palm, etc.—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.⁶⁵

Sacred Music

- 1.6.1 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.⁶⁶
- 1.6.2 In the course of her two-thousand-year history, the Church has created, and still creates, music and songs 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 liturgical seasons.⁶⁷

⁶³ CIC can. 1190 §3.

⁶⁴ BLS 168.

⁶⁵ BCLN March 2001.

⁶⁶ AS 146, cf. SC 112-121; CCC 1157.

⁶⁷ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 42; cf. Synod on the Eucharist, Propositions 29, 36; cf. SC 41, 116. While respecting various styles and different and highly praiseworthy traditions, the Holy Father, in accordance with the request of the fathers of the Synod on the Eucharist, desires that Gregorian chant be suitably esteemed and employed as the chant proper to the Roman liturgy. See also *ibid.*, 62: “Speaking more generally, I ask that future priests, from their time in the seminary, receive the preparation needed to understand and to celebrate Mass in Latin, and also to use Latin texts and execute Gregorian chant; nor should we forget that the faithful can be taught to recite the more common prayers in Latin, and also to sing parts of the liturgy to Gregorian chant.” Cf. Synod on the Eucharist, Proposition 36.

- 1.6.3 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.⁶⁸
- 1.6.4 In place of the Psalm assigned in the Lectionary for Mass, the following may also be sung: either the proper or seasonal antiphon and Psalm from the Lectionary, set either in the manner of the Roman or Simple Gradual, or, in another musical setting; or, an antiphon and Psalm from another collection of the Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the United States Conference of Catholic Bishops or the Archbishop. Songs or hymns may not be used in place of the responsorial Psalm.⁶⁹
- 1.6.5 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.⁷⁰
- 1.6.6 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. They must never detract from the primary pastoral purpose of the sacred place.⁷¹
- 1.6.7 In liturgical celebrations, in songs and prayers the name of God in the form of the *tetragrammaton*, YHWH, is neither to be used nor pronounced.⁷²

⁶⁸ USCCB adaptation of GIRM 393.

⁶⁹ USCCB adaptation of GIRM 61 §4.

⁷⁰ STTL 93-94. See also SCDW, *Directory for Masses With Children* (1973) 32: "With these precautions and with due and special discretion, recorded music may also be used in Masses with children, in accord with norms established by the conferences of bishops."

⁷¹ CIC can. 1210; AS 154; CDWDS, Letter on Concerts in Churches, 5 November 1987, in *Notitiae* 24 (1988).

⁷² Francis Cardinal Arinze, Prefect, CDWDS, Letter to the Bishops' Conferences on "The Name of God," 29 June 2008. In an explanatory letter to the Bishops of the United States, Bishop Arthur Serratelli of the CDW stated, "While the directives contained here do not force any changes to official liturgical texts, including our continuing work of the translation of the *Missale Romanum, editio typica tertia*, which already

- 1.6.8 Liturgical gesture for the sake of inculturation may be used, when appropriate, before or after a Mass or other liturgical rite. However, dance within the liturgy is prohibited.⁷³

Catechesis

- 1.7.1 Catechesis and sacramental preparation are most properly done within the parish community, just as the parish church is the most fitting place for the celebration of the sacraments. The parish initiates the Christian people into the ordinary expression of the liturgical life: It gathers them together in the celebration of the Eucharist; it teaches Christ's saving doctrine; and it practices the charity of the Lord in good works and brotherly love. The parish is the preeminent setting for the catechesis of adults, youth, and children.⁷⁴
- 1.7.2 Education in the faith by the parents should begin in a child's earliest years. This already happens when family members help one another to grow in

follow the spirit of the directives, there may be some impact on the use of particular pieces of liturgical music in our country as well as in the composition of variable texts such as the General Intercessions for the celebration of the Mass and the other sacraments." The staff of the USCCB has been in conversation with publishers of liturgical music regarding the recent directives. Publishers plan to make revised arrangements available. Bishop Serratelli suggests that these directives provide the Church with "an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the Name of God in daily life, emphasizing the power of language as an act of devotion and worship." They give an opportunity to appreciate the unbroken Jewish practice of showing reverence for the Divine Name. CDWN October 2008.

⁷³ See LG 37-40; *Notitiae*, 11 (1975): "Dance has never been made an integral part of the official worship of the Latin Church. If local churches have accepted the dance, sometimes even in the church building, that was on the occasion of feasts in order to manifest sentiments of joy and devotion. But that always took place outside of liturgical services.... The traditional reserve of the seriousness of religious worship, and of the Latin worship in particular, must never be forgotten." See also BCLN April-May 1982, following a statement by the SCSDW, 8 January 1982, that all dancing, ballet, children's gestures as dancing, clowning, etc., are not permitted to be introduced "into liturgical celebrations of any kind whatever." See also DPP 17: Movement and even dance "should be genuine expressions of communal prayer and not merely theatrical spectacles." Pope John Paul II, Encyclical Letter *Redemptoris missio* (1990) 52-54: "[D]iversity of expression [should do] no damage to unity in sacramental signs and in the one faith." BCLN August 2003: "In the course of their meeting on June 17-18, 2003, the Bishop members, consultants, and advisors of the Committee on the Liturgy considered the question of dance and the Liturgy.... [T]he Committee cited the need for further scholarly studies of a 'historical, anthropological, exegetical and theological' (*Varietates legitima*e, 30) nature which might explore forms of movement which might be found to serve as an appropriate part of processions, which do not take on the appearance of spectacle *per se*, and which accompany the liturgy, rather than interpret it." See also ADW, Liturgical Norms and Policies, 2010, 6.13.1.

⁷⁴ CCC 1136-1209; 2179. "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." Saint John Chrysostom, *De incomprehensibili* 3, 6. USCCB, Summary of the National Catechetical Directory, 36.

- faith by the witness of a Christian life in keeping with the Gospel. Family catechesis precedes, accompanies, and enriches other forms of instruction in the faith. Parents have the mission of teaching their children to pray and to discover their vocation as children of God.⁷⁵
- 1.7.3 The responsibility for formal sacramental preparation, and the determination of readiness to receive the sacraments, belongs to the pastor alone. The pastor is assisted by parochial vicars, deacons, parents, catechists, other parish leaders, and by parish and other Catholic schools.⁷⁶
- 1.7.4 Every parish has the responsibility to provide:
- a. catechesis for those who are preparing for sacraments;
 - b. catechesis for parents, as appropriate;⁷⁷
 - c. programs which enable parents to participate as fully as possible in the sacramental preparation of their children; and
 - d. programs adjusted to the particular pastoral concerns of individuals and families with special needs (one-parent families, families with foster children, etc.).
- 1.7.5 Particular sensitivity to the liturgical year is to be kept in mind in religious education programs in parishes and in Catholic schools.⁷⁸ Norms regarding the liturgical year, especially as addressed in the Roman Missal (Sacramentary), are to be respected in the preparation and celebration of Sunday Masses, especially during Advent and Lent. Prior to planning particular liturgical celebrations, it is also advisable to consult an approved *ordo* for the Archdiocese of Washington.
- 1.7.6 Special pastoral guidance and instruction are necessary when a candidate for the reception of a sacrament does not regularly practice the faith. In particular, guidance must be provided to non-practicing parents who present their children for baptism, confirmation, penance, or first Holy Communion, to enable them to give assurances that the gift of grace will be able to grow through Christian living and education in the faith.

⁷⁵ CCC 2226; cf. LG 11.

⁷⁶ CIC cann. 843 §2; 890; 914; 1063; 1067; ADW, Policies for Catholic Schools, 2009, 1215, 1225-1226.

⁷⁷ SC 10.

⁷⁸ ADW, Policies for Catholic Schools, 2009, 1221-1222, 1227.

- 1.7.7 Special attention is to be given in the catechesis and celebration of the sacraments to the pastoral needs of minorities and of transients. Parishes should welcome persons with disabilities and be sensitive to their particular needs in preparing them for the sacraments. Their regular participation in liturgies and liturgical ministries is always to be encouraged.
- 1.7.8 A partial indulgence is granted to the faithful who teach or study Christian doctrine.⁷⁹

Sacramental Sharing (Communicatio in Sacris)

- 1.8.1 Since Eucharistic concelebration is a visible manifestation of full communion in the faith, worship, and community life of the Catholic Church, expressed by ministers of that Church, it is not permitted to concelebrate the Eucharist with ministers of other churches or ecclesial communities.⁸⁰
- 1.8.2 Catholic ministers normally administer the sacraments licitly to Catholic members of the Christian faithful alone, who likewise receive them from Catholic ministers alone.⁸¹
- 1.8.3 In certain circumstances and under conditions specified by law, there can be *communicatio in sacris* with non-Catholic Christians, as described in the following articles.
- 1.8.4 Catholics are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from ministers of the Orthodox churches and other churches in which these sacraments are valid
- a. whenever
 - i. necessity requires it

⁷⁹ Cf. MI, grants, 6.

⁸⁰ CIC can. 908; ED 104 e. Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 56: "The Eucharist in fact not only manifests our personal communion with Jesus Christ, but also implies full *communio* with the Church. This is the reason why, sadly albeit not without hope, we ask Christians who are not Catholic to understand and respect our conviction, which is grounded in the Bible and Tradition. We hold that eucharistic communion and ecclesial communion are so linked as to make it generally impossible for non-Catholic Christians to receive the former without enjoying the latter. There would be even less sense in actually concelebrating with ministers of Churches or ecclesial communities not in full communion with the Catholic Church."

⁸¹ CIC can. 844 §1 (without prejudice to the prescripts of ADW, Liturgical Norms and Policies, 2010, 1.8.4-6 and canon 861 §2, regarding baptism in an emergency).

or

- ii. true spiritual advantage suggests it,

and

- b. approaching a Catholic minister is

- i. physically impossible

or

- ii. morally impossible.⁸²

1.8.5 Members of the Orthodox churches and other churches in which these sacraments are valid can receive the sacraments of penance, Eucharist, and anointing of the sick from Catholic ministers if

- a. they seek such on their own accord

and

- b. they are properly disposed.

They may not, however, be invited to do so.⁸³

1.8.6 Catholic ministers licitly administer the sacraments of penance, Eucharist, and anointing of the sick to Protestants

- a. when

- i. there is danger of death

or

- ii. in the judgment of the Archbishop or the United States Conference of Catholic Bishops, some other grave necessity urges it,

⁸² CIC can. 844 §2. See also ED 122, 124.

⁸³ CIC can. 844 §3. See ED 125: "In these particular cases also, due consideration should be given to the discipline of the Eastern Churches for their own faithful and any suggestion of proselytism should be avoided." See also ED 106-107.

- b. and
 - i. they cannot approach a minister of their own community;
and
 - ii. they request such on their own accord;
and
 - iii. they manifest a Catholic faith in respect to these sacraments;
and
 - iv. they are properly disposed.⁸⁴

No dispensations can be given from these conditions, all of which must be fulfilled.⁸⁵

- 1.8.7 There are no circumstances in which Catholics may licitly attempt to receive these sacraments from Protestant ministers, inasmuch as the Protestant ecclesial communities do not possess the apostolic succession or the sacrament of orders, do not believe in the sacraments of penance, anointing of the sick, and, in some cases, the Eucharist, and in any case profess a Eucharistic theology that is fundamentally different from the faith of the Catholic and Orthodox churches.⁸⁶

Preaching by Lay Persons

- 1.9.1 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. This reservation excludes all non-ordained faithful, even if these should have responsibilities as pastoral assistants or catechists in whatever type of community or group. The exclusion is not based on the preaching ability of sacred ministers nor their

⁸⁴ CIC can. 844 §4.

⁸⁵ RS 85, citing Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (2003) 46.

⁸⁶ ED 132: "On the basis of the Catholic doctrine concerning the sacraments and their validity, a Catholic who finds himself or herself in the circumstances mentioned above may ask for these sacraments only from a minister in whose Church these sacraments are valid or from one who is known to be validly ordained according to the Catholic teaching on ordination."

theological preparation, but on that function which is reserved to them in virtue of having received the sacrament of holy orders.⁸⁷

1.9.2 However, it is lawful for lay persons to speak at a Mass to promote a greater understanding of the liturgy, including offering personal testimonies, or during the celebration of a Mass on a special occasion, if such remarks would complement the regular homily preached by the priest or deacon. Nonetheless, such explanations or testimonies may not assume a form that could be confused with the homily, nor replace the homily.⁸⁸

1.9.3 Apart from Mass, if necessity requires it in certain circumstances or it seems useful in particular cases, when he judges it to be to the spiritual advantage of the faithful, the Archbishop can admit lay members of Christ's faithful to preach, to offer spiritual conferences, or give instructions in churches, oratories, or other sacred places within the Archdiocese.⁸⁹ This may be done only in the following circumstances:

- a. a scarcity of sacred ministers in certain places, in order to meet the need;
- b. particular language requirements; or
- c. the demonstrated expertise or experience of the lay person concerned.

The admission of lay members to preach in these circumstances may not be transformed from exceptional measures into an ordinary practice.⁹⁰

1.9.4 The faculty for giving permission for a lay person (including a seminarian) to preach in a church, oratory, or other sacred place apart from Mass, as

⁸⁷ EDM practical provisions 3 §1. The same article states, "For the same reason, the practice, on some occasions, of entrusting the preaching of the homily to seminarians or theology students who are not clerics is not permitted. Indeed, the homily should not be regarded as a training for some future ministry." See also CIC can. 767 §1; NCCB, Complementary Norm for CIC can. 766. The prohibition on lay persons giving the homily at Mass cannot be dispensed. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 26 May 1987. "[I]t is impossible to grant any such permission which would allow the non-ordained Faithful—even though seminarians and not yet ordained as Deacons—to preach the homily during Mass." Dario Cardinal Castrillon Hoyos, Prefect of the Congregation for the Clergy, Letter, in RRAA 2000, 26. This countered an earlier letter from Pio Cardinal Laghi, Prefect of the Congregation for Catholic Education, in RRAA 1999, 9-10, which had given very limited permission for seminarians to preach. But Cardinal Castrillon pointed out that while the Congregation for Catholic Education has competence over seminarians, the Congregation for Clergy has competence over the homily itself.

⁸⁸ CIC can. 767 §1; EDM practical provisions 3 §1; NCCB, Complementary Norm for CIC can. 766.

⁸⁹ CIC can. 766; NCCB, Complementary Norm for CIC can. 766; RS 161.

⁹⁰ CIC can. 766; NCCB, Complementary Norm for CIC can. 766; EDM practical provisions 2 §§3-4; RS 161.

described above, belongs to the Archbishop, and this as regards individual instances; this permission is not the competence of anyone else, even a priest or deacon.⁹¹

- 1.9.5 The lay faithful who are to be admitted to preach in a church, oratory, or other sacred place must be orthodox in faith and well-qualified, both by the witness of their lives as Christians and by a preparation for preaching appropriate to the circumstances.⁹²

Offerings for Masses and Other Liturgical Rites

- 1.10.1 It is appropriate for the faithful's participation in the Mass to be expressed by an offering, whether of the bread and wine for the celebration of the Eucharist, or of other gifts for the relief of the needs of the Church and of the poor.⁹³
- 1.10.2 The Christian 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.⁹⁴
- 1.10.3 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 Christian faithful, especially the needy, even if they have not received an offering.⁹⁵
- 1.10.4 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.⁹⁶
- 1.10.5 Offerings must be carefully recorded to indicate the intentions requested, the offerings made, and the priests to whom the intentions were entrusted.⁹⁷
- 1.10.6 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

⁹¹ RS 161.

⁹² NCCB, Complementary Norm for CIC can. 766.

⁹³ GIRM 140.

⁹⁴ CIC can. 946.

⁹⁵ CIC can. 945 §§1-2, cf. cann. 948-951.

⁹⁶ CIC can. 948.

⁹⁷ CIC cann. 955 §§3-4, 958 §1.

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; and
- 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 Washington; in the Archdiocese of Washington, any remaining amounts are to be placed in the parish accounts.⁹⁸

Because this matter directly affects the Blessed Sacrament and also involves obligations of justice to the donors, even the slightest appearance of profit or simony must be avoided.⁹⁹

1.10.7 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 the 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; and
- 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.¹⁰⁰

⁹⁸ CC, Decree on Mass Stipends, 22 February 1991, 3 §§1-2; cf. BCLN April-May 1991. This is a derogation from CIC can. 948. See Rev. John M. Huels, in Rev. John P. Beal, et al., eds., *New Commentary on the Code of Canon Law* (New York and Mahwah, New Jersey: Paulist Press, 2000) 1132.

⁹⁹ CIC can. 947; CC, Decree on Mass Stipends, 22 February 1991; cf. BCLN April-May 1991.

¹⁰⁰ CC, Decree on Mass Stipends, 22 February 1991, 7; cf. BCLN April-May 1991.

- 1.10.8 No priest is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year.¹⁰¹
- 1.10.9 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.¹⁰²
- 1.10.10 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.¹⁰³
- 1.10.11 Every priest must note accurately the Masses which he accepted to celebrate and those which he has satisfied.¹⁰⁴
- 1.10.12 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.¹⁰⁵
- 1.10.13 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.¹⁰⁶
- 1.10.14 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.¹⁰⁷
- 1.10.15 Pastors may suggest offerings that may be made in connection with the celebration of liturgical rites other than Mass (e.g., a baptism, wedding, or funeral), but it must be made clear that these are only suggested amounts; they are not to be construed as payment for services rendered, but as

¹⁰¹ CIC can. 953; cf. can. 956.

¹⁰² CIC can. 955 §2.

¹⁰³ CIC can. 951 §§1-2. Excess Mass offerings are to be sent to the Archdiocesan Society for the Propagation of the Faith (the Missions Office), which serves as the only agency authorized by the Archbishop for the transfer of such Mass offerings. It is understood, of course, that religious orders of priests may transfer offerings through their superiors, but always under the review of their ordinary.

¹⁰⁴ CIC can. 955 §4.

¹⁰⁵ CIC can. 954.

¹⁰⁶ CIC can. 955 §3.

¹⁰⁷ CIC can. 956.

offerings freely given. The amounts suggested should follow the current guidelines to be issued through the Office of the Archbishop through the Secretariat for Ministerial Leadership. These policies should be explained clearly as preparations are made for the celebration of these rites.

- 1.10.16 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.¹⁰⁸
- 1.10.17 It is the policy in the Archdiocese of Washington 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.¹⁰⁹

Photography During the Liturgy

- 1.11.1 Reverence demands that photography during a liturgical celebration be done in a judicious and unobtrusive manner. Pastors and other responsible persons should give guidance to those who will take photographs (in advance, when possible) with regard to the places and times during a rite when photographs may be taken. These matters can be addressed when preparations are being made for the celebration.

Parish Registers and Sacramental Records in General

- 1.12.1 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.
- 1.12.2 More information on specific parish registers can be found in the chapters that follow within these norms.

¹⁰⁸ CIC can. 848.

¹⁰⁹ CIC can. 531.

- 1.12.3 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.
- 1.12.4 The following parish registers are mandated by universal law or the particular law of the Archdiocese of Washington:
- a. Register of Catechumens;¹¹⁰
 - b. Book of the Elect;¹¹¹
 - c. Register of Baptisms;¹¹²
 - d. Register of First Holy Communions;¹¹³
 - e. Register of Confirmations;¹¹⁴
 - f. Register of Marriages;¹¹⁵ and
 - g. Register of Deaths.¹¹⁶

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.

- 1.12.5 Records of ordinations, even if they take place in a parish church, are maintained in the Archives of the Archdiocese of Washington, and are not a parish responsibility.¹¹⁷
- 1.12.6 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.

¹¹⁰ CIC can. 788 §1; RCIA 46.

¹¹¹ RCIA 113, 132, 539, 553.

¹¹² CIC cann. 535 §§1-2, 877 §1.

¹¹³ This is particular law of the Archdiocese of Washington, cf. CIC can. 535 §1.

¹¹⁴ CIC can. 895; cf. can. 535 §2. This is particular law of the Archdiocese of Washington, 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.

¹¹⁵ CIC cann. 535 §1, 1081, 1121 §§1, 3, 1122 §§1-2, 1123, 1685, 1706.

¹¹⁶ CIC cann. 535 §1, 1182.

¹¹⁷ CIC can. 1053 §1; cf. 535 §2.

- 1.12.7 Pastors are to see to it that parish registers are accurately inscribed and carefully preserved.¹¹⁸ 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.
- 1.12.8 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.
- 1.12.9 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.¹¹⁹
- 1.12.10 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.
- 1.12.11 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.¹²⁰ The signatures on certificates are to be original, and not stamped. Certificates

¹¹⁸ CIC cann. 535 §1, 555 §§1, 3; ADW, Handbook for Deans, 2006.

¹¹⁹ With regard to whether a baptismal record may be altered to reflect a so-called "sex change operation," the CDF has communicated that "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 juridic act or document should be included along with, where possible, a copy of the documentation itself at that page of the Baptismal Registry." RRAA 2003, 18-19.

¹²⁰ CIC can. 535 §3.

- 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.
- 1.12.12 In each parish there is to be a storage area or archive 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.¹²¹
- 1.12.13 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.
- 1.12.14 Old parish registers that are no longer needed for routine requests for records may be given to the Archives of the Archdiocese of Washington, where they will be carefully preserved, and where historical and genealogical research requests can be addressed.¹²²

¹²¹ CIC can. 535 §4.

¹²² CIC can. 535 §5.