

ARCHDIOCESE OF WASHINGTON

LITURGICAL NORMS
and
POLICIES

2010

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Archdiocese of Washington

CONTENTS

INTRODUCTORY LETTER OF MOST REVEREND DONALD W. WUERL,
ARCHBISHOP OF WASHINGTON

DECREE OF PROMULGATION

INTRODUCTION

CHAPTER 1 GENERAL PRINCIPLES

<i>Beauty of the Liturgy</i>	1.1
<i>Offices and Ministries</i>	1.2
<i>Sacred Vestments and Vesture</i>	1.3
<i>Sacred Places and Objects</i>	1.4
<i>Sacred Objects and Works of Art that are No Longer Needed</i>	1.5
<i>Sacred Music</i>	1.6
<i>Catechesis</i>	1.7
<i>Sacramental Sharing (Communicatio in Sacris)</i>	1.8
<i>Preaching by Lay Persons</i>	1.9
<i>Offerings for Masses and Other Liturgical Rites</i>	1.10
<i>Photography During the Liturgy</i>	1.11
<i>Parish Registers and Sacramental Records in General</i>	1.12

CHAPTER 2 CHRISTIAN INITIATION OF ADULTS AND CHILDREN OF CATECHETICAL AGE

I.	INTRODUCTION	2.1
II.	UNBAPTIZED ADULTS AND UNBAPTIZED CHILDREN OF CATECHETICAL AGE (CATECHUMENS)	
A.	OFFICES AND MINISTRIES	
	<i>Parish Community</i>	2.2
	<i>Sponsors</i>	2.3
	<i>Godparents</i>	2.4
	<i>Archbishop of Washington</i>	2.5
	<i>Priests</i>	2.6
	<i>Deacons</i>	2.7
	<i>Catechists</i>	2.8

B.	CANDIDATES	
1.	Unbaptized Adults	
	<i>Inquirers</i>	2.9
	<i>Catechumens</i>	2.10
2.	Unbaptized Children	
	<i>Unbaptized Children Below Catechetical Age</i>	2.11
	<i>Unbaptized Children of Catechetical Age</i>	2.12
C.	FORMATION AND READINESS	2.13
D.	NOTES ON RITES, TIMES, AND PLACES	
	<i>Ministry Throughout the Year</i>	2.14
	<i>Times for Christian Initiation</i>	2.15
III.	UNCATECHIZED ADULT CATHOLICS COMPLETING THEIR INITIATION	
A.	OFFICES AND MINISTRIES	
	<i>Parish Community</i>	2.16
	<i>Sponsors</i>	2.17
	<i>Godparents</i>	2.18
	<i>Archbishop of Washington</i>	2.19
	<i>Priests</i>	2.20
	<i>Deacons</i>	2.21
	<i>Catechists</i>	2.22
B.	CANDIDATES	2.23
C.	FORMATION AND READINESS	2.24
D.	NOTES ON RITES, TIMES, AND PLACES	2.25
IV.	RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH	
A.	OFFICES AND MINISTRIES	
	<i>Parish Community</i>	2.26
	<i>Sponsors</i>	2.27
	<i>Archbishop of Washington</i>	2.28
	<i>Priests</i>	2.29
	<i>Deacons</i>	2.30
	<i>Catechists</i>	2.31

B.	CANDIDATES	
	<i>General</i>	2.32
	<i>Baptized Non-Catholic Infants</i>	2.33
	<i>Baptized Non-Catholic Children of Catechetical Age</i>	2.34
	<i>Orthodox Christians</i>	2.35
C.	FORMATION AND READINESS	2.36
D.	NOTES ON RITES, TIMES, AND PLACES	2.37
E.	CANDIDATE’S PRIOR BAPTISM	
	<i>Considerations on the Validity of Non-Catholic Baptism</i>	2.38
	<i>Conditional Baptism</i>	2.39
V.	MARRIAGE AND CHRISTIAN INITIATION	
A.	EARLY ASSESSMENT	2.40
B.	VALID MARRIAGES CONTRACTED OUTSIDE THE CATHOLIC CHURCH	2.41
C.	ENGAGEMENTS	2.42
D.	IRREGULAR MARRIAGES	2.43
VI.	INITIATION IN EXCEPTIONAL CIRCUMSTANCES	
A.	UNBAPTIZED ADULTS IN DANGER OF DEATH	2.44
B.	UNBAPTIZED INFANTS IN DANGER OF DEATH	2.45
C.	RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH IN DANGER OF DEATH	2.46
D.	OTHER EXCEPTIONAL CIRCUMSTANCES	2.47
VII.	REGISTRATIONS OF INITIATION	2.48

CHAPTER 3 BAPTISM OF INFANTS

A. INTRODUCTION3.1

B. OFFICES AND MINISTRIES
Parish Community.....3.2
Parish Ministers3.3
Parents3.4
Godparents.....3.5
Ministers of the Sacrament.....3.6

C. CANDIDATES.....3.7

D. FORMATION AND READINESS OF PARENTS AND GODPARENTS
General3.8
Baptismal Names3.9
Mystagogy3.10

E. NOTES ON RITES, TIMES, AND PLACES
Matter and Form.....3.11
Ritual Notes3.12
Times for Baptism3.13
Places for Baptism.....3.14

F. REGISTRATION OF BAPTISM3.15

CHAPTER 4 CONFIRMATION

A. INTRODUCTION4.1

B. OFFICES AND MINISTRIES
Parish Community.....4.2
Pastors.....4.3
Catechists4.4
Parents4.5
Sponsors4.6
Ministers of the Sacrament.....4.7

C. CANDIDATES.....4.8

D. FORMATION AND READINESS
Formation of Candidates.....4.9

<i>Candidates Who Are of the Normal Age for Confirmation</i>	4.10
<i>Candidates Who Are Beyond the Normal Age for Confirmation</i>	4.11
<i>Parental Formation</i>	4.12

E. NOTES ON RITES, TIMES, AND PLACES	
<i>Planning</i>	4.13
<i>Archbishop of Washington</i>	4.14
<i>Other Ministers</i>	4.15
<i>Sanctuary</i>	4.16
<i>Mass – An Overview</i>	4.17
<i>Liturgy of the Word</i>	4.18
<i>Rite of Confirmation</i>	4.19
<i>Liturgy of the Eucharist</i>	4.20
<i>Following the Mass</i>	4.21
F. REGISTRATION OF CONFIRMATION	4.22
G. MYSTAGOGY (POST-SACRAMENTAL FORMATION)	4.23

CHAPTER 5 FIRST HOLY COMMUNION OF CHILDREN

A. INTRODUCTION	5.1
B. OFFICES AND MINISTRIES	
<i>Parish Community</i>	5.2
<i>Parents</i>	5.3
<i>Pastors</i>	5.4
<i>Catechists</i>	5.5
C. CANDIDATES	
<i>General</i>	5.6
<i>Catholic Children of Catechetical Age</i>	5.7
<i>Children of Catechetical Age Who are to be Baptized or</i> <i> Received into Full Communion with the Catholic Church</i>	5.8
<i>Admission to Holy Communion</i>	5.9
D. FORMATION AND READINESS	
<i>Formation of Candidates</i>	5.10
<i>Eucharistic Formation: Sacrament of Penance</i>	5.11
<i>Eucharistic Formation: First Holy Communion</i>	5.12
<i>Eucharistic Formation: Parents</i>	5.13

E.	NOTES ON RITES, TIMES, AND PLACES.....	5.14
F.	REGISTRATION OF FIRST HOLY COMMUNION.....	5.15

CHAPTER 6 SUNDAY CELEBRATION OF THE EUCHARIST

A.	INTRODUCTION	6.1
B.	OFFICES AND MINISTRIES	6.2
	<i>Archbishop of Washington</i>	6.3
	<i>Priests</i>	6.4
	<i>Deacons</i>	6.5
	<i>Instituted Acolytes</i>	6.6
	<i>Altar Servers</i>	6.7
	<i>Instituted Lectors</i>	6.8
	<i>Readers</i>	6.9
	<i>Extraordinary Ministers of Holy Communion</i>	6.10
	<i>Musicians, Singers, and Choir Members</i>	6.11
	<i>Sacristans and Ushers</i>	6.12
C.	MOVEMENT, POSTURE, AND SILENCE	
	<i>Movements and Posture</i>	6.13
	<i>Genuflections and Bows</i>	6.14
	<i>Silence</i>	6.15
D.	CHOICE OF MASSES.....	6.16
E.	REQUISITES FOR THE CELEBRATION OF THE EUCHARIST	
	<i>General</i>	6.17
	<i>Altar and Sacred Furnishings</i>	6.18
	<i>Ambo</i>	6.19
	<i>Sacred Vessels</i>	6.20
	<i>Bread and Wine</i>	6.21
	<i>Low-Gluten Hosts and Mustum</i>	6.22
	<i>Altar Cloths and Linens</i>	6.23
	<i>Altar Linens – Corporal</i>	6.24
	<i>Altar Linens – Purificator</i>	6.25
	<i>Altar Linens – Other Cloths</i>	6.26
	<i>Liturgical Books</i>	6.27
F.	MUSIC AND SINGING.....	6.28

G.	CELEBRATION OF THE MASS	
	<i>Liturgy of the Word</i>	6.29
	<i>Homily</i>	6.30
	<i>Profession of Faith</i>	6.31
	<i>Prayer of the Faithful</i>	6.32
	<i>Preparation of the Gifts</i>	6.33
	<i>Eucharistic Prayer</i>	6.34
	<i>Our Father</i>	6.35
	<i>Rite of Peace</i>	6.36
	<i>Fractio Panis</i>	6.37
	<i>Communion Rite</i>	6.38
	<i>Communion Under Both Kinds</i>	6.39
	<i>Other Forms of Distribution of the Precious Blood</i>	6.40
H.	RECEPTION OF THE HOLY EUCHARIST	
	<i>General</i>	6.41
	<i>Guidelines for the Reception of Holy Communion</i>	6.42
	<i>Purification of Sacred Vessels</i>	6.43
I.	RESERVATION AND VENERATION OF THE HOLY EUCHARIST	
	<i>Reservation of the Blessed Sacrament</i>	6.44
	<i>Tabernacle</i>	6.45
	<i>Eucharistic Adoration, and Exposition and Benediction</i> <i>of the Blessed Sacrament</i>	6.46
	<i>Solemn Annual Exposition, or "Forty Hours"</i>	6.47
	<i>Perpetual Exposition</i>	6.48
	<i>Indulgences</i>	6.49

CHAPTER 7 PENANCE

A.	INTRODUCTION	7.1
B.	SIN – MORTAL AND VENIAL	
	<i>Mortal Sin</i>	7.2
	<i>Venial Sin</i>	7.3
C.	THE MINISTER	7.4
D.	THE PENITENT	7.5
E.	NOTES ON RITES, TIMES, AND PLACES	
	<i>Matter and Form</i>	7.6

<i>Times and Places</i>	7.7
-------------------------------	-----

F. INDULGENCES

<i>Doctrine of Indulgences</i>	7.8
<i>Communion of Saints</i>	7.9
<i>Spiritual Treasury of the Church</i>	7.10
<i>Indulgences for the Living and Suffrages for the Dead</i>	7.11
<i>Norms on Indulgences</i>	7.12

CHAPTER 8 ANOINTING OF THE SICK

A. INTRODUCTION	8.1
B. MINISTERS	8.2
C. RECIPIENTS	8.3
D. NOTES ON RITES, TIMES, AND PLACES	
<i>Matter and Form</i>	8.4
<i>Ritual Notes</i>	8.5
<i>Times and Places</i>	8.6

CHAPTER 9 MARRIAGE

A. INTRODUCTION	9.1
B. PASTORAL CARE AND THOSE THINGS WHICH MUST PRECEDE THE CELEBRATION OF MARRIAGE	9.2
C. DIRIMENT IMPEDIMENTS AND THEIR DISPENSATION	
<i>General</i>	9.3
<i>Impediment of Age</i>	9.4
<i>Impediment of Impotence</i>	9.5
<i>Impediment of Prior Bond of Marriage</i>	9.6
<i>Impediment of Disparity of Cult</i>	9.7
<i>Impediment of Sacred Orders</i>	9.8
<i>Impediment of Vow of Chastity</i>	9.9
<i>Impediment of Abduction of the Woman</i>	9.0
<i>Impediment of Crime</i>	9.11
<i>Impediment of Consanguinity (Relation by Blood)</i>	9.12
<i>Impediment of Affinity (Relation by Marriage)</i>	9.13

	<i>Impediment of Public Propriety</i>	9.14
	<i>Impediment of Adoption</i>	9.15
	<i>Impediment of Mixed Marriage</i>	9.16
D.	MATRIMONIAL CONSENT	9.17
E.	CANONICAL FORM OF MARRIAGE	
	<i>Canonical Form</i>	9.18
	<i>Dispensation from Canonical Form</i>	9.19
	<i>Place of Marriage</i>	9.20
F.	KINDS OF MARRIAGES	
	<i>Marriage of Two Roman Catholics</i>	9.21
	<i>Marriage of a Roman Catholic and an Eastern Catholic</i>	9.22
	<i>Marriage of a Catholic and an Orthodox</i>	9.23
	<i>Marriage of a Catholic and a Protestant</i>	9.24
	<i>Marriage of a Catholic and a Catechumen</i>	9.25
	<i>Marriage of a Catholic and an Unbaptized Person</i>	9.26
	<i>Marriage of a Catechumen and a Baptized Non-Catholic</i>	9.27
	<i>Marriage of Two Catechumens, or of a Catechumen and an Unbaptized Person who is Not a Catechumen</i>	9.28
G.	NOTES ON RITES, TIMES, AND PLACES	9.29
H.	CONVALIDATION OF MARRIAGE	
	<i>Simple Convalidation – Diriment Impediment</i>	9.30
	<i>Simple Convalidation – Defect of Consent</i>	9.31
	<i>Simple Convalidation – Defect of Canonical Form</i>	9.32
	<i>Radical Sanation</i>	9.33
I.	REGISTRATION OF MARRIAGE	
	1. Ecclesiastical Requirements	9.34
	2. Civil Requirements	
	<i>District of Columbia Marriage Licenses and Authorizations to Witness Marriages</i>	9.35
	<i>State of Maryland Marriage Licenses</i>	9.36

CHAPTER 10 FUNERALS

A. INTRODUCTION10.1

B. OFFICES AND MINISTRIES10.2

**C. THOSE TO WHOM ECCLESIASTICAL FUNERALS
 MAY BE GRANTED10.3**

**D. THOSE TO WHOM ECCLESIASTICAL FUNERALS
 MUST BE DENIED10.4**

E. NOTES ON RITES, TIMES, AND PLACES

General10.5

Place for Funerals10.6

Planning10.7

Vigil or Wake Service10.8

Funeral Liturgy10.9

Homily10.10

Words of Remembrance, and "Eulogies"10.11

Music10.12

F. ECCLESIASTICAL BURIAL

Burial10.13

Cremation10.14

G. RECORD OF DEATH AND BURIAL10.15

CHAPTER 11 NOTES ON SEASONS AND FEASTS

A. INTRODUCTION11.1

B. ADVENT AND CHRISTMAS

General11.2

Proclamation of the Birth of Christ11.3

Epiphany11.4

C. LENT AND THE HOLY WEEK AND EASTER CELEBRATIONS

General11.5

Fast and Abstinence11.6

D. ASH WEDNESDAY11.7

E.	PASSION (PALM) SUNDAY	11.8
F.	CHRISM MASS	11.9
G.	HOLY THURSDAY	
	<i>Introduction</i>	11.10
	<i>Evening Mass of the Lord's Supper</i>	11.11
	<i>Reception of Holy Oils Blessed at the Chrism Mass</i>	11.12
	<i>Preparation of the Gifts, Eucharistic Prayer, and Holy Communion</i>	11.13
H.	GOOD FRIDAY CELEBRATION OF THE LORD'S PASSION	
	<i>Introduction</i>	11.14
	<i>Entrance</i>	11.15
	<i>Liturgy of the Word</i>	11.16
	<i>General Intercessions</i>	11.17
	<i>Veneration of the Cross</i>	11.18
	<i>Rite of Communion</i>	11.19
I.	HOLY SATURDAY	11.20
J.	EASTER VIGIL	
	<i>Introduction</i>	11.21
	<i>Service of Light</i>	11.22
	<i>Liturgy of the Word</i>	11.23
	<i>Baptism and Confirmation</i>	11.24
	<i>Liturgy of the Eucharist</i>	11.25
K.	EASTER SUNDAY	11.26
L.	VIGIL OF PENTECOST	11.27
M.	HOLY DAYS AND SPECIAL DAYS OF PRAYER	
	<i>Holy Days</i>	11.28
	<i>Special Days of Prayer</i>	11.29
N.	ARCHDIOCESAN AND PARISH FEASTS	11.30
CHAPTER 12 LITURGY OF THE HOURS		12.1

CHAPTER 13 SACRAMENTALS, AND POPULAR PIETY

A.	SACRAMENTALS	13.1
B.	BLESSINGS	
	<i>General</i>	13.2
	<i>Liturgical Blessings</i>	13.3
	<i>Quinceañera Blessings</i>	13.4
	<i>Constitutive Liturgical Blessings</i>	13.5
C.	HEALING SERVICES	
	<i>General</i>	13.6
	<i>Liturgical Healing Services</i>	13.7
	<i>Non-Liturgical Healing Services</i>	13.8
D.	EXORCISMS	13.9
E.	MINISTERS OF SACRAMENTALS	13.10
F.	POPULAR PIETY	
	<i>General</i>	13.11
	<i>Liturgical Year</i>	13.12
	<i>Devotion to the Sacred Heart of Jesus</i>	13.13
	<i>Devotion to the Blessed Virgin Mary</i>	13.14
	<i>Veneration of the Saints</i>	13.15
	<i>Sacred Relics</i>	13.16
	<i>Sacred Images</i>	13.17
	<i>Processions</i>	13.18
	<i>Novenas</i>	13.19
	<i>Popular Devotions and Private Revelation</i>	13.20

CHAPTER 14 EXTRAORDINARY FORM OF THE LITURGY

A.	INTRODUCTION	14.1
B.	CELEBRATION OF THE MASS	
	<i>General</i>	14.2
	<i>Masses Celebrated by a Priest Without a Congregation</i>	14.3
	<i>Masses Celebrated by Institutes of Consecrated Life and Societies of Apostolic Life</i>	14.4
	<i>Masses Celebrated in Parishes</i>	14.5

C.	CELEBRATIONS OF OTHER SACRAMENTS	
	<i>General</i>	14.6
	<i>Baptism of Adults</i>	14.7
	<i>Baptism of Infants</i>	14.8
	<i>Confirmation</i>	14.9
	<i>Marriage</i>	14.10
	<i>Penance</i>	14.11
	<i>Anointing of the Sick, Formerly Called Extreme Unction</i>	14.12
D.	OTHER LITURGICAL RITES	14.13
E.	PONTIFICAL COMMISSION ECCLESIA DEI	14.14
F.	SACRAMENTAL RECORDS	14.15

ABBREVIATIONS

GLOSSARY

[PLACEHOLDER]

Dear Brothers and Sisters in the Lord,

It is a pleasure to present these Liturgical Norms and Policies for use in the Archdiocese of Washington. They reflect the liturgical and canonical directives of the Church Universal, norms emanating from the United States Conference of Catholic Bishops and our own archdiocesan policies.

Since by baptism we are adopted children of God, we can rejoice in the very life of God. We do this through the spiritual action of the Church, her Liturgy. Here we encounter Christ with us in a way that actually transforms us, making us one with him. The sacraments are unique in that they realize what they signify.

Just as the Word took on a human body and became man, so too the Church, the continuing presence of the Risen Lord, takes on the elements of the Liturgy to continue the work of Jesus. The Church uses words, signs, symbols, and all forms of reality to accomplish her work – just as her Divine Founder did. We call this mysterious working of God’s grace through human words and actions the Liturgy.

We can readily see how significant Liturgy is. We are a people formed by Christ into his new body – his Church. He calls us together so that we might not only profess our faith in him but also worship the Father as Christ’s new body – members and head. While not diminishing the importance of individual private prayer, liturgical prayer is meant to be the pre-eminent way in which we join ourselves to Christ in the worship of God.

Several years ago in consultation with the archdiocesan Priest Council, it was determined that the norms and policies of the archdiocese needed to be updated to reflect more fully recent developments in the Liturgy as expressed in directives, particularly from the Apostolic See. A task force involving pastors and archdiocesan officials began the work of reviewing all of the previous policy. These Liturgical Norms and Policies are the fruit of this effort and were reviewed by Priest Council and emendations to the text were made following those discussions. The present text is now promulgated for use in the Archdiocese of Washington effective Monday, February 22, 2010, the Feast of the Chair of Saint Peter.

[PLACEHOLDER] Liturgical norms are intended to facilitate the Church at worship and to reflect, as the Second Vatican Council in its Constitution on the Sacred Liturgy taught, how the realities of prayer, community and sacramentality converge in the Liturgy. Here the Church speaks of the very presence of Christ in the Liturgy. “Christ is always present in his Church, especially in her Liturgical celebrations. He is present in the sacrifice of the Mass.... By his power he is present in the sacraments.... He is present in his word.... He is present finally when the Church prays and sings, for he promised: ‘Where two or three are gathered in my name, there am I in the midst of them’ (Matt 20:18).” (Sacrosanctum Concilium 7)

Liturgy, the most perfect ecclesial act of worship, is the action of the Church as it publicly worships uniting itself to its Spouse and Head, Jesus Christ. It is for this reason that the Council proclaims: “Rightly, then, the Liturgy is considered as an exercise of the priestly office of Jesus Christ.” (SC 7)

Liturgical norms and policies exist to assist every minister to celebrate faithfully and devoutly the sacred mysteries according to the tradition of the Church. Policies are practical expressions of the communion we share and that communion is the context of our liturgical celebrations.

In providing these Liturgical Norms and Policies, my hope is that they will be of benefit to all of us as we seek worthily to administer the sacred mysteries. For that reason, there is extensive explanatory material to provide the theological and catechetical context for these norms.

As these norms and policies take effect, we thank God for the great gift of his Church that guides and nurtures us in the wondrous mystery of Christ’s enduring presence with his people that is the Liturgy.

Faithfully in Christ,

Archbishop of Washington

January 25, 2010
The Conversion of Saint Paul

[PLACEHOLDER]

DECREE

To the Clergy, Religious and Lay Faithful
of the
Archdiocese of Washington

It is my pleasure to approve and promulgate the Liturgical Norms and Policies within the Archdiocese of Washington. The Norms and Policies govern the celebration of the sacraments and other liturgical celebrations in the Archdiocese of Washington.

The Norms and Policies reflect the application and integration of the *General Instruction of the Roman Missal* and the provisions of Canon Law to the particular circumstances of this local Church. In a special way, I am grateful to the archdiocesan staff who dedicated much effort to this project, especially the Office of Worship and the canonical advisors.

These Liturgical Norms and Policies become effective on February 22, 2010, the Feast of the Chair of Saint Peter. The norms and policies replace any prior norms and policies, including the *Sacramental Norms and Policies for the Archdiocese of Washington*.

It is my hope that these policies will assist all involved in the planning and celebration of the sacraments and other liturgies in our Archdiocese in order to ensure that our celebrations are faithful and worthy.

Given this twenty-fifth day of January two thousand and ten, the Feast of the Conversion of Saint Paul, in the Archdiocese of Washington.

Archbishop of Washington

Chancellor

INTRODUCTION

The Lord Jesus Christ used material signs in his earthly ministry – his own body being the pre-eminent sign – to manifest his union with the Father, to reveal his mission to the world, and to make visible to humanity the invisible God. As the incarnate one, he was born of a woman, baptized in a river, fed the hungry with bread and fish, healed the sick and forgave sinners with his touch. He was anointed with oil, shared the Passover meal, suffered torture, was hung on a tree, and buried in the earth. He rose again from the tomb, returned to his followers, and showed them the glorified but tangible body in which he would ascend to heaven, after having commanded them to teach all nations and to baptize them in the name of the Father, and of the Son, and of the Holy Spirit.¹

In his risen glory, and now seated at the right hand of the Father, the Lord is no longer visible in this world; but as Saint Leo the Great testifies, “What has been visible of our Savior has passed over into the sacraments.” Just as he used signs and words to invite those who heard him in his day to share his personal union with the Father, so today he leads the Church through signs and words in the celebration of the liturgy toward the Kingdom of Heaven, from the visible to the invisible, to see God “face to face.”²

“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.”³

The Church’s liturgy is an action of the whole Christ: The saints in Christ fully immersed in the heavenly liturgy celebrate it without the use of signs, while we who are on our pilgrim way celebrate the same eternal liturgy in Christ through the signs – the sacraments – which he left to the Church. The sacraments are also actions of the Holy Spirit. They are “the masterworks of God” in the new and everlasting covenant. They are “powers that come forth” from the Body of Christ, which is ever-living and life-giving.⁴

¹ BLS 24; cf. CCC 1151. See also the Easter Homily of Saint Melito of Sardis, in *Liturgy of the Hours, Holy Thursday, Office of Readings*. Matthew 28: 19; Luke 24: 13-51.

² BLS 25, citing Saint Leo the Great, *Sermons* 74, 2. Another translation would be that he has “passed over into the mysteries.” BLS 26; cf. SC 59; CCC 1075: “Liturgical catechesis aims to initiate people into the mystery of Christ ... by proceeding from the visible to the invisible, from the sign to the thing signified, from the ‘sacraments’ to the ‘mysteries.’” Cf. 1 Corinthians 13: 12. Saint John Chrysostom, *The Priesthood*: “When you see the Lord immolated and lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven?”

³ From an ancient homily on Holy Saturday, in *Liturgy of the Hours, Holy Saturday, Office of Readings*.

⁴ CCC 1139; 1116, citing Luke 5: 17, 6: 19, 8: 46. See also CIC can. 840.

The sacraments are “of the Church” in a double sense: They are “by the Church,” for she is the sacrament of Christ’s action, at work in her through the mission of the Holy Spirit. They are “for the Church” in that “the sacraments make the Church,” since they manifest and communicate, above all in the Eucharist, the mystery of communion with God, who is love, One in three persons.⁵

Through the sacraments, which the Church is “bound to dispense so that the mystery of Christ is communicated under visible signs,” our Lord sanctifies people by the power of the Holy Spirit, so that they become in a unique way true worshipers of God the Father and by which they are inserted into the Church, his Body.⁶

The sacraments are means by which we participate in the Paschal Mystery of the life, death, and resurrection of Jesus Christ. Thus, they are not mere recollections or commemorations of past events, but are in fact the present actions of Christ in the world and in the lives of Christians. Through the sacraments, the Lord shares his life with us; he calls us to be his disciples, and pours out his own Spirit upon us.

The Church understands herself precisely and fundamentally as a celebrating assembly. As the Church celebrates the sacraments, she also confesses the faith received from the Apostles – whence the ancient saying, *lex orandi, lex credendi* (or *legem credendi lex statuat supplicandi*). The law of prayer is the law of faith: The Church believes as she prays. In this sense, it should not be forgotten that if the Church makes the Eucharist, the Eucharist also makes the Church, to the point of becoming the criterion of conformity to the same right doctrine. As Saint Irenaeus reminds us, “Our thought is in full accord with the Eucharist and Eucharist, in its turn, confirms our thought.” The Church’s faith precedes the faith of the believer who is invited to adhere to it, and the liturgy is a constitutive element of the holy and living Tradition that is handed on.⁷

⁵ CCC 1118, citing Saint Augustine, *De civitate Dei* XXII, 17; Saint Thomas Aquinas, *Summa theologiae*, III, q. 64, art. 2, ad 3.

⁶ CCEO can. 667.

⁷ CCC 1124, citing Saint Prosper of Aquitaine, *Capitulum* 8: DS 246. See also idem, *De vocatione omnium gentium* I 12; Saint Irenaeus of Lyons, *Adversus haereses* IV, 18 5; Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 14: “The Eucharist is Christ who gives himself to us and continually builds us up as his body.... [I]n the striking interplay between the Eucharist which builds up the Church, and the Church herself which ‘makes’ the Eucharist, the primary causality is expressed in the first formula: the Church is able to celebrate and adore the mystery of Christ present in the Eucharist precisely because Christ first gave himself to her in the sacrifice of the Cross. The Church’s ability to ‘make’ the Eucharist is completely rooted in Christ’s self-gift to her.” Cf. Pope John Paul II, Encyclical Letter *Redemptor hominis* (1979) 20; idem, Apostolic Letter *Dominicae cenae* (1980) 4. The connection of liturgy to belief is well illustrated by the *Synodikon* of the Council of Nicea II (787): “As the prophets saw, as the Apostles taught, as the Church received, as the teachers expressed in dogmas, as the world understood, as grace has shone forth, as truth has revealed, as falsehood has been dissolved, as wisdom has made bold to declare, as Christ has assured, thus we declare, thus we assert, thus we preach, honoring Christ our true God and his saints, in words, in writings, in thoughts, in sacrifices, in churches, in holy icons, worshiping and reverencing Christ as God and Lord, and honoring his saints as true

Celebrated worthily and in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: It is he who baptizes, he who acts in his other sacraments, to communicate the grace that each one signifies. The Father always hears the prayer of his Son's Church who, in the *epiclesis* of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.⁸

This is the meaning of the Church's affirmation that the sacraments act *ex opere operato*, by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God." From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacrament also depend on the disposition of the one who receives it.⁹

The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. Sacramental grace is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.¹⁰

While they are the *means* of grace, the value of the sacraments as *signs* must not be discounted, for they instruct as well as sanctify. The Constitution on the Liturgy says that they "not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called 'sacraments of faith.' They do,

servants of the same Lord of all and accordingly offering them veneration. This is the faith of the Apostles; this is the faith of the fathers; this is the faith of the Orthodox; this is the faith which has established the universe."

⁸ CCC 1127, citing Council of Trent, Session VII, *Decretum de sacramentis* (1547) cann. 5-6: DS 1605-1606: "If anyone shall say that these sacraments have been instituted for the nourishing of faith alone, let him be anathema." "If anyone shall say that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace on those who do not place an obstacle in the way, as though they were only outward signs of grace or justice, received through faith, and certain marks of the Christian profession by which the faithful among men are distinguished from the unbelievers, let him be anathema."

⁹ CCC 1128, citing Council of Trent, Session VII, *Decretum de sacramentis* (1547) can. 8: DS 1608: "If anyone shall say that by the said sacraments of the New Law, grace is not conferred from the work which has been worked [*ex opere operato*], but that faith alone in the divine promise suffices to obtain grace, let him be anathema." See also Saint Thomas Aquinas, *Summa theologiae*, III, q. 68, art. 8.

¹⁰ CCC 1129, citing Council of Trent, Session VII, *Decretum de sacramentis* (1547) can. 4: DS 1604: "If anyone shall say that the sacraments of the New Law are not necessary for salvation, but are superfluous, and that, although all are not necessary for every individual, without them or without the desire of them through faith alone men obtain from God the grace of justification, let him be anathema." Cf. 2 Peter 1: 4.

indeed, confer grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace to their profit, to worship God duly, and to practice charity."¹¹

In recalling the value of the sacraments as signs, the Second Vatican Council echoed what had been said by the Council of Trent, that their celebration enables the *recipients* of God's grace to become *signs* of God's grace as well, both to themselves and to others, just as circumcision had been an external sign of the Old Covenant. "This knowledge will lead them more readily to believe that what the sacraments signify, contain, and effect, is holy and august; and recognizing their sanctity, they will be more disposed to venerate and adore the beneficence of God displayed toward us."¹²

The liturgical rites for the celebration of the sacraments are sacramentals themselves in that they convey grace *ex opere operantis* to those who participate in them, even when they do not receive the sacraments themselves, for the rites "serve to display more fully the effects of the sacraments, placing them, as it were, before our eyes, and to impress more deeply on the minds of the faithful the sanctity of these sacred institutions.... They elevate to sublime contemplation the minds of those who behold and observe them with attention, and excite within them faith and charity."¹³

To the signs and words of Christ, the Church brings elements that speak to the senses: sacred vessels, ritual vestments, musical instruments, candles, bells, flowers, singing, perfumed chrism, incense, blessed oils, holy water, and bread and wine. Architecture, sculpture, paintings, icons, and stained glass provide a setting that speaks of the mystery of God and divine transcendence on the one hand, and the unity of God with the worshiping community on the other. To these we add our own gestures: standing, sitting, kneeling, praying with arms outstretched or with bowed heads, and moving in processions. And so washing and anointing, breaking the bread and sharing the chalice, raising arms in blessing, and imposing hands are the visible signs by which Christ manifests and accomplishes today our sanctification and salvation in the Church. These signs and words dispose us for the heavenly gifts of our crucified and Risen Lord and

¹¹ SC 59. See also CIC can. 840.

¹² *Catechism of the Council of Trent (Roman Catechism) II*, Introduction.

¹³ *Catechism of the Council of Trent (Roman Catechism) II*, Introduction. See also CCC 1670, citing SC 61: "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. 'For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal Mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God.'"

deepen our reverence for the unceasing mercy and grace that come to us in the Church through his passion and death.¹⁴

Because they are *signs* of as well as *means* to salvation, the sacraments must be celebrated in a liturgically correct, respectful, reverent, and appropriate manner, and the faithful must be educated and prepared not only for their celebration, but also for the response of faith and the spiritual growth that the sacraments bring about.¹⁵

Every liturgical action, properly so called, is a celebration of the Church and a public act of worship, even if it happens to be celebrated without the participation of the faithful. (Nevertheless, so that the ecclesial nature of each rite may be preserved, the communal form of celebration is to be preferred.)¹⁶

¹⁴ BLS 25; cf. CCC 1148, 1152: "Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. The sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven." IALP 41: "The mysteries of Christ are communicated to us through visible signs. The sacraments are, therefore, the place in which created things are assumed in order to give thanks to God and thus reach the fullness of their meaning. The economy of divine grace dispensed to mankind is accomplished by deeds and words (cf. Acts 1: 1), increasing the value of the 'cosmic elements:' the human body above all; then water, oil, bread, and wine; the instruments such as the Eucharistic cup; the sacred building with all that it represents and encloses within it, especially the cross and the holy icons; sacred places and times. Such elements are taken up by the Lord Jesus through the Holy Spirit, recapitulated by him and entrusted to the Church as instruments of salvific sacramentality. In fact, the grace of the Holy Spirit makes use of these for the redemption and sanctification of mankind and the cosmos (cf. Romans 8: 16-25) and for rendering the Father worship that is worthy." Cf. CCEO can. 667; CIC can. 840. Idem, 100: "The human person in his or her totality becomes illuminated by God and in the adoption as son attains full relation with him (cf. John 1: 13). God asks us to love him with all our heart, all our soul, and all our strength. No part of the person is excluded, rather every part is integral to the others: soul, spirit, heart, mind and body come together to form the spiritual building raised for the Lord. The person, priest of creation, takes everything into his or her being, giving voice to all inanimate reality for the praise of the Creator. In a particular way, with the Incarnation of the Son of God, humanity is assumed by the Word, and the divine sanctifies and consecrates the universe. Here lies the Christian meaning of the space, gestures, and objects which interact with the believer in divine worship." Tertullian, *De resurrectione carnis* 8, 2-3: "No soul whatever is able to obtain salvation unless it has believed while it was in the flesh. Indeed, the flesh is the hinge of salvation.... The flesh, then, is washed so that the soul may be made clean. The flesh is anointed so that the soul may be dedicated to holiness. The flesh is signed so that the soul may be fortified. The flesh is shaded by the imposition of hands so that the soul may be illuminated by the Spirit. The flesh feeds on the body and blood of Christ so that the soul too may feed on God. They cannot, then, be separated in their reward, when they are united in their works." See also USCCA p. 171.

¹⁵ CIC can. 840: "The sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and the Church, they are signs and means which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen, and manifest ecclesiastical communion. Accordingly, in the celebration of the sacraments the sacred ministers and the other members of the Christian faithful must use the greatest veneration and necessary diligence."

¹⁶ AS 149, cf. SC 26-27.

Forming “one mystical person” with Christ the head, the Church acts in the sacraments as “an organically structured priestly community.” Through baptism and confirmation the priestly people is enabled to celebrate the liturgy, while those of the faithful who have received holy orders, are appointed to nourish the Church with the word and grace of God in the name of Christ.¹⁷

The saving mission entrusted by the Father to his incarnate Son was committed by him, in turn, to the Apostles, and through them to their successors: They receive the Spirit of Jesus to act in his name and in his person. The ordained minister is at the service of the baptismal priesthood, and is the sacramental bond that ties the liturgical action to what the Apostles said and did, and, through them, to the words and actions of Christ, the source and foundation of the sacraments. The ordained priesthood guarantees that it really is Christ who acts in the sacraments through the Holy Spirit, for the Church.¹⁸

For all these reasons, no liturgical rite may be modified or manipulated at the will of the minister or the community. Even the supreme authority in the Church may not change the liturgy arbitrarily, but only in the obedience of faith and with religious respect for the mystery of the liturgy.¹⁹



These *Liturgical Norms and Policies*, which supersede the *Sacramental Norms and Policies* promulgated in 1995, address the main liturgical, catechetical, and canonical aspects of each of the sacraments and other rites celebrated in the life of a parish.²⁰ They are directed to priests, deacons, and other parish leaders, as well as to parents, religious educators, and indeed all the faithful. They are intended to address matters of common interest, while recognizing that the different cultures, traditions, and histories in our parishes and specialized ministries make the Archdiocese of Washington, like the universal Church, a true mosaic of faith.

These norms presume a familiarity with the *praenotanda* and rubrics of the liturgical books, where detailed guidance and instructions regarding the celebration of the sacraments and other rites are to be found. (It should be noted, however, that many of the norms contained in the liturgical books—especially the Sacramentary—have been modified over the years.) Helpful information is found in supplementary documents from the Apostolic See, in the Code of Canon Law, in approved adaptations on the part of the United States Conference of Catholic Bishops, and in the particular law of the Archdiocese. These sources have been consulted in the formulation of these norms and

¹⁷ CCC 1119, citing LG 11; Pope Pius XII, Encyclical Letter *Mystici Corporis* (1943).

¹⁸ CCC 1120, citing LG 10, 2; John 20: 21-23; Luke 24: 47; Matthew 28: 18-20.

¹⁹ CCC 1125. See also ADW, *Liturgical Norms and Policies*, 2010, 1.1.6 and its note.

²⁰ The title has been changed from *Sacramental Norms and Policies* to *Liturgical Norms and Policies* to reflect the broader scope of the revised document.

policies. In fact, much of the text is taken verbatim, or with slight variations for the sake of clarity, from the sources cited in the footnotes.

Every parish that has not done so already is bound to implement these norms and policies, both for the actual celebration of the sacraments and other rites as well as for preparation programs. This is particularly necessary when current parish practices differ from those presented here. If such changes are required, pastors should carefully explain the reasons for them to the faithful.

Within these liturgical norms, references are made to the *Catechism of the Catholic Church*. This is because, like faith and worship, catechesis and liturgy are closely tied. Catechesis (like the liturgy) is as old as the faith itself, and has been formed and reformed over the centuries as circumstances required, though its content—the faith—has remained the same. What Jesus Christ came to teach and what the Church, under the inspiration of the Holy Spirit for over twenty centuries, has nurtured, applied, and articulated, is the Catholic faith.²¹

Jesus Christ is our Teacher. He offers his people the words of truth and everlasting life. “For this I was born, and for this I came into the world, to testify to the truth” (John 18: 37). Today his teaching mission endures in those whom he sends.... The words “You will be my witnesses” echo in the pages of the Acts of the Apostles (Acts 1: 8) where we find an account of the early Church. In living continuity since those days, the Church has passed on the words—the revelation—that introduces us to Jesus.²²

Because Jesus, unlike the scribes, taught “as one having authority,” so does the Church. The whole message of faith is a sign of its own truth. For when the words of faith are heard, and reflected on thoughtfully, they are grasped as an astonishingly profound answer to the deepest questions that the heart asks.²³

Because the *lex credendi* is so closely tied to the *lex orandi*, for our time, and for these liturgical norms, the *Catechism of the Catholic Church* is “a touchstone for authenticating what was being taught in the name of the Church.” It should also be the foundation for

²¹ CCC 11-12. The *Catechism of the Catholic Church*, second edition (Rome: Libreria Editrice Vaticana, 1994, 1997) is also a norm for the production of catechisms by bishops’ conferences, which are meant to apply the teaching of the Church to various countries and cultures, and to the many particular audiences for which catechisms can be designed. In addition to the CCC itself, there is the *Compendium of the Catechism of the Catholic Church* (Washington: USCCB, 2006), and the *United States Catholic Catechism for Adults* (Washington: USCCB, 2006). See Bishop Donald W. Wuerl, *The Catholic Way, Faith for Living Today* (New York: Doubleday, 2001) 1.

²² Most Reverend Donald W. Wuerl, Archbishop of Washington, “Catholic Education: Looking to the Future with Confidence,” A Pastoral Letter to the Clergy, Religious and Laity of the Archdiocese of Washington, 14 September 2008.

²³ *Ibid.*

the catechetical programs within our parishes, to convey the ancient faith, and to bring its hearers to the altar of heaven.²⁴

These norms and policies will be reviewed periodically to ensure that they address the purposes for which they are issued: To deepen our appreciation for the sacraments as the means and signs of our salvation in Christ, and to ensure that we celebrate them and the whole of the liturgy and rites of the Church properly and with fidelity.



The description of the liturgy by the Ecumenical Patriarch, Bartholomew I, on the occasion of the visit of Pope Benedict XVI to Turkey seems an appropriate way to conclude this section:

Every celebration of the Divine Liturgy is a powerful and inspiring celebration of heaven and of history. Every Divine Liturgy is both an *anamnesis* of the past and an anticipation of the Kingdom. We are convinced that during this Divine Liturgy, we have once again been transferred spiritually in three directions: toward the Kingdom of Heaven where the angels celebrate; toward the celebration of the liturgy through the centuries; and toward the heavenly Kingdom to come.... [O]ur worship coincides with the same joyous worship in heaven and throughout history. Indeed, as Saint John Chrysostom himself affirms: "Those in heaven and those on earth form a single festival, a shared thanksgiving, one choir." Heaven and earth offer one prayer, one feast, and one doxology. The Divine Liturgy is at once the heavenly kingdom and our home, "a new heaven and a new earth," the ground and center where all things find their true meaning.²⁵

²⁴ Archbishop Donald W. Wuerl, "Why a Catechism for Adults Now?" *Catholic Standard*, 14 September 2006, 5. See also Bishop Donald W. Wuerl, Rev. Ronald Lawler, O.F.M.Cap., Thomas Comerford Lawler, Rev. Kris D. Stubna, eds., *The Teaching of Christ: A Catholic Catechism for Adults*, fifth edition (Huntington, Indiana: Our Sunday Visitor Publishing Division, 2005) 15.

²⁵ Ecumenical Patriarch Bartholomew I, Homily During the Divine Liturgy on the Feast Day of Saint Andrew at the Patriarchal Cathedral of Saint George, Istanbul, 30 November 2006. Cf. Revelation 21: 1.

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*, 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.

CHAPTER 2

CHRISTIAN INITIATION OF ADULTS AND CHILDREN OF CATECHETICAL AGE

I. INTRODUCTION

- 2.1.1 Out of the baptismal font, Christ the Lord generates children to the Church who bear the image of the resurrected one. United to Christ in the Holy Spirit, they are rendered fit to celebrate with Christ the sacred liturgy, spiritual worship.¹²³
- 2.1.2 “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.”¹²⁴
- 2.1.3 From the time of the Apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but certain essential elements will always have to be present: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic Communion.¹²⁵
- 2.1.4 The image of the journey of faith is clearly evident in the Church’s ritual for the initiation of adults and older children. Whether for those just coming to faith in Christ or those who are entering the Catholic community as persons already baptized in the Lord, there is a journey to make, and it is made in the midst of the community of faith.¹²⁶ As a holy journey made in response to the

¹²³ IALP 1.

¹²⁴ CCC 1216, quoting Saint Gregory Nazianzen, *Oration on Holy Baptism* 3-4.

¹²⁵ CCC 1229.

¹²⁶ RCIA 4.

grace of God, its movement is centered in the Church's life of worship and sometimes marked with special rites.

- 2.1.5 The witness, prayer, and liturgical involvement of the Catholic community are essential elements in this process, as is the collaboration of diverse ministries. This effort is in the service of a great and holy work of God.
- 2.1.6 The complete Rite of Christian Initiation of Adults must be used in the following circumstances:¹²⁷
- a. the baptism of adults;¹²⁸
 - b. the baptism of children who have reached catechetical age (about the age of seven);¹²⁹
 - c. the preparation of baptized but uncatechized adult Catholics for confirmation and/or first Holy Communion;¹³⁰
 - d. the reception into full communion with the Catholic Church of non-Catholic adults and children of catechetical age;¹³¹ and
 - e. the preparation of candidates for reception into full communion with the Catholic Church when they are not catechized.¹³²

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.¹³³

- 2.1.7 In the circumstances described above, no other rite or pastoral procedure is to be used. Norms for ritual adaptation and exceptional circumstances are found within the ritual text itself.

¹²⁷ Decree, in RCIA, p. v.

¹²⁸ RCIA I.

¹²⁹ 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. See CIC cann. 97 §1, 99, 852 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

¹³⁰ RCIA II ch. 4.

¹³¹ RCIA II ch. 5.

¹³² RCIA II ch. 4.

¹³³ RCIA II ch. 2, 3. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.45.5.

- 2.1.8 As particular law for the dioceses of the United States, the National Statutes for the Catechumenate are to be observed in the Archdiocese of Washington.¹³⁴
- 2.1.9 Where it is pastorally helpful, parishes may cooperate in a regional form of catechumenal ministry. In such cases, each parish retains the obligation to provide welcome and pastoral care for inquirers, catechumens, and candidates from its community.
- 2.1.10 Those who have responsibility for planning and leading the various rites of Christian initiation are to review the possible need for ritual adaptation.¹³⁵ Proper exercise of this discretion requires that the planners become familiar with the overall structure and purpose of the “journey of faith” that the individual rites celebrate.¹³⁶
- 2.1.11 Terminology used in the ministry of initiation is to accord with official usage.¹³⁷ 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 in 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 full communion with the Catholic Church.
- 2.1.12 Since the ministry associated with the catechumenate is concerned with welcoming people to the sacraments of initiation, it should be kept distinct from efforts such as reconciling alienated or inactive Catholics and general adult education and enrichment.

¹³⁴ RCIA app. III.

¹³⁵ RCIA 35.

¹³⁶ RCIA 5.

¹³⁷ NSC 2.

2.1.13 A partial indulgence is granted to the faithful who teach or study Christian doctrine.¹³⁸

II. CHRISTIAN INITIATION OF UNBAPTIZED ADULTS AND UNBAPTIZED CHILDREN OF CATECHETICAL AGE (CATECHUMENS)

A. OFFICES AND MINISTRIES

Parish Community

2.2.1 The initiation of adults and older children is the responsibility of all the baptized, especially in their local parish communities.¹³⁹

2.2.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.¹⁴⁰

Sponsors

2.3.1 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 Church, willing and able to assume this responsibility.

2.3.2 The local community provides such sponsors for inquirers who do not already have them.¹⁴¹

Godparents

2.4.1 Insofar as it is possible, prior to the Rite of Election, one to be baptized is to be given a godparent or godparents, who are to be approved by the priest.¹⁴²

2.4.2 There is to be only one godfather, or one godmother, or one of each.¹⁴³

¹³⁸ MI, grants, 6.

¹³⁹ RCIA 9.

¹⁴⁰ MI, grants, 6.

¹⁴¹ RCIA 10.

¹⁴² RCIA 11, 13. The lack of a suitable godparent is not an impediment to baptism.

¹⁴³ CIC can. 873.

- 2.4.3 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.¹⁴⁴
- 2.4.4 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 and desire for ecclesial communion. Therefore they should be chosen wisely. Mere formalism is to be avoided.¹⁴⁵
- 2.4.5 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;¹⁴⁶
 - b. have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause;¹⁴⁷
 - 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;¹⁴⁸
 - d. not be bound by any canonical penalty legitimately imposed or declared;¹⁴⁹
 - e. not be the father or mother of the one who is to be baptized.¹⁵⁰
- 2.4.6 A member of an Eastern rite of the Catholic Church may serve as a godparent for baptism in the Latin rite.¹⁵¹
- 2.4.7 Because of the close communion between the Catholic Church and the Orthodox churches, it is permissible, for a just cause, for an Orthodox faithful

¹⁴⁴ RCIA 10; cf. ADW, Liturgical Norms and Policies, 2010, 2.3.1, 2.4.5.a-e.

¹⁴⁵ CIC cann. 872, 873; RCIA 11; ED 98.

¹⁴⁶ CIC can. 874 §1 1º.

¹⁴⁷ CIC can. 874 §1 2º.

¹⁴⁸ CIC can. 874 §1 3º.

¹⁴⁹ CIC can. 874 §1 4º.

¹⁵⁰ CIC can. 874 §1 5º.

¹⁵¹ CIC can. 874 §1 3º; cf. CCEO can. 685 §1 2º.

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.¹⁵² Note that this person is to be recorded as a true godparent, and not as a “Christian witness.”

- 2.4.8 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.”¹⁵³ Such a person does not assume the responsibilities of a godparent.
- 2.4.9 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.¹⁵⁴
- 2.4.10 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.¹⁵⁵
- 2.4.11 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.

¹⁵² ED 98 b; cf. CCEO can. 685 §3. 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. ED 98 b, citing Ecumenical Directory (1967) 48.

¹⁵³ 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.

¹⁵⁴ For a parallel situation regarding non-Christians, see the Guidelines for the Reception of Holy Communion approved by the NCCB in 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.” See also ADW, Liturgical Norms and Policies, 2010, 6.42.1.d.

¹⁵⁵ CIC can. 874 §1 3^o; 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....”

Archbishop of Washington

- 2.5.1 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.¹⁵⁶
- 2.5.2 The initiation of catechumens, including those who are fourteen years of age and older, is entrusted to priests who have the faculties of the Archdiocese.¹⁵⁷

Priests

- 2.6.1 Priests have responsibility for the pastoral care of catechumens, especially those who seem hesitant or discouraged.¹⁵⁸
- 2.6.2 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.
- 2.6.3 Priests should be involved in the ministry of 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.
- 2.6.4 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 when the norms for exceptional circumstances must be used, priests with the faculties of the Archdiocese of Washington are permitted to use an adapted form of the Rite of Election.¹⁵⁹
- 2.6.5 Priests are authorized to baptize catechumens.¹⁶⁰
- 2.6.6 Priests are to confirm and admit to Holy Communion those who have reached catechetical age whom they baptize.¹⁶¹

¹⁵⁶ CIC can. 880 §2; RCIA 12.

¹⁵⁷ CIC can. 863; ADW Faculties for Priests.

¹⁵⁸ RCIA 13.

¹⁵⁹ Priests are authorized to use the form of initiation for exceptional circumstances, but only in those individual cases for which it is intended. RCIA II ch. 2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.47.6; ADW Faculties for Priests.

¹⁶⁰ CIC cann. 530 §1, 861 §1, 863; ADW Faculties for Priests.

Deacons

2.7.1 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 of the liturgical celebrations as indicated in the rite, including, in the absence of a priest, minor exorcisms and the blessing and anointing of catechumens.¹⁶²

Catechists

2.8.1 Catechists assist both the progress of the catechumens and the growth of the community.¹⁶³ 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 Eucharistic celebration; and
- c. in other special catechetical sessions.

2.8.2 Those who direct catechetical formation in the catechumenate are to hold appropriate archdiocesan certification for this role.

2.8.3 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.

2.8.4 Catechists 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 catechumens and candidates; and
- d. thoroughly grounded in Catholic doctrine.¹⁶⁴

¹⁶¹ CIC cann. 883 §2, 885 §2; NSC 13, 35; ADW Faculties for Priests.

¹⁶² RCIA 15, 75.

¹⁶³ RCIA 16.

¹⁶⁴ RCIA 16; NSC 7.

- 2.8.5 Catechists with appropriate training as leaders of liturgical prayer may be appointed to arrange and preside at celebrations of the Word apart from Mass.¹⁶⁵

B. CANDIDATES

1. Unbaptized Adults

Inquirers

- 2.9.1 Every person not yet baptized and only such a person is capable of baptism.¹⁶⁶
- 2.9.2. 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 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.¹⁶⁷
- 2.9.3 A person of any age who does not have the use of reason is regarded as an infant with respect to baptism.¹⁶⁸
- 2.9.4 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.¹⁶⁹
- 2.9.5 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.¹⁷⁰

¹⁶⁵ RCIA 81-89.

¹⁶⁶ CIC can. 864. With regard to doubtful or conditional baptism, see ADW, Liturgical Norms and Policies, 2010, 2.38.1-2.39.5.

¹⁶⁷ CIC can. 865 §1.

¹⁶⁸ 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." With regard to such persons, see ADW, Liturgical Norms and Policies, 2010, ch. 3, Baptism of Infants.

¹⁶⁹ USCCA 190.

¹⁷⁰ CIC can. 206 §1; NSC 1.

Catechumens

- 2.10.1 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 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.¹⁷¹
- 2.10.2 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."¹⁷²
- 2.10.3 Through their desire for incorporation into the 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.¹⁷³
- 2.10.4 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.¹⁷⁴ This is a time for exploring the teachings of the faith in a deeper and more systematic manner within the context of worship and prayer.
- 2.10.5 The Church invites catechumens to lead a life of the gospel, and introduces them to the celebration of sacred rites. Indeed, she grants to 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.¹⁷⁵

¹⁷¹ USCCA 190.

¹⁷² RCIA 41; SC 64.

¹⁷³ CIC can. 206 §1; RCIA 75; NSC 8.

¹⁷⁴ RCIA 76; NSC 6.

¹⁷⁵ AG 14; CIC cann. 206 §§1-2, 788 §2; RCIA 47, 75-4; NSC 8; USCCA 190. Saint Augustine, *De baptismo contra Donatistas* 4, 21, 28: "I do not hesitate to put the Catholic catechumen, burning with divine love, before a baptized heretic. Even within the Catholic Church herself we put the good catechumen ahead of the wicked baptized person.... For Cornelius, even before his baptism, was filled up with the Holy Spirit [Acts 10: 44-48], while Simon [Magus], even after his baptism, was puffed up with an unclean spirit [Acts 8: 13-19]."

- 2.10.6 The marriages of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, should be celebrated at a liturgy of the Word and never at the Eucharistic liturgy.¹⁷⁶
- 2.10.7 Funeral liturgies for catechumens, including funeral Masses, should be celebrated as usual, omitting only language referring directly to the 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.¹⁷⁷

2. Unbaptized Children

Unbaptized Children Below Catechetical Age

- 2.11.1 Unbaptized children who have not yet reached catechetical age are, at the request of one of their parents or legal guardians, baptized using the rite for infants. The completion of their sacramental initiation then follows the same form as for other children baptized in the Roman Catholic Church as infants. The usual conditions for infant baptism apply.¹⁷⁸

Unbaptized Children of Catechetical Age

- 2.12.1 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.¹⁷⁹
- 2.12.2 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;

¹⁷⁶ NSC 10; RM ch. 3; BCLN May-June 1975. See also ADW, Liturgical Norms and Policies, 2010, 9.25.4, 9.27.4. The nuptial blessing in RM ch. 1, 33, may be used, all references to Eucharistic sharing being omitted

¹⁷⁷ CIC can. 1183 §1; NSC 8-9.

¹⁷⁸ See Chapter 3, Baptism of Infants.

¹⁷⁹ CIC can. 851 §2; NSC 18. See "RCIA for Children of Catechetical Age," in BCLN March 1990; *ibid.* November 1992: "There is no Rite of Christian Initiation of Children (RCIC). The Church has the Rite of Baptism of Children, which is to be celebrated with all children under catechetical age who do not have the use of reason. RCIA II ch. 1, Christian Initiation of Children who have Reached Catechetical Age, is celebrated with all unbaptized children who have attained the use of reason and are of catechetical age." See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b and its note; CIC cann. 97 §1, 99, 852 §2.

- 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; and
 - f. participation in mystagogical catechesis and full inclusion in the normal religious formation for their age group.
- 2.12.3 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 Catholic.¹⁸⁰
- 2.12.4 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.
- 2.12.5 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 at the same time and to admit them to the Eucharist.¹⁸¹
- 2.12.6 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.¹⁸²

C. FORMATION AND READINESS

- 2.13.1 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.¹⁸³
- 2.13.2 Catechetical formation should be thoroughly comprehensive in its presentation of the truths of Catholic doctrine and moral life. It should retain the breadth and spirit described by the rite and be of the type that:

¹⁸⁰ NSC 19.

¹⁸¹ CIC can. 885 §2; NSC 13, 19.

¹⁸² CIC can. 111 §2.

¹⁸³ RCIA 1, 36, 37, 42.

- a. enlightens faith;
 - b. directs the heart toward God;
 - c. fosters participation in the liturgy;
 - d. inspires apostolic activity; and
 - e. nurtures a life in accord with the spirit of Christ.¹⁸⁴
- 2.13.3 The doctrinal elements of such catechesis must always reflect the teaching of the Church in its worship and its creeds. 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.
- 2.13.4 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. This period of purification and enlightenment is to be marked more by interior reflection than catechetical instruction.¹⁸⁵
- 2.13.5 In the preparation of the Elect for the Easter sacraments, it is required that all three scrutinies be celebrated, using the Lectionary readings from Year A as directed in the rite.¹⁸⁶
- 2.13.6 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.
- a. Participation especially in the Masses of the Easter season should deepen the neophytes' grasp of the Paschal Mystery through meditation on the Gospel, sharing in the Eucharist, and doing works of charity.¹⁸⁷
 - b. 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 Christian community and a deeper understanding of the Church's teaching.¹⁸⁸

¹⁸⁴ NSC 7; RCIA 73, 78.

¹⁸⁵ RCIA 139, 141, 142.

¹⁸⁶ RCIA 20, 34.4, 143, 146.

¹⁸⁷ RCIA 244, 247.

¹⁸⁸ NSC 24.

D. NOTES ON RITES, TIMES, AND PLACES

Ministry Throughout the Year

- 2.14.1 The work of welcoming new members into the Christian community and preparing them for the sacraments of initiation is to continue throughout the year, allowing for seasonal variations, especially in view of the formation periods of the Rite of Christian Initiation of Adults. In particular:
- a. Parishes and pastoral leaders 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 year-round ministry of the Church.¹⁸⁹

Times for Christian Initiation

- 2.15.1 In the circumstances of the Archdiocese of Washington, 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).¹⁹⁰
- 2.15.2 Parish communities may not establish an alternative pattern for the catechumenate.¹⁹¹ The only exception is in the case of individual catechumens for whom the rite for exceptional circumstances is employed.¹⁹²
- 2.15.3 When initiation is done 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 leaders in such settings are to consult with the Office for Worship before establishing an alternate practice.
- 2.15.4 Since the serious reasons required by the Rite of Christian Initiation of Adults are not present in the Archdiocese of Washington, the confirmation of adults

¹⁸⁹ RCIA 42, 44; NSC 6.

¹⁹⁰ RCIA 18-25, 34.2. See also ADW, Liturgical Norms and Policies, 2010, ch. 11, Notes on Seasons and Feasts.

¹⁹¹ See RCIA 26-30.

¹⁹² RCIA II ch. 2. See also ADW, Liturgical Norms and Policies, 2010, 2.44.1-2.47.6.

and children of catechetical age who are baptized at the Easter Vigil is not to be postponed.¹⁹³

III. UNCATECHIZED ADULT CATHOLICS COMPLETING THEIR INITIATION

A. OFFICES AND MINISTRIES

Parish Community

- 2.16.1 The completion of initiation for those baptized as infants in the Catholic Church takes place in the context of the normal life of the community. All the baptized, especially in their local parish communities, bear responsibility for leading them toward full initiation, assisting them with their love and prayer.¹⁹⁴
- 2.16.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.¹⁹⁵

Sponsors

- 2.17.1 Sponsors present baptized but uncatechized adult Catholics to the community and helps them during the period of formation.¹⁹⁶

Godparents

- 2.18.1 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.¹⁹⁷
- 2.18.2 There is to be only one godfather, or one godmother, or one of each.¹⁹⁸

¹⁹³ RCIA 24. See also ADW, Rite of Confirmation within Mass, 2007.

¹⁹⁴ RCIA 9, 403.

¹⁹⁵ MI, grants, 6.

¹⁹⁶ RCIA 10, 404.

¹⁹⁷ 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.

¹⁹⁸ CIC can. 873.

- 2.18.3 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.¹⁹⁹
- 2.18.4 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.²⁰⁰
- 2.18.5 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.²⁰¹
- 2.18.6 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;²⁰²
 - b. have completed the sixteenth year of age, unless the pastor or minister of the sacrament has granted an exception for a just cause;²⁰³
 - 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;²⁰⁴
 - d. not be bound by any canonical penalty legitimately imposed or declared;²⁰⁵
 - e. not be the father or mother of the one who is to receive the sacrament.²⁰⁶

¹⁹⁹ RCIA 10; cf. ADW, Liturgical Norms and Policies, 2010, 2.3.1, 2.4.5.a-e.

²⁰⁰ RCIA 404.

²⁰¹ CIC cann. 872, 873; RCIA 11; ED 98.

²⁰² CIC can. 874 §1 1°.

²⁰³ CIC can. 874 §1 2°.

²⁰⁴ CIC can. 874 §1 3°.

²⁰⁵ CIC can. 874 §1 4°.

²⁰⁶ CIC can. 874 §1 5°.

- 2.18.7 A member of an Eastern rite of the Catholic Church may serve as a godparent for confirmation in the Latin rite.²⁰⁷
- 2.18.8 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.²⁰⁸
- 2.18.9 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 be celebrated in another parish.

Archbishop of Washington

- 2.19.1 The Archbishop regulates and promotes the ministry of initiation in the Archdiocese of Washington. He normally celebrates the Rite of Calling the Candidates to Continuing Conversion (in conjunction with the Rite of Election), and consecrates the chrism, which is used in confirmation.²⁰⁹
- 2.19.2 Since the candidates are already baptized Catholics, they are confirmed by the Archbishop or by a priest who has received the faculty to confirm.

Priests

- 2.20.1 Priests have responsibility for the pastoral care of the candidates, especially those who seem hesitant or discouraged.²¹⁰
- 2.20.2 Priests preside at certain of the rites which may sanctify this period (e.g., the Rite of Welcoming Candidates).²¹¹

²⁰⁷ CIC can. 874 §1 3^o; cf. CCEO can. 685 §1 2^o.

²⁰⁸ CIC can. 874 §1 3^o; 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....”

²⁰⁹ RCIA 12, 449; CIC can. 880 §2.

²¹⁰ RCIA 13.

²¹¹ RCIA 405-409.

- 2.20.3 Priests should be involved in the ministry of catechesis, being especially attentive to their role as preacher at Masses when the catechumens and candidates are present.
- 2.20.4 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.²¹²
- 2.20.5 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;²¹³
 - b. when he receives a baptized non-Catholic (including one who defected from the Catholic Church by a formal act) into the full communion of the Catholic Church;²¹⁴
 - c. when he readmits to full communion a Catholic who has been an apostate from (i.e., had totally repudiated) the Christian faith;²¹⁵
 - 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;²¹⁶ or
 - e. when a Catholic, even an infant, is in danger of death.²¹⁷
- 2.20.6 A priest does *not* have the faculty to confirm:
- a. a Catholic who through his or her own fault has adhered to a non-Catholic church or ecclesial community;²¹⁸ or

²¹² CIC can. 882; NSC 29.

²¹³ CIC can. 883 2^o.

²¹⁴ CIC can. 883 2^o. See also ADW, Liturgical Norms and Policies, 2010, 2.32.1.b and its note.

²¹⁵ 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 (see CIC cann. 1321-1330).

²¹⁶ NSC 28 b.

²¹⁷ CIC cann. 883 3^o, 889 §2, 891.

²¹⁸ 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

- b. a Catholic who simply never put the Catholic faith into practice.²¹⁹
- 2.20.7 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.²²⁰
- 2.20.8 The priest who possesses the faculty to confirm must use it for the sake of those in whose favor the faculty was granted.²²¹ 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.²²²

Deacons

- 2.21.1 Deacons should assist with the care of the candidates. They may be involved with catechesis or with the apostolic elements of formation, and may preside at certain of the liturgical celebrations as indicated in the rite that are not reserved to priests.²²³

Catechists

- 2.22.1 Catechists assist in leading uncatechized adult Catholics toward the completion of initiation.²²⁴ What is said above in relationship to the catechumenate applies in this case as well.

B. CANDIDATES

- 2.23.1 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; and

schismatic incurs a *latae sententiae* excommunication (CIC 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 (see CIC cann. 1321-1330).

²¹⁹ NSC 28 c.

²²⁰ See NSC 28 c. See also ADW, Liturgical Norms and Policies, 2010, 2.19.2 and 4.7.4.

²²¹ CIC can. 885 §2.

²²² CIC can. 866.

²²³ RCIA 15, 75.

²²⁴ RCIA 16. See also ADW, Liturgical Norms and Policies, 2010, 2.8.1-4.

- b. did not receive further catechesis nor, consequently, the sacraments of confirmation, and first Holy Communion; and
 - c. are beyond the normal age for completing the sacraments of initiation in the Archdiocese of Washington.²²⁵
- 2.23.2 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 and catechumens and also from baptized non-Catholics who are candidates for reception into full communion with the Catholic Church.²²⁶
- 2.23.3 Uncatechized Catholics who have not yet reached the normal diocesan age for completing the sacraments of 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.
- 2.23.4 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.²²⁷
- 2.23.5 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.²²⁸

C. FORMATION AND READINESS

- 2.24.1 The preparation of uncatechized adult Catholics for the completion of initiation generally corresponds to the pastoral pattern given for catechumens, always recognizing their unique status as baptized Catholics.²²⁹
- 2.24.2 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

²²⁵ See RCIA, II, ch. 4. In the Archdiocese of Washington, the age of confirmation for those baptized as Catholics in infancy is the seventh or eighth grade.

²²⁶ RCIA 400.

²²⁷ See Chapter 4, Confirmation. If, however, the person in question defected from the faith by a *formal act*, he or she is to be treated as a baptized non-Catholic seeking reception into full communion with the Catholic Church. See also ADW, Liturgical Norms and Policies, 2010, 2.32.1.b and its note.

²²⁸ See Chapter 4, Confirmation.

²²⁹ RCIA 402, 75.

supported through catechesis on the truths of Catholic doctrine and moral life, contact with the Christian community, and liturgical participation.²³⁰

D. NOTES ON RITES, TIMES, AND PLACES

- 2.25.1 The formation of these candidates should be properly coordinated with the liturgical year, especially its final phase which normally coincides with Lent.²³¹
- 2.25.2 The completion of initiation will normally occur at the Easter Vigil. If neither the Archbishop nor another minister with the faculty or delegation to confirm a baptized Catholic is present at the Vigil for confirmation, this sacrament is to be celebrated as soon as possible thereafter, preferably during the Easter season.²³²
- 2.25.3 The candidates will complete their Christian formation and become fully integrated into the community by going through the period of postbaptismal catechesis, or *mystagogy*, with the newly baptized members of the Christian community.²³³

IV. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH

A. OFFICES AND MINISTRIES

Parish Community

- 2.26.1 Members of the Catholic community should welcome candidates for reception into full communion with the Catholic Church with respect and encouragement, offering the witness of life in Christ and the support of love and prayer.²³⁴

²³⁰ RCIA 401. This includes the special rites offered in RCIA, II, ch. 4.

²³¹ RCIA 408.

²³² RCIA 409 says of these Catholics, "The high point of their entire formation will *normally be the Easter Vigil*. At that time they will make a profession of the faith in which they were baptized, receive the sacrament of confirmation, and take part in the eucharist." But NSC 26 states that the initiation of these Catholics at the same time as the catechumens "is *not* generally recommended." This is perhaps a parallel to NSC 33, which says that "it is preferable that reception into full communion *not take place at the Easter Vigil* lest there be any confusion of such baptized Christians with the candidates for baptism...." (Emphasis added in all cases.)

²³³ RCIA 410.

²³⁴ RCIA 403.

2.26.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.²³⁵

Sponsors

2.27.1 Insofar as it is possible, a candidate for reception into full communion with the Catholic Church is to be accompanied by a sponsor or sponsors, who are to be approved by the priest.²³⁶

2.27.2 There is to be one sponsor, or, if there are two, one male and one female.²³⁷

2.27.3 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.²³⁸

2.27.4 Sponsors assist the candidates in the period immediately preceding their reception into full communion, and by helping them to deepen their Christian life 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.²³⁹

2.27.5 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;²⁴⁰
- b. have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause;²⁴¹

²³⁵ MI, grants, 6.

²³⁶ RCIA 483. The lack of a suitable sponsor is not an impediment to reception into full communion with the Catholic Church.

²³⁷ RCIA 483. Cf. CIC can. 873.

²³⁸ RCIA 483.

²³⁹ CIC cann. 872, 873; RCIA 11; ED 98.

²⁴⁰ CIC can. 874 §1 1º.

²⁴¹ CIC can. 874 §1 2º.

- 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;²⁴²
 - d. not be bound by any canonical penalty legitimately imposed or declared;²⁴³
 - e. not be the father or mother of the one who is to receive the sacrament.²⁴⁴
- 2.27.6 A member of an Eastern rite of the Catholic Church may serve as a sponsor for reception into full communion with the Catholic Church in the Latin Rite.²⁴⁵
- 2.27.7 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.²⁴⁶
- 2.27.8 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 is to be celebrated in another parish.

Archbishop of Washington

- 2.28.1 It is the responsibility of the Archbishop to receive baptized non-Catholics into the full communion of the Catholic Church.²⁴⁷

²⁴² CIC can. 874 §1 3°.

²⁴³ CIC can. 874 §1 4°.

²⁴⁴ CIC can. 874 §1 5°.

²⁴⁵ CIC can. 874 §1 3°; cf. CCEO can. 685 §1 2°.

²⁴⁶ 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....”

²⁴⁷ RCIA 481.

Priests

- 2.29.1 Priests have responsibility for the pastoral care of candidates for full communion, especially those who seem hesitant or discouraged.²⁴⁸
- 2.29.2 Priests have the faculty by the law itself to receive baptized non-Catholics into full communion.²⁴⁹
- 2.29.3 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 full communion with the Catholic Church.²⁵⁰

Deacons

- 2.30.1 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.²⁵¹

Catechists

- 2.31.1 Catechists assist in leading the candidates toward their reception into full communion. What is said above in relationship to the catechumenate applies in this case as well.²⁵²

B. CANDIDATES

General

- 2.32.1 Candidates for reception into full communion with the Catholic Church are
- a. persons baptized in a non-Catholic church or ecclesial community who seek full membership in the Catholic Church; or
 - b. persons who were baptized in, or received into, the Catholic Church, and then departed from it by a formal act.²⁵³

²⁴⁸ RCIA 13. (This article actually pertains to catechumens, but it applies *mutatis mutandis* to others.)

²⁴⁹ CIC cann. 530 §1, 861 §1, 863; RCIA 481; ADW Faculties for Priests.

²⁵⁰ CIC cann. 883 §2, 885 §2; RCIA 481; NSC 35.

²⁵¹ RCIA 15, 75.

²⁵² RCIA 16. See also ADW, Liturgical Norms and Policies, 2010, 2.8.1-4.

- 2.32.2 Since they are already baptized, such candidates are not automatically to be associated with the formation of catechumens.²⁵⁴
- 2.32.3 Through initial and respectful conversation with the candidates, pastoral leaders should determine the degree of Christian formation such candidates have already achieved. 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

- 2.33.1 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.
- 2.33.2 Such children then complete their sacramental initiation as do children who were baptized in the Catholic Church as infants.

Baptized Non-Catholic Children of Catechetical Age

- 2.34.1 Baptized non-Catholic children who have reached catechetical age are to be received into full communion with the Catholic Church in the same way as adult candidates.²⁵⁵
- 2.34.2 Although the rite of reception may be adapted for use with children, it always retains its essential features:

²⁵³ A formal act of defection from the Church involves: (1) an internal decision to leave the Catholic Church; (2) the realization and manifestation of that decision; and (3) the reception of that decision by the competent ecclesiastical authority. As an internal decision, it is more than a mere external act that may be done for other motives (e.g., to avoid certain taxes). It must “be configured as a true separation from the constitutive elements of the life of the Church: it supposes, therefore, an act of apostasy, heresy or schism.” The defection must be a valid juridical act, placed by a person who is canonically capable and in conformity with the canonical norms that regulate such matters (cf. CIC cann. 124-126). Such an act must be taken personally, consciously and freely. Finally, the act of defection must be manifested in written form, before the ordinary or the proper pastor. See Pontifical Council for Legislative Texts, Letter to the Presidents of Episcopal Conferences, 13 March 2006. Pope Benedict XVI, in the *Motu proprio Omnium in mentem*, 26 October 2009, removed the language regarding the formal act of defection from the Church from CIC cann. 1086 §1, 1117, and 1124.

²⁵⁴ NSC 30, 31.

²⁵⁵ See ADW, Liturgical Norms and Policies, 2010, 2.36.1-4 about determining the readiness of such candidates.

- a. profession of faith;
- b. act of reception;
- c. confirmation; and
- d. admission to Holy Communion.

Orthodox Christians

- 2.35.1 Orthodox Christians coming into full communion with the Catholic Church should retain and practice 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 regard for the right of approaching the Apostolic See in special cases of persons, communities or regions.²⁵⁶
- 2.35.2 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 the sacrament of confirmation, or chrismation, is properly 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.²⁵⁷
- 2.35.3 Since those coming into full communion with 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.²⁵⁸ Pastors are reminded, however, that the reception of such persons into full communion must still be recorded in the parish registers.
- 2.35.4 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.²⁵⁹

²⁵⁶ CCEO can. 35. Such a special case might be an Orthodox Christian who wishes to become a Roman Catholic. See RCIA 474. The Office of Canonical Services should be consulted about such requests.

²⁵⁷ ED 99 a.

²⁵⁸ RCIA 474, 491-492.

²⁵⁹ See ADW, Liturgical Norms and Policies, 2010, 2.24.1-2.

- 2.35.5 In the case of an Orthodox Christian who is married to a Roman Catholic, the following provisions also apply:
- a. After the profession of faith, by which the Orthodox Christian becomes an Eastern Catholic, the Roman 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, one who has transferred to another Church *sui iuris* may freely return to the Latin rite.²⁶⁰

C. FORMATION AND READINESS

- 2.36.1 A candidate for reception into full communion with 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 Christian life within a community of faith and has been appropriately catechized to deepen his or her inner adherence to the Church.²⁶¹
- 2.36.2 Candidates for reception into full communion or the completion of 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.²⁶²
- 2.36.3 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 celebrate the sacrament of penance.²⁶³ They are given this opportunity in preparation for their renewal of baptismal faith and Eucharistic participation, and in view of Catholic teaching that:
- a. the sacrament of penance offers forgiveness for sins committed after baptism;²⁶⁴

²⁶⁰ CIC can. 112 §1 2°. Note that CCEO can. 33 allows this only to a woman who has transferred to her husband's rite.

²⁶¹ RCIA 477; NSC 30. 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. RCIA 402, 478, also 75; NSC 31. See also the "combined rites" of RCIA app. I.

²⁶² RCIA 459-472.

²⁶³ RCIA 482; NSC 36. Cf. CIC can. 844 §4.

²⁶⁴ CIC can. 959.

- b. the faithful are not to receive the Body of Christ if they are conscious of grave sin;²⁶⁵ and
 - c. the sacrament provides grace and help to continuing conversion.
- 2.36.4 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.²⁶⁶

D. NOTES ON RITES, TIMES, AND PLACES

- 2.37.1 The formation of candidates for reception into full communion should be properly coordinated with the liturgical year.²⁶⁷
- 2.37.2 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.²⁶⁸
- 2.37.3 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.²⁶⁹ Great care must be taken to avoid confusion between candidates for reception into full communion and catechumens to be initiated.
- 2.37.4 Priests who receive such candidates into the full communion with the Catholic Church are obliged to administer the sacrament of confirmation to them at the same time.²⁷⁰
- 2.37.5 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.²⁷¹

²⁶⁵ CIC can. 916.

²⁶⁶ See ADW, Liturgical Norms and Policies, 2010, 7.7.9.

²⁶⁷ RCIA 408.

²⁶⁸ RCIA 475, 487-504; NSC 32.

²⁶⁹ RCIA 33-34, 562-594.

²⁷⁰ CIC cann. 883 §2, 885 §2; NSC 35. See also ADW, Liturgical Norms and Policies, 2010, 2.23.1.b.

²⁷¹ RCIA 484.

E. CANDIDATE'S PRIOR BAPTISM

Considerations on the Validity of Non-Catholic Baptism

- 2.38.1 Baptism, once received, is irrevocable and unrepeatable.²⁷² 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 full communion with the Catholic Church.
- 2.38.2 The Catholic Church teaches that baptism is conferred with water and with a formula which clearly indicates that baptism is done in the name of the Father, Son, and Holy Spirit.²⁷³
- 2.38.3 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.²⁷⁴
- 2.38.4 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.²⁷⁵
- 2.38.5 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.²⁷⁶
- 2.38.6 The *minister's insufficient faith* concerning baptism never of itself makes baptism invalid. Sufficient *intention* in a minister who baptizes is to be

²⁷² CIC can. 845 §1.

²⁷³ RCIA, General Introduction, 23; CIC cann. 849-850; ED 93; etc. The only words for conferring baptism are: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." The CDF has determined that 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," are not valid, and that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally). CDF, Response, 1 February 2008. See also ADW, Liturgical Norms and Policies, 2010, 2.44.7, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

²⁷⁴ CIC can. 869 §2; ED 95 a.

²⁷⁵ 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."

²⁷⁶ 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."

- presumed, unless there is serious ground for doubting that the minister intended to do what the Church does.²⁷⁷
- 2.38.7 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.²⁷⁸
- 2.38.8 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.²⁷⁹

Conditional Baptism

- 2.39.1 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.²⁸⁰
- 2.39.2 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.²⁸¹
- 2.39.3 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;

²⁷⁷ ED 93 b (emphasis added).

²⁷⁸ CDF, Response, 5 June 2001.

²⁷⁹ CIC can. 876.

²⁸⁰ CIC can. 869 §§2-3; ED 99 d.

²⁸¹ RCIA 480; ED 99 d.

- 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; and
 - i. a concluding blessing, if this seems appropriate.²⁸²
- 2.39.4 The public Rite of Reception into the Full Communion of the Catholic Church is celebrated later in the usual way.²⁸³
- 2.39.5 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.²⁸⁴

V. MARRIAGE AND CHRISTIAN INITIATION

A. EARLY ASSESSMENT

- 2.40.1 In early discussions with inquirers, pastoral leaders 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; or

²⁸² RCIA 480, cf. 222, 224-226.

²⁸³ NSC 37.

²⁸⁴ CIC can. 883 1°.

- 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; and
 - c. in the case of a marriage involving a Catholic, that the canonical norms were followed in celebrating the marriage.
- 2.40.2 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 his or her freedom to marry in the future.

B. VALID MARRIAGES CONTRACTED OUTSIDE THE CATHOLIC CHURCH

- 2.41.1 The valid marriage of a non-Catholic remains valid after his or her sacramental initiation or reception into full communion with the Catholic Church.²⁸⁵ It is neither necessary nor even possible to celebrate another marriage ceremony. Specifically:
- 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 full communion with 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.
 - 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.

²⁸⁵ No *valid* marriage is *rendered invalid* by the parties' baptism or admission to full communion with the Catholic Church.

C. ENGAGEMENTS

- 2.42.1 Pastoral ministers are to welcome those who inquire about entrance into the Catholic Church in conjunction with their engagement to marry a Catholic person.
- 2.42.2 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. Ministers should help inquirers to discern the genuineness of these motives where they are present and assure that no rite is celebrated without the disposition appropriate to it.
- 2.42.3 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.
- 2.42.4 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

- 2.43.1 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 initiation or be received into full communion. 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.²⁸⁶
 - 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

²⁸⁶ CIC cann. 865 §2, 1352; RCIA 371.

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.

VI. INITIATION IN EXCEPTIONAL CIRCUMSTANCES

A. UNBAPTIZED ADULTS IN DANGER OF DEATH

- 2.44.1 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.²⁸⁷
- 2.44.2 Unbaptized children in danger of death who have reached the use of reason are initiated according to the norms for adults.²⁸⁸
- 2.44.3 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

²⁸⁷ CIC can. 865 §2.

²⁸⁸ 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. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

of Pastoral Care of the Sick, may also be used by priests or deacons when necessary.²⁸⁹

- 2.44.4 When a priest baptizes and chrism is available, the sacrament of confirmation is conferred.²⁹⁰
- 2.44.5 Admission to the Eucharist takes the form of Holy Viaticum.²⁹¹
- 2.44.6 When the ordinary minister is not available, baptism may be conferred by any member of the faithful or by anyone with the right intention.²⁹²
- 2.44.7 When death is imminent and time is short, the minister, 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."²⁹³
- 2.44.8 One who recovers after being initiated in this way is to complete the usual formation.²⁹⁴

B. UNBAPTIZED INFANTS IN DANGER OF DEATH

- 2.45.1 An unbaptized infant in danger of death is to be baptized without delay, using Rite of Baptism for Children.²⁹⁵ When a priest baptizes and chrism is available, the post-baptismal anointing is omitted and the sacrament of confirmation is conferred.²⁹⁶
- 2.45.2 When the ordinary minister is not available, baptism may be conferred by any member of the faithful or by anyone with the right intention.²⁹⁷
- 2.45.3 When death is imminent and time is short, the minister, omitting everything else, pours natural water (even if not blessed) on the head of the sick person

²⁸⁹ See PCS 281-296.

²⁹⁰ RCIA 363, 388; CIC can. 883 3º, 889 §2, 891.

²⁹¹ RCIA 393.

²⁹² CIC can. 861 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.45.2.

²⁹³ RCIA, General Introduction, 23, 373; CIC can. 853, cf. CIC cann. 849-850; RBC 60, 97; ED 93. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

²⁹⁴ RCIA 371, 374.

²⁹⁵ CIC can. 867 §2.

²⁹⁶ CIC can. 889 §2; RC 11; RPCS 238, 276.

²⁹⁷ CIC can. 861 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.45.6.

while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."²⁹⁸

- 2.45.4 Priests are to confirm an already-baptized child, even an infant, in danger of death.
- 2.45.5 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.²⁹⁹

C. RECEPTION INTO FULL COMMUNION WITH THE CATHOLIC CHURCH IN DANGER OF DEATH

- 2.46.1 In danger of death, a baptized non-Catholic seeking full communion with 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;³⁰⁰
 - b. the newly received is confirmed by the priest, if chrism is available;³⁰¹
 - c. an adapted form of the Prayer of the Faithful follows;³⁰² and
 - d. Holy Viaticum follows.³⁰³

D. OTHER EXCEPTIONAL CIRCUMSTANCES

- 2.47.1 Exceptional circumstances are those that:
 - a. unavoidably prevent a candidate's participation in the entire process of the catechumenate (e.g., sickness, old age, long absence for travel); or

²⁹⁸ RCIA, General Introduction, 23, 373; CIC can. 853, cf. CIC cann. 849-850; RBC 60, 97; ED 93. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.6.3, 3.11.3 and its note, 11.24.5 and its note.

²⁹⁹ CIC can. 889 §2; RC 11; RPCS 276, 280.

³⁰⁰ RCIA 487-492.

³⁰¹ RCIA 493-495.

³⁰² RCIA 380.

³⁰³ RCIA 394-398.

- b. reveal an unusual depth of Christian conversion and religious maturity.³⁰⁴
- 2.47.2 It is for the Archbishop, in individual cases, to permit the use of the rite for Christian Initiation of Adults in Exceptional Circumstances.³⁰⁵ Priests with the faculties of the Archdiocese of Washington are delegated to evaluate particular circumstances and to employ this rite when necessary.³⁰⁶
- 2.47.3 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.³⁰⁷
- 2.47.4 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.³⁰⁸
- 2.47.5 Candidates prepared in an abbreviated form are to celebrate the sacraments of initiation at the Easter Vigil and take part in the period of mystagogy to the extent possible.³⁰⁹
- 2.47.6 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.

VII. REGISTRATIONS OF INITIATION

- 2.48.1 Upon acceptance into the order of catechumens, the name of the catechumen, the sponsor, the minister, and the place and date of the celebration are to be recorded in a permanent parish register of catechumens.³¹⁰
- 2.48.2 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.³¹¹

³⁰⁴ RCIA 331-332.

³⁰⁵ RCIA 331.

³⁰⁶ RCIA 331; NSC 20.

³⁰⁷ NSC 20.

³⁰⁸ RCIA 332-339.

³⁰⁹ NSC 21.

³¹⁰ 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.

³¹¹ RCIA 113, 118ff.

2.48.3 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.³¹² 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 confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register of the confirmand.³¹³
- 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.

2.48.4 Upon the completion of initiation for those who are already Catholic, these notations must be made, as appropriate:

- a. In the parish confirmation register, the name of the confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register of the confirmand. 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.³¹⁴
- b. 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 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.

2.48.5 Upon the reception of a baptized non-Catholic into full communion with the Catholic Church, the following notations must be made, as appropriate:

³¹² CIC can. 877 §1.

³¹³ CIC can. 895.

³¹⁴ CIC cann. 535 §2, 895.

- a. In the parish baptismal register, the name of the one received, the date and place of birth, the 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 minister.³¹⁵
 - b. In the parish confirmation register, the name of the confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation, and the place and date of baptism. Notation must also be made in the baptismal register.³¹⁶
 - 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.
- 2.48.6 If one who is baptized or received into full communion with the Catholic Church is already validly married, the particulars of the marriage should be noted in the baptismal register.

³¹⁵ RCIA 486.

³¹⁶ CIC can. 895.

CHAPTER 3

BAPTISM OF INFANTS

A. INTRODUCTION

- 3.1.1 The baptism of infants should be administered without delay and with appropriate catechesis for the parents and godparents.³¹⁷
- 3.1.2 Baptism, by actual reception or at least by desire, is necessary for salvation, and is the gateway to the reception of the other sacraments. By baptism, original sin and one's personal sins are forgiven; one is born again and becomes an adopted child of God. It confers an indelible character that conforms one to Christ, to share in his priestly, prophetic, and royal offices. By baptism one is incorporated in the Church, with rights and obligations, and is bonded more closely with other Christians.³¹⁸
- 3.1.3 From the earliest days of the Church, the infant children of believers have been presented for baptism and recognized as called by God to share life in the Lord's family. Saint Gregory Nazianzen said, "Do you have an infant child? Allow sin no opportunity; rather, let the infant be sanctified from childhood. From his most tender age let him be consecrated by the Spirit.... Give your child the Trinity, that great and noble protector."³¹⁹
- 3.1.4 While infants bring no human achievements or works whatever to their encounter with God, they are nonetheless given a share in divine life. "The sheer gratuitousness of the grace of salvation is particularly manifest in infant baptism."³²⁰
- 3.1.5 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

³¹⁷ AS 150, cf. CDF, Instruction *Pastoralis actio* (1980), CIC can. 867 §1; RBC 8.3. See also ADW, Liturgical Norms and Policies, 2010, 3.4.3, 3.13.1, 3.13.9 and its note.

³¹⁸ CIC can. 849; USCCA pp. 192-195. A funerary inscription near S. Sabina in Rome from about the year 300 reads, "Pray for your parents, Matronata Matrona. She lived one year, fifty-two days."

³¹⁹ CCC 1250, cf. Saint Gregory Nazianzen, *Oration on Holy Baptism* 17. Saint Hippolytus, *The Apostolic Tradition* 21:16: "Baptize first the children, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them."

³²⁰ CCC 1250.

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.

- 3.1.6 Infant baptism has become a single act encapsulating the usual preparatory stages of Christian initiation in a very abridged way, and so it requires a post-baptismal catechumenate. Not only is there a need for instruction after baptism, but also for the necessary flowering of baptismal grace in personal growth.³²¹

B. OFFICES AND MINISTRIES

Parish Community

- 3.2.1 Since the initiation of new members of God's people is the responsibility of all the baptized, and given the right that children have to the love and help of the Christian community, parishes should offer welcome and both spiritual and practical support to families anticipating a birth and those with young children.³²²

Parish Ministers

- 3.3.1 Priests, with the assistance of deacons and specially prepared catechists, are to offer special care in regard to the baptism of children. In particular, they are to:
- a. help families, through personal visitation, prayer, and catechesis to prepare for baptism and to undertake the task of Christian formation that flows from it;³²³ and
 - b. arrange celebrations of the sacrament that are dignified, fully developed, and attentive to the needs of the families involved.³²⁴

³²¹ CCC 1231. See also CCC 1248 (cf. AG 14; RCIA 19, 98): "The catechumenate, or formation of catechumens, aims at bringing their conversion and faith to maturity, in response to the divine initiative and in union with an ecclesial community. The catechumenate is to be a 'formation in the whole Christian life ... during which the disciples will be joined to Christ their teacher. The catechumens should be properly initiated into the mystery of salvation and the practice of the evangelical virtues, and they should be introduced into the life of faith, liturgy, and charity of the People of God by successive sacred rites.'"

³²² See RCIA 9; RBC 4.

³²³ MI, grants, 6: "A partial indulgence is granted to the faithful who teach or study Christian doctrine."

³²⁴ RBC 7.

Parents

- 3.4.1 It is the office of parents “to offer their offspring to the Church in order that by their most fruitful Mother of the children of God they may be regenerated through the laver of baptism unto supernatural justice 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.”³²⁵
- 3.4.2 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.³²⁶
- 3.4.3 Parents are obliged to take care that infants are baptized in the first few weeks after birth.³²⁷
- 3.4.4 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.³²⁸

Godparents

- 3.5.1 Insofar as it is possible, an infant to be baptized is to be given a godparent.³²⁹
- 3.5.2 There is to be only one godfather, or one godmother, or one of each.³³⁰

³²⁵ Pope Pius XI, Encyclical Letter *Casti connubii* (1931) 14. See also IALP 1: “Out of the baptismal font, the Lord Christ generates children, who bear the image of the Resurrected, to the Church. These, united to Christ in the Holy Spirit, are rendered fit to celebrate with Christ the sacred liturgy, spiritual worship.”

³²⁶ CIC cann. 835 §4, 774 §2, 951 §2; see RBC 5, for an extensive treatment.

³²⁷ CIC can. 867 §1; RBC 8.3. See also ADW, Liturgical Norms and Policies, 2010, 3.1.1, 3.13.1, 3.13.9 and its note.

³²⁸ CIC can. 867 §1.

³²⁹ CIC can. 872. The lack of a suitable godparent is not an impediment to baptism.

³³⁰ CIC can. 873.

- 3.5.3 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.³³¹
- 3.5.4 A godparent has the responsibility:
- a. to present the infant for baptism along with the parents;³³²
 - b. to represent the community of faith in which the baptism is celebrated;³³³
 - c. to renew his or her own profession of the Christian faith;³³⁴
 - d. to assist the parents in their Christian responsibilities;³³⁵ and
 - e. to help the newly baptized, by word and example, to lead a Christian life and fulfill the obligations of baptism.³³⁶
- 3.5.5 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.³³⁷
- 3.5.6 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;³³⁸

³³¹ CIC can. 872.

³³² CIC can. 872.

³³³ ED 98: "It is the Catholic understanding that godparents, in a liturgical and canonical sense, should themselves be members of the Church or ecclesial community in which the baptism is being celebrated. They do not merely undertake a responsibility for the Christian education of the person being baptized (or confirmed) as a relation or friend; they are also there as representatives of a community of faith, standing as guarantees of the candidate's faith and desire for ecclesial communion."

³³⁴ RBC 56-59.

³³⁵ RBC 40.

³³⁶ CIC cann. 774 §2, 872; RCIA, General Introduction, 8.

³³⁷ CIC can. 851 §2; RCIA, General Introduction, 8, 13; cf. RBC 40. See also ADW, Liturgical Norms and Policies, 2010, 3.8.1-11.

³³⁸ CIC can. 874 §1 1°.

- b. have completed the sixteenth year of age, or the pastor or minister of the sacrament has granted an exception for a just cause;³³⁹
 - 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;³⁴⁰
 - d. not be bound by any canonical penalty legitimately imposed or declared;³⁴¹
 - e. not be the father or mother of the infant to be baptized.³⁴²
- 3.5.7 A member of an Eastern rite of the Catholic Church may serve as a godparent for baptism in the Latin rite.³⁴³
- 3.5.8 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 the Catholic godparent is suitable. Note that this person is, and is to be listed as, a true godparent, and not a “Christian witness.”³⁴⁴
- 3.5.9 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.”³⁴⁵ Such a person does not assume the responsibilities of a godparent.
- 3.5.10 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.³⁴⁶

³³⁹ CIC can. 874 §1 2°.

³⁴⁰ CIC can. 874 §1 3°. See also ADW, Liturgical Norms and Policies, 2010, 3.15.4.

³⁴¹ CIC can. 874 §1 4°.

³⁴² CIC can. 874 §1 5°.

³⁴³ CIC can. 874 §1 3°; cf. CCEO can. 685 §1 2°.

³⁴⁴ ED 98 b; cf. CCEO can. 685 §3. In the same way, 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. ED 98 b; cf. Ecumenical Directory (1967) 48.

³⁴⁵ CIC can. 874 §2; ED 98 a. In the same way, a Catholic may stand as a Christian witness (not as a godparent) for a person being baptized in another ecclesial community. Ibid.

³⁴⁶ For a parallel situation regarding non-Christians, see the Guidelines for the Reception of Holy Communion approved by the NCCB in 1996: “We also welcome to this celebration those who do not

- 3.5.11 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.³⁴⁷
- 3.5.12 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

- 3.6.1 The ordinary minister of baptism is a bishop, priest, or deacon.³⁴⁸
- 3.6.2 When an ordinary minister 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.³⁴⁹ In the latter case:
- a. The “right intention” is understood to mean simply the intention to do what the Church does in this sacrament.

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.” See also ADW, Liturgical Norms and Policies, 2010, 6.42.1.b.

³⁴⁷ CIC can. 874 §1 3^o; 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....”

³⁴⁸ CIC can. 861.

³⁴⁹ CIC can. 861 §2. The Eastern tradition in this regard is not the same. “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 presbyters, 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.” IALP 46, quoting *Constitutiones Ecclesiae Ægyptiacae* III 2, cited in LG 29.

- b. If at all possible, a godparent should be present, or at least a witness by whom the conferral of baptism can be proved.³⁵⁰
- 3.6.3 In case of necessity, any person can baptize provided that he have 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."³⁵¹
- 3.6.4 Bishops, pastors, 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 or 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.³⁵²
- 3.6.5 Except in case of necessity, the permission of the pastor of the place is to be received before anyone confers baptism.³⁵³

C. CANDIDATES

- 3.7.1 The norms for infant baptism apply to any children who have not attained the use of reason.³⁵⁴
- 3.7.2 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.³⁵⁵
- 3.7.3 A person of any age who does not have the use of reason is regarded as an infant with respect to baptism.³⁵⁶

³⁵⁰ CIC can. 875.

³⁵¹ CCC 1284; RCIA, General Introduction, 23, 373; CIC can. 853, cf. CIC cann. 849-850; RBC 60, 97; ED 93. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.11.3 and its note, 11.24.5 and its note.

³⁵² CIC can. 861 §2; RCIA, General Introduction, 17.

³⁵³ CIC can. 862. The administration of baptism is specially entrusted to pastors, cf. can. 530 1°.

³⁵⁴ 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." See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

³⁵⁵ CIC can. 852 §1. See also ADW, Liturgical Norms and Policies, 2010, ch. 2, Christian Initiation of Adults and of Children of Catechetical Age.

³⁵⁶ 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."

- 3.7.4 For an infant to be baptized licitly:
- a. the parents or at least one of them or the person who legitimately takes their place must consent;³⁵⁷
 - 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.³⁵⁸
- 3.7.5 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.³⁵⁹
- 3.7.6 An abandoned infant or a foundling is to be baptized unless after diligent investigation the baptism of the infant is established.³⁶⁰
- 3.7.7 Foster parents do not have the authority to present a foster infant for baptism.
- 3.7.8 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 baptized, the other provisions of this chapter regarding the preparation of the parent and godparent(s) having been observed.³⁶¹
- 3.7.9 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,³⁶² except in danger of death.
- 3.7.10 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 age³⁶³ is enrolled in:
- a. the Church of the Catholic father, whether the mother is Catholic or not;³⁶⁴

³⁵⁷ CIC can. 868 §1 1º.

³⁵⁸ CIC can. 868 §1 2º. See also ADW, Liturgical Norms and Policies, 2010, 3.8.10-11.

³⁵⁹ CIC can. 868 §2.

³⁶⁰ CIC can. 870.

³⁶¹ See ADW, Liturgical Norms and Policies, 2010, 3.15.4.

³⁶² See ADW, Liturgical Norms and Policies, 2010, 3.15.5.

³⁶³ A candidate who has completed the fourteenth year of age may freely choose to be baptized either in the Latin Church or in another Church *sui iuris*. See CIC can. 111 §2.

³⁶⁴ CCEO can. 29 §1; CIC can. 1125 1º.

- b. the Church of the mother if only the mother is Catholic;³⁶⁵
- 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);³⁶⁶
- d. the Church of the mother, if she is not married;³⁶⁷
- e. the Church of the legal guardians if the parents are not known;³⁶⁸
- f. the Church of the child's educators in the faith if the parents are not baptized.³⁶⁹

These principles also apply in the case of an adoptive father and mother.³⁷⁰

3.7.11 An infant who was baptized and chrismated in an Orthodox church, and then is adopted by parents who belong to the Roman Catholic Church, is ascribed to the Roman Church by the act of adoption itself; no decree of a change of rite or other juridic act is necessary.³⁷¹

3.7.12 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.³⁷²
- 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.³⁷³
- 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.³⁷⁴

³⁶⁵ CIC can. 1125 1°.

³⁶⁶ CIC can. 111 §1; CCEO can. 29 §1.

³⁶⁷ CCEO can. 29 §2 1° (no equivalent in Latin code).

³⁶⁸ CCEO can. 29 §2 2°, cf. §1 (no equivalent in Latin code).

³⁶⁹ CCEO can. 29 §2 3° (no equivalent in Latin code).

³⁷⁰ Cf. CIC can. 110.

³⁷¹ 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.

³⁷² CIC cann. 867 §3, 861.

³⁷³ CIC can. 868 §2.

³⁷⁴ CIC can. 889 §2; RC 11.

- 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.³⁷⁵

3.7.12 If an aborted fetus is alive, he or she is to be baptized, if this is possible.³⁷⁶

D. FORMATION AND READINESS OF PARENTS AND GODPARENTS

General

3.8.1 Since infants cannot make personal professions of the Christian faith or pledge themselves to living a Christian life, 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; and
- 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.³⁷⁷

3.8.2 The period for helping parents to prepare for the baptism of their infant must be understood to include the time of pre-marital ministry and the pastoral care of newly-married couples. Parishes should welcome such couples and provide opportunities for their Christian development.

3.8.3 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.³⁷⁸

3.8.4 All parents preparing for an infant’s baptism are to take part in spiritual preparation that is:

³⁷⁵ RBC 31.3, 165-166. The “Rite of Bringing a Baptized Child to the Church” 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 children who have reached the age of reason are received into the Catholic Church in the same way as adults.

³⁷⁶ CIC can. 871.

³⁷⁷ CIC can. 868 §1; RB 5, 18.

³⁷⁸ CIC can. 867 §1.

- a. centered on interior readiness for and joyful anticipation of the sacramental celebration; and
 - b. supported by the opportunity for prayer.
- 3.8.5 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.
- 3.8.6 Catechesis is to be provided for and expected of parents and godparents who are for the first time presenting an infant for baptism.
- 3.8.7 Such catechesis is to be:
- a. centered on the meaning of baptism as expressed in the liturgical rite; and
 - 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; and
 - v. nurtures a life in accord with the spirit of Christ.³⁷⁹
- 3.8.8 The doctrinal elements of such catechesis must always reflect the teaching of the Church in its worship and its creeds, clearly presenting the Catholic faith regarding baptism, its effects and obligations.³⁸⁰
- 3.8.9 In preparing for their ministry with 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.
- 3.8.10 Special pastoral care should be exercised with families who have experienced difficulty or crisis, and parents who are inactive or whose faith is weak.

³⁷⁹ RCIA 78.

³⁸⁰ CIC can. 851 §2.

- 3.8.11 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. Pastoral leaders (that is, parish priests, deacons, and lay leaders prepared for and delegated for this ministry) are to welcome and seek dialogue with the parents about their faith and 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, such pastoral leaders 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, pastoral leaders 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.³⁸¹

Baptismal Names

- 3.9.1 Parents, godparents, and the pastor are to take care that a name foreign to Christian sensibility is not given.³⁸²
- 3.9.2 The practice whereby parents choose for their infant the name of a Christian saint or a name associated with the Christian mysteries is encouraged.
- 3.9.3 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.³⁸³

³⁸¹ CIC can. 868 §1 2º; RBC 8; CDF, Instruction on Infant Baptism (1980).

³⁸² CIC can. 855.

³⁸³ See the comment in RCIA 73.

Mystagogy

- 3.10.1 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.

E. NOTES ON RITES, TIMES, AND PLACES

Matter and Form

- 3.11.1 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.³⁸⁴
- 3.11.2 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).³⁸⁵
- 3.11.3 The only words for conferring baptism are: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."³⁸⁶

³⁸⁴ Council of Trent, Session VII, *Canones de sacramento baptismi* (1551) can. 2: DS 1615; *Catechism of the Council of Trent (Roman Catechism)* II, 1.

³⁸⁵ CIC cann. 849, 854. Baptism by sprinkling (affusion) is no longer used in the Roman Catholic Church. See 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."

³⁸⁶ RCIA, General Introduction, 23; RBC 60, 97; ED 93. *Didache* 7: 1: "After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit." Origen, *Commentary on Romans* 5: 8: "The Lord himself told his disciples that they should baptize all peoples in the name of the Father and of the Son and of the Holy Spirit ... for indeed, legitimate baptism is had only in the name of the Trinity." The CDF has determined that 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," are not valid, and that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally). CDF, Response, 1 February 2008. See also ADW, *Liturgical Norms and Policies*, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.6.3, 11.24.5 and its note.

- 3.11.4 The blessed Trinity is invoked over those who are to be baptized, so 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.³⁸⁷
- 3.11.5 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.
- 3.11.6 Baptism may not be conferred jointly by two ministers belonging to different Churches or ecclesial communities.³⁸⁸

Ritual Notes

- 3.12.1 The water used in baptism should be true water, pure, clean, and visible in significant quantity in order to communicate an authentic sacramental symbolism.³⁸⁹
- 3.12.2 During the Easter season, the water blessed at the Easter Vigil is to be used, if it remains fit; otherwise, water is to be blessed for each occasion.³⁹⁰
- 3.12.3 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.³⁹¹ 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.³⁹²
- 3.12.4 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.³⁹³

³⁸⁷ RCIA, General Introduction, 5.

³⁸⁸ ED 97, citing 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."

³⁸⁹ RCIA, General Introduction, 18.

³⁹⁰ RCIA, General Introduction, 21-22.

³⁹¹ RBC 60.

³⁹² Immersion does not require *complete submersion*; it is sufficient that the water flow over some part of the head.

³⁹³ RBC 60, 97.

- 3.12.5 The post-baptismal anointing with sacred chrism is done upon the crown of the head, and not the forehead.³⁹⁴
- 3.12.6 The *epphetha* rite 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.³⁹⁵

Times for Baptism

- 3.13.1 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.³⁹⁶
- 3.13.2 As celebrations of the Paschal Mystery, the baptism of infants should take place on Sundays. It is fitting that the sacrament be celebrated even 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.³⁹⁷
- 3.13.3 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 season, etc.). The parish may establish these as days for baptizing infants at Mass, choosing other Sundays for use of the rite outside Mass.
- 3.13.4 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.³⁹⁸

³⁹⁴ RBC 18, 62, 98. *Constitutions of the Holy Apostles* 3: 17: "This baptism, therefore, is given into the death of Jesus: the water is instead of the burial, and the oil instead of the Holy Spirit; the seal instead of the cross; the ointment is the confirmation of the confession; the mention of the Father as of the author and sender; the joint mention of the Holy Spirit as of the witness; the descent into the water the dying together with Christ; the ascent out of the water the rising again with Him. The Father is the God over all; Christ is the only-begotten God, the beloved Son, the Lord of glory; the Holy Spirit is the comforter, who is sent by Christ, and taught by Him, and proclaims Him."

³⁹⁵ RBC 65, 101.

³⁹⁶ CIC can. 867 §1; RBC 8. See also ADW, Liturgical Norms and Policies, 2010, 3.1.1, 3.4.3, 3.13.9 and its note.

³⁹⁷ RBC 9; AS 149.

³⁹⁸ RBC 9.

- 3.13.5 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.³⁹⁹
- 3.13.6 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; nor
 - b. so frequent that the rite is not carried out with appropriate planning, dignity, and participation.
- 3.13.8 In exceptional cases for serious reasons, baptisms may be celebrated on weekdays.⁴⁰⁰
- 3.13.9 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 entire season of Lent, such a practice is neither to be introduced, nor maintained where it has been introduced already.⁴⁰¹ Depending on particular circumstances, however (e.g., if a birth occurs very late in the Lenten season), pastors are permitted to suggest that the baptism be delayed until Easter.⁴⁰²

³⁹⁹ RCIA, General Introduction, 27.

⁴⁰⁰ CIC can. 856; RBC 9.

⁴⁰¹ It is not, however, fitting that baptisms and confirmation be celebrated on the days of Holy Week, from Monday to Thursday. CLCPCEF 27. (Note that “fittingness” is a rather weak level of regulation.)

⁴⁰² CIC can. 867 §1; RBC 8.3. See also ADW, Liturgical Norms and Policies, 2010, 3.1.1, 3.4.3, 3.13.1. It is useful to note here the considerations underlying a response from the CDWDS in 2003: “This Dicastery is able to respond that the removing of Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons: 1. *The liturgical legislation in force does not foresee this innovation, which in addition to being ‘praeter legem’ is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.* 2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. *The ‘fast’ and ‘abstinence’ which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.* The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday)” (emphasis added). This is not a new issue: see Supreme Sacred Congregation of the Holy Office, *Monitum* (warning), 18 February 1958: CLD 5: 409: “In certain places the practice has grown of postponing the conferring of baptism for mistaken reasons of convenience or of a liturgical character. Such postponement draws support from certain opinions, devoid however of any solid foundation, regarding the eternal destiny of infants who die without baptism. Accordingly, this Supreme Sacred Congregation, with the approval of the Supreme Pontiff, warns the faithful that infants are to be baptized as soon as possible, according to

Places for Baptism

- 3.14.1 Outside of emergency circumstances, the proper place for baptism is a church or an oratory (places set apart by the bishop for divine worship).⁴⁰³
- 3.14.2 Normally, infants are to be baptized in the parish church of their parents.⁴⁰⁴ 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.
- 3.14.3 Except in an emergency or for some other grave reason, baptism is not to be conferred in a private home or a hospital.⁴⁰⁵
- 3.14.4 Every parish church is to have a baptismal font fit for the celebration of the sacrament according to the ritual.⁴⁰⁶

F. REGISTRATION OF BAPTISM

- 3.15.1 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.⁴⁰⁷
- 3.15.2 Notations concerning other sacraments received later in life are to be entered in this book: first Holy Communion (possibly), confirmation, marriage (including convalidation), reception of holy orders, perpetual profession in a religious institute, and change of rite.⁴⁰⁸
- 3.15.3 If a child is born to an unmarried mother:

the prescription of [1917 CIC] canon 770. Pastors and preachers are exhorted to urge the fulfillment of this obligation." See also ADW, Liturgical Norms and Policies, 2010, 11.5.8.

⁴⁰³ CIC cann. 857 §1, 1223.

⁴⁰⁴ CIC can. 857 §2.

⁴⁰⁵ CIC can. 860 §§1-2.

⁴⁰⁶ CIC can. 858 §§1-2; RCIA, General Introduction, 19, 26.

⁴⁰⁷ CIC can. 877 §1.

⁴⁰⁸ 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.

- 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;⁴⁰⁹
- 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; and⁴¹⁰
- c. if the above conditions are not met, the child is to be recorded as of “unknown mother” or “unknown father.”⁴¹¹ It is not permitted to make an annotation, which says “illegitimate.”

3.15.4 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.⁴¹² 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.⁴¹³

⁴⁰⁹ CIC can. 877 §2.

⁴¹⁰ CIC can. 877 §2.

⁴¹¹ CIC can. 877 §2.

⁴¹² CDF, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, 3 June 2003, 7: “As experience has shown, the absence of sexual complementarity in these unions creates obstacles in the normal development of children who would be placed in the care of such persons. They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development. This is gravely immoral and in open contradiction to the principle, recognized also in the United Nations Convention on the Rights of the Child, that the best interests of the child, as the weaker and more vulnerable party, are to be the paramount consideration in every case.” Ibid., 11: “The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of society itself.” CDF, Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, 1 October 1986, 15: “[W]e wish to make it clear that departure from the Church’s teaching, or silence about it, in an effort to provide pastoral care is neither caring nor pastoral. Only what is true can ultimately be pastoral. The neglect of the Church’s position prevents homosexual men and women from receiving the care they need and deserve.”

⁴¹³ See the qualifications for a godparent, ADW, Liturgical Norms and Policies, 2010, 3.5.1-12; cf. CIC can. 874 §1 1^o-5^o.

3.15.5 If a child is adopted, the following norms are to be observed regarding baptismal records:⁴¹⁴

- 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; and
 - 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:
 - 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;

⁴¹⁴ NCCB, Complementary Norm for CIC can. 877 §3.

- iii. the child's former surname shall also be parenthesized and the new surname added; and
 - 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; and
 - iv. the name of the minister.
 - 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 4

CONFIRMATION

A. INTRODUCTION

- 4.1.1 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 cowardly group of men into inspired and fearless witnesses to their Lord's resurrection and to his saving power.⁴¹⁵
- 4.1.2 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.⁴¹⁶
- 4.1.3 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.⁴¹⁷
- 4.1.4 Baptism, the Eucharist, and confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be

⁴¹⁵ Bishop Donald W. Wuerl, et al., eds., *The Gift of Faith* (Huntington: Our Sunday Visitor Press, 2001) 236.

⁴¹⁶ CCC 1285, citing LG 11; RC, Introduction, 2; *ibid.* 9. Saint Cyril of Jerusalem, *Catechetical Lectures* 22: 7: "With oil he anointed your head, your forehead, in the God-given sign of the cross, so that you may become that which is engraved on the seal, 'a holy thing of the Lord.'"

⁴¹⁷ Cf. RC 9. Saint Cyril of Jerusalem, *Catechetical Lectures* 21: 3-4: "After you had come up from the pool of the sacred streams, there was given chrism, the antitype of that with which Christ was anointed, and this is the Holy Spirit. But beware of supposing that this is ordinary ointment. For just as the bread of the Eucharist after the invocation of the Holy Spirit is simple bread no longer, but the body of Christ, so also this ointment is no longer plain ointment, nor, so to speak, common, after the invocation. Further, it is the gracious gift of Christ, and it is made fit for the imparting of his Godhead by the coming of the Holy Spirit. This ointment is symbolically applied to your forehead and to your other senses; while your body is anointed with the visible ointment, your soul is sanctified by the holy and life-giving Spirit. Just as Christ, after his baptism, and the coming upon him of the Holy Spirit, went forth and defeated the adversary, so also with you after holy baptism and the mystical chrism, having put on the panoply of the Holy Spirit, you are to withstand the power of the adversary and defeat him, saying, 'I am able to do all things in Christ, who strengthens me.'"

explained to the faithful that the reception of confirmation is necessary for the completion of baptismal grace.⁴¹⁸

- 4.1.5 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

- 4.2.1 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, his gifts, and his biddings – 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. The latter bears special responsibility for the preparation of confirmands.⁴¹⁹
- 4.2.2 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.⁴²⁰
- 4.2.3 A partial indulgence is granted to the faithful who teach or study Christian doctrine.⁴²¹

Pastors

- 4.3.1 Pastors should see to it that all the baptized come to the fullness of Christian initiation and are carefully prepared for confirmation.⁴²²

⁴¹⁸ CIC can. 842 §2; CCC 1285, citing RC, Introduction 1. Theophilus of Antioch, *Apologia ad Autolyicum* 1, 12: “Are you unwilling to be anointed with the oil of God? It is on this account that we are called Christians: because we are anointed with the oil of God.”

⁴¹⁹ CCC 1309; cf. RC, introduction, 4.

⁴²⁰ RC 3.

⁴²¹ MI, grants, 6.

⁴²² RC 3.

4.3.2 Pastors should see to it that the sponsors chosen by the candidates are qualified for the office and fulfill its requirements.⁴²³

Catechists

4.4.1 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. adapted to the signs and cycles of the liturgical year; and
- c. suited to the needs of the candidates.⁴²⁴

Parents

4.5.1 In the case of children preparing for confirmation, parents, along with pastoral leaders, are to see to it that they are properly instructed about the sacrament and approach it at the appropriate time.⁴²⁵ 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; and
- c. give expression to their own faith through active participation in and celebration of the sacraments.⁴²⁶

Sponsors

4.6.1 Insofar as it is possible, a candidate for confirmation is to have a sponsor, who is to be approved by the priest.⁴²⁷

⁴²³ RC 5.

⁴²⁴ RCIA 16.

⁴²⁵ CIC can. 890.

⁴²⁶ RC 3.

⁴²⁷ CIC can. 892. The lack of a suitable sponsor is not an impediment to confirmation.

- 4.6.2 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.⁴²⁸
- 4.6.3 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. (However, at the rite of anointing, only one sponsor should accompany the candidate in approaching the bishop.) 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.⁴²⁹
- 4.6.4 In all other cases, only one sponsor is to be chosen.
- 4.6.5 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.⁴³⁰
- 4.6.6 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;⁴³¹
 - b. have completed the sixteenth year of age, unless the pastor or minister of the sacrament has granted an exception for a just cause;⁴³²
 - 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;⁴³³

⁴²⁸ ADW, Rite of Confirmation within Mass, 2007.

⁴²⁹ CIC can. 893 §2; RC 5; ADW, Rite of Confirmation within Mass, 2007.

⁴³⁰ CIC can. 892.

⁴³¹ CIC can. 874 §1 1°.

⁴³² CIC can. 874 §1 2°.

⁴³³ CIC can. 874 §1 3°.

- d. not be bound by any canonical penalty legitimately imposed or declared;⁴³⁴
 - e. not be the father or mother of the one who is to receive the sacrament.⁴³⁵
- 4.6.7 A member of an Eastern rite of the Catholic Church may serve as a sponsor for confirmation in the Latin Rite.⁴³⁶
- 4.6.8 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.⁴³⁷
- 4.6.9 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

- 4.7.1 The ordinary minister of confirmation is a bishop; a priest provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.⁴³⁸
- 4.7.2 The Archbishop will administer confirmation personally or will take care that another bishop administers it.
- 4.7.3 A priest has the faculty from the law itself to confirm in the following circumstances:

⁴³⁴ CIC can. 874 §1 4°.

⁴³⁵ CIC can. 874 §1 5°.

⁴³⁶ CIC can. 874 §1 3°; cf. CCEO can. 685 §1 2°.

⁴³⁷ 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....”

⁴³⁸ CIC can. 882; cf. can. 883 1°-3°. 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, but 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. See CCEO can. 696 §1; IALP 50.

- a. when he baptizes a person who is no longer an infant;⁴³⁹
- b. when he receives a baptized non-Catholic into the full communion of the Catholic Church;⁴⁴⁰
- c. when he readmits to communion a baptized person who has been an apostate from (i.e., had totally repudiated) the Christian faith;⁴⁴¹
- 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;⁴⁴² or
- e. when a baptized Catholic, even an infant, is in danger of death.⁴⁴³

4.7.4 A priest does *not* have the faculty to confirm:

- 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;⁴⁴⁴ or
- b. a baptized Catholic who simply never put the Catholic faith into practice.⁴⁴⁵

In these cases the priest must request the faculty to confirm from the Archbishop. This delegation is necessary for the validity of the sacrament.⁴⁴⁶

⁴³⁹ CIC can. 883 2^o.

⁴⁴⁰ CIC can. 883 2^o. This category includes persons who were baptized as Catholics but who left the Church by a formal act. See also ADW, Liturgical Norms and Policies, 2010, 2.20.5.b and 2.32.1.b and its note

⁴⁴¹ 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 (see CIC cann. 1321-1330).

⁴⁴² NSC 28 b. If a person has defected by a formal act, he or she comes under 4.7.3.b.

⁴⁴³ CIC cann. 883 3^o, 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.

⁴⁴⁴ If the person defected from the Church by a formal act, see ADW, Liturgical Norms and Policies, 2010, 4.7.3.b, cf. 2.20.5.b and 2.32.1.b and its note. 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 (see cann. 1321-1330).

⁴⁴⁵ NSC 28 c.

⁴⁴⁶ See NSC 28 c. See also ADW, Liturgical Norms and Policies, 2010, 2.19.2.

- 4.7.5 In the circumstances listed in 4.7.3 above, the priest who possesses this faculty to confirm must use it for the sake of those in whose favor the faculty was granted.⁴⁴⁷ 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.⁴⁴⁸
- 4.7.6 If necessity requires it, the Archbishop can grant the faculty to one or more specific priests, who are to administer this sacrament.⁴⁴⁹
- 4.7.7 For a good reason a priest may request from the Archbishop the faculty to confirm baptized Catholics who are under his parochial care. This request is made through the Vicar for Canonical Services.⁴⁵⁰
- 4.7.8 For a grave reason (e.g., a large number of candidates) the bishop or priest who has the faculty to confirm may associate other priests with himself in conferring the sacrament.⁴⁵¹

C. CANDIDATES

- 4.8.1 Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.⁴⁵²
- 4.8.2 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.⁴⁵³
- 4.8.3 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.

⁴⁴⁷ CIC can. 885 §2.

⁴⁴⁸ CIC can. 866.

⁴⁴⁹ CIC can. 884 §1.

⁴⁵⁰ 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. See NSC 28 c; ADW, Liturgical Norms and Policies, 2010, 2.19.2 and 4.7.4.

⁴⁵¹ CIC can. 884 §2; RC 8; cf. 25, 28.

⁴⁵² CIC can. 889 §1.

⁴⁵³ CIC can. 889 §2.

- 4.8.4 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.
- 4.8.5 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.⁴⁵⁴
- 4.8.6 In the Archdiocese of Washington, young Catholics who were baptized as infants are confirmed in the seventh or eighth grade.⁴⁵⁵
- 4.8.7 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.⁴⁵⁶

D. FORMATION AND READINESS

Formation of Candidates

- 4.9.1 The time of formation is understood to include the whole period following baptism.
- 4.9.2 This long-term formation is to help the candidates:
- a. to develop a sufficient effective relationship with the Christian community;
 - b. to give the witness of a Christian life;
 - c. to exercise the Christian apostolate; and
 - d. to develop a genuine desire to participate in the Eucharist and the sacramental life of the Church.⁴⁵⁷

⁴⁵⁴ CIC can. 890.

⁴⁵⁵ ADW, Rite of Confirmation within Mass, 2007; cf. CIC can. 891; NCCB complementary norm on CIC can. 891.

⁴⁵⁶ See ADW, Liturgical Norms and Policies, 2010, 2.34.1-2.

⁴⁵⁷ RC 12.

Candidates Who Are of the Normal Age for Confirmation

- 4.10.1 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.
- 4.10.2 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.
- 4.10.3 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;
 - 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; and
 - d. leading the candidates towards spiritual purification and enlightenment as immediate, inward preparation for the celebration of the sacramental rite.
- 4.10.4 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, and his biddings—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.⁴⁵⁸
- 4.10.5 Although confirmation is sometimes referred to as the “sacrament of Christian maturity,”⁴⁵⁹ 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. The celebration of the sacrament underscores the need for baptismal faith to be nourished and to grow.

⁴⁵⁸ CCC 1309.

⁴⁵⁹ CCC 1308.

- 4.10.6 The doctrinal elements of such catechesis must always reflect the teaching of the Church in its worship and its creeds. 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.
- 4.10.7 In order that the Archbishop can participate in the preparation of each person to be confirmed a video teaching component for use in all confirmation preparation programs is provided to every parish.⁴⁶⁰
- 4.10.8 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.
- 4.10.9 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 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.⁴⁶¹
- 4.10.10 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.⁴⁶²
- 4.10.11 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*.⁴⁶³

Candidates Who Are Beyond the Normal Age for Confirmation

- 4.11.1 In the case of baptized Catholics who are beyond the normal age for confirmation, the religious formation of the individual candidates must be

⁴⁶⁰ ADW, Rite of Confirmation within Mass, 2007.

⁴⁶¹ CIC cann. 843, 885 §1, 889 §2. See also ADW, Liturgical Norms and Policies, 2010, 4.8.2.

⁴⁶² 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. See also ADW, Rite of Confirmation within Mass, 2007, 105.

⁴⁶³ 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.

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 4, is to be followed.⁴⁶⁴

4.11.2 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 in the Easter season, according to arrangements made through the Office of Worship.

4.11.3 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.

4.11.4 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 through the Vicar for Canonical Services, and is required for the validity of the sacrament.

4.11.5 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.⁴⁶⁵

- a. When Catholics seek confirmation in preparation for marriage their readiness for confirmation should be determined in accord with the norms given above.

⁴⁶⁴ See ADW, Liturgical Norms and Policies, 2010, 2.16.1-5.

⁴⁶⁵ CIC can. 1065 §1.

- b. 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.⁴⁶⁶

Parental Formation

- 4.12.1 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.
- 4.12.2 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.⁴⁶⁷

E. NOTES ON RITES, TIMES, AND PLACES

Planning

- 4.13.1 In the period of preparation for confirmation, rites of blessing, intention, etc., may be celebrated if they are adapted to the liturgical year and always respect

⁴⁶⁶ See RC 12.

⁴⁶⁷ CIC cann. 843, 912.

the candidates as baptized members of the faithful already participating in the mystery of Christ. However, such rites should not be too numerous.⁴⁶⁸

- 4.13.2 Pastors are to request dates for the celebration of the sacrament of confirmation when they respond to the annual inquiry sent by the Moderator of the Curia.
- 4.13.3 In the Archdiocese of Washington, 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.⁴⁶⁹
 - 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.
- 4.13.4 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.
- 4.13.5 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.
- 4.13.6 According to the custom of the Archdiocese of Washington, 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

⁴⁶⁸ CIC cann. 843, 890, 912. Candidates who do not participate in these rites may not for that reason be denied the sacrament of confirmation, which is their right if they are prepared and properly disposed.

⁴⁶⁹ ADW, Policies for Catholic Schools, 2009, 1215, 1225-1226.

- provides a role model for living the Christian life. Baptismal names may be used if the candidates wish.
- 4.13.7 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).⁴⁷⁰
- 4.13.8 The candidates should know the various elements of the ceremony 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.
- 4.13.9 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.
- 4.13.10 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.⁴⁷¹

Archbishop of Washington

- 4.14.1 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

⁴⁷⁰ See ADW, *Liturgical Norms and Policies*, 2010, 1.1.6.

⁴⁷¹ ADW, *Rite of Confirmation within Mass*, 2007. See BCLN December 1984: "Q. Is there any liturgical legislation regarding the use of stoles at the celebration of confirmation? R. The traditional vesture of the newly baptized in the white robe. There is no indication in liturgical tradition that the stole—which properly is the vesture of ordained ministers—was used for neophytes. The current practice in some places of using stoles at confirmation seems to have arisen out of the laudable desire to provide a symbol signifying the confirmands' participation in the life and ministry of the Church. However, the distinction between the universal priesthood of all the baptized and the ministerial priesthood of the ordained is blurred when the distinctive garb of ordained ministers is used in this manner. To emphasize the relationship between confirmation and baptism, a white garment might be used at confirmation—just as the baptismal robe was used to clothe the newly baptized. Use of a stole, however, should be avoided for the reason already indicated." See also ADW, *Liturgical Norms and Policies*, 2010, 1.1.5-6, 4.20.4, 11.24.8 and its note.

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).

Other Ministers

- 4.15.1 A Master of Ceremonies is assigned by the Office of Worship to accompany the Archbishop or confirming bishop. 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 ceremony and principally assist the Archbishop or confirming bishop. He will have a copy of the parish liturgical planning sheet from the Office of Worship to assist him with the ceremony. The pastor may wish to contact the Master of Ceremonies a few days prior to the scheduled confirmation Mass to communicate and discuss any particular issues or concerns.⁴⁷²
- 4.15.2 Depending on the local circumstances of the parish, the lectors may be adult readers who already exercise this ministry in the parish and are well-prepared to proclaim the Word effectively, or readers chosen from among those to be confirmed who have been well-trained and rehearsed to proclaim the Word.⁴⁷³
- 4.15.3 If needed, extraordinary ministers of Holy Communion are contacted and assigned Communion stations in the church. A sufficient number is needed to accommodate the distribution of Holy Communion under both species to the assembly. Please note that as ordinary ministers of Holy Communion, all concelebrating priests and attending deacons, unless physically unable, should be assigned Communion stations before extraordinary ministers are used for the distribution of Holy Communion.⁴⁷⁴
- 4.15.4 If possible, there should be at least six altar servers for the ceremony: cross bearer and acolytes (or two candle bearers), miter bearer, crozier bearer, and book bearer.⁴⁷⁵
- 4.15.5 If incense is used, a thurifer carries the thurible and boat of incense.⁴⁷⁶

⁴⁷² ADW, Rite of Confirmation within Mass, 2007.

⁴⁷³ ADW, Rite of Confirmation within Mass, 2007.

⁴⁷⁴ ADW, Rite of Confirmation within Mass, 2007. See also ADW, Liturgical Norms and Policies, 2010, 6.10.1-16.

⁴⁷⁵ ADW, Rite of Confirmation within Mass, 2007.

- 4.15.6 Vimps are worn by the miter and crozier bearers and are normally brought to the parish by the Archbishop or confirming bishop.⁴⁷⁷
- 4.15.7 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.⁴⁷⁸ All other guests sit in the other sections of the church.

Sanctuary

- 4.16.1 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 right and a deacon (if present) to the bishop's left. Additional deacons are seated near the celebrant's chair or at an appropriate place in the sanctuary.⁴⁷⁹
- 4.16.2 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, opened to the Introductory Rites.⁴⁸⁰
- 4.16.3 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.⁴⁸¹

⁴⁷⁶ ADW, Rite of Confirmation within Mass, 2007.

⁴⁷⁷ ADW, Rite of Confirmation within Mass, 2007.

⁴⁷⁸ See also ADW, Liturgical Norms and Policies, 2010, 4.17.2.

⁴⁷⁹ ADW, Rite of Confirmation within Mass, 2007.

⁴⁸⁰ ADW, Rite of Confirmation within Mass, 2007.

⁴⁸¹ ADW, Rite of Confirmation within Mass, 2007. In case of true necessity only, a priest may increase the volume of blessed oils by adding unblessed oil to them. It would be an abuse, however, if this practice became routine for the sake of expedience or convenience. CDWDS, Response, 18 April 1994, in BCLN August-September 1994; RRAA 1996, 10.

- 4.16.4 On the credence table are the chalice, purificator, pall, chalice veil, lavabo, water cruet, Missal or Sacramentary, concelebration cards or booklets, and several extra finger towels. There should also be a sufficient number of vessels (ciboria and cups with purificators) for the distribution of Holy Communion under both species.⁴⁸²
- 4.16.5 An additional hand washing bowl with soap, a lemon sliced into disks or wedges, water, and hand towels are prepared for the Archbishop for the washing of his hands after the anointing.⁴⁸³
- 4.16.6 On the gift table are the gifts to be offered by the confirmed: flagon(s) of wine, a cruet of wine, the large paten plate of bread, and the bishop's paten plate of bread (containing his large host). (Gifts intended for the poor may also be placed on or near the gift table and presented.)⁴⁸⁴
- 4.16.7 Flowers may adorn the sanctuary but should be so arranged as not to interfere with the celebration of the rites. In Lent, a parish could use greenery instead of flowers.⁴⁸⁵

Mass – An Overview

- 4.17.1 A detailed description of the Mass for confirmation will can be found in the Office of Worship publication, Rite of Confirmation Within Mass, Guidelines and Ceremony Notes, August 15, 2007, nos. 60-148.
- 4.17.2 Confirmands and sponsors should be pre-seated in their places in church before the bishop's procession begins. Confirmands are not part of the liturgical entrance procession with the bishop and other ministers. Each sponsor should be seated directly behind his or her confirmand in order to facilitate the distribution of Holy Communion by the bishop to the confirmands.⁴⁸⁶ The sponsors receive Holy Communion after all the confirmands have received.
- 4.17.3 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

⁴⁸² ADW, Rite of Confirmation within Mass, 2007.

⁴⁸³ ADW, Rite of Confirmation within Mass, 2007.

⁴⁸⁴ ADW, Rite of Confirmation within Mass, 2007.

⁴⁸⁵ ADW, Rite of Confirmation within Mass, 2007.

⁴⁸⁶ See also ADW, Liturgical Norms and Policies, 2010, 4.15.7.

may be arranged and should follow the appropriate guidelines provided by the Office of Communications.⁴⁸⁷

- 4.17.4 If incense is used as a highlight to the liturgical celebration, the thurifer carries it at the head of the liturgical procession. Incense may be used customarily at the entrance after the bishop venerates the altar, at the Gospel, and at the Preparation of the Gifts.

Liturgy of the Word

- 4.18.1 The readings should be proclaimed from the Lectionary, which is placed on the ambo before the ceremony begins, open to the first reading.⁴⁸⁸
- 4.18.2 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 (or, in some parishes, places it before the ambo).

Rite of Confirmation

- 4.19.1 Immediately after the Gospel, the pastor 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.
- 4.19.2 If there are so many confirmands that the reading of their names during the Mass would be a burden, their names can also be read before the Mass begins.
- 4.19.3 After the presentation of the confirmands, the pastor leads the assembly in an acclamation of an appropriate applause. The pastor then invites the confirmands to be seated.
- 4.19.4 The confirmands should know the various elements of the ceremony 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

⁴⁸⁷ See ADW, Liturgical Norms and Policies, 2010, 1.11.1.

⁴⁸⁸ ADW, Rite of Confirmation within Mass, 2007. See also ADW, Liturgical Norms and Policies, 2010, 1.4.8, 6.27.1.

the kiss of peace. If asked, they should be able to explain them to the Archbishop or confirming bishop.

- 4.19.5 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).⁴⁸⁹
- 4.19.6 The Archbishop or confirming bishop will stand at the entrance to the sanctuary for the anointing. Traditionally, the pastor stands to the bishop's left. A deacon (or, in the absence of a deacon, the pastor or another priest) assists the Archbishop or confirming bishop by holding the sacred chrism, standing to his right with a finger towel in the left hand (and a hand towel over the left arm) and gently motioning the candidates forward to stand close to the bishop for the anointing with his right hand.
- 4.19.7 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.
- 4.19.8 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 confirmand should announce only his or her chosen confirmation name, while looking directly at the bishop.⁴⁹⁰
- 4.19.9 Name tags with the confirmation name clearly printed, while not required, are much appreciated. Neither the family name nor the baptismal name (unless this is used for confirmation) should appear on the tag.
- 4.19.10 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 ceremony or as the confirmands are leaving the pews.
- 4.19.11 The confirmands may use their baptismal name again for confirmation. They should understand that saints' names are chosen because they are models and intercessors. The doctrine of the communion of saints should be thoroughly explained to the confirmands as part of their catechesis.

⁴⁸⁹ See ADW, Liturgical Norms and Policies, 2010, 1.1.5-6, 4.13.10 and its note, 4.20.4.

⁴⁹⁰ Parents may "present" their children for confirmation, together with a sponsor, but this does not necessarily involve them in the rite itself. RC 21; cf. BCLN December 1983.

- 4.19.12 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.⁴⁹¹ Concelebrating priests, unless they are to assist in the actual administration of the sacrament, are not to join in the imposition of hands at the invocation of the Holy Spirit.
- 4.19.14 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 bishop says, "Peace be with you." The newly confirmed responds, "And also with you."⁴⁹²
- 4.19.15 A sign of peace is exchanged between the Archbishop or confirming bishop and the newly confirmed with a handshake. The bishop may also shake the hand of the sponsor.
- 4.19.16 Following the anointing ceremony, the Archbishop or confirming bishop, if applicable, then offers to those present among the confirmation class who are already confirmed (e.g., those confirmed at birth) the Renewal of Commitment to Witness to Christ.⁴⁹³
- 4.19.17 The Profession of Faith is omitted.
- 4.19.18 The suggested text for the Prayer of the Faithful is given in the Rite of Confirmation.⁴⁹⁴ In the Archdiocese of Washington, as customarily observed, a special petition for vocations to the priesthood and consecrated life should be included.
- 4.19.19 While a deacon ordinarily offers the petitions, the pastor may permit the newly confirmed or other ministers to present them.

⁴⁹¹ CIC can. 880 §1.

⁴⁹² RC 27. Saint Hippolytus, *The Apostolic Tradition* 21-22: "Then, pouring the consecrated oil into his hand and imposing it on the head of the baptized, he shall say, 'I anoint you with holy oil in the Lord, the Father Almighty, and Christ Jesus and the Holy Spirit.' Signing them on the forehead, he shall kiss them and say, 'The Lord be with you.' He that has been signed shall say, 'And with your spirit.' Thus shall he do to each."

⁴⁹³ See ADW, Rite of Confirmation within Mass, 2007, no. 105.

⁴⁹⁴ See ADW, Rite of Confirmation within Mass, 2007, app. A.

Liturgy of the Eucharist

- 4.20.1 Some of the newly confirmed take the gifts in procession and present them to the Archbishop or confirming bishop at the entrance to the sanctuary.
- 4.20.2 The Archbishop or confirming bishop will distribute the hosts to the newly confirmed. The Communion procession should be arranged so that the newly confirmed receive Holy Communion first.
- 4.20.3 Those 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.
- 4.20.4 Additional blessings or gestures by the faithful are not permitted.⁴⁹⁵

Following the Mass

- 4.21.1 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.
- 4.21.2 A simple reception honoring the newly confirmed and their parents may be held after the confirmation ceremony, 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 picture taken with him. The instruction indicating the availability of hospitality should be communicated in the printed program or in some other appropriate manner.
- 4.21.3 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.
- 4.21.4 The pastor, director of religious education, or catechist should remain near the Archbishop or confirming bishop when he receives the newly confirmed

⁴⁹⁵ See ADW, Liturgical Norms and Policies, 2010, 1.1.5-6 and 4.13.10 and its note.

and their families and to make the proper introductions to the Archbishop or confirming bishop.

F. REGISTRATION OF CONFIRMATION

- 4.22.1 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 confirmand, the parents and sponsor(s), and the minister; the place and date of the confirmation; and the place and date of baptism for each of the confirmed. Notation must also be made in the baptismal registers of the confirmands. The pastor of the place where confirmation was celebrated is to inform the pastor of the church of baptism as needed.⁴⁹⁶

G. MYSTAGOGY (POST-SACRAMENTAL FORMATION)

- 4.23.1 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.
- 4.23.2 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).

⁴⁹⁶ CIC cann. 894–896; cf. ADW, Rite of Confirmation within Mass, 2007. See also ADW, Liturgical Norms and Policies, 2010, 2.48.3.

CHAPTER 5

FIRST HOLY COMMUNION OF CHILDREN

A. INTRODUCTION

- 5.1.1 Toward the end of early childhood, the young disciple whose baptismal faith has been enriched through catechesis is presented to the Church for admission to Holy Communion and the completion of Christian initiation. The young Christian then begins a lifelong participation in the central mystery of our life in Christ, which is the Eucharist.
- 5.1.2 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. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by baptism.
- 5.1.3 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.⁴⁹⁷
- 5.1.4 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.”⁴⁹⁸

⁴⁹⁷ CCC 1391-1397; John 6: 56-57. “By the same charity that it enkindles in us, the Eucharist preserves us from future mortal sins. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins—that that is proper to the sacrament of Reconciliation. The Eucharist is properly the sacrament of those who are in full communion with the Church.” CCC 1395.

⁴⁹⁸ Saint John Chrysostom, *Catecheses*, in *Liturgy of the Hours*, Good Friday, Office of Readings.

- 5.1.5 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.⁴⁹⁹

B. OFFICES AND MINISTRIES

Parish Community

- 5.2.1 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.
- 5.2.2 A partial indulgence is granted to the faithful who teach or study Christian doctrine.⁵⁰⁰

Parents

- 5.3.1 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.⁵⁰¹
- 5.3.2 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 seasons 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."⁵⁰²

⁴⁹⁹ MI, grants, 8 §1 1^o. For the conditions for gaining a plenary indulgence, see ADW, Liturgical Norms and Policies, 7.12.6.

⁵⁰⁰ MI, grants, 6.

⁵⁰¹ CIC can. 914. 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." See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

⁵⁰² Cf. CIC can. 913 §1; General Norms for the Liturgical Year and the Calendar, 1.

Pastors

- 5.4.1 The pastor is to collaborate with parents in order to lead baptized children to Eucharistic Communion at the proper time and with appropriate formation.⁵⁰³
- 5.4.2 It is for the pastor to exercise vigilance so that children who have not attained the use of reason or whom he judges are not sufficiently disposed do not approach Holy Communion. 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.⁵⁰⁴
- 5.4.3 The pastor should give special consideration to cases mentioned below regarding those in danger of death, children presented before the usual time, and children who have not consistently participated in a catechetical program.⁵⁰⁵

Catechists

- 5.5.1 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; and
 - d. thoroughly grounded in Catholic doctrine.⁵⁰⁶

C. CANDIDATES

General

- 5.6.1 The administration of the Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the

⁵⁰³ CIC can. 914.

⁵⁰⁴ CIC can. 914; RS 87.

⁵⁰⁵ See ADW, Liturgical Norms and Policies, 2010, 5.9.2-4.

⁵⁰⁶ RCIA 16; NSC 7.

mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.⁵⁰⁷

- 5.6.2 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.⁵⁰⁸

Catholic Children of Catechetical Age

- 5.7.1 Those who were baptized in the Catholic Church as infants are to be admitted to Holy Communion when they reach the use of reason.⁵⁰⁹
- 5.7.2 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.⁵¹⁰

Children of Catechetical Age Who are to be Baptized or Received into Full Communion with the Catholic Church

- 5.8.1 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.⁵¹¹

Admission to Holy Communion

- 5.9.1 To be admitted to first Holy Communion, children must 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.”⁵¹²

⁵⁰⁷ CIC can. 913 §1. See also ADW, Liturgical Norms and Policies, 2010, 5.9.1-4.

⁵⁰⁸ See CIC can. 97 §1, 99, 852 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

⁵⁰⁹ CIC can. 914; cf. can. 97 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 7.5.8, 7.7.15, 8.3.1-3, 9.17.3.a.

⁵¹⁰ See ADW, Liturgical Norms and Policies, 2010, 2.33.1-2.

⁵¹¹ CIC can. 852 §1, 866; RCIA, II, ch. 1 or 5; NSC 18; 19. See also ADW, Liturgical Norms and Policies, 2010, 2.34.1.

⁵¹² CIC can. 913 §1.

- 5.9.2 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.⁵¹³
- 5.9.3 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 shared without further requirements, as long as the child is able to consume the sacred elements.
- 5.9.4 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.⁵¹⁴ Such children are also to be confirmed.⁵¹⁵

D. FORMATION AND READINESS

Formation of Candidates

- 5.10.1 As “the culmination of Christian initiation”⁵¹⁶ 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;” and, finally,
 - c. coming to the table of the 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.⁵¹⁷
- 5.10.3 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 knowledge and love of Jesus Christ and his teachings, and a

⁵¹³ RS 87.

⁵¹⁴ CIC can. 913 §2; PCS 280.

⁵¹⁵ CIC cann. 889 §2, 891; RC 11; PCS 31, 246, 276, 280.

⁵¹⁶ RC 13.

⁵¹⁷ CIGI 2.

- practical relationship with the local church, especially through regular attendance at Mass.⁵¹⁸
- 5.10.4 Through support and practical helps, parishes should assist parents to fulfill this role in the first several years of a child's life.
- 5.10.5 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.
- 5.10.6 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.⁵¹⁹
- 5.10.7 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.⁵²⁰

Eucharistic Formation: Sacrament of Penance

- 5.11.1 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.*⁵²¹

⁵¹⁸ RBC 5.5; RC 3; CIC can. 914.

⁵¹⁹ CIC can. 914.

⁵²⁰ CIC cann. 843, 912.

⁵²¹ RS 87, citing CIC can. 914; SCDS, Declaration, 24 May 1973 SCSDW, SCC, Letter to the Presidents of the Bishops' Conferences, 31 March 1977; SCSDW, SCC, Response, 20 May 1977. Cf. CIC can. 989: "After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year." The discipline on the order of the sacraments was set forth by Pope Saint Pius X in the decree *Quam singulari* (1910) and reiterated by the SCDS in 1973. A few years later, due to "dissension and doubts" the SCC stated again: "According to the decree, *Quam Singulari*, there is only one age for these sacraments and that when it is reached, the obligation begins of receiving both according to the designated order, i.e., confession before communion. 'The age of discretion both for confession and for communion is the age in which the child begins to reason, i.e., around the seventh year, either before or after. From that time begins the obligation of satisfying both the precept of confession and of communion.' When he arrives at the age of discretion, the child has the right in the Church to receive both sacraments. It would be an absurd and unjust discrimination and a violation of his conscience if he were prepared for and admitted only to holy communion." SCC, Response, 31 March 1977. "Pope Pius, in defining the 'age of discretion,' did so at the same time and in the same terms for both sacraments and largely on the basis of the understanding, the intuitions and even the desires of the

- 5.11.2 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.⁵²²
- 5.11.3 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 Eucharistic Communion, 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.
- 5.11.4 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 Department of Ministry to People with Special Needs should be sought in these cases.)
- 5.11.5 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.

child himself. The final decision as to when the 'age of discretion' might be present, and therefore the possibility and desirability of receiving both sacraments, was to rest not with the parish priest nor any other random priest, sister, teacher, or special consultant of a professional kind; it was to lie with the confessor of the child—a major acknowledgment of the maturity of a youngster, an assumption that he will have already established a spiritual relationship of a most intimate and faithful kind with his confessor or spiritual director. Moreover, it was indicated that the only other consultation that seemed indicated or appropriate, was with the child's parents.... *Quam Singulari* held in high esteem the knowledge which a child, just beginning to reason, can have about God, not merely as one who rewards the good and punishes the wicked, but also as one who dwells in unutterable mystery, including the triune God and certainly the God of the Incarnation. He nowhere suggested that it was necessary that the child should commit to memory and repeat by rote accurate but superficial theological definitions which convey no idea to the budding intellect. He simply recognized that at this age a child, in fact, usually so develops intellectually as to reveal frequent and astonishing intuitions not merely into human situations but also divine realities. He indicated that the child must be able to distinguish the eucharistic from common bread, to recognize not less so, that what looks like bread is, in this case, not bread but somehow nourishes us with the very life and love of Christ who is God." John Cardinal Wright, "First Confession and First Communion," 7 December 1980.

⁵²² Cf. Congregation for the Sacraments, Letter to the NCCB on the Sacraments of Reconciliation, Holy Orders, and Marriage, 20 December 1986.

- 5.11.6 Those who plan such celebrations must familiarize themselves with Chapter II of the Rite of Penance, which is normative for these liturgical rites.
- 5.11.7 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.
- 5.11.8 Planning for the rite, selection of readings, and preaching should reflect the teaching of the Rite of Penance.
- 5.11.9 The doctrinal elements of catechesis for the sacrament of penance must always reflect the teaching of the Church in its worship and its creeds. 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.
- 5.11.10 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.
- 5.11.11 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” (e.g., “The children will celebrate the sacrament of penance for the first time,” or, “The Rite of Reconciliation has been scheduled for our children who are preparing for first Holy Communion.”)
- 5.11.12 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.⁵²³
- 5.11.13 First penance shall be celebrated in the parish that the child’s family attends. Pastors may allow exemptions from this policy.⁵²⁴

⁵²³ RP 19; see 85-92 for examples.

⁵²⁴ ADW, Policies for Catholic Schools, 2009, 1223, 1225-1226.

Eucharistic Formation: First Holy Communion

- 5.12.1 The doctrinal elements of catechesis for first Holy Communion must always reflect the teaching of the Church in its worship and in its creeds. 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.
- 5.12.2 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 in the holy meal of the Lord's Body and Blood.

Eucharistic Formation: Parents

- 5.13.1 Parents of all candidates should be gathered and prepared in the year or so prior to the celebration of first Holy Communion.
- 5.13.2 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 Eucharistic 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.
- 5.13.3 Parents who for the first time are leading a child to Eucharistic 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 such Communion 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.
- 5.13.4 Parents who have previously participated in such programs are to be welcomed to take part again.
- 5.13.5 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.

- 5.13.6 A candidate whose parents do not participate in special programs may not for this reason alone be deprived of the right to Eucharistic Communion.⁵²⁵

E. NOTES ON RITES, TIMES, AND PLACES

- 5.14.1 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.⁵²⁶
- 5.14.2 Candidates for first Holy Communion during the Easter season should normally be led to their first celebration of the sacrament of penance during the preceding Lenten season.⁵²⁷
- 5.14.3 The season of 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 Easter festival.
- 5.14.4 Since the Easter season 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.⁵²⁸
- 5.14.5 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.
- 5.14.6 Other liturgical roles (e.g., greeter, reader, cantor) are better given to other competent young people and adults.

⁵²⁵ CIC cann. 843, 912.

⁵²⁶ General Norms on the Liturgical Year and Calendar, 1, 17, 18.

⁵²⁷ Cf. RCIA 293.

⁵²⁸ RS refers to Pope John Paul II’s Apostolic Letter on the Lord’s Day, *Dies Domini* (1998) which reminds the Church that Sunday is “rightly regarded as the as the day of the Eucharist.” It recommends that first Holy Communion be celebrated on Sunday, especially from the Second to the Sixth Sundays of Easter. The document also specifically discounts Holy Thursday Evening Mass as an occasion for first Holy Communion. Reference to *Dies Domini* can be very helpful for catechists and preachers in explaining to the faithful the unique importance of the Lord’s Day and its celebration of the Eucharist. See also ADW, Liturgical Norms and Policies, 2010, 11.26.3.

- 5.14.7 Since the Communion rite to which they are admitted includes the possibility of sharing in both the Eucharistic bread and cup, 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 share in the cup of the Lord's blood.
- 5.14.8 Though normal decorum should prevail, no special clothing may be required of candidates for first Holy Communion.
- 5.14.9 First Holy Communion should always be administered by a priest and never outside the celebration of Mass.⁵²⁹ While not required, it is fitting that First Holy Communion be administered under both species. The deacon or other authorized minister may offer Communion from the chalice.
- 5.14.10 First Holy Communion shall be celebrated in the parish that the child's family attends. Pastors may allow exceptions to this policy.⁵³⁰
- 5.14.11 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.
- 5.14.12 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.
- 5.14.13 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

- 5.15.1 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.

⁵²⁹ RS 87.

⁵³⁰ ADW, Policies for Catholic Schools, 2009, 1223, 1225-1226.

CHAPTER 6

SUNDAY CELEBRATION OF THE EUCHARIST

A. INTRODUCTION

- 6.1.1 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.⁵³¹
- 6.1.2 It is therefore of the greatest importance that the celebration of the Mass—that is, the Lord’s Supper—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.⁵³²
- 6.1.3 The Church celebrates the Paschal Mystery on the first day of the week, known as the Lord’s Day, Sunday, which must be ranked as the first holyday of all. This follows a tradition handed down from the Apostles and has its origin in the day of Christ’s resurrection.⁵³³
- 6.1.4 The assembly of the faithful on Sunday is the most important of all parish activities. The Christian people, by reason of their baptism, 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 will be suitable and truly sacred music; the Word of God will be properly and efficaciously proclaimed and explained; that their faith will be duly safeguarded and nourished by the words sung in the celebration of the liturgy; and that the celebration will be

⁵³¹ GIRM 16, citing SC 10, 41, 102; LG 11; PO 2, 5, 6; CD 30; UR 15; EUM 3 e, 6. See also CCC 1322-1326.

⁵³² GIRM 17, citing SC 14, 19, 26, 28, 30, 47.

⁵³³ General Norms on the Liturgical Year and the Calendar, 4.

carried out with sacred furnishings and vestments that are dignified, proper, and clean.⁵³⁴

- 6.1.5 This will best be accomplished if, with due regard for the nature and the particular circumstances of each liturgical assembly, the entire celebration is 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.⁵³⁵

B. OFFICES AND MINISTRIES

- 6.2.1 The Eucharistic celebration is an action of Christ and the Church, namely, the holy people united and ordered under their bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church, who have the right and the duty to carry out their parts according to their different orders, offices, and actual participation.⁵³⁶
- 6.2.2 In this way, the Christian people, “a chosen race, a royal priesthood, a holy nation, God’s own people,” expresses its cohesion and its hierarchical ordering.⁵³⁷
- 6.2.3 All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their offices or their duties should carry out solely but completely that which pertains to them.⁵³⁸
- 6.2.4 The minister who is able to confect the sacrament of the Eucharist in the person of Christ is a validly ordained priest (*sacerdos*) alone.⁵³⁹
- 6.2.5 Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which do not have full communion with the Catholic Church.⁵⁴⁰

⁵³⁴ See RS 57-58.

⁵³⁵ GIRM 18, citing SC 14. See also ADW, Liturgical Norms and Policies, 2010, 1.1.3-4.

⁵³⁶ SC 26; GIRM 91; CB 19.

⁵³⁷ GIRM 91, citing SC 14.

⁵³⁸ GIRM 91, citing SC 28.

⁵³⁹ CIC can. 900 §1.

⁵⁴⁰ CIC can. 908, cf. ED 104 e. See also ADW, Liturgical Norms and Policies, 2010, 1.8.1 and its note.

- 6.2.6 In the Eucharistic celebration deacons and lay persons are not permitted to offer prayers, especially the Eucharistic prayer, or to perform actions which are proper to the celebrating priest.⁵⁴¹
- 6.2.7 The variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister.⁵⁴²

Archbishop of Washington

- 6.3.1 Every legitimate celebration of the Eucharist in the Archdiocese of Washington is directed by the Archbishop, either in person or through priests who are his helpers.⁵⁴³
- 6.3.2 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."⁵⁴⁴
- 6.3.3 Even if the Archbishop does not celebrate the Eucharist but has assigned someone else 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.⁵⁴⁵

Priests

- 6.4.1 A priest also, who possesses within the Church the power of holy orders to offer sacrifice in the person of Christ,⁵⁴⁶ stands for this reason at the head of the faithful people gathered together here and now, 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

⁵⁴¹ CIC can. 907.

⁵⁴² GIRM 335-336. See also ADW, Liturgical Norms and Policies, 2010, 1.3.1-9, 6.4.3, 6.5.2.

⁵⁴³ GIRM 92, citing LG 26, 28; SC 42.

⁵⁴⁴ GIRM 92, citing SC 26.

⁵⁴⁵ GIRM 92, citing CB 175-186.

⁵⁴⁶ GIRM 93, citing LG 28; PO 2.

- by the way he says the divine words he must convey to the faithful the living presence of Christ.⁵⁴⁷
- 6.4.2 Except for a just and reasonable cause, a priest is not to celebrate the Eucharistic sacrifice without the participation of at least some member of the faithful.⁵⁴⁸
- 6.4.3 In celebrating and administering the Eucharist, priests are to wear the sacred vestments prescribed by the rubrics. The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn with the alb and stole.⁵⁴⁹
- 6.4.4 A priest is to be permitted to celebrate the Mass even if the pastor of the church does not know him, provided that either he presents a letter of suitability (testimonial letter) from his ordinary or superior, issued at least within the year, or it can be judged prudently that he is not impeded from celebrating.⁵⁵⁰

Deacons

- 6.5.1 After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic celebration. For the sacred order of the diaconate has been held in high honor in the Church even from the time of the Apostles.⁵⁵¹
- 6.5.2 When he is present at the Eucharistic celebration, and his ministry would be useful, a deacon may exercise his ministry, wearing sacred vestments.⁵⁵²
- 6.5.3 At Mass the deacon has his own part in proclaiming the Gospel, in preaching God's Word from time to time, 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 sometimes in giving directions regarding the people's gestures and posture.⁵⁵³

⁵⁴⁷ GIRM 93.

⁵⁴⁸ CIC can. 906.

⁵⁴⁹ CIC can. 929; GIRM 337, 340.

⁵⁵⁰ CIC can. 903.

⁵⁵¹ GIRM 94, citing Pope Paul VI, Apostolic Letter *Sacrum diaconatus ordinem* (1967); Roman Pontifical, Rites of Ordination of a Bishop, of Priests, and of Deacons, *editio typica altera*, 1989, 173.

⁵⁵² Cf. GIRM 116.

⁵⁵³ GIRM 94, 171 cf. 66.

- 6.5.4 In celebrating and 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.⁵⁵⁴ 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.
- 6.5.5 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 exercising the option of omitting the dalmatic.” It should be borne in mind also that Sunday celebrations of the Eucharist are *not* occasions for lesser solemnity, since Sunday is itself a solemnity.⁵⁵⁵

Instituted Acolytes

- 6.6.1 The acolyte is instituted 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.⁵⁵⁶
- 6.6.2 The 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.⁵⁵⁷
- 6.6.3 If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the acolyte places the corporal, the purificator, the chalice, the pall, and the Missal (Sacramentary) 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.⁵⁵⁸
- 6.6.4 A duly instituted acolyte, as an extraordinary minister, may, if necessary, assist the priest in giving Holy Communion to the people.⁵⁵⁹

⁵⁵⁴ CIC can. 929. GIRM 338. See also ADW, Liturgical Norms and Policies, 2010, 12.1.19.

⁵⁵⁵ GIRM 338, 340; RS 125.

⁵⁵⁶ GIRM 98, cf. CIC can. 910 §2; EDM 8; GIRM 187-193.

⁵⁵⁷ BCLN May 1973.

⁵⁵⁸ GIRM 190.

⁵⁵⁹ GIRM 191, citing Pope Paul VI, Apostolic Letter *Ministeria quaedam* (1972).

- 6.6.5 If Communion is given under both kinds, when no deacon is present, the acolyte administers the chalice to the communicants or holds the chalice if Communion is given by intinction.⁵⁶⁰
- 6.6.6 Likewise, when the distribution of 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.⁵⁶¹
- 6.6.7 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 proclamation of the Word or service at the altar, 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.⁵⁶²
- 6.6.8 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.⁵⁶³

Altar Servers

- 6.7.1 In the absence of instituted acolytes, lay ministers may be deputed to serve at the altar and assist the priest and the deacon.⁵⁶⁴ These ministers are commonly called “altar servers.”
- 6.7.2 Altar servers should receive proper formation before they begin their ministry. Their formation should include instruction in the Mass and its parts and their meaning, the names and uses of various objects used in the liturgy, and the various functions of the server during the Mass and other liturgical

⁵⁶⁰ GIRM 191.

⁵⁶¹ GIRM 192. See also ADW, Liturgical Norms and Policies, 2010, 6.43.1-7.

⁵⁶² NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

⁵⁶³ 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. GIRM 336, 339; CB 65.

⁵⁶⁴ 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 or rector of the church.” See Pontifical Council for the Interpretation of Legislative Texts, 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.

celebrations. Servers should also receive guidance on proper decorum and attire when serving Mass and other functions.⁵⁶⁵

- 6.7.3 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when altar servers first begin their ministry.⁵⁶⁶ However, any ceremony associated with the deputation of altar servers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁶⁷
- 6.7.4 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 Eucharist whenever they participate in the liturgy.⁵⁶⁸
- 6.7.5 Normally altar servers should be vested. This is the tradition of the Church and prevents difficulties regarding appropriate dress for these ministers. In the dioceses of the United States of America, altar servers may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing. In the Archdiocese of Washington, “other appropriate and dignified clothing” includes the cassock and surplice, school uniforms, the various scouting uniforms, and other lay attire that is suitable for service within the sanctuary. No distinction in vesture or duties should be made between male and female servers.⁵⁶⁹
- 6.7.6 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 (Sacramentary) on the altar, and they may incense the priest and the people.⁵⁷⁰

⁵⁶⁵ NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994.

⁵⁶⁶ BB ch. 62; NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994, 11.

⁵⁶⁷ EDM note 57.

⁵⁶⁸ 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.

⁵⁶⁹ 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. GIRM 336, 339; CB 65; NCCB, Suggested Guidelines Regarding Altar Servers, BCLN June-July 1994.

⁵⁷⁰ GIRM 75; 100; 139; cf. IC 1; CIC can. 230 §3.

6.7.7 If they are of age and otherwise qualified, altar servers may also be deputed to distribute Holy Communion as extraordinary ministers.⁵⁷¹

Instituted Lectors

6.8.1 The lector is instituted 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 Eucharistic celebration, the lector has his own proper office, which he must exercise personally.⁵⁷²

6.8.2 A layman who is to be installed in the ministry of 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 or service at the altar, 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.⁵⁷³

6.8.3 In the dioceses of the United States of America, lectors may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁵⁷⁴

Readers

6.9.1 In the absence of instituted lectors, other laypersons may be commissioned to proclaim the readings from Sacred Scripture.⁵⁷⁵

⁵⁷¹ GIRM 100, citing IC 1; CIC can. 230 §§2-3. In the Archdiocese of Washington, the minimum age for extraordinary ministers of Holy Communion is 18. EMHC 5.

⁵⁷² GIRM 99; cf. GIRM 194-198.

⁵⁷³ NCCB, Complementary Norm for canon 230 §1, 17 November 1999.

⁵⁷⁴ 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. GIRM 336, 339; CB 65. See also ADW, Liturgical Norms and Policies, 2010, 1.3.6.

⁵⁷⁵ 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 or rector of the church." See Pontifical Council for the Interpretation of Legislative Texts, 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.

- 6.9.2 The Order for the Blessing of Readers may be used when readers first begin their ministry.⁵⁷⁶ However, any ceremony associated with the deputation of readers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁷⁷
- 6.9.3 Readers 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.⁵⁷⁸
- 6.9.4 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.⁵⁷⁹
- 6.9.5 The reading of Scripture during a Eucharistic celebration 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.⁵⁸⁰

*Extraordinary Ministers of Holy Communion*⁵⁸¹

- 6.10.1 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 Eucharist there should be a sufficient number of ordinary

⁵⁷⁶ BB ch. 61,

⁵⁷⁷ EDM note 57.

⁵⁷⁸ GIRM 101, citing SC 24.

⁵⁷⁹ 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. GIRM 336, 339; CB 65. See also ADW, Liturgical Norms and Policies, 2010, 1.3.6.

⁵⁸⁰ ED 133, cf. CDW, Non-Catholic Readers at Mass.

⁵⁸¹ See ADW, Guidelines for EMHC, 27 May 2002, revised March 16, 2007. See also EDM 8 §2: "It is ... useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion."

- ministers for Holy Communion so that it can be distributed in an orderly and reverent manner.⁵⁸²
- 6.10.2 When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. 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.”⁵⁸³
- 6.10.3 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,” by which names the meaning of this function is unnecessarily and improperly broadened.⁵⁸⁴
- 6.10.4 When recourse is had to extraordinary ministers of Holy Communion, especially in the distribution of Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord.⁵⁸⁵
- 6.10.5 This extraordinary ministry was created exclusively for those instances where there are not enough ordinary ministers to distribute Holy Communion, due to the consummate importance of assuring that the faithful have the opportunity to receive Communion at Mass, even when it is distributed under both species.⁵⁸⁶
- 6.10.6 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 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 from the chalice.⁵⁸⁷

⁵⁸² NDRHC 27, citing GIRM 182; cf. CIC can. 910 §1.

⁵⁸³ GIRM 108; NDRHC 28, citing GIRM 162; ID 10; EDM 8.

⁵⁸⁴ RS 156.

⁵⁸⁵ NDRHC 28.

⁵⁸⁶ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102.

⁵⁸⁷ NDRHC 24. “An ancient Syro-Chaldean commentator describes the presentation of the sacred gifts to the faithful with the following words: ‘The Holy One comes forth on the plate and in the cup, in glory and majesty, accompanied by the presbyters and deacons, in grand procession. Millions of angels and servants of the fire of the Spirit go before the Body of Our Lord, glorifying him. All the people and all the sons of the Church rejoice when they see the Body come from the altar.’ Therefore, reserving the distribution of the Eucharist normally to the priests has the scope of manifesting its highest sacredness.

- 6.10.7 Extraordinary ministers of Holy Communion may be designated *ad actum* or for a time.
- a. Designation *ad actum* is done by the priest celebrant in the course of the Mass, using the rite found in the Missal (Sacramentary).⁵⁸⁸
 - b. When extraordinary ministers are to be deputed for a time, this deputation is made in writing by the Archbishop upon the recommendation of the pastor, chaplain, or religious superior through the Office of Worship. 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. These appointments are made for specific parishes or institutions, and cannot be exercised elsewhere.⁵⁸⁹
- 6.10.8 The Order for the Commissioning of Extraordinary Ministers of Holy Communion is to be used when these ministers first begin their ministry.⁵⁹⁰ However, any ceremony associated with the commissioning or deputation of extraordinary ministers must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of the ministries of lector or acolyte.⁵⁹¹
- 6.10.9 Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence.⁵⁹²
- 6.10.10 To serve as extraordinary ministers of Holy Communion, persons must
- a. be practicing Catholics, distinguished in their Christian life, faith and morals;

Even if this excludes enhancing the value of other criteria, also legitimate, and implies renouncing some convenience, a change of the traditional usage risks incurring a non-organic intrusion with respect to the spiritual framework to which it refers. Therefore, it is appropriate that the faculty of distributing the Eucharist by those other than the [bishop, priest, or deacon] be exercised only in the case of true emergency.” IALP 58, quoting *Explanation of the Mysteries of the Church*, attributed to Narsai of Nisibi.

⁵⁸⁸ Sacramentary, Appendix V, Rite of Commissioning a Special 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.”

⁵⁸⁹ ADW, Guidelines for EMHC 10-13.

⁵⁹⁰ BB ch. 63.

⁵⁹¹ EDM note 57.

⁵⁹² NDRHC 28.

- b. be at least 18 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.⁵⁹³
- 6.10.11 Extraordinary ministers of Holy Communion should always be dressed in a manner consistent with the dignity of their role. A neat appearance and reverential deportment are essential at all times.⁵⁹⁴
- 6.10.12 While the sacred garment 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 Washington it is preferred that they not wear distinctive vesture such as albs.⁵⁹⁵
- 6.10.13 Extraordinary ministers of Holy Communion should not be in the entrance procession. They should normally sit in the assembly until the time when they approach the altar to assist in the distribution of Communion, and then return to the assembly at the end of the Communion rite.⁵⁹⁶
- 6.10.14 Extraordinary ministers of Holy Communion may not assist at the Preparation of the Gifts (including distributing hosts among ciboria or pouring wine into chalices), in the *fractio panis*, or in the purification of sacred vessels.⁵⁹⁷
- 6.10.15 Extraordinary ministers of Holy Communion approach the altar as the priest receives Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the

⁵⁹³ ADW, Guidelines for EMHC 5.

⁵⁹⁴ ADW, Guidelines for EMHC 15.

⁵⁹⁵ Readers and altar servers are lay persons who substitute for other lay persons who have been installed in the lay ministries of lector and acolyte. Extraordinary ministers of Holy Communion, however, are lay persons who substitute for clerics. Ideally, there would never be a need for their services. As is said of lay persons appointed to distribute Holy Communion at Sunday celebrations in the absence of a priest, "theirs is not a proper office but a suppletory office, since they exercise it 'where the need of the Church suggests in the absence of [ordained] ministers.'" SCAP 31. Cf. GIRM 336, 339; CB 65.

⁵⁹⁶ ADW, Guidelines for EMHC 17.

⁵⁹⁷ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102. ADW, Guidelines for EMHC 18.

deacon, and then hands the sacred vessels to them for the distribution of Holy Communion to the people. Extraordinary ministers should not take the sacred vessels from the altar themselves, but should be handed them by the priest or deacon.⁵⁹⁸

- 6.10.16 Extraordinary ministers are deputed for the sole purpose of distributing Holy Communion. They are not to administer blessings or lay hands upon people who approach them but who do not wish to receive Communion, even if they are requested to do so. There is one blessing at the end of the Mass for the entire congregation, imparted by the priest.⁵⁹⁹

Musicians, Singers, and Choir Members

- 6.11.1 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.⁶⁰⁰
- 6.11.2 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

⁵⁹⁸ ADW, Guidelines for EMHC 19.

⁵⁹⁹ 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 Holy Communion, in substitution for its reception, is to be explicitly discouraged. 4. The Apostolic Exhortation *Familiaris Consortio*, n. 84, ‘forbids any pastor, for whatever reason to pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry.’ To be feared is that any form of blessing in substitution for communion would give the impression that the divorced and remarried have been returned, in some sense, to the status of Catholics in good standing. 5. In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church’s discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in can. 915 (i.e., those under the penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin).” 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. See also ADW, *Liturgical Norms and Policies*, 2010, 6.38.15.

⁶⁰⁰ STTL 50. Cf. SC 29.

- 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.⁶⁰¹
- 6.11.3 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.⁶⁰²
- 6.11.4 In the dioceses of the United States of America, musicians, singers, and choir members may wear the alb and cincture or other suitable vesture or other appropriate and dignified clothing.⁶⁰³
- 6.11.5 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when musicians, singers and choir members first begin their ministry.⁶⁰⁴

Sacristans, and Ushers

- 6.12.1 It is appropriate for those who care for sacred vessels, cloths and other things used in the liturgy to accompany their work with prayer.⁶⁰⁵
- 6.12.2 The Order for Blessing Altar Servers, Sacristans, Musicians, and Ushers may be used when sacristans and ushers first begin their ministry.⁶⁰⁶

⁶⁰¹ STTL 49.

⁶⁰² STTL 32.

⁶⁰³ 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." 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.

⁶⁰⁴ 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.

⁶⁰⁵ BCLN March 2001.

⁶⁰⁶ BB ch. 62,

C. MOVEMENT, POSTURE, AND SILENCE

Movement and Posture

- 6.13.1 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 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 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.⁶⁰⁷
- 6.13.2 In the dioceses of the United States of America, the faithful should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the Agnus Dei.⁶⁰⁸
- 6.13.3 With a view to a uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal (Sacramentary).⁶⁰⁹
- 6.13.4 Not every liturgical gesture requires a theological foundation. Some are customary signs of courtesy and respect that add overall decorum to the celebration.

Genuflections and Bows

- 6.14.1 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

⁶⁰⁷ GIRM 42, citing SC 54, IO 59, MS 47.

⁶⁰⁸ GIRM 43, citing SC 40, CDWDS, Instruction *Varietates legitimae*, 25 January 1994, 41.

⁶⁰⁹ GIRM 43.

- for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.⁶¹⁰
- 6.14.2 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 Communion.⁶¹¹
- 6.14.3 If, however, the tabernacle with the Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they 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.⁶¹²
- 6.14.4 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.
 - b. A bow of the body, that is to say a profound bow, is made to the altar; during the prayers *Munda cor meum* (Almighty God, cleanse my heart) and *In spiritu humilitatis* (Lord God, we ask you to receive); in the Creed at the words *Et incarnatus est* (by the power of the Holy Spirit ... made man); in the Roman Canon at the words *Supplices te rogamus* (Almighty God, we pray that your angel). 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.⁶¹³

Silence

- 6.15.1 God is revealed both in the beauty of song and in the power of silence. The sacred liturgy has its rhythm of texts, actions, songs, and silence. Silence in

⁶¹⁰ GIRM 274; CB 69.

⁶¹¹ GIRM 274. Concelebrants will bow as the celebrant makes the first two of these genuflections, and genuflect individually as they prepare to communicate; cf. GIRM 210-251.

⁶¹² GIRM 274; CB 71.

⁶¹³ GIRM 275.

the liturgy 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.⁶¹⁴

- 6.15.2 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 Act of Penitence 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. Even before the celebration itself, it is commendable that silence to 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.⁶¹⁵

D. CHOICE OF MASSES

- 6.16.1 In the local Church, first place should certainly be given, because of its significance, to the Mass at which the Archbishop presides, surrounded by his presbyterate, deacons, and lay ministers, and in which the holy people of God participate fully and actively, for it is there that the preeminent expression of the Church is found. At a Mass celebrated by the Archbishop or at which he presides without celebrating the Eucharist, the norms found in the Ceremonial of Bishops should be observed.⁶¹⁶
- 6.16.2 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 Sunday celebration.⁶¹⁷
- 6.16.3 In scheduling Masses, the good of the parish community should be kept in mind. There should be adequate provision of Masses so that the faithful can fulfill their Sunday and holy day obligations.
- 6.16.4 Parishes should make every effort to maintain a unified community of faith by avoiding the needless multiplication of Masses – to the point where only

⁶¹⁴ STTL 118.

⁶¹⁵ GIRM 45, citing SC 30; MS 17.

⁶¹⁶ GIRM 112, citing SC 41; CB 119-186.

⁶¹⁷ GIRM 113, citing SC 42; LG 28; PO 5; EUM 26.

small groups of the faithful gather for Masses in a church that can hold a great number of people—or the celebration of simultaneous Masses.

- 6.16.5 Parish Sunday Masses are to be open to everyone; quasi-private liturgies for special groups of the faithful are to be avoided.⁶¹⁸
- 6.16.6 The length of time between Masses should ensure that no one—clergy, lay ministers, and the faithful in the assembly—is rushed before, during, or after the Mass.
- 6.16.7 The Mass schedule should be reviewed periodically. If changes appear necessary, there must be adequate consultation with parishioners before final decisions are made.
- 6.16.8 Masses scheduled for Saturday and Sunday evening should be planned and celebrated with the same quality and dignity as other Sunday Masses.
- 6.16.9 Regularly scheduled parish Masses that are celebrated in languages other than English should not be relegated to unusual or inconvenient times.

E. REQUISITES FOR THE CELEBRATION OF THE EUCHARIST

General

- 6.17.1 For the celebration of the Eucharist, 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.⁶¹⁹

⁶¹⁸ CIC can. 1221; AS 149. “In particular cases, when pastoral necessity requires it, Mass may be celebrated outside a sacred place. The Bishop should intervene decisively when he learns of any abuses in this area, such as celebrations of Mass in unsuitable places or for exclusive or privileged groups, in a manner contrary to the requirements of the law.” AS 149, cf. CIC can. 932 §1.

⁶¹⁹ CIC can. 932 §§1-2; GIRM 288, citing SC 122-124; PO 5; IO 90; EUM 24. IALP 102: “Jesus teaches the Samaritan woman that God is worshipped neither in Jerusalem nor on Mount Gerizim, but in Spirit and truth (cf. John. 4: 21, 24). The temple loses its value as the center of worship because with the death of Jesus, its veil was torn in two from top to bottom (cf. Matthew 27: 51). The image and shadow of future times, it acquires fullness of meaning in the New Alliance (cf. Matthew 5: 17). The Church is the new temple, built with living stones; Christ has, in fact, destroyed the wall of separation which divided men and built them together into a dwelling place of God in the Spirit (cf. Ephesians 2: 14, 22). Then in the

6.17.2 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.⁶²⁰

6.17.3 Every effort should be made to ensure that even as regards objects of lesser importance the canons of art be appropriately taken into account and that noble simplicity come together with elegance.⁶²¹

Altar and Sacred Furnishings

6.18.1 The Eucharistic sacrifice must be carried out on a dedicated or blessed altar. Careful attention is to be given to whatever is directly associated with the altar and the Eucharistic celebration.⁶²²

heavenly Jerusalem, there will no longer be a temple but in its midst 'the throne of God and of the Lamb' (Revelation 22: 3) will be found, and the Lord God Almighty and the Lamb will themselves be the temple (cf. Revelation 21: 22). [For the time being, however,] the sacred building is a sign which shows us the way toward Him who is the Lord of the heavenly and earthly creation, the Lord of the Seraphim, King of Israel, the Holy One, who came to live among us in order to lead us to his Kingdom, because 'our citizenship is in heaven' (Phil. 3:20). The physical church is a sign of the heavenly altar and of the sanctuary where Christ has penetrated, not the one made by the hands of man, which is a copy of the true one, 'but heaven itself, that he might now appear before God on our behalf' (Hebrews 9: 24). The sanctuary thus transfers us to a different world, to the presence of God. This relation between two worlds, the heavenly and the terrestrial, is affirmed often in all the Christian liturgies. For example, a wide-spread eucharistic formula asks 'the merciful God to receive our gifts as a fragrance of spiritual sweetness on his holy and celestial and spiritual altar.' [Cf. for example the Litany before the Our Father in the Divine Liturgies of the Churches of Constantinopolitan tradition.] It involves a sacred dimension, different from the stark human reality; we are introduced into this dimension by the liturgical mystery, in which humanity recuperates the cloak of divine glory that covered it before the fall of sin. The organic relation which occurs in the Eastern Churches between the nave and the sanctuary symbolizes our present situation in which we see indistinctly, as in a mirror (cf. 1 Corinthians 13: 12), since the whole Church is still on her way toward the glorious revelation of her Lord. In this way, the present life is transformed and conformed to the image of the Lord, 'From glory to glory' (2 Corinthians 3: 18), beyond the worldly concerns, toward a future life in which we shall see God 'face to face' (1 Corinthians 13: 12)."

⁶²⁰ GIRM 326; USCCB adaptation of GIRM 326.

⁶²¹ GIRM 351.

⁶²² GIRM 350; CIC can. 932 §1. Outside a sacred place a suitable table can be used, always with a cloth and a corporal (CIC can. 932 §2). For a just cause and with the express permission of the local ordinary, 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 (see CIC can. 933).

- 6.18.2 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.⁶²³
- 6.18.3 During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this season, 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*.⁶²⁴
- 6.18.4 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 (Sacramentary).⁶²⁵
- 6.18.5 Microphones that may be needed to amplify the priest's and deacon's voices should be arranged discreetly.
- 6.18.6 On or near to the altar, where it is clearly visible to the assembled 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.⁶²⁶
- 6.18.7 The 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 in a way suited to the design of the altar and the sanctuary so that the whole may be well balanced.⁶²⁷

⁶²³ GIRM 117, 304; USCCB adaptation of GIRM 304. See also ADW, *Liturgical Norms and Policies*, 2010, 6.23.1-7.

⁶²⁴ GIRM 305.

⁶²⁵ GIRM 306.

⁶²⁶ GIRM 117; 122; 308; BLS 91.

⁶²⁷ GIRM 307; cf. 117. See also ADW, *Liturgical Norms and Policies*, 2010, 1.4.9.

Ambo

- 6.19.1 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.⁶²⁸
- 6.19.2 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.⁶²⁹

Sacred Vessels

- 6.20.1 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.⁶³⁰
- 6.20.2 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 on the inside.⁶³¹
- 6.20.3 In the dioceses of the United States of America,⁶³² sacred 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.⁶³³

⁶²⁸ GIRM 309.

⁶²⁹ GIRM 309; cf. BB ch. 33.

⁶³⁰ RS 117; cf. GIRM 327, 332; ID 16. See also ADW, Liturgical Norms and Policies, 2010, 1.4.5.

⁶³¹ GIRM 328.

⁶³² RS 117: "The Bishops' Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the *recognitio* by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region (cf. GIRM 332) so that honor will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided."

⁶³³ GIRM 329; USCCB adaptation of GIRM 329. EACW 97: "Like the plates and chalices or flagons, all other vessels and implements used in the liturgical celebration should be of such quality and design that they speak of the importance of the ritual action. Pitchers, vessels for holy oils, bowls, cruets, sprinklers, censers, baskets for collection, etc.—all are presented to the assembly in one way or another and speak

- 6.20.4 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. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate.⁶³⁴
- 6.20.5 It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white.⁶³⁵
- 6.20.6 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.⁶³⁶
- 6.20.7 To avoid any danger of spilling the Precious Blood, during the consecration flacons, bowls, or other vessels not fully in accord with the established norms are never to be used.⁶³⁷ The wine to be consecrated may, however, be brought forward in a flagon or similar vessel and then poured into the chalice(s) for the consecration.
- 6.20.8 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.⁶³⁸
- 6.20.9 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.⁶³⁹

well or ill of the deed in which the assembly is engaged." (EACW, superseded by BLS, did not itself have the force of law, but reiterated law and was a commentary on law by the BCL.)

⁶³⁴ RS 117; cf. GIRM 332; ID 16. The use of sacred vessels made of unsuitable materials, i.e., glass or ceramic, should be discontinued as soon as possible.

⁶³⁵ GIRM 118; BCLN March 2001.

⁶³⁶ RS 105.

⁶³⁷ RS 106. See also ADW, Liturgical Norms and Policies, 2010, 6.20.1, 6.23.1, 6.37.3, 6.43.9.

⁶³⁸ RS 118, citing GIRM 333; DCA ch. 7, Order for the Blessing of a Chalice and Paten within Mass; also in Sacramentary, app. IV; BB ch. 40. See also ADW, Liturgical Norms and Policies, 2010, 1.4.5 and note, 1.4.6.

⁶³⁹ GIRM 334, cf. GIRM 280; BLS 236.

- 6.20.10 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.⁶⁴⁰

Bread and Wine

- 6.21.1 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 with wine in which a little water must be mixed.⁶⁴¹
- 6.21.2 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 does not turn to vinegar nor the bread spoil or become too hard to be broken easily.⁶⁴²
- 6.21.3 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.⁶⁴³
- 6.21.4 The meaning of the sign demands that the material for the Eucharistic celebration truly have the appearance of food. It is therefore expedient that the Eucharistic bread, even though unleavened and baked in the traditional shape, be made in such a way that the priest at Mass with a congregation is able in practice to break it into parts for distribution to at least some of the faithful. Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it.
- 6.21.5 The action of the fraction or breaking of bread, which gave its name to the Eucharist in apostolic times, will bring out more clearly the force and importance of the sign of unity of all in the one bread, and of the sign of charity by the fact that the one bread is distributed among the brothers and sisters.⁶⁴⁴
- 6.21.6 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

⁶⁴⁰ GIRM 348. For blessings for these items see BB part III.

⁶⁴¹ GIRM 319; CIC can. 924 §1.

⁶⁴² GIRM 323, citing CIC can. 924 §§2-3.

⁶⁴³ GIRM 320.

⁶⁴⁴ GIRM 321.

the home, is difficult 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.

- 6.21.7 The wine for the Eucharistic celebration 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.⁶⁴⁵

Use of Low-Gluten Hosts and Mustum

- 6.22.1 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.⁶⁴⁶
- 6.22.2 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.⁶⁴⁷
- 6.22.3 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.”⁶⁴⁸

⁶⁴⁵ GIRM 322; CIC can. 924 §3. Cf. Luke 22: 18.

⁶⁴⁶ CDF, 24 July 2003. Priests who have such needs should contact the Office of Worship.

⁶⁴⁷ CIC can. 137 §1; USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*.

⁶⁴⁸ 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. CDF, 24 July 2003; USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*. Low gluten altar hosts are available from the Congregation of Benedictine Sisters of Perpetual Adoration, Altar Breads Department, 31970 State Highway P, Clyde, Missouri 64432, 1-800-223-2772, altarbreads@benedictinesisters.org.

- 6.22.4 Those who cannot consume even low-gluten hosts may still receive the Precious Blood, even in cases where the chalice is not being offered to the congregation as a whole.⁶⁴⁹
- 6.22.5 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.⁶⁵⁰
- 6.22.6 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.⁶⁵¹
- 6.22.7 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.⁶⁵²

⁶⁴⁹ “The Bishops’ Committee on the Liturgy has earlier reminded pastors (BCLN April-May 2000) of the right of the faithful under the law (CIC, canon 843) to receive Holy Communion, even if only the Precious Blood, and regardless of whether the Precious Blood is offered to the rest of the faithful present at a given celebration of Mass.” USCCB, *The Use of Mustum and Low-Gluten Hosts at Mass*.

⁶⁵⁰ CDF, 24 July 2003. There are two suppliers of *mustum* in the United States known to the USCCB Secretariat of the Liturgy: the Ranelle Trading/Ojai Fresh Juice Corporation, 2501 Oak Hill Circle, Suite 2032, Fort Worth, Texas 76109, 877-211-7690, mike@ojaiiffresh.com; and the Mont La Salle Altar Wine Company, 385 A La Fata Street, St. Helena, California 94575, 800-447-8466.

⁶⁵¹ USCCA p. 225: “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 worshipping him present in his Body and Blood.”

⁶⁵² RS 96: “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. 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.”

Altar Cloths and Linens

- 6.23.1 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.⁶⁵³
- 6.23.2 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 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 cloth.⁶⁵⁴
- 6.23.3 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.⁶⁵⁵
- 6.23.4 The traditional way of washing used altar linens (corporals, purificators, and palls) is to:
- 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.
- 6.23.5 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.⁶⁵⁶

⁶⁵³ BCLN March 2001. See also ADW, *Liturgical Norms and Policies*, 2010, 6.20.7, 6.43.9.

⁶⁵⁴ BCLN March 2001.

⁶⁵⁵ BCLN March 2001.

⁶⁵⁶ GIRM 334, RS 110, BLS 120.

- 6.23.6 Altar cloths, corporals, purificators, lavabo towels and palls should be made of absorbent cloth and never of paper.⁶⁵⁷
- 6.23.7 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.”⁶⁵⁸

Altar Linens – Corporals

- 6.24.1 Sacred vessels that contain the Body and Blood of the Lord are always placed on top of a corporal.⁶⁵⁹
- 6.24.2 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 chalices and patens. Finally, it is appropriate that a corporal be placed beneath the sacred vessels that are to be purified after Mass.⁶⁶⁰
- 6.24.3 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.⁶⁶¹
- 6.24.4 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.⁶⁶²
- 6.24.5 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.⁶⁶³

⁶⁵⁷ BCLN March 2001.

⁶⁵⁸ BCLN March 2001; BB ch. 39.

⁶⁵⁹ BCLN March 2001.

⁶⁶⁰ BCLN March 2001.

⁶⁶¹ BCLN March 2001.

⁶⁶² BCLN March 2001.

⁶⁶³ BCLN March 2001.

Altar Linens – Purificators

- 6.25.1 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.⁶⁶⁴
- 6.25.2 Purificators are used to wipe the Precious Blood from the lip of the chalice and to purify sacred vessels.
- 6.25.3 Purificators are customarily brought to the altar with chalices.
- 6.25.4 Whenever the Precious Blood is distributed from the chalice or even accidentally spilled, purificators should be used to absorb the spill.⁶⁶⁵

Altar Linens – Other Cloths

- 6.26.1 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 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.⁶⁶⁶
- 6.26.2 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.⁶⁶⁷

Liturgical Books

- 6.27.1 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. If it is necessary, it is permitted to have the texts of readings or prayers placed at the ambo in advance. In proceeding to

⁶⁶⁴ BCLN March 2001.

⁶⁶⁵ See ADW, Liturgical Norms and Policies, 2010, 6.20.7, 6.23.1, 6.43.9.

⁶⁶⁶ BCLN March 2001.

⁶⁶⁷ BCLN March 2001.

the ambo or lectern to proclaim the reading, the lector should not carry a missalette or sheet of paper.⁶⁶⁸

F. MUSIC AND SINGING⁶⁶⁹

- 6.28.1 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 Saint Augustine says rightly, "Singing is for one who loves." There is also the ancient proverb: "One who sings well prays twice."⁶⁷⁰
- 6.28.2 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.⁶⁷¹
- 6.28.3 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.⁶⁷²
- 6.28.4 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.⁶⁷³

⁶⁶⁸ See ADW, *Liturgical Norms and Policies*, 2010, 1.4.8 and its note. GIRM 128: "Then the lector goes to the ambo and, *from the Lectionary already placed there before Mass*, proclaims the first reading, to which all listen." (Emphasis added.)

⁶⁶⁹ See ADW, *Liturgical Norms and Policies*, 2010, 1.6.1-7.

⁶⁷⁰ GIRM 39, citing Augustine, *Sermo* 336, 1. Cf. Colossians 3: 16; Acts 2: 46.

⁶⁷¹ GIRM 40, citing MS 7, 16. See also STTL 57-60.

⁶⁷² RS 57.

⁶⁷³ GIRM 41, citing SC 116, MS 30. Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 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

- 6.28.5 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.⁶⁷⁴
- 6.28.6 The Second Vatican Council directed that the faithful be able to sing parts of the Ordinary of the Mass together in Latin. In many worshiping communities in the United 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 encouraged to achieve this end, every effort in this regard is laudable and highly encouraged.⁶⁷⁵
- 6.28.7 Each worshiping 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.⁶⁷⁶
- 6.28.8 While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be used in liturgical services in the dioceses of the United States of America, according to longstanding local usage, provided they are truly apt for sacred use or can be rendered apt.⁶⁷⁷

G. CELEBRATION OF THE MASS

Liturgy of the Word

- 6.29.1 It is illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and especially "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

in Latin, and also to sing parts of the liturgy to Gregorian chant." Cf. Synod on the Eucharist, Proposition 36. See also STTL 72-80.

⁶⁷⁴ GIRM 41, citing SC 54; IO 59; MS 47. See STTL 61-63.

⁶⁷⁵ STTL 74. SC 54: "Steps should be taken enabling the faithful to say or to sing together in Latin those parts of the Ordinary of the Mass belonging to them."

⁶⁷⁶ STTL 75. See GIRM 41. Further resources for congregational Latin chant are *Iubilare Deo* (Vatican City: Libreria Editrice Vaticana, 1986) and *Liber Cantualis* (Sable-sur-Sarthe, France: Abbaye Saint-Pierre de Solesmes, 1983).

⁶⁷⁷ USCCB adaptation of GIRM 393.

- 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.⁶⁷⁸
- 6.29.2 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.⁶⁷⁹
- 6.29.3 In the Archdiocese of Washington, 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."⁶⁸⁰
- 6.29.4 On solemn occasions a bishop may impart a blessing with the Book of the Gospels after having kissed it.⁶⁸¹

Homily

- 6.30.1 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 Advent, Lent, and the Easter Season, as well as on other festive days and occasions when the people come to church in greater numbers.⁶⁸²
- 6.30.2 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.⁶⁸³
- 6.30.3 The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally to the deacon.⁶⁸⁴

⁶⁷⁸ RS 62, citing GIRM 57; Pope John Paul II, Apostolic Letter *Vicesimus quintus annus* (1988) 13; CDF, Declaration *Dominus Iesus*, 6 August 2000. RS 59. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

⁶⁷⁹ GIRM 58, 61; CB 51.

⁶⁸⁰ CB 141.

⁶⁸¹ GIRM 176. This custom was probably introduced on the initiative of Pope John Paul II, who frequently imparted this blessing.

⁶⁸² GIRM 66, citing IO 53.

⁶⁸³ GIRM 65, citing IO 54.

⁶⁸⁴ GIRM 66.

- 6.30.4 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.⁶⁸⁵
- 6.30.5 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.⁶⁸⁶
- 6.30.6 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, or group, or community, or association.⁶⁸⁷
- 6.30.7 If the need arises for the gathered faithful to be given instruction or testimony by a layperson in a 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.⁶⁸⁸
- 6.30.8 After the homily a brief period of silence is appropriately observed.⁶⁸⁹

Profession of Faith

- 6.31.1 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.⁶⁹⁰

⁶⁸⁵ GIRM 66; CIC can. 767.

⁶⁸⁶ GIRM 66.

⁶⁸⁷ See ADW, Liturgical Norms and Policies, 2010, 1.9.1 and its note. See also GIRM 66; CIC can. 767 §1; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 26 May 1987; EDM 3; RS 65: “It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic celebration is to be considered abrogated by the norm of canon 767 §1. This practice is reprobated, so that it cannot be permitted to attain the force of custom.”

⁶⁸⁸ RS 74, citing EDM 3 §2. See also ADW, Liturgical Norms and Policies, 2010, 1.9.1 and its note.

⁶⁸⁹ GIRM 66.

⁶⁹⁰ RS 69.

Prayer of the Faithful

- 6.32.1 For the Prayer of the Faithful, the intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.⁶⁹¹
- 6.32.2 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.⁶⁹²
- 6.32.3 The intentions announced should be *few in number*, and not *needlessly multiplied*. They should be sober, composed freely but prudently, and succinct, and they should express the prayer of the entire community.⁶⁹³
- 6.32.4 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; and
 - e. for the dead.
- 6.32.5 Nevertheless, in a particular celebration, such as confirmation, marriage, or a funeral, the series of intentions may reflect more closely the particular occasion.⁶⁹⁴

⁶⁹¹ GIRM 71, citing IO 56.

⁶⁹² GIRM 71, citing IO 56.

⁶⁹³ GIRM 71, citing IO 56. A succinct, direct prayer is active and engaging, while a long-winded passive prayer is uninspiring, numbing, and tiresome. The Eastern liturgical tradition can be consulted with profit in this regard; for example, the Divine Liturgy of Saint John Chrysostom includes these prayers: "For the peace of God and the salvation of our souls, let us pray to the Lord. For peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord. For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. For our Archbishop (Name), our Bishop (Name), the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord. For our country, the president, and all those in public service, let us pray to the Lord. For this parish and city, for every city and country, and for the faithful who live in them, let us pray to the Lord. For favorable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord. For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord. For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord."

⁶⁹⁴ GIRM 70.

6.32.6 Public prayer for other Christians, living or dead, and for the needs and intentions of other churches and ecclesial communities and their spiritual heads may be offered during the Prayer of the Faithful.⁶⁹⁵

Preparation of the Gifts

6.33.1 When the Prayer of the Faithful is completed, all sit, and the offertory chant begins.⁶⁹⁶

6.33.2 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 (Sacramentary), pall, and chalice (unless the chalice is prepared at the credence table). If he is present, it is the deacon's place to take care of the sacred vessels himself.⁶⁹⁷

6.33.3 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.⁶⁹⁸

6.33.4 It is appropriate for the faithful's participation to be expressed by an offering, whether of the bread and wine for the celebration of the Eucharist, or of money or other gifts for the poor or for the Church, brought by them or collected in the church.⁶⁹⁹

6.33.5 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 away from the altar.⁷⁰⁰

6.33.6 The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas.⁷⁰¹ Since the Precious Blood cannot be reserved, only that amount of wine should be consecrated which will be consumed by the faithful.

⁶⁹⁵ ED 121.

⁶⁹⁶ GIRM 139.

⁶⁹⁷ GIRM 73, 139, 178.

⁶⁹⁸ GIRM 74.

⁶⁹⁹ GIRM 73.

⁷⁰⁰ GIRM 73, 140, 178.

⁷⁰¹ GIRM 73.

- 6.33.7 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 offerings, 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.⁷⁰²
- 6.33.8 The priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification.⁷⁰³

Eucharistic Prayer

- 6.34.1 Only those Eucharistic Prayers are to be used which are found in the Roman Missal (Sacramentary) 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.⁷⁰⁴
- 6.34.2 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*.⁷⁰⁵
- 6.34.3 The Eucharistic Prayer is to be recited by the priest alone, or with concelebrants, in full.⁷⁰⁶ 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 celebrants' voice be clearly heard.⁷⁰⁷

⁷⁰² GIRM 75, 144, 178.

⁷⁰³ GIRM 76.

⁷⁰⁴ RS 51; cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus* (1989) 13; ID 3. See also ADW, Liturgical Norms and Policies, 2010, 1.1.5-6.

⁷⁰⁵ CDW, Eucharistic Prayer for Masses With Children, quoting SCDW Decree *Postquam de precibus* (1974) (emphasis added). "Preadolescence" has been defined as "the period of childhood just preceding the onset of puberty, often designated as between the ages of 10 and 12 in girls and 11 and 13 in boys." *American Heritage Medical Dictionary* (New York: Houghton Mifflin Company, 2007).

⁷⁰⁶ RS 52; cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (2003) 28; GIRM 147; SCDW, Instruction *Liturgicae instaurationes* (1970) 4; ID 4; GIRM 218.

⁷⁰⁷ GIRM 218, cf. 32, 38.

- 6.34.4 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.⁷⁰⁸
- 6.34.5 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 Washington, a server may also ring a bell as the priest shows the host and then the chalice.⁷⁰⁹
- 6.34.6 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, a server incenses the host and the chalice when each is shown to the people after the consecration.⁷¹⁰
- 6.34.7 From the *epiclesis* until the priest shows the chalice, the deacon normally remains kneeling.⁷¹¹ If the deacon is not able to kneel, he should remain standing.
- 6.34.8 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.”⁷¹²

Our Father

- 6.35.1 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 Lord’s Prayer that is used at Mass must provide for the doxology to sung after the prayer has been sung or said.⁷¹³

Rite of Peace

- 6.36.1 Dating back to the fifth century, the sign of peace has been an affirmation of all that has transpired in the Mass—the prayers, readings, Profession of Faith,

⁷⁰⁸ ED 121.

⁷⁰⁹ GIRM 150.

⁷¹⁰ GIRM 150, 176, 178. See Psalm 141 (140): 2; Revelation 8: 3. CB 84.

⁷¹¹ GIRM 178.

⁷¹² GIRM 180.

⁷¹³ CDW, Music Settings of the Lord’s Prayer.

prayers of the faithful, offerings, and above all the Eucharistic Prayer. The sign of peace is not an act of reconciliation, which has already occurred in the Act of Penitence at the beginning of the Mass, but an expression of assent to and belief in what is now being done—*lex orandi lex credendi*. 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. Congregations should be catechized regarding the true meaning and purpose of the sign of peace.⁷¹⁴

- 6.36.2 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.⁷¹⁵
- 6.36.3 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.⁷¹⁶

Fractio Panis

- 6.37.1 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.⁷¹⁷
- 6.37.2 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.⁷¹⁸

⁷¹⁴ See Joseph Jungmann, S.J., *The Mass of the Roman Rite, Its Origins and Development*, Section IV, Chapter 3, Part 6, “Pax Domini and the Kiss of Peace.” Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 49: “[D]uring the Synod of Bishops there was discussion about the appropriateness of greater restraint in this gesture, which can be exaggerated and cause a certain distraction in the assembly just before the reception of Communion. It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration, as, for example, when it is restricted to one’s immediate neighbors.”

⁷¹⁵ GIRM 82, 154.

⁷¹⁶ USCCB adaptation of GIRM 154.

⁷¹⁷ GIRM 83.

⁷¹⁸ RS 55.

6.37.3 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 sacrament at the Mass.⁷¹⁹

Communion Rite

6.38.1 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.⁷²⁰

6.38.2 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.⁷²¹

6.38.3 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 accord with liturgical law.⁷²²

6.38.4 The priest takes the paten or ciborium and goes to the communicants, who, as a rule, approach in a procession.⁷²³

⁷¹⁹ RS 106.

⁷²⁰ 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."

⁷²¹ GIRM 162; ADW, Guidelines for EMHC 19. See also ADW, Liturgical Norms and Policies, 2010, 6.10.1-16.

⁷²² USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004, citing NDRHC 39, GIRM 160; cf. EMHC 20. Council of Nicea I (325) can. 18: "It has come to the knowledge of the holy and great synod that, in some districts and cities, the deacons administer the Eucharist to the presbyters, whereas neither canon nor custom permits that they who have no right to offer [the Eucharistic sacrifice] should give the Body of Christ to them that do offer [it]. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the presbyters. Let them receive the Eucharist according to their order, after the presbyters, and let either the bishop or the presbyter administer to them."

⁷²³ GIRM 160. See also RS 94.

- 6.38.5 When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence.⁷²⁴
- 6.38.6 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.”⁷²⁵
- 6.38.7 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.⁷²⁶
- 6.38.8 For those who receive Communion on the tongue, a communion plate may be employed to avoid the danger of the sacred host or some fragment of it falling.⁷²⁷
- 6.38.9 Communion in the hand should show as much due respect towards the Real Presence of Christ 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. The newly baptized at the end of the fourth century were directed to stretch out both hands, making one hand a throne for the other one “which receives the King.”⁷²⁸
- 6.38.10 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 Body of Christ” or “the Blood of Christ.” This “Amen” is an affirmation of faith.⁷²⁹

⁷²⁴ GIRM 160.

⁷²⁵ GIRM 161.

⁷²⁶ GIRM 160, 161.

⁷²⁷ RS 93, citing GIRM 118, which lists the communion plate among the things on the credence table. The only other mention of the communion plate in the GIRM is at 287, in connection with reception of an *intincted* host. It is interesting that the communion plate has been in use (in place of the traditional communion cloth) only for about 100 years, and even then—even in Rome—it was “tolerated, but not recommended.” See “Communion Cloth or Plate,” *American Ecclesiastical Review* 56 (1917) 49-57, 194-195, 293-296; “Communion Plate Tolerated,” *ibid.*, 59 (1918) 307. See also ADW, Liturgical Norms and Policies, 2010, 6.40.5.

⁷²⁸ Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985, citing Saint Cyril of Jerusalem, *Fifth Mystagogical Catechesis* 21; Saint John Chrysostom, *Homily* 47.

⁷²⁹ Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985. The letter quotes Saint Ambrose, *De sacramentis* 4, 25: “Cum ergo petieris, dicit tibi sacerdos ‘Corpus Christi’ et tu dicis ‘Amen,’ hoc est ‘verum,’ quod confitetur lingua, teneat affectus.”

- 6.38.11 As soon as the communicant receives the host, he or she must consume it entirely, moving aside yet remaining facing the altar in order to allow the person following to approach the minister.⁷³⁰
- 6.38.12 The faithful are not permitted to take the consecrated bread themselves, nor to hand it to one another.⁷³¹
- 6.38.13 The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, “The Body of Christ” (or to offer the consecrated wine by saying, “The Blood of Christ”). No other words or names should be added, and the formulas should not be altered in any way.⁷³²
- 6.38.14 Regarding the posture for the reception of Holy Communion, the norm in the dioceses of the United States is standing. However, communicants who kneel should not be denied Holy Communion; rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm.⁷³³

⁷³⁰ GIRM 161; Archbishop Augustin Mayer, SCDW, Letter to Bishop James Malone, President of the NCCB, 3 April 1985. If, however, Holy Communion is given under both kinds, the rite prescribed in GIRM 284-287 is followed.

⁷³¹ GIRM 160. See also RS 94.

⁷³² See ADW, Liturgical Norms and Policies, 2010, 1.1.6. USCCB, Committee on the Liturgy, Extraordinary Ministers of Holy Communion at Mass, 7 June 2004, citing GIRM 161, 284-287; cf. ADW, Guidelines for EMHC 22. For any minister to say, for example, “John, the Body of Christ,” is not only a departure from the rubric, but at the very moment when the communicants form “one Body,” it needlessly divides them into two classes: those who are known personally to the minister and those who are not.

⁷³³ GIRM 160. BCLN November-December 2002 stated that while “the normal posture for the reception of Holy Communion in the dioceses of the United States is standing,” BCLN July 2002 had reminded ministers that communicants “should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with the proper catechesis on the reasons for this norm.” A private reply dated 1 July 2002, from Jorge Cardinal Medina-Estevez, Prefect of the CDWDS, and published in *Notitiae* 38 (November-December 2002), addressed a case in which a priest had refused Holy Communion to communicants who refuse to stand. He noted that the Congregation “considers any refusal of Holy Communion to a member of the faithful on the basis of his or her kneeling posture to be a grave violation of one of the most basic rights of the Christian faithful, namely that of being assisted by their Pastors by means of the Sacraments” (CIC can. 213). “In view of the law that ‘sacred ministers may not deny the sacraments to those who opportunely ask for them, are properly disposed and are not prohibited by law from receiving them’ (canon 843.1), there should be no refusal to any Catholic who presents himself for Holy Communion at Mass, except in cases presenting a danger of grave scandal to other believers arising out of the person’s unrepented public sin or obstinate heresy or schism, publicly professed or declared. Even when the Congregation has approved of legislation denoting standing as the posture for Holy Communion ... it has done so with the stipulation that communicants who choose to kneel are not to be denied Holy Communion on these grounds.” Cardinal Medina concluded by noting, “the Congregation will regard future complaints of this nature with great seriousness, and if they are verified, it intends to seek disciplinary action consonant with the gravity of the pastoral abuse.”

- 6.38.15 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.⁷³⁴

Communion Under Both Kinds

- 6.39.1 When Holy Communion is received under both kinds, a sign of reverence is made before receiving the Precious Blood.⁷³⁵
- 6.39.2 The chalice is usually administered by a deacon or, when no deacon is present, by a priest, or even by a duly instituted acolyte or 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;⁷³⁶
- 6.39.3 Whatever may remain of the Blood of Christ is consumed at the altar by the priest or deacon, or by the instituted acolyte who ministered the chalice. He then purifies, wipes, and arranges the sacred vessels in the usual way. Any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish.⁷³⁷
- 6.39.4 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.⁷³⁸
- 6.39.5 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.⁷³⁹

⁷³⁴ See ADW, Liturgical Norms and Policies, 2010, 6.10.16 and its note.

⁷³⁵ GIRM 160. See also ADW, Liturgical Norms and Policies, 2010, 6.38.5, 6.38.14.

⁷³⁶ GIRM 284 a.

⁷³⁷ GIRM 284 b. See also GIRM 163, 183, 192; RS 119.

⁷³⁸ GIRM 286; EMHC 23.

⁷³⁹ NDRHC 44.

- 6.39.6 It is the choice of the communicant, not the minister, whether to receive from the chalice.⁷⁴⁰
- 6.39.7 Children are encouraged to receive Communion under both kinds provided that they are properly instructed and that they are old enough to receive from the chalice.⁷⁴¹

Other Forms of Distribution of the Precious Blood

- 6.40.1 Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.⁷⁴²
- 6.40.2 Distribution of the Precious Blood by a spoon or through a straw is not customary in the Latin dioceses of the United States of America.⁷⁴³
- 6.40.3 The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction.⁷⁴⁴
- 6.40.4 The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand.⁷⁴⁵
- 6.40.5 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.⁷⁴⁶
- 6.40.6 When intinction is being used, in the case of a communicant attempting to self-communicate by intincting the host, he or she should be instructed by the minister to hand over the host. The minister then intincts the host as above.⁷⁴⁷

⁷⁴⁰ NDRHC 46.

⁷⁴¹ NDRHC 47.

⁷⁴² NDRHC 50.

⁷⁴³ NDRHC 48.

⁷⁴⁴ NDRHC 50; ADW, Guidelines for EMHC, 24.

⁷⁴⁵ RS 104.

⁷⁴⁶ GIRM 287, cf. NDRHC 49, citing SCDW, Instruction *Sacramentali communione*, Extending the Practice of Communion Under Both Kinds (1970) 6.

⁷⁴⁷ The minister should address the person with kindness, saying, "Let me do that for you," or, "I am supposed to do that for you," etc.

- 6.40.7 As for the host to be used for the intinction, it should be made of valid matter and already consecrated; it is altogether forbidden to use non-consecrated bread or other matter.⁷⁴⁸

H. RECEPTION OF THE HOLY EUCHARIST

General

- 6.41.1 Any baptized person not prohibited by law can and must be admitted to Holy Communion.⁷⁴⁹
- 6.41.2 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.⁷⁵⁰
- 6.41.3 A person who has already received the Holy Eucharist can receive it a second time on the same day only within the Eucharistic celebration in which the person participates, without prejudice to his or her ability to receive Communion in danger of death.⁷⁵¹
- 6.41.4 It is highly recommended that the faithful receive Holy Communion during the Eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed.⁷⁵²
- 6.41.5 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.⁷⁵³
- 6.41.6 The Christian faithful can participate freely in the Eucharistic sacrifice and receive Holy Communion in any Catholic rite, Latin or Eastern.⁷⁵⁴

⁷⁴⁸ RS 104. See also ADW, Liturgical Norms and Policies, 2010, 6.21.1-6, 6.22.2-3, 6.22.7.

⁷⁴⁹ CIC can. 912.

⁷⁵⁰ Pope Benedict XVI, Post-Synodal Exhortation *Sacramentum caritatis* (2007) 55; cf. CCC 1388; SC 55. Of course, the obligation to attend Mass on Sundays and holy days of obligation remains, even if one is unable to receive Holy Communion. See CIC cann. 1247-1248.

⁷⁵¹ CIC cann. 917, 921 §2.

⁷⁵² CIC can. 918.

⁷⁵³ CIC can. 919 §1.

Guidelines for the Reception of Holy Communion

6.42.1 The following guidelines, approved by the United States Conference of Catholic Bishops (formerly the National Conference of Catholic Bishops), 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.⁷⁵⁵

- 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 (canon 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,

⁷⁵⁴ CIC cann. 923, 1248 §1.

⁷⁵⁵ 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.

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 does not object to the reception of Communion by Christians of these Churches (can. 844 §3).⁷⁵⁶

- 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.

Purification of Sacred Vessels

- 6.43.1 When the distribution of Communion is finished, the priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain.⁷⁵⁷
- 6.43.2 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*.⁷⁵⁸
- 6.43.3 The Precious Blood may not be reserved, except for giving Communion to someone who is sick and is unable to consume the host.⁷⁵⁹
- 6.43.4 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.⁷⁶⁰

⁷⁵⁶ See ADW, Liturgical Norms and Policies, 2010, 1.8.1-7.

⁷⁵⁷ GIRM 163, 279.

⁷⁵⁸ NDRHC 55.

⁷⁵⁹ NDRHC 54. The article continues, "Only sick people who are unable to receive Communion under the form of bread may receive it under the form of wine alone at the discretion of the priest. If not consecrated at a Mass in the presence of the sick person, the Blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after Communion. The Precious Blood should be carried to the sick in a vessel that is closed in such a way as to eliminate all danger of spilling. If some of the Precious Blood remains after the sick person has received Communion, it should be consumed by the minister, who should also see to it that the vessel is properly purified."

⁷⁶⁰ GIRM 163.

- 6.43.5 The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion either at the altar or at a credence table, or 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.⁷⁶¹
- 6.43.6 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.⁷⁶²
- 6.43.7 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* (Lord, may I receive), 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.⁷⁶³
- 6.43.8 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 consecrated bread alone.⁷⁶⁴
- 6.43.9 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.⁷⁶⁵
- 6.43.10 After Communion the consecrated bread that remains is 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.⁷⁶⁶

⁷⁶¹ GIRM 279.

⁷⁶² GIRM 278.

⁷⁶³ GIRM 163.

⁷⁶⁴ USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion, Cf. RS 102.

⁷⁶⁵ GIRM 280; BLS 237. See also ADW, Liturgical Norms and Policies, 2010, 6.20.7, 6.23.5, 6.25.4.

⁷⁶⁶ NDRHC 51.

I. RESERVATION AND VENERATION OF THE MOST HOLY EUCHARIST

Reservation of the Blessed Sacrament

- 6.44.1 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.⁷⁶⁷
- 6.44.2 The Eucharist can be reserved in the chapels of bishops and, with the permission of the local ordinary, in other churches, oratories, and chapels.⁷⁶⁸
- 6.44.3 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.⁷⁶⁹
- 6.44.4 Consecrated hosts in a quantity sufficient for the needs of the faithful are to be kept in a pyx or small vessel; they are to be renewed frequently and the older hosts consumed properly.⁷⁷⁰
- 6.44.5 The Precious Blood may not be reserved except for giving Holy Communion to one who is sick and is unable to receive the host.⁷⁷¹
- 6.44.6 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.⁷⁷²

Tabernacle

- 6.45.1 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.⁷⁷³

⁷⁶⁷ CIC can. 934 §1 1º.

⁷⁶⁸ CIC can. 934 §1 2º.

⁷⁶⁹ CIC can. 934 §2.

⁷⁷⁰ CIC can. 939.

⁷⁷¹ CDWDS, Response, April 2007; also BCLN September-October 2007.

⁷⁷² CIC can. 937.

⁷⁷³ GIRM 314, citing EUM 54; IO 95. See also CIC can. 938 §2. 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."

- 6.45.2 The Holy Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.⁷⁷⁴
- 6.45.3 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.⁷⁷⁵
- 6.45.4 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.⁷⁷⁶
- 6.45.5 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.⁷⁷⁷
- 6.45.6 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.⁷⁷⁸
- 6.45.7 Consequently, it is preferable that the tabernacle be located, according to the judgment of the Archbishop,
- a. either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration;⁷⁷⁹ or
 - b. in some chapel suitable for the faithful's private adoration and prayer and which is organically connected to the church and readily visible to the Christian faithful.⁷⁸⁰
- 6.45.8 In accordance with traditional custom, near the tabernacle 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.⁷⁸¹

⁷⁷⁴ CIC can. 938 §1.

⁷⁷⁵ GIRM 314, citing EM 52; IO 95; SCS, Instruction *Nullo umquam tempore*, 28 May 1938, 4; HCWEOM 10-11; CIC can. 938 §3.

⁷⁷⁶ CIC can. 938 §5.

⁷⁷⁷ GIRM 314, citing BB, Order for a Blessing on the Occasion of the Installation of a New Tabernacle, 919-929.

⁷⁷⁸ GIRM 315, citing IO 55.

⁷⁷⁹ GIRM 315 a, citing GIRM 303.

⁷⁸⁰ GIRM 315 b; cf. EUM 53; HCWEOM, 9; CIC can. 938 §2; Pope John Paul II, Apostolic Letter *Dominicae Cenae* (1980) 3.

⁷⁸¹ GIRM 316, cf. CIC can. 940; EUM 57; HCWEOM, 11; BCLN December 1982. It is not required that the vigil light for the tabernacle be a candle, though this is very common; but if it is a candle, it must be made

- 6.45.9 For a grave cause, it is permitted to reserve the Holy Eucharist in some other fitting and more secure place, especially at night.⁷⁸²

Eucharistic Adoration, and Exposition and Benediction of the Blessed Sacrament

- 6.46.1 The Christian faithful are to hold the Holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this sacrament most devoutly and frequently, and worshiping it with the highest adoration. In explaining the doctrine about this sacrament, pastors of souls are to teach the faithful diligently about this obligation.⁷⁸³
- 6.46.2 In the first community of Jerusalem, believers “devoted themselves to the Apostles’ teaching and fellowship, to the breaking of the bread and the prayers.” This sequence is characteristic of the Church’s prayer: founded on the apostolic faith and authenticated by love, it is nourished in the Eucharist. In an ancient prayer the Church acclaims the mystery of the Eucharist: “O sacred banquet in which Christ is received, the memory of his passion is renewed, the soul is filled with grace and a pledge of future glory given to us.” The Eucharist is the memorial of the Passover of the Lord Jesus; by our Communion at the altar we are filled “with every grace and blessing” and given a foretaste of heavenly glory.
- 6.46.3 The Church has always encouraged the devotional practices of adoration of the Blessed Sacrament, such as Benediction, processions, holy hours, and private visits.
- 6.46.4 In the arrangement of devotional services of this kind, the liturgical seasons should be taken into account. Devotions should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead the people back to the liturgy.⁷⁸⁴
- 6.46.5 Eucharistic exposition and benediction are no longer considered devotions, but rather are a part of the Church’s official liturgy. Whereas in the past

of wax. If a candle is not used for the vigil light, a lamp fueled by oil or wax should be used. A lamp that is made to look like a candle could also be used for this purpose, but not in place of the true candles used on or around the altar. See also ADW, Liturgical Norms and Policies, 2010, 1.4.9, 6.18.7.

⁷⁸² CIC can. 938 §4.

⁷⁸³ CIC can. 898.

⁷⁸⁴ HCWEOM 79. See also *ibid.* 96: “Part of the liturgy of the hours, especially the principal hours, may be celebrated before the blessed sacrament, when there is a lengthy period of exposition. This liturgy extends the praise and thanksgiving offered to God in the eucharistic celebration to the several hours of the day; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world.”

- benediction was frequently added on to the end of another service or devotion, this is no longer permitted. Eucharistic exposition and benediction is a complete liturgical service in its own right and is to be celebrated as such.⁷⁸⁵
- 6.46.6 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 someone else designated by the local ordinary. The prescripts of the Archbishop are to be observed.⁷⁸⁶
- 6.46.7 In churches or oratories where it is permitted to reserve the Blessed Sacrament, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed.⁷⁸⁷
- 6.46.8 It is not permitted to expose the Precious Blood of Christ for Eucharistic adoration.⁷⁸⁸
- 6.46.9 Exposition of the Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.⁷⁸⁹
- 6.46.10 In order to assist the devotion of the faithful, churches should remain open, insofar as local custom and circumstances permit, giving careful attention to security.⁷⁹⁰

⁷⁸⁵ CDW, Devotions and Eucharistic Adoration. See also CDW, Perpetual Exposition of the Blessed Sacrament

⁷⁸⁶ CIC can. 943.

⁷⁸⁷ CIC can. 941 §1.

⁷⁸⁸ CDWDS, Response, April 2007; also BCLN September-October 2007. The commentary states, "The law permits that, in a case of necessity as described by [CIC can. 925] the sick, who on account of their illness are not able to consume the Eucharist under the species of bread, may be permitted to communicate under the species of wine alone. In this case, either a Mass is celebrated according to the local norm of law, so that the priest may be able to administer the Blood of Christ immediately; or after the Mass is celebrated in a church or oratory, the Most Precious Blood is reserved in the tabernacle in a suitably opaque vessel. However, when this kind of necessity occurs, none of the norms are to be neglected.... [I]t is necessary to take Holy Communion within a very brief time, lest the species of consecrated wine be spoiled.... The Church forbids the reservation of the Most Precious Blood chiefly on account of the danger of the quick and inevitable spoilage of the species of wine, and also on account of the difficulty of storing and carrying the Most Blessed Sacrament without risk under this species for communion to the sick. *A fortiori*, therefore, it is not permitted to reserve or to expose the Most Precious Blood of Christ for adoration of the Most Blessed Sacrament, either by itself or together with a consecrated sacred host."

⁷⁸⁹ CIC can. 941 §2.

⁷⁹⁰ AS 152 a.

- 6.46.11 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.⁷⁹¹
- 6.46.12 The Stations of the Cross is an ancient and venerable devotion that is intended to foster a devotion to and meditation on the mystery of the Passion of Christ. As commendable as such a devotion is, it can never fulfill the purpose of Eucharistic adoration, which is to draw the faithful more deeply into the mystery of Christ's presence in the Holy Eucharist. Therefore, the Stations of the Cross should not be prayed during the exposition of the Eucharist.⁷⁹²

Solemn Annual Exposition, or "Forty Hours"

- 6.47.1 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 Eucharistic mystery. Such an exposition is to be held, however, only if a suitable gathering of the faithful is foreseen and the established norms are observed.⁷⁹³
- 6.47.2 Solemn annual exposition may take place either at the Solemnity of the Body and Blood of Christ or at a time which is especially appropriate or more convenient for the particular parish.
- 6.47.3 Since the worship given to the Blessed Sacrament should be seen by signs in its relation to the Mass, solemn annual exposition will begin at the end of Mass, at which the host 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.
- 6.47.4 Unless it is not practicable, solemn annual exposition should be continued the next day and even a third day. However, the Blessed Sacrament should 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

⁷⁹¹ CIC can. 944 §§1-2. See also ADW, Liturgical Norms and Policies, 2010, 13.18.1.

⁷⁹² CDW, Devotions and Eucharistic Adoration. See also ADW, Liturgical Norms and Policies, 6.47.10.

⁷⁹³ CIC can. 942. The Forty Hours' devotion was first celebrated in memory of the period of about forty hours that Christ'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 came to Rome in 1551.

- 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.
- 6.47.5 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.
- 6.47.6 During the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord. 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.
- 6.47.7 In preparation for solemn annual exposition, convenient times for the sacrament of penance should be provided according to the needs of the parish.
- 6.47.8 Whenever the Blessed Sacrament is exposed at times other than the solemn annual exposition, the norms given above are to be applied.
- 6.47.9 Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period of readings of the Word of God, songs, prayers, and sufficient time for silent prayer.
- 6.47.10 Prayers of a clearly Christocentric character should be publicly recited during exposition of the Blessed Sacrament. While prayers such as the rosary, 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. 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.

Perpetual Exposition

- 6.48.1 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.⁷⁹⁴

Indulgences

6.49.1 A plenary indulgence is granted to the faithful who

- a. visit the Blessed Sacrament for adoration lasting at least half an hour; or
- 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; or
- 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; or
- d. participate religiously in the solemn Eucharistic celebration which is customarily held at the conclusion of a Eucharistic congress.⁷⁹⁵

6.49.2 A partial indulgence is granted to the faithful who

- a. visit the Blessed Sacrament for adoration; or
- 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).⁷⁹⁶

⁷⁹⁴ See CDW, Perpetual Exposition of the Blessed Sacrament.

⁷⁹⁵ MI, grants, 7 §1. For the conditions for gaining a plenary indulgence, see ADW, Liturgical Norms and Policies, 7.12.6.

⁷⁹⁶ MI, grants, 7 §2. For the conditions for gaining a plenary indulgence, see ADW, Liturgical Norms and Policies, 7.12.6.

CHAPTER 7

PENANCE

A. INTRODUCTION

- 7.1.1 Christ entrusted to the Apostles the mission of proclaiming the Kingdom of God, the Gospel of conversion, and the ministry of reconciliation. On the evening of the day of his Resurrection, as the apostolic mission was about to begin, Jesus granted to the Apostles, through the power of the Holy Spirit, the authority to reconcile repentant sinners with God and the Church: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."⁷⁹⁷
- 7.1.2 As the successors to the Apostles, bishops have, since ancient times, carried on this ministry of reconciliation for the particular churches entrusted to them. They 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."⁷⁹⁸
- 7.1.3 In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves, obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism.⁷⁹⁹
- 7.1.4 The whole power of the sacrament of penance consists in restoring us to God's grace and joining us with him in an intimate friendship. Reconciliation with God is thus the purpose and effect of this sacrament. For those who receive the sacrament of penance with contrite heart and religious disposition, reconciliation is usually followed by peace and serenity of conscience with strong spiritual consolation. Indeed the sacrament of reconciliation with God brings about a true spiritual resurrection, restoration of the dignity and blessings of the life of the children of God, of which the most precious is friendship with God.⁸⁰⁰

⁷⁹⁷ Pope John Paul II, Apostolic Letter *Misericordia Dei* (2003), cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) can. 3: DS 1703; cf. Mark 16: 15; Matthew 28: 18-20; John 20: 22-23.

⁷⁹⁸ CCC 1461-1462; cf. John 20: 23; 2 Corinthians 5: 18; LG 26 §3; CIC cann. 844, 967-969, 972; CCEO can. 722 §§3-4.

⁷⁹⁹ CIC can. 959.

⁸⁰⁰ CCC 1468, cf. Luke 15: 32; Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 3: DS 1674; *Catechism of the Council of Trent (Roman Catechism)* II V 18.

- 7.1.5 This sacrament is called the sacrament of *penance*, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction. 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."⁸⁰¹
- 7.1.6 It is also called the sacrament of *conversion* because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father from whom one has strayed by sin.⁸⁰²
- 7.1.7 It is also called the sacrament of *confession* since the disclosure or confession of sins to a priest is an essential element of this sacrament, though this term does not convey all the richness of meaning which this sacrament has in the life of the Church. Yet in a profound sense it is also a "confession" of the holiness of God and of his mercy toward sinful man.⁸⁰³
- 7.1.8 It is also called the sacrament of *forgiveness*, since in giving absolution the priest represents God who grants the penitent "pardon and peace."⁸⁰⁴
- 7.1.9 It is also called the sacrament of *reconciliation*, for while forgiveness of sins brings reconciliation with God, it also reconciles sinners with the Church, which they have wounded by sinning.⁸⁰⁵
- 7.1.10 While the general title of the liturgical book is the Rite of Penance, to designate not only the sacramental rite but penitential celebrations which are not concluded with sacramental absolution, the term reconciliation has been used in the individual chapters. Though the term "penance" puts the emphasis on what is done by man, the term "reconciliation," already used in the primitive Church and later by the Council of Trent, emphasizes penance

⁸⁰¹ CCC 1423, 1459; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) can. 12: DS 1712.

⁸⁰² CCC 1423. Cf. Mark 1: 15; Luke 15: 18.

⁸⁰³ BCLN February 1974; CCC 1424, 1482; cf. SC 26-27. This is the sense in which Saint Augustine's "Confessions" are to be understood.

⁸⁰⁴ CCC 1424, cf. RP 46, formula of absolution.

⁸⁰⁵ CIC can. 959. BCLN February 1974. CCC 1458: "Whoever confesses his sins ... is already working with God. God indicts your sins; if you also indict them, you are joined with God. Man and sinner are, so to speak, two realities: when you hear 'man' – this is what God has made; when you hear 'sinner' – this is what man himself has made. Destroy what you have made, so that God may save what he has made... When you begin to abhor what you have made, it is then that your good works are beginning, since you are accusing yourself of your evil works. The beginning of good works is the confession of evil works. You do the truth and come to the light." This text is from Saint Augustine, *In evangelium Ioannis* 12, 13.

- as an encounter between a son or daughter and God the Father.⁸⁰⁶ It imparts to the sinner the love of God who reconciles: “Be reconciled to God.” He who lives by God’s merciful love is ready to respond to the Lord’s call: “Go; first be reconciled to your brother.”⁸⁰⁷
- 7.1.11 Sin damages or even breaks fraternal communion. The sacrament of penance repairs or restores it. In this sense it does not simply heal the one restored to ecclesial communion, but has also a revitalizing effect on the life of the Church which suffered 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 still on pilgrimage or already in the heavenly homeland.⁸⁰⁸
- 7.1.12 Since the priest represents the Church in the act of reconciliation, however, even in private confession, the social and communal element is still expressed.⁸⁰⁹
- 7.1.13 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.⁸¹⁰

B. SIN – MORTAL AND VENIAL

Mortal Sin

- 7.2.1 The distinction between mortal (or grave) and venial sin, already evident in Scripture, became part of the tradition of the Church. It is corroborated by human experience.⁸¹¹

⁸⁰⁶ BCLN February 1974.

⁸⁰⁷ CCC 1424, quoting 2 Corinthians 5: 20; Matthew 5: 24.

⁸⁰⁸ CCC 1469, cf. 1 Corinthians 12: 26; LG 48-50. “It must be recalled that ... 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 brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation.” CCC 1469, quoting REP 31 V.

⁸⁰⁹ Most Reverend Donald W. Wuerl, Archbishop of Washington, “God’s Mercy and the Sacrament of Penance,” A Pastoral Letter to the Clergy, Religious and Laity of the Archdiocese of Washington, 8 January 2007.

⁸¹⁰ BCLN February 1974; CCC 1424, 1482; cf. SC 26-27.

⁸¹¹ CCC 1854. Cf. 1 John 5: 16-17.

- 7.2.2 Mortal sin destroys charity in the heart of man by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him.⁸¹²
- 7.2.3 Mortal sin, by attacking the vital principle within us—that is, charity—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.⁸¹³
- 7.2.4 For a sin to be mortal, three conditions must together be met: "Mortal sin is sin whose object is *grave matter* and which is also committed with *full knowledge* and *deliberate consent*."⁸¹⁴
- 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. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.⁸¹⁵
 - b. Mortal sin requires *full knowledge* of the sinful character of the act, and of its opposition to God's law.⁸¹⁶
 - c. Mortal sin also implies a *deliberate consent* sufficient to be a personal choice.⁸¹⁷
- 7.2.5 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

⁸¹² CCC 1855. See also CCC 1856, quoting Saint Thomas Aquinas, *Summa theologiae*, II-II, q. 88, art. 2.: "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...."

⁸¹³ CCC 1856.

⁸¹⁴ CCC 1857 (emphasis added); REP 17.

⁸¹⁵ CCC 1858; Mark 10: 19.

⁸¹⁶ CCC 1859.

⁸¹⁷ CCC 1859. See also CCC 1860: "Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin. 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 man. 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." Cf. Mark 3: 5-6; Luke 16: 19-31.

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.⁸¹⁸

Venial Sin

- 7.3.1 Venial sin allows charity to subsist, even though it offends and wounds it. One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent.⁸¹⁹
- 7.3.2 Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. 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."⁸²⁰
- 7.3.3 "While he is in the flesh, man 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."⁸²¹

C. THE MINISTER

- 7.4.1 A priest (*sacerdos*) alone is the minister of the sacrament of penance.⁸²²
- 7.4.2 The valid absolution of sins requires that the minister have, in addition to the power of orders, the faculty of exercising it for the faithful to whom he

⁸¹⁸ CCC 1861.

⁸¹⁹ CCC 1855, 1862. See also CCC 1856, quoting Saint Thomas Aquinas, *Summa theologiae*, II-II, q. 88, art. 2.: "But 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."

⁸²⁰ CCC 1863; REP 17, 9.

⁸²¹ CCC 1863. The text is from Saint Augustine, *In epistolam Ioannis ad Parthos* 1, 6.

⁸²² CIC can. 965.

- 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).⁸²³
- 7.4.3 By the law itself, in virtue of office, a local ordinary, a pastor, and those who take the place of a pastor possess the faculty of hearing confessions, each within his jurisdiction.⁸²⁴ In other words, those who hold these offices do not require faculties from any authority other than the law itself.
- 7.4.4 Even if a priest lacks the faculty to hear confessions, he absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present.⁸²⁵
- 7.4.5 In urgent necessity, any confessor is obliged to hear the confessions of the Christian 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.⁸²⁶
- 7.4.6 In hearing confessions the priest is to remember that he is equally a judge and a physician and has been established by God as a minister of divine justice and mercy, so that he has regard for the divine honor and the salvation of souls.⁸²⁷

⁸²³ CIC can. 966 §§1-2; cf. can. 969 §1: “The local ordinary alone is competent to confer upon any presbyters whatsoever the faculty to hear the confessions of any of the faithful. Presbyters who are members of religious institutes, however, are not to use the faculty without at least the presumed permission of their superior.”

⁸²⁴ CIC can. 968 §1.

⁸²⁵ CIC can. 976.

⁸²⁶ CIC can. 986 §2.

⁸²⁷ CIC can. 978 §1. CCC 1481: “The Byzantine Liturgy recognizes several formulas of absolution, in the form of invocation, which admirably express the mystery of forgiveness: ‘May the same God, who through the Prophet Nathan forgave David when he confessed his sins, who forgave Peter when he wept bitterly, the prostitute when she washed his feet with her tears, the Pharisee, and the prodigal son, through me, a sinner, forgive you both in this life and in the next and enable you to appear before his awe-inspiring tribunal without condemnation, he who is blessed for ever and ever. Amen.’” Tertullian, *Repentance* (203) 10: 1: “[Regarding confession, some] flee from this work as being an exposure of themselves, or they put it off from day to day. I presume they are more mindful of modesty than of salvation, like those who contract a disease in the more shameful parts of the body and shun making themselves known to the physicians; and thus they perish along with their own bashfulness.” Aphraahat the Persian Sage, *Treatises* (340) 7: 3: “You [priests], then, who are disciples of our illustrious physician [Christ], you ought not deny a curative to those in need of healing. And 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. And when he has revealed it to you, do not make it public, lest because of it the innocent might be reckoned as guilty by our enemies and by those who hate us.”

- 7.4.7 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. The confessor is the sign and the instrument of God's merciful love for the sinner.⁸²⁸
- 7.4.8 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.⁸²⁹
- 7.4.9 In administering the sacrament, the confessor as a minister of the Church is to adhere faithfully to the doctrine of the magisterium and the norms issued by competent authority.⁸³⁰
- 7.4.10 In posing 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.⁸³¹
- 7.4.11 If the confessor has no doubt about the disposition of the penitent, and the penitent seeks absolution, absolution is to be neither refused nor deferred.⁸³²
- 7.4.12 The confessor is to impose salutary and suitable penances in accord with the penitent's personal situation, and must seek his spiritual good. They must correspond as far as possible with the gravity, nature, and number of the sins committed. They 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."⁸³³

⁸²⁸ CCC 1465.

⁸²⁹ CCC 1466; cf. PO 13.

⁸³⁰ CIC can. 978 §2.

⁸³¹ CIC can. 979.

⁸³² CIC can. 980.

⁸³³ CCC 1460, quoting Romans 8: 17, 3: 25; 1 John 2: 1-2; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 8: DS 1690.

- 7.4.13 The sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.⁸³⁴
- 7.4.14 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.⁸³⁵
- 7.4.15 The absolution of an accomplice in a sin against the sixth commandment of the Decalogue is invalid except in danger of death.⁸³⁶

D. THE PENITENT

- 7.5.1 To receive the salvific remedy of the sacrament of penance, a member of the Christian 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.⁸³⁷
- 7.5.2 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 (grave) sin. In converting to Christ through penance and faith, the sinner passes from death to life and “does not come into judgment.”⁸³⁸
- 7.5.3 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

⁸³⁴ CIC can. 983 §1, cf. can. 1388 §1: “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.” A confessor can make no use of knowledge that confession gives him about penitents’ lives. This secret, which admits of no exceptions, is called the “sacramental seal,” because what the penitent has made known to the priest remains “sealed” by the sacrament. CCC 1467; cf. CIC can. 1388 §1; CCEO can. 1456.

⁸³⁵ 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.”

⁸³⁶ 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.”

⁸³⁷ CIC can. 987.

⁸³⁸ CCC 1470; cf. John 5: 24; 1 Corinthians 5: 11; Galatians 5: 19-21; Revelation 22: 15. In the new English translation of the order of the Mass, the priest’s concluding prayer for the Act of Penitence is, “May almighty God have mercy on us and lead us, with our sins forgiven, to eternal life.” ICEL, English translation of The Order of Mass I, 2006, 2008.

- impenitence and eternal loss. “Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.”⁸³⁹
- 7.5.4 Every member of the Christian faithful is free to confess sins to a legitimately approved confessor of his or her choice, even to one of another rite.⁸⁴⁰
- 7.5.5 No one is prohibited from confessing through an interpreter as long as abuses and scandals are avoided and the sacramental seal is maintained inviolate.⁸⁴¹
- 7.5.6 A member of the Christian faithful is obliged to confess in kind and number all mortal (grave) sins committed after baptism and not yet remitted directly through the keys of the Church nor acknowledged in individual confession, of which the person has knowledge after diligent examination of conscience.⁸⁴²
- 7.5.7 It is recommended to the Christian faithful that they also confess venial sins.⁸⁴³

⁸³⁹ CCC 1864; Mark 3: 29; cf. Matthew 12: 32; Luke 12: 10; cf. Pope John Paul II, Encyclical Letter *Dominum et vivificantem* (1986) 46.

⁸⁴⁰ CIC can. 991.

⁸⁴¹ CIC can. 990, cf. can. 983 §2. See also ADW, Liturgical Norms and Policies, 2010, 7.4.13-15.

⁸⁴² CIC can. 988 §1. CCC 1454: “The reception of this sacrament ought to be prepared for by an examination of conscience made in the light of the Word of God. The passages best suited to this can be found in the moral catechesis of the Gospels and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings.” Cf. Matthew 5-7; Romans 12-15; 1 Corinthians 12-13; Galatians 5; Ephesians 4-6; etc. A partial indulgence is granted to the faithful who, especially in preparation for sacramental confession, (1) examine their conscience with the purpose of amendment; (2) devoutly recite an act of contrition, according to any legitimate formula. MI, grants, 9 1°-2°.

⁸⁴³ CCC 1458: “Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church. 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.” Cf. Council of Trent, Session XIV, *Doctrina de sacramento paenitentiae* (1551) 8: DS 1680; CIC can. 988 §2. Cf. Luke 6: 36. See also CCC 1452, quoting Saint Thomas Aquinas, *Summa theologiae*, II-II, q. 87, art. 3, *sed contra*: “I answer that, As stated above, 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 conduce 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 bishop’s blessing, the sprinkling of holy water, any sacramental anointing, a prayer said in a dedicated church, and anything else of the kind, conduce to the remission of venial sins.”

- 7.5.8 After having reached the age of reason, each member of the faithful is obliged to confess faithfully his or her mortal (grave) sins at least once a year.⁸⁴⁴
- 7.5.9 The penitent is obliged to fulfill the penances imposed upon him or her personally.⁸⁴⁵

E. NOTES ON RITES, TIMES, AND PLACES

Matter and Form

- 7.6.1 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, "I absolve you," (Ego te absolvo) spoken by the minister. Other prayers added according to the custom of the Church do not belong to the essence or the form, and are not necessary for the valid administration of the sacrament.⁸⁴⁶
- 7.6.2 Individual and integral confession and absolution constitute the only ordinary means by which a member of the faithful conscious of mortal (grave) 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.⁸⁴⁷
- 7.6.3 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

⁸⁴⁴ CIC can. 989. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.7.15, 8.3.1-3, 9.17.3.a.

⁸⁴⁵ CIC can. 981.

⁸⁴⁶ Council of Trent, Session XIV, *Doctrina de sacramento paenitentiae* (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.

⁸⁴⁷ 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 paenitentiae* (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 in the sacrament of penance." Cf. Council of Trent, Session XIV, *Doctrina de sacramento paenitentiae* (1551) 4, and can. 5: DS 1678, 1705.

(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.⁸⁴⁸

Times and Places

7.7.1 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.⁸⁴⁹

7.7.2 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.⁸⁵⁰

⁸⁴⁸ Pope John Paul II, Apostolic Letter *Misericordia Dei* (2003).

⁸⁴⁹ CCC 1464; cf. CIC can. 486; CCEO can. 735; PO 13; Pope John Paul II, Apostolic Letter *Misericordia Dei* (2003) 1 b; cf. PO 13; RP *praenotanda* 10 b; Most Reverend Donald W. Wuerl, Archbishop of Washington, "God's Mercy and the Sacrament of Penance," A Pastoral Letter to the Clergy, Religious and Laity of the Archdiocese of Washington, 8 January 2007. *Didache* 4:14, 14:1: "Confess your sins in church, and do not go up to your prayer with an evil conscience. This is the way of life.... On the Lord's Day gather together, break bread, and give thanks, after confessing your transgressions so that your sacrifice may be pure." Origen, *Homilies on Leviticus* 2:4: "[A final method of forgiveness is] the remission of sins through penance, when the sinner ... does not shrink from declaring his sin to a priest of the Lord and from seeking medicine...." Cyprian of Carthage, *De lapsis* 15: 28: "Of how much greater faith and salutary fear are they who ... confess 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."

⁸⁵⁰ Pope John Paul II, Apostolic Letter *Misericordia Dei* (2003) 2; cf. CDF, Response, in *Notitiae* 37 (2001) 259-260.

- 7.7.3 The proper place to hear sacramental confessions is a church or oratory.⁸⁵¹
- 7.7.4 Confessions are not to be heard outside a confessional without a just cause.⁸⁵²
- 7.7.5 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. Provision should also be made for penitents who wish to confess face-to-face.⁸⁵³
- 7.7.6 The minister of the sacrament 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.⁸⁵⁴
- 7.7.7 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.⁸⁵⁵
- 7.7.8 A sound-proof place with a chair for the priest and a kneeler and chair for the penitent should be provided. Since the rite includes the reading of Scripture, the space should also include a Bible. Appropriate artwork, a crucifix symbolic of Christ's victory over sin and death, icons, or images reflective of baptism and the Eucharist, or Scriptural images of God's reconciling love, can help to enhance the atmosphere of prayer. Warm, inviting lighting welcomes penitents who seek God's help and some form of amplification as well as Braille signs can aid those with hearing or visual disabilities. Additional rooms or spaces will be needed as confessional areas for communal celebrations of penance.⁸⁵⁶
- 7.7.9 A communal penance service, often celebrated 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

⁸⁵¹ CIC can. 964 §1.

⁸⁵² CIC can. 964 §3.

⁸⁵³ NCCB, Complementary Norm for CIC can. 964 §2; BLS 103.

⁸⁵⁴ Pontifical Commission for the Authentic Interpretation of Legislative Texts, Response, 16 June 1998.

⁸⁵⁵ BLS 104.

⁸⁵⁶ BLS 105.

- should not be confused with general absolution, which is reserved for wholly exceptional circumstances.⁸⁵⁷
- 7.7.10 Absolution cannot be imparted in a general manner to many penitents at once without previous individual confession unless:
- a. danger of death is imminent and there is insufficient time for the priest or priests to hear the confessions of the individual penitents;⁸⁵⁸
or
 - b. there is grave necessity, that is, when in view of the number of penitents, there are not enough confessors available to hear the confessions of individuals properly within a suitable period of time in such a way that the penitents are forced to be deprived for a long while of sacramental grace or Holy Communion through no fault of their own. Sufficient necessity is not considered to exist when confessors cannot be present due only to the large number of penitents such as can occur on some great feast or pilgrimage.⁸⁵⁹
- 7.7.11 It belongs to the Archbishop to judge whether the conditions described above are present. He can determine the cases of such necessity, attentive to the criteria agreed upon with the other members of the Conference of Bishops.⁸⁶⁰
- 7.7.12 Unless pastors are notified to the contrary, it may be assumed that the conditions described above, which are necessary for general absolution, do not exist in the Archdiocese of Washington.
- 7.7.13 For a member of the Christian faithful validly to 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 (grave) sin which at the present time cannot be so confessed.⁸⁶¹

⁸⁵⁷ Most Reverend Donald W. Wuerl, Archbishop of Washington, "God's Mercy and the Sacrament of Penance," A Pastoral Letter to the Clergy, Religious and Laity of the Archdiocese of Washington, 8 January 2007. The social and ecclesial aspect of the sacrament is shown even in the way it can be abused; writing of the unlawful extension of the practice of "general absolution," Pope John Paul II said, "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.*" Pope John Paul II, Apostolic Letter *Misericordia Dei* (2003) (emphasis added).

⁸⁵⁸ CIC can. 961 §1 1°.

⁸⁵⁹ CIC can. 961 §1 2°.

⁸⁶⁰ CIC can. 961 §2.

⁸⁶¹ CIC can. 962 §1.

- 7.7.14 Insofar as it can be done even on the occasion of the reception of general absolution, an exhortation that each person takes care to make an act of contrition is to precede general absolution even in the case of danger of death, if there is time.⁸⁶²
- 7.7.15 Without prejudice to the obligation of all the faithful who have reached the age of reason to confess their mortal (grave) sins at least once a year, a person whose mortal (grave) 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.⁸⁶³

F. INDULGENCES

Doctrine of Indulgences

- 7.8.1 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.⁸⁶⁴
- a. First, mortal (or grave) 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.⁸⁶⁵

⁸⁶² CIC can. 962 §2.

⁸⁶³ CIC can. 963; cf. can. 989.

⁸⁶⁴ There can be other effects of sin, in the form of ecclesiastical penalties. CCC 1463: "Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them. In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication." Cf. CIC cann. 976, 1331, 1354-1357; CCEO cann. 725, 1420, 1431, 1434.

⁸⁶⁵ CCC 1471-1472; cf. Council of Trent, Session XIV, *Doctrina de sacramento paenitentiae* (1551) cann. 12, 13: DS 1712, 1713; Session XXV, *Decretum de purgatorio* (1563): DS 1820.

Communion of Saints

- 7.9.1 In the communion of saints, “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.”⁸⁶⁶
- 7.9.2 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 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.”⁸⁶⁷

Spiritual Treasury of the Church

- 7.10.1 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.⁸⁶⁸ 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.⁸⁶⁹

⁸⁶⁶ IDA 5.

⁸⁶⁷ IDA 5. Saint Cyprian, *Epistula* 56 [60] 5: “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 no cease in the presence of the Father’s mercy.” Saint Cyril of Jerusalem, *Catechetical Lectures* 23 9: “Then [during the Eucharistic Prayer] we make mention also of those who have already fallen asleep: first, the patriarchs, prophets, apostles, and martyrs, that through their prayers and supplications God would receive our petition....”

⁸⁶⁸ CCC 1476; IDA 5.

⁸⁶⁹ CCC 1477; IDA 5. See Colossians 1: 24: “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church...” Cf. Romans 8: 16-17: “The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.” See also 2 Corinthians 1: 5: “For as Christ’s sufferings overflow to us, so through Christ does our encouragement also overflow.” Archbishop Malcolm Ranjith, Secretary to CDWDS, “Toward an *Ars Celebrandi* in Liturgy,” November 2008: “Indeed, liturgy is a treasure given to the Church, which is to be jealously guarded. This is so also because it is the *actio Christi* realized in and through the Church, which is His own Body, in its three-fold extension—the Church Victorious, the Church Purifying and the Church Militant.”

- 7.10.2 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.⁸⁷⁰
- 7.10.3 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.⁸⁷¹
- 7.10.4 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.⁸⁷²

Indulgences for the Living and Suffrages for the Dead

- 7.11.1 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, 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.⁸⁷³
- 7.11.2 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.⁸⁷⁴

⁸⁷⁰ CCC 1478; IDA 5.

⁸⁷¹ CCC 1478; IDA 5.

⁸⁷² CCC 1475.

⁸⁷³ CCC 1473; Ephesians 4: 22, 24. See also the spiritual and corporal works of mercy, cf. CCC 2447; CCCC app. B. CCC 1450: “Penance requires ... the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction.” Cf. *Catechism of the Council of Trent (Roman Catechism)* II V 21; cf. Council of Trent, Session XIV, *Doctrina de sacramento poenitentiae* (1551) 3: DS 1673.

⁸⁷⁴ 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). Saint Augustine, *Sermo* 159 1: “There is an ecclesiastical discipline, as the faithful know, when the names of the martyrs are read aloud in that place at the altar of God, where prayers are not offered for them. Prayer, however, is offered for the dead who are remembered. For it is wrong to pray for a martyr, to whose prayers we ought ourselves be commended.” Idem, *De civitate Dei* XX, 9, 2: “Neither are the souls of the pious dead separated from the Church which even now is the kingdom of Christ. Otherwise there would be no remembrance of them at the altar of God in the communication of the Body of Christ.” Cf. LG 50: “[T]he pilgrim Church from the very first ages of the Christian religion has cultivated with

7.11.3 Any member of the faithful can gain partial or plenary indulgences to apply them to the dead by way of suffrage.⁸⁷⁵

Norms on Indulgences

7.12.1 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.⁸⁷⁶

7.12.2 An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins.⁸⁷⁷

7.12.3 Any member of the faithful can gain partial or plenary indulgences for oneself or apply them to the dead by way of suffrage.⁸⁷⁸

7.12.4 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.⁸⁷⁹

7.12.5 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.⁸⁸⁰

7.12.6 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 conditions: sacramental confession, Eucharistic Communion, and prayer for the intention of the Sovereign Pontiff.⁸⁸¹

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,' [2 Maccabees 12: 46] also offers suffrages for them."

⁸⁷⁵ CIC can. 994; cf. MI, norms, 3.

⁸⁷⁶ CIC can. 992; cf. MI, norms, 1.

⁸⁷⁷ CIC can. 993; cf. MI, norms, 2.

⁸⁷⁸ CIC can. 994; cf. MI, norms, 3.

⁸⁷⁹ CIC can. 996 §1; cf. MI, norms, 17 §1.

⁸⁸⁰ CIC can. 996 §2; cf. MI, norms, 17 §2.

⁸⁸¹ MI, norms, 20 §1.

- 7.12.7 Unless otherwise stated, an indulgence cannot be gained by a work already imposed by law or precept.⁸⁸² 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.⁸⁸³
- 7.12.8 As regards the granting and use of indulgences, the other precepts contained in the special laws of the Church must also be observed.⁸⁸⁴

⁸⁸² MI, norms, 21 §1.

⁸⁸³ MI, norms, 21 §2.

⁸⁸⁴ CIC can. 997. See MI, *passim*.

CHAPTER 8

ANOINTING OF THE SICK

A. INTRODUCTION

- 8.1.1 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 anointings of the sick with blessed oil. 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.” Notwithstanding this evolution the liturgy has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation.⁸⁸⁵
- 8.1.2 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 to the soul and sometimes to the body when we are in danger of death from sickness, accident, or old age.⁸⁸⁶
- 8.1.3 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.⁸⁸⁷
- 8.1.4 There has been a growing recognition that the sick, especially the chronically ill, share in the Church’s life and mission. The *Catechism of the Catholic Church* explicitly ties baptism and confirmation to the anointing of the sick, and says,

⁸⁸⁵ CCC 1511-1512; cf. Council of Trent, Session XIV, *Doctrina de extremae unctionis* (1551) 1, and can. 1: DS 1695; 1716; cf. Mark 6: 13; James 5: 14-15.

⁸⁸⁶ CCC 1499; Bishop Donald W. Wuerl, et al., eds., *The Gift of Faith* (Huntington: Our Sunday Visitor, 2001) 247.

⁸⁸⁷ CCC 1499. See Colossians 1: 24: “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church...” Cf. Romans 8: 16-17: “The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him.” See also 2 Corinthians 1: 5: “For as Christ’s sufferings overflow to us, so through Christ does our encouragement also overflow.”

- “In a way a sick person is consecrated to bear fruit by configuration to the Savior’s redemptive passion.”⁸⁸⁸
- 8.1.5 The Second Vatican Council called on bishops to encourage their people, especially the sick and the suffering, to offer prayers and works of penance to God for the evangelization of the world. Pope John Paul II developed the idea of the vocation of the sick in many of his writings: “Even the sick are sent forth as laborers into the Lord’s vineyard.”⁸⁸⁹
- 8.1.6 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.”⁸⁹⁰
- 8.1.7 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.⁸⁹¹

B. MINISTERS

- 8.2.1 Every priest, and a priest alone (*sacerdos*), validly administers the anointing of the sick.⁸⁹²

⁸⁸⁸ CCC 1521; cf. 1294, 1523. At the same time, the anointing of the sick has not been considered a consecratory anointing. See SCDW, reply: *Notitiae* 7 (1971) 107-110; DOL 1026-1028, note R2, reply 6. Interestingly, however, RR1952, tit. VI, *De sacramento extremae unctionis*, cap. I, n. 16 specified that a priest receiving extreme unction was to be anointed on the back of the hands, and not on the palms as other people, for the priest’s hands had “already” been consecrated at his ordination.

⁸⁸⁹ AG 38. Pope John Paul II, Post-Synodal Exhortation *Christifideles laici* (1988) 53; Encyclical Letter *Redemptoris missio* (1990) 78; Apostolic Letter *Salvifici doloris* (1984) 19, 24.

⁸⁹⁰ S. de Boer, “The Collective Anointing of the Weak,” *Questions liturgiques* 76 (1995) 74.

⁸⁹¹ PCS 36.

⁸⁹² CIC can. 1003 §1. See also CDF, Note on the Minister of the Sacrament of the Anointing of the Sick, 11 February 2005. EDM 9 §2: “With regard to the administration of this sacrament, ecclesiastical legislation reiterates the theologically certain doctrine and the age old usage of the Church which regards the priest as its only valid minister. This norm is completely coherent with the theological mystery signified and

8.2.2 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 office. For a reasonable cause, any other priest can administer this sacrament with at least the presumed consent of the priest mentioned above.⁸⁹³

C. RECIPIENTS

8.3.1 The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age.⁸⁹⁴

- a. A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.⁸⁹⁵
- b. Elderly people may be anointed if they have become notably weakened even though no serious illness is present.⁸⁹⁶

8.3.2 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.⁸⁹⁷

8.3.3 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.

realized by means of priestly service. It must also be affirmed that the reservation of the ministry of anointing to the priest is related to the connection of this sacrament to the forgiveness of sin and the worthy reception of the Holy Eucharist. No other person may act as ordinary or extraordinary minister of the sacrament since such constitutes simulation of the sacrament." See also ADW, Liturgical Norms and Policies, 2010, 13.6.4, regarding lay people anointing with unblessed oil.

⁸⁹³ CIC can. 1003 §2.

⁸⁹⁴ CIC can. 1004 §1. With the completion of the seventh year, a minor is presumed to have the use of reason. See CIC can. 97 §2, and the note to ADW, Liturgical Norms and Policies, 2010, 8.3.2. 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.

⁸⁹⁵ PCS 10.

⁸⁹⁶ PCS 11.

⁸⁹⁷ PCS 12; cf. SCSDW, Decree *Promulgatio codice*, 9 December 1983: *Notitiae* 19 (1983) 55; CIC can. 1005. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 9.17.3.a.

- 8.3.4 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.⁸⁹⁸
- 8.3.5 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.⁸⁹⁹
- 8.3.6 The sacrament is to be conferred on the sick who at least implicitly requested it when they were in control of their faculties.⁹⁰⁰
- 8.3.7 The sacrament is not to be conferred upon those who persevere obstinately in manifest grave sin.⁹⁰¹
- 8.3.8 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.⁹⁰²

D. NOTES ON RITES, TIMES, AND PLACES

Matter and Form

- 8.4.1 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.⁹⁰³
- 8.4.2 The anointing of the sick is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.⁹⁰⁴

⁸⁹⁸ CIC can. 1004 §2.

⁸⁹⁹ CIC can. 1005.

⁹⁰⁰ CIC can. 1006; PCS 14.

⁹⁰¹ CIC can. 1007.

⁹⁰² PCS 13.

⁹⁰³ 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: "Just as olive oil is diversely efficacious in soothing the body, so, too, this sacrament diversely soothes the soul. Oil restores health and braces spirits; it gives light and renews strength. All these same effects are spiritually produced in the sick person by the divine power operative in this sacrament."

⁹⁰⁴ CIC can. 998.

- 8.4.3 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.⁹⁰⁵
- 8.4.4 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;⁹⁰⁶
 - b. any presbyter in a case of necessity, but only in the actual celebration of the sacrament.⁹⁰⁷
- 8.4.5 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.⁹⁰⁸
- 8.4.6 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.⁹⁰⁹

Ritual Notes

- 8.5.1 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.⁹¹⁰
- 8.5.2 The priest is to perform the anointings with his own hand, unless a grave reason warrants the use of an instrument.⁹¹¹
- 8.5.3 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.⁹¹²

⁹⁰⁵ PCS 21.

⁹⁰⁶ CIC can. 999 1°. Those who are equivalent to diocesan bishops by law are territorial prelates and abbots, vicars and prefects apostolic, apostolic administrators of permanently established apostolic administrations, and superiors of *sui iuris* missions. CIC cann. 381 §2, 368.

⁹⁰⁷ CIC can. 999 2°.

⁹⁰⁸ CIC can. 1003 §3.

⁹⁰⁹ CDWDS, Response, 18 April 1994, in BCLN August-September 1994; RRAA 1996, 10.

⁹¹⁰ CIC can. 1000 §1.

⁹¹¹ CIC can. 1000 §2.

⁹¹² CIC can. 922.

- 8.5.4 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.⁹¹³

Times and Places

- 8.6.1 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 prescripts of the Archbishop.⁹¹⁴
- 8.6.2 If there is to be a communal celebration of the sacrament in a parish church or chapel, the building must be accessible to those with disabilities, including those in wheelchairs and those who must travel with a breathing apparatus.⁹¹⁵
- 8.6.3 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.⁹¹⁶
- 8.6.4 The sacrament will often be administered to sick persons in hospitals or in private homes, in which case the abbreviated rite may be used.⁹¹⁷

⁹¹³ MI, grants, 12 §1.

⁹¹⁴ CIC can. 1002. PCS 97-130 (Anointing Outside Mass) and 131-148 (Anointing within Mass). See also ADW, Liturgical Norms and Policies, 2010, 13.6.1-13.8.3.

⁹¹⁵ BLS 109.

⁹¹⁶ BLS 109.

⁹¹⁷ PCS 149-160.

CHAPTER 9

MARRIAGE

A. INTRODUCTION

- 9.1.1 The matrimonial covenant, established by the Creator and ordered by his laws, by which a man and a woman by an irrevocable personal consent establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of children.⁹¹⁸
- 9.1.2 Marriage is not a purely human institution. “The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws.... God himself is the author of marriage.”⁹¹⁹
- 9.1.3 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.⁹²⁰
- 9.1.4 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.⁹²¹
- 9.1.5 Scripture affirms that man and woman were created for one another: “It is not good that the man should be alone.” The woman, “flesh of his flesh” – his counterpart, his equal, his nearest in all things – is given to him by God as a

⁹¹⁸ CCEO can. 776 §1; cf. CIC can. 1055 §1; GS 48 §1.

⁹¹⁹ CCC 1603; cf. GS 47 §§1-2, 48 §1. Marriage is “a union of a man and a woman and a partnership of the whole of life, a participation in divine and human law,” and “a union of a man and a woman, involving an undivided sharing of life.” Justinian, *Digest*, 23, 2, 1; *Institutes*, 1, 9, 1.

⁹²⁰ CCC 1604; cf. Genesis 1: 27-28, 31; 1 John 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*.

⁹²¹ CCC 1602; cf. Revelation 19:7, 9; cf. Genesis 1: 26-27; 1 Corinthians 7: 39; Ephesians 5: 31-32.

- “helpmate”; thus she represents God from whom comes our help. “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.” The Lord himself shows that this was what the plan of the Creator had been “in the beginning”: “So they are no longer two, but one flesh.”⁹²²
- 9.1.6 The nuptial covenant between God and Israel prepared the way for the new and everlasting covenant in which the Son of God, by becoming incarnate and giving his life, has united to himself all who are saved by him, thus preparing for “the wedding feast of the Lamb.”⁹²³
- 9.1.7 On the threshold of his public life Jesus performed his first sign during a wedding feast. He taught the original meaning of the union of man and woman as the Creator willed it from the beginning. The matrimonial union of man and woman is indissoluble: God himself has determined it: “What therefore God has joined together, let no man put asunder.”⁹²⁴
- 9.1.8 The whole Christian life bears the mark of the spousal love of Christ and the Church. The sacrament of baptism is the nuptial bath which precedes the wedding feast, the sacrament of the Eucharist. Christian marriage in its turn is the sacrament of the covenant of Christ and the Church, a sacrament by which the spouses are united by God in the image of the indefectible union of Christ with the Church, and consecrated and strengthened by sacramental grace to live out that union.⁹²⁵
- 9.1.9 Jesus places no impossible burden on spouses. He restores the original order of creation disturbed by sin, and gives men and women the strength and grace to live marriage in the new dimension of the Reign of God. It is by renouncing themselves, taking up their crosses, and following Christ that

⁹²² CCC 1605; cf. Genesis 2: 18-25; Matthew 19: 6.

⁹²³ CCC 1612; cf. Revelation 19: 7, 9; GS 22. See also ICEL, English translation of The Order of Mass I, 2006, 2008: “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”

⁹²⁴ CCC 1613; cf. John 2: 1-11. CCC 1614; cf. Matthew 19: 6-8.

⁹²⁵ CCC 1617; cf. Ephesians 5: 26-27; Council of Trent, Session XXIV, *Doctrina de sacramento matrimonii* (1563): DS 1800; CIC can. 1055 §2; CCEO can. 776 §2. “As God then took a rib from Adam’s side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death. Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.” Saint John Chrysostom, *Catechesis* 3, in Liturgy of the Hours, Good Friday, Office of Readings.

spouses are able to “receive” the original meaning of marriage and live it with his help.⁹²⁶

- 9.1.10 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 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.⁹²⁷
- 9.1.11 The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children. As Pope Pius XII told a gathering of parents, “You are, under the direction of the priests, the first and the closest educators and teachers of the children whom God has given to you. In the building of the temple of the Church, which is made not from dead stones but from souls living with new heavenly life, you are the spiritual guides for your children; you yourselves are, as it were, priests of the cradle, infancy and childhood, and you must show them the way to heaven.”⁹²⁸

B. PASTORAL CARE AND THOSE THINGS WHICH MUST PRECEDE THE CELEBRATION OF MARRIAGE

- 9.2.1 Pastors of souls are obliged to take care that their ecclesiastical community offers the Christian 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

⁹²⁶ CCC 1615; cf. Mark 8: 34; Matthew 11: 29-30; Matthew 19: 11. Tertullian, *Ad uxorem* (ca. 206): “Who can express the happiness of that marriage which the Church approves, which sacrifice [the Mass] confirms, which blessing seals, which angels announce, and which the Father ratifies?”

⁹²⁷ CCC 1653; 1652, quoting GS 50 §1; cf. GS 48 §1; cf. Genesis 2: 18; Matthew 19: 4; Genesis 1: 28. See also CCC 1654: “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, of hospitality, and of sacrifice.”

⁹²⁸ CCC 1653; cf. GE 3, FC 28. Pope Pius XII, Allocution to Married Couples, 15 January 1941. See, e.g., RBC 70: “May he bless the fathers of these children. With their wives they will be the first teachers of their children in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord.”

Christian faithful are instructed about the meaning of Christian marriage and about the function of Christian spouses and parents;⁹²⁹

- b. personal preparation to enter marriage, which disposes the spouses to the holiness and duties of their new state;⁹³⁰
 - 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;⁹³¹ and
 - 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.⁹³²
- 9.2.2 It is for the local ordinary to take care that such assistance is organized fittingly, after he has also heard men and women proven by experience and expertise if it seems opportune.⁹³³
- 9.2.3 Catholics who have not yet received the sacrament of confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience.⁹³⁴
- 9.2.4 To receive the sacrament of marriage fruitfully, spouses are urged especially to approach the sacraments of penance and of the Holy Eucharist.⁹³⁵
- 9.2.5 Before a marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration.⁹³⁶
- 9.2.6 The following norms are to be observed with regard to the examination of the parties and about the marriage banns or other opportune means to accomplish the investigations necessary before marriage:

⁹²⁹ CIC can. 1063 1°.

⁹³⁰ CIC can. 1063 2°.

⁹³¹ CIC can. 1063 3°.

⁹³² CIC can. 1063 4°.

⁹³³ CIC can. 1064. In the Archdiocese of Washington, the Office of Family Life provides programs, training, and resources in the areas of marriage and marriage preparation.

⁹³⁴ CIC can. 1065 §1.

⁹³⁵ CIC can. 1065 §2.

⁹³⁶ CIC can. 1066.

- a. the couple should receive appropriate education and pastoral preparation through participation in a marriage preparation program approved by the Archbishop;
- b. the parties should be questioned as to their freedom to marry;
- c. baptized Catholics should present a recently issued annotated baptismal certificate;
- d. where necessary, additional documentation (such as affidavits of parents) attesting to a Catholic party's freedom to marry should be presented;
- e. baptized non-Catholics should present satisfactory proof of baptism and freedom to marry;
- f. unbaptized persons should present satisfactory proof of freedom to marry;
- g. preparation for marriage should be in conformity with the prescriptions of canon law and these norms; and
- h. preparation for marriage should be in compliance with appropriate civil laws.

After these norms have been diligently observed, the pastor can proceed to assist at the marriage.⁹³⁷

- 9.2.7 In danger of death and if other proofs cannot be obtained, the affirmation of the contracting parties, even sworn if the case warrants it, that they are baptized and are prevented by no impediment is sufficient unless there are indications to the contrary.⁹³⁸
- 9.2.8 All the faithful are obliged to reveal any impediments they know about to the pastor or local ordinary before the celebration of the marriage.⁹³⁹
- 9.2.9 If someone other than the pastor who is to assist at marriage has conducted the investigations, the person is to notify the pastor about the results as soon as possible through an authentic document.⁹⁴⁰

⁹³⁷ CIC can. 1067; NCCB, Complementary Norm for CIC can. 1067, 18 November 1998: RRAA 2001, 34-35.

⁹³⁸ CIC can. 1068.

⁹³⁹ CIC can. 1069.

⁹⁴⁰ CIC can. 1070.

9.2.10 Except in a case of necessity, a person is not to assist without the permission of the local ordinary at

- a. a marriage of transients;⁹⁴¹
- b. a marriage which cannot be recognized or celebrated according to the norm of civil law;⁹⁴²
- c. a marriage of a person who is bound by natural obligations toward another party or children arising from a previous union;⁹⁴³
- d. a marriage of a person who has notoriously rejected the Catholic faith;⁹⁴⁴
- e. a marriage of a person who is under a censure;⁹⁴⁵
- f. a marriage of a minor child when the parents are unaware or reasonably opposed;⁹⁴⁶
- g. a marriage to be entered into through a proxy.⁹⁴⁷

9.2.11 The local ordinary is not to grant permission to assist at the marriage of a person who has notoriously rejected the Catholic faith unless there is a just and reasonable cause and

- a. the Catholic party (i.e., not the one who has rejected the Catholic faith) has declared that he or she is prepared to remove dangers of defecting from the faith and has made a sincere promise to do all in

⁹⁴¹ CIC can. 1071 §1 1°. Transients are people who have no domicile or quasi-domicile (cann. 100, 101), which can make it difficult to establish their freedom to marry. Some people have no fixed address because they are travelers, migrants, in poverty, or even refugees. Other transients live a wandering life because they have mental illnesses. Special care must be taken to ensure that a transient is capable of marriage.

⁹⁴² CIC can. 1071 §1 2°.

⁹⁴³ CIC can. 1071 §1 3°.

⁹⁴⁴ CIC can. 1071 §1 4°; 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." Such persons may be denied ecclesiastical funerals, cf. ADW, Liturgical Norms and Policies, 2010, 10.4.2-7.

⁹⁴⁵ CIC can. 1071 §1 5°. The censures mentioned are excommunication and interdict (cf. cann. 1331 §1 2°, 1332).

⁹⁴⁶ CIC can. 1071 §1 6°. See also ADW, Liturgical Norms and Policies, 2010, 9.2.13, 9.4.1-6, 9.35.3, 9.36.7-9.

⁹⁴⁷ CIC can. 1071 §1 7°; cf. can. 1105.

his or her power so that all offspring are baptized and brought up in the Catholic Church;

- b. the other party (i.e., the one who has rejected the Catholic faith) has been informed about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party; and
 - c. both parties have been instructed about the purposes and essential properties of marriage which neither of the contracting parties is to exclude.⁹⁴⁸
- 9.2.12 Pastors of souls are to take care to dissuade youth from the celebration of marriage before the age at which a person usually enters marriage according to the accepted practices of the region.⁹⁴⁹
- 9.2.13 With regard to civil law requirements, the following should be noted:
- a. In the District of Columbia, those who are under 18 years of age need signed parental or guardian consent forms in order to obtain a marriage license. Those who are under 16 years of age cannot marry.
 - b. In the State of Maryland, parental consent is needed for those who are 16 to 18 years of age, and the parent or guardian must accompany the person who requests the license. If the applicant is under 16 years of age, parental consent and the written approval of a judge of the Orphans' Court Division of the Court of Common Pleas is needed. A woman who is under 18 years of age and is pregnant or has a child, and who shows a certificate from a licensed physician that attests to these facts, may have the parental consent requirement waived.

C. DIRIMENT IMPEDIMENTS AND THEIR DISPENSATION

General

- 9.3.1 A diriment impediment renders a person unqualified to contract marriage validly.⁹⁵⁰

⁹⁴⁸ CIC can. 1071 §2; cf. can. 1125 1°-3°.

⁹⁴⁹ CIC can. 1072.

9.3.2 An impediment which can be proven in the external forum is considered to be public; otherwise it is occult.⁹⁵¹

Impediment of Age

9.4.1 A man before he has completed his sixteenth year of age and a woman before she has completed her fourteenth year of age cannot enter into a valid marriage.⁹⁵²

9.4.2 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.⁹⁵³

9.4.3 Pastors are not to assist without the permission of the local ordinary at a marriage which cannot be recognized or celebrated according to the norm of civil law.⁹⁵⁴

9.4.4 Pastors of souls are to take care to dissuade youth from the celebration of marriage before the age at which a person usually enters marriage according to the accepted practices of the region.⁹⁵⁵

9.4.5 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possess the same power of dispensing.⁹⁵⁶

9.4.6 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at

⁹⁵⁰ CIC can. 1073. The impediments known as *impedient* (prohibitive) impediments, which were in the 1917 Code of Canon Law and rendered marriages illicit but valid, do not exist in the 1983 Code of Canon Law.

⁹⁵¹ CIC can. 1074.

⁹⁵² CIC can. 1083 §1.

⁹⁵³ CIC can. 1078 §1; cf. can. 87 §1.

⁹⁵⁴ CIC can. 1071 §1 2^o.

⁹⁵⁵ CIC can. 1072. See also ADW, Liturgical Norms and Policies, 2010, 9.2.13, 9.4.1-6, 9.35.3, 9.36.7-9, regarding civil requirements for the ages of the parties.

⁹⁵⁶ CIC can. 1079 §§1-4.

marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁵⁷

Impediment of Impotence

- 9.5.1 Antecedent and perpetual impotence to have intercourse, whether on the part of the man or the woman, whether absolute or relative, nullifies marriage by its very nature.⁹⁵⁸
- 9.5.2 This impediment is of divine natural law, and cannot be dispensed.
- 9.5.3 If the impediment of impotence is doubtful, whether by a doubt about the law or a doubt about a fact, a marriage must not be impeded nor, while the doubt remains, declared null.⁹⁵⁹
- 9.5.4 Sterility neither prohibits nor nullifies marriage.⁹⁶⁰

Impediment of Prior Bond of Marriage

- 9.6.1 A person bound by the bond of a prior marriage, even if it was not consummated, invalidly attempts marriage.⁹⁶¹
- 9.6.2 This impediment is of both divine positive law and natural law, and cannot be dispensed.
- 9.6.3 Even if the prior marriage is declared to be invalid or is dissolved for any reason, it is not on that account permitted to contract another before the

⁹⁵⁷ CIC cann. 1080 §§1-2, 1081.

⁹⁵⁸ CIC can. 1084 §1.

⁹⁵⁹ CIC can. 1084 §2.

⁹⁶⁰ CIC can. 1084 §3. However, this is without prejudice to the prescript of CIC can. 1098: "A person contracts invalidly who enters into a marriage deceived by malice, perpetrated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life." From a juridical perspective, "impotence" is the inability to have sexual intercourse with all its essential elements as they are determined by nature. The term "sterility" refers to defects which prevent procreation but do not affect the act of copulation.

⁹⁶¹ CIC can. 1085 §1. A *ratum et non consummatum* marriage can be dissolved by the Roman Pontiff, cf. CIC can. 1142.

nullity or dissolution of the prior marriage is established legitimately and certainly.⁹⁶²

Impediment of Disparity of Cult

- 9.7.1 The perfect union of persons and full sharing of life which constitutes the married state are more easily assured when both partners belong to the same faith community. Mixed marriages frequently present difficulties for the couples themselves, and for the children born to them, in maintaining their Christian faith and commitment and for the harmony of family life.⁹⁶³
- 9.7.2 A marriage between two persons, one of whom has been baptized in the Catholic Church or received into it, and the other of whom is not baptized, is invalid.⁹⁶⁴
- 9.7.3 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.⁹⁶⁵
- 9.7.4 The local ordinary can grant this dispensation if there is a just and reasonable cause. He is not to grant it unless the following conditions have been fulfilled:
- a. the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church;⁹⁶⁶
 - b. the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party;⁹⁶⁷ and

⁹⁶² CIC cann. 1085 §2, 1684 §2. A declaration of nullity by a court of first instance must be confirmed by a sentence of a court of second instance. This is not an invalidating prohibition, but a marriage celebrated under these circumstances without a declaration of nullity would be seriously illicit.

⁹⁶³ Cf. ED 144.

⁹⁶⁴ CIC can. 1086 §1. A clause in this canon that referred to defection from the Catholic faith "by a formal act" was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

⁹⁶⁵ CIC can. 1078 §1; cf. can. 87 §1.

⁹⁶⁶ CIC can. 1125 1^o.

⁹⁶⁷ CIC can. 1125 2^o.

- c. both parties are to be instructed about the purposes and essential properties of marriage which neither of the contracting parties is to exclude.⁹⁶⁸
- 9.7.5 The canonical form of marriage is to be observed in the marriage of a Catholic and an unbaptized person.⁹⁶⁹
- 9.7.6 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated, provided that there is some public form of celebration for validity.⁹⁷⁰
- 9.7.7 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.⁹⁷¹
- 9.7.8 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.⁹⁷²
- 9.7.9 Local ordinaries and other pastors of souls are to take care that the Catholic spouse and the children born of a mixed marriage do not lack the spiritual help to fulfill their obligations and are to help spouses foster the unity of conjugal and family life.⁹⁷³
- 9.7.10 A person is not to be dispensed from this impediment unless the conditions regarding the Catholic party's promises to remove dangers of defecting from the faith and doing all in his or her power to have the children baptized and raised in the Catholic faith, have been fulfilled.⁹⁷⁴
- 9.7.11 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the

⁹⁶⁸ CIC can. 1125 3^o.

⁹⁶⁹ CIC cann. 1127 §1, 1129.

⁹⁷⁰ CIC cann. 1127 §2, 1129.

⁹⁷¹ CIC cann. 1127 §3, 1129.

⁹⁷² CIC cann. 1127 §3, 1129.

⁹⁷³ CIC cann. 1128, 1129.

⁹⁷⁴ CIC can. 1086 §2; cf. cann. 1125, 1126.

priest or deacon who assists at marriage possess the same power of dispensing.⁹⁷⁵

- 9.7.12 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁷⁶

Impediment of Sacred Orders

- 9.8.1 Those in sacred orders – bishops, priests, and deacons – invalidly attempt marriage.⁹⁷⁷
- 9.8.2 In a case involving the sacred order of the presbyterate, dispensation from this impediment in all circumstances without exception is reserved to the Apostolic See.⁹⁷⁸
- 9.8.3 In urgent danger of death in a case involving the sacred order of the diaconate, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.⁹⁷⁹
- 9.8.4 If the impediment involves the sacred order of the diaconate and is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the

⁹⁷⁵ CIC can. 1079 §§1-4.

⁹⁷⁶ CIC cann. 1080 §§1-2, 1081.

⁹⁷⁷ CIC can. 1087.

⁹⁷⁸ CIC can. 1078 §2 1°. CIC can. 1079 §1: “In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in his territory both from the form to be observed in the celebration of marriage and from each and every impediment of ecclesiastical law, whether public or occult, *except the impediment arising from the sacred order of presbyterate*” (emphasis added).

⁹⁷⁹ CIC can. 1079 §§1-4.

delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁸⁰

Impediment of Vow of Chastity

- 9.9.1 Those bound by a public perpetual vow of chastity in a religious institute invalidly attempt marriage.⁹⁸¹
- 9.9.2 In normal circumstances, the dispensation of this impediment is reserved to the Apostolic See if it concerns a perpetual vow of chastity made in a religious institute of pontifical right. For such a vow made in a religious institute of diocesan right, the local ordinary is competent to grant the dispensation.⁹⁸²
- 9.9.3 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.⁹⁸³
- 9.9.4 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁸⁴

Impediment of Abduction of the Woman

- 9.10.1 No marriage can exist between a man and a woman who has been abducted or at least detained with a view of contracting marriage with her unless the

⁹⁸⁰ CIC cann. 1080 §§1-2, 1081.

⁹⁸¹ CIC can. 1088.

⁹⁸² CIC can. 1078 §2 1^o.

⁹⁸³ CIC can. 1079 §§1-4.

⁹⁸⁴ CIC cann. 1080 §§1-2, 1081.

- woman chooses marriage of her own accord after she has been separated from the captor and established in a safe and free place.⁹⁸⁵
- 9.10.2 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.⁹⁸⁶
- 9.10.3 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.⁹⁸⁷
- 9.10.4 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁸⁸

Impediment of Crime

- 9.11.1 Anyone who with a view to entering marriage with a certain person has brought about the death of that person's spouse or of one's own spouse invalidly attempts this marriage.⁹⁸⁹
- 9.11.2 Those who have brought about the death of a spouse by mutual physical or moral cooperation also invalidly attempt a marriage together.⁹⁹⁰
- 9.11.3 Dispensation from this impediment is reserved to the Apostolic See.⁹⁹¹

⁹⁸⁵ CIC can. 1089. Note that this impediment exists only for a woman who has been abducted. There is no such impediment regarding a man who has been abducted.

⁹⁸⁶ CIC can. 1078 §1; cf. can. 87 §1.

⁹⁸⁷ CIC can. 1079 §§1-4.

⁹⁸⁸ CIC cann. 1080 §§1-2, 1081.

⁹⁸⁹ CIC can. 1090 §1.

⁹⁹⁰ CIC can. 1090 §2.

⁹⁹¹ CIC can. 1078 §2 2^o.

- 9.11.4 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.⁹⁹²
- 9.11.5 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁹³

Impediment of Consanguinity (Relation by Blood)

- 9.12.1 In the direct line of consanguinity marriage is invalid between all ancestors and descendants, both legitimate and natural (i.e., born out of wedlock).⁹⁹⁴
- 9.12.2 In the collateral line of consanguinity, marriage is invalid up to and including the fourth degree (first cousins).⁹⁹⁵
- 9.12.3 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from the impediment of consanguinity in the collateral line of the fourth degree (first cousins).⁹⁹⁶
- 9.12.4 A dispensation is never given from the impediment of consanguinity in the direct line (i.e., with parents or other ancestors, or children and other descendants) or in the second degree of the collateral line (i.e., with siblings).⁹⁹⁷

⁹⁹² CIC can. 1079 §§1-4.

⁹⁹³ CIC cann. 1080 §§1-2, 1081.

⁹⁹⁴ CIC can. 1091 §1.

⁹⁹⁵ CIC can. 1091 §2.

⁹⁹⁶ CIC can. 1078 §1; cf. can. 87 §1. Other less proximate relationships are not impediments, and do not require any dispensation (e.g., second cousins).

⁹⁹⁷ CIC can. 1078 §3.

- 9.12.5 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from the impediment of consanguinity in the collateral line of the fourth degree (first cousins), whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.⁹⁹⁸
- 9.12.6 If the impediment of consanguinity in the collateral line of the fourth degree (first cousins) is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and—provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached—the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.⁹⁹⁹
- 9.12.7 A marriage is never permitted if doubt exists whether the partners are related by consanguinity in any degree of the direct line (parents or children, etc.) or in the second degree of the collateral line (siblings).¹⁰⁰⁰

Impediment of Affinity (Relation by Marriage)

- 9.13.1 Affinity in the direct line (i.e., with parents or other ancestors, or children and other descendants of one's spouse) in any degree invalidates a marriage.¹⁰⁰¹
- 9.13.2 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.¹⁰⁰²
- 9.13.3 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the

⁹⁹⁸ CIC can. 1079 §§1-4.

⁹⁹⁹ CIC cann. 1080 §§1-2, 1081.

¹⁰⁰⁰ CIC can. 1091 §4.

¹⁰⁰¹ CIC can. 1092.

¹⁰⁰² CIC can. 1078 §1; cf. can. 87 §1.

priest or deacon who assists at marriage possesses the same power of dispensing.¹⁰⁰³

- 9.13.4 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.¹⁰⁰⁴
- 9.13.5 The impediment of affinity in the second degree of the collateral line (i.e., with the siblings of one's spouse) no longer exists in the Latin Code of Canon Law.¹⁰⁰⁵

Impediment of Public Propriety

- 9.14.1 The impediment of public propriety arises from an invalid marriage after the establishment of common life or from notorious or public concubinage. It nullifies marriage in the first degree of the direct line between the man and the blood relatives of the woman who are not also related to him, and vice versa.¹⁰⁰⁶
- 9.14.2 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.¹⁰⁰⁷
- 9.14.3 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.¹⁰⁰⁸

¹⁰⁰³ CIC can. 1079 §§1-4.

¹⁰⁰⁴ CIC cann. 1080 §§1-2, 1081.

¹⁰⁰⁵ Cf. 1917 CIC can. 1077 §1. However, this impediment still exists in the Code of Canons of the Eastern Churches, and a dispensation is never given for it. CCEO can. 795 §3.

¹⁰⁰⁶ CIC can. 1093.

¹⁰⁰⁷ CIC can. 1078 §1; cf. can. 87 §1.

¹⁰⁰⁸ CIC can. 1079 §§1-4.

9.14.4 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.¹⁰⁰⁹

Impediment of Adoption

9.15.1 Those who are related in the direct line (i.e., parents, grandparents, children, or grandchildren, etc.) or in the second degree of the collateral line (i.e., siblings) by a legal relationship arising from adoption cannot contract marriage together validly.¹⁰¹⁰

9.15.2 The local ordinary, whenever he judges that it contributes to their spiritual good, is able to dispense his own subjects residing anywhere, and all actually present in the Archdiocese of Washington, from this impediment.¹⁰¹¹

9.15.3 In urgent danger of death, the local ordinary can dispense his own subjects residing anywhere and all actually present in the Archdiocese of Washington from this impediment, whether public or occult. When the local ordinary cannot be reached, the pastor, the properly delegated sacred minister, and the priest or deacon who assists at marriage possesses the same power of dispensing.¹⁰¹²

9.15.4 If the impediment is discovered after everything is ready for the wedding (even a convalidation), and it cannot be delayed without probable danger of grave harm, the local ordinary and – provided that the impediment cannot be proven in the external forum and the local ordinary cannot be reached – the pastor, the delegated sacred minister, and the priest or deacon who assist at marriage can give the dispensation. The one who gives such a dispensation is to notify the local ordinary immediately; it is also to be noted in the marriage register.¹⁰¹³

¹⁰⁰⁹ CIC cann. 1080 §§1-2, 1081.

¹⁰¹⁰ CIC can. 1094.

¹⁰¹¹ CIC can. 1078 §1; cf. can. 87 §1.

¹⁰¹² CIC can. 1079 §§1-4.

¹⁰¹³ CIC cann. 1080 §§1-2, 1081.

Permission for Mixed Marriage

- 9.16.1 The perfect union of persons and full sharing of life which constitutes the married state are more easily assured when both partners belong to the same faith community. Mixed marriages frequently present difficulties for the couples themselves, and for the children born to them, in maintaining their Christian faith and commitment and for the harmony of family life. For all these reasons, marriage between persons of the same Church or ecclesial community remains the objective to be recommended and encouraged.¹⁰¹⁴
- 9.16.2 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 or ecclesial community not in full communion with the Catholic Church.¹⁰¹⁵
- 9.16.3 The local ordinary can grant permission for a mixed marriage if there is a just and reasonable cause. He is not to grant it unless the following conditions have been fulfilled:
- a. the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church;¹⁰¹⁶
 - b. the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party;¹⁰¹⁷ and
 - c. both parties are to be instructed about the purposes and essential properties of marriage which neither of the contracting parties is to exclude.¹⁰¹⁸

¹⁰¹⁴ ED 144. The term “mixed marriage” refers to any marriage between a Catholic and a baptized Christian who is not in full communion with the Catholic Church. ED 143, cf. CIC, can. 1124, CCEO can. 813. See ED 146 on the pastoral care of such couples.

¹⁰¹⁵ CIC can. 1124. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰¹⁶ CIC can. 1125 1°.

¹⁰¹⁷ CIC can. 1125 2°.

¹⁰¹⁸ CIC can. 1125 3°.

- 9.16.4 For a mixed marriage that takes place according to the canonical form, the permission described above is for liceity, and not for validity.
- 9.16.5 The canonical form of marriage is to be observed in a mixed marriage.¹⁰¹⁹
- 9.16.6 Nevertheless, if a Catholic party contracts marriage with an Orthodox party, the canonical form of the celebration must be observed for liceity only; for validity, the presence of a sacred minister is required and the other requirements of law are to be observed.¹⁰²⁰
- 9.16.7 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity.¹⁰²¹
- 9.16.8 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.¹⁰²²
- 9.16.9 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.¹⁰²³
- 9.16.10 Local ordinaries and other pastors of souls are to take care that the Catholic spouse and the children born of a mixed marriage do not lack the spiritual help to fulfill their obligations and are to help spouses foster the unity of conjugal and family life.¹⁰²⁴

D. MATRIMONIAL CONSENT

- 9.17.1 The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent.¹⁰²⁵

¹⁰¹⁹ CIC can. 1127 §1.

¹⁰²⁰ CIC can. 1127 §1; ED 153.

¹⁰²¹ CIC can. 1127 §2.

¹⁰²² CIC can. 1127 §3; ED 156.

¹⁰²³ CIC can. 1127 §3.

¹⁰²⁴ CIC can. 1128.

¹⁰²⁵ CIC can. 1057 §1.

- 9.17.2 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.¹⁰²⁶
- 9.17.3 Those persons are incapable of contracting marriage who
- a. lack the sufficient use of reason;¹⁰²⁷
 - b. suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties mutually to be handed over and accepted;¹⁰²⁸ or
 - c. are not able to assume the essential obligations of marriage for causes of a psychic nature.¹⁰²⁹
- 9.17.4 For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation. This ignorance is not presumed after puberty.¹⁰³⁰
- 9.17.5 The internal consent of the mind is presumed to conform to the words and signs used in celebrating the marriage. If, however, either or both of the parties by a positive act of the will exclude marriage itself, some essential element of marriage, or some essential property of marriage, the party contracts invalidly.¹⁰³¹
- 9.17.6 A marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose marriage in order to be free from it.¹⁰³²
- 9.17.7 To contract a marriage validly the contracting parties must be present together, either in person or by proxy.¹⁰³³

¹⁰²⁶ CIC can. 1057 §2.

¹⁰²⁷ CIC can. 1095 1°. See also ADW, Liturgical Norms and Policies, 2010, 2.1.6.b, 2.44.2, 3.7.1-3, 4.8.2-3, 5.3.1, 5.6.2, 5.7.1-2, 7.5.8, 7.7.15, 8.3.1-3.

¹⁰²⁸ CIC can. 1095 2°.

¹⁰²⁹ CIC can. 1095 3°.

¹⁰³⁰ CIC can. 1096 §§1-2.

¹⁰³¹ CIC can. 1101 §§1-2..

¹⁰³² CIC can. 1103.

¹⁰³³ CIC can. 1104 §1. Can. 1105: “§1. To enter into a marriage validly by proxy it is required that: 1° there is a special mandate to contract with a specific person; 2° the proxy is designated by the one mandating and fulfills this function personally. §2. To be valid the mandate must be signed by the one mandating and by the pastor or ordinary of the place where the mandate is given, or by a priest delegated by either

- 9.17.8 Those who are being married are to express matrimonial consent in words or, if they cannot speak, through equivalent signs.¹⁰³⁴
- 9.17.9 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.¹⁰³⁵
- 9.17.10 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.¹⁰³⁶

E. CANONICAL FORM OF MARRIAGE

Canonical Form

- 9.18.1 Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses.¹⁰³⁷
- 9.18.2 The person who assists at a marriage is understood to be only that person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.¹⁰³⁸
- 9.18.3 Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory they assist validly at the marriages not only of their subjects but also of those who are not their subjects provided that one of them is of the Latin rite.¹⁰³⁹

of them, or at least by two witnesses, or it must be made by means of a document which is authentic according to the norm of civil law. §3. If the one mandating cannot write, this is to be noted in the mandate itself and another witness is to be added who also signs the document; otherwise, the mandate is invalid. §4. If the one mandating revokes the mandate or develops amentia before the proxy contracts in his or her name, the marriage is invalid even if the proxy or the other contracting party does not know this.”

¹⁰³⁴ CIC can. 1104 §2.

¹⁰³⁵ CIC can. 1106.

¹⁰³⁶ CIC can. 1107.

¹⁰³⁷ CIC can. 1108 §1, in accord with the rules expressed in the canons that follow, and without prejudice to the exceptions mentioned in cann. 144 (regarding supplied jurisdiction), 1112 §1 (regarding the delegation of lay persons to witness marriages), 1116 (regarding the extraordinary form of marriage), and 1127 §§1-2 (regarding mixed marriages).

¹⁰³⁸ CIC can. 1108 §2.

¹⁰³⁹ CIC can. 1109.

- 9.18.4 By virtue of office, a personal ordinary and a personal pastor assist validly only at marriages where at least one of the parties is a subject within the confines of their jurisdiction.¹⁰⁴⁰
- 9.18.5 As long as they hold office validly, the local ordinary and the pastor can delegate to priests and deacons the faculty, even a general one, of assisting at marriages within the limits of their territory. To be valid, the delegation of the faculty to assist at marriages must be given to specific persons expressly. If it concerns special delegation, it must be given for a specific marriage; if it concerns general delegation, it must be given in writing.¹⁰⁴¹
- 9.18.6 The person assisting at marriage acts illicitly unless the person has made certain of the free status of the contracting parties according to the norm of law and, if possible, of the permission of the pastor whenever the person assists in virtue of general delegation.¹⁰⁴²
- 9.18.7 The form established above must be observed if at least one of the parties contracting marriage was baptized in the Catholic Church or received into it.¹⁰⁴³

Dispensation from Canonical Form

- 9.19.1 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity.¹⁰⁴⁴
- 9.19.2 For the marriage of two Catholics outside the danger of death, dispensation from the canonical form is reserved to the Apostolic See.¹⁰⁴⁵
- 9.19.3 For a marriage contracted with a dispensation from the canonical form, the local ordinary who granted the dispensation is to take care that the

¹⁰⁴⁰ CIC can. 1110. A personal ordinary and a personal pastor have personal, not territorial, jurisdiction, for example in a personal prelature or in a national parish.

¹⁰⁴¹ CIC can. 1111 §§1-2. By virtue of their faculties, priests of the Archdiocese of Washington have general delegation to witness marriages.

¹⁰⁴² CIC can. 1114.

¹⁰⁴³ CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁴⁴ CIC can. 1127 §2.

¹⁰⁴⁵ Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 8 January 1985.

- dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed.¹⁰⁴⁶
- 9.19.4 A Catholic minister may be present and take part in the celebration of a marriage being properly celebrated between Orthodox Christians or between a Catholic and an Orthodox Christian in the Orthodox Church, if invited to do so by the Orthodox Church authority and if it is in accord with the norms given below concerning mixed marriages, where they apply.¹⁰⁴⁷
- 9.19.5 It is forbidden to have another religious celebration of the same marriage to give or renew matrimonial consent before or after the canonical celebration. Likewise, there is not to be a religious celebration in which the Catholic minister who is assisting and a non-Catholic minister together, using their own rites, ask for the consent of the parties.¹⁰⁴⁸
- 9.19.6 With the previous authorization of the local ordinary, and if invited to do so, a Catholic priest or deacon may attend or participate in some way in the celebration of mixed marriages, in situations where the dispensation from canonical form has been granted. In these cases, there may be only one ceremony in which the presiding person receives the consent of the parties. At the invitation of this celebrant, the Catholic priest or deacon may offer other appropriate prayers, read from the Scriptures, give a brief exhortation and bless the couple.¹⁰⁴⁹
- 9.19.7 Upon request of the couple, the local ordinary may permit the Catholic priest to invite the minister of the party of the other Church or ecclesial community to participate in the celebration of the marriage, to read from the Scriptures, give a brief exhortation and bless the couple.¹⁰⁵⁰
- 9.19.8 Because of problems concerning Eucharistic sharing which may arise from the presence of non-Catholic witnesses and guests, a mixed marriage celebrated according to the Catholic form ordinarily takes place outside the

¹⁰⁴⁶ CIC can. 1121 §3.

¹⁰⁴⁷ ED 127.

¹⁰⁴⁸ CIC can. 1127 §3.

¹⁰⁴⁹ ED 157.

¹⁰⁵⁰ ED 158.

Eucharistic liturgy. For a just cause, however, the Archbishop may permit the celebration of the Eucharist.¹⁰⁵¹

- 9.19.9 In the latter case, the decision as to whether the non-Catholic party of the marriage may be admitted to Eucharistic Communion is to be made in keeping with the general norms existing in the matter both for Eastern (i.e., Orthodox) and other Christians, taking into account the particular situation of the reception of the sacrament of marriage by two baptized Christians.¹⁰⁵²
- 9.19.10 Although the spouses in a mixed marriage share the sacraments of baptism and marriage, Eucharistic sharing can only be exceptional and in each case the norms of law concerning the admission of a baptized non-Catholic to Eucharistic Communion, as well as those concerning the participation of a Catholic in Eucharistic Communion in another Church, must be observed.¹⁰⁵³

Place of Marriage

- 9.20.1 Marriages are to be celebrated in parishes where either of the contracting parties has a domicile, quasi-domicile, or month long residence or, if it concerns transients, in parishes where they actually reside. With the permission of the proper ordinary or proper pastor, marriages can be celebrated in another parish.¹⁰⁵⁴
- 9.20.2 A marriage between two Catholics or between a Catholic party and a baptized non-Catholic party is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.¹⁰⁵⁵ The local ordinary can also permit a marriage to be celebrated in another suitable building.¹⁰⁵⁶
- 9.20.3 A marriage between a Catholic party and a non-baptized party can be celebrated in a church or in another suitable building.¹⁰⁵⁷
- 9.20.3 With regard to the use of university or school chapels for the celebration of marriage, pastors are requested to consult the Vicar for Canonical Services.

¹⁰⁵¹ ED 159, citing RM 8.

¹⁰⁵² ED 159, cf. 129-131; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-6.

¹⁰⁵³ ED 160, cf. 125, 130-132; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-7.

¹⁰⁵⁴ CIC can. 1115.

¹⁰⁵⁵ CIC can. 1118 §1.

¹⁰⁵⁶ CIC can. 1118 §2.

¹⁰⁵⁷ CIC can. 1118 §3.

- 9.20.5 In the Archdiocese of Washington, permission is not granted for marriages to be celebrated outdoors.
- 9.20.6 After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the Conference of Bishops or the Archbishop.¹⁰⁵⁸
- 9.20.7 The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.¹⁰⁵⁹
- 9.20.8 If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.¹⁰⁶⁰
- 9.20.9 Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.¹⁰⁶¹

F. KINDS OF MARRIAGES

Marriage of Two Roman Catholics

- 9.21.1 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.¹⁰⁶²
- 9.21.2 Outside the danger of death, dispensation from the canonical form for two Catholics is reserved to the Apostolic See.¹⁰⁶³

¹⁰⁵⁸ CIC can. 1121 §1.

¹⁰⁵⁹ CIC can. 1122 §1.

¹⁰⁶⁰ CIC can. 1122 §2.

¹⁰⁶¹ CIC can. 1123.

¹⁰⁶² CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁶³ Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 8 January 1985.

9.21.3 A marriage between two Catholics is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.¹⁰⁶⁴ The local ordinary can also permit such a marriage to be celebrated in another suitable building.¹⁰⁶⁵

Marriage of a Roman Catholic and an Eastern Catholic

9.22.1 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.

9.22.2 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.¹⁰⁶⁶

9.22.3 Regarding canonical form, while the Latin code states that only those marriages are valid which are “contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses,” the Code of Canons of the Eastern Churches states that only those marriages are valid which are “celebrated with a sacred rite, in the presence of the local hierarch, local pastor, or a priest who has been given the faculty of blessing the marriage by either of them....” *A deacon, therefore, whether of the Latin Church or an Eastern Church, cannot witness the marriage of an Eastern Catholic.*¹⁰⁶⁷

9.22.4 Outside the danger of death, dispensation from the canonical form for two Catholics is reserved to the Apostolic See.¹⁰⁶⁸

9.22.5 Under the Code of Canons of the Eastern Churches, dispensation from the canonical form is reserved to the Apostolic See or to the patriarch, who will not grant it except for a most grave reason.¹⁰⁶⁹

¹⁰⁶⁴ CIC can. 1118 §1.

¹⁰⁶⁵ CIC can. 1118 §2.

¹⁰⁶⁶ CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁶⁷ CCEO can. 828 §1. IALP 82: “It should be noted that the obligation of the sacred rite, and thus of the priestly blessing, for the validity of the Marriage is specific to Eastern law. In the Latin Church, simply the presence of the local ordinary, or the parish priest, or a priest or deacon delegated by either of them is required [CIC can. 1108 § 1]. In the Eastern tradition, the priest, in addition to assisting, must bless the marriage. To bless means to act as the true minister of the sacrament, in virtue of his priestly power to sanctify, so that the spouses may be united by God in the image of the flawless nuptial union of Christ with the Church and be consecrated to each other by sacramental grace.”

¹⁰⁶⁸ Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response, 8 January 1985.

- 9.22.6 Under the Code of Canons of the Eastern Churches, a dispensation is never given for the impediment of affinity in the second degree of the collateral line (i.e., with the siblings of one's spouse).¹⁰⁷⁰
- 9.22.7 Under the Code of Canons of the Eastern Churches, the impediment of spiritual relationship exists between a sponsor and one who has been baptized.¹⁰⁷¹
- 9.22.8 A marriage between two Catholics is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.¹⁰⁷² The local ordinary can also permit a marriage to be celebrated in another suitable building.¹⁰⁷³

Marriage of a Catholic and an Orthodox

- 9.23.1 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.¹⁰⁷⁴
- 9.23.2 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.¹⁰⁷⁵
- 9.23.3 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity.¹⁰⁷⁶

¹⁰⁶⁹ CCEO can. 835.

¹⁰⁷⁰ CCEO can. 795 §3. This impediment no longer exists in the Code of Canon Law for the Latin Church.

¹⁰⁷¹ CCEO can. 811 §1. This impediment no longer exists in the Code of Canon Law for the Latin Church.

¹⁰⁷² CIC can. 1118 §1.

¹⁰⁷³ CIC can. 1118 §2.

¹⁰⁷⁴ CIC can. 1124. See also ADW, Liturgical Norms and Policies, 2010, 9.16.3. A clause in this canon that referred to defection from the Catholic faith "by a formal act" was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁷⁵ CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith "by a formal act" was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁷⁶ CIC can. 1127 §2.

- 9.23.4 A marriage between a Catholic and a baptized non-Catholic is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.¹⁰⁷⁷ The local ordinary can also permit a marriage to be celebrated in another suitable building.¹⁰⁷⁸
- 9.23.5 Because of problems concerning Eucharistic sharing which may arise from the presence of non-Catholic witnesses and guests, a mixed marriage celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy. In the Archdiocese of Washington permission must be obtained from the Archbishop for the celebration of the Eucharist in such cases. Permission may be granted if there is just cause.¹⁰⁷⁹
- 9.23.6 In the latter case, the decision as to whether the non-Catholic party of the marriage may be admitted to Eucharistic Communion is to be made in keeping with the general norms existing in the matter for Orthodox Christians, taking into account the particular situation of the reception of the sacrament of Christian marriage by two baptized Christians.¹⁰⁸⁰
- 9.23.7 Although the spouses in a mixed marriage share the sacraments of baptism and marriage, Eucharistic sharing can only be exceptional and in each case the norms concerning the admission of a non-Catholic Christian to Eucharistic Communion, as well as those concerning the participation of a Catholic in Eucharistic Communion in another Church, must be observed.¹⁰⁸¹
- 9.23.8 A marriage between a Catholic and a member of an Eastern (i.e., Orthodox) Church is *valid* if it has taken place with the celebration of a religious rite by a validly ordained minister, as long as any other requirements of law for validity have been observed. For *liceity* in these cases, the Catholic canonical form of celebration is to be observed.¹⁰⁸²

¹⁰⁷⁷ CIC can. 1118 §1.

¹⁰⁷⁸ CIC can. 1118 §2.

¹⁰⁷⁹ ED 159, citing RM 8.

¹⁰⁸⁰ ED 159, cf. 129-131; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-6.

¹⁰⁸¹ ED 160, cf. 125, 130-132; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-7.

¹⁰⁸² CIC can. 1127 §1. See also CCEO can. 834 §2: "If a Catholic party enrolled in some Eastern Church celebrates a marriage with one who belongs to an Eastern non-Catholic Church, the form for the celebration of marriage prescribed by law is to be observed only for liceity; for validity, however, *the blessing of a priest is required*, while observing the other requirements of the law" (emphasis added). ED 153: "If a Roman Catholic contracts marriage with an Orthodox Christian, the canonical form of the celebration must be observed for liceity only; for validity, the presence of a sacred minister is required and the other requirements of law are to be observed."

Marriage of a Catholic and a Protestant

- 9.24.1 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 an ecclesial community 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.¹⁰⁸³
- 9.24.2 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.¹⁰⁸⁴
- 9.24.3 If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity.¹⁰⁸⁵
- 9.24.4 A marriage between a Catholic and a baptized non-Catholic is to be celebrated in a parish church. It can be celebrated in another church or oratory with the permission of the local ordinary or pastor.¹⁰⁸⁶ The local ordinary can also permit a marriage to be celebrated in another suitable building.¹⁰⁸⁷
- 9.24.5 Because of problems concerning Eucharistic sharing which may arise from the presence of non-Catholic witnesses and guests, a mixed marriage celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy. For a just cause, however, the Archbishop may permit the celebration of the Eucharist.¹⁰⁸⁸
- 9.24.6 In the latter case, the decision as to whether the non-Catholic party of the marriage may be admitted to Eucharistic Communion is to be made in keeping with the general norms existing in the matter for Protestants, taking

¹⁰⁸³ CIC can. 1124. See also ADW, *Liturgical Norms and Policies*, 2010, 9.16.3. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the *Motu proprio Omnium in mentem*, 26 October 2009.

¹⁰⁸⁴ CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the *Motu proprio Omnium in mentem*, 26 October 2009.

¹⁰⁸⁵ CIC can. 1127 §2.

¹⁰⁸⁶ CIC can. 1118 §1.

¹⁰⁸⁷ CIC can. 1118 §2.

¹⁰⁸⁸ ED 159, citing RM 8.

into account the particular situation of the reception of the sacrament of Christian marriage by two baptized Christians.¹⁰⁸⁹

- 9.24.7 Although the spouses in a mixed marriage share the sacraments of baptism and marriage, Eucharistic sharing can only be exceptional and in each case the norms stated above concerning the admission of a non-Catholic Christian to Eucharistic Communion, as well as those concerning the participation of a Catholic in Eucharistic Communion in another Church, must be observed.¹⁰⁹⁰

Marriage of a Catholic and a Catechumen

- 9.25.1 A Catholic who seeks to marry a catechumen must obtain a dispensation from the impediment of disparity of cult, since the catechumen is not baptized.¹⁰⁹¹
- 9.25.2 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.¹⁰⁹²
- 9.25.3 A marriage between a Catholic and catechumen can be celebrated in a church or in another suitable building.¹⁰⁹³
- 9.25.4 The marriage of a catechumen in the Church is to be celebrated using the “Rite for Celebrating Marriage between a Catholic and an Unbaptized Person” found in the Rite of Marriage.¹⁰⁹⁴
- 9.25.5 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 marriage. These omissions – as well as the omission of the Eucharist itself – distinguish this non-sacramental service from the sacramental marriage of two Catholics, or of a Catholic with a baptized non-Catholic.¹⁰⁹⁵

¹⁰⁸⁹ ED 159, cf. 129-131; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-6.

¹⁰⁹⁰ ED 160, cf. 125, 130-132; CIC can. 844 §§1-4; ADW, Liturgical Norms and Policies, 2010, 1.8.1-7.

¹⁰⁹¹ See ADW, Liturgical Norms and Policies, 2010, 9.7.1-10.

¹⁰⁹² CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁹³ CIC can. 1118 §3.

¹⁰⁹⁴ NSC 10; RM ch. 3; BCLN May-June 1975. See also ADW, Liturgical Norms and Policies, 2010, 2.10.5-6, 9.27.4. The nuptial blessing in RM ch. 1, 33, may be used, all references to Eucharistic sharing being omitted.

¹⁰⁹⁵ BCLN May-June 1975.

- 9.25.6 Once the catechumen in such a marriage has received baptism, the marriage becomes sacramental by that fact alone.¹⁰⁹⁶
- 9.25.7 Such a marriage, being valid, does not require convalidation following the baptism of the catechumen.

Marriage of a Catholic and an Unbaptized Person

- 9.26.1 A Catholic who seeks to marry an unbaptized person must obtain a dispensation from the impediment of disparity of cult.¹⁰⁹⁷
- 9.26.2 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.¹⁰⁹⁸
- 9.26.3 A marriage between a Catholic and an unbaptized person can be celebrated in a church or in another suitable building.¹⁰⁹⁹
- 9.26.4 A marriage between a Catholic and an unbaptized person is to be celebrated using the “Rite for Celebrating Marriage between a Catholic and an Unbaptized Person” found in the Rite of Marriage.¹¹⁰⁰
- 9.26.5 Although a marriage of a Catholic and an unbaptized person 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 marriage. These omissions—as well as the omission of the Eucharist itself—distinguish this non-sacramental service from the sacramental marriage of two Catholics, or of a Catholic with a baptized non-Catholic.¹¹⁰¹
- 9.26.6 Once the unbaptized party in such a marriage has received baptism, the marriage becomes sacramental by that fact alone.¹¹⁰²

¹⁰⁹⁶ CIC can. 1055 §1.

¹⁰⁹⁷ See ADW, Liturgical Norms and Policies, 2010, 9.7.1-10.

¹⁰⁹⁸ CIC can. 1117. A clause in this canon that referred to defection from the Catholic faith “by a formal act” was removed by Pope Benedict XVI, in the Motu proprio *Omnium in mentem*, 26 October 2009.

¹⁰⁹⁹ CIC can. 1118 §3.

¹¹⁰⁰ NSC 10; RM ch. 3; BCLN May-June 1975.

¹¹⁰¹ Cf. BCLN May-June 1975, which addresses the similar situation of a marriage between a catechumen and an unbaptized person.

¹¹⁰² CIC can. 1055 §1.

9.26.7 Such a marriage, being valid, does not require convalidation following the baptism of the unbaptized party.

Marriage of a Catechumen and a Baptized Non-Catholic

9.27.1 A catechumen is not bound to the canonical form of marriage, and requires no dispensation to marry outside the Church.

9.27.2 A catechumen requires no permission to marry a baptized non-Catholic.

9.27.3 While a catechumen is not bound to the canonical form of marriage, he or she may be permitted to marry in the Church.¹¹⁰³

9.27.4 The marriage of a catechumen in the Church is to be celebrated using the “Rite for Celebrating Marriage between a Catholic and an Unbaptized Person” found in the Rite of Marriage.¹¹⁰⁴

9.27.5 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 marriage. These omissions—as well as the omission of the Eucharist itself—distinguish this non-sacramental service from the sacramental marriage of two Catholics, or of a Catholic with a baptized non-Catholic.¹¹⁰⁵

9.27.6 Once the catechumen in such a marriage has received baptism, the marriage becomes sacramental by that fact alone.¹¹⁰⁶

9.27.7 Such a marriage, being valid, does not require convalidation following the baptism of the catechumen.

*Marriage of Two Catechumens, or of a Catechumen
and an Unbaptized Person who is Not a Catechumen*

9.28.1 A catechumen is not bound to the canonical form of marriage, and requires no dispensation to marry outside the Church.

¹¹⁰³ NSC 10.

¹¹⁰⁴ NSC 10; RM ch. 3; BCLN May-June 1975. See also ADW, Liturgical Norms and Policies, 2010, 2.10.5-6, 9.25.4. The nuptial blessing in RM ch. 1, 33, may be used, all references to Eucharistic sharing being omitted

¹¹⁰⁵ BCLN May-June 1975.

¹¹⁰⁶ CIC can. 1055 §1.

- 9.28.2 A catechumen requires no dispensation from the impediment of disparity of cult in order to marry another catechumen or another unbaptized person.
- 9.28.3 While a catechumen is not bound to the canonical form of marriage, he or she may be permitted to marry in the Church.¹¹⁰⁷
- 9.28.4 The marriage of a catechumen in the Church is to be celebrated using the “Rite for Celebrating Marriage between a Catholic and an Unbaptized Person” found in the Rite of Marriage.¹¹⁰⁸
- 9.28.5 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 marriage. These omissions—as well as the omission of the Eucharist itself—distinguish this non-sacramental service from the sacramental marriage of two Catholics, or of a Catholic with a baptized non-Catholic.¹¹⁰⁹
- 9.28.7 If both parties to such a marriage later receive baptism, their marriage becomes sacramental by that fact alone.¹¹¹⁰
- 9.28.6 Such a marriage, being valid, does not require convalidation following the baptism of one or both of the parties.

G. NOTES ON THE RITE OF MARRIAGE

- 9.29.1 In 1990, the Holy See issued a second typical edition of the Order for Celebrating Marriage. The Task Group on American Adaptations of the Order for Celebrating Marriage completed its work in 1998. The Committee on the Liturgy awaits the final ICEL translation of this rite.¹¹¹¹
- 9.29.2 The Wedding Mass (meaning the propers and readings) is not allowed on a Sunday or Solemnity, but on these days (except the Paschal Triduum, Holy days of obligation and Epiphany, Pentecost and Corpus Christi), one of the readings from the nuptial Mass may be used in the Masses of the day. On Sundays of Christmas and Ordinary Time, if the Mass is not a parochial Mass,

¹¹⁰⁷ NSC 10.

¹¹⁰⁸ NSC 10; RM ch. 3; BCLN May-June 1975. See also ADW, Liturgical Norms and Policies, 2010, 2.10.5-6.

¹¹⁰⁹ BCLN May-June 1975.

¹¹¹⁰ CIC can. 1055 §1.

¹¹¹¹ BCLN January 2002.

the entire nuptial Mass formulary may be used. In any case, the nuptial blessings are given.¹¹¹²

- 9.29.3 If it is the custom to have the bride and groom seated in the sanctuary, then the design of the sanctuary should be spacious enough to allow an arrangement of chairs and kneelers that does not impinge upon the primary furniture in the sanctuary.¹¹¹³
- 9.29.4 Many ethnic groups and local churches have additional customs for the celebration of marriage that can be honored and accommodated when they are in keeping with the spirit of the liturgy.¹¹¹⁴
- 9.29.5 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.¹¹¹⁵

H. CONVALIDATION OF MARRIAGE

Simple Convalidation – Diriment Impediment

- 9.30.1 To convalidate a marriage which is invalid because of a diriment impediment, it is required that the impediment ceases or is dispensed and that at least the party conscious of the impediment renews consent.¹¹¹⁶
- 9.30.2 Ecclesiastical law requires this renewal for the validity of the convalidation even if each party gave consent at the beginning and did not revoke it afterwards.¹¹¹⁷
- 9.30.3 The renewal of consent must be a new act of the will concerning a marriage which the renewing party knows or thinks was null from the beginning.¹¹¹⁸ Therefore, convalidation should not be referred to as “blessing a marriage” or having a marriage “recognized by the Church.” The renewing party must understand that the marriage to be convalidated is invalid, and that a new act of the will is required for the consent.

¹¹¹² ADW Ordo 13.

¹¹¹³ BLS 108.

¹¹¹⁴ BLS 108.

¹¹¹⁵ RS 94, citing GIRM 160.

¹¹¹⁶ CIC can. 1156 §1.

¹¹¹⁷ CIC can. 1156 §2.

¹¹¹⁸ CIC can. 1157.

- 9.30.4 If the impediment is public, both parties must renew the consent in canonical form, without prejudice to the prescript regarding dispensation from canonical form.¹¹¹⁹
- 9.30.5 If the impediment cannot be proven, it is sufficient that the party conscious of the impediment renews the consent privately and in secret, provided that the other perseveres in the consent offered; if the impediment is known to both parties, both are to renew the consent.¹¹²⁰

Simple Convalidation – Defect of Consent

- 9.31.1 A marriage which is invalid because of a defect of consent is convalidated if the party who did not consent now consents, provided that the consent given by the other party perseveres.¹¹²¹
- 9.31.2 If the defect of consent cannot be proven, it is sufficient that the party who did not consent gives consent privately and in secret.¹¹²²
- 9.31.3 If the defect of consent can be proven, the consent must be given in canonical form.¹¹²³

Simple Convalidation – Defect of Canonical Form

- 9.32.1 A marriage which is null because of defect of form must be contracted anew in canonical form in order to become valid, without prejudice to the prescript regarding dispensation from canonical form.¹¹²⁴

Radical Sanation

- 9.33.1 The radical sanation of an invalid marriage is its convalidation without the renewal of consent, which is granted by competent authority and entails the dispensation from an impediment, if there is one, and from canonical form, if it was not observed, and the retroactivity of canonical effects.¹¹²⁵

¹¹¹⁹ CIC can. 1158 §1; cf. can. 1127 §2.

¹¹²⁰ CIC can. 1158 §2.

¹¹²¹ CIC can. 1159 §1.

¹¹²² CIC can. 1159 §2.

¹¹²³ CIC can. 1159 §3.

¹¹²⁴ CIC can. 1160; cf. can. 1127 §2.

¹¹²⁵ CIC can. 1161 §1.

- 9.33.2 Convalidation occurs at the moment of the granting of the favor. Retroactivity, however, is understood to extend to the moment of the celebration of the marriage unless other provision is expressly made.¹¹²⁶
- 9.33.3 A radical sanation is not to be granted unless it is probable that the parties wish to persevere in conjugal life.¹¹²⁷
- 9.33.4 A marriage which is invalid because of an impediment or a defect of legitimate form can be sanated provided that the consent of each party perseveres.¹¹²⁸
- 9.33.5 A marriage which is invalid because of an impediment of natural law or of divine positive law can be sanated only after the impediment has ceased.¹¹²⁹
- 9.33.6 A marriage cannot be radically sanated if consent is lacking in either or both of the parties, whether the consent was lacking from the beginning or, though present in the beginning, was revoked afterwards.¹¹³⁰
- 9.33.7 If this consent was indeed lacking from the beginning but was given afterwards, the sanation can be granted from the moment the consent was given.¹¹³¹
- 9.33.8 A sanation can be granted validly even if either or both of the parties do not know of it; nevertheless, it is not to be granted except for a grave cause.¹¹³²
- 9.33.9 The Apostolic See can always grant a radical sanation.¹¹³³
- 9.33.10 The Archbishop can grant a radical sanation in individual cases even if there are several reasons for nullity in the same marriage, after the conditions for the sanation of a mixed marriage have been fulfilled.¹¹³⁴

¹¹²⁶ CIC can. 1161 §2.

¹¹²⁷ CIC can. 1161 §3.

¹¹²⁸ CIC can. 1163 §1.

¹¹²⁹ CIC can. 1163 §2.

¹¹³⁰ CIC can. 1162 §1. Consent makes marriage, cf. can. 1057 §1.

¹¹³¹ CIC can. 1162 §2.

¹¹³² CIC can. 1164.

¹¹³³ CIC can. 1165 §1.

¹¹³⁴ CIC can. 1165 §2. The conditions in can. 1125 1^o-3^o regard the Catholic party's promises to remove dangers of defecting from the faith, and doing all in his or her power to have the children baptized and raised in the Catholic faith.

- 9.33.11 The Archbishop cannot grant a dispensation if there is an impediment whose dispensation is reserved to the Apostolic See, or if it concerns an impediment of natural law or divine positive law which has now ceased.¹¹³⁵

I. REGISTRATION OF MARRIAGE

1. Ecclesiastical Requirements

- 9.34.1 After a marriage has been celebrated the pastor of the place of the celebration, or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage.¹¹³⁶
- 9.34.2 Whenever a marriage is contracted according to the norm of canon 1116, a priest or deacon, if he was present at the celebration, or otherwise the witnesses *in solidum* with the contracting parties are bound to inform as soon as possible the pastor or local ordinary about the marriage entered into.¹¹³⁷
- 9.34.3 For a marriage contracted with a dispensation from canonical form, the local ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed.¹¹³⁸
- 9.34.4 The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.¹¹³⁹
- 9.34.5 If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.¹¹⁴⁰

¹¹³⁵ CIC can. 1165 §2.

¹¹³⁶ CIC can. 1121 §1.

¹¹³⁷ CIC can. 1121 §2. Can. 1116 has to do with those who enter marriage before witnesses only.

¹¹³⁸ CIC can. 1121 §3.

¹¹³⁹ CIC can. 1122 §1.

¹¹⁴⁰ CIC can. 1122 §2.

- 9.34.6 Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.¹¹⁴¹

2. Civil Requirements

District of Columbia Marriage Licenses and Authorizations to Witness Marriages

- 9.35.1 The Marriage Bureau Section of the Family Court division of the Superior Court issues marriage licenses and minister authorizations for marriages performed in the District of Columbia.
- 9.35.2 The Marriage License Application must include names, social security numbers, addresses, and dates of birth for both parties as well as previous marriage information: that is, the city, state, and country of each marriage, and the ending status of each (such as by divorce or death). Home and work telephone numbers for both parties are also requested. There is also an application fee.
- 9.35.3 The minimum age for marriage in the District of Columbia is 18 years, or 16 years with the consent of a parent or guardian.
- 9.35.4 Proof of age for the applicants must be shown and may be demonstrated by driver's licenses, birth certificates, passports, or similar official documents.
- 9.35.5 Pursuant to the Marriage Amendment Act of 2008, DC Law 17-222, effective September 11, 2008, a blood test is no longer a requirement to obtain a marriage license in the District of Columbia.
- 9.35.6 By law, three full days must pass between the day of the application for the license to the day that the license can be issued. The fee payment receipt is required to pick up the license. Marriage licenses are not issued by mail.
- 9.35.7 A bishop, priest or deacon who is to witness marriages within the District of Columbia must submit an "Application for Authorization to Celebrate Marriages in the District of Columbia." The application must be endorsed by the appropriate archdiocesan office. There is also an application fee. This

¹¹⁴¹ CIC can. 1123.

authorization is issued once for any marriages to be witnessed by the minister.

State of Maryland Marriage Licenses

- 9.36.1 The following are the general requirements of the State of Maryland for procuring a marriage license. These requirements are subject to change, and other requirements (including fees and forms of payment) vary among the different counties. It is strongly encouraged that current information be sought from the Circuit Court of the county where the marriage is to take place.
- 9.36.2 A marriage license must be obtained from the Circuit Court in the county where the marriage is to take place, regardless of the residences of the parties to be married.
- 9.36.3 It is not necessary to be a resident of Maryland to marry in the state. However, the marriage must take place within the county where the license was issued.
- 9.36.4 Depending on the county, it may be that only one party to the planned marriage will have to apply in person for the license.
- 9.36.5 If the parties do not live in the county where the marriage will take place, and are unable to appear in person to apply, they may apply for a marriage license using a Non-Resident Marriage Application.
- 9.36.6 Parties should bring proof of identity in the form of a driver's license, birth certificate, passport, military identification, or alien registration card.
- 9.36.7 A party who is 16 or 17 years of age requires written consent from a parent or guardian to marry, and the parent or guardian must accompany the party when he or she applies for the license.
- 9.36.8 A party who is under 15 years of age needs both the written consent of a parent or guardian and the written approval of a judge of the Orphans' Court Division of the Court of Common Pleas, in order to marry.
- 9.36.9 A woman who is under 18 years of age and is pregnant or has a child, and who shows a certificate from a licensed physician which verifies this status, may have the requirement for parental consent to marry waived.

- 9.36.10 A party who has been married before must show a divorce decree or have information regarding the date, county, and state of the death of the previous spouse.
- 9.36.11 The license application provides for the mandatory disclosure of Social Security numbers of both parties. Social Security numbers are required by law and will not print on the marriage application. If the applicant is a foreign national and does not have a social security number, the applicant must be present and sign an affidavit.
- 9.36.12 No blood test is required to obtain a marriage license in the State of Maryland.
- 9.36.13 First cousins may marry in the State of Maryland.
- 9.36.14 After a marriage license has been issued, 48 hours must pass before the parties can be married. The license may not be used prior to the effective date, which is 6:00 a.m. on the second calendar date after issuance. A couple can obtain a waiver from a judge for sufficient reasons. Normally, military service or family illness can be the reasons for such a waiver to be granted.
- 9.36.15 The license must be used within six months of the effective date, after which time it expires.
- 9.36.16 Any minister of the gospel authorized by the rules and customs of their church may perform marriages in the State of Maryland. No special authorization is needed.
- 9.36.17 After the marriage has been celebrated, the minister must complete the marriage license and marriage certificate and give one certificate to the couple. Another certificate and the license must be returned to the clerk of the court within five days after the marriage. This information is needed to complete the record of the marriage.

CHAPTER 10

FUNERALS

A. INTRODUCTION

- 10.1.1 Holy Mother Church, who has borne the Christian sacramentally in her womb during his earthly pilgrimage, accompanies him 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.¹¹⁴²
- 10.1.2 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.¹¹⁴³
- 10.1.3 The Christian funeral confers neither a sacrament nor a sacramental on the deceased, who has passed beyond the sacramental economy.¹¹⁴⁴ It is nonetheless a liturgical celebration of the whole Church, which 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.¹¹⁴⁵
- 10.1.4 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.¹¹⁴⁶

¹¹⁴² CCC 1683, cf. 1 Corinthians 15: 42-44.

¹¹⁴³ CCC 1682.

¹¹⁴⁴ See Introduction: "In his risen glory, and now seated at the right hand of the Father, the Lord is no longer visible in this world; but as Saint Leo the Great testifies, 'What has been visible of our Savior has passed over into the sacraments.'"

¹¹⁴⁵ OCF 5; CCC 1684, cf. SC 81-82.

¹¹⁴⁶ CIC can. 1176 §2. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

- 10.1.5 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 the absence of a priest, members of the parish who are suitably prepared for this ministry are encouraged to share in this responsibility.

B. OFFICES AND MINISTRIES

- 10.2.1 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.¹¹⁴⁷
- 10.2.2 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.¹¹⁴⁸
- 10.2.3 When no priest or deacon is available for the vigil and related rites or the rite of committal, a layperson may preside.¹¹⁴⁹
- 10.2.4 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 ministries contributes to the celebration of the funeral rites. Family members should be encouraged to take an active part in these ministries, but they should not be asked to assume any role that their grief or sense of loss may make too burdensome.¹¹⁵⁰
- 10.2.5 Lectors or readers designated to proclaim the Word of God should prepare themselves to exercise this ministry.¹¹⁵¹
- 10.2.6 The reading of Scripture during a Eucharistic celebration in the Catholic Church is to be done by Catholics. On exceptional occasions and for a just

¹¹⁴⁷ OCF 14.

¹¹⁴⁸ OCF 39; GIRM 346. See also ADW, Liturgical Norms and Policies, 2010, 1.3.3.e.

¹¹⁴⁹ OCF 14. While the rite permits the designation of a lay person to lead the prayers at the cemetery or mausoleum, this must be regarded as a rare exception in the Archdiocese of Washington, one that is to be employed only in those circumstances 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.

¹¹⁵⁰ OCF 15.

¹¹⁵¹ OCF 24.

cause, the Archbishop may permit a baptized non-Catholic to take on the task of reader.¹¹⁵²

- 10.2.7 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 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.¹¹⁵³

C. THOSE TO WHOM ECCLESIASTICAL FUNERALS MAY BE GRANTED

- 10.3.1 Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law.¹¹⁵⁴
- 10.3.2 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).¹¹⁵⁵
- 10.3.3 When it concerns funerals, catechumens must be counted among the Christian faithful.¹¹⁵⁶
- 10.3.4 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.¹¹⁵⁷
- 10.3.5 The local ordinary can permit children whom the parents intended to baptize but who died before baptism to be given ecclesiastical funerals.¹¹⁵⁸

¹¹⁵² ED 133, cf. CDW, Non-Catholic Readers at Mass. See also ADW, Liturgical Norms and Policies, 2010, 6.9.5.

¹¹⁵³ See ADW, Liturgical Norms and Policies, 2010, 1.4.8 and its note; 6.27.1.

¹¹⁵⁴ CIC can. 1176 §1.

¹¹⁵⁵ CIC can. 1184 §1 3º. See also ADW, Liturgical Norms and Policies, 2010, 10.4.1-7.

¹¹⁵⁶ CIC can. 1183 §1.

¹¹⁵⁷ José Tomás Martín de Agar, in *Code of Canon Law Annotated*, second edition (Montréal: Wilson and Lafleur Lte., 2004) 918-919. José Luis Santos, in *Exegetical Commentary on the Code of Canon Law* (Montréal: Wilson and Lafleur Lte., 2004) III/2, 1697: "Even though the person may not be in the specific institution called the "catechumenate ... it may be noted that this broader catechumen status is considered to be sufficient for spiritual assistance, since upon defining it, the legislator does not speak of the institution, but of the individual's genuine desire and personal will to join the Church."

¹¹⁵⁸ CIC can. 1183 §2.

- 10.3.6 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.¹¹⁵⁹ (Their own minister is considered unavailable if they have not participated in their own denomination for some time.) 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.¹¹⁶⁰
- 10.3.7 Certainly those baptized non-Catholics who have expressed the desire to be received into full communion with the Catholic Church may be granted the Church's funeral rites.
- 10.3.8 Unbaptized persons who in some way were considered to be 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.¹¹⁶¹

D. THOSE TO WHOM ECCLESIASTICAL FUNERALS MUST BE DENIED

- 10.4.1 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 permitted for a Catholic minister to offer prayers for them, for example, at the graveside.¹¹⁶²
- 10.4.2 Unless they gave some signs of repentance before death, notorious apostates, must be deprived of ecclesiastical funerals.¹¹⁶³ (Apostasy is the total repudiation of the Christian faith.¹¹⁶⁴ An apostate from the faith incurs a *latae sententiae* excommunication.¹¹⁶⁵)

¹¹⁵⁹ CIC cann. 1183 §3, 1184; ED 120, cf. also CCEO, cann. 876 1, 887. ED 137: “[I]f 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 diocesan Bishop may allow them the use of a church or a Catholic building and also lend them what may be necessary for their services. Under similar circumstances, permission may be given to them for interment or for the celebration of services at Catholic cemeteries.”

¹¹⁶⁰ CDF, On Public Mass for Deceased Non-Catholic Christians, 11 June 1976.

¹¹⁶¹ CCEO can. 876 §2; cf. CIC can. 19.

¹¹⁶² See ADW, Liturgical Norms and Guidelines, 2010, 10.3.8.

¹¹⁶³ CIC can. 1184 §1 1°.

¹¹⁶⁴ CIC can. 751.

¹¹⁶⁵ CIC can. 1364 §1.

- 10.4.3 Unless they gave some signs of repentance before death, notorious heretics must be deprived of ecclesiastical funerals.¹¹⁶⁶ (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.¹¹⁶⁷ A heretic incurs a *latae sententiae* excommunication.¹¹⁶⁸)
- 10.4.4 Unless they gave some signs of repentance before death, notorious schismatics must be deprived of ecclesiastical funerals.¹¹⁶⁹ (Schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him.¹¹⁷⁰ A schismatic incurs a *latae sententiae* excommunication.¹¹⁷¹)
- 10.4.5 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.¹¹⁷²
- 10.4.6 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.¹¹⁷³
- 10.4.7 If any doubt occurs, the local ordinary is to be consulted, and his judgment must be followed.¹¹⁷⁴

E. LITURGICAL RITES

General

- 10.5.1 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 is common to all the liturgical traditions and comprises four principal elements:

¹¹⁶⁶ CIC can. 1184 §1 1°.

¹¹⁶⁷ CIC can. 751.

¹¹⁶⁸ CIC can. 1364 §1.

¹¹⁶⁹ CIC can. 1184 §1 1°.

¹¹⁷⁰ CIC can. 751.

¹¹⁷¹ CIC can. 1364 §1.

¹¹⁷² CIC can. 1184 §1 2°; cf. José Tomás Martín de Agar, in *Code of Canon Law Annotated*, second edition (Montréal: Wilson and Lafleur, Lte., 2004) 919.

¹¹⁷³ CIC can. 1184 §1 3°.

¹¹⁷⁴ CIC can. 1184 §2.

- a. the greeting of the community;¹¹⁷⁵
 - b. the reading of the Word of God;¹¹⁷⁶
 - c. the celebration of the Eucharistic sacrifice;¹¹⁷⁷ and
 - d. the farewell to the deceased.¹¹⁷⁸
- 10.5.2 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 Permissibility of the Archdiocese of Washington *Ordo*.¹¹⁷⁹
- 10.5.3 Masses “after receiving the news of death,” for final burial, and on the first anniversary, are the three special cases that are privileged and referred to in the Table of Permissibility of the Archdiocese of Washington *Ordo*. All other Masses of the dead are to be considered as “daily” Masses of the dead.¹¹⁸⁰
- 10.5.4 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.¹¹⁸¹

Place for Funerals

- 10.6.1 A funeral for any deceased member of the faithful must generally be celebrated in his or her parish church. A funeral Mass is never to be celebrated at a funeral home or in the chapel of a cemetery.¹¹⁸²
- 10.6.2 Any member of the faithful or those competent to take care of the funeral of a deceased member of the faithful are permitted to choose another church for

¹¹⁷⁵ CCC 1687.

¹¹⁷⁶ CCC 1688.

¹¹⁷⁷ CCC 1689.

¹¹⁷⁸ CCC 1690.

¹¹⁷⁹ ADW Ordo 14. See also ADW, Liturgical Norms and Policies, 2010, 10.7.1.

¹¹⁸⁰ ADW Ordo 15. 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. *Ibid.*, 16.

¹¹⁸¹ BCLN April 1973.

¹¹⁸² CIC can. 1177 §1; OCF 268.

the funeral rite with the consent of the person who governs it and after notification of the proper pastor of the deceased.¹¹⁸³

Planning

- 10.7.1 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.¹¹⁸⁴
- 10.7.2 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.¹¹⁸⁵
- 10.7.3 In preparing to celebrate the funeral of an infant or child, pastors are strongly encouraged to read closely the introduction to this section of the Order of Christian Funerals. Especially at 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.¹¹⁸⁶
- 10.7.4 The faithful, and especially the family of the deceased, should be urged to participate in the Eucharistic Sacrifice offered for the deceased person also by receiving Holy Communion.¹¹⁸⁷
- 10.7.5 Ministers should be aware that the experience of death can bring about in the mourners possible needs for 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.¹¹⁸⁸

¹¹⁸³ CIC can. 1177 §2.

¹¹⁸⁴ GIRM 380; cf. CIC cann. 1176-1185. See also ADW, Liturgical Norms and Policies, 10.5.2.

¹¹⁸⁵ GIRM 385.

¹¹⁸⁶ OCF, 28, 238, 240.

¹¹⁸⁷ GIRM 383.

¹¹⁸⁸ OCF 53.

Vigil or Wake Service

- 10.8.1 The vigil for the deceased is the principal rite celebrated by the Christian community before the funeral liturgy, or, if there is no funeral liturgy, before the rite of committal. The vigil may take the form of
- a. a Liturgy of the Word, provided in the Order of Christian Funerals as
 - i. the Vigil for the Deceased,¹¹⁸⁹ or
 - ii. the Vigil for the Deceased with Reception at the Church.¹¹⁹⁰
 - b. some part of the office for the dead, provided in the Order of Christian Funerals in Part IV.¹¹⁹¹
- 10.8.2 The vigil may be celebrated in the home of the deceased, in the funeral home, parlor, or 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 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.¹¹⁹²
- 10.8.3 Catholics have long treasured the practice of praying the rosary at wakes or vigil services. While no mention is made of the rosary in the vigil described in the Order of Christian 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.
- 10.8.4 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.
- 10.8.5 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

¹¹⁸⁹ OCF 69-81.

¹¹⁹⁰ OCF 82-97.

¹¹⁹¹ OCF 54.

¹¹⁹² OCF 55.

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.¹¹⁹³

Funeral Liturgy

- 10.9.1 The Church offers the Eucharistic Sacrifice of Christ's Passover 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.¹¹⁹⁴
- 10.9.2 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.¹¹⁹⁵
- 10.9.3 The faithful, and especially the family of the deceased, should be urged to participate in the Eucharistic Sacrifice offered for the deceased person also by receiving Holy Communion.¹¹⁹⁶
- 10.9.4 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.¹¹⁹⁷
- 10.9.5 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 commendation or farewell takes place. This rite is celebrated only if the body is present.¹¹⁹⁸

¹¹⁹³ BLS 114.

¹¹⁹⁴ GIRM 379.

¹¹⁹⁵ GIRM 380, cf. CIC cann. 1176-1185.

¹¹⁹⁶ GIRM 383.

¹¹⁹⁷ OCF 38, 132. During the Mass the flag may be given a place of honor near the body, as a sign of respect for the deceased person's civil role.

¹¹⁹⁸ GIRM 384.

Homily

- 10.10.1 At funeral rites there should, as a rule, be a short homily.¹¹⁹⁹ 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 members of the assembly 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.¹²⁰⁰
- 10.10.2 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.¹²⁰¹
- 10.10.3 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 catechesis.¹²⁰²

Words of Remembrance, and "Eulogies"

- 10.11.1 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

¹¹⁹⁹ By definition, the homily is offered only by a priest or deacon. A lay person who presides at a funeral rite gives an "instruction on the readings." OCF 27. See also ADW, *Liturgical Norms and Policies*, 2010, 1.9.1-5.

¹²⁰⁰ OCF 27, 61, 77, 93, 141, 166, 192, 259, 284, 304; CCC 1688, cf. OCF 41; GIRM 382.

¹²⁰¹ GIRM 382; CCC 1030-1032, 1471-1479, 1688; OCF 41; MI, especially those grants pertaining to various prayers for the departed. See also ADW, *Liturgical Norms and Policies*, 2010, 7.11.1-7.12.8, 10.11.5.c.

¹²⁰² GIRM 385; cf. OCF 27.

part of the funeral rites of other traditions, some Catholics now expect them – and expect to deliver them – at Catholic funeral liturgies.¹²⁰³

- 10.11.2 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.
- 10.11.3 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—even one held in the church before the start of the funeral liturgy;
 - b. at the graveside, before or after the rite of committal; or
 - c. at a reception, held before or after the funeral rites.

It should 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).¹²⁰⁴ 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.

- 10.11.4 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.¹²⁰⁵

¹²⁰³ OCF 27, 141, 170, 197, 288, 309, 382, 394; GIRM 382. In recent years many dioceses have issued regulations to clarify liturgical law and to curb abuses.

¹²⁰⁴ OCF 15: “Family members ... should not be asked to assume any role that their grief or sense of loss may make too burdensome.” Diocese of Winona, “How to Plan a Catholic Funeral:” “Through the presence of Christ found in the Eucharist, Scripture, the gathered faithful and the priest, the Funeral Mass moves us from intense grief and loss, to hopeful joy and peace. Having a sad or unrehearsed eulogy after Communion can tend to negate the prayer before it.”

¹²⁰⁵ OCF 170, 197.

- 10.11.5 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;¹²⁰⁶ and
 - c. to avoid any suggestion that the deceased is “in heaven,” which, among other things, implies that he or she is not in need of the prayers and suffrages of the Church.¹²⁰⁷
- 10.11.6 Since, unlike the homily, words of remembrance form no part of the Liturgy of the Word, they should not be made from the pulpit or ambo, but are to be given from some other appropriate place designated by the pastor.¹²⁰⁸

¹²⁰⁶ These remarks must not include anything that is contrary to the Catholic faith, scandalous, offensive, off-color, or otherwise inappropriate to a celebration of Christian faith and hope in the context of a Catholic funeral liturgy.

¹²⁰⁷ CCC 1032; cf. MI, norms, 3; *ibid.*, other concessions, 29. Pope Paul VI, Apostolic Constitution *Indulgentiarum doctrina*, (1967) 2-3, in MI: “It is a divinely revealed truth that sins bring punishments inflicted by God’s sanctity and justice. These must be expiated either on this earth through the sorrows, miseries and calamities of this life and above all through death, or else in the life beyond through fire and torments or ‘purifying’ punishments.... These punishments are imposed by the just and merciful judgment of God for the purification of souls, the defense of the sanctity of the moral order and the restoration of the glory of God to its full majesty.... That punishment or the vestiges of sin may remain to be expiated or cleansed and that they in fact frequently do even after the remission of guilt is clearly demonstrated by the doctrine on purgatory. In purgatory, in fact, the souls of those ‘who died in the charity of God and truly repentant, but before satisfying with worthy fruits of penance for sins committed and for omissions,’ are cleansed after death with purgatorial punishments. This is also clearly evidenced in the liturgical prayers with which the Christian community admitted to Holy Communion has addressed God since most ancient times: ‘that we, who are justly subjected to afflictions because of our sins, may be mercifully set free from them for the glory of thy name.’” MI, norms, 2: “An indulgence is partial or plenary according to whether it removes either part or all of the temporal punishment due sin.” *Idem*, 3: “The faithful can obtain partial or plenary indulgences for themselves, or they can apply them to the dead by way of suffrage.” See also CCC 1030-1032, 1471-1479. DPP 251: “[The pious custom of suffrage for the souls of the faithful departed] is an urgent supplication of God to have mercy on the souls of the dead, to purify them by the fire of His charity, and to bring them to His kingdom of light and life. This suffrage is a cultic expression of faith in the communion of saints. Indeed, ‘the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and “because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins” (2 Mac 12: 46) she offers her suffrages for them’ [LG 50]. These consist, primarily, in the celebration of the holy sacrifice of the Eucharist [Second Council of Lyons, *Professio fidei Michaelis Palaeologi imperatoris* (1274): DS 856; Saint Cyprian, *Epistula* 1 2; Saint Augustine, *Confessiones* IX, 12 32], and in other pious exercises, such as prayers for the dead, alms deeds, works of mercy [Saint Augustine, *De curis pro mortuis gerenda* 6; Saint John Chrysostom, *Homilia in primam ad Corinthios* 41 5], and the application of indulgences to the souls of the faithful departed.”

- 10.11.7 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

- 10.12.1 Music for the celebration of 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, and victory over death, and the Christian's share in that victory.¹²⁰⁹
- 10.12.2 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. As with any words of remembrance spoken by family members and friends, the appropriate venues for the singing or playing of secular music are:
- a. before or after a vigil or wake service – even at one held in the church before the start of the funeral liturgy;
 - b. at the graveside, before or after the rite of committal; or
 - c. at a reception, held before or after the funeral rites.

F. ECCLESIASTICAL BURIAL

Burial

- 10.13.1 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

¹²⁰⁸ See GIRM 309: "From the ambo only the readings, the responsorial Psalm, and the Easter Proclamation (Exsultet) are to be proclaimed; it may be used also for giving the homily and for announcing the intentions of the Prayer of the Faithful. The dignity of the ambo requires that only a minister of the word should go up to it." Ibid. 105b: "In performing this function the commentator stands in an appropriate place facing the faithful, *but not at the ambo.*" (Emphasis added.) See other references in the same document to the proper uses of the ambo. In a case of true necessity (e.g., lack of space) a pastor may permit the use of the ambo for this purpose.

¹²⁰⁹ OCF 30.

- 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 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."¹²¹⁰
- 10.13.2 Since the family unit traditionally has been preserved even in death, non-Catholics may be buried in Catholic cemeteries with Catholic family members.
- 10.13.3 Due to possible legal implications, all burial arrangements should be made by the family directly with the cemetery, rather than through the parish.
- 10.13.4 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 legitimately another cemetery.¹²¹¹
- 10.13.5 Everyone, however, is permitted to choose the cemetery of burial unless prohibited by law.¹²¹² Similarly, Catholics may seek burial in a cemetery other than a Catholic one.
- 10.13.6. Any Catholic member of the community has a right to this Christian burial regardless of ability to pay for such services.
- 10.13.7 With the exception of the Cathedral of St. Matthew the Apostle, tombs, graves, mausoleums, or columbaria for cremated remains are not permitted in churches or chapels within the Archdiocese of Washington.¹²¹³

¹²¹⁰ CIC can. 1176 §3; OCF 412. Saint Augustine, *De curis pro mortuis gerenda* 5: "The Lord Himself ... about to rise on the third day, both preaches, and commends to be preached, the good work of a religious woman, that she poured out a precious ointment over His limbs, and did it for His burial: and they are with praise commemorated in the Gospel, who having received His Body from the cross did carefully and with reverend honor see it wound and laid in the sepulchre. These authorities however do not put us upon thinking that there is in dead bodies any feeling; but rather, that the Providence of God (Who is moreover pleased with such offices of piety) does charge itself with the bodies also of the dead, this they betoken, to the intent our faith of resurrection might be stayed up thereby."

¹²¹¹ CIC can. 1180 §1.

¹²¹² CIC can. 1180 §2.

¹²¹³ CIC cann. 1242-43.

Cremation

- 10.14.1 The Church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine. Cremation, however, does not enjoy the same value as burial of the body. “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 recommended by the Conference of Bishops that cremation take place following the funeral liturgy.¹²¹⁴
- 10.14.2 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, the care and attention to appropriate placement and transport, and the final disposition.”¹²¹⁵
- 10.14.3 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, parishes may wish to obtain a well-designed urn or ceremonial vessel and stand to hold the cremated remains during the vigil and funeral.¹²¹⁶
- 10.14.4 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.¹²¹⁷
- 10.14.5 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. While cremated remains may be buried at sea, “the practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.”¹²¹⁸

¹²¹⁴ CIC can. 1176 §3; OCF 212, 413; BCL, *Reflections on the Body, Cremation, and Catholic Funeral Rites*, 1997. Prior to the change in discipline regarding the presence of cremated remains in the church, *Notitiae*, 13, January 1977, published an article that stated, “In fact, the ashes which are an expression of the corruptibility of the human body are unable to express the inherent character of one ‘sleeping,’ awaiting the resurrection. 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.”

¹²¹⁵ BCLN July 1999, cf. OCF 416.

¹²¹⁶ BLS 113.

¹²¹⁷ OCF 417.

¹²¹⁸ BCLN July 1999, cf. OCF 416-417.

G. RECORD OF DEATH AND BURIAL

- 10.15.1 When a burial has been completed, a record is to be made in the parish register of deaths.¹²¹⁹

¹²¹⁹ CIC can. 1182. See also ADW, *Liturgical Norms and Policies*, 2010, 1.12.4.g.

CHAPTER 11

NOTES ON SEASONS AND FEASTS

Nota bene: This chapter takes note of variations between the Sacramentary now in use and the Roman Missal of 2003 and its English translation currently in preparation by the USCCB and the Holy See. These books are identified, respectively, by these titles throughout the text of these Norms.

A. INTRODUCTION

- 11.1.1 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, Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal Mystery.¹²²⁰
- 11.1.2. The celebration of the seasons 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.”¹²²¹

B. ADVENT AND CHRISTMAS

General

- 11.2.1 The season of 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 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.¹²²²

¹²²⁰ CCC 1171. See also ADW, Liturgical Norms and Policies, 2010, 13.12.1.

¹²²¹ Cf. CIC can. 913 §1; General Norms for the Liturgical Year and the Calendar, 1.

¹²²² CB 234-235.

- 11.2.2 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.¹²²³

Proclamation of the Birth of Christ

- 11.3.1 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 particular events contained in the Proclamation help to situate the birth of Jesus in the context of salvation history.
- 11.3.2 The Proclamation of the Birth of Christ may be sung or proclaimed after the greeting and introduction of the Christmas Midnight Mass. The Gloria and the Collect (Opening Prayer) immediately follow the Proclamation.
- 11.3.3 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.
- 11.3.4 According to circumstances, the Proclamation may be sung or recited at the ambo by a deacon, cantor, or lector or reader.
- 11.3.5 After the greeting of the Mass, the celebrant or another minister may briefly introduce the Mass and the Proclamation of the Birth of Christ which follows, using these or similar words:

Throughout the season 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.

¹²²³ CB 236; ADW Ordo, Notes for Mass and Office During Advent, A. Note that the reason for subdued decoration during Advent is different from that in the penitential season of Lent.

- 11.3.6 The deacon (or other minister) then proclaims the birth of our Lord Jesus Christ:

The Proclamation of the Birth of Christ

Today, the twenty-fifth day of December,
unknown ages from the time
when God created the heavens and the earth
and then formed man and woman in his own image.

Several thousand years after the flood,
when God made the rainbow shine forth
as a sign of the covenant.

Twenty-one centuries from the time of Abraham and Sarah;
thirteen centuries after Moses led the people of Israel out of Egypt.

Eleven hundred years from the time of Ruth and the Judges;
one thousand years from the anointing of David as king;
in the sixty-fifth week according to the prophecy of Daniel.

In the one hundred and ninety-fourth Olympiad;
the seven hundred and fifty-second year from the foundation
of the city of Rome.

The forty-second year of the reign of Octavian Augustus;
the whole world being at peace,
Jesus Christ, eternal God and Son of the eternal Father,
desiring to sanctify the world by his most merciful coming,
being conceived by the Holy Spirit,
and nine months having passed since his conception,
was born in Bethlehem of Judea of the Virgin Mary.

Today is the nativity of our Lord Jesus Christ according to the flesh.

Epiphany

- 11.4.1 The ancient solemnity of the Epiphany of the Lord ranks among the principal festivals of the whole liturgical year, since it celebrates in the child born of Mary the manifestation of the one who is the Son of God, the Messiah of the Jewish people, and a light to the nations. Whether this feast is observed as a

day of precept or is transferred to Sunday, the solemnity is celebrated in a proper manner. Hence

- a. there will be a suitable and increased display of lights;
- b. after the singing of the gospel reading, depending on local custom, one of the deacons or a canon or a beneficed cleric or someone else, vested in a cope, will go to the lectern and there announce to the people the movable feasts of the coming year;
- c. the custom of having a special presentation of gifts will be observed or renewed in accordance with local usage and tradition; and
- d. the invitations, comments, and homily will explain the full meaning of this day with its “three mysteries,” that is, the adoration of the child by the Magi, the baptism of Christ, and the wedding at Cana.¹²²⁴

11.4.2 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, another minister announces from the ambo the date of Easter and the other feasts of the liturgical year according to the following 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 which is included with the introductory documents of the Missal (Sacramentary). The form to be used for announcing each date is, for example, “the seventh of April.”

Proclamation of the Date of Easter

Dear brothers and sisters,
the glory of the Lord has shone upon us,
and shall ever be manifest among us,
until the day of his return.
Through the rhythms of times and seasons
let us celebrate the mysteries of salvation.

¹²²⁴ CB 240. Regarding the “three mysteries,” see Liturgy of the Hours, Epiphany, Evening Prayer II, antiphon for the Canticle of Mary.

Let us recall the year's culmination,
the Easter Triduum of the Lord:
his last supper, his crucifixion, his burial, and his rising
celebrated between the evening of
the ____ of _____ (the date of Holy Thursday)
and the evening of
the ____ of _____ (the date of Easter Sunday).

Each Easter – as on each Sunday –
the Holy Church makes present the great and saving deed
by which Christ has for ever conquered sin and death.

From Easter are reckoned all the days we keep holy.
Ash Wednesday, the beginning of Lent, will occur
on the ____ of _____.
The Ascension of the Lord will be commemorated
on the ____ of _____.
Pentecost, the joyful conclusion of the season of Easter,
will be celebrated
on the ____ of _____.

Likewise the pilgrim Church proclaims the passover of Christ
in the feasts of the holy Mother of God,
in the feasts of the Apostles and Saints,
and in the commemoration of the faithful departed.

To Jesus Christ,
who was, who is, and who is to come,
Lord of time and history,
be endless praise,
for ever and ever.

R. Amen.¹²²⁵

¹²²⁵ NCCB, Proclamation of the Date of Easter (1989) 2-5.

C. LENT AND THE HOLY WEEK AND EASTER CELEBRATIONS

General

- 11.5.1 From the beginning of Lent until the Paschal Vigil, the Alleluia is to be omitted in all celebrations, even on solemnities and feasts. (Note that the same rule does not apply to the Gloria).¹²²⁶
- 11.5.2 To preserve the penitential character of the season, in Lent the altar should not be decorated with flowers, and musical instruments may be played only to give necessary support to the singing.¹²²⁷
- 11.5.3 On Sundays of Lent and Easter the Apostles' Creed may be recited in place of the Nicene Creed in light of its association with baptismal liturgy.¹²²⁸
- 11.5.4 On the fourth Sunday of Lent (Laetare Sunday) and on solemnities and feasts, musical instruments may be played and the altar decorated with flowers. Rose-colored vestments may be worn on this Sunday.¹²²⁹
- 11.5.5 The practice of covering the crosses and images in the church may be observed at the discretion of the pastor. Traditionally, this is done on the Saturday before the fifth Sunday of Lent. Crosses are to be covered until the end of the celebration of the Lord's passion on Good Friday. Images are to remain covered until the beginning of the Easter Vigil.¹²³⁰

¹²²⁶ CLCPCEF 18, citing cf. General Norms for the Liturgical Year and the Calendar, 28. ADW Ordo, Notes for Mass and Office During Lent, E.

¹²²⁷ CLCPCEF 17, citing CB 252. ADW Ordo, Notes for Mass and Office During Lent, A. See ADW, Liturgical Norms and Policies, 2010, 11.2.2 and its note.

¹²²⁸ ADW Ordo, Notes for Mass and Office During Lent, F.

¹²²⁹ CLCPCEF 25, citing CB 252.

¹²³⁰ CLCPCEF 26, citing Sacramentary, Saturday of the Fourth week of Lent, rubric; *ibid.* 57; BCLN March 2006 states that the Roman Missal has a similar rubric which says that "the practice of covering crosses and images in the Church from the Fifth Sunday of Lent is permitted, according to the judgment of the Conferences of Bishops." On 14 June 2001, the Latin Church members of the USCCB approved an adaptation of GIRM 318 which allows for the veiling of crosses and images in this manner. While this decision will be included with the rubric when the new translation of the Roman Missal is eventually published, the veiling of crosses and images may now take place, at the discretion of the local pastor. Crosses and images may be veiled on the Fifth Sunday of Lent; crosses are unveiled following the Good Friday Liturgy, while images are unveiled before the beginning of the Easter Vigil. "The veiling of crosses and images is a sort of 'fasting' from sacred depictions which represent the Paschal glory of our salvation. Just as the Lenten fast concludes with the Paschal feast, so too, our fasting from the cross culminates in an adoration of the holy wood on which the sacrifice of Calvary was offered for our sins. Likewise, a fasting from the glorious images of the mysteries of faith and the saints in glory, culminates on the Easter night with a renewed appreciation of the glorious victory won by Christ, risen from the tomb to win for us

- 11.5.6 Devotional exercises which harmonize with the Lenten season 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.¹²³¹
- 11.5.7 It is fitting that the Lenten season should be concluded, both for the individual Christian as well as for the whole Christian community, with a penitential celebration, so that they may be helped to prepare 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.¹²³²
- 11.5.8 It is not fitting that baptisms and confirmation be celebrated on the days of Holy Week, from Monday to Thursday.¹²³³
- 11.5.9 The Lenten season lasts until Thursday of Holy Week. The Paschal Triduum begins with the evening Mass of the Lord's Supper, is continued through Good Friday with the celebration of the Passion of the Lord and Holy Saturday, to reach its summit in the Easter Vigil, and concludes with Vespers of Easter Sunday.¹²³⁴
- 11.5.10 The greatest mysteries of the Redemption are celebrated yearly by the Church beginning with the evening Mass of the Lord's Supper on Holy Thursday until Vespers of Easter Sunday. This time is called "the triduum of the crucified, buried and risen;" it is also called the "Easter Triduum" because during it is celebrated the Paschal Mystery, that is, the passing of the Lord from this world to his Father. The Church by the celebration of this mystery, through liturgical signs and sacramentals, is united to Christ, her Spouse, in intimate communion.¹²³⁵
- 11.5.11 The Easter fast is sacred on the first two days of the Triduum, in which according to ancient tradition the Church fasts "because the Spouse has been taken away." Good Friday is a day of fasting and abstinence; it is also recommended that Holy Saturday be so observed, so that the Church, with

eternal life." While liturgical law does not prescribe the form or color of such veils, they have traditionally been made of simple, lightweight purple cloth, without ornament. Traditionally the veiling was done before first vespers on Passion Sunday, which formerly was a week before Palm Sunday. This is now the Fifth Sunday of Lent.

¹²³¹ CLCPCEF 20.

¹²³² CLCPCEF 37, cf. RP, App. II, 1 and 7.

¹²³³ CLCPCEF 27. See also ADW, Liturgical Norms and Policies, 2010, 3.13.9 and its note.

¹²³⁴ CLCPCEF 27.

¹²³⁵ CLCPCEF 38, cf. SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955. Cf. Saint Augustine, *Epistula* 55, 24.

uplifted and welcoming heart, be ready to celebrate the joys of the Sunday of the Resurrection.¹²³⁶

- 11.5.12 It is recommended that there be a communal celebration of the Office of Readings and Morning Prayer on Good Friday and Holy Saturday.¹²³⁷
- 11.5.13 This Office, formerly called “Tenebrae,” 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.¹²³⁸

Fast and Abstinence

- 11.6.1 All persons who have completed their fourteenth year are bound by the law of abstinence from meat on Ash Wednesday and Good Friday.¹²³⁹ The tradition of abstinence from meat on each Friday of Lent is to be preserved; “no Catholic Christian will lightly hold himself excused from this penitential practice.”¹²⁴⁰
- 11.6.2 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.¹²⁴¹ A self-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.”¹²⁴²
- 11.6.3 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.¹²⁴³

D. ASH WEDNESDAY

- 11.7.1 The season of Lent begins with the ancient practice of marking the baptized with ashes as a public and communal sign of penance. The blessing and

¹²³⁶ CLCPCEF 39, cf. Mark 2: 19-20; Tertullian, *De ieiunio* 2 and 13. Cf. CB 295; SC 110.

¹²³⁷ CLCPCEF 40, cf. CB 296; GILH 210.

¹²³⁸ CLCPCEF 40.

¹²³⁹ CIC can. 1252.

¹²⁴⁰ NCCB, On Penance and Abstinence, 18 November 1966.

¹²⁴¹ CIC cann. 1252, 1253; NCCB, Complementary Norm for CIC cann. 1252 and 1253, 1983, cf. NCCB, On Penance and Abstinence, 18 November 1966.

¹²⁴² NCCB, On Penance and Abstinence, 18 November 1966.

¹²⁴³ CIC can. 1252.

distribution of ashes on Ash Wednesday normally takes place during the celebration of Mass.¹²⁴⁴

- 11.7.2 The blessing of ashes is reserved to a priest or deacon, but lay persons may be deputed to assist priests and deacons in the distribution of ashes.
- 11.7.3 When circumstances require, the blessing and distribution of ashes may take place apart from Mass, during a celebration of the word of God.¹²⁴⁵
- 11.7.4 A lay minister may also lead a version of the rite of distribution using ashes previously blessed by a priest or deacon, for example, when bringing ashes to the sick.¹²⁴⁶
- 11.7.5 Ashes may be made by burning palms kept from the previous year's celebration of Palm Sunday, or they may be purchased from church goods suppliers.

E. PASSION (PALM) SUNDAY

- 11.8.1 The commemoration of the entrance of the Lord into Jerusalem has, according to ancient custom, been celebrated with a solemn procession. The procession may take place only once, before the Mass which has the largest attendance, even if this should be in the evening either of Saturday or Sunday. The congregation should assemble in a secondary church or chapel or in some other suitable place distinct from the church to which the procession will move.¹²⁴⁷
- 11.8.2 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.¹²⁴⁸
- 11.8.3 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.¹²⁴⁹

¹²⁴⁴ BB 1656.

¹²⁴⁵ BB 1656.

¹²⁴⁶ BB ch. 52.

¹²⁴⁷ CLCPCEF 29, cf. Roman Missal, Passion Sunday (Palm Sunday) n. 9.

¹²⁴⁸ CLCPCEF 33.

¹²⁴⁹ CLCPCEF 33, cf. Roman Missal, Passion Sunday (Palm Sunday), rubrics, 22. For a Mass at which a bishop presides, see CB 74.

F. CHRISM MASS

- 11.9.1 While the rubrics indicate that the Chrism Mass is usually celebrated in the morning on Holy Thursday, it may be anticipated on another day near Easter.¹²⁵⁰
- 11.9.2 The blessing of the Oil of the Sick may take place before the end of the Eucharistic prayer. This positioning goes back to the Gelasian and the Gregorian sacramentaries. Within the Eucharistic Prayer, the greatest prayer of consecration, a new wave of blessing is poured forth on the oil to be used for the sick.¹²⁵¹
- 11.9.3 The blessing of the Oil of Catechumens and the consecration of the chrism takes place after Communion. For pastoral reasons, the entire rite of blessing may take place after the Liturgy of the Word.¹²⁵²
- 11.9.4 After the reading of the Gospel, the bishop is to give a homily. “[T]aking as a starting point the texts of the readings which were proclaimed in the Liturgy of the Word, he speaks to the people and to the priest about the priestly anointing, urging the priests to be faithful in fulfilling their office and inviting them to renew publicly their priestly promises.”¹²⁵³
- 11.9.5 The Renewal of Commitment to Priestly Service remains as it is in the present Sacramentary.
- 11.9.6 Whereas, in the Sacramentary, both the Profession of Faith and the General Intercessions were omitted, in the revised Roman Missal only the Profession of Faith is omitted and the Prayer of the Faithful follows.¹²⁵⁴
- 11.9.7 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.¹²⁵⁵

¹²⁵⁰ BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 3; Sacramentary, app. II; CB 275.

¹²⁵¹ BCLN June 2003.

¹²⁵² BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 5.

¹²⁵³ BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 8.

¹²⁵⁴ BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 10.

¹²⁵⁵ BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 15. See also ADW, Liturgical Norms and Policies, 2010, 11.12.1-5.

G. HOLY THURSDAY

Introduction

- 11.10.1 The text for Holy Thursday in the Roman Missal begins with a rubric formerly located at the beginning of the Evening Mass of the Lord's Supper prohibiting all Masses without a congregation on Holy Thursday.¹²⁵⁶

Evening Mass of the Lord's Supper

- 11.11.1 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 under the species of bread and wine and gave them to the Apostles as spiritual nourishment, and he commanded them and their successors in the priesthood to perpetuate this offering."¹²⁵⁷
- 11.11.2 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.¹²⁵⁸
- 11.11.3 The Mass of the Lord's Supper is celebrated in the evening, at a time that is more convenient for the full participation of the whole local community. All priests may concelebrate, even if on this day they have already concelebrated the Chrism Mass or if, for the good of the faithful, they must celebrate another Mass.¹²⁵⁹
- 11.11.4 The altar may be decorated with flowers with a moderation that reflects the character of the day.¹²⁶⁰
- 11.11.5 According to the ancient tradition of the Church all Masses without the participation of the people are forbidden on this day.¹²⁶¹

¹²⁵⁶ BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 1.

¹²⁵⁷ CLCPCEF 44, citing CB 297.

¹²⁵⁸ CLCPCEF 45.

¹²⁵⁹ CLCPCEF 46; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper.

¹²⁶⁰ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 5; BCLN June 2003.

¹²⁶¹ CLCPCEF 47; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper.

- 11.11.6 The rubrics, by way of exception, allow for the local ordinary to permit another Mass in churches and oratories to be celebrated in the evening, and, in the case of genuine necessity, even in the morning. Such Masses are provided for those who are in no way able to participate in the evening Mass and not for the advantage of individuals or special small groups.¹²⁶²
- 11.11.7 The tabernacle should be completely empty before the celebration. Hosts for the Communion of the faithful should be consecrated during that celebration. A sufficient amount of bread should be consecrated to provide also for Communion on the following day.¹²⁶³
- 11.11.8 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.¹²⁶⁴
- 11.11.9 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.¹²⁶⁵
- 11.11.10 The Church bells are rung during the singing of the Gloria and then remain silent until the Easter Vigil. The organ and other musical instruments may be used only to support the singing.¹²⁶⁶
- 11.11.11 The washing of the feet of a number of people 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.” This tradition of the *mandatum* should be maintained, though it is an optional rite, and its proper significance should be explained. When the rite is carried out, the rubrics as they are given in the Roman Missal are to be observed.¹²⁶⁷

¹²⁶² Roman Missal, third typical edition, Holy Thursday Evening Mass, rubrics, 3; BCLN June 2003.

¹²⁶³ CLCPCEF 48; cf. Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper; SC 55; EM 31.

¹²⁶⁴ CLCPCEF 49; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 9.

¹²⁶⁵ CLCPCEF 49.

¹²⁶⁶ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 7; BCLN June 2003. Cf. CLCPCEF 50; Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper; CB 300. The former rubric said, “In accordance with local custom, the bells may be rung, and should thereafter remain silent until the ‘*Gloria in excelsis*’ of the Easter Vigil, unless the conference of bishops or the local ordinary, for a suitable reason, has decided otherwise.” The decision now belongs to the diocesan bishop.

¹²⁶⁷ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubric, 13; CLCPCEF 51; CB 301; cf. Matthew 20: 28.

11.11.12 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.¹²⁶⁸

Reception of Holy Oils Blessed at the Chrism Mass

- 11.12.1 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.¹²⁶⁹
- 11.12.2 The reception of the holy oils may take place at the Mass of the Lord's Supper on Holy Thursday or on another day after the celebration of the Chrism Mass.
- 11.12.3 The oils, in suitable vessels, are carried in the procession of the gifts, before the bread and wine, by members of the assembly.
- 11.12.4 The oils are received by the priest and are then placed on a suitably prepared table in the sanctuary or in the repository in the sanctuary or near the baptismal font where they will be reserved.¹²⁷⁰
- 11.12.5 As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil. The people's response may be sung.

*The Reception of the Holy Oils
Blessed at the Chrism Mass*

Presenter: The oil of the sick.

Priest: May the sick who are anointed with this oil experience the compassion of Christ and his saving love, in body and soul.

¹²⁶⁸ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 13; BCLN June 2003.

¹²⁶⁹ CLCPCEF 36.

¹²⁷⁰ BLS 117: "The consecrated oil of chrism for initiation, ordination, and the dedication of churches, as well as the blessed oils of the sick and of catechumens, are traditionally housed in a special place called an ambry or repository. These oils consecrated or blessed by the bishop at the Mass of Chrism deserve the special care of the community to which they have been entrusted. The style of the ambry may take different forms. A parish church might choose a simple, dignified, and secure niche in the baptistry or in the wall of the sanctuary or a small case for the oils. Cathedrals responsible for the care of a larger supply of the oils need a larger ambry. Since bright light or high temperatures can hasten spoilage, parishes will want to choose a location that helps to preserve the freshness of the oil."

Response: Blessed be God forever.

Presenter: The oil of catechumens.

Priest: Through anointing with this oil may our catechumens who are preparing to receive the savings waters of baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.

Response: Blessed be God forever.

Presenter: The holy Chrism.

Priest: Through anointing with this perfumed Chrism may children and adults, who are baptized and confirmed, and presbyters, who are ordained, experience the gracious gift of the Holy Spirit.

Response: Blessed be God forever.

The bread and wine for the Eucharist are then received and the Mass continues in the usual way.¹²⁷¹

Preparation of the Gifts, Eucharistic Prayer, and Holy Communion

- 11.13.1 Gifts for the poor, especially those collected during Lent as the fruit of penance, may be presented in the offertory procession.¹²⁷²
- 11.13.2 At an appropriate time during Communion, and prior to the Eucharistic procession, the priest may give the Eucharist the deacons or acolytes or other extraordinary ministers, so that it may be taken to the sick.¹²⁷³
- 11.13.3 The prayer after Communion is said by the priest standing at the chair.¹²⁷⁴
- 11.13.4 After the Prayer after Communion, the procession forms, with a lay minister with a cross between two others with lighted candles. Before the priest

¹²⁷¹ NCCB, *The Reception of the Holy Oils*, 1994.

¹²⁷² CLCPCEF 52, citing CB 303. See also ADW, *Liturgical Norms and Policies*, 2010, 6.33.1-4.

¹²⁷³ Roman Missal, third typical edition, *Holy Thursday Evening Mass of the Lord's Supper*, rubrics, 33; BCLN June 2003; cf. CLCPCEF 53.

¹²⁷⁴ Roman Missal, third typical edition, *Holy Thursday Evening Mass of the Lord's Supper*, rubrics, 35; BCLN June 2003.

- carrying the Blessed Sacrament comes the censer bearer with a smoking censer. The Blessed Sacrament is carried through the church to the place of reservation, to the singing of the hymn “Pange lingua” or some other Eucharistic song.¹²⁷⁵
- 11.13.5 The rite of transfer of the Blessed Sacrament may not be carried out if the liturgy of the Lord’s Passion will not be celebrated in that same church on the following day. A new rubric in the Roman Missal states, “If in the same church the celebration of the Lord’s Passion on the following Friday does not take place, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.”¹²⁷⁶
- 11.13.6 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* or another Eucharistic song is sung. Then the deacon or the priest himself places the Blessed Sacrament in the tabernacle and closes the door.¹²⁷⁷
- 11.13.7 The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.¹²⁷⁸
- 11.13.8 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.¹²⁷⁹
- 11.13.9 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. Where appropriate, this prolonged Eucharistic adoration

¹²⁷⁵ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 38; BCLN June 2003.

¹²⁷⁶ CLCPCEF 54; cf. Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper, 15-16; cf. SCR, Declaration, 15 March 1956, 3; SCR, *Ordinationes et declarationes circa Ordinem hebdomadae sanctae instauratum*, 1 February 1957, 14; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 44; BCLN June 2003.

¹²⁷⁷ Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 39; BCLN June 2003.

¹²⁷⁸ CLCPCEF 55.

¹²⁷⁹ CLCPCEF 55.

may be accompanied by the reading of some part of the Gospel of Saint John, chapters 13-17.¹²⁸⁰

- 11.13.10 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 Washington, midnight concludes adoration.¹²⁸¹
- 11.13.11 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 been veiled on the Saturday before the fifth Sunday of Lent. Lamps should not be lit before the images of saints.¹²⁸²

H. GOOD FRIDAY CELEBRATION OF THE LORD'S PASSION

Introduction

- 11.14.1 On this day, when "Christ our passover was sacrificed," 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, and intercedes for the salvation of the whole world.¹²⁸³
- 11.14.2 Good Friday is a day of penance to be observed as of obligation in the whole Church, and indeed through abstinence and fasting.¹²⁸⁴
- 11.14.3 On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist: Holy Communion is distributed to the faithful during the celebration of the Lord's Passion alone, though it may be brought at any time of the day to the sick who cannot take part in the celebration.¹²⁸⁵

¹²⁸⁰ CLCPCEF 56; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 43; BCLN June 2003.

¹²⁸¹ CLCPCEF 56; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper, 21; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 8-10. ADW Ordo, Mass of the Lord's Supper.

¹²⁸² CLCPCEF 57; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 41; BCLN June 2003. The previous Sacramentary seemed to indicate that the stripping of the altar followed immediately whereas the new Roman Missal notes that "at an appropriate time" the altar is stripped.

¹²⁸³ CLCPCEF 58; cf. 1 Corinthians 5: 7.

¹²⁸⁴ CLCPCEF 60; Pope Paul VI, Apostolic Constitution *Paenitemini* (1966) II, 2; CIC. can. 1251.

¹²⁸⁵ CLCPCEF 59; cf. Sacramentary, Good Friday, rubrics, 1, 3.

- 11.14.4 The very first rubric for Good Friday indicates that only the sacraments of the anointing of the sick and penance are celebrated on Good Friday and Holy Saturday.¹²⁸⁶
- 11.14.5 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.¹²⁸⁷
- 11.14.6 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, however, 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.¹²⁸⁸
- 11.14.7 The celebration of the Lord's Passion is to take place in the afternoon, at about three o'clock. The time will be chosen as shall seem most appropriate for pastoral reasons in order to allow the people to assemble more easily, for example, shortly after midday, or in the late evening, however not later than nine o'clock.¹²⁸⁹
- 11.14.8 The order for the celebration of the Lord's Passion (the Liturgy of the Word, the 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.¹²⁹⁰

Entrance

- 11.15.1 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.¹²⁹¹
- 11.15.2 As the priest and ministers enter, the faithful should be standing.¹²⁹²

¹²⁸⁶ Roman Missal, third typical edition, Good Friday, rubrics, 1; BCLN June 2003.

¹²⁸⁷ CLCPCEF 62.

¹²⁸⁸ CLCPCEF 72, cf. SC 16.

¹²⁸⁹ CLCPCEF 63; cf. Sacramentary, Good Friday, rubrics, 3; SCR, *Ordinationes et declarationes circa Ordinem hebdomadae sanctae instauratum*, 1 February 1957, 15.

¹²⁹⁰ CLCPCEF 64. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

¹²⁹¹ CLCPCEF 65.

¹²⁹² Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003; CLCPCEF 65.

- 11.15.3 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.¹²⁹³
- 11.15.4 The Roman Missal makes it explicitly clear that the celebrant says the Collect (Opening Prayer) with hands outstretched, “omitting the invitation, Let us pray.”¹²⁹⁴

Liturgy of the Word

- 11.16.1 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. The narrative of the Lord’s Passion according to John is sung or read in the way prescribed for the previous Sunday (Palm Sunday). 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.¹²⁹⁵

General Intercessions

- 11.17.1 The General 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 case of serious public need, the Archbishop may either permit or decree the addition of a special intention.¹²⁹⁶
- 11.17.2 The deacon’s invitation—“Let us kneel, let us stand”—may be used as an invitation to the priest’s prayer. The Roman Missal states that 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.¹²⁹⁷
- 11.17.3 A lay minister may give the introductions to the General Intercessions in the absence of a deacon.¹²⁹⁸

¹²⁹³ Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003. CLCPCEF 65 describes the significance of this action as “the abasement of ‘earthly man’ and also the grief and sorrow of the Church.”

¹²⁹⁴ Roman Missal, third typical edition, Good Friday, rubrics, 6; BCLN June 2003.

¹²⁹⁵ CLCPCEF 66; cf. CB 319; Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003.

¹²⁹⁶ Roman Missal, third typical edition, Good Friday, rubrics, 13; BCLN June 2003; cf. CLCPCEF 67.

¹²⁹⁷ Roman Missal, third typical edition, Good Friday, rubrics, 12-13; BCLN June 2003.

¹²⁹⁸ Roman Missal, third typical edition, Good Friday, rubrics, 11; BCLN June 2003.

Veneration of the Cross

- 11.18.1 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: both the invitation pronounced at the unveiling of the cross, and the people's response should be made in song, and a period of respectful silence is to be observed after each act of veneration, the celebrant standing and holding the raised cross.¹²⁹⁹
- 11.18.2 In the first form of showing the cross, the deacon or another suitable minister goes to the sacristy and obtains the veiled cross. Accompanied by two ministers with lighted candles, the veiled cross is brought to the center of the sanctuary in procession. The priest accepts the cross and, standing before the altar (not "at the altar" as previously indicated) and facing the people, uncovers the upper part of the cross, the right arm and then the entire cross. Each time he sings, "This is the wood of the cross."¹³⁰⁰
- 11.18.3 The second form of the adoration of the cross which takes place at the door of the church, in the middle of the church and before entering the sanctuary has not changed from what was given in the Sacramentary.¹³⁰¹
- 11.18.4 The priest or deacon may then carry the cross to the entrance of the sanctuary or another suitable building.¹³⁰²
- 11.18.5 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.¹³⁰³
- 11.18.6 The first person to adore the cross is the priest celebrant. If circumstances suggest, he removes his chasuble and his shoes. The other clergy, lay ministers, and the faithful then approach.¹³⁰⁴
- 11.18.7 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.¹³⁰⁵

¹²⁹⁹ CLCPCEF 68.

¹³⁰⁰ Roman Missal, third typical edition, Good Friday, rubrics, 15; BCLN June 2003.

¹³⁰¹ Roman Missal, third typical edition, Good Friday, rubrics, 16; BCLN June 2003.

¹³⁰² Roman Missal, third typical edition, Good Friday, rubrics, 17; BCLN June 2003.

¹³⁰³ GIRM 274.

¹³⁰⁴ Roman Missal, third typical edition, Good Friday, rubrics, 18; BCLN June 2003.

- 11.18.8 As a rule, only one cross should be used for the veneration, as this contributes to the full symbolism of the rite.¹³⁰⁶ In cases of necessity, due to large numbers of the faithful gathered for the Good Friday liturgy, multiple crosses may be used for the rite of veneration.
- 11.18.9 If the numbers are so great that all can not come forward, the priest, after some of the clergy and faithful have adored the cross, can take the cross and stand in the center before the altar. In a few words he invites the people to adore the cross. He then elevates the cross higher for a brief period of time while the faithful 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.¹³⁰⁷
- 11.18.10 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.¹³⁰⁸
- 11.18.11 The Roman Missal gives specific directions as to the music used during the adoration. The antiphons “We worship you, Lord,” the Reproaches, the hymn “Faithful Cross,” or other suitable songs are sung so that the history of salvation will be commemorated through song. The Roman Missal gives a new indication: “According to local circumstances or traditions of the people and pastoral appropriateness, the Stabat Mater may be sung, according to the Graduale Romanum, or another appropriate chant in memory of the compassion of the Blessed Virgin Mary.”¹³⁰⁹
- 11.18.12 The cross is then carried by the deacon or other suitable minister to its place at the altar. Lighted candles are then placed around or on the top of the altar or near the cross.¹³¹⁰

¹³⁰⁵ CLCPCEF 69; cf. Sacramentary, Good Friday, rubrics, 19; Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003.

¹³⁰⁶ Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003; CLCPCEF 69.

¹³⁰⁷ Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003; CLCPCEF 69.

¹³⁰⁸ BCLN June 2003.

¹³⁰⁹ Roman Missal, third typical edition, Good Friday, rubrics, 20; BCLN June 2003; CLCPCEF 69, cf. Micah 6: 3-4.

¹³¹⁰ Roman Missal, third typical edition, Good Friday, rubrics, 21; BCLN June 2003.

Rite of Communion

- 11.19.1 The deacon or priest who is to bring the Blessed Sacrament to the altar puts on a humeral veil. He brings the Blessed Sacrament from the place of reposition by a shorter route. All stand in silence. The priest goes to the altar and genuflects.¹³¹¹
- 11.19.2 The priest sings the invitation to the Lord's Prayer, which is then sung by all. The sign of peace is not exchanged. The Communion rite is as described in the Sacramentary.¹³¹²
- 11.19.3 The priest communicates after the Lamb of God. There is a new rubric that notes the priest is to say privately, "May the Body of Christ bring me to everlasting life."¹³¹³
- 11.19.4 Mention is made that 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.¹³¹⁴
- 11.19.5 The priest then says Let us pray and, "after observing, according to circumstances, some period of sacred silence, says the prayer after Communion." The Roman Missal in this instance emphasizes the period of silence after "Let us pray."¹³¹⁵
- 11.19.6 Before the Prayer Over the People the priest, if there is no deacon, may say the invitation: Bow your heads and pray for God's blessing.¹³¹⁶
- 11.19.7 While the rubric in the Sacramentary mentioned only that all depart in silence, the new rubric in the Roman Missal notes, "after genuflecting toward the Cross," all depart in silence.¹³¹⁷
- 11.19.8 The altar is stripped after the celebration. The cross remains upon the altar with two to four candles.¹³¹⁸

¹³¹¹ Roman Missal, third typical edition, Good Friday, rubrics, 22; BCLN June 2003.

¹³¹² CLCPCEF 70.

¹³¹³ Roman Missal, third typical edition, Good Friday, rubrics, 27; BCLN June 2003.

¹³¹⁴ Roman Missal, third typical edition, Good Friday, rubrics, 28-29; BCLN June 2003.

¹³¹⁵ Roman Missal, third typical edition, Good Friday, rubrics, 30; BCLN June 2003.

¹³¹⁶ Roman Missal, third typical edition, Good Friday, rubrics, 31; BCLN June 2003.

¹³¹⁷ Roman Missal, third typical edition, Good Friday, rubrics, 32; BCLN June 2003.

¹³¹⁸ Roman Missal, third typical edition, Good Friday, rubrics, 33; BCLN June 2003.

I. HOLY SATURDAY

- 11.20.1 On Holy Saturday the Church is as it were at the Lord's tomb, meditating on his passion and death, and on his descent into hell, and awaiting his resurrection with prayer and fasting. It is highly recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people. 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.¹³¹⁹
- 11.20.2 The image of Christ crucified or lying in the tomb, or the descent into hell, which mystery Holy Saturday recalls, as also an image of the Sorrowful Virgin Mary can be placed in the church for the veneration of the faithful.¹³²⁰
- 11.20.3 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. The celebration of marriages is forbidden, as is also the celebration of other sacraments, except those of penance and the anointing of the sick.¹³²¹

J. EASTER VIGIL

Introduction

- 11.21.1 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 for ever."¹³²²
- 11.21.2 This "mother of all vigils" 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.¹³²³

¹³¹⁹ CLCPCEF 73, cf. Roman Missal, Holy Saturday; The Apostles' Creed; 1 Peter 3: 19; GILH 210.

¹³²⁰ CLCPCEF 74.

¹³²¹ CLCPCEF 75.

¹³²² CLCPCEF 80, cf. Saint Augustine, *Sermo Guelferbytan.* 5 4.

¹³²³ Roman Missal, third typical edition, Easter Vigil, rubrics, 2. BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.21.3 The entire celebration of the Easter vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday.¹³²⁴ This rule is to be taken according to its strictest sense: The vigil must not be celebrated at the time of day that it is customary to celebrate anticipated Sunday Masses, i.e., in the late afternoon or early evening.¹³²⁵ In cases of grave necessity and for pastoral need in certain urban areas, permission may be obtained from the appropriate archdiocesan office to celebrate the Easter Vigil at an earlier time than nightfall.
- 11.21.4 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 one's obligation to attend Mass.¹³²⁶
- 11.21.5 The Easter Vigil liturgy should be celebrated in such a way as to offer to the Christian people the riches of the prayers and rites. It is therefore important that authenticity be respected, that the participation of the faithful be promoted, and that the celebration should not take place without servers, readers, and choir exercising their roles.¹³²⁷
- 11.21.6 The liturgical order of the Easter Vigil must not be changed by anyone on his own initiative.¹³²⁸

¹³²⁴ Sacramentary, Easter Vigil, rubrics, 3. BCLN January 2003. Roman Missal, third typical edition, Easter Vigil, rubrics, 3. BCLN March 2001: "The intention of the *Missale Romanum* is clear: the Easter Vigil is to take place in darkness. Thus the approved translation of *post initium noctis* is after nightfall, that is, after the time in the evening when daylight is last visible. This time is roughly equivalent to astronomical twilight, which is defined by the Naval Observatory as the time after which 'the Sun does not contribute to sky illumination.' ... In Washington, D.C., by way of example, sunset will take place at 6:45 pm on Holy Saturday, April 15, 2001. However, Astronomical Twilight in the nation's capital will not occur until 8:21 pm, or 96 minutes later. Likewise, sunset in Los Angeles occurs at 6:25 pm, but Astronomical Twilight (when 'the Sun does not contribute to sky illumination') occurs at 7:53 pm, about 88 minutes later. While some pastoral flexibility concerning the astronomical mathematics of the question is reasonable, it is clearly the intent of the Church that the Easter Vigil not begin until it is dark." It may also be necessary to take into account whether the Easter Vigil will occur during Daylight Saving Time. Astronomical data for any given day can be found at the web site for the Naval Observatory, at:

<http://www.usno.navy.mil/USNO/astronomical-applications/data-services/rs-one-day-us>.

¹³²⁵ Roman Missal, third typical edition, Easter Vigil, rubrics, 3; cf. EM 28; CB 332; CLCPCEF 78.

¹³²⁶ Roman Missal, third typical edition, Easter Vigil, rubrics, 2; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil. "Reprehensible are those abuses and practices that 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." CLCPCEF 78; cf. EM 28.

¹³²⁷ CLCPCEF 93.

¹³²⁸ CLCPCEF 81. See also ADW, *Liturgical Norms and Policies*, 2010, 1.1.6.

- 11.21.7 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 be taught to participate in the Vigil in its entirety.¹³²⁹
- 11.21.8 It would be desirable if on occasion provision were made for several communities to assemble in one church, wherever their proximity one to another or small numbers mean that a full and festive celebration could not otherwise take place.¹³³⁰
- 11.21.9 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.¹³³¹
- 11.21.10 It is not permitted for a priest to celebrate privately the Mass for the Easter Vigil.¹³³²
- 11.21.11 The celebration of the Easter Vigil takes the place of the Office of Readings.¹³³³

Service of Light

- 11.22.1 The Paschal Candle should be prepared, which for effective symbolism must be made of wax and never be artificial, be renewed each year, be only one in number, and be of sufficiently large size so that it may evoke the truth that Christ is the light of the world.¹³³⁴
- 11.22.2 According to a most ancient tradition, this night is “one of vigil for the Lord,” and the Vigil celebrated during it, to commemorate that holy night when the Lord rose from the dead, is regarded as the “mother of all holy vigils.” For in that night the Church keeps vigil, waiting for the resurrection of the Lord, and celebrates the sacraments of Christian initiation.¹³³⁵

¹³²⁹ CLCPCEF 95, citing SC 106.

¹³³⁰ CLCPCEF 94.

¹³³¹ CLCPCEF 94.

¹³³² GIRM 199.

¹³³³ Roman Missal, third typical edition, Easter Vigil, rubrics, 5; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³³⁴ CLCPCEF 82.

¹³³⁵ CLCPCEF 77, citing cf. Exodus 12: 42; Saint. Augustine, *Sermo* 219; CB 332; Roman Missal, third typical edition, Easter Vigil, rubrics, 2.

- 11.22.3 From the very outset the Church has celebrated that annual Pasch, which is the solemnity of solemnities, above all by means of a night vigil. For the resurrection of Christ is the foundation of our faith and hope, and through baptism and confirmation we are inserted into the Paschal Mystery of Christ, dying, buried, and raised with him, and with him we shall also reign.¹³³⁶
- 11.22.4 The first part 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.¹³³⁷
- 11.22.5 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. Thus do the beauty of the fire, its warmth and its light, draw the liturgical assembly together. The rubrics, however, acknowledge that when this cannot be done adaptations may be made. The Roman Missal also states that cross and candles are not to be carried in this procession.¹³³⁸
- 11.22.6 The role of the deacon assisting the priest is highlighted in the new Roman Missal, although it is noted that in his absence his duties may be exercised by the priest celebrant himself or by a concelebrant.¹³³⁹
- 11.22.7 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.”¹³⁴⁰
- 11.22.8 The Paschal Candle is brought forward. The Paschal Candle is the symbol of the “light of Christ, rising in glory,” scattering the “darkness of our hearts and minds.” “Above all, the Paschal Candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color

¹³³⁶ CLCPCEF 80, cf. SC 6; cf. Romans 6: 3-6; Ephesians 2: 5-6; Colossians 2: 12-13; 2 Timothy 2: 11-12.

¹³³⁷ CLCPCEF 82.

¹³³⁸ Roman Missal, third typical edition, Easter Vigil, rubrics, 8; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; CLCPCEF 82.

¹³³⁹ Roman Missal, third typical edition, Easter Vigil, rubrics, 6; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁴⁰ Roman Missal, third typical edition, Easter Vigil, rubrics, 9-10; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- should be made in relationship to the sanctuary in which it will be placed.”¹³⁴¹
- 11.22.9 The Candle is then prepared in rites *which are no longer optional*. The celebrant cuts a cross into the candle with a stylus. Then he makes 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 indicated. After these rites, the priest lights the candle from the new fire and says: “May the light of Christ, rising in glory, dispel the darkness of our hearts and minds.”¹³⁴²
- 11.22.10 One of the ministers takes burning coals from the fire and places them in a censer (thurible) and the priest, in the usual way, places incense into it.¹³⁴³
- 11.22.11 The deacon, or in his absence another appropriate minister, accepts the Easter Candle from the celebrant and a procession is formed. The order of procession is the thurifer with smoking thurible, preceding the minister holding the Candle, followed by the ministers and the priest and the people.¹³⁴⁴
- 11.22.12 Just as the children of Israel were guided at night by the pillar of fire, so Christians follow the risen Christ.¹³⁴⁵ It is fitting that all present carry candles, which are kept unlit so that the procession is led by the light of the Paschal Candle alone. Then, during the procession, the light from the Paschal Candle is gradually passed to the candles carried by the congregation.¹³⁴⁶
- 11.22.13 The places at which the proclamation, “Light of Christ,” are sung now differ from what was in the previous Sacramentary. The new places are 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.¹³⁴⁷

¹³⁴¹ Roman Missal, third typical edition, Easter Vigil, rubrics, 10, 12; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; CLCPCEF 82; BLS 94.

¹³⁴² Roman Missal, third typical edition, Easter Vigil, rubrics, 14; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁴³ Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

¹³⁴⁴ Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

¹³⁴⁵ Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

¹³⁴⁶ CLCPCEF 83.

¹³⁴⁷ Roman Missal, third typical edition, Easter Vigil, rubrics, 17, 31; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.22.14 The Roman Missal instructs the deacon to place 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 just before the intonation of the Gloria.¹³⁴⁸
- 11.22.15 Before the Easter Proclamation, 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, the deacon announces the Easter proclamation from the ambo or at a lectern. This poetic text captures the whole Easter 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. If, however, a lay cantor announces the proclamation, the words, "My dearest friends," up to the end of the invitation are omitted, along with the greeting, "The Lord be with you." *The reference to the Conference of Bishops adapting the text by inserting acclamations is no longer mentioned.*¹³⁴⁹

Liturgy of the Word

- 11.23.1 The readings from Sacred Scripture constitute the second part of the Vigil. They give 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, by a silent pause, and by the celebrant's prayer.¹³⁵⁰
- 11.23.2 The Order of the Vigil has seven readings from the Old Testament chosen from the Law and the Prophets, which are generally in use according to the most ancient tradition of East and West, and two readings from the New Testament, namely, from the Apostle and from the Gospel. Thus the Church, "beginning with Moses and all the Prophets" explains Christ's Paschal Mystery. Consequently wherever this is possible, all the readings should be read in order that the character of the Easter Vigil, which demands the time necessary, be respected at all costs.¹³⁵¹
- 11.23.3 One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. These deeds are related in seven readings from the Old Testament chosen from the law and the prophets

¹³⁴⁸ Roman Missal, third typical edition, Easter Vigil, rubrics, 17, 31; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁴⁹ Roman Missal, third typical edition, Easter Vigil, rubrics, 18-19; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83; Sacramentary, Easter Vigil, rubrics, 17.

¹³⁵⁰ CLCPCEF 85.

¹³⁵¹ CLCPCEF 85, cf. Luke 24: 27, cf. 44-45.

and two readings from the New Testament, namely from the Apostles and from the gospel. Thus, the Lord “beginning with Moses and all the prophets” meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the breaking of the bread and the drinking of the cup. The faithful are encouraged to meditate on these readings by the singing of a responsorial Psalm, followed by a silent pause, and then by the celebrant’s prayer. The Roman Missal adds a sentence about the nine readings proposed, saying that “all of these must be read whenever it can be done, so that the character of a Vigil which takes place over some duration of time can be observed.”¹³⁵²

- 11.23.4 The new Roman Missal recognizes that “nevertheless, where grave pastoral circumstances demand it,” the number of readings from the Old Testament may be reduced. At least three readings from the Old Testament should be read, always including Exodus 14.¹³⁵³
- 11.23.5 After the readings from the Old Testament, the Gloria is sung, the bells are rung in accordance with local custom, the Collect (Opening Prayer) is recited, and the celebration moves on to the readings from the New Testament. There is read an exhortation from the Apostle on baptism as an insertion into Christ’s Paschal Mystery.¹³⁵⁴
- 11.23.6 The Roman Missal is very specific about the priest singing the Alleluia before the Gospel: “After the Epistle has been read, all rise, and the priest solemnly intones the Alleluia three times, raising his voice a step each time. All repeat the Alleluia each time. If necessary, the psalmist intones the Alleluia.” Mention is then made of the psalmist or cantor singing Psalm 117 and the people responding, “Alleluia.”¹³⁵⁵
- 11.23.7 The Roman Missal directs explicitly that 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 tremendous mysteries being celebrated on this most holy of nights.¹³⁵⁶

¹³⁵² Roman Missal, third typical edition, Easter Vigil, rubrics, 20; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. Luke 24: 27, 44-45.

¹³⁵³ Roman Missal, third typical edition, Easter Vigil, rubrics, 21; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁵⁴ CLCPCEF 87.

¹³⁵⁵ Roman Missal, third typical edition, Easter Vigil, rubrics, 34; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. Acts 4: 11-12; Matthew 21: 42; Mark 12: 10; Luke 20: 17.

¹³⁵⁶ Roman Missal, third typical edition, Easter Vigil, rubrics, 36; CDW, *The New Missale Romanum* and the Easter Vigil.

Baptism and Confirmation

- 11.24.1 The Roman Missal has reorganized the rubrics for the entire section of the Vigil regarding baptism. Nevertheless, the Rite of Christian Initiation of Adults should always be consulted in conjunction with the rubrics mentioned in the Roman Missal. This is especially true when baptisms are taking place by means of immersion.¹³⁵⁷
- 11.24.2 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. Even if there are no candidates for baptism, the blessing of baptismal water should take place in parish churches. At the very least, baptism should be commemorated by the blessing of water intended for sprinkling upon the people.¹³⁵⁸
- 11.24.3 The rubrics describe two instances of baptism at the Vigil:
- 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 by their parents and godparents to the front of the assembly. Those who are to be baptized, along with their godparents, are led first by a minister with the Easter Candle; the other ministers, deacons and priest follow after them. This procession is accompanied by the singing of the Litany of the Saints. The priest then gives the introductory statement.
 - b. If the baptisms take place in the sanctuary, the priest makes the introductory statement and this is followed by the singing of the Litany of the Saints.

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.¹³⁵⁹

- 11.24.4 The Roman Missal reminds the celebrant that during the blessing of the water his hands are outstretched.¹³⁶⁰

¹³⁵⁷ Roman Missal, third typical edition, Easter Vigil, rubrics, 37-58; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁵⁸ CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁵⁹ Roman Missal, third typical edition, Easter Vigil, rubrics, 39-41; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁶⁰ Roman Missal, third typical edition, Easter Vigil, rubrics, 44; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.24.5 The matter of the sacrament of baptism is washing with true water, while the form is the words spoken by the minister: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."¹³⁶¹
- 11.24.6 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. Anointing with the oil of catechumens is therefore reserved to the period of the catechuminate and the period of purification and enlightenment, and is not to be included in the purification rites on Holy Saturday or in the celebration of initiation at the Easter Vigil or at another time.¹³⁶²
- 11.24.7 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.¹³⁶³
- 11.24.8 The newly baptized may be clothed in a white garment, but if circumstances suggest, this rite may be omitted.¹³⁶⁴
- 11.24.9 The celebration of confirmation is to take place in the sanctuary as indicated in the Missal, Pontifical, or Rite of Christian Initiation of Adults.¹³⁶⁵

¹³⁶¹ RCIA, General Introduction, 23; RBC 60, 97; ED 93. *Didache* (70) 7: 1: "After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit." Origen, *Commentary on Romans* (248) 5: 8: "The Lord himself told his disciples that they should baptize all peoples in the name of the Father and of the Son and of the Holy Spirit ... for indeed, legitimate baptism is had only in the name of the Trinity." The CDF has determined that 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," are not valid, and that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally). CDF, Response, 1 February 2008. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.6.3, 3.11.1-6, and the note to 3.11.3.

¹³⁶² RCIA 33.7; Roman Missal, third typical edition, Easter Vigil, rubrics, 48, 53; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. RCIA 228. There seems to be some confusion among these books and documents as to whether the use of the oil of the catechumens or the sacred chrism is in question.

¹³⁶³ Roman Missal, third typical edition, Easter Vigil, rubrics, 49; CDW, *The New Missale Romanum* and the Easter Vigil. See also RCIA 225, which says that all can make this profession together.

¹³⁶⁴ RCIA 229. BCLN February 2000 reminded those who seem not to have realized it before, that the newly baptized are not to be vested chasubles or dalmatics.

¹³⁶⁵ CDW, *The New Missale Romanum* and the Easter Vigil.

Liturgy of the Eucharist

- 11.25.1 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.¹³⁶⁶
- 11.25.2 The Roman Missal has incorporated into itself the rubrics in the Rite of Christian Initiation of Adults, which allow for 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. The Rite of Christian Initiation of Adults indicates that these formulas are found in the section for ritual Masses, "Christian Initiation: Baptism."¹³⁶⁷
- 11.25.3 The Roman Missal reminds the priest that before he says, "This is the Lamb of God," he may make a brief remark to the neophytes about their first Communion and "about the preciousness of so great a mystery, which is the climax of initiation and the center of the Christian life." The rubrics for the Easter Vigil indicate the desirability for the neophytes as well as all the faithful, to receive Communion under both kinds.¹³⁶⁸
- 11.25.4 The Roman Missal provides a solemn blessing to conclude the liturgy. It is used in place and can presently be found in the Sacramentary at no. 6, "Easter Vigil and Easter Sunday." It is also possible to use the formula of the final blessing in the Order of Baptism for Children, according to circumstances.¹³⁶⁹
- 11.25.5 The very last rubric reminds us that "the Easter candle is lighted in all of the more solemn liturgical celebrations in the Season of Easter."¹³⁷⁰

¹³⁶⁶ CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁶⁷ Roman Missal, third typical edition, Easter Vigil, rubrics, 63; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁶⁸ Roman Missal, third typical edition, Easter Vigil, rubrics, 64-65; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁶⁹ Roman Missal, third typical edition, Easter Vigil, rubrics, 69; CDW, *The New Missale Romanum* and the Easter Vigil.

¹³⁷⁰ Roman Missal, third typical edition, Easter Vigil, rubrics, 70; CDW, *The New Missale Romanum* and the Easter Vigil. During the Easter season, 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 of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer. After the Easter season the candle should be kept with honor in the baptistery, so that 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. CLCPCEF, 99, citing Sacramentary, Pentecost Sunday, rubric; RBC, General Introduction, 25.

K. EASTER SUNDAY

- 11.26.1 Mass is to be celebrated on Easter Day with great solemnity. It is appropriate that the Act of Penitence on this day take the form of a sprinkling with water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other song of baptismal character should be sung. The stoups at the entrance to the church should also be filled with the same water.¹³⁷¹
- 11.26.2 The celebration of Easter is prolonged throughout the Easter season. The fifty days from Easter Sunday to Pentecost Sunday are celebrated as one feast day, the “great Sunday.”¹³⁷²
- 11.26.3 Throughout the Easter season the neophytes should be assigned their own special place among the faithful. All neophytes should endeavor to participate at Mass along with their godparents. In the homily and, according to local circumstances, in the Prayer of the Faithful mention should be made of them. Some celebration should be held to conclude the period of mystagogical catechesis on or about Pentecost Sunday, depending upon local custom. It is also appropriate that children receive their first Holy Communion on one or other of the Sundays of Easter.¹³⁷³
- 11.26.4 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. This is an opportunity for exercising a pastoral ministry. The parish priest should go to each house for the purpose of undertaking a 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.¹³⁷⁴
- 11.26.5 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.¹³⁷⁵

¹³⁷¹ CLCPCEF 97.

¹³⁷² CLCPCEF 100, citing cf. General Norms for the Liturgical Year and the Calendar, 22.

¹³⁷³ CLCPCEF 103, cf. RCIA 235-237; cf. *ibid.*, 238-239. See also ADW, Liturgical Norms and Policies, 2010, 5.14.4 and its note.

¹³⁷⁴ CLCPCEF, 105, citing SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 21; BB ch. 1, II.

¹³⁷⁵ CLCPCEF, 107, cf. General Norms for the Liturgical Year and the Calendar, 23.

L. VIGIL OF PENTECOST

- 11.27.1 For the Vigil of Pentecost, the Circular Letter *Paschale Solemnitatis* (1988) encourages “the prolonged celebration of Mass in the form of a Vigil, whose character is not baptismal as in the Easter Vigil, but is one of urgent prayer, after the example of the Apostles and disciples, who persevered together in prayer with Mary, the Mother of Jesus, as they awaited the Holy Spirit.”¹³⁷⁶

M. HOLY DAYS AND SPECIAL DAYS OF PRAYER

Holy Days

- 11.28.1 Sunday is the day on which the Paschal Mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church.¹³⁷⁷
- 11.28.2 The holy days of obligation to be observed in the United States are:
- a. The solemnity of Mary, Mother of God, 1 January;¹³⁷⁸
 - b. The solemnity of the Ascension, observed in the Archdiocese of Washington on the Seventh Sunday of Easter;¹³⁷⁹
 - c. The solemnity of the Assumption of the Blessed Virgin Mary, 15 August;¹³⁸⁰
 - d. The solemnity of All Saints, 1 November;¹³⁸¹

¹³⁷⁶ CDWN April 2009; cf. CLCPCEF. A summary of the rubrics for this Vigil may be found in CDWN April 2009.

¹³⁷⁷ NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁷⁸ Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁷⁹ The Ecclesiastical Provinces of the United States may transfer the Solemnity of the Ascension of Our Lord and Savior Jesus Christ from Thursday of the Sixth Week of Easter to the Seventh Sunday of Easter. The decision of each Ecclesiastical Province to transfer the Solemnity of the Ascension is to be made by the affirmative vote of two-thirds of the bishops of the respective Ecclesiastical Province. The decision of the Ecclesiastical Province should be communicated to the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments and to the President of the National Conference of Catholic Bishops. NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁸⁰ Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁸¹ Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

- e. The solemnity of the Immaculate Conception, 8 December; and
 - f. The solemnity of the Nativity of Our Lord Jesus Christ, 25 December.
- 11.28.3 The Solemnity of the Epiphany is observed on the first Sunday following 1 January.¹³⁸²
- 11.28.4 The Solemnity of Corpus Christi is observed on the second Sunday following Pentecost.¹³⁸³

Special Days of Prayer

- 11.29.1 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.¹³⁸⁴
- 11.29.2 In the dioceses of the United States of America, January 22 (or January 23, when the 22nd falls on a Sunday) is observed as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. The Mass For Peace and Justice (from Masses for Various Needs) should be celebrated with violet vestments as an appropriate liturgical observance for this day.¹³⁸⁵

N. ARCHDIOCESAN AND PARISH FEASTS

- 11.30.1 The patronal feast of the Archdiocese of Washington is the solemnity of Mary, the Mother of God, on 1 January.
- 11.30.2 Each year the Church celebrates in a solemn manner the day commemorating the dedication of her churches in order to recall to the minds of the faithful the high dignity and sanctity and also the deep symbolism of the material edifice.¹³⁸⁶

¹³⁸² NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁸³ NCCB, Complementary Norm for CIC can. 1246 §2.

¹³⁸⁴ USCCB adaptation of GIRM 373.

¹³⁸⁵ USCCB adaptation of GIRM 373. In June 2009 the Latin rite bishops of the United States approved the text of the Mass in Thanksgiving for the Gift of Human Life and its U.S. adaptation to the Roman Missal.

¹³⁸⁶ Pius Parsch, *The Church's Year of Grace* (Collegetown, Minnesota: Liturgical Press, 1958) 5: 429.

- 11.30.3 In the Archdiocese of Washington, the anniversary of the dedication of the Cathedral of Saint Matthew the Apostle is celebrated as a feast in every parish church, on 14 November.¹³⁸⁷
- 11.30.4 Every parish church in the Archdiocese of Washington celebrates two solemn feast days of its own each year.
- a. In the Archdiocese of Washington, in every consecrated church except the Cathedral of Saint Matthew the Apostle, the solemnity of the anniversary of the dedication of the church, which is in a sense its “baptism feast,” is celebrated on 25 October, no matter what the actual date of the church’s dedication may be.¹³⁸⁸
 - b. The solemnity of the titular feast 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 in the calendar or martyrology.¹³⁸⁹
- 11.30.5 The solemnity of a parish’s titular feast can be moved to a Sunday of Ordinary Time. If it 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 next available weekday.¹³⁹⁰
- 11.30.6 A indulgence is granted to the faithful, under the normal conditions, who devoutly visit the parochial church:
- a. on the titular feast; and
 - b. on 2 August, when the indulgence of the “Portiuncula” occurs.¹³⁹¹

¹³⁸⁷ Table of Liturgical Days, 8b. In the Cathedral itself, the celebration is a solemnity, cf. ADW, Liturgical Norms and Policies, 2010, 11.30.4.a.

¹³⁸⁸ ADW Ordo, General Notes, 2-3; *ibid.*, 25 October; *ibid.*, Table of Liturgical Days, 4b; Pius Parsch, *The Church’s Year of Grace* (Collegeville, Minnesota: Liturgical Press, 1958) 5: 429.

¹³⁸⁹ Table of Liturgical Days, 4c.

¹³⁹⁰ ADW Ordo, General Notes, 3.

¹³⁹¹ MI, grants, 33 §1 5° a-b.

CHAPTER 12

LITURGY OF THE HOURS

- 12.1.1 The sacrifice of praise (*sacrificium laudis*) 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 God, prolongs the Eucharistic celebration and brings us back to it.¹³⁹²
- 12.1.2 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, however, being very desirable.¹³⁹³
- 12.1.3 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.¹³⁹⁴
- 12.1.4 Nevertheless, the Liturgy of the Hours, also called the Divine Office or Breviary, in no way lacks efficacy when it is recited alone, or in a certain private manner, because even in this case, “these prayers are realized privately but they do not ask for private things.” These prayers do not constitute a private act but rather form part of the public worship of the Church, in such a way that upon reciting the Hours, the sacred minister fulfills the ecclesial duty to which he committed himself at his ordination: the priest or deacon who in the intimacy of the Church, or of an oratory, or his

¹³⁹² CDWDS, Response, in BCLN February 2002; cf. GILH 12. USCCA p. 174. “Now that the prayer of Holy Church has been reformed and entirely revised in keeping with its very ancient tradition and in the light of the needs of our day, it is to be hoped above all that the Liturgy of the Hours may pervade and penetrate the whole of Christian prayer, giving it life, direction, and expression and effectively nourishing the spiritual life of the people of God.... This prayer takes its unity from the heart of Christ Himself, for our Redeemer desired ‘that the life He had entered upon in His mortal body with supplications and with His sacrifice should continue without interruption through the ages in His Mystical Body, which is the Church.’ Because of this, the prayer of the Church is at the same time ‘the very prayer that Christ Himself, together with His Body, addresses to the Father.’ As we celebrate the Office, therefore, we must recognize our own voices echoing in Christ, and His voice echoing in us.” Pope Paul VI, Apostolic Constitution *Laudis canticum* (1970), quoting Pope Pius XII, Encyclical Letter *Mediator Dei* (1947) 2; SC 84; Saint Augustine, *Enarrationes in Psalmos* 85, 1.

¹³⁹³ 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.”

¹³⁹⁴ CB 187, 190.

- residence, gives himself over to the celebration of the Divine Office effects, 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.¹³⁹⁵
- 12.1.5 In the rite of diaconal ordination, the sacred minister asks for and receives from the Church the mandate of the recitation of the Liturgy of the Hours, which mandate pertains to the orbit of ministerial responsibilities of the ordained, and goes beyond that of his personal piety. Sacred ministers, along with the bishops, find themselves joined in the ministry of intercession for the People of God who have been entrusted to them, as they were to Moses, to the Apostles, and to the same Jesus Christ “who is at the right hand of the Father and intercedes for us.” Similarly, the General Instruction of the Liturgy of the Hours states: “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.”¹³⁹⁶
- 12.1.6 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—for example morning or evening prayer, accompanied by an appropriate catechesis if circumstances so suggest.¹³⁹⁷
- 12.1.7 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 on the way to the priesthood, a substantial part of their ecclesial ministry.¹³⁹⁸

¹³⁹⁵ CDWDS, Response, in BCLN February 2002; cf. GILH 12; Gilbertus de Holland, *Sermo XXIII in Canticum Canticorum*.

¹³⁹⁶ CDWDS, Response, in BCLN February 2002; cf. Exodus 17: 8-16; 1 Timothy 2: 1-6; Romans 8: 34; GILH 108. The Response says, “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 canon 276 § 2, n. 3 of the CIC, cited previously. This recitation does not have for its part the nature of a private devotion or of a pious exercise realized by the personal will alone of the cleric but rather is an act proper to the sacred ministry and pastoral office.”

¹³⁹⁷ AS 149, cf. SC 99-100. Rev. Edward McNamara, L.C., *Zenit*, 2 December 2008: “[B]efore Vatican II the possibility of realizing a liturgical act depended on having a canonical delegation. For this reason a layperson who prayed the Divine Office technically performed a pious act but not a liturgical one. A nun, who prayed the same text in virtue of a canonical deputation, was deemed as participating in the liturgy. After Vatican II the capacity to act liturgically was no longer grounded canonically but rather on the basis of having received the sacraments of baptism and confirmation. Thus, any Catholic who prays the Liturgy of the Hours as the prayer of the Church acts liturgically.”

¹³⁹⁸ CIC can. 276 §2 3°. CDWDS, Response, in BCLN February 2002: “Only an impoverished vision would look at this responsibility as a mere fulfilling of a canonical obligation, even though it is such, and not keep in mind that the sacramental ordination confers on the deacon and on the priest a special office to

- 12.1.8 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.¹³⁹⁹
- 12.1.9 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.¹⁴⁰⁰
- 12.1.10 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.¹⁴⁰¹
- 12.1.11 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.”¹⁴⁰²
- 12.1.12 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.¹⁴⁰³
- 12.1.13 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 commute it to another act of piety (as, for example, the rosary, the Stations of the Cross, a biblical or spiritual reading, a time of mental prayer reasonably prolonged).¹⁴⁰⁴

lift up to the one and triune God praise for His goodness, for His sovereign beauty, and for his merciful design for our supernatural salvation. Along with praise, priests and deacons present before the Divine Majesty a prayer of intercession so as to worthily respond to the spiritual and temporal necessities of the Church and all humanity.”

¹³⁹⁹ 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.

¹⁴⁰⁰ CDWDS, Response, in BCLN February 2002.

¹⁴⁰¹ CDWDS, Response, in BCLN February 2002.

¹⁴⁰² CDWDS, Response, in BCLN February 2002; cf. SC 89.

¹⁴⁰³ CDWDS, Response, in BCLN February 2002.

¹⁴⁰⁴ CDWDS, Response, in BCLN February 2002.

- 12.1.14 The Office of Readings does not have a strict time assigned, and may be celebrated at any hour, and it can be omitted if there exists one of the reasons mentioned in 12.1.12. According to custom, the Office of Readings may be celebrated any time beginning with the evening hours or nighttime hours of the previous day, after Evening Prayer (Vespers).¹⁴⁰⁵
- 12.1.15 The same holds true for the “intermediate hours,” which, nevertheless, have no set time for their celebration. For their recitation, the time that intervenes between morning and afternoon should be observed. Outside of choir, of the three hours, Mid-Morning Prayer (Tertia), Mid-Day Prayer, (Sexta) and Mid-Afternoon Prayer (Nona), it is fitting to select 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, be maintained.¹⁴⁰⁶
- 12.1.16 Morning Prayer (Lauds) should be recited during the morning hours and Evening Prayer (Vespers) during the evening hours, as the names of these parts of the Office indicate. If someone cannot recite Morning Prayer (Lauds) in the morning, he has the obligation of reciting it as soon thereafter as possible. In the same way, if Evening Prayer (Vespers) cannot be recited during the evening hours, it must be recited as soon thereafter as possible. In other words, the obstacle, which impedes the observation of the “true time of the hours,” is not by itself a cause that excuses the recitation either of Morning Prayer (Lauds) or of Evening Prayer (Vespers), because it is a question of the “Principal Hours” which “merit the greatest esteem.”¹⁴⁰⁷
- 12.1.17 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. These liturgies are designed to “acknowledge Christ’s marvelous presence in the sacrament and invites us to the spiritual union with him that culminates in sacramental Communion.”¹⁴⁰⁸
- 12.1.18 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.¹⁴⁰⁹

¹⁴⁰⁵ CDWDS, Response, in BCLN February 2002; cf. GILH 59.

¹⁴⁰⁶ CDWDS, Response, in BCLN February 2002; cf. GILH 77.

¹⁴⁰⁷ CDWDS, Response, in BCLN February 2002; cf. SC 89; GILH 40.

¹⁴⁰⁸ CDW, Devotions and Eucharistic Adoration; cf. Roman Ritual, Order for Solemn Exposition of the Holy Eucharist (1993) 7; cf. HCWEOM 96.

¹⁴⁰⁹ CDWDS, Response, in BCLN February 2002.

12.1.19 The priest or deacon who presides at a celebration may wear a cope and stole over the alb or cassock and surplice; a deacon may wear a dalmatic over an alb and stole. On greater solemnities the wearing of the cope by many priests or of the dalmatic by many deacons is permitted.¹⁴¹⁰

¹⁴¹⁰ GILH 255; CB 192, 209.

CHAPTER 13

SACRAMENTALS AND POPULAR PIETY

A. SACRAMENTALS

- 13.1.1 Sacramentals are sacred signs by which effects, especially spiritual effects, are signified in some imitation of the sacraments, and are obtained through the intercession of the Church. 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*.¹⁴¹¹
- 13.1.2 The Apostolic See alone can establish new sacramentals, authentically interpret those already received, or abolish or change any of them.¹⁴¹²
- 13.1.3 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.¹⁴¹³
- 13.1.4 In celebrating 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.¹⁴¹⁴

B. BLESSINGS

General

- 13.2.1 Blessings come first among sacramentals. Every blessing praises God and prays for his gifts. In Christ, Christians are blessed by God the Father “with every spiritual blessing.” This is why the Church imparts blessings by

¹⁴¹¹ CIC can. 1166. See also CCC 1667, citing SC 60; cf. CCEO can. 867. *Catechism of the Council of Trent (Roman Catechism)* II. See also CCC 1670, citing SC 61: “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. For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from the Paschal Mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God.”

¹⁴¹² CIC can. 1167 §1.

¹⁴¹³ AS 150.

¹⁴¹⁴ AS 149, cf. SC 32.

invoking the name of Jesus, usually while making the holy sign of the cross of Christ.¹⁴¹⁵

13.2.2 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.¹⁴¹⁶

13.2.3 The more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry of bishops, priests, or deacons.¹⁴¹⁷

13.2.4 While lay people may preside at certain blessings, these blessings are not accompanied by the gesture of the sign of the cross.¹⁴¹⁸

¹⁴¹⁵ CCC 1671, citing Ephesians 1: 3. The term “blessing” is used here in a generic sense. Traditionally, blessings have been distinguished as consecrations, dedications, or blessings. The term “consecration” is now generally reserved to persons, while “dedication” is used of places. See *Communicationes* 12 (1980) 325.

¹⁴¹⁶ T. Lincoln Bouscaren and Adam C. Ellis, *Canon Law: A Text and Commentary*, second revised edition (Milwaukee: The Bruce Publishing Company, 1951) 646. Ecclesiastical authority confers sacred status upon places and objects through what the 1917 code explicitly identified as constitutive blessings (1917 CIC cann. 1148 §2, 1150). The 1983 code makes no mention of constitutive blessings as such, but both codes state that the rites for these dedications or blessings of places are found in the pertinent liturgical books. 1917 CIC cann. 1148 §2, 1154; 1983 CIC cann. 1205, 1167 §2. In fact, because they are constitutive signs (“actions” in the 1917 code) they cannot be carried out apart from liturgical rites. While the effects of sacramentals are *ex opere operantis* in the realm of grace, in the juridical realm constitutive consecrations and blessings, as opposed to merely invocative blessings, “produce their effects infallibly and in virtue of the very performance of the act (*ex opere operato*).” John A. Abbo and Jerome D. Hannan, *The Sacred Canons, A Concise Presentation of the Disciplinary Norms of the Church* (St. Louis: B. Herder Book Co., 1952) 2: 414, note 2. Matthew Ramstein, *A Manual of Canon Law* (Hoboken, New Jersey: Terminal Printing and Publishing Company, 1948) 512: “[The Church] begs God through her ministers to bestow favors on the recipient or user of the sacramental, her prayers being more efficacious (not necessarily infallible) than the prayers of a private member of the Church.” Constitutive dedications or blessings grant to places or things “the capacity to produce spiritual effects *ex impetratione Ecclesiae*, when they are used,” and they are “permanent sacramentals,” as opposed to “transitory sacramentals,” such as blessings, laying on of hands, anointings, prayers, etc. See José Tomás Martín de Agar, in *Code of Canon Law Annotated*, second edition (Montréal: Wilson and Lafleur Lte., 2004) 907.

¹⁴¹⁷ CCC 1669; cf. SC 79; CIC can. 1168; BB 16, 18.

¹⁴¹⁸ See BB *passim*.

- 13.2.5 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.
- 13.2.6 The fullness of the Church's prayer occurs in the parish, with all the orders represented, ideally including bishop, priest, deacon, and laity. While nothing can replace the parish celebration, the contents of *Catholic Household Blessings and Prayers* are structured in such a way that they capture the essence and spirit of parish prayer and enrich people's lives. The book intentionally uses "leader" instead of "minister" to refer to the one who leads the prayer, to make families feel comfortable and to avoid the idea that a cleric must be present in order for them to pray.¹⁴¹⁹
- 13.2.7 The contents include a wide range of traditional and contemporary prayers, from the Hail Mary to blessings for special occasions, as well as familiar hymns. *Catholic Household Blessings and Prayers* can make the home a "virtual parish." The book can be used for family meals, national holidays, wedding anniversaries, moving, difficult decisions, grief, and preparation for major events. Study and prayer groups have numerous prayer options, such as prayers to begin a school year or a prayer for students. Prayers, readings, and blessings are provided for all holy seasons of the Church's liturgical year. In the revised edition, a home version of the Liturgy of the Hours has been added, along with select readings for specific times of need.¹⁴²⁰
- 13.2.8 Among the liturgical and other books, there are sometimes parallels among liturgical and non-liturgical blessings, or invocative and constitutive blessings, or between invocative and constitutive blessings on the one hand and sacraments on the other. For example, a couple could marry *sacramentally* in a liturgical rite; years later on an anniversary they could receive a *liturgical invocative blessing* from a priest using a prayer from the Book of Blessings, and then go to a reception where one of their children could bless them using a *non-liturgical invocative blessing* of some kind. Similar parallels can be seen among the sacraments and blessings given to children, or to the sick. In case there may be any confusion on such occasions, is necessary to make it clear that these are distinct rites.

¹⁴¹⁹ National Conference of Catholic Bishops, Bishops' Committee on the Liturgy, *Catholic Household Blessings and Prayers* (Washington: National Conference of Catholic Bishops, 1988); CDWN November-December 2007. CDWN August 2008 announced the publication of the revised edition of *Catholic Household Blessings and Prayers*.

¹⁴²⁰ CDWN November-December 2007.

Liturgical Blessings

- 13.3.1 *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.¹⁴²¹
- 13.3.2 The Roman Missal (Sacramentary) 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 Rite 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.¹⁴²²
- 13.3.3 Depending on the particular occasion and circumstances, a liturgical invocative blessing may be given a layperson as well as by a cleric.

Quinceañera Blessings

- 13.4.1 Orders for the Bendición al Cumplir Quince Años, or the Blessing on the Fifteenth Birthday, known as the Quinceañera, were approved by the United States Conference of Catholic Bishops in 2004 and approved 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.¹⁴²³

Constitutive Liturgical Blessings

- 13.5.1 Among the *constitutive* blessings which are intended for persons (which are not to be confused with sacramental ordination) are the blessing of the abbot

¹⁴²¹ CIC can. 1170.

¹⁴²² CDWN November-December 2008: English and Spanish versions of a new Order for the Blessing of a Child in the Womb / Rito de Bendición de una Criatura en el Vientre have been prepared by the USCCB Committee on Pro-Life Activities to support the parents awaiting the birth of their child, to encourage, especially in the parish setting, prayers for and recognition of the precious gift of the child in the womb, and to foster respect for human life within society. The proposed blessing is distinct from the Blessing of Parents before Childbirth found in the Book of Blessings. The Committee on Pro-Life Activities had been asked by a number of dioceses for a Blessing of a Child in the Womb. After being unable to find an existing blessing for a newly conceived child, the Committee prepared this new blessing and submitted it to the Committee on Divine Worship for consideration. Upon receiving the recognition of the Congregation on Divine Worship and the Discipline of the Sacraments for use in the dioceses of the United States of America, the Blessing of a Child in the Womb Within Mass and Outside Mass, in English and in Spanish, will be included in future editions of the Book of Blessings when that text is revised.

¹⁴²³ BCLN July 2007. See www.usccb.org/Quinceanera. A commentary on the rite was published in BCLN December 2004 and is available at: <http://www.usccb.org/liturgy/innews/1204.shtml>.

or abess of a monastery, the consecration of virgins, the rite of religious profession, and the blessing of certain lay ministries of the Church.¹⁴²⁴

- 13.5.2 The dedication or blessing of a church or an altar, the blessing of holy oils, vessels, and vestments, bells, etc., are examples of constitutive blessings that concern places and things.¹⁴²⁵
- 13.5.3 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.¹⁴²⁶
- 13.5.4 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.¹⁴²⁷

C. HEALING SERVICES

General

- 13.6.1 It is licit for every member of the faithful to pray to God for healing. When this is organized in a church or other sacred place, it is appropriate that such prayers be led by an ordained minister.¹⁴²⁸
- 13.6.2 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.¹⁴²⁹
- 13.6.3 Those who direct healing services, whether liturgical or non-liturgical, are to strive to maintain a climate of peaceful devotion in the assembly and to exercise 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.¹⁴³⁰

¹⁴²⁴ See the pertinent rites in the Roman Pontifical; BB ch. 63.

¹⁴²⁵ CCC 1672.

¹⁴²⁶ CIC can. 1205. Cf. DCA *passim*; BB ch. 43.

¹⁴²⁷ CIC can. 1171.

¹⁴²⁸ IPH, disciplinary norms, art. 1. See also ADW, Liturgical Norms and Policies, 2010, ch. 8, Anointing of the Sick.

¹⁴²⁹ IPH, disciplinary norms, art. 2.

¹⁴³⁰ IPH, disciplinary norms, art. 9.

- 13.6.4 In no instance may the non-ordained perform anointings either with the oil of the sick or any other oil.¹⁴³¹
- 13.6.5 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.¹⁴³²
- 13.6.6 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.¹⁴³³
- 13.6.7 Without prejudice to what is established regarding the celebration 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.¹⁴³⁴

Liturgical Healing Services

- 13.7.1 The Archbishop has the right to issue norms for the Archdiocese regarding liturgical services of healing. To date no such norms have been issued. Those who conduct liturgical services of healing must request permission from the appropriate archdiocesan office for each case.¹⁴³⁵

¹⁴³¹ EDM 9 §1. Archbishop Malcolm Ranjith, Secretary, CDWDS, Letter to Wilfrid Fox Cardinal Napier, Conference of Bishops of South Africa, 1 September 2008: "It is reported that the faithful are frequently being anointed, during the course of what are called 'Healing Services,' by deacons or even by lay ministers, who use the so-called 'Oil of Gladness' that is claimed to be a Sacramental. This Dicastery observes that canon 1003, §1, expressly forbids anyone other than a priest to administer the Sacrament of the Anointing of the Sick. Furthermore, as the Inter-Dicasterial Instruction *Ecclesiae de mysterio*, art. 9, makes clear: 'No other person [than a priest] may act as ordinary or extraordinary minister of the sacrament [of Anointing] since such constitutes simulation of a sacrament' (15 August 1997). This Congregation also observes that there are only three blessed oils used in the Roman Ritual, namely, the Oil of Catechumens, the Oil of the Sick, and Sacred Chrism. The use of any other oil or any other 'anointing' must be considered proscribed and subject to ecclesiastical penalties (cf. canons 1379 and 1384)." See also ADW, Liturgical Norms and Policies, 2010, 8.2.1 and its note.

¹⁴³² IPH, disciplinary norms, art. 10.

¹⁴³³ IPH, 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.

¹⁴³⁴ IPH, disciplinary norms, art. 7 §§1-2.

¹⁴³⁵ IPH, disciplinary norms, art. 4 §§1-2. Cf. CIC can. 838 §4.

- 13.7.2 Permission to hold such services must be given explicitly, even if they are organized by bishops or cardinals, or include such as participants. Given a just and proportionate reason, the Archbishop has the right to forbid even the participation of a particular bishop.¹⁴³⁶
- 13.7.3 Liturgical prayers for healing are to be celebrated according to the rite prescribed in the Book of Blessings, and with the proper sacred vestments indicated therein.¹⁴³⁷

Non-Liturgical Healing Services

- 13.8.1 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.¹⁴³⁸
- 13.8.2 Confusion between such free non-liturgical prayer meetings and liturgical celebrations properly so-called is to be carefully avoided.¹⁴³⁹
- 13.8.3 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.¹⁴⁴⁰

D. EXORCISMS

- 13.9.1 The Lord Jesus Christ performed exorcisms, and from him the Church has received the power and office of exorcizing.¹⁴⁴¹ 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 are performed at the celebration of baptism.¹⁴⁴²

¹⁴³⁶ IPH, disciplinary norms, art. 4 §3.

¹⁴³⁷ IPH, disciplinary norms, art. 3 §1. Cf. BB, ch. 39.

¹⁴³⁸ IPH, disciplinary norms, art. 5 §1. Cf. CIC can. 839 §2.

¹⁴³⁹ IPH, disciplinary norms, art. 5 §2.

¹⁴⁴⁰ IPH, disciplinary norms, art. 5 §3.

¹⁴⁴¹ CCC 1673, citing cf. Mk 1: 25-26; 3: 15; 6: 7, 13; 16: 17.

¹⁴⁴² CCC 1673, citing cf. CIC can. 1172. See, for example, RBC 49, RCIA 144.

- 13.9.2 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.¹⁴⁴³
- 13.9.3 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 the Rite of Exorcism. No one can perform an exorcism legitimately upon the possessed unless he has obtained special and express permission from the local ordinary. Any hint of superstition is to be avoided.¹⁴⁴⁴
- 13.9.4 The local ordinary is to give permission to perform an exorcism only to a priest who has piety, knowledge, prudence, and integrity of life.¹⁴⁴⁵
- 13.9.5 It is absolutely forbidden to insert prayers of exorcism into the celebration of the Holy Mass, the sacraments, or the Liturgy of the Hours.¹⁴⁴⁶
- 13.9.6 The prayers of exorcism contained in the Roman Ritual must remain separate from healing services, whether liturgical or non-liturgical.¹⁴⁴⁷
- 13.9.7 The Moderator of the Curia should be contacted in regard to requests for exorcisms, after pastors have considered the circumstances.

E. MINISTERS OF SACRAMENTALS

- 13.10.1 The minister of sacramentals is a cleric who has been provided with the requisite power.¹⁴⁴⁸
- 13.10.2 Bishops and priests permitted by law or legitimate grant can perform consecrations and dedications validly.¹⁴⁴⁹

¹⁴⁴³ CCC 1673, citing cf. CIC can. 1172. See *Rituale Romanum, De exorcismus et supplicationibus quibusdam*, editio typica (Romae: Typis Vaticanis, MIM).

¹⁴⁴⁴ AS 150; IPH, 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, MIM), *praenotanda*, 13-19. This rite has not been translated into English. BCLN January 2002.

¹⁴⁴⁵ CIC can. 1172 §2.

¹⁴⁴⁶ IPH, disciplinary norms, art. 8 §3.

¹⁴⁴⁷ IPH, disciplinary norms, art. 8 §2.

¹⁴⁴⁸ CIC can. 1168.

¹⁴⁴⁹ CIC can. 1169 §1.

- 13.10.3 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.¹⁴⁵⁰
- 13.10.4 Deacons preside at blessings because they are assistants to the bishop and the college of presbyters, and can impart those blessings expressly permitted by law.¹⁴⁵¹
- 13.10.5 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 some sacramentals.¹⁴⁵²
- 13.10.6 In the absence of a priest or deacon, in a case in which a lay person can impart a blessing, preference is to be given to an instituted acolyte or lector.¹⁴⁵³
- 13.10.7 Other laymen and laywomen, in virtue of the universal priesthood, a dignity they possess because of their baptism and confirmation, may celebrate certain blessings, as indicated in the respective orders of blessings, by use of the rites and formularies designated for a lay minister. Such laypersons exercise this ministry in virtue of their office (for example, parents on behalf of their children) or by reason of some special liturgical ministry 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.¹⁴⁵⁴
- 13.10.8 In confecting or administering sacramentals, the rites and formulas approved by the authority of the Church are to be observed carefully.¹⁴⁵⁵
- 13.10.9 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).¹⁴⁵⁶

¹⁴⁵⁰ CIC can. 1169 §2. BB, general introduction, 18b-c.

¹⁴⁵¹ CIC can. 1169 §3. BB, general introduction, 18b-c.

¹⁴⁵² CIC can. 1168. "Sacramentals derive from the baptismal priesthood: every baptized person is called to be a 'blessing,' and to bless. Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons)." CCC 1669, citing cf. Genesis 12: 2; Luke 6: 28; Romans 12: 14; 1 Peter 3: 9; SC 79; CIC can. 1168; BB 16, 18

¹⁴⁵³ BB, general introduction, 18d.

¹⁴⁵⁴ BB, general introduction, 18d.

¹⁴⁵⁵ CIC can. 1167 §2. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

¹⁴⁵⁶ CCC 1668.

F. POPULAR PIETY

General

- 13.11.1 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 not possible to fill up the day with participation in the liturgy. 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.¹⁴⁵⁷
- 13.11.2 Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful. Down through the centuries, popular religiosity has also given rise to various other devotions related to the sacramental life of the Church—the veneration of relics, pilgrimages, visits to sanctuaries, novenas, processions and celebrations in honor of Mary and the other saints, the recitation of the rosary, the Angelus, the Stations of the Cross; and the use of sacramentals, such as images or icons, statues, holy water, chaplets, medals, and so forth.¹⁴⁵⁸
- 13.11.3 Zeal for the spiritual growth of the faithful naturally leads to an attitude of support and encouragement for such devotions, especially when they are inspired by Sacred Scripture and the liturgy, whether they flow from the hearts of saints or from a long tradition of faith and witness.¹⁴⁵⁹
- 13.11.4 These expressions of piety extend the liturgical life of the Church, but do not replace it. They “should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.”¹⁴⁶⁰
- 13.11.5 Pastoral discernment is needed to sustain and support popular piety and, if necessary, to purify and correct the religious sense which underlies these devotions so that the faithful may advance in knowledge of the mystery of Christ. Their exercise is subject to the care and 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

¹⁴⁵⁷ CDW, *Popular Devotional Practices: Basic Questions and Answers*, 12 November 2003; cf. SC 7, 10, 12; 1 Thessalonians 5: 17; CCC 1675.

¹⁴⁵⁸ CCC 1674, citing 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.

¹⁴⁵⁹ AS 153; CCC 1674.

¹⁴⁶⁰ CCC 1675, citing SC 13, no. 3.

avoid possible misapplications and to recognize devotions whose appropriateness is questionable.¹⁴⁶¹

- 13.11.6 At its core the piety of the people is a storehouse of values that offers answers of Christian wisdom to the great questions of life. The Catholic wisdom of the people is capable of fashioning a vital synthesis. It creatively combines the divine and the human, Christ and Mary, spirit and body, communion and institution, person and community, faith and homeland, intelligence and emotion. This wisdom is a Christian humanism that radically affirms the dignity of every person as a child of God, establishes a basic fraternity, teaches people to encounter nature and understand work, and provides reasons for joy and humor even in the midst of a very hard life. For the people this wisdom is also a principle of discernment and an evangelical instinct through which they spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and stifled by other interests.¹⁴⁶²
- 13.11.7 Popular piety is a living reality in and of the Church, “a true treasure of the People of God.” Its source is the constant presence of the Spirit of God in the ecclesial community; the mystery of Christ Our Savior is its reference point, the glory of God and the salvation of man its object, its historical moment “the joyous encounter of the work of evangelization and culture.”¹⁴⁶³
- 13.11.8 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, 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 souls of the dead.¹⁴⁶⁴
- 13.11.9 In genuine forms of popular piety, the Gospel message assimilates expressive forms particular to a given culture while also permeating the consciousness of

¹⁴⁶¹ CCC 1676, cf. Pope John Paul II, Apostolic Exhortation *Catechesi tradendae* (1979) 54. CDW, Popular Devotional Practices: Basic Questions and Answers, 12 November 2003. Cf. AS 152 b: “The Bishop encourages those expressions of piety which are deeply rooted in the Christian people, purifying them, if need be, of any excesses that are less in conformity with the truth or with the mind of the Church. He should prudently remain open to the possibility of new forms of popular piety.”

¹⁴⁶² CCC 1677, citing CELAM, Third General Conference (1979) 448 (tr. NCCB, 1979); cf. Pope Paul VI, Apostolic Exhortation *Evangelii nuntiandi* (1975) 48.

¹⁴⁶³ DPP 61, citing Pope John Paul II, Homily given at the Celebration of the Word in La Serena, Chile (1987) 2; idem, Homily given at the shrine of the Virgin Mary of Zapopang (1979) 2.

¹⁴⁶⁴ DPP 61-62, citing Pope Paul VI, Apostolic Exhortation *Evangelii nuntiandi* (1975) 48; Pope John Paul II, Apostolic Exhortation *Catechesi tradendae* (1979) 54. 79-80.

that culture with the content of the Gospel, and its idea of life and death, and of man's freedom, mission and destiny.¹⁴⁶⁵

- 13.11.10 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.¹⁴⁶⁶
- 13.11.11 Dangers to piety include: lack of sufficiently Christian elements; disconnection with the Church and the Holy Spirit; a disproportionate interest in saints; lack of contact with Sacred Scriptures; isolation from the sacramental life; a dichotomy between worship and the duties of Christian life; a utilitarian view of some forms of popular piety; the use of "signs, gestures and formulae, which sometimes become excessively important or even theatrical"; and in certain instances, the risk of "promoting sects, or even superstition, magic, fatalism or oppression."¹⁴⁶⁷
- 13.11.12 To remedy such defects, there is a need to "evangelize" popular piety. Pastoral sensibility recommends that this work should proceed patiently, tolerantly, and with great prudence, following the methodology adopted by the Church throughout the centuries in matters relating to inculturation of the Christian faith, the sacred liturgy, and those inherent in popular piety.¹⁴⁶⁸

Liturgical Year

- 13.12.1 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 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.¹⁴⁶⁹
- 13.12.2 In addition to the celebrations that make up the liturgical year, many regions maintain their own popular customs and devout practices. The bishops as

¹⁴⁶⁵ DPP 63.

¹⁴⁶⁶ DPP 64.

¹⁴⁶⁷ DPP 64, citing Pope John Paul II, Allocution to the Conference of the Bishops of the Abruzzi and the Molise (1986); idem, Discourse at Popayan, Colombia (1986).

¹⁴⁶⁸ DPP 65, citing Pope John Paul II, Apostolic Letter *Vigésimus quintus annus* (1988) 18; idem, Allocution to the Conference of the Bishops of the Abruzzi and the Molise (1986); cf. CELAM, Third General Conference (1979) 458-459; CDWDS, Circular letter, *Orientamenti e proposte per la celebrazione dell'anno mariano*, 4 April 1987, 68; CDWDS, Instruction *Varietates legitimae* (1994) 9-20.

¹⁴⁶⁹ CB 231.

part of their pastoral charge should attach great importance to such customs and practices that build up piety, religious devotion, and an understanding of the mysteries of Christ.¹⁴⁷⁰

Devotion to the Sacred Heart of Jesus

- 13.13.1 An excellent form of piety that should be preserved is the devotion to the Sacred Heart of Jesus.¹⁴⁷¹
- 13.13.2 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.¹⁴⁷²

Devotion to the Blessed Virgin Mary

- 13.14.1 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 Christ established as the mother of all people.¹⁴⁷³
- 13.14.2 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.¹⁴⁷⁴
- 13.14.3 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.¹⁴⁷⁵
- 13.14.4 The Archbishop will be concerned that shrines, many of which are dedicated to the Holy Mother of God, should offer an effective contribution to the spiritual life of the diocese. He will oversee the dignity of their liturgical

¹⁴⁷⁰ CB 233.

¹⁴⁷¹ AS 152 b.

¹⁴⁷² CCC 478, cf. Galatians 2: 20; John 19: 34; Pope Pius XII, Encyclical Letter *Haurietis aquas* (1956).

¹⁴⁷³ CIC can. 1186.

¹⁴⁷⁴ ADW Ordo 17.

¹⁴⁷⁵ Pope Paul VI, Apostolic Exhortation *Marialis cultus* (1974) 56; AS 152 b; CCC 971-972, 2673-2679.

- celebrations and the preaching of the Word of God, and will take steps to remove from their vicinity anything that could hinder the devotion of the faithful or suggest undue concern for profit.¹⁴⁷⁶
- 13.14.5 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.¹⁴⁷⁷
- 13.14.6 The recitation of the Angelus marks the Christian's day with a brief meditation on the Incarnation of the Word.¹⁴⁷⁸
- 13.14.7 There is no official rite for a May crowning. Unlike the solemn crowning of an image by the bishop, it would not be liturgically correct to perform the popular devotion of May crowning within Mass. It may be done, however, immediately before or after.

Veneration of the Saints

- 13.15.1 The Church promotes the true and authentic veneration of the saints whose example instructs the Christian faithful and whose intercession sustains them.¹⁴⁷⁹
- 13.15.2 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.¹⁴⁸⁰
- 13.15.3 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.¹⁴⁸¹

¹⁴⁷⁶ AS 152 d.

¹⁴⁷⁷ AS 153. Cf. Pope John Paul II, Apostolic Letter *Rosarium Virginis Mariae* (2002); SC 102; Pope Paul VI, Apostolic Exhortation *Marialis cultus* (1974) 42; CCC 2676-2678.

¹⁴⁷⁸ AS 153.

¹⁴⁷⁹ CIC can. 1186. Clement of Alexandria, *Miscellanies* 7, 12: "[The true Christian] prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping, and though he pray alone, he has the choir of saints standing with him." Origen, *On Prayer* 11: "But not the high priest [Christ] alone prays for those who pray sincerely, but also the angels ... as also the souls of the saints who have already fallen asleep."

¹⁴⁸⁰ CIC can. 1187.

¹⁴⁸¹ DPP 244.

Sacred Relics

- 13.16.1 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.¹⁴⁸²
- 13.16.2 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.¹⁴⁸³
- 13.16.3 The Roman Missal reaffirms the validity “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, event to the point of death, fidelity to her Lord and Spouse.¹⁴⁸⁴
- 13.16.4 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;¹⁴⁸⁵
 - 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;”¹⁴⁸⁶

¹⁴⁸² DPP 236; cf. 1 Corinthians 3: 16, 6: 19; 2 Corinthians 6: 16; SC 111; cf. Council of Trent, Session XXV, *Decretum de invocatione, veneratione et reliquiis Sanctorum, et sacris imaginibus* (1563): DS 1822.

¹⁴⁸³ DPP 236.

¹⁴⁸⁴ GIRM 302; DCA ch. 4, 5; DPP 237.

¹⁴⁸⁵ DPP 237; cf. DCA, ch. 2, 5.

¹⁴⁸⁶ DPP 237; cf. DCA, ch. 2, 5. See also ADW, *Liturgical Norms and Policies*, 2010, 1.5.1 and its note.

- c. admonishing the faithful to resist the temptation to form collections of relics; in the past this practice has had some deplorable consequences;¹⁴⁸⁷ and
 - d. preventing any possibility of fraud, trafficking, or superstition.¹⁴⁸⁸
- 13.16.5 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.¹⁴⁸⁹
- 13.16.6 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.¹⁴⁹⁰
- 13.16.7 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.¹⁴⁹¹

Sacred Images

- 13.17.1 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 suitable order so that the Christian people are not confused nor occasion given for inappropriate devotion.¹⁴⁹²
- 13.17.2 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.¹⁴⁹³

¹⁴⁸⁷ DPP 237. Individuals who no longer wish to have the care of sacred relics in their possession may donate them to a parish church or to the Archives of the Archdiocese of Washington, where they are certain to receive appropriate care. See also ADW, Liturgical Norms and Policies, 2010, 1.5.3-4.

¹⁴⁸⁸ DPP 237, cf. CIC can. 1190 §§1-2.

¹⁴⁸⁹ DPP 237.

¹⁴⁹⁰ DPP 237, 244. Cf. Saint Ambrose, *Epistula* 77; DCA, ch. 4, 10. See also ADW, Liturgical Norms and Policies, 2010, 13.17.5.

¹⁴⁹¹ CIC can. 1190 §§1-2. See also ADW, Liturgical Norms and Policies, 2010, 1.5.1.

¹⁴⁹² CIC can. 1188.

¹⁴⁹³ CIC can. 1189. See also ADW, Liturgical Norms and Policies, 2010, 1.5.1-8.

- 13.17.3 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.¹⁴⁹⁴
- 13.17.4 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.”¹⁴⁹⁵
- 13.17.5 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.¹⁴⁹⁶
- 13.17.6 Scapulars and medals can be blessed in accordance with the provisions of the Book of Blessings.¹⁴⁹⁷

Processions

- 13.18.1 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.¹⁴⁹⁸

Novenas

- 13.19.1 Novenas are also encouraged, especially those leading up to liturgical solemnities (e.g., Pentecost or Christmas), as are vigils in preparation for great feasts.¹⁴⁹⁹

Popular Devotions and Private Revelation

- 13.20.1 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,

¹⁴⁹⁴ CIC can. 1190 §3. See also ADW, Liturgical Norms and Policies, 2010, 1.5.1-8.

¹⁴⁹⁵ DPP 244; cf. BB ch. 36.

¹⁴⁹⁶ DPP 244; cf. CIC can. 1188; GIRM 318. See also ADW, Liturgical Norms and Policies, 2010, 13.16.6.

¹⁴⁹⁷ BB ch. 44-46.

¹⁴⁹⁸ AS 153. See also ADW, Liturgical Norms and Policies, 2010, 6.46.11.

¹⁴⁹⁹ AS 153.

and private revelations, which God has given to a particular individual or group and which place no obligation on the rest of the Church.¹⁵⁰⁰

- 13.20.2 The term public revelation refers to the revealing action of God directed to humanity as a whole and which finds its literary expression in the Old and New Testaments. It is called revelation because in it God gradually made himself known to men, 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.¹⁵⁰¹
- 13.20.3 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.”¹⁵⁰²
- 13.20.4 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 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.

¹⁵⁰⁰ CDW, Popular Devotional Practices: Basic Questions and Answers, 12 November 2003, 9.

¹⁵⁰¹ CDW, Popular Devotional Practices: Basic Questions and Answers, 12 November 2003, 9; cf. CDF, Message of Fatima, 120.

¹⁵⁰² CDW, Popular Devotional Practices: Basic Questions and Answers, 12 November 2003, 9; cf. DV 4, 10; CDF, Message of Fatima, 120; CCC 66.

- 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."¹⁵⁰³
- 13.20.5 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."¹⁵⁰⁴
- 13.20.6 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.¹⁵⁰⁵
- 13.20.7 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.¹⁵⁰⁶

¹⁵⁰³ CDW, *Popular Devotional Practices: Basic Questions and Answers*, 12 November 2003, 9; cf. CDF, *Message of Fatima*, 121. The CDF quotes the statement from the treatise by Cardinal Prospero Lambertini (later Pope Benedict XIV) regarding private revelation: "An assent of Catholic faith is not due to revelations approved in this way; it is not even possible. These revelations seek rather an assent of human faith in keeping with the requirements of prudence, which puts them before us as probable and credible to piety." See also NCCB, *Pastoral letter Behold Your Mother: Woman of Faith*, 21 November 1973, 100; CCC 67.

¹⁵⁰⁴ CDW, *Popular Devotional Practices: Basic Questions and Answers*, 12 November 2003, 9; cf. CDF, *Message of Fatima*, 121.

¹⁵⁰⁵ CDW, *Popular Devotional Practices: Basic Questions and Answers*, 12 November 2003, 10; cf. CDF, *Message of Fatima*, 121. See CCC 67: "Christian faith cannot accept 'revelations' that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such 'revelations.'"

¹⁵⁰⁶ CDW, *Popular Devotional Practices: Basic Questions and Answers*, 12 November 2003, 10.

CHAPTER 14

EXTRAORDINARY FORM OF THE ROMAN RITE

A. INTRODUCTION

- 14.1.1 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 sacrifice of the Mass following the typical edition of the Roman Missal promulgated by Blessed Pope John XXIII in 1962 as an extraordinary form of the liturgy of the Church.¹⁵⁰⁷
- 14.1.2 It is permissible as well, in the circumstances described below, to use the liturgical books promulgated or in use in 1962 for the celebration of some of the other sacraments and rites.¹⁵⁰⁸
- 14.1.3 In addition to the Roman Missal, the liturgical books promulgated or in use in 1962 were the following:
- a. the Roman Breviary, in the typical edition of 1962;
 - b. the Roman Martyrology;
 - c. the Roman Ritual, in the typical edition of 1952, and local rituals derived from it;¹⁵⁰⁹

¹⁵⁰⁷ SP 1. It is not clear what “never abrogated,” used in the full text of this article in reference to the MR1962, means; for if the Missal was “never abrogated,” the law requiring its use certainly was. “Paul VI’s 1969 apostolic constitution *Missale Romanum*, was properly promulgated as law in the *Acta Apostolicae Sedis*, in keeping with canon 9 of the 1917 code. The constitution required the use of the newly revised Roman Missal and abrogated previous law that had required use of the Tridentine rite Mass. The Pope decreed that his constitution had the force of law ‘now and in the future,’ and he expressly revoked contrary law, including ‘the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving of special mention and amendment.’ Moreover, the March 26, 1970, decree of the Sacred Congregation for Divine Worship promulgating the *editio typica* of the revised Roman Missal contained the phrase, ‘Anything to the contrary notwithstanding.’” For a priest *lawfully* to use MR1962, even in private, an indult or permission of the ordinary was required. See Rev. John M. Huels, “False Opinions on the Use of the Tridentine Rite,” RRAA 2001, 51-52; *idem*, “Reconciling the Old with the New: Canonical Questions on *Summorum Pontificum*,” *The Jurist* 68 (2008) 94-95.

¹⁵⁰⁸ SP 9 §1.

¹⁵⁰⁹ Like the other liturgical books, the Roman Ritual was revised many times before the Second Vatican Council, most recently in typical editions of 1913, 1925, and 1952, with many revisions and local rituals derived from them being published as well. (See ADW, *Liturgical Norms and Policies*, 2010, 14.6.4 and its note.) Another revision of the Ritual was prepared on the eve of the Council, but it was not published because it was known that further extensive changes would be forthcoming. See Annibale Bugnini, *The*

- d. the Roman Pontifical, in the typical edition of 1961-1962;¹⁵¹⁰ and
- e. the *Ordo Hebdomadae Sanctae Instauratus*.

14.1.4 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 that of 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.¹⁵¹¹

14.1.5 Since the interpretation and implementation of the motu proprio *Summorum pontificum* is still in its early stages, and there is a lack of clarity and guidance on how the former rites are to be celebrated under the current law, this chapter should be understood as a “work in progress.”¹⁵¹²

Reform of the Liturgy, 1948-1975 (Collegeville: The Liturgical Press, 1990) 9-10. In the post-conciliar period, the Roman Pontifical and Roman Ritual were not revised in whole, but in parts. (See note to ADW, Liturgical Norms and Policies, 2010, 14.1.3.d.) Thus the separately published RBC (1969) replaced RR1952, tit. II, *De sacramento baptismi*, cap. II, *Ordo baptismi parvulorum*, and so forth. Therefore, like the Roman Pontifical, the modern Roman Ritual is a single entity only conceptually, since the individual rites are published separately because of their size. See P. Jounel, “The Pontifical and the Ritual,” in A. G. Martimort, ed., *The Church at Prayer* (Collegeville: Liturgical Press, 1992) 3: 1. The continuing conceptual existence of the Pontifical and Ritual today is shown in the superscriptions on the title pages of the individually published parts.

¹⁵¹⁰ A notable revision of the Roman Pontifical was issued just before the Second Vatican Council, in 1961-1962. The post-conciliar tendency has been to publish individual rites as they were prepared, though some of the first revised rites were published in *The Roman Pontifical I*, English translation by ICEL (Vatican City: Typis Polyglottis Vaticanis, 1978). Today the Pontifical no longer exists as a single physical entity. (See note to ADW, Liturgical Norms and Policies, 2010, 14.1.3.c.) The Roman Pontifical of 1961-1962 was reprinted in 2008 by the Vatican Polyglot Press.

¹⁵¹¹ See John Huels, “Reconciling the Old with the New: Canonical Questions on *Summorum Pontificum*,” *The Jurist* 68 (2008) 92. For example, RR1952, tit. VIII, *De sacramento matrimonii*, cap. I, n. 2, refers to the impedient and diriment impediments, and the degrees of consanguinity and affinity contained in the Code of Canon Law, meaning, of course, the 1917 Code of Canon Law. This legislation was revised extensively in the 1983 Code of Canon Law, which now applies.

¹⁵¹² See ADW, Liturgical Norms and Policies, 2010, 14.14.1, on making inquiries to the Pontifical Commission *Ecclesia Dei*.

B. CELEBRATION OF THE MASS

General

- 14.2.1 The Missal used to celebrate the Mass in the extraordinary form must conform to the typical edition of the Roman Missal promulgated in 1962. No other edition may be used.¹⁵¹³
- 14.2.2 In the celebration of the Mass in the extraordinary form, all of the provisions of the Roman Missal of 1962 must be observed (taking into account what is said in 14.1.4), including those contained in the following sections:
- a. *rubricae generales;*
 - b. *rubricae generales Missalis Romani;*

¹⁵¹³ SP states specifically throughout that the 1962 typical edition of the Roman Missal is to be used; this means that editions earlier than 1962 may not be used. Contrary to a common perception, the Missal was revised many times between its first promulgation in 1570 and the typical edition of 1962; indeed, it was changed by Pope Saint Pius V himself when he added the feast of Our Lady of the Rosary, after the Battle of Lepanto in 1571. Major revisions were made in 1604, 1634, 1888, 1920, 1955, 1960, and 1961; among the popes making them were Clement VIII, Urban VIII, and Clement XI, and more recently Leo XIII and Saint Pius X. To the typical edition of 1920, further revisions were made during the pontificates of Benedict XV, Pius XI, and Pius XII. In his Apostolic Letter *Rubricarum instructum* (1960) (CLD 5: 24) Blessed Pope John XXIII wrote: "The whole of the rubrics, which order and regulate the public worship of the Church, was for the Apostolic See, especially after the Council of Trent, a matter of continuous and painstaking, defining, and ordering. The whole system of rubrics, therefore, has increased because of the numerous corrections, variations, and additions introduced with the passing of time and not always with systematic order and, therefore, not without damage to primitive simplicity and clarity." [Pope Pius XII simplified the rubrics of the breviary and Roman Missal by a decree of the SCR, 23 March 1955 (CLD 4: 25-32) and wanted to undertake further reforms.] "We then, after we had...decided to convoke an ecumenical council, thought more than once how We might carry out this undertaking of our predecessor.... Therefore...1. We establish that the new codex of rubrics of the breviary and of the Roman Missal...shall be observed as of January 1 next year, 1961, by all those who follow the Roman Rite.... 2. On the same day, January 1, 1961, the general rubrics of the breviary and of the Roman Missal cease having value, as well as the additions and variations of the rubrics of the breviary and of the Roman Missal according to the norm of the bull, 'Divino Afflatu,' of Our predecessor, Saint Pius X.... At the same time the general decree of the Sacred Congregation of Rites dated March 23, 1955, on the simplifications of the rubrics...ceases to have value. Also abrogated are the decrees and the replies to the doubts by the same Sacred Congregation which are not in harmony with the new edition of the rubrics. 3. Thus, moreover, there are revoked the statutes, privileges, indulgences, and considerations of whatever nature, even if centuries old and worthy of most special or individual mention, which contradict these rubrics." It should be noted that the requirement to use MR1962 will determine which liturgical commentaries should be consulted; e.g., Adrian Fortescue and J. B. O'Connell, *The Ceremonies of the Roman Rite Described*, twelfth edition (Westminster, Maryland: The Newman Press, 1962) 15, which states: "This new edition has been revised to bring it into full conformity with the new rubrics of the Roman Missal and Breviary issued by the Holy See by S. R. C. Decree *Novum Rubricarum* of 26 July 1960, and with the rubrics of the new edition of the Missal of 1962."

- c. *de anno et eius partibus*;¹⁵¹⁴
 - d. *ritus servandus in celebratione Missae*;
 - e. *de defectibus in celebratione Missae occurrentibus*;
 - f. *praeparatio ad Missam*; and
 - g. *gratiarum actio post Missam*.
- 14.2.3 There is no requirement that a priest who celebrates the Mass according to the extraordinary form wear “Roman style” vestments. However, the rubric of the Roman Missal of 1962 directing that the stole be crossed in front should be observed.¹⁵¹⁵
- 14.2.4 While 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 *minor order* of subdeacon, have been carried over into the *lay ministries* of acolyte and lector.¹⁵¹⁶

¹⁵¹⁴ While SP makes no mention of the calendar to be used, MR1962 contains its own calendar and readings. The Pontifical Commission *Ecclesia Dei* is charged with studying the possibility of adding more recent feast days and prefaces to MR1962. See “Letter of Pope Benedict XVI Accompanying the Apostolic Letter *Summorum Pontificum*,” in CDWN May-June 2007.

¹⁵¹⁵ *Missale Romanum 1962, Ritus servandus in celebratione Missae*, I 3. Compare to GIRM 340: “The stole is worn by the priest around his neck and hanging down in front.” With regard to styles of vestments, see SCR, Declaration, 20 August 1957: CLD 4: 262: “Since very many Bishops and other ecclesiastics have frequently asked permission of the Holy See according to the Reply of 9 December 1925 [prohibiting “Gothic” vestments, CLD 1: 374], to make and use for the Sacrifice of the Mass and for sacred functions, vestments made up in the ancient form, this Sacred Congregation of Rites decided that it should be left to the prudent judgment of the ordinaries whether, in view of the particular circumstances of various localities, such vestments should be permitted or not.”

¹⁵¹⁶ Pope Paul VI, *Motu proprio Ministeria quaedam* (1972). Ordination to the subdiaconate was a sacrament, while the minor orders were sacramentals, which, nevertheless, could not be repeated. See John A. Abbo and Jerome D. Hannan, *The Sacred Canons, A Concise Presentation of the Disciplinary Norms of the Church* (St. Louis: B. Herder Book Co., 1952) 2: 70-75. By *Ministeria quaedam*, tonsure is no longer conferred, and the minor orders of porter and exorcist have been abrogated for the Latin Church as a whole. However, ordination to the subdiaconate and the minor orders, if it was received, has not been lost solely through their revision or suppression in 1972, cf. 1917 CIC can. 211 §§1-2. Rev. Edward McNamara, L.C., *Zenit*, 9 September 2008: “[I]t is an open question [whether in the extraordinary form of the Mass] an instituted acolyte may perform the duties formally reserved to the subdeacon. On the one hand the extraordinary form considers subdeacon as a member of the clergy, whereas the instituted acolyte is certainly a lay ministry. On the other hand many of the liturgical duties of the subdeacon were transferred to the ministry of acolyte. The editor of the new edition of the classic Trimelloni liturgical manual opines that it is possible to use the instituted acolyte for this purpose.”

14.2.5 Communicants who receive Holy Communion in celebrations of the Mass according to the extraordinary form may receive while standing, and may receive the host on the tongue or in the hand.¹⁵¹⁷

Masses Celebrated by a Priest Without a Congregation

14.3.1 For a Mass celebrated without a congregation,¹⁵¹⁸ each Catholic priest of the Latin rite may use the Roman Missal of 1962 or the Roman Missal

¹⁵¹⁷ “The reception of Holy Communion in the hand, Cardinal Castrillon Hoyos explains, is a concession which the Holy See has made when requested to do so by episcopal conferences. Where this concession has been granted, the manner of receiving Holy Communion remains the option of the faithful. The manner of the faithful’s reception of Holy Communion is not prescribed by the 1962 Roman Missal. Hence, while we readily understand that the great majority of those who attend the celebration of the Mass according to the 1962 missal do not wish to avail themselves of the option of receiving Holy Communion in the hand, those who wish to do so may not be forbidden to do so.” Peter J. Vere, in RRAA 2003, 61.

¹⁵¹⁸The term “Mass Without a Congregation” is what has been called also a “private Mass” or “*missa privata*,” which, however, was still celebrated by a priest with at least one server, and not by himself, as in a “*missa solitaria*.” The meaning of the term has been unclear for many years. The *Irish Ecclesiastical Record* [ser. III, vol. III (1882) 689] said, “A Private Mass is what we commonly call a Low Mass as distinguished from the *Missa Solemnis* or High Mass. The community and daily parochial Masses are then *Missae Privatae*.” But a few years later [ser. III, vol. X (1889) 373] it said that a private Mass “is one at which the faithful are neither invited nor expected to assist.” See also W. E. Addis, et al., *A Catholic Dictionary*, ninth edition (London: N.p., 1917) s.v. “Mass:” “*Missa privata* is difficult of definition.... It would be convenient if we could use this word or had another word to describe Mass which the priest says chiefly for his own devotion and that of his friends, and not to satisfy the wants of a parish, college, etc.” Because the term “private Mass” could be understood as being substantially different from a “public” Mass, though both are public acts of the Church’s worship, MR1962, in the first of the *Rubricae generales Missalis Romani* (269) said that the term “private Mass” was not to be used. Pope Paul VI explained that “no Mass is ‘private,’” and that “each and every Mass is not something private, even if a priest celebrates it privately; instead, it is an act of Christ and of the Church.” He says also that “there is to be no disparagement but full approval of a Mass that, in conformity with the prescriptions and lawful traditions of the Church, a priest for a sufficient reason offers in private, that is, with no one present *except the server*” (emphasis added). Pope Paul VI, Encyclical Letter *Mysterium fidei* (1965) 32. The term is still in use, however, especially with regard to what is now the extraordinary form of the Mass. For example, see the letter of Rev. Msgr. Camille Perl, Secretary of the Pontifical Commission *Ecclesia Dei*, in RRAA 1998, 11: “A Mass which has been publicly advertised in advance as part of a forum which anticipates over 100 participants can never be considered a ‘private Mass.’” The Second Vatican Council decreed that “whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private” [cf. SC 27]. The Roman Missal of 1970 had two forms of the Mass: the *Ordo Missae cum populo* (Order of Mass with the people), and the *Ordo Missae sine populo* (Order of Mass without the people). ICEL translated the latter as “Order of Mass Without a Congregation.” Of the latter, the 1970 GIRM (209) said, “This section gives the norms for Mass celebrated by a priest with only one server to assist him and to make the responses.” In the Roman Missal of 2003 and GIRM the term *Missa cum populo* remains, but the other section is now called *Missa cuius unus tantum minister participat* (Mass in which only one server participates). See note to ADW, Liturgical Norms and Policies, 2010, 14.3.3, on the importance of the server in the extraordinary form of the Mass.

promulgated by Pope Paul VI in 1970, and may do so on any day with the exception of the Easter Triduum. The priest has no need for permission from the Apostolic See or from his ordinary for such a celebration.¹⁵¹⁹

14.3.2 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.¹⁵²⁰

14.3.3 While, 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.¹⁵²¹

¹⁵¹⁹ SP 2.

¹⁵²⁰ SP 4.

¹⁵²¹ 1917 CIC can. 813 §1: "A priest should not celebrate Mass without a minister who assists him and responds" (tr. Peters). CIC can. 906: "Except for a just and reasonable cause, a priest is not to celebrate the Eucharistic sacrifice without the participation of at least some member of the faithful" (emphasis added). The former requirement was much more strict, based on the need to have a server present to make the responses on behalf of the congregation. In the common law of the Church it has been a grave obligation to have a server at Mass. John A. Abbo and Jerome D. Hannan, *The Sacred Canons, A Concise Presentation of the Disciplinary Norms of the Church* (St. Louis: B. Herder Book Co., 1952) 1: 807, note 62. Pope Pius XII, Encyclical Letter *Mediator Dei* (1947): "[O]n account of the dignity of so august a mystery, it is our earnest desire—as Mother Church *has always commanded*—that no priest should say Mass unless a server is at hand to *answer the prayers*, as [1917 CIC] canon 813 prescribes" (emphasis added). See also SCS, Instruction *Quam plurimum*, 1 October 1949: CLD 3: 319, 334-336: "From an ancient practice introduced in the course of many centuries it is the accepted rule that, when Mass is to be celebrated even privately, someone should assist as minister, to serve the priest at the altar and make the responses (cf. [1917 CIC] c. 813 [§1]). Except only in certain extraordinary cases, a priest, in order to be able to say Mass without a server, needs an apostolic indult. And the sole judge of the sufficiency of the reason alleged in asking for such an indult is the Holy See itself, which must therefore be approached with a statement of the circumstances of each case.... The law of having a server at Mass allows very few exceptions, and authors learned in liturgy and moral theology agree in limiting them to the following cases: a) if Holy Viaticum has to be given to a sick person and there is no server at hand; b) to enable the people to satisfy the precept of hearing Mass; c) in time of pestilence, when it is not easy to find someone to serve, and the priest would otherwise be obliged to abstain from celebrating for a notable time; d) if the server leaves the altar during the Mass, even outside the time of the consecration and the offertory; in which case the reverence due to the Holy Sacrifice requires that it be continued in his absence. Outside of these cases which are allowed by the unanimous consent of the authors, this law is modified only by apostolic indult, which is given especially in mission lands." See also John M. Huels, in John A. Beal, et al., eds., *New Commentary on the Code of Canon Law* (New York and Mahwah, New Jersey: Paulist Press, 2000) 1102: "The server in the former law was required not primarily for the material assistance of the priest but because the Eucharist is essentially an action of the whole Church, priest and people. In the words of Thomas Aquinas, the server 'represents the whole Catholic people, and in that capacity answers the priest in the plural.'" This is also why the priest would address a lone server in the plural, "Dominus vobiscum," etc. See *Summa theologiae*, III, q. 83, a. 5, ad 12.

Masses Celebrated by Institutes of Consecrated Life and Societies of Apostolic Life

- 14.4.1 Communities of institutes of consecrated life and of societies of apostolic life may celebrate the Mass according to the Roman Missal of 1962 for conventual or community celebration in their oratories.¹⁵²²
- 14.4.2 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.¹⁵²³

Masses Celebrated in Parishes

- 14.5.1 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 Roman Missal of 1962.¹⁵²⁴
- 14.5.2 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.¹⁵²⁵
- 14.5.3 Priests who wish to celebrate the Mass using the Roman Missal of 1962 must be qualified to do so and not be juridically impeded.¹⁵²⁶ The same conditions apply, *mutatis mutandis*, to ministers who wish to use the other liturgical books promulgated or in use in 1962.
- 14.5.4 Before he undertakes to celebrate a liturgical rite in the extraordinary form in the Archdiocese of Washington, a minister is to be certified as being qualified to do so. This certification will be carried out according to a procedure to be established by the Archbishop.¹⁵²⁷
- 14.5.5 Among the qualifications necessary for a minister to celebrate the Mass and the other liturgical rites according to the liturgical books promulgated or in

¹⁵²² SP 3. Pope John XXIII, Apostolic Letter *Rubricarum instructum* (1960): CLD 5: 77: "The term conventual Mass means a Mass which is to be celebrated daily in conjunction with the divine Office by those who are bound to choir duty by the laws of the Church."

¹⁵²³ SP 3.

¹⁵²⁴ SP 5 §1. In churches that are not parish or conventual churches, it is the duty of the rector of the church to grant the permissions mentioned in this chapter that would otherwise be given by pastors. See SP 5 §5.

¹⁵²⁵ SP 5 §1; CIC can. 392 §§1-2..

¹⁵²⁶ SP 5 §4.

¹⁵²⁷ CIC cann. 384, 392 §§1-2, 838 §4.

- 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.¹⁵²⁸
- 14.5.6 Information about opportunities to learn to celebrate the liturgical rites discussed in this chapter can be obtained from the Office of Worship. The Archdiocese of Washington will provide programs for priests who wish to be instructed.
- 14.5.7 Pastors of parishes with regularly scheduled Masses celebrated according to the Roman Missal of 1962 are requested to inform the Archbishop, who has been asked to report to the Holy See on the use of the extraordinary form of the liturgy in the Archdiocese of Washington,¹⁵²⁹ and so that information can be shared within the Archdiocese, e.g., in the archdiocesan directory and web site.
- 14.5.8 Masses celebrated according to the Roman Missal of 1962 may take place on weekdays (*diebus ferialibus*); while on Sundays and feast days one such celebration may also be held.¹⁵³⁰
- 14.5.9 In Masses celebrated in the presence of the people in accordance with the Roman Missal of 1962, the readings may be given in the vernacular, using editions approved by the Apostolic See.¹⁵³¹

¹⁵²⁸ 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.

¹⁵²⁹ "Letter of Pope Benedict XVI Accompanying the Apostolic Letter *Summorum Pontificum*," in CDWN May-June 2007.

¹⁵³⁰ SP 5 §2.

¹⁵³¹ SP 6. The document refers to *editions*, and not to *texts*. The legislator has in mind translated readings contained in approved liturgical books. (Thus it is not permissible simply to use a Bible for readings, since Bibles are not "approved by the Apostolic See," particularly for liturgical use.) 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 to MR1962. CLD 11: 2-3. See also Pontifical Biblical Commission, Decree, 30 April 1934: CLD 2: 196-197: "[L]et that version of Sacred Scripture be publicly read to the faithful which is made from the text approved by the Church for the sacred liturgy." See also SCR, Instruction, 26 September 1964, 40: CLD 6: 82-83: "In vernacular translations of liturgical texts prepared in accordance with [SC] art. 36 §3, it is fitting that the following be observed: ... The version of the biblical pericopes, however, should conform to the Latin liturgical text but with the possibility of revising this translation, if deemed advisable, in accordance with the original text or some other clearer translation." In the United States, editions of the Missal (Sacramentary) with readings in the vernacular followed in the years after the publication of MR1962 and SC. On 2 April 1964 the Conference of Bishops issued a decree: "In accordance with art. 36 §4, of the

C. CELEBRATIONS OF OTHER SACRAMENTS

General

- 14.6.1 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.¹⁵³²
- 14.6.2 There are no ritual Masses in the Roman Missal of 1962. Masses for marriages, funerals, etc., will require use of the appropriate rite from the Roman Pontifical or the Roman Ritual in conjunction with the Roman Missal.
- 14.6.3 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.¹⁵³³
- 14.6.4 In addition to the use of the Roman Ritual of 1952, a decree of the Sacred Congregation for Rites in 1954 permitted the use in the United States of bilingual texts published as the *Collectio Rituum*, published in the same year by the Bruce Publishing Company.¹⁵³⁴ 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 U.S. This volume contained only the sacraments of baptism, extreme unction,

Constitution on the Sacred Liturgy of the Second Vatican Council we, the Bishops of the United States of America, decree that the following English versions of the liturgical texts are approved for use in the celebration of the sacred liturgy in our dioceses, within the limits established in the decree of April 4, 1964: 1. The Mystery of the Holy Eucharist. a. 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 Psalms and other books of the Bible, adapted, to the extent necessary, to the text of the Roman missal....” This decree, and the readings to which it refers, are found in *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. The foregoing decree was confirmed by a decree of the Consilium for the Implementation of the Constitution on the Sacred Liturgy, 1 May 1964, in *idem*, viii-ix.

¹⁵³² SP 5 §3. To be clear, this abrogates ADW, Sacramental Norms and Policies, 1995, which stated, “The Archbishop extends this permission [to celebrate the ‘Tridentine Mass’ in designated places] only to the celebration of Mass and not to the other sacramental celebrations such as confirmation, baptism or funerals.”

¹⁵³³ SP 9 §1.

¹⁵³⁴ SCR, Decree, 3 June 1954: CLD 4: 251-253. *Collectio Rituum* (Milwaukee: Bruce Publishing Company, 1954).

and matrimony, all with new translations of the permitted bi-lingual texts to replace the corresponding texts in the first *Collectio*.¹⁵³⁵

Baptism of Adults

- 14.7.1 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.¹⁵³⁶
- 14.7.2 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.¹⁵³⁷

Baptism of Infants

- 14.8.1 Pastors, having attentively examined all aspects, may grant permission to use 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.¹⁵³⁸
- 14.8.2 Where permission to use the earlier rituals has been given, deacons who have the faculties of the Archdiocese of Washington, or who receive the faculty to administer baptism to infants, may administer the sacrament according to the rituals in use in 1962.¹⁵³⁹

¹⁵³⁵ See Frederick R. McManus, "Ceremonies of the Ritual in the United States of America," in Fortescue and O'Connell, 409-410. Another edition of the *Collectio Rituum* was published in 1964 (see note to ADW, Liturgical Norms and Policies, 2010, 14.1.3.c) but it cannot be used under the terms of SP since it was not, of course, in use in 1962.

¹⁵³⁶ 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 (Milwaukee: Bruce Publishing Co., 1964).

¹⁵³⁷ CIC cann. 851 1º, 852 §1, 866, 883 2º, 885 §2. See also ADW, Liturgical Norms and Policies, 2010, 2.15.4.

¹⁵³⁸ SP 9 §1.

¹⁵³⁹ This article addresses the restriction of RR1952, tit. II, *De sacramento baptismi*, cap. I, nn. 12, 15 (cf. 1917 CIC can. 741) which identified deacons as extraordinary ministers of baptism.

Confirmation

- 14.9.1 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.¹⁵⁴⁰

Marriage

- 14.10.1 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.¹⁵⁴¹
- 14.10.2 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.¹⁵⁴²
- 14.10.3 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 1962.¹⁵⁴³ In these circumstances, deacons may also impart the nuptial blessing.¹⁵⁴⁴

¹⁵⁴⁰ SP 9 §2. An unresolved difficulty regarding confirmation is the fact that Pope Paul VI changed the form of the sacrament. The decree reads: "The sacrament of confirmation is conferred through the anointing with chrism on the forehead which is done by the laying on of the hand, and through the words: Be sealed with the gift of the Holy Spirit" ["Accipe signaculum doni Spiritus Sancti"]. Pope Paul VI, Apostolic Constitution *Divinae consortium naturae* (1971): DOL 303. The older form was, "I sign you with the sign of the cross and confirm you with the chrism of salvation, in the name of the Father and of the Son and of the Holy Spirit" ["Signo te signo crucis et confirmo te Chrismate salutis. In nomine Patris et Filii et Spiritus Sancti"]. It may be that there is here a doubt of law, and that either formula may be used. See John Huels, "Reconciling the Old with the New: Canonical Questions on *Summorum Pontificum*," *The Jurist* 68 (2008) 102-105. Huels argues also (102) that "priests (presbyters and bishops) who are not ordinaries may not celebrate confirmation according to the former pontifical without an indult from the Holy See."

¹⁵⁴¹ SP 5 §3.

¹⁵⁴² SP 9 §1.

¹⁵⁴³ This article addresses the provision of RR1952, tit. VIII, *De sacramento matrimonii*, cap. I, n. 2 (cf. 1917 CIC can. 1094) which did not include deacons among those who could witness marriages.

¹⁵⁴⁴ RR1952, tit. VIII, *De sacramento matrimonii*, cap. III, *Benedictio nuptialis extra Missam danda ex apostolico indulto quando Missa non dicitur*.

Penance

- 14.11.1 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.¹⁵⁴⁵

*Anointing of the Sick, formerly Extreme Unction*¹⁵⁴⁶

- 14.12.1 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) if the good of souls would seem to require it.¹⁵⁴⁷
- 14.12.2 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,” etc.¹⁵⁴⁸
- 14.12.3 Whereas the hands of the laity must be anointed on the palms, a priest’s hands are anointed on the back.¹⁵⁴⁹
- 14.12.4 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.¹⁵⁵⁰

D. OTHER LITURGICAL RITES

- 14.13.1 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.¹⁵⁵¹

¹⁵⁴⁵ SP 9 §1.

¹⁵⁴⁶ In SP the sacrament is called the anointing of the sick (*unctio infirmorum*).

¹⁵⁴⁷ SP 9 §1. RR1952, etc.

¹⁵⁴⁸ 1917 CIC can. 940 §1, stated, “Extreme unction is not to be extended except to the faithful who, having obtained the use of reason, come into danger of death from infirmity or old age (*ob infirmitatem vel senium in periculo mortis versetur*).” In 1983 CIC can. 1004 §1, this was changed to, “The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age (*ob infirmitatem vel senium in periculo incipit versari*).” See also ADW, Liturgical Norms and Policies, 2010, ch. 8, Anointing of the Sick.

¹⁵⁴⁹ RR1952, tit. VI, *De sacramento extremae unctionis*, cap. I, 16.

¹⁵⁵⁰ RR1952, tit. VI, *De sacramento extremae unctionis*, cap. V, 2.

¹⁵⁵¹ SP 5 §3.

- 14.13.2 Communities that regularly worship according to the extraordinary form of the Mass and other rites may do so during the Easter triduum as well.¹⁵⁵²
- 14.13.3 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 1962.¹⁵⁵³
- 14.13.4 Clerics in major orders may use the Roman Breviary promulgated in 1962 in the celebration of the Divine Office.¹⁵⁵⁴

¹⁵⁵² See ADW, Liturgical Norms and Policies, 2010, 14.3.1.

¹⁵⁵³ CDWN February 2008: "New Prayer for the Jews in the 1962 *Missale Romanum*. His Eminence Tarcisio Cardinal Bertone, Vatican Secretary of State, published a notification on February 4, 2008 that the Holy Father has issued a new prayer for the Jews to be used in the Good Friday Liturgy celebrated according to the *Missale Romanum* of 1962:

Oremus et pro Judæis:
 Ut Deus et Dominus noster illuminet corda eorum,
 ut agnoscant Iesum Christum, salvatorem omnium hominem.
 Oremus. Flectamus genua. Levate.
 Omnipotens sempiternus Deus, qui vis ut omnes homines salvi fiant et ad agnitionem
 veritatis veniant, concede propitius, ut plentudine gentium in Ecclesiam Tuam intrante
 omnis Israel salvus fiat.
 Per Christum Dominum nostrum. Amen.

This prayer is to be used for this year's celebration and all future celebrations of Good Friday when the Extraordinary Form is used. The notification appeared in the *L'Osservatore Romano* of February 6, 2008."

¹⁵⁵⁴ SP 9 §3, which uses the phrase "*clericis in sacris constitutis*," clerics in sacred orders. Formerly in the Latin Church the major or sacred orders were the presbyterate, the diaconate, and the subdiaconate; presently the orders are the episcopate, the presbyterate, and the diaconate, cf. 1917 CIC cann. 135, 949; 1983 CIC cann. 266 §1, 276 §2 3°, 1009 §1. 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." Rev. Edward McNamara, L.C., *Zenit*, 2 December 2008: "[B]efore Vatican II the possibility of realizing a liturgical act depended on having a canonical delegation. For this reason a layperson who prayed the Divine Office technically performed a pious act but not a liturgical one. A nun, who prayed the same text in virtue of a canonical deputation, was deemed as participating in the liturgy. After Vatican II the capacity to act liturgically was no longer grounded canonically but rather on the basis of having received the sacraments of baptism and confirmation. Thus, any Catholic who prays the Liturgy of the Hours as the prayer of the Church acts liturgically." As with the use of MR1962 for the celebration of the Mass according to the extraordinary form, this permission is restricted to the Roman Breviary promulgated in 1962, and to no other editions. (See note to ADW, Liturgical Norms and Policies, 2010, 14.2.1.) In the course of time the divine office was enlarged by many additions and underwent many transformations. The Council of Trent, unable to complete the reform of the breviary, left the matter to the Apostolic See. The Roman Breviary promulgated in 1568 by Pope Saint Pius V reintroduced uniformity in the canonical prayer of the Latin Church. In subsequent centuries revisions were made by Sixtus V, Clement VIII, Urban VIII, Clement XI, and other popes. In 1911, Saint Pius X promulgated a new breviary. The work of revision was undertaken again by Pius XII, who permitted the use of a new translation of the Psalter prepared by the Pontifical Biblical Institute. In 1947 he established a commission to study the breviary, and in 1955 decreed a simplification of the rubrics. More regulations were issued by Blessed John XXIII in 1960, but he was aware that further study was needed. The Second Vatican Council

- 14.13.5 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.¹⁵⁵⁵

E. PONTIFICAL COMMISSION *ECCLESIA DEI*

- 14.14.1 In cases of doubt concerning matters addressed in the motu proprio *Summorum pontificum*, guidance may be sought from the Pontifical Commission *Ecclesia Dei*.¹⁵⁵⁶ It is requested that this guidance be sought through the Office of Worship, so that inquiries can be coordinated within the Archdiocese and with other dioceses within the United States Conference of Catholic Bishops.

- 14.14.2 When the motu proprio *Summorum pontificum* was formally published in the Holy See's authoritative record, the *Acta Apostolicæ Sedis*, five changes had been made to the text that was released in July 2007:

- a. The document received a subtitle: "*De usu extraordinario antiquæ formæ Ritus Romani*" ("On the Extraordinary Use of the Old Form of the Roman Rite").
- b. The word "*conditiones*" in Article 1 was corrected to the word "*condiciones*."
- c. The phrase "*vel plerumque vel permanenter*" in article 3 was changed to "*vel habitualiter vel permanenter*" (both phrases mean "whether habitually or permanently").

addressed the liturgy as a whole, and the hours in particular. Under Paul VI, the Consilium worked for seven years to produce the new book for the liturgy of the hours. Its principles and arrangement were approved by the Consilium and by the 1967 Synod of Bishops, after consultation with the bishops of the whole Church and a number of pastors, religious, and laity. See Pope Paul VI, Apostolic Constitution *Laudis Canticum* (1970). See also ADW, Liturgical Norms and Policies, 2010, ch. 12, Liturgy of the Hours.

¹⁵⁵⁵ John Huels, "Reconciling the Old with the New: Canonical Questions on *Summorum Pontificum*," *The Jurist* 68 (2008) 96: "A strict interpretation of the law would hold that other liturgical rites, not mentioned in the motu proprio, are excluded. However, *Summorum Pontificum* should be seen as a favorable law, favoring the use of the former rites by those who desire it. As a favorable, permissive law, it is subject to broad interpretation in keeping with the rule of law: 'Burdens are to be restricted, but favors are to be amplified.' [*Regula Juris* in 6°, no. 15: 'Odia restringi, et favores convenit ampliari.'] Moreover, since the Mass and the sacraments, instituted by Christ, are superior to the liturgical rites instituted by the Church, such as the liturgy of Good Friday, another canonical axiom applies: the one who can do the greater can do the lesser. [*Regula Juris* in 6°, no. 53: 'Cui licet quot est plus, licet utique quod est minus.']" Cf. SP 5 §§1-3, 9 §1.

¹⁵⁵⁶ The Pontifical Commission *Ecclesia Dei* is now joined to the CDF. Pope Benedict XVI, Letter to Bishops, 10 March 2009; idem, Motu proprio *Ecclesiae unitatem*, 2 July 2009.

- d. *“Stabiliter existit”* (“exists stably”) has been confirmed as the phrase in article 5 §1, rather than *“continenter existit.”*
- e. The phrase *“providere non potest”* (“cannot provide for”) in article 7 was changed to *“providere non vult”* (“does not wish to provide for”).¹⁵⁵⁷

F. SACRAMENTAL RECORDS

14.15.1 The norms regarding sacramental records are to be observed.¹⁵⁵⁸

¹⁵⁵⁷ 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.

¹⁵⁵⁸ These norms are found in the relevant chapters of these norms, and in the Code of Canon Law.

ABBREVIATIONS

ADW	Archdiocese of Washington
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, Book of Blessings, 1989
BCL	USCCB, Bishops' Committee on the Liturgy (now Committee on Divine Worship)
BCLN	BCL <i>Newsletter</i> , various dates (succeeded by CDWN)
BLS	USCCB, <i>Built of Living Stones</i> , 2000
CB	Ceremonial of Bishops, 1989
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	<i>CDW Newsletter</i> , various dates (successor to BCLN)
CEC	Congregation for the Eastern Churches
CELAM	Conferencia General del Episcopado Latino-Americano
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law), 1917 or 1983 (when the year is not specified, reference is to 1983 CIC)
CLCPCEF	CDF, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, 1988
CLD	Canon Law Digest, various dates
CLSA	Canon Law Society of America
DCA	Roman Pontifical, Dedication of a Church and an Altar, 1989
DOL	ICEL, <i>Documents on the Liturgy, 1963-1979</i> , Liturgical Press, 1982
DS	Denzinger-Schönmetzer, <i>Enchiridion symbolorum</i> , editio XXXVI, 1976
DPP	CDWDS, Directory on Popular Piety and the Liturgy, 2001
EACW	NCCB, Environment and Art in Catholic Worship, 1978
ED	Ecumenical Directory, 1993
EDM	Congregation for the Clergy, Instruction <i>Ecclesiae de mysterio</i> , 1997
EUM	SCR Instruction <i>Eucharisticum mysterium</i> , 1967
GIRM	General Instruction of the Roman Missal, 2002
HCWEOM	Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, 1973
IALP	CEC, Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, 1996

IC	SCDS, Instruction <i>Immensae caritatis</i> , 1973
ICEL	International Commission on English in the Liturgy
ID	SCSDW, Instruction <i>Inaestimabile donum</i> , 1980
IDA	Pope Paul VI, Apostolic Constitution <i>Indulgentiarum doctrina</i> , 1967
IPH	CDF, Instruction on Prayers for Healing, 2000
IO	SCR, Instruction <i>Inter oecumenici</i> , 1964
LG	Second Vatican Council, Dogmatic Constitution <i>Lumen gentium</i> , 1964
MI	Apostolic Penitentiary, Manual of Indulgences, 2006
MR1962	Missale Romanum, typical edition of 1962
MS	SCR, Instruction <i>Musicae sacram</i> , 1967
NCCB	National Conference of Catholic Bishops (now USCCB)
NDRHC	USCCB, Norms on the Distribution and Reception of Holy Communion Under Both Kinds, 2001
<i>Notitiae</i>	CDWDS, <i>Notitiae</i> , various dates
NSC	NCCB, National Statutes for the Catechumenate, 1986 (RCIA appendix III)
OCF	Roman Ritual, Order of Christian Funerals, 1989
PCS	Roman Ritual, Pastoral Care of the Sick, 1983
PO	Second Vatican Council, Decree <i>Presbyterorum ordinis</i> , 1965
RBC	Roman Ritual, Rite of Baptism for Children, 1973
RC	Roman Pontifical, Rite of Confirmation, 1971
RCIA	Roman Ritual, Rite of Christian Initiation of Adults, 1988
RM	Roman Ritual, Rite of Marriage, 1973
RP	Roman Ritual, Rite of Penance, 1974
RR1952	Rituale Romanum, typical edition of 1952
RRAA	Roman Replies and CLSA Advisory Opinions, various years
REP	Pope John Paul II, Post Syn. Exhortation <i>Reconciliatio et paenitentiae</i> , 1984
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
SCR	Sacred Congregation for Rites
SCS	Sacred Congregation for the Sacraments
SCSDW	Sacred Congregation for the Sacraments and Divine Worship
SP	Pope Benedict XVI, Motu proprio <i>Summorum pontificum</i> , 2007
STTL	USCCB, Sing to the Lord: Music in Divine Worship, 2007
UR	Second Vatican Council, Decree <i>Unitatis redintegratio</i> , 1964
USCC	United States Catholic Conference (now USCCB)
USCCA	United States Catholic Catechism for Adults, 2006
USCCB	United States Conference of Catholic Bishops (formerly NCCB/USCC)

GLOSSARY

- adult** A person who has *completed* the eighteenth year of age has reached majority; below this age, a person is a **minor** (CIC can. 97 §1).
- child** See **adult**, **infant**, and **minor**.
- Church** Christian communities that are separated from the Catholic Church but which have true sacraments and in particular, because of the apostolic succession, the priesthood and the Eucharist, commonly referred to as Orthodox Churches, merit the title of “particular or local Churches,” and are called sister Churches of the particular Eastern Catholic Churches. See also **Church *sui iuris*** and **ecclesial community**.¹⁵⁵⁹
- Church *sui iuris*** A portion of the Christian faithful who are united by a hierarchy according to the norm of law which the supreme authority of the Church expressly or tacitly recognizes is a Church *sui iuris* (CCEO can. 27). The term often refers to Eastern Catholic Churches, but the Latin Church is also a Church *sui iuris*. See also **Church** and **ecclesial community**.
- ecclesial community** Christian communities that do not enjoy apostolic succession or the sacrament of orders are deprived of a constitutive element of the Church and have not preserved the genuine and integral substance of the Eucharistic Mystery. These communities, commonly referred to as Protestant groups or churches, cannot be called “Churches” in the proper sense. See also **Church** and **Church *sui iuris***.¹⁵⁶⁰
- episcopal vicar** The diocesan bishop can appoint one or more episcopal vicars, who in a specific part of the diocese, or in a certain type of affairs, or over the faithful of a specific rite, or over certain groups of persons, possess the same ordinary power which a vicar general has by universal law (CIC can. 476). An episcopal vicar is an **ordinary**.

¹⁵⁵⁹ CDF, Responses To Some Questions Regarding Certain Aspects of the Doctrine on the Church, 29 June 2007, Fourth Question; cf. UR 14, 1; Pope John Paul II, Encyclical Letter *Ut unum sint* (1995) 56f.

¹⁵⁶⁰ CDF, Responses To Some Questions Regarding Certain Aspects of the Doctrine on the Church, 29 June 2007, Fifth Question; cf. UR 22, 3; CDF, Declaration *Dominus Jesus* (2000) 17, 2.

inaudibly	In the rubrics, to say a prayer inaudibly means to say it in a quiet voice, audible to the person speaking and perhaps to those in his immediate presence; in other words, inaudible to the congregation. It does not mean silent or mental prayer.
infant	A minor before the completion of the seventh year is called an infant and is considered not responsible for himself or herself (<i>non sui compos</i>). With the completion of the seventh year, however, a minor is presumed to have the use of reason (CIC can. 97 §2).
minister	The liturgical books occasionally refer to ministers, which is a generic term meaning persons, whether ordained or not, who have some function to carry out in connection with the liturgical rite in question.
minor	A person who has <i>not completed</i> the eighteenth year of age is a minor (CIC can. 97 §1).
ordinary	In addition to the Roman Pontiff, by the title of ordinary are understood in the law diocesan bishops and others who, even if only temporarily, are placed over some particular church or a community equivalent to it as well as those who possess general ordinary executive power in them, namely, vicars general and episcopal vicars ; likewise, for their own members, major superiors of clerical religious institutes of pontifical right and of clerical societies of apostolic life of pontifical right who at least possess ordinary executive power. By the title of local ordinary are understood those already mentioned except superiors of religious institutes and of societies of apostolic life (CIC can. 134 §§1-2).
parochial vicar	One or more parochial vicars (sometimes but incorrectly referred to as “associate pastors”) can be associated with a pastor as co-workers with him and sharers in his solicitude. A parochial vicar can be assigned either to assist in exercising the entire pastoral ministry for the whole parish, a determined part of the parish, or a certain group of the Christian faithful of the parish, or even to assist in fulfilling a specific ministry in different parishes together. To be appointed a parochial vicar validly, one must be in the sacred order of the presbyterate (CIC cann. 545 §§1-2; 546).

presbyter

The sacred orders are the episcopate, the presbyterate, and the diaconate (CIC can. 1009 §1). For the sake of clarity within these norms, the term presbyter has at times been changed to “priest.”

Roman Missal

Within these norms, unless it is otherwise indicated, the term Roman Missal refers to the third typical edition of the Roman Missal and its translation into English. See also **Sacramentary**.

Sacramentary

Within these norms, unless it is otherwise indicated, the term Sacramentary is used for the editions and translations of the Roman Missal promulgated before the third typical edition. See also **Roman Missal**.

vicar general

In each diocese the diocesan bishop appoints a vicar general who is provided with ordinary power and who assists the bishop in the governance of the whole diocese. In case of need, several vicars general may be appointed (CIC can. 475 §§1-2). A vicar general is an **ordinary**.

