

BOOK IV THE SANCTIFYING OFFICE OF THE CHURCH

PART I SACRAMENTAL LIFE

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§100 THE SACRAMENTS OF INITIATION

Introduction: A Vision for Sacramental Life

There is no greater joy for a parish community than to experience the initiation of new members at the Easter Vigil. On this night, "most blessed of all nights, chosen by God to see Christ rising from the dead" (Exultet), the community encounters the risen Christ in the initiation of new members; they hear the Easter Gospel proclaimed anew as they see men and women rise with Christ to a new life of grace.

The font of baptism is like a tomb; in these waters Christians imitate the death of Christ as they leave behind their old selves. The font of baptism is like a womb; here new Christians, freed from the power of darkness, are chosen by God as sons and daughters, who claim eternal life as their promised inheritance. This sacramental sharing in Christ's dying and rising becomes the pattern for the Christian's life. (Catechism of the Catholic Church, #1212-1419)

Before the community calls catechumens and candidates to the sacraments of initiation, it must do all that it can to foster a genuine conversion in those to be initiated. What is seen and experienced in the sacraments of initiation ought to be a reflection of a genuine conversion of mind and heart in response to the challenging word of God. It may require a radical refashioning of one's life, thinking, values and commitment.

The process of conversion is life long and uniquely connected to different levels of human development. Christian initiation presumes that the word of God has already begun to transform the life of the individual, that there has been a spirit of cooperation on the part of the person to put into practice what one believes and the desire to pattern one's life on the teaching of Christ.

When celebrating infant baptism, the Church looks to the parents whose home must become the place where faith and conversion will be nurtured in the child. While the initiation of infants may be celebrated at different times during the year, the celebration always reflects the spirit of the Easter Mystery.

The Rite of Baptism for Children is used exclusively for the initiation of infants. At the same time, the Church's theology and pastoral care of infants and their parents is influenced by the Rite of Christian Initiation of Adults. For that reason and to support a pastoral and theological synthesis, this document will treat infant baptism and adult initiation side by side.

§100 *The Sacraments of Initiation*

The whole Christian community is called to take responsibility for preparing men, women, and children for the sacraments of initiation. As the Introduction to the Rite of Christian Initiation of Adults states:

The people of God, as represented by the local Church, should understand and show by their concern that the initiation of adults is the responsibility of all the baptized. Therefore, the community must always be fully prepared in the pursuit of its apostolic vocation to give help to those who are searching for Christ. In the various circumstances of daily life, even as in the apostolate, all the followers of Christ have the obligation of spreading the faith according to their abilities. (RCIA #9)

As the Introduction to the Rite of Baptism for Children states: "Before and after the celebration of the sacrament, the child has a right to the love and help of the community." (Rite of Baptism for Children #4)

By actively participating in the formation and initiation of new members, the faithful themselves are gradually renewed in their own baptismal vocation. The deeper their own conversion, the more effective they will be in leading others to mature faith.

Conversion of mind and heart, a sufficient acquaintance with Christian teaching, as well as a spirit of faith and charity, (RCIA #120), obviously take time to achieve. The formation envisioned in the order of initiation must be spread over a time frame that allows for a consistent hearing and reflection on the word of God, spiritual counsel or direction, a thorough catechesis, learning to pray with the Church, sharing in the Church's apostolic work and through association with the faithful learning from them the values, morals and spirit of the Catholic community.

While the process of Christian initiation as outlined in the Rite of Christian Initiation of Adults may at first appear to be difficult to implement, its vision for fostering a mature Christian life is essential to every parish's well being. In other words, the paradigm of formation for ministering to new members becomes the model for the parish's life and mission.

All Christians are called to an ongoing conversion, to a more intimate participation in the death and resurrection of Christ, to a fuller appreciation of the Christian tradition of prayer, creed, an ongoing faith formation, and a more active role in the Church's mission. Consequently, all pastoral efforts to fully implement the order of Christian initiation will inevitably affect the life of the parish.

The implementation of this sacramental vision may point out inconsistencies in parish priorities or ways of doing things that need to be reevaluated. This understandably does not happen over night. But parish renewal demands that we earnestly review our priorities, our parish structures, and systems in order to refashion the parish for more effective service in the future.

The process of Christian initiation then is not just one more thing a parish is expected to provide. It lies at the heart of its vocation. The ministry of evangelization and initiation influences every area of parish life and indeed provides a theological and sacramental vision that holds all the rest together.

The pastoral challenge is to review how consistent our overall sacramental and catechetical parochial practice is with the theological and sacramental principles encapsulated in the Rite of Christian Initiation of Adults and the Rite of Baptism for Children. These documents provide a picture of what it means to be Church. This does not imply that we can do without religious education programs and Catholic schools, but rather that these institutions can receive direction from the vision found in these documents.

What follows here is intended to assist parish communities in the full implementation of the Rite of Christian Initiation of Adults and the Rite of Baptism for Children. The initiation of new members is a ministry to persons which presumes a pastoral sensitivity and respect for the unique background and personal history of individuals. It is difficult to provide absolute norms or pre-set programs that will apply in every situation. Initiation is a process that demands flexibility on the part of all and a humility that enables us to see the Holy Spirit working in our midst.

These policies and procedures are also intended to respect the cultural diversity in the Archdiocese which must naturally be considered in establishing parish practice. Parishes that share common cultural experiences are encouraged to reflect upon the implications of specific cultural values and customs and collaboratively move toward a consistent practice.

While respecting the need for pastoral adaptation, there are nevertheless pastoral norms that need to be honored. These policies and procedures attempt to enumerate a number of these and to clarify what has already surfaced as questions from pastoral practice. These policies and procedures are not exhaustive nor do they dispense of the need to carefully study the Rite of Christian Initiation of Adults, the Rite of Baptism for Children, and other relevant Church documents.

The Archdiocesan Christian Initiation Board, consisting of several Archdiocesan agencies in a collaborative style of ministry, exists to serve parish communities in the ongoing implementation of the Rite of Christian Initiation of Adults, the Rite of Baptism for Children, and these policies and procedures. It is committed to the development of the vision and direction which these documents represent.

§100 *The Sacraments of Initiation*

What is provided here is intended to highlight some key areas of concern for our local Church. In promoting a consistent practice in regard to the sacraments of initiation, the hope is that the vision behind these rites will be strengthened. Through mutual support and accountability it is hoped that all parishes will find it easier to implement and sustain a common vision.

§101 PREPARATION FOR THE SACRAMENTS OF INITIATION

§101.1. Ministry to Adults

101.1.1. Policy The Rite of Christian Initiation of Adults is normative in the Archdiocese of Chicago. Every parish shall be prepared to minister to those who seek Christ and initiation into the Church through the implementation of the current order of initiation mandated for the Universal Church.

Procedures

- a) The parish pastoral council, which shares the pastoral concern for the life of the entire parish, should make every effort to see that the Rite of Christian Initiation of Adults becomes a consistent and well integrated part of the life of the parish.
- b) The parish should provide a complete and thorough formation for catechumens (unbaptized persons). This includes evangelization that can lead to genuine conversion, a suitable catechesis accommodated to adults and the liturgical year, familiarity with the Christian way of life, the celebration of rites, the opportunity for spiritual counsel or direction, formation in private prayer and public worship, and the opportunity to "learn how to work actively with others to spread the Gospel and build up the Church." (RCIA #75 and Archdiocesan Religious Education Policies)
- c) When a parish's resources do not permit them to maintain their own catechumenal process, the parish may collaborate with another parish or other parishes to provide one well-developed process of initiation for the area. This is especially helpful either when first implementing the Rite of Christian Initiation of Adults or in smaller parishes or when language, cultural or disability needs dictate. In these cases, the rites are still ordinarily celebrated in the catechumen's parish. (National Statutes #4)

101.1.2. Policy The term "catechumen" is only to be used for the unbaptized who have been admitted into the order of catechumens. Baptized Christians being received into the full communion of the Roman Catholic Church are referred to as "candidates." (National Statutes #2)

101.1.3. Policy The integrity of the Church's rites is to be maintained. When extraordinary circumstances prevent the catechumen from completing all the steps of the catechumenate; when the catechuman has reached a depth of Christian conversion and a degree of religious maturity; or when it is a question of disability, advanced age or serious illness (RCIA #381-389); the parish may receive the Archbishop's permission to use the abbreviated form of the order of initiation as given in the Rite of Christian Initiation of Adults, Part II, #2, by contacting the Office for Divine Worship or the Office for Canonical Services.

101.1.4. Policy The following persons may be invited to participate in the catechumenal process with the unbaptized to whatever extent may be helpful to their spiritual formation:

- 1) candidates who were baptized as Roman Catholics but are uncatechized and now wish to complete their initiation through confirmation and the eucharist;
- 2) adults who were baptized in non-Catholic Christian denominations and are preparing to be received into the full communion of the Roman Catholic Church.

Procedures

- a) The scope of formation necessary for the baptized candidates will depend upon their background and need. Part II, #4 and #5 of the Rite of Christian Initiation of Adults, should be studied carefully to see how best to provide for the needs of these candidates.
- b) In ministering to baptized candidates, extremes should be avoided. We ought not presume someone baptized as an infant possesses a mature faith and fully comprehends the meaning and responsibilities of the Christian life. However, candidates who have had a solid Christian upbringing and who give evidence of mature faith and Christian practice, should not be expected to follow the same formation process as those who are first coming to faith.
- c) A clear distinction must always be made between those who are unbaptized and those who are already baptized but completing their initiation through the sacraments of confirmation and eucharist or being received into the full communion of the Roman Catholic Church. This is important so that the unique and irrevocable gift of baptism is respected and its significance in no way overlooked. (National Statutes #30)

§101.2. Ministry to Children of Catechetical Age

101.2.1. Policy The formation of children of catechetical age, including adolescents, shall follow the general pattern of the catechumenate as far as possible. Part II, #1, of the Rite of Christian Initiation of Adults pertains specifically to children of catechetical age. (Canon 852.1 and National Statutes #18)

Procedures

- a) Pastors are reminded that once a child has reached catechetical age (approximately seven years old) the Rite of Baptism for Children is no longer the proper ritual to use. Unbaptized children of catechetical age should be welcomed into a children's catechumenate (RCIA #252-330), which takes the children's age and background into account. The approval and cooperation of the parents or legal guardians should always be sought.
- b) The Rite of Christian Initiation of Adults provides a theological, liturgical, and pastoral framework for ministry to children preparing for the initiation sacraments. It presumes that the children will be joined by their peers who can support them in their journey of faith. (RCIA #254)
- c) The initiation of children must be understood within the larger picture of the parish community. The parish staff and pastoral council will want to work closely with parents to provide a healthy and effective environment within which young children can grow in age, wisdom, and grace. Parish efforts in religious education, youth and family ministry and liturgy need to be coordinated in order to provide a consistent and well-integrated vision and pastoral approach.
- d) The Offices for Divine Worship, Evangelization, Catholic Education, Religious Education, and Special Religious Development (Spred) can assist parishes who are developing suitable programs to meet local pastoral needs in ministering to children.

101.2.2. Policy The permission of at least one parent (legal guardian) is required before a child is accepted into the catechumenate and before the child is initiated into the Church. Parents are encouraged to participate in the process of formation to whatever extent they are able and to offer the support and example the children need. (RCIA #254) In the absence of parental support, sponsors are to be chosen to take the place of the parents. (RCIA #260)

101.2.3. Policy The needs of children preparing for reception into the full communion of the Roman Catholic Church may be similar to children who are catechumens. Consequently, their formation and preparation for confirmation and eucharist may be accomplished together with children who are catechumens.

§101.3. Ministry to Infants and Their Parents

101.3.1. Policy Catholic parents preparing for the baptism of their infant are expected to participate in a process of sacramental preparation before the baptism of their child. Godparents may also be encouraged to participate.

101.3.2. Policy Every parish or group of parishes shall ensure sacramental preparation for parents prior to the baptism of their first child. Appropriate catechesis for parents with additional children should also be offered.

Procedures

- a) Baptismal preparation of parents may take a variety of forms, but it should include some of the faithful and never be considered only the priest's or deacon's responsibility.

Some form of adaptation may be necessary for parents participating in a preparation program who have already participated in a baptismal preparation program for their first child.

- b) This ministry to parents should be viewed as spiritual guidance or formation and pastoral care as well as catechesis. The preparation of parents for their child's baptism should be characterized by a sincere love and concern for the family, a desire to deepen their relationship to the Church and assist them in arriving at a deeper appreciation of baptism and their own vocation as Christian parents.

In the case where parents have not been fully initiated in the celebration of baptism, confirmation, and first eucharist, a ministry to parents may be an opportunity to encourage the parents to complete their initiation.

What we expect for adults and children of catechetical age through the order of initiation we hope to see begun and developed at home as parents provide an environment and the personal example that will foster and nurture the child's faith. (Catechism of the Catholic Church, #1250-1255)

- c) A request for infant baptism cannot ordinarily be refused. However, a baptism can be delayed until such a time as the parents or at least one of the parents are ready and able to assume the responsibility entrusted to Christian parents in the rite. This occasion should be viewed as an opportunity for evangelization, not placing an undue burden on the parents but helping them to grow in the spiritual life from whatever level of faith they may be.

§102 MINISTERS OF INITIATION

The Christian initiation of adults, children, and infants takes place in the midst of the community. Pastors need to remind the faithful again and again of their spiritual kinship with those who are to be initiated. They should be encouraged to support and pray for catechumens and candidates, infants and their parents.

By living lives of charity and justice and by taking an active part in the mission of the Church and its worship, members of the faithful give a convincing witness to all who are preparing for Christian initiation or growing up Christian.

In reaching out to catechumens and candidates, members of the faithful may be selected as sponsors or spiritual guides or chosen to introduce the catechumens and candidates to the various apostolates of the Church through a period of apostolic apprenticeship.

§102.1. Collaboration

102.1.1. Policy Because the initiation of adults is "the responsibility of all the baptized" (RCIA #9), pastors shall associate with themselves men and women of the parish who, as catechists, sponsors, and in other roles, collaborate with them in the formation and initiation of new members. It is the pastor's responsibility to see that those who assist in the initiation process have been properly trained.

§102.2. Catechists

102.2.1. Policy Catechists who minister to adults and children shall be well trained in the role of presiding at prayer and in catechetical methodology according to Sharing the Light of Faith and Adult Catechesis in the Christian Community. Their instruction should be filled with the spirit of the Gospel; adapted to the liturgical signs and cycle of the Church year; suited to the needs of catechumens and candidates; and, as far as possible, enriched by local traditions.

102.2.2. Policy Catechists who are properly deputed by their pastors may preside at the minor exorcisms and blessings (RCIA #12, 16, 34.5, 91, 96; the Book of Blessings #519-521) and at celebrations of the Word of God. (RCIA #81-89)

§102.3. Sponsors and Godparents

102.3.1. Policy Catechumens and candidates need the support and spiritual companionship of a sponsor during their formation. This role is ordinarily filled by a parish sponsor who may be chosen later as the godparent for the sacraments of initiation. (RCIA #10)

102.3.2. Policy At the time of election the catechumen, in consultation with the parish priest and the initiation team, chooses a godparent in accord with the ritual norms of the order of initiation. The godparent can be the catechumen's spouse. (RICA #11, 123, & 404)

102.3.3. Policy At the beginning of Lent the candidate chooses a sponsor for the celebration of confirmation in keeping with the general norms of the Church. The confirmation sponsor can be the candidate's spouse, but cannot be the candidate's parent. (Canons 892 and 893)

102.3.4. Policy In the baptism of infants parents take responsibility for choosing a godparent or godparents who will serve as good examples for living the Catholic way of life. A godparent can later serve as the sponsor of the child when he/she is confirmed.

102.3.5. Policy Although the selection of two godparents is customary, only one godparent is required for baptism. A godparent can be either male or female. If two godparents are chosen, one must be male and one female. (Canon 873) A godparent must also be a fully initiated Roman Catholic who is free to celebrate the sacraments. (Canons 892 and 893) A baptized non-Catholic Christian can be chosen as a Christian witness provided there is at least one Catholic godparent. (Canon 874.2)

102.3.6. Policy A godparent must have completed his or her 16th year unless, for just cause, the pastor or minister of the sacrament makes an exception. Each godparent must be a confirmed Catholic who has also received first communion and is leading a life in harmony with the Catholic faith and the role of a sponsor. A godparent cannot be a parent of the one to be baptized and/or confirmed and cannot be bound by any canonical penalty.

In addition to the explicit canonical requirements (Canon 874), sponsors and godparents should be ready to commit the time and personal care necessary to nurture and support the candidate, whether a child or an adult. Ideally, they should be willing and available to participate in the catechumenate with their candidate or in the special preparations designed for the parents and family of an infant. One's godparents can never be changed since they were the historical witnesses to the baptism and entered a permanent spiritual relationship with the baptized.

§102.4. Pastors

102.4.1. Policy Pastors and associate pastors have a special responsibility to oversee the rites of Christian initiation, to preside and preach at them, and to prepare the faithful by an appropriate catechesis.

102.4.2. Policy Pastors and associate pastors in the Archdiocese of Chicago have the authority to depute properly prepared catechists to preside at the minor exorcisms and blessings (RCIA #12, 16, 34.5, 91, 96; the Book of Blessings, #519-521) and at celebrations of the Word of God. (RCIA #81-89; Responses to Frequently Asked Questions on the Christian Initiation of Adults for the Province of Chicago, #20)

§102.5. Catechumenate Directors

102.5.1. Policy Parish catechumenate directors oversee the organization and pastoral implementation of the order of initiation. They are to be well prepared for their ministry and are to minister in close collaboration with the pastor, pastoral staff, parish pastoral council, parish liturgy committee, and the director of religious education.

Special Note:

A parish minister other than the catechumenate director may be delegated to oversee the pastoral care of parents preparing for the baptism of their children. This person should be encouraged to collaborate with the catechumenate director to insure that the parish develops a consistent pastoral vision for Christian initiation.

§102.6. Bishops, Priests, and Deacons

102.6.1. Policy The ordinary ministers of baptism are bishops, priests, and deacons. In imminent danger of death, when no priest or deacon is available, any member of the faithful, indeed anyone with the right intention, may and sometimes must administer baptism. (Christian Initiation, General Introduction, #11 & 16)

102.6.2. Policy Any bishop or priest who baptizes an adult or a child of catechetical age should also confer confirmation. The celebration of confirmation and reception of eucharist should not be deferred. (RCIA #14, Canon 885.2) (See Faculties 802.1., herein)

102.6.3. Policy When a priest receives a Christian into full communion with the Catholic Church, he receives from the law itself (Canon 883.2) the faculty to confirm the candidate for reception and is obliged to use it for the sake of the candidate. (Canon 885.2) The confirmation of such candidates for reception should not be deferred, nor should they be admitted to the eucharist until they are confirmed. (National Statutes #35) (See Faculties 802.1., herein)

102.6.4. Policy Priests who do not have Archdiocesan faculties require a mandate from the the Office for Canonical Services if they are to baptize an adult. Thereafter, no additional mandate or authorization to confirm is required as such priests possess this faculty from the law, as do priests who baptize adults in the exercise of their pastoral office. (National Statutes #12)

102.6.5. Policy According to the norms issued by the Holy See, a priest must obtain special delegation in order to validly confirm a baptized Catholic, even if the candidate was uncatechized and participated in the catechumenate. In the Archdiocese of Chicago, this is obtained from the the Office for Canonical Services or the Director of the Office for Divine Worship. (See Faculties 802.1. Note, herein)

§103 CELEBRATING THE RITES

One of the most important components of the order of initiation is the careful preparation and celebration of the various rites that mark the progress of catechumens and candidates in their journey to initiation. The full impact of the experience of initiation cannot be felt without these necessary ritual moments being given the proper attention that they deserve.

§103.1. Rites for Catechumens Integral

103.1.1. Policy The major rites provided for catechumens cannot be omitted because the liturgies of the Rite of Christian Initiation of Adults are integral to the whole initiation process. They should be well prepared so that they will inspire the faithful and effectively touch the lives of the catechumens.

§103.2. Optional Rites for Baptized But Uncatechized Adults

103.2.1. Policy Pastoral staffs are encouraged to use the optional rites for baptized but uncatechized adults as found in the Rite of Christian Initiation of Adults, Part II, #4. These can be celebrated along with the rites for the unbaptized as provided in the Appendix to the RCIA, Additional Combined Rites. (RCIA #505-594)

Special Note:

Although the Rite of Baptism for Children does not provide preparatory rites, parish ministers should be encouraged to pray with the parents and to make use of the rites provided in the Book of Blessings, e.g. "Orders for the Blessing of a Mother Before Childbirth and After Childbirth" and the "Order for the Blessing of a Child Not Yet Baptized" (#236-278, 156-173).

§103.3. Celebrating the Appropriate Rites

103.3.1. Policy The *Rite of Acceptance into the Order of Catechumens* (RCIA #41-74, 260-276) is celebrated with unbaptized candidates.

The *Rite of Welcoming the Candidates* (RCIA #411-433) is celebrated with baptized but previously uncatechized adults or children of catechetical age who are seeking to complete their Christian initiation through the sacraments of confirmation and eucharist or to be received into the full communion of the Catholic Church.

When unbaptized children have received a preliminary catechetical formation and have shown signs of initial faith and conversion appropriate to their age, they are to celebrate the *Rite of Acceptance into the Order of Catechumens*. (RCIA #260-276)

Procedures

- a) The Rite of Acceptance into the Order of Catechumens and the Rite of Welcoming the Candidates are celebrated in the parish church at a time when a good number of the parishioners can participate.
- b) The names of those accepted into the Order of Catechumens should be recorded in a parish register of catechumens. (RCIA #46)
- c) Once accepted as catechumens, these men and women are considered part of the household of Christ. Consequently, they are entitled to celebrate their marriage in the Catholic Church. One who dies as a catechumen receives a Christian burial. (RCIA #47)
- d) Children, who are catechumens or candidates, may participate in the Rite of Acceptance into the Order of Catechumens or the Rite of Welcoming Candidates along with their parents who are celebrating these rites. (RCIA #505-529)
- e) In the case of children, the celebration of the Rite of Acceptance into the Order of Catechumens or of Welcoming the Candidates may take place in a community of the children's peers.

§103.4. Combined Rite of Election and Call to Continuing Conversion

103.4.1. Policy In the Archdiocese of Chicago, the combined Rite of Election and the Call to Continuing Conversion is celebrated annually with a bishop at the Cathedral at the beginning of Lent.

Procedures

All parishes receive an annual invitation to participate in the Rite of Election and the Call to Continuing Conversion at the cathedral. The names of the catechumens and candidates are sent to the Office for Divine Worship by the parish. Catechumens who will be baptized at the next Easter Vigil celebration are expected to participate in the Archdiocesan celebration of the Rite of Election and the Call to Continuing Conversion. Candidates (baptized Christians) are encouraged to participate but are not obliged to do so.

§103.5. Celebration of the Rite of Election at the Parish

103.5.1. Policy When for pastoral reasons it is not possible for one or several catechumens to attend the Archdiocesan celebration of the Rite of Election, delegation for a pastor to celebrate the rite in a catechumen's parish may be obtained from the Office for Divine Worship or the the Office for Canonical Services.

Procedures

- a) A record of the catechumens' election should be kept at the parish, listing their name, their godparent's name, the presider and the date of the celebration. This record is kept at the parish of the elect.
- b) The names of those who participated in the Calling of Candidates to Continuing Conversion may also be recorded in the parish record book, clearly indicating their status as baptized candidates.
- c) The Rite of Calling Candidates to Continuing Conversion is optional. It may be celebrated at the Cathedral or in the parish. No delegation is necessary for the parish priest to preside at this rite.

§103.6. Rite of Election for Children

103.6.1. Policy The Rite of Election for Children (RCIA #277-290), an optional rite, would ordinarily be celebrated in a separate celebration among the children's peers or at a parish community celebration at the beginning of Lent.

Procedures

- a) Pastors do not need to obtain delegation to celebrate the Rite of Election for Children in the parish.
- b) Children who are catechumens may accompany their parents who are also catechumens in the cathedral celebration of the Rite of Election.

§103.7. Lenten Scrutinies

103.7.1. Policy All three Lenten Scrutinies are to be used for the unbaptized catechumens.

Procedures

- a) In celebrating the Lenten Scrutinies, the Cycle A readings of the Lectionary may be used during cycles B and C.
- b) If for some reason one or more of the major scrutinies and exorcisms could not be celebrated at the appropriate Lenten Sunday Mass, it may be celebrated during the week at a Mass or, if necessary, a liturgy of the Word.
- c) The penitential rites (scrutinies) provided for children of catechetical age (RCIA #291-302) are to be celebrated during the final preparation of the children for baptism.

§103.8. Reception of Sacraments at One Celebration and In Proper Order

103.8.1. Policy The Christian initiation of adults and children of catechetical age includes at one celebration: baptism, confirmation and the first sharing in eucharist. In accord with the ancient practice of the Church, these sacraments are to be received together and in their proper order. (RCIA #215, Canon 866, and Policy 103.12., herein)

Procedures

The newly baptized may receive a baptismal garment immediately after their baptism. The use of a stole, the symbol of an ordained minister, is not appropriate.

§103.9. Site for Baptisms

103.9.1. Policy The celebration of baptism is to take place in the parish church. Baptisms in private homes are not permitted except in cases of emergency. Anyone who baptizes in a case of emergency is obliged to notify the baptized's pastor so that the baptism is recorded in the appropriate register. (See §900 *Sacramental Records*, Policy 902.2.1., herein)

Infants who were baptized in an emergency situation may be brought to the church at a later time to complete the baptismal ceremony, but omitting the pouring of the water. (See "Chapter VI: The Rite of Bringing a Baptized Child to the Church" in the *Rite of Baptism for Children*).

§103.10. Baptism by Immersion and Partial Immersion

103.10.1. Policy "Baptism by immersion is the fuller and more expressive sign of the sacrament and, therefore, provision should be made for its more frequent use in the baptism of adults. The provision of the Rite of Christian Initiation of Adults for partial immersion, namely, immersion of the candidate's head, should be taken into account." (National Statutes #17)

103.10.2. Policy In the Archdiocese of Chicago, whenever a new church is erected, provision must be made for a font that allows for immersion. When a church is renovated, the font should be constructed to allow for the immersion of infants at least, and for the immersion of adults, if possible. (See Environment and Art in Catholic Worship #76; Rite of Baptism for Children #19, 22; RCIA #213, Catechism of the Catholic Church, #1214, 1239, 1262, 628)

Procedures

In the building of a new church or the renovation of an existing church, the parish should consult with the Archdiocesan Building and Renovation Commission of the Office for Divine Worship regarding the construction of the font.

§103.11. Confirmation of Adults

103.11.1. Policy Baptized and catechized Roman Catholics who, for whatever reason, have not had the opportunity to be confirmed, shall be invited to complete their initiation after an appropriate catechesis. These adults may be confirmed either at the next visit of the bishop to the parish for confirmation, at deanery or vicariate confirmations designed specifically for these adults, or at the Easter Vigil by the priest who has received the necessary delegation to confirm from the the Office for Canonical Services or the Director of the Office for Divine Worship. (See Faculties 802.1.c, herein)

§103.12. Confirmation of Children of Catechetical Age

103.12.1. Policy All children of catechetical age are to be confirmed and receive the eucharist at the time of their baptism. (National Statutes #14,18,19) The integrity and unity of the sacraments of initiation are maintained by not delaying the reception of confirmation or eucharist. (RCIA #215) (See Canon 883,2° and Faculties 802.1., herein)

Procedures

- a) Pastors should see to it that the above policy is carefully explained to parents and their children who have been baptized in infancy and are following the customary course of delaying confirmation until a later date. Care should be taken to avoid confusion in the community regarding readiness to receive the sacrament of confirmation.
- b) The resources of the Catholic school, religious education program, specialized catechesis, and youth ministry should be drawn upon in preparing children for Christian initiation. Their sacramental preparation should be distinct from and complementary to their course of study in the Catholic school, religious education program, and youth ministry. However, children and adolescents with special needs are more fruitfully catechized after the sacraments of initiation (Canon 777).
- c) After children are fully initiated, their Christian formation should be continued.

- d) At the time when their peers are confirmed, they should be asked to renew their baptismal promises with their peers. When the bishop is present, he may greet them in a special way.

§103.13. Reception into the Full Communion of the Catholic Church

103.13.1. Policy Adults and children of catechetical age who were baptized in a non-Catholic Christian denomination are formally received into the Church through the Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church. (RCIA, Part II, #5)

Procedures

- a) Children of parents being received into the full communion of the Catholic Church are ordinarily received into the Church with their parents.
- b) The reception of children and adults into full communion needs to be recorded both in the baptismal and the confirmation registers. Baptized children younger than the catechetical age do not go through any ceremony to be received into the Catholic Church. They become members of the Church at the same time as their parents do. (See §902.2.3., herein)
- c) The child's original baptism is recorded in the parish baptismal register with a note of their being joined to the Catholic Church through the act of their parents' initiation.

103.13.2. Policy Candidates, including children of catechetical age, who are received into the full communion of the Roman Catholic Church are to be confirmed at the same celebration at which they make their profession of faith and partake of the eucharist. Their confirmation is not to be deferred. (National Statutes #35)

§103.14. Age of Confirmation

103.14.1. Policy In the Archdiocese of Chicago, children baptized in infancy as Roman Catholics are ordinarily confirmed at the age determined by the USCCB. (Canon 891)

Special Note:

Catechists and other pastoral ministers should be cautious about attaching an exaggerated expectation of Christian maturity on youth in order to receive the sacrament of confirmation. Care should also be taken not to impose so many requirements for confirmation that confirmation appears to be a reward or graduation. Confirmation is not something that someone achieves or earns, but rather is a gift of God, as are all the sacraments. More emphasis should be placed on the eucharist as the repeatable sacrament of initiation.

Because a move to a younger age (i.e., before first communion) requires special pastoral planning, the Office for Divine Worship, Office for Catechesis, and Office of Catholic Schools should be consulted in the development of such a parish plan or policy.

A person with a developmental disability who has been baptized cannot be denied confirmation as long as he/she desires to belong to the community of faith.

The celebration of the Sacrament of Confirmation for an adult who has mental retardation should be age appropriate, ie. they should not be made to feel awkward by being placed at the end of the celebration planned for children.

In some cases it may be appropriate for the parish priest to seek delegation to confirm individuals with disabilities during the Easter season. When the developmentally disabled person is known by the parish priest, the individual is apt to be more comfortable and secure, thus ensuring a more fruitful and dignified celebration.

§104 THE RECEPTION OF FIRST COMMUNION

One of the goals in restoring the original order of the sacraments of initiation (baptism followed by confirmation followed by first communion) is to foster a greater appreciation for the eucharist as a sacrament of initiation. Each time we share in the eucharist, we are initiated more deeply into the saving death and resurrection of the Lord. Our participation in the eucharist renews our commitment as baptized Christians to carry on Christ's ministry in the world.

The understanding of eucharist as an initiatory sacrament should be carefully taught.

§104.1. Preparation for Eucharist Integral Part of Catechumenate Process

104.1.1. Policy The preparation of adults for reception of first eucharist is an integral part of the catechumenate process and should strive to fulfill the goals of a contemporary catechesis for the eucharist outlined in the National Catechetical Directory. (See Sharing the Light of Faith, #121-122)

§104.2. Concentrated Preparation for Each Sacrament

104.2.1. Policy "Catechesis for First Communion is conducted separately from introductory catechesis for the Sacrament of Penance since each sacrament deserves its own concentrated preparation. Continued catechesis is given yearly in all catechetical programs for children, inasmuch as the sacraments require lifelong participation and study." (Sharing the Light of Faith; National Catechetical Directory for Catholics of the United States, #122; See also §107 *The Sacrament of Penance and Christian Initiation*, herein)

Special Note:

In preparing children for their first reception of eucharist, parish communities should remember that the reception of eucharist is a sacrament of initiation. Even if the traditional order (baptism, confirmation, and eucharist) is not followed when children are confirmed after first eucharist, the celebration of first communion should retain the spirit and meaning of Christian initiation. (See Sharing the Light of Faith, no. 122)

§104.3. Readiness of Candidates

104.3.1. *Policy* Pastors, in consultation with parents, the director of the parish catechumenate, catechists, and other appropriate ministers, are to determine the readiness of the candidates to receive their first communion in keeping with the goals of the Rite of Christian Initiation of Adults and the norms of the National Catechetical Directory. This readiness must include a sufficient familiarity with the nature of the eucharist in order for the candidate to participate actively and with awareness.

Procedures

A person with developmental disabilities within a small community of faith can indicate readiness for first communion by the following: relationships with people who share faith and prayer, a sense of the sacred as manifested in behavior, and desire for communion. If those with disabilities cannot use words to express their understanding of communion, they can show their awareness by their manner, the expression in their eyes, their gestures, and the quality of their silence. (From *Access to the Sacraments of Initiation*, p. 9)

§105 TIMES AND SCHEDULES

The rites of Christian Initiation reach their climax in the celebration of the Easter Vigil. The sacraments of initiation draw their fullest meaning and significance from the solemn celebration of Christ's victory over sin and death. "Those who are baptized are united to Christ in a death like his; buried with him in death, they are given new life again with him, and with him they rise again. For baptism recalls and makes present the paschal mystery itself, because in baptism we pass from the death of sin into life." (Christian Initiation, General Introduction, #6)

The entire initiation process and our celebration of the sacraments of baptism, confirmation, and eucharist must respect the integrity of the liturgical year, looking toward the Triduum as the source and climax of the initiation process.

§105.1. Rite of Acceptance

105.1.1. Policy The Rite of Acceptance into the Order of Catechumens may be celebrated whenever there are unbaptized inquirers who are ready to take this step. This rite may be celebrated a number of times throughout the year according to pastoral need.

§105.2. Celebration of the Sacraments of Initiation

105.2.1. Policy The usual time for the celebration of the sacraments of initiation is the Easter Vigil. The recommendations of the documents regarding initiation outside the usual times should be followed. Even when Christian initiation is celebrated outside the usual times indicated in the Rite of Christian Initiation of Adults, the texts for the Sunday Masses of the Easter Season, including the readings from year A, may be used. (RCIA #247)

§105.3. Infant Baptism

<p>105.3.1. Policy The celebration of infant baptism should ordinarily take place on Sunday.</p>

Procedures

- a) Infant baptisms are ordinarily celebrated once on a particular Sunday, while honoring ethnic traditions for alternative days for celebrating baptism. The fullest expression of Baptism as incorporation into the church is best achieved through a communal celebration that includes all who are to be baptized at one ceremony with members of the faithful participating.
- b) Infant baptisms may be celebrated at a regularly scheduled Sunday Mass on a schedule accepted by the pastor in consultation with the parish pastoral council and the liturgy committee. The frequency of celebration at Sunday Mass must take into account the sensitivities of the members of the community. Appropriate days on the liturgical calendar or in the life of the parish should be chosen.
- c) Parishes need not schedule the baptism of infants every Sunday. The number of baptisms in the parish and the limitations of space and staff should determine parish scheduling policy.
- d) Unless there is a genuine pastoral need, baptisms should not be scheduled during Lent, lest the approaching celebration of Easter with its strong baptismal focus be diminished.
- e) The baptismal liturgy should be celebrated according to all the appropriate norms for worship (i.e. participation of the assembly, inclusion of lay ministries, music, etc.)
- f) It may be more pastorally suitable to celebrate infant baptism at an Easter Sunday Mass when adults are baptized at the Easter Vigil, unless the infants are the children of the adult candidates.

§105.4. Post-Baptismal Catechesis or Mystagogy

105.4.1. Policy A suitable period of mystagogy or post-baptismal catechesis needs to be offered the newly baptized so that they might live more deeply the mysteries they have celebrated. Ordinarily, post-baptismal catechesis and pastoral care should extend for one year. (See National Statutes #24)

Procedures

- a) Each year the newly baptized are invited to celebrate a special Mass of Thanksgiving with the Archbishop during the Easter Season.
- b) Pastoral care of the newly baptized beyond the time of initiation is strongly encouraged. During this period of mystagogy, transition should be made to active sharing in the mission of the Church. Of course, the need for ongoing catechesis is presumed.

§106 SPECIAL PASTORAL CONSIDERATIONS

There are a number of pastoral issues that continue to arise in the ministry of Christian initiation. The following policies and procedures are intended to assist pastoral ministers in resolving some of the most common issues.

§106.1. Christian Marriages Involving Catechumens

106.1.1. Policy Because catechumens are already joined to the Church as part of the household of Christ, they are entitled to celebrate their marriage in the Church. (RCIA #47, National Statutes #10) (See Policy 404.8.1., herein)

Procedures

- a) If two catechumens marry or a catechumen marries a non-Catholic Christian or unbaptized person, no dispensation needs to be granted for the catechumen. However the prenuptial questionnaire should still be completed and filed with other parish marriage records. It should be noted on the prenuptial questionnaire that the marriage involved a catechumen. Where there is doubt about the proper procedure, one should consult the the Office for Canonical Services.
- b) The same kind of pastoral care should be provided for catechumens preparing for marriage as for any individuals who marry in the Church.
- c) The marriage should be celebrated at a Liturgy of the Word. Chapter III of the Rite of Marriage is to be used.
- d) The marriage should be properly recorded in the parish marriage record book and in the parish book of catechumens. (See §902.4. *Illegitimacy*, herein)

106.1.2. Policy When a catechumen marries a Catholic, the Catholic party is required by Church law to request a dispensation (disparity of cult). (See §300 *Christian Marriage*, Policy 304.11., herein)

§106.2. Declarations of Nullity

106.2.1. Policy Non-baptized persons who need a declaration of nullity from their previous marriage are free to enter into the catechumenate. Such persons cannot, however, be accepted for the Rite of Election. Until the declaration of nullity is granted candidates who need a declaration of nullity cannot be accepted for the Rite of Calling candidates to Continuing Conversion. Pastoral staffs should uncover the need for a declaration of nullity through personal interviews early in the process. Non-baptized persons in need of a declaration of nullity who are received into the catechumenate must clearly understand at the outset that they may not be initiated at the approaching Easter.

106.2.2. Policy A catechumen or a candidate who is divorced and not remarried and does not intend to remarry is not in need of a declaration of nullity to be accepted for the Rite of Election, the Rite of Calling the Candidates to Continuing Conversion, or, consequently, the sacraments of initiation. However, the implications of future attempts to remarry without a declaration of nullity must be carefully explained before the discernment for the rite is completed. Consultation on this matter and presentation of marriage cases should be made to the Archdiocesan matrimonial tribunal which is prepared to give special attention to these cases.

§106.3. Validation of Marriages

106.3.1. Policy When a marriage must be validated in the Church, the validation ceremony shall take place prior to celebrating the initiation sacraments. One cannot enter the full sacramental life of the Church unless one is completely free to receive the sacraments. It is pastorally advisable to validate the marriage in the church as early in the process as possible.

§106.4. Marriage Preparation and Christian Initiation

106.4.1. Policy When a catechumen or candidate is engaged to be married, the initiation process shall not be rushed merely to allow for initiation before the marriage is celebrated.

Procedures

- a) Because Christian marriage is a serious vocation, its preparation should not be neglected or weakened because of one's participation in the catechumenate. If it is not possible to participate fully in both processes, preparation to celebrate Christian marriage takes precedence over preparation for Christian initiation. It may be more appropriate to concentrate on the preparation for Christian marriage and postpone or extend the catechumenate.
- b) It is always pastorally prudent and wise to refer the newly married couple to their respective pastor who can then assume the responsibility for seeing that the non-baptized person, catechumen, or candidate has the opportunity to complete their initiation.
- c) Pastoral ministers are reminded that candidates (baptized non-Catholics) need not participate in a complete catechumenal process, as would catechumens (unbaptized persons). (National Statutes #30)

§106.5. Christian Burial of Catechumens and Candidates

106.5.1. Policy Because they are already part of the household of Christ, catechumens and candidates have the right to Christian burial in the Catholic Church. (See Canon 1183, National Statutes #9 and §701.1.c *Entitlement to Church's Ministry at Time of Death*, herein)

Procedures

The funeral liturgy, including the funeral Mass, should be celebrated as usual, omitting only language referring directly to the sacraments which the catechumen or candidate has not received in the Catholic Church. In view of the sensibilities of the immediate family of the deceased catechumen or candidate, the funeral Mass may be omitted. (National Statutes #9)

§106.6. Orthodox Christian Candidates

106.6.1. *Policy* Ordinarily, an Orthodox Christian can only be received into the corresponding Eastern Catholic Church. It may be possible to obtain permission to be received into the Latin Rite.

Procedures

Because of the extreme complexity and sensitivity of these pastoral issues, parish ministers should consult with the the Office for Canonical Services.

§107 THE SACRAMENT OF PENANCE AND CHRISTIAN INITIATION

Special Note:

Although not a sacrament of initiation, there are often questions about celebrating the Sacrament of Penance in conjunction with the process of initiation. These policies are provided here for the sake of completeness.

§107.1. Candidates' Celebration of the Sacrament of Penance

107.1.1. Policy Candidates are to receive a thorough catechesis on the Sacrament of Penance and to be encouraged in the frequent celebration of the sacrament. (National Statutes #27 & 36) They shall be invited to celebrate the Sacrament of Penance prior to their reception into full communion, but not at the same liturgy. Candidates are required to celebrate the Sacrament of Penance prior to their reception into the full communion of the Roman Catholic Church if they are guilty of serious sin. All candidates should be encouraged to do so in any case. (RCIA #482)

§107.2. Catechumens' Celebration of the Sacrament of Penance

107.2.1. Policy Catechumens preparing for baptism (both children and adults) do not celebrate the Sacrament of Penance prior to baptism. They are to be invited to participate in non-sacramental penitential rites as found in the RCIA #291-303 so that they may come to understand the reality of sin and appreciate the comforting message of God's pardon.

§107.3. Children's Celebration of the Sacrament of Penance

107.3.1. Policy **Non-Catholic** children who are baptized in infancy but preparing for reception into the full communion of the Roman Catholic Church should be adequately prepared and encouraged to celebrate the Sacrament of Penance some time prior to their formal reception into the Catholic Church. (RCIA #482, National Statutes #27)

RESOURCES

Official Documents

Rite of Christian Initiation of Adults

1. ICEL & BCL, Rite of Christian Initiation of Adults, Study Edition. Chicago: Liturgy Training Publications, 1988.
2. ICEL & BCL, Liturgy Documentary Series 4: Christian Initiation of Adults, Revised. Washington: Office of Publishing Services, 1988. Publication No. 895-9.
3. BCL, Study Text 10: Christian Initiation of Adults: A Commentary. Washington: Office of Publishing Services, 1985. Pub. No. 934.

Infant Baptism

1. ICEL & BCL, Rite of Baptism for Children. New York: Catholic Book Publishing Company, 1977.

Rite of Penance

1. ICEL & BCL, The Rite of Penance. New York: Pueblo Publishing Company, 1975.
2. ICEL & BCL, Liturgy Documentary Series 7: Penance and Reconciliation in the Church. Washington: Office of Publishing and Promotion Services, 1986. Publication No. 104.

Rite of Marriage

1. ICEL & BCL, The Rite of Marriage. New York: Catholic Book Publishing Company, 1970.

National and International Guidelines

1. USCCB, Sharing the Light of Faith, National Catechetical Directory for the Catholics of the United States. Washington: USCC, 1979.
2. International Council for Catechesis, Adult Catechesis in the Christian Community. Washington: USCC, 1992.
3. Catechism of the Catholic Church, Libreria Editrice Vaticana, 1992.

Archdiocesan Guidelines

1. Archdiocese of Chicago, Office of Religious Education, Archdiocesan Religious Education Policies, 1990.
2. Responses to Frequently Asked Questions on the Christian Initiation of Adults and Children of Catechetical Age for the Province of Chicago, Catholic Conference of Illinois, 1991.

§200 THE SUNDAY EUCHARIST AND OTHER LITURGIES

Introduction

The Christian community has the right and the obligation to pray, even when a priest is not present to preside over the assembly. "Public and common prayer among the people of God is rightly considered to be among the primary duties of the Church." (General Instruction on the Liturgy of the Hours #1)

The Church at prayer gives witness to the world of its relationship with God. "The excellence of Christian prayer lies in this, that it shares in the very love of the only begotten Son for the Father and in that prayer that the Son put into words in his earthly life and which still continues unceasingly in the name of the human race for its salvation, throughout the universal Church and in all its members." (General Instructions on the Liturgy of the Hours#7)

§201 SUNDAY EUCHARIST: THE SOURCE AND SUMMIT OF THE CHRISTIAN LIFE

While there are a number of ways in which the Church gathers in prayer, the Sunday eucharist is the apex of the Church's life of worship. All other forms of communal prayer, including daily Mass, flow from the celebration of the Mass on the Lord's day. Sunday Mass is clearly the ideal in light of which all other celebrations are to be understood. (Catechism of the Catholic Church, #1322-1344)

Sunday, the day of the Lord's resurrection, the "eighth day" on which creation was made new, has a rich, even sacramental significance. When the Church gathers on Sunday to celebrate the eucharist, it enters into the paschal mystery most fully and expresses its identity as the Body of Christ most completely. The daily worship of the Church flows out of its celebration of eucharist on Sunday.

As the source and summit of the Christian life, the eucharist both expresses and reinforces the Church's nature and mission. It is in the Mass that we most perfectly express our identity as members of the Body of Christ and renew our commitment to be a leaven in the world.

Due to its mysterious, symbolic nature, though, the meaning of the eucharist cannot be defined simply or expressed adequately in words. It is a multi-dimensional, multi-faceted reality that must be approached from a variety of perspectives in order to appreciate it in its fullness.

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The Mass memorializes Christ's last supper with his disciples; it is the sacrament of Christ's great paschal sacrifice, his victory over sin and death; it is the Church's participation in Christ's real presence; it is the new and everlasting covenant of grace wherein we pledge ourselves to live as Christ's disciples; and it is the foretaste and promise of the heavenly banquet.

Because the eucharist is better understood as an action than as an object, the liturgical celebration of the Mass must be the model for our discussion of the eucharist. To talk about the eucharistic elements of bread and wine transformed into the body and blood of Christ, apart from the liturgical action of the gathered assembly, is to risk speaking of the eucharist out of context.

St. Paul writes in 1 Corinthians 11:23-26:

I received from the Lord what I handed on to you, namely, that the Lord Jesus on the night in which he was betrayed took bread, and after he had given thanks, broke it and said, 'This is my body, which is for you. Do this in remembrance of me.' In the same way, after the supper, he took the cup, saying, 'This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me.' Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!

In this early scriptural evidence of our eucharistic tradition, we have expressed for us the liturgical shape and sacramental significance the eucharist was to take: the Lord took bread, gave thanks, broke the bread and gave it to his disciples; when we eat and drink of it, we proclaim his death until he comes. The eucharist is a ritual action in which Christ's paschal victory is signified, so that through participation in the eucharistic action believers of every age are made sharers in Christ's victory over sin and death.

This paschal victory of Christ which is signified in the Mass is the Church's most treasured memory. It is the very source of its existence and the promise of its destiny. Although sometimes understood to refer narrowly to the Lord's death and resurrection, the paschal mystery must be more broadly seen to include Christ's role in all of salvation history: from his eternal co-existence with the Father, through his incarnation, life, passion, and death to his victorious resurrection, ascension, and longed-for return.

By the power of the Holy Spirit, when the Church "memorializes" these saving deeds of Christ in the Mass, their power and grace are made present to us again. The Fathers of the Church spoke of this mystery as "a holy exchange": Christ, by participating in our humanity, makes us sharers in his divinity through our access to the sacraments of the Church and, most especially, through the eucharistic action.

The General Instruction of the Roman Missal #1 begins with a clear statement on the importance of the Mass:

The celebration of Mass is the action of Christ and the people of God hierarchically assembled. For both the universal and the local Church, and for each person, it is the center of the whole Christian life. The Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men's worship of the Father, as they adore him through Christ, His Son. During the course of the year the mysteries of redemption are recalled at Mass so that they are in some way made present. All other actions and works of the Christian are related to the eucharistic celebration, leading up to it and flowing from it.

Thus, the eucharist is the preeminent celebration of what it means to be, to become, and to build up the Church.

§201.1. Utmost Care in Preparation and Celebration

201.1.1. Policy The Sunday Eucharist, as the preeminent gathering of the local community, requires the utmost care in preparation and celebration. This care shall be reflected in the amount of time given to its preparation and the financial resources budgeted for its celebration.

§201.2. Respect for Role of Each Participant

201.2.1. Policy Everyone in the eucharistic assembly has the right and duty to take his or her part according to their proper role in the assembly. Accordingly, the appropriate ministerial roles are to be filled by the faithful at each celebration of Mass. This includes music which is normative for Sunday celebrations. (GIRM #58-64)

§201.3. Communion Services and Sunday or Holy Day Masses

201.3.1. Policy Since there are adequate numbers of clergy that could be available to celebrate Sunday or Holy Day Masses in the Archdiocese of Chicago, the parish is not free to schedule a communion service instead of Mass on Sundays, Saturday Masses of anticipation, or Holy Days.

§202 MASS SCHEDULES

§202.1. The Integrity of Catholic Worship

202.1.1. Policy Liturgical celebrations include effective preaching, well-prepared ministers, quality music, an appropriate environment, and an active assembly -- all in harmony with the particular liturgical feasts and seasons. Pastoral staffs shall ensure that these elements are present at each Sunday liturgy. (cf. General Instruction on the Roman Missal; Introduction to the Lectionary; Constitution on the Sacred Liturgy)

Procedures

- a) Parish staffs, in collaboration with the liturgy committee and the parish pastoral council, are to make a thorough periodic review of parish liturgies in light of the General Instruction on the Roman Missal; the Introduction to the Lectionary; the Constitution on the Sacred Liturgy; Environment and Art in Catholic Worship; and Music in Catholic Worship.
- b) When assistance is needed or desired, the pastoral staff is encouraged to consult with the Office for Divine Worship.

Documentation

"After due regard to the nature and circumstances of each assembly, the [eucharistic] celebration is planned in such way that it brings about in the faithful a participation in body and spirit that is conscious, active, full, and motivated by faith, hope, and charity. The Church desires this kind of participation, the nature of the celebration demands it, and for the Christian people it is a right and duty they have by reason of their baptism." (General Instruction on the Roman Missal, #3)

"The responsibility for effective pastoral celebration in a parish community falls upon all who exercise major roles in the liturgy. The practical preparation for each liturgical celebration should be done in a spirit of cooperation by all parties concerned, under the guidance of the rector of the church, whether it be ritual, pastoral, or musical matters." (Music in Catholic Worship, #10)

"To promote active participation, the people should be encouraged to take part by means of verbal expression of praise, responses, the singing of psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence." (Constitution on the Sacred Liturgy, #30)

§202.2. General Principles for Determining the Number of Masses

202.2.1. Policy In order that the integrity of the liturgy be preserved in our parishes, the following shall be balanced in determining the number of Masses: (a) providing Masses so that the faithful can fulfill their Sunday obligation; (b) enabling the members of a parish to gather as one worshipping community (to the extent this is feasible); (c) celebrating liturgies that are well prepared and include music and the full complement of ministries; and (d) not overextending the priest presiders and other liturgical ministers.

202.2.2. Policy Parish staffs shall evaluate the necessity of any Sunday Mass at which the attendance is consistently less than 50% of the seating capacity of the church. When this is the case, unless there is a special need (i.e., for a particular ethnic group within the parish) or the congregation cannot be accommodated at another Mass, that Sunday Mass shall be either eliminated or combined with another. Certain parish communities have churches that are larger than the needs of the community which calls for a review of the worship space to see whether the space can be altered to more appropriately accommodate the size of the congregation.

§202.3. Catechesis for Change

202.3.1. Policy If in the pastoral judgment of the pastoral staff, in consultation with the parish pastoral council and liturgy committee, the weekend Mass schedule is to be changed, education and explanation shall be given to the parish community.

§202.4. Multicultural Sensitivity

202.4.1. Policy Pastoral leaders in multicultural parishes shall respond effectively to the special needs of the people, particularly when important changes are occurring within the parish population. The celebration of the liturgy shall reflect the ethnic composition of the parish including language, music and artistic considerations.

§202.5. Weekend Evening Masses

202.5.1. Policy Any Mass scheduled for Saturday or Sunday evening shall meet a definite pastoral need and be planned and carried out with the same quality and liturgical integrity as the other Sunday Masses.

§202.6. Time Between Masses

202.6.1. Policy Ordinarily, there shall be a minimum of one hour and thirty minutes between the starting times of Masses.

Procedures

In setting the Sunday schedule, consideration should be given to allowing enough time for other rites which are celebrated in the Sunday liturgy (i.e., infant baptism, anointing of the sick, rites of the catechumenate, commissioning ministers, etc.). The length of time between Masses should ensure that no one is rushed - the priest, liturgical ministers or assembly - before, during or after the liturgy.

Documentation

"As to the hours and the number of Masses to be celebrated in parishes, the convenience of the parish community must be kept in mind and the number of Masses not so multiplied as to harm pastoral effectiveness. Such would be the case, for example, if because there were too many Masses, only small groups of the faithful would attend each one in churches that can hold many people; or it, also because of the number of Masses, the priest were to be so overwhelmed with the work that they could fulfill their ministry only with great difficulty." (Instruction on Worship of the Eucharist, #26)

"Among the symbols with which the liturgy deals, none is more important than [the] assembly of believers...The most powerful experience of the sacred is found in the celebration and the persons celebrating, that is it is found in the action of the assembly: the living words, the living gestures, the living sacrifice, the living meal." (Environment and Art in Catholic Worship,#28-29)

"In virtue of baptism, there is neither Jew nor Greek, slave nor free, male nor female, but all are one in Christ Jesus'(Gal 3:28). Therefore the assembly that most fully manifests the nature of the Church in the Eucharist is one in which the faithful of every class, age, and condition are joined together...The best example of this unity is found in the full, active participation of all God's holy people... in the same Eucharist, in a single prayer, at one altar at which the bishop presides, surrounded by his college of priests and by his ministers." (Instruction on Worship of the Eucharist, #16)

202.6.2. Policy In order to keep the proper focus on Sunday as the day of gathering for the Eucharist, each parish may have one Saturday vigil liturgy for fulfilling the Sunday obligation.

Procedures

- a) The tradition of a vigil before a major feast has long been part of the liturgical practice of the Church. A Saturday evening liturgy is considered a vigil Mass for the Sunday.
- b) If a wedding is celebrated at a regularly scheduled Saturday vigil liturgy or at a regularly scheduled Sunday liturgy, the Sunday liturgy prevails.

Documentation

"When permission has been granted by the Apostolic See to fulfill the Sunday obligation on the preceding Saturday evening, pastors should explain to the faithful and should ensure that the significance of Sunday is not hereby obscured. The purpose of this concession is in fact to enable the Christians of today to celebrate more easily the day of the resurrection of the Lord.

All concessions and contrary customs notwithstanding, when celebrated on Saturday this Mass may be celebrated only in the evening, at times determined by the local Ordinary.

In these cases the Mass celebrated is that assigned in the calendar to Sunday, the homily and the prayer of the faithful are not to be omitted.

What has been said above is equally valid for the Mass on Holy Days of Obligation which for the same reason has been transferred to the preceding evening." (Instruction on Worship of the Eucharist, #28)

§202.7. Time for Vigil Liturgy

202.7.1. Policy The time for the vigil liturgy is ordinarily between 5:00 pm and 7:00 pm, but not earlier than 4:00 pm.

Documentation

"Whenever the community gathers to celebrate the Eucharist, it shows forth the death and resurrection of the Lord in the hope of his glorious coming. But the Sunday assembly shows this best of all, for this is the day of the week on which the Lord rose from the dead and on which, from apostolic tradition, the paschal mystery is celebrated in the Eucharist in a special way... On this day above all, gathered as one, they are to hear the

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word of God and share in the paschal mystery." (Instruction on Worship of the Eucharist, #25)

"The liturgical day runs from midnight to midnight, but the observance of Sunday and solemnities begins with the evening of the preceding day. The Church celebrates the paschal mystery on the first day of the week, known as the Lord's Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ's resurrection. Thus, Sunday must be ranked as the first Holy Day of all." (General Norms for the Liturgical Year and the Calendar, #3-4)

§202.8. Easter Vigil

202.8.1. Policy While it fulfills the Sunday obligation, the Easter Vigil is not to be considered a Mass of anticipation for Easter, but a unique liturgical experience in its own right. It shall not be celebrated until it is dark.

Documentation

"The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday." (Roman Missal)

§202.9. Saturday Morning Mass

202.9.1. Policy Because of an intensive offering of liturgical services on a weekend, when a vigil Mass is celebrated no more than one Saturday morning Mass is to be regularly scheduled. This does not include weddings or funerals.

§202.10. Weekday Masses

202.10.1. Policy On weekdays there shall not be more regularly scheduled Masses than there are priests assigned to the parish. A parish is not required to offer more than one daily Mass regardless of the number of priests assigned to the parish.

202.10.2. Policy For a just cause, when there is only one priest assigned to a parish it is permissible to regularly eliminate Mass on one of the weekdays. When a priest is ill or must absent himself from the parish for several days, for example to retreat, clergy convocation or vacation, there is no obligation to provide the daily Mass.

Procedures

- a) The Mass schedules of neighboring parishes ought to be published for the convenience of the faithful.
- b) Especially when Mass cannot be celebrated, the faithful should be encouraged to gather for Morning Prayer or Evening Prayer or a Liturgy of the Word. (See §205 *The Liturgy of the Hours*, herein)
- c) Communion services are permitted in conformity with the principles issued in §206 *Weekday Communion Services*.

§202.11. Communion Services

202.11.1. Policy In the Archdiocese of Chicago, communion services are not permitted on Sundays even if one of the regularly scheduled Masses is canceled. (See also Policy 201.3.1. and §206 *Weekday Communion Services*, herein)

Documentation

"No Christian Community is ever built up unless it has its roots and center in the eucharistic liturgy." Therefore before the bishop decides on having Sunday assemblies without celebration of the eucharist, the following in addition to the status of parishes (see no. 5) should be considered: the possibility of recourse to priests, even religious priests, who are not directly assigned to the care of souls and the frequency of Masses in the various parishes and churches. the preeminence of the celebration of the eucharist, particularly on Sunday, over other pastoral activities is to be respected. (Instruction on Worship of the Eucharistic, #25)

"Whenever and wherever Mass cannot be celebrated on Sunday the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the eucharistic mystery. At the present time this solution is to be recommended and to be retained where it is in effect; but it demands that the faithful, rightly imbued with a fuller understanding of the Sunday assembly, respond with good will to a new situation." (Directory for Sunday Celebrations in the Absence of a Priest, #18)

Regarding the use of Communion Services, the Directory makes clear: "It is imperative that the faithful be taught to see the substitutional character

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of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. Therefore a gathering or assembly of this kind can never be held on a Sunday in places where Mass has already been celebrated or is to be celebrated or was celebrated in a different language. Nor it is right to have more than one assembly of this kind on any given Sunday." (Directory for Sunday Celebrations in the Absence of a Priest, #21)

§202.12. Sacrament of Penance

202.12.1. Policy The Sacrament of Penance or any other service shall not be celebrated while Mass is being celebrated in the same space. Regularly scheduled confessions between Sunday Masses are not permitted.

Procedures

The parish staff, in consultation with the community, should evaluate the schedule for the celebration of the Sacrament of Penance before the Saturday vigil liturgy to ensure that there is adequate time to prepare for the Eucharist. It is recommended that the presider of the vigil liturgy be someone other than the confessor.

§202.13. Simultaneous Masses at Same Location

202.13.1. Policy Only one Mass may be regularly celebrated at the same time on parish grounds except when the size of the church is not able to accommodate all who come to worship. Any fragmentation of the community should be avoided.

Procedures

Mass schedules arranged in years past may have allowed for overflow Masses. If the necessity of this duplication still exists, permission should be obtained from the the Office for Canonical Services.

Documentation

"The scattering of the people that generally occurs when Masses are celebrated at the same time in the same church should be carefully avoided on Sundays and Holy Days of Obligation." (Instruction on Worship of the Eucharist, #17).

§202.14. Distinctive Communities of Worship

202.14.1. Policy A parish Mass schedule shall neither exclude special groups from joining the parish assembly nor preclude the opportunity for them to gather as a distinctive community for Sunday Eucharist.

Procedures

- a) Parishes with special interest group liturgies are to evaluate the genuine need for them in light of present needs and human resources. The value of their participation in the mainstream of parish liturgical life is to be fostered.
- b) All liturgical celebrations should be inclusive of children.
- c) It is more desirable for children to attend a parish Sunday liturgy than to provide a special Mass for them. It may be desirable on occasion to plan the parish liturgy with the particular needs of the children or teens in mind. Celebrating a separate Liturgy of the Word for children is permissible. In this case the children are dismissed from the assembly after the Opening Prayer and return to the assembly for the Liturgy of the Eucharist. The Liturgy of the Word for children is not a catechetical session but a liturgical experience.
- d) In parishes where weekend Masses are celebrated in more than one language, every effort should be made to celebrate multilingual liturgies on the great feasts when parish unity is most appropriately fostered. This is especially true during the Triduum.

Documentation

"Pastors have the responsibility of providing suitable ways to assist the faithful from other regions to join with the local community. This should be of particular concern in the churches of large cities... Where there are many visitors or expatriates of another language, pastors should provide them with the opportunity, at least occasionally, to participate in the Mass celebrated in the way customary for them." (Instruction on Worship of the Eucharist, #19)

"Often the problem of diversity can be mitigated by supplementing the parish Sunday celebration with special celebrations for smaller homogeneous groups. The needs of the faithful of a particular cultural background or of a particular age level may often be met by a music that can serve as a congenial, liturgically oriented expression of prayer.'...Celebration in such groups, 'in which the genuine sense of community is more readily experienced, can contribute significantly to growth is awareness of the parish as community, especially when all the faithful participate in the parish Mass on the Lord's Day.' Nevertheless, it would be out of harmony with the Lord's will for unity in his Church if

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believers were to worship only in such homogeneous groupings." (Music in Catholic Worship, #18)

"So that the unity of the parish community may stand out in the Eucharist on Sundays and Holy Days, Masses for such particular groups as parish societies should, if possible, preferably be held on weekdays. If they cannot be transferred to weekdays, care should be taken to maintain the unity of the parish community by incorporating these particular groups into the parish celebrations." (Instruction on Worship of the Eucharist, #27)

"Pastoral care also has as its purpose and direction particular groups. This is not for the sake of creating ecclesiolae or privilege, but to serve the faithful's particular needs or to deepen the Christian life in accord with the requirements and capacities of the members of these groups. This brings advantages that spring from a special spiritual or apostolic, common bond and from the desire to help one another toward spiritual growth. From experience pastoral activity teaches how much good having their own celebrations can do for these groups. When these celebrations have proper and wise direction, they are no obstacle to parish unity; instead they serve the parish's missionary activity by their power to achieve closer contact with some of the people or to deepen the formation of others." (Instruction on Masses with Special Groups)

"If the place itself and the nature of the community permit, it will be appropriate to celebrate the liturgy of the word, including a homily, with the children in a separate, but not too distant, room. Then, before the eucharistic liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own liturgy of the word... With the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of the children." (Directory for Masses with Children, #17,24)

§202.15. Place for Mass

202.15.1. Policy Every Sunday Mass shall be celebrated in a dignified, suitable place. Normally this will be the church.

Procedures

- a) The principles outlined in Environment and Art in Catholic Worship, are the norms governing worship space.
- b) Parish communities undertaking a review of weekend liturgies are encouraged to assess the appropriateness of their worship space.

§202.16. Handicap Access

202.16.1. Policy Provision shall be made for easy access for the elderly and those with physical handicaps.

Documentation

"For the celebration of the Eucharist, the people of God are normally assembled in a church or, if there is none, in some other place worthy of this great mystery." (General Instruction of the Roman Missal, #253)

"As common prayer and ecclesial experience, liturgy flourishes in a climate of hospitality: a situation in which people are comfortable with one another, either knowing or being introduced to one another; a space in which people are seated together, with mobility, in view of one another as well as the focal points of the rite, involved as participants and not as spectators." (Environment and Art in Catholic Worship, #11)

"In most cases the eucharistic celebration for groups is to be held in a place of worship. The faculty of allowing a eucharistic celebration for special groups to take place outside a place of worship is reserved to the local ordinary." (Instruction on Masses with Special Groups, #3,4)

§202.17. Faculty to Celebrate More Than One Mass

202.17.1. Policy For a just cause, a priest is permitted to celebrate Mass twice on any given day. If pastoral necessity requires, he is permitted to celebrate a third Mass on Sundays and Holy Days of Obligation.

Documentation

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"It is not licit for a priest to celebrate the Eucharist more than once a day except for certain instances when the law permits such celebration or concelebration more than once." (Can. 905,1)

"If priests are lacking, the local ordinary may permit priests, for a just cause, to celebrate twice a day and even, if pastoral need requires it, three times on Sundays and Holy Days of Obligation." (Can. 905,2)

§202.18. Liturgical Ministers

<p>202.18.1. Policy Ordinarily, a lay liturgical minister shall serve at only one Sunday Mass.</p>

Procedures

- a) It may be necessary in some parishes to extend to more people the opportunity to serve as liturgical ministers, according to liturgical norms, so that ordinarily each will serve at and participate fully in only one Mass. This allows individuals to give their full energy and attention to serving the assembly.

- b) The selection of liturgical ministers should be made in conformity with the universal norms of the Church and be inclusive of all men, women and children and reflect the ages and ethnic and racial composition of the community.

Documentation

"The liturgical assembly truly requires readers, even those not instituted. Proper measures must therefore be taken to ensure that there are qualified lay persons who have been trained to carry out this ministry. Whenever there is more than one reading, it is better to assign the readings to different readers, if available." (Introduction to Lectionary for Mass, #52)

"It is desirable that as a rule an acolyte, a reader, and a cantor assist the priest celebrant." (General Instruction on the Roman Missal, #78)

"In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the norms of liturgy." (Constitution on the Sacred Liturgy, #28)

§203 MASS OFFERINGS

§203.1. Ordinary Offering for Celebration of a Mass

203.1.1. Policy The custom of giving offerings to have Masses said for specific intentions is a laudable one and shall be maintained as much as possible.

Procedures

The faithful should be catechized about the theological meaning of the offering given for the celebration of the Mass and on the ascetical importance of almsgiving and the sharing of goods, of which the offerings for the celebration of the Mass are an outstanding form. (See Art. 7, "On Collective Mass Intentions, "Congregation for the Clergy, Feb. 22, 1991)

Documentation

"In the established tradition of the Church, the faithful, moved by an ecclesial and religious sense, join to the eucharistic sacrifice a kind of sacrifice of their own, as a way of taking part more intensely. They thus do their share to provide for the Church's needs, especially the support of its ministers. This practice is in accord with the spirit of the Lord's words: 'The laborer ... is worthy of his hire.' (Luke 10:7), which St. Paul alludes to in 1 Timothy 5:18 and in 1 Corinthians 9:7-14." (Pope Paul VI, motu proprio Firma in Traditione, June 13, 1974: AAS 66 (1974), 308-311.)

See also Canons 952, §1 and 1264, §2.

203.1.2. Policy Consistent with the determination of the bishops of the Province of Chicago, the ordinary offering to be made for the celebration and application of a Mass in the Archdiocese of Chicago is \$10. (Canon 952, §1) Any amount contributed in excess of the customary offering may be given to charity or deposited in the general funds of the parish.

Effective January 1, 1993

Procedures

- a) **Bination.** Unlike the 1917 Code, the present law allows a priest to accept offerings for any number of Masses he celebrates on one day, as long as he does not personally retain more than one offering (except on Christmas Day, when he may retain three). Amounts received beyond one offering may be given to charity or deposited in the general funds of the parish.

- b) **Concelebration.** An offering may be accepted for concelebration if that is the only Mass a priest celebrates that day. (c. 945, §1) If a priest who concelebrates also celebrates another Mass that day, he may not accept an offering for the concelebration even if he were to give the offering to charity. (c. 951, §2) However, if a priest is the principal celebrant at a concelebrated Mass the norms for bination apply. (c. 951, §1)
- c) **Missa Pro Populo.** A pastor or parochial administrator is obligated to celebrate the Missa pro populo every Sunday and Holy Day of obligation, and he may not accept an offering for this. If he is legitimately prevented from this celebration, he is to delegate another priest to say the Missa pro populo on those days or he is to say it himself on other days. (cc. 534, §1; 540, §1) The pastor or parochial administrator may, however, retain a Mass offering for a second Mass which he celebrates on the same day as the Missa pro populo. (c. 951, §1)

Documentation

"Separate Masses shall be applied for the intentions for which an individual offering, even if small, has been made and accepted." (Canon 948) The priest who accepts such offerings is bound in justice to satisfy the obligations personally or by committing them to another. (Canons 949, 954-55)

§203.2. Collective Mass Intentions

203.2.1. Policy The faithful are free to combine their intentions and offerings for the celebration of a single Mass. Masses with "collective" intentions are permissible when the following circumstances have been met:

- 1) the people making the offering have been previously explicitly informed and have freely consented to having their intention and offering combined with another in a single offering of Mass;
- 2) the place and time for the celebration of the particular Mass is made public.

Procedures

As is the case with Masses offered for individual intentions and offerings, (Policy 203.1.2., above), when Masses for collective intentions are celebrated in the Archdiocese of Chicago, any amount contributed in excess of the customary offering may be given to charity or deposited in the general funds of the parish.

203.2.3. Policy No more than two Masses with "collective" intentions and offerings shall be offered during any given week.

Documentation

See "On Collective Mass Intentions," Decree of the Congregation for the Clergy, Feb. 22, 1991.

§203.3. Offerings for Weddings and Funerals

203.3.1. Policy Consistent with the determination of the bishops of the Province of Chicago, the limit on the offerings given on the occasion of administering sacraments and sacramentals is \$500 for weddings and \$150 for funerals, exclusive of expenses. (Canon 1264, §2)

Effective January 1, 1993

Procedures

The term "limit" as used herein indicates the maximum donation that a parish in the Archdiocese of Chicago and other dioceses of Illinois may accept for a funeral or wedding. A person's inability to make an offering would not preclude their receiving the Sacrament of Matrimony or the Rite of Christian Burial.

§204 AUXILIARY MINISTERS OF HOLY COMMUNION AT MASS AND IN SERVICE TO THE SICK

In response to a pastoral need, in 1969 Pope Paul VI issued the instruction, Custos Fidei, which allows baptized members of the faithful to assist in the distribution of Holy Communion in certain pastoral circumstances. This instruction and subsequent documentation, including Immensae Caritatis (1973) and the fourth edition of the General Instruction of the Roman Missal (1975), has resulted in making the practice of auxiliary (or extraordinary or special) ministers of Holy Communion at Mass and to the sick a common pastoral practice in the United States.

The ordinary ministers of the Holy Eucharist are bishops, priests and deacons and formally installed acolytes. They exercise this ministry by virtue of their ordination or installation by the bishop.

The purpose of auxiliary ministers of communion at Mass is to assist at the distribution of Holy Communion when the number of ordinary ministers of the eucharist is insufficient to serve the assembly in a reverent manner. Assigning auxiliary ministers prevents the communion rite from becoming excessively long and out of proportion to the rest of the liturgy. Auxiliary ministers of Holy Communion are especially useful when communion is offered under the forms of both bread and wine.

The purpose of auxiliary or special ministers of communion to the sick or homebound is to extend the Church's love and concern for the sick and homebound by a personal visit that includes the celebration of the Rite of Holy Communion Outside of Mass. Auxiliary ministers of communion to the sick are called upon when the parish priest or deacon is not able to adequately attend to the needs of the sick or in a hospital or religious institution where priests or deacons are not available.

In the Archdiocese of Chicago, the policy authorizing the practice of auxiliary ministers of communion at Mass was first promulgated by John Cardinal Cody on July 4, 1971. The policy authorizing the practice of auxiliary ministers of communion to the sick was promulgated on June 22, 1973. These policies and procedures reaffirm the original authorization of this pastoral practice and provide additional policies and procedures for good order and pastoral practice in the Archdiocese of Chicago. These policies and procedures apply to parishes and all Catholic institutions such as hospitals, nursing homes, schools and convents.

In the Archdiocese of Chicago the ministries of auxiliary ministers of communion at Mass and auxiliary ministers of communion to the sick are regarded as two distinct ministries. Each ministry presumes a distinct formation and mandate. However, an individual may be mandated for both ministries.

§204.1. Selection of Ministers

204.1.1. Policy The selection of auxiliary ministers of communion at Mass or for the sick shall be made under the direction of the pastor or the superior or the director of the religious institution.

204.1.2. Policy Auxiliary ministers of Holy Communion at Mass or for the sick shall be baptized and confirmed Roman Catholics who regularly share in the eucharist. They shall be of exemplary Christian character, committed to the faith, devoted to the eucharist, respected by the community, and demonstrate an interest and involvement in the community's life. They may be as young as high school age, provided they are deemed responsible to carry out the mandate entrusted to them.

Procedures

- a) Pastors, superiors and directors of religious institutions charged with the responsibility of selecting auxiliary ministers of communion should invite the collaboration of others who exercise pastoral leadership in the community in the selection of auxiliary ministers of communion.
- b) The invitation to be an auxiliary minister of communion is not to be understood as a reward but as a call to service. In addition to what is already stated in Policy 204.1.2., the one selected should be spiritually sound and capable of adhering to all of the community's procedures for communion ministers.

§204.2. Preparation and Formation

204.2.1. Policy Auxiliary ministers of communion at Mass shall receive adequate catechesis and liturgical training before they are mandated to exercise their ministry.

Procedures

- a) Catechesis and liturgical training for auxiliary ministers of communion at Mass is provided by the local community.
- b) Catechesis should include an appreciation for one's baptism and solidarity with the Church, an understanding of the eucharist, and an understanding of the significance of this extraordinary ministry.
- c) The auxiliary minister's liturgical training should include very specific instruction on the order and practice of distributing Holy Communion in the community.

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- d) Assistance for catechesis and liturgical training is available through the Office for Divine Worship.
- e) Every community is responsible for the formation and spiritual enrichment of mandated communion ministers.

204.2.2. Policy Communion ministers to the sick receive catechesis and pastoral and liturgical training that is distinct from the formation and training of auxiliary ministers of communion at Mass. This catechesis and formation shall be completed before communion ministers to the sick are formally mandated.

Procedures

- a) Catechesis for communion ministers to the sick is provided through the Office for Divine Worship.
- b) A community or several communities in collaboration with one another may conduct their own program of preparing communion ministers to the sick by submitting an outline of their program for approval by the Office for Divine Worship.
- c) The Office for Divine Worship can provide assistance and guidance for planning the catechesis, pastoral and liturgical training of ministers to the sick.

§204.3. Mandation and Commission

204.3.1. Policy Pastors, superiors and directors of Catholic institutions shall submit the names of those who are to be mandated as auxiliary ministers of communion at Mass and/or for the sick to the director of the Office for Divine Worship.

Procedures

- a) Auxiliary ministers of communion at Mass and/or for the sick are mandated for a period of three years. This allows for a local review of all communion ministers requesting a renewal of mandated persons.
- b) All parishes, religious communities and other Catholic institutions have been divided alphabetically into three cycles. Communion ministers mandated within the local institutional cycle must be renewed when the community's cycle is due for renewal. Notification for renewal is sent by the Office for Divine Worship.
- c) Communion ministers mandated in another diocese can be accepted for service by the approval of the pastor, local superior or institution

director. Their mandate must be renewed when the parish or institution submits or resubmits names for mandation at the time their cycle is due.

- d) An individual cannot request on his or her own behalf to be mandated. They can only be recommended by the pastor or authorized superior.

204.3.2. Policy After receiving a mandate through the Office for Divine Worship, auxiliary ministers of communion at Mass or to the sick shall be commissioned in the local community where they serve.

Procedures

- a) The rite of commissioning is found in the Book of Blessings, Chapter 63.
- b) Those who are mandated may receive their certificates at the rite of commissioning.
- c) Once mandated, auxiliary ministers of communion at Mass or to the sick may exercise their ministry anywhere in the Archdiocese of Chicago provided the local pastor or superior of the place has given explicit permission.

204.3.3. Policy In cases of immediate pastoral need, priests with faculties in the Archdiocese of Chicago may mandate an individual for a particular occasion.(See Policy 803.3., herein)

§204.4. Service at the Altar

204.4.1. Policy Auxiliary ministers of communion at Mass shall only serve when there are insufficient numbers of bishops, priests or deacons present to assist in the distribution of communion or when the ordinary ministers are prevented from doing so, for example, because of physical disability or participation in some other ministry. (Congregation for Sacraments, June 15, 1987)

Special Note:

Availability in this case presumes that all who administer communion have been notified and assigned prior to the liturgy so that good order is observed. This is especially important in special gatherings where ministers may not be familiar with the local procedures for distributing communion on those occasions.

204.4.2. Policy Auxiliary Ministers of Communion at Mass shall not be vested in any special garb, but shall dress neatly in a manner befitting the dignity of serving the community at the celebration of the eucharist.

Procedures

- a) Seating in the assembly is preferred to seating next to the altar.
- b) Communion ministers do not ordinarily participate in the entrance procession.

204.4.3. Policy The presider shall receive communion before distributing the consecrated bread and wine to the communion ministers and the assembly. However, auxiliary ministers of communion may receive Holy Communion after the assembly has received.

204.4.4. Policy Communion ministers do not self-communicate, but receive communion from another minister.

Procedures

Communion ministers may receive communion from another minister at the altar or at a side station

204.4.5. Policy The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." No other words shall be added and the formula shall not be edited.

Procedures

- a) The communion minister may address the communicant by name before saying, "The Body of Christ" or "The Blood of Christ."
- b) Special blessings for children or infants are not recommended while distributing communion. Children and infants are blessed with the full assembly at the end of Mass.
- c) All auxiliary ministers of communion should be prepared for serving the consecrated bread and the consecrated wine and willing to distribute either form depending on the need.

- d) Although intinction is permitted, it is not recommended because it eliminates the possibility of receiving communion in the hand and has moreover a minimal sign value. (This Holy and Living Sacrifice, #44)
- e) If intinction is chosen, it is the minister and not the communicant who dips the host into the chalice. (This Holy and Living Sacrifice, #52)
- f) If the eucharistic bread or any particle of it should fall, it is to be picked up reverently by the communion minister. The consecrated bread may be consumed by the minister or completely dissolved in water before being poured into the sacrarium. If any of the consecrated wine spills, the area should be washed and the water poured into the sacrarium.

204.4.6. Policy Whatever consecrated wine may remain after the distribution of holy communion shall be consumed by the ministers. A small quantity may be saved for taking communion to the sick who cannot take solid food, if this is to take place the same day. The consecrated wine is never reserved for another Mass nor is it poured into the sacrarium.

Procedures

- a) Communion ministers clean and purify the vessels after Mass, or if necessary after communion in the sacristy.
- b) If the cups are to be purified after Mass, the cups should be covered with a purificator or other cloth until the cups are washed.

§204.5. Service to the Sick

204.5.1. Policy Communion ministers to the sick shall use the rites provided by the Church in "Pastoral Care of the Sick" when ministering to the sick or homebound at home or in a hospital.

204.5.2. Policy The Holy Eucharist shall be carried to the sick in a pyx provided for this purpose by the pastor or superior. The Eucharist is never carried in a handkerchief, envelope, etc. Nor is the Blessed Sacrament ever reserved in private homes, offices or automobiles.

Procedures

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- a) Arrangements need to be made with the parish or institution for obtaining access to the tabernacle so that the reserved Eucharist can be carried to the sick when needed.
- b) Those who care for the sick and infirm should be instructed to prepare a table covered with a cloth upon which the Blessed Sacrament will be placed. A lighted candle(s) is prepared (and, where customary, a container of holy water). A small cross may also be placed on the table, if one is readily available. While this preparation may not be possible in a hospital setting, the administration of Holy Communion should not be hurried or habitually mechanical.
- c) When the Sunday Eucharist is extended to the sick and homebound, communion pyxes are filled after the distribution of communion to the assembly. The ministers of the sick remain near the altar holding their pyxes until after the Post-Communion prayer. The ministers may then depart in silence or with a brief admonition or blessing (for example, "May the Lord bless you as you carry the Gift of the Eucharist to our sisters and brothers.")

204.5.3. Policy The sick who are unable to receive the Holy Eucharist under the form of bread may receive it under the form of wine.

Procedures

- a) The precious blood, consecrated at the most recent Mass and reserved only for this purpose, is carried to the sick in a secure and worthy vessel.
- b) Any precious blood that remains after distributing communion to the sick should be consumed by the minister.
- c) The vessel is properly purified and is not to be used for any other purpose.

§204.6. Presiding at Communion Services

204.6.1. Policy Auxiliary ministers of communion at Mass or for the sick may preside at a public communion service provided they have been properly trained and have received the special mandate to preside at these services. (Also see §206, *Weekday Communion Services*, herein.)

Procedures

- a) At the present time the Office for Divine Worship will conduct the Archdiocesan training and formation for those who preside at communion services.
- b) The Office for Divine Worship will issue a special mandate for these ministers upon completion of their training and formation.
- c) Those parishes or institutions desire to design their own training of lay presiders are to receive prior permission from and consultation with the Office for Divine Worship.
- d) Those who have been mandated as auxiliary ministers of communion to the sick may preside at communion services which are celebrated in the homes of the sick and homebound or at the bedside of the infirm without any additional mandate for presiding.

§204.7. Presiding at Exposition of the Blessed Sacrament

204.7.1. Policy Auxiliary ministers of communion at Mass or to the sick may preside at the exposition of the Blessed Sacrament provided they have been properly trained and have received the special mandate to preside at these services.

Procedures

The training of lay presiders for the exposition of the Blessed Sacrament is conducted by the Office for Divine Worship.

204.7.2. Policy When presiding at the exposition of the Blessed Sacrament the auxiliary minister shall observe all the ritual prescriptions found in "Holy Communion and Worship of the Eucharist Outside of Mass." (1976)

Procedures

- a) Lay presiders at the exposition of the Blessed Sacrament do not vest in any special distinctive garb.
- b) Lay presiders are not permitted to give the benediction which is reserved to bishops, priests and deacons.

§205 THE LITURGY OF THE HOURS: THE PRAYER OF THE CHURCH WITH CHRIST AND TO CHRIST

Although the revision of the Liturgy of the Hours was completed in 1970, the implementation of the revision of the Mass and the celebration of the sacraments has been the major thrust of our efforts thus far. Now we must consider the promotion of the Liturgy of the Hours as the daily prayer of all God's people.

In the Liturgy of the Hours the Church dedicates both day and night to the Lord's service. It offers thanksgiving and praise and unites work, sufferings, and joys to Christ who prays for us as our priest in his self-offering to the Father. (Catechism of the Catholic Church, #1174-1178)

While parish communities may not as yet be familiar with or have had much experience with celebrating the Liturgy of the Hours, it is an age old tradition in the lives of Catholics to pray at the beginning of the day and at the end of the day. In promoting the Liturgy of the Hours, the Church is simply building upon that natural Christian movement of the heart and giving form to this personal prayer in union with the whole Church.

The General Instruction of the Liturgy of the Hours states:

In the Holy Spirit Christ carries out through the Church the task of redeeming humanity and giving perfect glory to God, not only when the eucharist is celebrated and the sacraments are administered, but also in other ways and especially when the liturgy of the hours is celebrated. There Christ himself is present in the gathered community, in the proclamation of God's word, in the prayer and song of the Church. (#13)

The Liturgy of the Hours, in which "Christ himself is present," is a rich part of the Church's heritage of worship. The availability of its communal celebration should be seriously considered, not only by parishes faced with the lack of a priest for daily eucharist, but by all local assemblies.

By means of thorough education and formation, pastors and pastoral ministers should be encouraged to open to their people the treasures of this liturgy of the Church. In those places where daily celebrations of the eucharist may no longer be always available, the Liturgy of the Hours should be considered, not as a poor substitute, but as an integral part of the worship of the Church and a splendid part of its heritage.

Since the earliest days of the Church's existence, Christians gathered for prayer at certain hours, especially morning and evening. While private prayer is necessary and commendable, community prayer has a special dignity which Jesus himself assigned to it: "Where two or three are gathered in my name, there I am in their midst." (Mt. 18:20)

The purpose of the Liturgy of the Hours is to sanctify the day and all human activity. "The Liturgy of the Hours extends to the different hours of the day the praise and prayer, the memorial of the mysteries of salvation and the foretaste of heavenly glory, which are offered in the eucharistic mystery, 'the center and culmination of the whole life of the Christian community.'" (GILH #12) Hence, both historically and theologically great importance has always been attached to the Church's tradition of gathering to pray the Liturgy of the Hours.

§205.1. Importance of Daily Prayer

205.1.1. Policy Parishes shall catechize the faithful about the importance of daily prayer and to promote the daily celebration of at least some part of the Liturgy of the Hours.

Procedures

- a) Where the Liturgy of the Hours is celebrated, the basic format outlined in Chapter 2 of the General Instruction on the Liturgy of the Hours is to be followed.
- b) Parishes are encouraged to consider celebrating one of the hours in conjunction with parish meetings or other gatherings of the faithful, e.g. celebrating night prayer at the conclusion of an evening meeting.

§205.2. Presiding at the Liturgy of the Hours

205.2.1. Policy Any fully initiated Christian who has been properly trained may preside at the Liturgy of the Hours.

§205.3. Site of Celebration

205.3.1. Policy The Liturgy of the Hours may be celebrated in a church, a chapel, or any suitable place.

§205.4. Music

205.4.1. Policy Every effort shall be made to incorporate music and a complement of ministers in the celebration of the Liturgy of the Hours.

§205.5. Incorporation of Distribution of Communion

205.5.1. Policy While it is permissible to incorporate the distribution of communion into morning or evening prayer, it is not recommended to do so regularly lest the integrity of the Liturgy of the Hours be confused or diminished with this addition.

§206 WEEKDAY COMMUNION SERVICES

It is to be viewed with sadness that in some parts of the Church today a daily Mass is not always possible. Due to the lack of a priest or for other serious reasons, some local assemblies, even on Sundays, are at times unable to celebrate the eucharist. It is in response to this painful situation that the Congregation for Divine Worship has issued the Directory for Sunday Celebrations in the Absence of a Priest.

The Directory for Sunday Celebrations in the Absence of a Priest was intended to address those situations in which a priest is not able to be present for Sunday Mass. In response to the Roman document, the United States Conference of Catholic Bishops issued its own document, Gathered in Steadfast Faith, which provides the rituals that are to be used on those occasions when a communion service is permitted.

In the Archdiocese of Chicago we are at this time still fortunate to have a sufficient number of priests to assure regular Sunday celebrations of the Mass in our local communities. Therefore, the implementation of communion services in the absence of a priest on Sunday is not foreseen in the immediate future.¹ However in some places the daily availability of a priest for the celebration of Mass can no longer be presumed. Our response to this situation must be made in the light of the norms articulated in the Directory for Sunday Celebrations in the Absence of a Priest and Gathered in Steadfast Faith.

When considering the implementation of communion services in the absence of a priest, local communities should be made aware of the limits of this form of liturgy. Neither the presentation of the gifts, the eucharistic prayer nor the eucharistic actions of taking, giving thanks, and the breaking of the bread are found in a communion service. Therefore, communion services do not and cannot accomplish what the Mass intends to do.

Finally, there is a pastoral concern that over a period of time a communion service could come to be perceived as simply "an abbreviated Mass" and an acceptable alternative to the Church's traditional eucharistic celebration. Any diminishment in the understanding of the Mass is not acceptable.

¹See Policies 201.3.1. and 202.11., herein, prohibiting the scheduling of communion services in lieu of Masses on Sunday, Saturday Masses of Anticipation, and Holy Days, even when one of the regularly scheduled Masses is canceled.

The Directory for Sunday Celebrations in the Absence of a Priest makes this plain:

It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. (#21)

Any confusion between this kind of assembly and a eucharistic celebration must be carefully avoided. Assemblies of this kind should not take away but rather increase the desire of the faithful to take part in the celebration of the eucharist, and should make them more eager to be present at the celebration of the eucharist. (#22)

When celebrating communion services, parishes must constantly attend to their correct implementation and interpretation. Deciding whether and when to offer a communion service is an important pastoral and liturgical decision. The following policies and procedures are offered in the hope of assisting parishes in making these decisions.

It is imperative that the faithful are thoroughly instructed about the meaning and importance of the Sunday eucharist in the life of the Church. In addition, the faithful should be taught that the celebration of daily Mass flows from our understanding of the Sunday eucharist.

The following policies and procedures regarding the preparation for celebrating communion services on weekdays are not to be interpreted as advocating communion services as a regular practice. At the same time, we recognize there are times when daily Mass may not always be available to the faithful. In such limited situations, a communion service may be one of the options considered for daily communal prayer.

§206.1. Preparing the Parish

206.1.1. Policy Pastors, in consultation with the parish council and parish liturgy committee, shall articulate the conditions in the parish when it is considered appropriate to celebrate a communion service. The rationale for these services, based on the introduction to this document and the principles found therein, shall be printed in the parish bulletin with some regularity so that there is no misunderstanding about the difference between the Mass and a communion service. The preeminence of the Mass must be preserved among the faithful.

206.1.2. Policy Where communion services are judged to be appropriate, parishes are to be prepared for the possibility that on certain weekdays a communion

service, presided over by a deacon or properly trained and mandated lay minister, may be celebrated.

§206.2. The Presiding Minister

Presiders at communion services have the responsibility of leading the complete service: both the liturgy of the word and the giving of holy communion. In addition, other liturgical ministers such as lectors, musicians or servers are to be engaged in communion services as necessary.

206.2.1. Policy When a priest is not available to preside at Mass, deacons or properly prepared and mandated lay ministers may preside at weekday communion services.

Procedures

- a) Parishes, which determine a need to celebrate communion services, are to send their lay presiders to a training program provided by the Office for Divine Worship or to design their own training program in collaboration with the Office for Divine Worship prior to the mandating of these presiders for this ministry.
- b) Pastors are to apply to the Archbishop through the Office for Divine Worship for a particular mandate of the lay ministers who will preside at communion services. These lay presiders will ordinarily be selected from the parish's auxiliary ministers of Communion. If they are not already mandated as an auxiliary minister of Communion, they will receive this mandate at the completion of their training.
- c) The appointment of lay persons to preside at communion services is to be made known to the parish by means of a liturgical celebration in which prayers are offered to God on behalf of those appointed. The "Order for the Blessing of Those Who Exercise Pastoral Service" contained in the Book of Blessings may be used for this purpose.
- d) Lay presiders at communion services may give a reflection on the Scriptures, as long as they have been trained for this purpose and are properly mandated.
- e) The presider at a communion service on weekdays should follow the order of service outlined in the Directory for Sunday Celebrations in the Absence of a Priest and Gathered in Steadfast Faith.

§206.3. Scheduling Communion Services on Weekdays

The situations under which communion services are considered appropriate are limited. Parishes should anticipate these situations by clearly articulating parish policy regarding the scheduling of communion services on weekdays. Moreover, this policy is to be clearly communicated to the community.

206.3.1. Policy Pastors, in consultation with the parish pastoral council and parish liturgy committee, may schedule a communion service on a weekday whenever there is a genuine pastoral need due to the absence of a priest to celebrate daily Mass. Other options such as the Liturgy of the Hours (without the distribution of holy communion) should be considered first in order to maintain the integrity of communion within its proper context, the Mass.

206.3.2. Policy Due to the extraordinary nature of communion services, only one communion service may be scheduled per day in a parish where daily Mass has not been celebrated. Whenever there will be only one daily eucharist, be it a funeral or a wedding, opportunity for community prayer at a regularly scheduled time is encouraged. First consideration is to be given to the Liturgy of the Hours.

206.3.3. Policy A communion service may be celebrated at hospitals and nursing homes when a priest is not available to celebrate the eucharist.

Procedures

When communion is taken to the sick, the ritual to be used is found in Pastoral Care of the Sick. This ritual is to be used during visits to the sick at home or in a hospital or nursing home.

§206.4. Style of Communion Services

When communion services are used in a parish, the order of service found in Gathered in Steadfast Faith and the Directory for Sunday Celebrations in the Absence of a Priest is to be followed.

There ought to be no confusion caused by the manner of the celebration or the way in which the liturgy is announced to the congregation. Any impression that the communion service is a Mass must be avoided.

206.4.1. Policy Communion services require the same care in preparation and celebration that the Church has made normative for all liturgical celebrations. This includes the involvement of other liturgical ministers.

206.4..2. Policy Communion is only distributed in the context of the rites that the Church provides and shall never be distributed immediately before or after Mass, lest the reception of communion become simply a private devotion disconnected from the Word of God and the prayer of the Church.

Procedures

- a) The services provided in Gathered in Steadfast Faith are used for weekday celebrations with the following adaptations. On weekdays only one reading is used in addition to the Gospel. The readings are taken from those given in the Lectionary for Mass for weekdays. The opening prayer may be taken from the Sacramentary, especially on feasts or memorials of the saints.
- b) The Communion Rite begins with the Lord's Prayer, which is preceded by the general intercessions. When communion is distributed at morning or evening prayer, the distribution of communion takes place immediately after the Gospel Canticle. However, morning or evening prayer should not ordinarily include the distribution of communion.
- c) Deacons who preside at a communion service act in accord with their ministry with regard to the greetings, the prayers, the gospel reading, the homily, the giving of holy communion, the dismissal, and final blessing. Deacons wear the vestments proper to their ministry, that is, the alb with stole.
- d) Lay presiders use those prayers and blessings specifically designated for lay persons.
- e) Lay presiders are expected to dress in a dignified manner. They do not wear liturgical vesture (i.e., an alb or stole), lest the communion service be confused with the Mass or the lay presider be mistaken for an ordained minister.

§207 SUNDAY PARISH ACTIVITIES

"The celebration of Mass is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually." (GIRM, 2003, n. 16) This conviction highlights the centrality of Sunday Mass for parish communities. The Presbyteral Council in collaboration with the Archdiocesan Pastoral Council has formulated a policy designed to maintain the value and priority of the Sunday Eucharist, as the scheduling of activities becomes an ever more complicated task.

207.1. Policy Activities sponsored by any Archdiocesan Parish or Parish sponsored organization on Sunday morning or early afternoon prior to the end of the last scheduled Parish Mass shall be limited to only those of a directly spiritual nature, e.g., worship, Religious Education, retreats, and similar activities. All other activities shall not be scheduled unless they are done in conjunction with a parish mass and approved by the pastor.

Procedure

The Pastor may determine that a social event may take place before/after a Sunday Liturgy if the event is something that gathers people to the parish (e.g. Pancake Breakfast, blood drive, post liturgy social, etc.) and enhances the sense of Parish Community.

Procedure

All Catholic Institutions within the Archdiocese (i.e. Schools, Hospitals, Orphanages, etc.) are strongly encouraged to follow the spirit of this policy in regard to the Sunday Mass schedule of local parishes. Pastors are urged to work with all Catholic Institutions in their area to encourage cooperation with this policy when planning and scheduling activities.

RESOURCES

Preparation

1. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1988.
2. Congregation for Divine Worship, Holy Communion and Worship of the Eucharist Outside of Mass, Washington: USCC, 1976.
3. Bishops' Committee on the Liturgy, Study Text II: Eucharistic Worship and Devotion Outside Mass, Washington: USCC, 1987.
4. Bishops' Committee on the Liturgy, Gathered in Steadfast Faith: Statement of the Bishops' Committee on the Liturgy on Sunday Worship in the Absence of a Priest, Washington: USCC, 1990.
5. Bishops' Committee on the Liturgy, Order for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1989.
6. Sacred Congregation of Rites, General Instruction of the Roman Missal, Liturgy Documentary Series 2. Washington: USCC, 1982.
7. Sacred Congregation for Divine Worship, The Liturgy of the Hours, The General Instruction with Commentary, by A.-M. Roguet. Collegeville: Liturgical Press, 1971.
8. Bishops' Committee on the Liturgy, In Spirit and Truth, Black Catholic Reflections on the Order of Mass. Washington: USCC, 1988.
9. Robert Cabie, The Church at Prayer, Vol. II: The Eucharist, Collegeville: Liturgical Press, 1986. See Section V: Worship of the Eucharist Outside Mass, pp. 231-244.
10. Gabe Huck, The Communion Rite at Sunday Mass, Chicago: Liturgy Training Publications, 1989.

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2. Kathleen Hughes, Lay Presiding: The Art of Leading Prayer, Washington: Pastoral Press, 1988.
3. Robert W. Hovda, Strong, Loving, and Wise, Presiding in Liturgy, Collegeville: Liturgical Press, 1980.
4. Michael Kwatera, The Ministry of Communion, Collegeville: Liturgical Press, 1983.
5. Clare T. Pelkey, The Body of Christ, A Guide for Eucharistic Ministers, Notre Dame: Ave Maria Press, 1988.
6. Charles Gusmer, Wholesome Worship, Wash.: Pastoral Press, 1989.

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3. Bishops' Committee on the Liturgy, Gathered in Steadfast Faith: Statement of the Bishops' Committee on the Liturgy on Sunday Worship in the Absence of a Priest, Washington: USCC, 1990.
4. Bishops' Committee on the Liturgy, Order for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1989.

Auxiliary Ministers

1. Book of Blessings, The Roman Ritual, 1989.
2. Canons 230.3 and 910.2.
3. The Communion Rite, Gabe Huck, Liturgy Training Publications, 1989.
4. Fidei Custos, Instruction on special ministers to administer communion, April 30, 1969. Sacred Congregation for the discipline of the Sacraments.
5. General Instruction of the Roman Missal, 1974.
6. Holy Communion and Worship of the Eucharist Outside of Mass, 1973, Sacred Congregation for Divine Worship. ICEL 1974.
7. Immensae Caritatis, Instruction on facilitating reception of communion in certain circumstances, January 29, 1973. Sacred Congregation for the Discipline of the Sacraments.
8. Pastoral Care of the Sick, The Roman Ritual, approved for use in the diocese of the United States, 1982.
9. This Holy and Living Sacrifice, Directory for the Celebration and Reception of Communion under Both Kinds, USCCB, 1985.

Style

1. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1988.
2. Congregation for Divine Worship, Holy Communion and Worship of the Eucharist Outside of Mass, Washington: USCC, 1976.
3. Bishops' Committee on the Liturgy, Gathered in Steadfast Faith: Statement of the Bishops' Committee on the Liturgy on Sunday Worship in the Absence of a Priest, Washington: USCC, 1990.
4. Bishops' Committee on the Liturgy, Order for Sunday Celebrations in the Absence of a Priest, Washington: USCC, 1989.
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§300 THE SACRAMENT OF PENANCE¹

Introduction

The people of God accomplishes and perfects this continual repentance in many different ways. It shares in the sufferings of Christ by enduring its own difficulties, carries out works of mercy and charity, and adopts ever more fully the outlook of the Gospel message. Thus the people of God becomes in the world a sign of conversion to God. All this the Church expresses in its life and celebrates in the liturgy when the faithful confess that they are sinners and ask pardon of God and of their brothers and sisters. This happens in penitential services, in the proclamation of the word of God, in prayer, and in the penitential aspects of the eucharistic celebration.

In the sacrament of penance the faithful "obtain from the mercy of God pardon for their sins against him; at the same time they are reconciled with the Church which they wounded by their sins and which works for their conversion by charity, example and prayer.

[From the Rite of Penance, Introduction, No. 4]

300.1. Policy Pastoral practice must follow Church teaching and discipline, even though it develops in a specific cultural context. Administration of the Sacrament of Penance in the Archdiocese of Chicago shall be in complete accord with all of the ritual components of the Rite of Penance as promulgated the First Sunday of Advent, 1973.

Procedures

Particular attention should be given to the Second Vatican Council's *Constitution on the Sacred Liturgy*, to the "Instruction" introducing the Rite of Penance, and to the pertinent canons of the revised Code of Canon Law (Canons 956-991). This teaching and discipline provide the foundation for the development of an appropriate pastoral practice.

¹For celebration of the Sacrament of Penance in conjunction with the process of initiation see §107, herein.

§301 RECONCILIATION OF INDIVIDUAL PENITENTS (FIRST FORM)

§301.1. Time and Opportunity for Celebration of the Sacrament in this Form

301.1.1. Policy Every parish shall offer ample opportunity to celebrate the Sacrament of Penance in the individual form.

Procedures

Various times other than just prior to the Saturday evening Mass should be explored.

301.1.2. Policy The Sacrament of Penance shall not be celebrated while a Mass is being celebrated in the same place. (See also Policy 202.12.1., herein.)

§301.2. Physical Arrangements

301.2.1. Policy Ordinarily, the Rite for the Reconciliation of Individual Penitents shall be celebrated either in a confessional or a reconciliation room. Confessionals or other suitable arrangements which ensure anonymity of the penitent shall be provided.

301.2.2. Policy Every parish church and place of worship must make provision for at least one reconciliation room.

Procedures

A reconciliation room is, by definition, a physical setting which provides the penitent with all the options of the Rite. It should be of appropriate size and provide a table for the scriptures and a kneeler and screen, as well as a chair for face-to-face confession. Attention should be given to proper lighting, ventilation, acoustics and liturgical symbols. It is not to be used for any purpose other than the celebration of the sacraments.

§301.3. Liturgical Prayer

301.3.1. Policy The confessional or reconciliation room shall be adjacent to the worship area to make it clear that the Sacrament of Penance is a liturgical act of worship.

Procedures

- a) So that this form may be clearly understood as an experience of ecclesial and liturgical prayer, the Word of God should be included in the individual form of the sacrament. If the penitent has not prepared for the sacrament by selecting a scripture passage in advance, the confessor may offer a selection either prior to the telling of the sins or later in the rite.
- b) The confessor may follow the custom common in the United States of wearing a stole over a cassock or clerical suit. The ideal of alb or surplice and stole, as reflected in the ritual, should not be too easily dismissed.

§301.4. Assistance in Making a Complete Confession

301.4.1. Policy Church law requires penitents to mention all serious sins, both number and kind, of which they are aware and which have not yet been submitted for individual absolution. Respecting the personal style in which the penitents choose to speak of their sins and discern the movements of the Spirit in their lives, the confessor shall assist them to make a complete confession.

Procedures

- a) The confessor, aware of his own sinfulness and the disorders in human life, may occasionally assist the penitent in identifying the Lord's call to personal growth without unnecessary probing. The confessor should strive to help the penitent in the formation of a Christian conscience and alert him or her to the interior movements of the Holy Spirit.
- b) Those with disabilities are to be included in parish celebrations of the Sacrament of Penance or in celebrations in small communities of faith that are flexible and responsive to a wide range of needs. Those with severe limitations can still sense alienation from others and struggle with relationships, love being the first commandment. Unless the celebrant knows the person very well, individual confession may be difficult when there are language problems, affective difficulties, disorientation relation to time and space

§301.5. Penance and Absolution

301.5.1. *Policy* A penance (also called "Satisfaction") shall be assigned by the priest or mutually agreed upon by confessor and penitent and should be appropriate for the individual.

Procedures

Even though prayer and self-denial may be more appropriate penance on occasion, an especially appropriate penance could be an exercise in a work of mercy and service to one's neighbor. The penance should be proportionate to the gravity of the sins confessed.

301.5.2. *Policy* The Church's official words of absolution, as found in the Rite of Penance must always be said.

Procedures

As or after he reflectively prays the words of absolution, the confessor should extend his hands over the penitent whenever physically feasible; if the penitent is behind a screen or in an awkward position for a dignified imposition of hands, the confessor should at least raise his hand toward the penitent.

Those with disabilities are to be included in parish celebrations of the sacrament of Penance or in celebrations in small communities of faith that are flexible and responsive to a wide range of needs.

Those with severe limitations can still sense alienation from others and struggle with relationships, love being the first commandment. Unless the celebrant knows the person very well, individual confession may be difficult when there are language problems, affective difficulties, disorientation relating to time and space.

§302 RECONCILIATION OF SEVERAL PENITENTS WITH INDIVIDUAL CONFESSION AND ABSOLUTION (SECOND FORM)

§302.1. Time and Opportunity for Celebration of the Sacrament in this Form

302.1.1. Policy The Rite for Reconciliation of Several Penitents with Individual Confession and Absolution is one of the legitimate options of the Rite of Penance which should be afforded to all the faithful on occasion.

302.1.2. Policy This Second Form shall not be used when the numbers present are extremely large (i.e., during Holy Week or the final week before Christmas), thus preventing its proper celebration, or when the participants are not particularly disposed to a communal celebration of this sacrament.

§302.2. Physical Arrangements

302.2.1. Policy The physical arrangements for celebration of this Second Form shall enable individuals to approach the confessors either face-to-face or anonymously.

§302.3. Liturgical Prayer

302.3.1. Policy During the communal liturgy, there shall be the usual distribution of liturgical roles.

Procedures

- a) This form of the celebration of the sacrament demands proper and thorough liturgical planning. As with all forms, the basic format of the Rite shall be followed, however, considerable variety is possible in terms of texts, themes, visual and other specific components of the liturgical action.
- b) By way of exception, pastoral prudence might occasionally suggest adapting the sacrament so that the service is left open-ended once the individual confessions have begun, i.e., someone concludes the communal prayer after a specified length of time while individual confessions continue to be heard. However, this is a significant departure from what is intended in the Second Form.

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- c) The Rite of Penance, with its Appendices should be used as a resource book in planning penitential celebrations
- d) Communal prayer and singing are integral components of this form.
- e) Additional confessors should be invited to assist in the communal liturgy. Retired members of the presbyterate may be available to assist in these celebrations.

§302.4. Penance and Absolution

302.4.1. Policy When using the Second Form, absolution is always to be given individually to maintain the integrity of the First Form when incorporated into this communal setting.

§303 RECONCILIATION OF SEVERAL PENITENTS WITH GENERAL CONFESSION AND GENERAL ABSOLUTION (THIRD FORM)

§303.1. Time and Opportunity for Celebration of the Sacrament in this Form

303.1.1. Policy In the Archdiocese of Chicago at the present time, there are no generally accepted cases in which the conditions warranting the imparting of general absolution would be foreseen to exist. Should a confessor believe that such conditions exist in individual cases, he is required to obtain prior permission of the diocesan bishop. This policy was enacted by the bishops of the Province of Chicago. (November 27, 1988)

Documentation

The revised Code of Canon Law specifies the conditions under which general absolution may be imparted. In Canon 961, §1, 1°, 2°:

§1 Absolution cannot be imparted in a general manner to a number of penitents at once without previous individual confession unless:

1° the danger of death is imminent and there is not time for the priest or priests to hear the confessions of the individual penitents;

2° a serious necessity exists, that is, when in light of the number of penitents a supply of confessors is not readily available rightly to hear the confessions of individuals within a suitable time so that the penitents are forced to be deprived of sacramental grace or holy communion for a long time² through no fault of their own; it is not considered a sufficient necessity if confessors cannot be readily available only because of the great number of penitents as can occur on the occasion of some great feast or pilgrimage.

§303.2. Liturgical Prayer

303.2.1. Policy If proper permission is obtained from the diocesan bishop, this Third Form should be celebrated as an integral liturgical action with the usual distribution of liturgical roles.

303.2.2. Policy General absolution apart from the setting of such an integral liturgical service is never permitted, except for the situation of immediate danger of death when absolution alone suffices. It must never be attached as a prelude or appendage to another liturgical service, such as the Eucharistic liturgy, a funeral or a wedding.

²The United States Conference of Catholic Bishops has determined that the word diu ("for a long time") in Canon 961, §1, 2° should be understood as "a month."

§303.3. Penance and Absolution

303.3.1. Policy For a penitent validly to receive general sacramental absolution, he or she must be suitably disposed and intend in due time to confess serious sins individually. Those participating in the celebration of the Third Form of the Sacrament of Penance shall be instructed about these obligations and the necessity of making an individual confession of serious sins before again having recourse to general absolution unless a just cause intervenes. (c. 963)

§304 NON-SACRAMENTAL PENANCE SERVICES

304.1. Policy In addition to three sacramental forms of reconciliation, the Rite of Penance also recommends non-sacramental, communal penance services. These are further options which should be afforded to the faithful several times during the year, but particularly during the seasons of Advent and Lent.

Procedures

The appendices of the Rite of Penance should be used as a resource book in planning such penance services. In planning, publicizing and celebrating such non-sacramental services, the faithful should never be misled into expecting or understanding them as an opportunity for reception of the sacrament.

304.2. Policy If an ordained minister is not present, a non-ordained minister may preside at such non-sacramental services, thus significantly increasing the opportunities when they may be used.

§305 SPECIAL PASTORAL SITUATIONS

§305.1. Returning Catholics

305.1.1. Policy When men and women return to the Church after a long absence, seeking to be reconciled, pastoral ministers are to be very sensitive to their personal history and unique spiritual needs. They should be warmly received and shall be given an opportunity to engage in a conversion process that will culminate in the Sacrament of Penance.

Procedures

This process may parallel the basic structure of the Rite of Christian initiation of Adults (RCIA).

305.1.2. Policy Ordinarily, these penitents should not be included in the Catechumenate with the unbaptized or with Christians seeking full communion with the Church. (See also §107 *The Sacrament of Penance and Christian Initiation*, herein)

§306 CHILDREN'S CELEBRATION OF THE SACRAMENT OF PENANCE³

Throughout their catechetical formation, children should be helped to understand the mystery of reconciliation that is at the heart of the Church's identity and mission. Within this broader perspective children should be led to understand and appreciate the place of the Sacrament of Penance in their lives. (See Province of Chicago, The Sacrament of Penance: Guidelines for the Dioceses of Illinois [November 27, 1988; hereinafter PCPG], #33) "Catechesis for children must always respect the natural disposition, ability, age and circumstances of individuals. It seeks, first, to make clear the relationship of the sacrament to the child's life; second, to help the child recognize moral good and evil, repent of wrongdoing and turn to forgiveness to Christ and the Church; third, to encourage the child to see that in this sacrament faith is expressed by being forgiven and forgiving; and fourth, to encourage the child to approach the sacrament freely and regularly." (Sharing the Light of Faith, National Catechetical Directory for Catholics in the United States, 126)

§306.1. Preparation for First Reception of the Sacrament of Penance

306.1.1. Policy Formal instruction for the Sacrament of Penance must be separate and distinct from preparation for the first reception of Eucharist so that the integrity of each sacrament is maintained. (PCPG # 34-B.)

Procedures

This formal instruction should begin by the first grade and continue throughout the child's school years. Prior to their first experience of the Sacrament of Penance, children should communally celebrate throughout the year God's willingness to forgive. (PCPG #34-B) It would be well if the child's first experience with the Sacrament of Penance occurred within a communal setting. All celebrations of reconciliation with children should be well planned and respect the liturgical integrity of the rite. (PCPG #34-C)

³See also Policy 107.3.1. concerning the celebration of the Sacrament of Penance for non-Catholic children seeking formal reception into the Catholic Church.

306.1.2. Policy The parent's right and responsibility to direct the religious formation of their children must be safeguarded and enhanced. For this reason, preparation for first reception of the sacrament shall involve the parents and provide guidance to them in helping prepare their children. (PCPG #34-D)

Procedures

Parental formation in the Church's understanding of the sacrament of Penance is a prerequisite for their ability to assist in the preparation of their children for the sacrament and in order to make an informed decision regarding their children's readiness for reception of the sacrament. The parish is responsible for offering formation for parents and for providing resources for their role in preparing their children for the reception of Penance.

§306.2. Time and Opportunity for Celebration of the Sacrament of Penance

306.2.1. Policy Children shall be offered a genuine opportunity to celebrate the Sacrament of Penance before their first reception of the Eucharist. (Canon 914 and PCPG #34-E) To facilitate this, every parish shall have a special celebration of the Sacrament of Penance before the first reception of the Eucharist for those who have been prepared for the two sacraments. (Canon 914 and PCPG #34-A)

Procedure

In order to provide suitable catechesis for the first celebration of the Sacrament of Penance before the reception of the Eucharist, parishes in collaboration with parents should provide instruction for the Sacrament of Penance prior to first Eucharist. (cf. c.777) It is understood that such instruction will be commensurate with the ability of the child to understand. The catechesis for these two sacraments, as well as all others, is to be ongoing so that there will be development in the person's knowledge and understanding as he or she matures.

306.2.2. Policy The pastor and his staff shall, when necessary, explain to the parents the Church's discipline in regard to first confession before first Communion and the catechetical reasons for it. (PCPG #34-E)

Procedures

Such an explanation should help the parents understand the values underlying the norm. It is important that both parents and children correctly understand the nature of sin and forgiveness. The sacrament is not intended to be an experience of judgment that condemns but of a love that pardons. (PCPG #34-E)

306.2.3. Policy In those cases in which a child, because of exceptional reasons and under the guidance of his or her parents, chooses not to receive the Sacrament of Penance, he or she shall not be deprived of the right to receive his or her First Holy Communion. The child shall be encouraged to celebrate the Sacrament of Penance later so that he or she will not be deprived of it altogether. (PCPG #34-F)

§306.3. Physical Arrangements

306.3.1. Policy As with adults, children have the right to celebrate the sacrament face-to-face or from behind a screen. Children shall always be free to choose their own confessor. (PCPG #34-C)

RESOURCES

Penance

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§400 THE SACRAMENT OF MARRIAGE

Introduction

What a wonderful gift it is for a parish community to celebrate the love of a man and woman in the sacrament of matrimony! In witnessing this love the community is reminded of the love of Christ for his bride, the Church. (Ephesians 5:22)

In ministering to the engaged couple and in celebrating their marriage, the Church not only expresses its love and support for the couple, but acknowledges the value of their married life as a help to each other to attain holiness, and as a blessing for society and the life of the Church. In forming a family, they become a domestic church. By word and example they are the first heralds of the faith with regard to their children. (Dogmatic Constitution on the Church, #11)

In his Pastoral Letter on the Church, The Family Gathered Here Before You, Cardinal Bernardin affirms the importance of family life in helping people live a life a faith:

The "domestic Church," whatever its particular shape, contains in a very simple form many of the essential ingredients of ecclesial life in the Catholic tradition: proclamation of God's Word, sacramental life, works of service, forgiveness and reconciliation, worship, and the impetus to mission in and to the world. It leads its members naturally to live the fullness of ecclesial life in the larger community of the Church.

Because of the seriousness of the vocation of Christian marriage, the Church has an obligation to do all that it can to preserve the dignity of marriage and offer its members the guidance and support that will help to prepare a couple for their married life.

Parish ministers sometimes encounter couples for whom the beautiful and exalted image of marriage as a sacrament seems far from their experience. These couples may not worship regularly or be fully catechized. They may have drifted away from actively practicing their faith in high school or college. Their notions of marriage may be more influenced by television and the movies than by the Christian tradition. One of the partners may not be a Catholic or a Christian. This is undoubtedly a challenge to pastoral ministers.

It is not a rare pastoral experience to meet a couple for whom the marriage preparation is their first experience as adults of encountering the Church. They may come with fear or apprehension. They may come with misconceptions or unreasonable expectations. But their coming to the Church at this important time in their lives is in itself a movement of grace.

Pastoral ministers need to see in this occasion an opportunity for evangelization. A warm welcome and a genuine concern for their welfare may be a turning point in their lives as they experience the Church from a new perspective. This demands patience and sensitivity and, above all, a love that can both challenge as well as rejoice with the couple preparing for marriage.

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These policies and procedures cannot cover every possible situation pastoral ministers will encounter in serving the needs of the engaged. However, they are intended to give order and direction to our celebration of marriage in the Archdiocese of Chicago.

While respecting the personal and familial nature of each marriage celebration, the Church has an obligation in the exercise of its teaching office to lead and guide all the faithful to a truly Catholic understanding of marriage as a public act, a communal treasure, a sacrament of the Church.

Through homilies, special programs and all forms of catechesis, those entrusted with pastoral responsibility must continually strive to help the faithful to achieve the ideals of Christian marriage. (Catechism of the Catholic Church, #1601-1666)

§401 PREPARATION FOR CHRISTIAN MARRIAGE

The vocation of Christian marriage demands a serious commitment. Consequently, the Church desires to do all that it can so that couples be adequately prepared to accept the obligations of Christian marriage and to fulfill them faithfully.

§401.1. A Life-Time Commitment

401.1. Policy The parish community shall take responsibility for preparing couples not only for their wedding day, but for the life-time commitment of living a Christian marriage.

§401.2. Minimum of 4 Months of Preparation

401.2.1. Policy The formal preparation for marriage shall begin at least four months before the anticipated date of the wedding.

§401.3. Setting the Wedding Date

401.3.1. Policy No firm date for a wedding shall be set until the conclusion of the couple's first meeting with the parish minister.

§401.4. Marriage Preparation Programs

401.4.1. Policy In addition to personal interviews, instruction and counseling from the parish staff, the Archdiocese of Chicago offers a variety of marriage preparation programs to meet the individual needs of engaged couples. The parish minister shall recommend the appropriate marriage preparation program in which the couple is to participate.

Procedures

- a) Priests, deacons, and pastoral associates are to share the responsibility for preparing couples for marriage with parishioners who have received suitable catechesis and training in marriage preparation and who can appropriately minister to engaged couples.

b) It is strongly urged that there be six sessions devoted to marriage preparation:

- ✓ Session I: Initial meeting with parish minister
- ✓ Sessions II, III, and IV may be satisfied by three sessions with a pastoral minister or by attending a marriage preparation program:

• PreCana	• PreCana for the African-American community
• Special PreCana	• Italian PreCana
• PreCana II	• Polish PreCana
• PreCana Hispana	• Discovery Weekend
• Hispanic PreCana in English	• Parish Marriage Preparation Program
• PreCana Hispana Especial	•

- ✓ Session V: Follow-up session with parish minister
- ✓ Session VI: Follow-up session with parish minister.

c) Expectations for marriage preparation are to appear in the parish bulletin and in parish sacramental handbooks.

§401.5. **Delaying the Wedding**

401.5.1. Policy When special circumstances are present, (i.e., an unwillingness to prepare for marriage; a lack of openness to faith; a serious lack of maturity; teenagers 18 years of age or younger; pregnancy; extended separation before or after the wedding) or if some reasonable question is raised concerning the couple's readiness to marry, further consultation and evaluation are required before a wedding date can be set.

To insure that a couple's rights are respected, a couple must be informed of their right to appeal the decision to delay their wedding date to the Episcopal Vicar.

Procedures

- a) The parish minister should consult with the Episcopal Vicar.
- b) Upon consultation with the Episcopal Vicar, the parish minister can decide:
 - ✓ The special circumstances are not of a serious enough nature to impede a couple's ability to enter into a successful marriage. When such a decision is reached, the date of the wedding can be set and formal marriage preparation can begin.
 - ✓ Additional information is needed. The parish minister will undertake a more in-depth assessment. No date for the wedding can be set until a positive decision has been made.

§402 THE PRESIDING MINISTER AND WITNESSES FOR THE RITE OF MARRIAGE.

The celebration of Catholic marriage takes place in the midst of the community. The presiding minister, who is the official witness of marriage for the Church, is presumed to have a pastoral relationship with the couple.

§402.1. Responsibility for Witnessing

402.1.1. Policy Priests and deacons who have appropriate faculties have the responsibility for witnessing Catholic marriages.

Procedures

- a) Presbyteral faculties of the Archdiocese provide that all priests incardinated in the Archdiocese of Chicago have the faculty to witness all marriages within the Archdiocese when one party is of the Latin rite. For liceity, this faculty is to be exercised only with the consent of the local pastor or his delegate. (See Faculties 805.1. and 805.2., herein)

Religious order priests or externs, who are assigned as territorial pastors or associate pastors, have the faculty to assist validly at marriages within their boundaries for parishioners or for non-parishioners provided one is of the Latin rite. For liceity, permission of the proper pastor is required.

Religious order priests or externs, who are pastors or associate pastors of non-territorial parishes, can assist validly only at marriages within the limits of their jurisdiction involving at least one of their own parishioners.

Visiting priests, who have faculties to witness marriages in their dioceses, may obtain faculties to witness a marriage in the Archdiocese of Chicago from the local pastor of the parish in which the marriage is to take place or from the chancery (Canon 1111).

Diaconal faculties of the Archdiocese provide that permanent deacons, incardinated in the Archdiocese and having completed the certification program in marriage preparation, are granted the faculty to assist validly at all marriages within the Archdiocese when one party is of the Latin rite. If the local parish does not have a copy of the deacon's certification on file, the local pastor should contact the Vicar for the diaconate community for verification and a copy of the certification. For liceity, this faculty is to be exercised only with the consent of the local pastor or his delegate. Deacons who have not received this general grant of delegation need to obtain special delegation for each marriage from the local pastor or his delegate.

- b) The responsibility for celebrating marriage outside of Mass is not the sole responsibility of deacons. Priests and deacons share this responsibility.

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- c) When deacons minister at a marriage celebrated at Mass, the priest who presides at the Mass is ordinarily the witness of the marriage vows. For pastoral reasons, exceptions may be allowed to permit the deacon to witness the marriage vows at Mass.
- d) Transitional deacons may witness a Catholic marriage only with the proper delegation of the ordinary. This delegation may be obtained through the the Office for Canonical Services.
- e) For weddings that would involve a non-Catholic officiant, consult the Province of Chicago Ecumenical Guidelines (1986).

§402.2. Special Language and Cultural Needs

402.2.1. Policy Parishes shall provide a Catholic minister who can attend to the special language and cultural needs of those being married in the churches of the Archdiocese of Chicago.

Procedures

- a) In a parish where the local ministers cannot meet the special language or cultural needs of their parishioners, parish staff is to seek the assistance of other Catholic clergy who can minister to the engaged couples with special needs. This presumes that these Catholic clergy will also participate in the marriage preparation of those whose marriages they witness.
- b) When parishes can find no ordained clergy available to meet the special language or cultural needs of their people, they are to contact the Vicar General or the Ethnic Ministries Office to inquire about the possibility of making special arrangements for the particular individuals.
- c) When the special language or cultural needs involve Catholics of an Eastern Catholic Church, see §404.6. *Latin Rite and Eastern Rite/Eastern Catholic Weddings*.
- d) In the foreseeable future it does not appear that the number of clergy will be so limited that the Archdiocese will have to seek an indult from Rome allowing a lay person to witness marriages in the Archdiocese.

§402.3. Non-Catholic Witnesses

402.3.1. Policy Although it is preferable that both witnesses at a marriage ceremony in the Catholic Church be Catholic, when circumstances warrant, one or both may be other than Catholic without the need for special permission from the Office for Canonical Services. It should be noted that if there are other attendants in addition to the best man and maid/matron of honor, any two Catholics among them may be designated as the official witnesses. (Statement on the Implementation of the Apostolic Letter on Mixed Marriages, NCCB, January 1, 1971, p. 14, n. 58).

§402.4. Catholics as Witnesses at Non-Catholic Weddings

402.4.1. Policy Catholics may serve as witnesses at weddings of friends of other faiths except where there is reason to believe that the marriage to be witnessed is invalid. (Interdiocesan Program for Ecumenism, 1971, p. 33).

§403 ESTABLISHING MARRIAGE CELEBRATION SCHEDULES

A fair and reasonable parish policy needs to be established to ensure that Catholics have reasonable options available to them in scheduling their marriages at Mass or outside Mass. This will have to take into account the full schedule of parish services and the number of available clergy in each parish.

The parish policy for the scheduling of marriage celebrations should be clearly communicated to all parishioners. The parish policy should appear regularly in the parish bulletin and be available in print as part of whatever marriage preparation materials are given to engaged couples.

Since the number of weddings celebrated at Mass may be limited in a particular parish, couples should be helped to understand that it will not always be possible to celebrate a wedding on the day of their first choice. (See §202 Mass Schedules, herein)

In the scheduling of marriage liturgies, the communal nature of the sacrament of marriage should be fostered. Appropriate catechesis of the faithful is necessary to help the community to understand the communal dimension of this sacrament. This is especially important, if marriages are to be celebrated occasionally at a regularly scheduled Sunday Mass or if several marriages are celebrated together.

In establishing a parish marriage schedule, the integrity of the liturgical calendar and the community's celebration of Sunday should be respected.

§403.1. Parish's Restriction of Number of Weddings

403.1.1. Policy A parish, through consultation with the parish pastoral council and the liturgy committee, may develop a policy restricting the number of weddings on a given day depending on the pastoral situation and the number of ministers available to celebrate marriages. This parish policy also includes the scheduling of special wedding anniversary Masses.

Procedures

- a) Church law (Canon 905) expressly prohibits priests celebrating more than one Mass a day except in those cases when the law permits multiple celebrations. This law allows the Ordinary to permit a priest to celebrate two Masses on a weekday and three Masses on a Sunday or Holy Day. The Ordinary does not have the authority to authorize more Masses to be celebrated by an individual priest.

- b) If a parish has a large number of weddings, after reviewing the weekend parish Mass schedule in consultation with the parish pastoral council and the liturgy committee, it is possible to eliminate the Saturday morning Mass. (See Policies 202.9. and 202.10., herein)
- c) When the Mass in which the sacrament of marriage is celebrated is a regular parish Sunday Mass, the Mass of the day is celebrated.
- d) On a Sunday in Ordinary Time, when a wedding is celebrated at a regularly scheduled parish Mass, one of the readings may be chosen from those provided in the Lectionary for ritual masses for weddings.
- e) Weddings on solemnities such as All Souls Day are permitted, but the texts of the Mass are those of the solemnity.
- f) If a wedding Mass is celebrated on Sunday outside the regular Sunday Mass schedule, the selection of liturgical texts is as follows:
 - ✓ On Sundays of the Christmas Season and throughout the year, the text of the wedding Mass may be used without change;
 - ✓ On Sundays of Advent, Lent and Easter, the wedding Mass may not be used, but one of the readings of the Ritual (nos. 67-105) should be used;
 - ✓ On feasts of Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, Assumption, All Saints, Immaculate Conception, and Mary, Mother of God (Jan. 1), the Mass of the day is used without change except for the nuptial blessings and, where appropriate, the special final blessing (see the Rite of Marriage, # 11). Weddings are not permitted during the Paschal Triduum.
- g) Since the precept of participating in the Mass is satisfied by assistance at a Mass that is celebrated anywhere in a Catholic rite, either on the Holy Day or on the evening of the preceding day, a Catholic satisfies the obligation by attending any mass, including wedding Masses, on a Sunday, Holy Day, Saturday evening or the vigil of a Holy Day (c. 1248). While the Code of Canon Law does not provide an explicit definition, "evening" is generally understood as late afternoon from about 4:00 PM.

§403.2. More Than One Wedding at Same Ceremony

403.2.1. Policy Parish communities may invite more than one couple to consider celebrating their weddings at the same ceremony or Mass. Parishes shall continue to offer couples the option, however, of having individual celebrations of marriage. (Canon 1115)

§403.3. Celebration at Saturday Evening Mass of Anticipation

403.3.1. Policy Weddings may be celebrated at a Saturday evening Mass of anticipation, but this should ordinarily not take place more than once a month. The Sunday liturgy is to be celebrated as provided in the General Norms for the Liturgical Year and the Calendar.

§403.4. Visiting Clergy

403.4.1. Policy If visiting Catholic clergy have been invited to witness a wedding, it is understood that they are to honor the parish's scheduling policy as well as Archdiocesan and parochial expectations for marriage preparation and the celebration of the liturgy.

§404 STYLE OF MARRIAGE CELEBRATIONS

The Catholic experience of celebrating marriage vows clearly conveys the Church's beliefs about the Sacrament of Marriage. The Rite of Christian Marriage needs to be respected in its structure and content.

The pastoral circumstances of the couples' religious and family background and practice, language and culture, the available resources of the parish, liturgical norms, and canon law are to be considered in the course of planning the celebration of Christian marriage. The Rite of Christian Marriage offers a number of legitimate options to meet these various needs.

Clergy and laity involved in the marriage preparation of engaged couples should help couples appreciate the liturgical nature and the liturgical norms relevant to the Rite of Christian Marriage. Parish ministers should encourage engaged couples to avoid all forms of extravagance that would detract from the sacred character of marriage as a sacrament of the church.

The Rite of Christian Marriage for two Catholics may take place at Mass. However, this presumes that the couple regularly participates in the Sunday Eucharist and are not strangers to their own faith tradition. In some cases, pastoral ministers may need to respectfully encourage the celebration of marriage outside of Mass.

Parish policies governing the style of marriage celebrations in the parish should be clearly communicated to and available in print for engaged couples. These parish policies should appear at regular intervals in the parish bulletin.

Because there are a number of canonical and legal consequences to a marriage celebrated in Church, it is important for the parish priest or deacon to process all the necessary documentation required by civil law and the canon law of the Church. Accurate records and adherence to requirements for particular documentation, including dispensations, where applicable, are a serious pastoral responsibility. When a visiting priest is delegated to witness a marriage, the parish priest is responsible for seeing that all necessary documentation has been procured prior to the wedding.

§404.1. Restrictions on Priest Officiating

404.1.1. Policy In the Rite of Christian Marriage, the presiding minister serves as the Church's official witness. A priest is never permitted to officiate at a wedding in the role of merely a civil official; nor may he officiate at a wedding in which neither of the parties is Catholic, except in the case of catechumens. (Also see §106.1. *Christian Marriages Involving Catechumens*, herein)

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Procedures

Concelebration at marriage liturgies is ordinarily to be avoided, since concelebration is a sign of the unity of the priesthood and not a means of adding more solemnity to the liturgy. Only at the invitation of the bride and groom is a priest to consider concelebrating at the nuptial Mass.

§404.2. Assembly Participation

404.2.1. *Policy* As is the norm in all liturgical celebrations, the assembly shall be encouraged to participate in the wedding liturgy by making the proper recited and sung responses.

§404.3. Place of Wedding

404.3.1. *Policy* Marriages ordinarily shall take place in a parish church.

Procedures

- a) For students or employees of Northwestern University, the University of Chicago, or the University of Illinois at Chicago, or for those who have graduated within the past six months from these universities, marriages may be celebrated in the Sheil Chapel, the Bond Chapel, or Rockefeller Chapel, or the John Paul II Center, respectively.
- b) With a dispensation from canonical form, a marriage may take place in a non-Catholic place of worship.
- c) In the case of a Catholic-Jewish wedding, the custom of having the marriage in a hotel or place of reception may be followed with the usual dispensations from canonical form and disparity of cult.

404.3.2. *Policy* All Catholics who are baptized and free to marry in the Catholic Church may celebrate their marriages in the parish church of either the bride or the groom. Permission to be married in another parish is to be obtained from either the pastor of the bride or of the groom.

§404.4. Celebrating Marriage Outside of Mass

404.4.1. Policy In a marriage between a Catholic and a baptized non-Catholic, it is expected that the Rite for Celebrating Marriage Outside Mass be used. The eucharist is a symbol of Christian unity. Celebrating Christian marriage at Mass may make the celebration awkward for both parties by highlighting their differences in faith. This awkwardness is further accentuated in cases where non-Catholic clergy are invited to participate in a marriage celebrated at Mass.

If circumstances justify it and the non-Catholic party agrees to having a Mass, "the rite for celebrating marriage within Mass may be used, except that, according to the general law, communion is not given to the non-Catholics." (See the Province of Chicago Ecumenical Guidelines, # 111)

404.4.2. Policy In the Archdiocese of Chicago, the distribution of Holy Communion shall not be included in marriage ceremonies celebrated outside of Mass. While the Rite of Christian Marriage allows a communion service to be celebrated after the wedding ceremony, a sufficient number of priests available to celebrate a wedding Mass in the Archdiocese of Chicago makes the use of this option unnecessary in the Archdiocese.

The only exception to this policy is when a deacon presides at a wedding ceremony in order to meet the special language or cultural needs of a couple. In such an instance, a communion service, while not encouraged, is permitted.

§404.5. Ecumenical Courtesy

404.5.1. Policy When planning a marriage between a Catholic and a baptized non-Catholic, the norms of ecumenical courtesy shall be observed.

Procedures

- a) The Norm of Reciprocity: As a general rule one should neither extend nor accept an invitation to participate in an ecumenical or interfaith activity unless one may extend or accept a similar invitation in return.
- b) The Norm of Collaboration: When planning any ecumenical or interfaith activity or service, there should be consultation and collaboration of representatives of all the participating faiths or communions from the beginning. (See Province of Chicago Ecumenical Guidelines, Chapter 5: Worship Services.)
- c) Clergy and laity are to make every effort to implement the *procedures* and norms set forth in the Province of Chicago Ecumenical Guidelines for dealing with Eastern non-Catholics. (See chapter VI: The Sacraments and Eastern non-Catholics)

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- d) Parish ministers who have questions regarding an inter-ritual marriage should seek the counsel of the Office of Ecumenism and Interreligious Affairs or the Office for Canonical Services.

§404.6. Latin Rite/Eastern Catholic Weddings

404.6.1. Policy Marriages between Catholics of the Latin rite and Catholics of an Eastern Catholic Church shall take place in the church of either the bride or groom as long as the presider is a minister of one or the other churches. Permission of both the proper pastor and the Office for Canonical Services is required to have the marriage celebrated elsewhere. (Canon 1109)

404.6.2. Policy For validity, the officiating priest in a marriage between a Catholic of the Latin rite and a Catholic of an Eastern Church must be of the same rite as that of one of the parties.

Procedures

There are special regulations which must be followed carefully for marriages between Catholics of the Latin Rite and Catholics of Eastern Churches. All questions regarding such marriages are to be addressed the Office for Canonical Services.

It is advisable to consult with the Office for Canonical Services on all inter-ritual cases.

§404.7. Catholic/Eastern Non-Catholic Weddings

404.7.1.. Policy When a marriage is celebrated between a Catholic and a non-Catholic, only one religious ceremony is to take place. If the marriage is celebrated in the Catholic Church, the Roman Catholic ritual is used and, for the sake of integrity, the rituals of the two traditions should not be integrated into one ceremony.

Procedures

- a) The Province of Chicago Ecumenical Guidelines, # 60 provides for the following exception: In a marriage between a Catholic party and an Eastern non-Catholic, the canonical form obliges only for lawfulness; for validity, however, the presence of a sacred minister is required with the observance of the other requirements of law. While two ceremonies are not ideal, some exceptional situations involving Orthodox Christians could call for a special blessing of the marriage. So long as the vows are not repeated, this could be permitted.

- b) Christian marriages entered by an Eastern non-Catholic and another non-Catholic before someone other than an Eastern non-Catholic priest are considered invalid by the Catholic Church, and a declaration of nullity for such marriages can be obtained from the Chancery in a procedure similar to Catholic Defect of Form cases.
- c) Marriages between Latin rite Catholics and Eastern non-Catholic Christians entered without a dispensation from canonical form on or after March 24, 1967, before an Eastern non-Catholic priest are considered valid; such marriages between Eastern Catholics and Eastern non-Catholic Christians entered on or after January 21, 1965 (April 7, 1965 for Ukrainian Catholics) are also considered valid.

§404.8. Marriage Ceremonies Involving Non-Christians and Catechumens

404.8.1. Policy Marriages involving a non-Christian (after reception of a dispensation from disparity of cult), shall be celebrated at a liturgy of the word and not at the eucharistic liturgy. (See The Rite of Marriage, # 8) While recognizing that catechumens are already joined to the household of the church, marriages involving catechumens shall likewise be celebrated at a liturgy of the word. Chapter III of the Rite of Marriage is to be followed with allowance for the nuptial blessing in Chapter I, # 33 to be used (omitting all references to eucharistic sharing.) (See National Statutes for the Catechuminate, # 10 and §100 *The Sacraments of Initiation*, Policy 106.4, herein)

§404.9. Catholic/Jewish Weddings

404.9.1.. Policy A Catholic priest or deacon with the faculty to witness marriages may witness the marriage of a Catholic/Jewish couple with the usual dispensation from disparity of cult. The preferred choice would be to celebrate the marriage in the Catholic church or a chapel or other suitable place on parish property. The Catholic marriage ritual for a wedding between a Catholic and an unbaptized person is used.

Procedures

- a) The Jewish rabbi can be invited to participate in the ceremony, but the Catholic priest or deacon officially witnesses the exchange of vows.(See Policy 404.3., herein)
- b) In all of the above situations, Catholic priests and deacons should be aware of the sensitive nature of ministering to a Catholic-Jewish engaged couple. Pastoral care prior to and following the wedding should offer the couple support and assistance. Priests and deacons should not hesitate to get involved in these situations and participate in the marriage ceremony.
(Also see §404.3. *Place of Wedding*, herein)

§404.10. Catholic/Muslim Weddings

404.10.1. Policy A Catholic priest or deacon with the faculty to witness marriages may witness the marriage of a Catholic/Muslim couple with the usual dispensation from disparity of cult. Because the situations of these couples are very diverse and complex, the pastoral care before marriage must follow a different process from the usual process in mixed marriages. All preparation for Catholic/Muslim marriages should be planned in consultation with the Office of Ecumenical and Interreligious Affairs.

Procedures

A Catholic Rite of Marriage is preferred, modified to include sensitivity to the Muslim party.

Special Note:

There is no traditional Islamic marriage rite other than the witnessing of the contract and the public transfer of the bride to the house of the groom. Given that this traditional form can include elements foreign to Christian marriage, very careful planning and agreement must precede any dispensation to allow this rite. For example, the traditional form usually requires the partner to make the profession of faith which converts a person to Islam as a prior condition. Since this would constitute apostasy by formal act, it is impossible for the Catholic to participate in such a ritual. It is conceivable though that, with careful consultation, a modified traditional Islamic celebration could be planned which would be acceptable and a dispensation could be granted for this form.

§404.11. Catholic/Non-Monotheist Weddings

404.11.1. Policy A Catholic priest or deacon with the faculty to witness marriages may witness the marriage of a Catholic to a follower of a non-monotheistic religion (some of the Asian religions, Buddhism, Hinduism, etc.) with a dispensation from disparity of cult. The Office of Ecumenism and Interreligious Affairs may be consulted in planning those marriages.

Procedures

The Catholic Rite of Marriage is preferred, modified to include sensitivity to the non-Christian party.

Special Note:

The traditional wedding ceremonies in some other religions include rites which in effect would constitute joining another religion (communicatio in sacris). For this reason a pastoral minister should inquire carefully into the religious significance of traditional wedding customs before permitting them to be included in a Catholic ceremony. This becomes all the more important if a Catholic wishes a

dispensation to marry in a non-monotheistic religion's ceremony. In some cases, the dispensation may not be possible.

§404.12. Respecting Liturgical Roles of Participants

404.12.1. Policy The wedding couple shall be helped to appreciate their special role in the marriage rite in which they confer the sacrament on one another through the exchange of vows. Respecting the principle that only one role should be exercised at the liturgy by each individual, other members of the family and parish community, depending on their gifts, shall be invited to participate in the marriage liturgy as lectors, cantors, musicians, or ushers. Mandated auxiliary ministers of Holy Communion can be invited to assist in the distribution of Holy Communion, if needed.

404.12.2. Policy It is inappropriate for the wedding couple to administer Holy Communion to each other or to the assembly. Their role in the marriage rite is to exchange vows, not to assist the priest in distributing communion. It is also inappropriate for the wedding couple to stand on either side of the presider during the Eucharistic prayer as if they were concelebrants.

§404.13. Admission of Non-Catholic Persons to Holy Communion

404.13.1. Policy Admission to Holy Communion at a Catholic wedding is not possible under present circumstances for members of non-Catholic churches. Specific norms governing admission are clearly articulated in the Province of Chicago Ecumenical Guidelines, Chapter 6 for Orthodox Christians and Chapter 7 for Anglican and Protestant Christians.

§404.14. Integration of Ethnic and Folk Customs

404.14.1. Policy Ethnic and folk customs associated with the celebration of marriage in the Catholic Church in other countries are to be respected and may be incorporated into the liturgy. The manner in which these or any other customs are incorporated into the liturgy must always respect the integrity of the liturgy and the universal principles articulated in The Rite of Christian Marriage.

Procedures

When questions arise regarding the appropriateness of a proposed cultural adaptation of the rite of Christian marriage, parishes are to consult with the Office for Divine Worship.

§404.15. Selection of Music

404.15.1. Policy The selection of music for the wedding liturgy is often a sensitive issue for couples, parish musicians and parish staff. Choice of music at weddings must be in accord with all the norms governing music in the liturgy, especially those found in Liturgical Music Today and Music in Catholic Worship.

Procedures

- a) Sometimes the only music familiar to the couple is a song heard at a friend's wedding ceremony and not one necessarily suitable to the sacrament. The pastoral musician will make an effort to demonstrate a wider range of possibilities to the couple, particularly in the choice of music to be sung by the entire assembly present for the liturgy. Liturgical Music Today, # 28.
- b) Particular decisions about choice and placement of wedding music should grow out of the three judgments proposed in Music in Catholic Worship. 'The liturgical judgment: Is the music's text, form, placement, and style congruent with the nature of liturgy? The musical judgment: Is the music technically, aesthetically, and expressively good irrespective of musical idiom or style? The pastoral judgment: Will it help this assembly to pray?' Liturgical Music Today, # 29.
- c) Popular love songs that were composed for entertainment rather than liturgical purposes are not ordinarily congruent with the nature of liturgy. Hence, they should be avoided during the liturgical celebration.

§404.16. Responsibility for Necessary Documentation

404.16.1. Policy The parish priest or deacon arranging the marriage celebration is responsible for obtaining all necessary documentation and processing all forms required by the Code of Canon Law.

Procedures

- a) A baptismal certificate issued within the last six months should always be obtained.
- b) Baptismal certificates should always be authenticated personally by one of the priests, deacons, or parish ministers. They should always include a statement about the presence or absence of a notation about a previous marriage, religious profession, or ordination.

- c) Photo copies of documents (i.e., baptismal and marriage certificates, divorce papers, etc.) should not be accepted unless they are certified by a priest or proper authority.
- d) Permission for mixed religion may be granted by any priests who are in good standing and who are incardinated in the Archdiocese or who have been approved by the Archbishop to minister within the Archdiocese.(See Faculties 805.5., herein)
- e) The civil requirements for marriage (e.g. a civil marriage license) must be met prior to the celebration of the marriage in the Church.
- f) Requests for dispensations for disparity of cult and special permissions should be accompanied by the full premarital file. This includes the prenuptial questionnaire, recent baptismal records, all legal documents (civil or ecclesiastical) needed to confirm the parties' freedom to marry, and witness affidavits if needed. Dispensation forms should be filled out fully and the names of the parties should be entered on the return stub.
- g) If a decree of nullity of the previous marriage has been issued by the Tribunal, a copy of this should be included in the papers submitted to the Chancery for a Nihil Obstat. If the decree places a restriction of any kind on the party planning to enter a new marriage, no wedding date should be set before first contacting the Chancery for additional information and consultation. (Canon 1684.1.)
- h) Petitions for a declaration of nullity due to lack of form must be filled out fully and signed by both the petitioner and the parish minister. Such petitions must be accompanied by the following documents: a certificate of the marriage attempted outside the Church, a record of the civil divorce or annulment, a recent baptismal certificate of the Catholic party, and affidavits from two qualified witnesses testifying that the marriage in question was never validated by a Catholic priest or deacon. No wedding date should be set for a marriage requiring a declaration of nullity due to lack of form until after the decree of nullity has been issued.
- i) Requests for prenuptial permissions, dispensations, or a Nihil Obstat, as well as for declarations of nullity due to lack of form should be sent to the Chancery. The Matrimonial Tribunal handles only formal and documentary annulment processes and all Pauline Privilege and Privilege of the Faith Cases.
- j) Dispensations from canonical form can be granted only by the local Ordinary of the Catholic party and not by the Ordinary of the place where the marriage will be celebrated. Prenuptial papers for a marriage celebrated with a

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dispensation from canonical form are to be filed in the parish that made application.

- k) According to traditional protocol, marriage papers for marriages to be celebrated in a Catholic Church in another diocese should be transmitted through the Office for Canonical Services to the diocese where the marriage will be celebrated.
- l) A Nihil Obstat is to be obtained from the Office for Canonical Services for the convalidation of civil marriages performed by a non-Catholic minister, rabbi, or civil authority.
- m) No fee is required for marriage permissions, dispensations, or declarations of nullity due to lack of form.
- n) Marriages are to be recorded according to the proper procedures in the parish record book of marriages. Notification of the marriage is sent to the Church of Baptism. (See §902.4. *Marriage Registers*, herein)

§404.17. **Wedding Offerings**

404.17.1. Policy The Bishops of the Province of Chicago have established a limit of \$500.00 as the suggested offering for weddings, exclusive of other expenses (i.e., musicians). (See §203.3. *Offerings for Weddings and Funerals*, herein)

Special Note:

The Christian vocation to the married state only begins with the celebration of the nuptial liturgy. The Church desires that Christian couples be given ample support and opportunities to grow and mature in the bond of love that is sealed before God and the community. Every parish is encouraged to provide a ministry to those who are married. Ongoing enrichment for the married couple and support for their family life as a sacred and valuable gift to the Church needs to be evident in parish life.

RESOURCES

Preparation

1. The Rite of Christian Marriage, nos. 5 & 7.
2. Pastoral Guidelines for Marriage Preparation in the Archdiocese of Chicago, revised edition, 1991.
3. Cana Office, A Ministry to Marriage, Chicago, 1985.
4. Cana Office, Cana Conference Marriage Preparation Brochure, Annual Calendar of Programs in the Archdiocese of Chicago.
5. "A Marriage in the Lord," Cana Office, 1991.
6. Austin Fleming, Parish Weddings, Chicago: Liturgy Training Publications, 1987.
7. "Un Matrimonio en el Señor," Cana Office, 1986.

Presiders

1. The Rite of Christian Marriage, nos. 6, 8, & 9.
2. The Code of Canon Law, Canons 905, 1108 & 1111.
3. Province of Chicago Ecumenical Guidelines, 1986, nos. 95-115.
4. Michael Kwatera, The Liturgical Ministry of Deacons, Collegeville: Liturgical Press, 1985, pp. 63-66.
5. USCC Department of Education, Faith and Culture, A Multicultural Catechetical Resource, Washington, USCC, 1987. See the section on resources for Southeast Asian Communities, Black Communities, Hispanic Communities, Native American Communities, and Intercultural and Interracial Relations.

Scheduling

1. The Code of Canon Law, Canons 905 & 1118.
2. Province of Chicago Ecumenical Guidelines, 1986, nos. 105-108.
3. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, 1988, nos. 8 & 10.

Style

1. The Rite of Christian Marriage, nos. 6-11.
2. Bishops' Committee on the Liturgy, Concelebration Guidelines, 1987.
3. Bishops' Committee on the Liturgy, Study Text 5: Eucharistic Concelebration, 1978.
4. Province of Chicago Ecumenical Guidelines, 1986, nos. 28, 37, 39, 40-41, 60-62, 101-102, 95-115, & the Appendix on Non-Catholic Ministers Preaching in the Catholic Church.
5. Bishops' Committee on the Liturgy, Music in Catholic Worship, 1972.
6. Bishops' Committee on the Liturgy, Liturgical Music Today, 1982.

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7. Paul Covino, Ed., Celebrating Marriage, Preparing the Wedding Liturgy, A Workbook for Engaged Couples, Washington: Pastoral Press, 1987.
8. Austin Fleming, Parish Weddings, Chicago: Liturgy Training Publications, 1987.
9. Catholic Conference of Illinois, A Unique Grace, Statement on Episcopal/Roman Catholic Marriages, 1990.

§700 THE ORDER OF CHRISTIAN FUNERALS

Introduction

The Order of Christian Funerals describes the Church's ministry to the deceased and their family in these words:

At the death of a Christian, whose life of faith was begun in the waters of baptism and strengthened at the eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting word of God and the sacrament of the eucharist. (Order of Christian Funerals, #4)

Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life and the hope of the just. The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.

The celebration of the Christian funeral brings hope and consolation to the living. While proclaiming the Gospel of Jesus Christ and witnessing to Christian hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis. (Order of Christian Funerals, #4, 5, & 7; Catechism of the Catholic Church, #1680-1684)

Ordinarily, Catholics bring the remains of the dead to the church. This is where their Christian journey began. In the waters of Baptism they were joined to Christ who stands victorious over death. This is where they were formed by the Word of God and fed at the Lord's table. The parish church is a symbol of the ecclesial community to which they belong.

The funeral liturgy is not merely a celebration of the bereaved family. It is a celebration of the whole church joined in prayer over the death of one of its members. This is especially important to remember in those times when the members of the bereaved family have not been active members of the Church.

Praying for the dead is an expression of communion with them, our love for them, and our desire for their final glory. Comforting those who mourn is a truly Christian response to the unique suffering of those affected by death.

§701 PREPARATION FOR CHRISTIAN BURIAL

The ministry of consolation is a preeminent part of the ministry of the Church. Caring for the dying, praying for the dead, and comforting those who mourn are elements of a ministry of consolation. The Church calls each member of Christ's Body --priest, deacon, religious, lay person -- to this ministry. (Order of Christian Funerals #8)

"Each member of the Christian faithful shares in this ministry according to the various gifts and offices in the Church." (OCF #9) The parish community should also recognize that some families have their own circle of family and friends who likewise exercise a ministry of consolation to the bereaved.

The principal means of the community's involvement in the ministry of consolation to those who have suffered the loss of one whom they love are often liturgical: the vigil service at the funeral home or in the church, the funeral liturgy, and the rite of committal.

Since the funeral liturgies are a crucial part of the Church's pastoral care of the grieving, it is essential that they be well prepared and that they include the various roles and ministries that are part of the life of the Church.

When the deceased has not been an active Catholic, the presider at the funeral rites needs to make the necessary adaptation in the words that are spoken so as to be sensitive to the reality of the deceased person's life. This can be especially accomplished, in the texts which are indicated "in these or similar words," as well as the homily, the intercessions, and the choice of music.

Ministers should avoid any language that might convey a personal judgment of the deceased, remembering the words of eucharistic prayer IV "whose faith is known to you alone."

At the time of death, families who may not have been active members of the Church need to be welcomed in a Christian spirit and helped to feel at home with the Church. This can be a fruitful time of evangelization. Through sensitive pastoral care the faith of bereaved family and friends may be rekindled.

Part of the priest's ministry to the grieving family may include the offer to celebrate the sacrament of reconciliation. This is especially appropriate in cases where the family has not attended church for some time. However, conditions do not warrant the offer of general absolution.

The ministry of consolation should extend beyond the liturgy to include the days and weeks following Christian burial. The formation of a bereavement ministry in all the parishes of the Archdiocese is strongly encouraged. However, the services that the ministers of bereavement offer should never be perceived as an imposition on the grieving family.

This entire document on Christian funerals should be read in conjunction with the Order of Christian Funerals, 1989. All previous editions of the Order of Christian Funerals should be retired.

§701.1. Entitlement to Church's Ministry at Time of Death

701.1.1. Policy Every Catholic, unless specifically excluded according to the norms of law, is entitled to the Church's ministry at the time of death .

Procedures

- a) In coordination with the parish priest and the funeral director chosen by the family, the family of the deceased arranges the place and sets the time for the visitation and funeral.
- b) The Church encourages the celebration of the funeral Mass for one of its deceased members. Sometimes people will hesitate to have a funeral Mass because of doubts about their own faith or worthiness or that of the deceased. In such cases, the judgment of the pastoral minister is essential. It should be explained that the funeral Mass is a prayer for God's mercy for the deceased and solace for the living and does not presume a life of exemplary faith or virtue.
- c) An individual cannot be denied the full rites of Christian burial because of mental retardation or because an infant is multiply handicapped.(See Policy 106.5.1., herein)
- d) Catechumens are entitled to the full rite of Christian burial. Even though they are unbaptized, they are members of the household of the Church. (Canon 1183.1)
- e) In the Archdiocese of Chicago, Catholic burial, including the funeral Mass, is permitted for a baptized non-Catholic who might reasonably be presumed to desire or prefer Catholic burial services. Such a decision would be appropriate where the non-Catholic party worshipped regularly at the Catholic Church or identified with the Catholic Church more than any other. It would not be appropriate if the deceased were an active member of a non-Catholic Christian Church, except in cases where the minister of the deceased was unavailable. (Canon 1183.3)
- f) To avoid breaking close family ties, non-Catholic members of Catholic families may be interred in a Catholic cemetery. A Christian burial permit must be issued and presented to the cemetery. Clergy of other communions, vested if they desire, may conduct the cemetery rites according to their own tradition, if the family so desires or it was the expressed wish of the deceased.

- g)** The Church encourages the burial of Catholics in Catholic cemeteries. (Canon 1180.1) Parish ministers should attempt to make Catholics aware of the profound reasons for this.

Burial in a Catholic cemetery is a long-standing sign of the Church's reverence for the human body. Appropriately, the ground in Catholic cemeteries is consecrated to receive sacred remains. Burial in a Catholic cemetery recognizes baptismal commitment and gives witness, even in death, to our belief in the resurrection.

The Church maintains Catholic cemeteries because both in life and in death we belong to the Lord. (Romans 14:8) Just as the faithful have shared and celebrated their faith in the community of the Church, so in death their bodies rest with other deceased members of this community, awaiting the day when God will raise their mortal bodies to glory. Catholic cemeteries stand as a sign to the world that even in death, Catholics believe in life. The images of saints in Catholic cemeteries and mausoleums are not mere decorations; they are a sign of belief in the living communion of saints.

- h)** A child who died before baptism may be given Christian funeral rites if the parents intended to have the child baptized. (Canon 1183.2) The family of the deceased child and the parish priest should determine the appropriate funeral rites for the child. (Catechism of the Catholic Church, #1261)
- i)** Burial in a Catholic cemetery is available to every Catholic who, at the time of death, is entitled to receive such burial. Inability to meet the cemetery costs is no deterrent to Christian burial in a Catholic cemetery.
- j)** When a family is faced with financial hardship, the parish priest or the funeral director should contact the Resource Consultant at Catholic Charities (312-236-5172). The Consultant will describe sources of public and private funds available for assistance and recommend the nature and degree of charitable assistance to be given by the Catholic Cemeteries. Priests whose responsibilities include the spiritual care of patients or residents at various institutions and hospitals may initiate action for charity burials when the deceased has no relative to do this.
- k)** Effort on the part of parish staffs needs to be made for people with disabilities who live apart from their families in various residential settings so that their bodies are claimed for Christian burial.
- l)** There is no objection to Catholics making prior arrangements to donate their bodies or parts of them to advance medical science. The only limitation is that, upon eventual disposition of the body or its parts, there be some reasonable assurance that the remains will be disposed of in a proper, reverential manner.

- m) The family of the donor should be encouraged to celebrate a memorial Mass as soon as possible after the person's death. Depending upon the circumstances of the donation, the donor's family may choose to have a time for visitation. Whatever remains of the donor's body after an organ transplant or medical research should be given appropriate burial. The rite of committal with final commendation (OCF, #224-233) might appropriately conclude our prayers for the donor and for the donor's family. (Catechism of the Catholic Church, #2300-2301)
- n) With continual respect for the human body, the remains of fetuses or stillborns of Catholic parents and the amputated extremities of Catholic individuals are to be given reverent Christian burial. A Christian burial permit should be issued by the parish priest or deacon, authorized pastoral minister or hospital chaplain. These remains may be placed either in specific individual graves or in a common burial area.
- o) The Chaplain's Office at Catholic hospitals works closely with families in preparing such burials by contacting a funeral director when necessary and the parish of the family involved. When these burials are not handled directly through Catholic hospitals, families should be advised to make arrangements through a local funeral director.

§701.2. Involvement of Entire Community

701.2.1. Policy Since the ministry of consolation belongs to the entire Christian community, the entire community is to be involved in caring for the dying, praying for the dead, and comforting those who mourn.

Procedures

- a) Parish catechesis is encouraged to help parishioners understand their role in ministering to those who have suffered the loss of a loved one.
- b) Parish policies, procedures, and ministerial resources are to be communicated to parishioners so that they can take full advantage of the services available to them in their time of grief.
- c) Parish staffs are to establish clear parish policies and procedures regarding the involvement of lay ministers in the Order of Christian Funerals. These parish policies should be established in consultation with the parish liturgy committee and parish pastoral council and conform to canon law and the policies and procedures of the Archdiocese.

- d)** Funeral directors provide an invaluable service to families. The family chooses the funeral director based upon professional standards, long-service in the community, Church participation or friendship.

Individual funeral directors may perceive and conduct their work for a family as a true pastoral service. Oftentimes the funeral director is the first person in communication with a family who has experienced the death of a loved one. It is important for parish staffs and funeral directors to work together in order to provide the best pastoral care for the bereaved family.

§702 THE MINISTERS AND THE RITE FOR THE ORDER OF CHRISTIAN FUNERALS

When speaking about the presiding minister, the Order of Christian Funerals #15 states:

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 associate pastors. When no priest is available, deacons, as ministers of the word, of the altar, and of charity, preside at funeral rites. When no priest or deacon is available for the vigil and related rites or the rite of committal, a lay person presides.

§702.1. Implementing the Rite

702.1.1. Policy In keeping with the norms found in the Order of Christian Funerals, priests and deacons are to share the responsibility for planning and implementing the Order of Christian Funerals with qualified lay ministers.

Procedures

If a priest or deacon or parish minister is present when the family first visits the body, the rite, "Gathering in the Presence of the Body" (OCF, #109-118), may be used.

702.1.2. Policy Every effort is to be made to implement the full range of ministries and promote active participation in the liturgies which comprise the Order of Christian Funerals.

Procedures

- a) The Order of Christian Funerals recommends that the full complement of liturgical ministers (readers, musicians, ushers, pallbearers, communion ministers, servers, etc.) be involved in the conduct of the liturgy. (OCF #15 & 33)
- b) The parish staff should invite family members to take an active role in the liturgical ministries to the extent to which they are able. (OCF #15 & 17) Ministers of consolation should consult the family in the planning and celebration of the funeral liturgy, sharing with them the available options. The preparation of the liturgy can be part of the ministry of consolation. The primary concern is to prepare the family for the liturgy, not just to select the options in the liturgy. The preparation of the liturgy should never become a burden for the family.

- c) The Order of Christian Funerals recommends that family members be involved in some of the liturgical roles, unless they prefer not to be involved. (OCF #15) For example, the family might be asked to designate the persons who will place the pall or other appropriate symbols upon the casket during the rite of reception of the body at the church as well as the persons who will bring gifts of bread and wine to the altar at Mass. (OCF #152)
- d) Music selected for the Order of Christian Funerals should be appropriate for Christian prayer and complement the rite being celebrated. The texts of the music should express the paschal mystery of Christ's suffering, death, and resurrection and be related to the Word of God. (OCF #30) Popular non-religious songs should not be used.

§702.2. Presiding at the Vigil

702.2.1. Policy When priests or deacons are unavailable to preside at the vigil, lay ministers or any fully initiated Catholic who has been properly prepared may appropriately preside. Parishes shall not exclude priests or deacons from presiding at these rites.

Procedures

- a) During the wake, the vigil service is the norm and should not be replaced by other forms of prayer. However, other additional forms of Catholic devotional prayer, such as the rosary, are permitted at another time during the wake.
- b) When a wake takes place in the Church and the funeral Mass is celebrated that same day or evening, the vigil service is not celebrated. Instead, the prayers for the reception of the body at church are used.
- c) Particular parish groups, e.g. the Parish Senior Citizen's Club, may be invited to celebrate a prayer service for the deceased in addition to the vigil service.

§702.3. Presiding at the Funeral Liturgy

702.3.1. Policy When one of its members dies, the Church especially encourages the celebration of the Mass. (OCF #46)

Procedures

- a) A parish cantor can be most helpful in leading the congregation in song. A parish funeral choir can also assist at the liturgy.
- b) Only an ordained priest or deacon is allowed to preach the homily at the funeral liturgy. Other persons may speak briefly at the wake service or at the beginning of the final commendation. A eulogy is never appropriate where a homily is prescribed (OCF #27), but examples from the person's life may be used in the homily.

702.3.2. Policy It is the custom in the United States for a priest or deacon to preside at the funeral liturgy, even if it is celebrated outside of Mass.

Procedures

The Funeral Liturgy Outside of Mass (OCF #177-203) is celebrated when a Mass is not possible or not deemed appropriate. It is ordinarily celebrated in the parish church, but it may also be celebrated in a funeral home or cemetery chapel. (OCF #179) The pastoral judgment of the parish priest is essential in determining what is appropriate.

§702.4. Presiding at the Committal Service

702.4.1. Policy Priests, deacons, trained lay ministers, and any fully initiated Catholics who have been properly prepared are appropriate ministers at committal services when the presider of the funeral Mass is unable to be present at the committal.

Procedures

- a) The rite of committal, the conclusion of the funeral rites, is the final act of caring for the body of the deceased member of the Church. (OCF, #204) The movement to the cemetery is a ritual procession to the final resting place of the deceased. For the continuity between the Mass and this part of the funeral liturgy, prayers, psalms, and songs are recommended for the journey. While this is difficult with an automobile cortege, individuals are encouraged to maintain a spirit of prayer from the church to the cemetery.
- b) The wishes of the family should be carefully considered in arranging for the presider at the committal service.
- c) As at the funeral Mass, every effort is to be made to assist the assembly in taking a full and active part in the committal by making the appropriate responses and by singing the appropriate hymns or acclamations.
- d) The committal service may reflect the language and customs of the family of the deceased.
- e) While the funeral director's services to the family certainly can be an expression of the larger community's compassion, the distinctive role of the funeral director does not ordinarily include presiding at the committal service. This is to maintain the integral connection between the pastoral care of the parish and the Church's liturgical rites, when a priest or deacon or parish lay minister is available.

§702.5. Funeral Liturgies for Children

702.5.1. Policy The Order of Christian Funerals provides a complete funeral liturgy for children which shall be used whenever a child is brought for Christian burial. (OCF, #234-342)

Procedures

- a) The Order of Christian Funerals provides a complete vigil service, funeral Mass with final commendation and a rite of committal for the funeral of a child. (OCF, #247-249, 319-336) Various texts for a baptized child or a child who died before baptism make the rites fully adaptable to a given situation. The eloquent prayers and words of comfort of the rites for children offer special consolation in this extraordinary situation of bewilderment and pain.
- b) A complete funeral liturgy outside Mass for children (OCF, #295-315) and a rite of final commendation for an infant (OCF, #337-342) are also provided for those circumstances when it is appropriate.

§703 ESTABLISHING FUNERAL LITURGY SCHEDULES

The parish community will want to accommodate the needs of a family by providing a flexible parish policy for scheduling the funeral Mass and other rites in the Order of Christian Funerals. Local and cultural or ethnic customs may have a bearing on when funeral rites are celebrated as well as how they are celebrated.

In many parishes a large number of funerals will require special consideration and pastoral planning so that the community can sensitively and adequately respond to the needs of a grieving family.

Since it is good for the community to share in the ministry of consolation, the vigil service ought to be celebrated at a time when many of the community are available to participate. The vigil service may be celebrated in the parish church. The time for the vigil service may be published in the obituary.

Although the funeral liturgy will normally be celebrated in the parish church to which the deceased belonged, it is possible to choose any Catholic church for a funeral liturgy, provided the pastor of that church agrees and the pastor of the deceased has been informed. (Canon 1177) As a rule, the funeral rites of religious or members of societies of apostolic life are celebrated in their own church or oratory. (Canon 1179) The funeral Mass may also be celebrated in approved chapels of long-term care institutions and in other approved chapels. (Canon 1225)

§703.1. Restricting the Number of Funeral Celebrations

703.1.1. Policy Parishes with many funerals may limit the number of funeral Masses or funerals outside of Mass on any given day. A family might not always be able to have a funeral Mass on the day of preference.

Procedures

- a) A policy limiting the number of funeral Masses on one day is to be set in consultation with the parish pastoral council and liturgy committee and is to be published regularly in the parish bulletin.
 - 1) Before setting a policy on the limitations of the number of funeral Masses celebrated on one day, a careful review of the daily Mass schedule, the times for funerals, and the availability of visiting priests should be made.

- b) This policy must be clearly communicated to the parish and the local funeral directors. Family and funeral directors should understand the reasons for the policy and be assured of the parish's commitment to minister to the grieving family.

- c) If a funeral cannot be scheduled on a particular day, ordinarily the funeral will be celebrated on the next day.
- d) If two or more families desire it, a funeral Mass may be celebrated for more than one deceased person.
- e) Funeral Masses may be celebrated at one of the regularly scheduled daily Masses in the parish or in the afternoon or in the evening. The parish pastoral council and parish liturgy committee are to be consulted in establishing a parish policy.
- f) The funeral Mass has first place among the masses for the dead and may be celebrated on any day except solemnities of obligation, on Holy Thursday and the Easter Triduum, and the Sundays of Advent, Lent, and the Easter Season. In the United States, the Holy Days of obligation are the feasts of Mary, the Mother of God (January 1), Ascension Thursday, the Assumption of Mary (August 15), All Saints (November 1), the Immaculate Conception (December 8), and Christmas (December 25). (See the General Instruction of the Roman Missal, #336)
- g) On days when a funeral Mass may not be celebrated, the funeral liturgy outside Mass is celebrated. A memorial Mass may be offered on another day.

§703.2. Funeral Outside of Mass Followed By Memorial Mass

703.2.1. Policy The family may choose to celebrate the funeral outside of Mass and schedule a memorial Mass at a later date, as is the practice during the Triduum. (OCF #178)

Procedures

- a) The Order of Christian Funerals provides an entire ritual to be celebrated outside Mass whereby the community gathers to hear the message of Easter hope proclaimed in the Liturgy of the Word and to commend the deceased to God. (OCF, #177)
- b) The ritual for a funeral celebrated outside of Mass may be used for various reasons: when the funeral Mass is not permitted; when in some circumstances it is not possible to celebrate the funeral Mass before the committal, for example, if a priest is not present; when for pastoral reasons the funeral liturgy outside Mass is a more suitable form of celebration. (OCF, #178)

§704 STYLE OF CHRISTIAN FUNERAL CELEBRATIONS

While a community has many ways of showing support for the bereaved and respect for the dead, the Church's liturgy enables all to move from grief to hope by focusing attention on the mystery of Christ's death and resurrection. These sacred rites shape and form the Christian community and deepen its convictions.

The Order of Christian Funerals provides three brief rites that are models of prayer at significant moments: Prayers after Death (OCF, #101-108), Gathering in the Presence of the Body (OCF, #109-118), and the Transfer of the Body to the Church or the Place of Committal. (OCF, #119-127)

In the United States, the Church ordinarily celebrates the funeral in three principal ritual moments: the vigil (wake), the funeral Mass, and the committal. Although each has its particular ritual, the funeral liturgy is a single movement beginning with the viewing of the body and the greeting of the mourners, and culminating in the prayers and farewell gestures at the cemetery. (Catechism of the Catholic Church, #1686)

The entire assembly should be encouraged to participate in word and song in response to the customary prayers. Parish priests are encouraged to instruct parishioners, musicians, and parish liturgy committees for full participation.

Special attention should be given to the numerous options offered in the Order of Christian Funerals to meet the particular circumstances of the deceased.

§704.1. Principal Ritual Moments

704.1.1. Policy In the United States, the principal ritual moments in the Order of Christian Funerals are the vigil (wake), the funeral Mass, and the committal. Every effort shall be made to implement the services provided for these occasions in the Order of Christian Funerals.

Procedures

- a) It is presumed that the only rite currently used is the Order of Christian Funerals, 1989.
- b) A Tridentine Rite funeral Mass is not permitted except in those parishes which are approved sites for Sunday celebrations of Tridentine Rite Masses.
- c) A pastoral visit to the family by the priest celebrating the funeral Mass is an expected part of the Church's ministry of consolation.
- d) Ordinarily, there is only one wake service. When a visiting priest or deacon is asked to say a prayer, he can select an appropriate prayer from the Order of Christian Funerals or make use of traditional Catholic prayers (i.e., the Lord's Prayer or the Rosary) as may be the custom of the place.

§704.2. Place for Committal Service

<p>704.2.1. Policy The committal service shall be celebrated at the place of burial or interment and not at the church. (OCF #204)</p>

Procedures

- a) The place for the rite of committal, whether in an interment chapel or at graveside, is designed to gather the community for prayer. Most of the Catholic cemetery personnel who prepare such sites are also members of the Church community, extending the concern, love and support of all the faithful.
- b) Military services and certain fraternal rites are also permissible in the cemetery. These other services should be arranged in advance with the local parish priest and coordinated in such a way that they do not disrupt or detract from the integrity of the liturgical committal service.
- c) An Archdiocesan burial permit, signed by a parish priest or deacon or authorized minister, must be presented at the Catholic cemetery for all burials. It should accurately identify the Church status of the deceased. Every parish is to keep a book listing those who have died and have been buried from that parish. (Canon 1182) The burial permit book may be considered the official parish registry of death. (See §902.5. *Death Registers*)

§704.3. Cremation

704.3.1. Policy While the Church recommends that the pious custom of burying the bodies of the dead be observed, cremation is permitted as long as it had not been chosen for reasons contrary to Church teaching. (Canon 1176.3; *Catechism of the Catholic Church*, #2301)

Procedures

- a) If cremation is to take place, it is recommended that the funeral liturgy be celebrated in the presence of the body of the deceased prior to its cremation. (OCF, Appendix, #418)

- b) The significance of having the body of the deceased present for the funeral liturgy is indicated throughout the texts of the Order of Christian Funerals and in the ritual actions of the funeral liturgy. Therefore, when arrangements regarding cremation are being made, the parish priest is to recommend that:
 - 1) Following a wake, or time of visitation, a funeral Mass is celebrated in the presence of the body of the deceased person. Following the funeral Mass, the body of the deceased may be cremated.
 - 2) The funeral mass concludes with the final commendation followed by the alternate form of dismissal. (OCF, Appendix, #436)
 - 3) At an appropriate time, usually some days later, the family gathers at the cemetery for the burial of the cremated remains. The rite of committal takes place at this time with the inclusion of prayers for the committal of ashes. (OCF 406.3, or OCF, Appendix, #438)
 - 4) If a lengthy time has passed since the celebration of the funeral Mass, the Rite of Committal with Final Commendation (OCF #224-233) may be more appropriate.

- c) If cremation has already taken place before the funeral Mass, the pastor may permit the celebration of the funeral Mass in the presence of the cremated remains of the deceased person.
 - 1) The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for them at the place normally occupied by the coffin. The vessel may be carried to its place in the entrance procession or may be placed on the table or stand sometime before the liturgy begins.
 - 2) Prayers which do not make reference to the honoring or burying of the dead are to be chosen. Following the prayer after Communion, the Rite of Final Commendation takes place. The alternate form of the dismissal is used. (OCF, Appendix, #437)
 - 3) The Rite of Committal is celebrated at the cemetery as soon as possible following the liturgy. The alternate form of the committal is used. (OCF 406.3, or OCF, Appendix, #438)

- d) Special circumstances, such as health concerns, or out-of-state transport, can prompt families to arrange for cremation before making final funeral arrangements. If cremation has taken place, the pastor is to recommend options depending on the particular circumstances:
 - 1) Gathering with family and friends for prayer and remembrance of the deceased.
 - 2) Celebration of a funeral Mass without the final commendation, if the cremated remains are not present.
 - 3) Gathering with family and friends for the interment of the cremated remains at the cemetery. The Rite of Committal with Final Commendation (OCF #224-233) is celebrated.

- e) There may be pastoral reasons that make it inappropriate to celebrate a funeral Mass or a memorial Mass. In all circumstances, opportunities for prayer in which we join with the grieving family in placing our hope and trust in God are to be preserved.

- f) Cremated remains are to be treated with the same respect given to the remains of a human body, and should be buried or entombed. The scattering of cremated remains on the sea or on the ground, or keeping them in the home, is not the reverent final disposition that the Church requires. (OCF, Appendix, #417) (Amended 2-8-99)

§704.4. **Christian Burial Inappropriate**

704.4.1. Policy Under certain circumstances Christian burial is inappropriate. Canon 1184 states that unless they have given some signs of repentance before their death, the following are to be deprived of ecclesiastical funeral rites:

- (1) notorious apostates, heretics, and schismatics;
- (2) persons who had chosen cremation of their own bodies for reasons opposed to the Christian faith;
- (3) other manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal to the faithful.

Procedures

- a) Before denying Christian funeral rites to anyone or granting funeral rites to someone with a "notorious" reputation, the parish priest is to consult the Office of the Chancellor. The decision of the Archbishop or his delegate in these matter is determinative. (Canon 1184.2)
- b) Two extremes are to be avoided: 1) harshness toward those who have been estranged from the Church, and 2) scandalous leniency toward notorious criminals. In some cases, Christian funeral rites may be allowed but publication prohibited. If a Mass of Christian Burial is denied, no funeral Mass whatsoever may be offered for the deceased, whether at the funeral home or any other place. (Canon 1185) A memorial Mass may be scheduled for a later date.

§704.5. **Funeral Offering**

704.5.1. Policy The Bishops of the Province of Chicago have established \$150.00 as the limit for the suggested offering for funerals, exclusive of expenses (i.e., musician's fees).

- a) It is appropriate for a parish to request an offering to the Church at the time of Christian burial. An inability to provide an offering to the parish will not deprive a person of the funeral rites to which that person is entitled. (Canon 1181)(See §203.3. *Offerings for Weddings and Funerals*, herein)

RESOURCES

Preparation

1. Order of Christian Funerals, Chicago: Liturgy Training Publications, 1989.
2. Order of Christian Funerals, Study Edition, Chicago: Liturgy Training Publications, 1989.
3. Liturgy Documentary Series 8: Order of Christian Funerals, General Introduction and Pastoral Notes, Washington: USCC, 1989, pub. no. 990-4.
4. Virginia Sloyan, Ed. A Sourcebook about Christian Death, Chicago: Liturgy Training Publications, 1990.
5. Lawrence Boadt, Mary Dombeck, & H. Richard Rutherford, Rites of Death and Dying, Collegeville: Liturgical Press, 1988.
6. Larry A. Platt & Roger G. Branch, Resources for Ministry in Death and Dying, Nashville: Broadman Press, 1988.
7. Ministry to the Widowed, Guide to Groups: For the Widowed and Bereaved in the Archdiocese of Chicago. Chicago: Archdiocese of Chicago, 1992.

Presiders

1. Michael Marchal, Parish Funerals, Chicago: Liturgy Training Publications, 1987.
2. Peter Gilmour, Now and at the Hour of our Death, Chicago: Liturgy Training Publications, 1989.
3. John Allyn Melloh, Order of Christian Funerals, a Commentary, Collegeville: Liturgical Press, 1989.
4. Canadian Conference of Catholic Bishops, National Bulletin on Liturgy, The Christian Funeral, Vol. 22, No. 119. Ottawa: Publications Service, 1989.

Scheduling

1. Joseph M. Champlin, Through Death to Life, Preparing to Celebrate the Funeral Mass, Notre Dame: Ave Maria Press, 1990.
2. Flor McCarthy, Funeral Liturgies, Long Island: Costello Publishing Company, 1987.
3. Order of Christian Funerals, Vigil Service & Evening Prayer, Leader's Edition and People's Edition, Collegeville: Liturgical Press, 1989.

Style

1. Michael Marchal, Parish Funerals, Chicago: Liturgy Training Publications, 1987.
2. Peter Gilmour, Now and at the Hour of our Death, Chicago: Liturgy Training Publications, 1989.
3. John Allyn Melloh, Order of Christian Funerals, a Commentary, Collegeville: Liturgical Press, 1989.
4. Joseph M. Champlin, Through Death to Life, Preparing to Celebrate the Funeral Mass, Notre Dame: Ave Maria Press, 1990.
5. Novenario por los difuntos, Novena for the Dead. Chicago: Liturgy Training Publications, 1992.
6. Velorio, Wake Service. Chicago: Liturgy Training Publications, 1992

§800 FACULTIES

The following faculties or permissions apply to all priests who are in good standing and who are incardinated in the Archdiocese or who have been approved by the Archbishop to minister within the Archdiocese, even if they may be retired.

In a spirit of trust and in keeping with the principle of subsidiarity, every effort has been made to extend the discretionary authority of priests in the exercise of their ministry.

Whatever special faculties or permissions have been given to pastors apply also to parochial administrators. (c. 540, §1)

These faculties and permissions are effective August 15, 1986 and remain in effect until revoked.

Special Note

The information contained in this section is, in many cases, repetitious of that in previous sections and has been included here for purposes of quick reference. Users are encouraged to consult specific sections for a more complete statement of Archdiocesan Policy and Procedures regarding sacramental matters.

§801 BAPTISM¹

<p>801.1. <i>Faculty</i> To baptize those who are fourteen years of age or older.</p>
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Procedures

- a) Without this faculty it would be necessary to refer such cases to the diocesan bishop. (c. 863)
- b) As a rule, an adult is to be baptized in his or her own parish church. (c. 857, §2)
- c) The sacrament of baptism is not to be conferred in a private house except in the case of necessity. (c. 860, §1)
- d) Those fourteen or older are free to choose the rite in which they wish to be baptized. (c. 111, §2)

¹Also see §100 *The Sacraments of Initiation*.

§802 CONFIRMATION²

802.1. Faculty To confirm at the time they are licitly baptized or admitted into full communion with the Catholic Church those who are seven years of age or older. (c. 883, 2^o)

Procedures

- a) Canon 862 provides that outside the case of necessity, it is not lawful to confer baptism in the territory of another without permission.
- b) A priest who is admitting into full communion with the Church someone seven years of age or older who has already been validly baptized in the Catholic Church but who afterwards, without fault, was brought up in a non-Catholic religion or adhered to it, can administer the Sacrament of Confirmation in the very rite of admission. (Gen. Intro., Rite of Confirmation, n. 7, b; Com. Vat. II Interp., 21 Dec., 1979 (AAS 72:105))
- c) Special mandate must be obtained for a priest to confirm a person who was baptized previously in the Catholic Church but who was not catechized or simply was not previously confirmed (c. 884, §1; Com. Vat. II Interp., 21 Dec., 1979 (AAS 72:105))

802.2. Faculty To confirm those in danger of death. (c. 883, 3^o)

§803 EUCHARIST³

803.1. Faculty To celebrate Mass twice on weekdays for a good reason and three times on Sundays or Holy Days if a pastoral need requires it. (c. 905, §2)

Procedures

- a) A priest should not celebrate more Masses than allowed by this faculty unless extraordinary reason requires it.
- b) Also see §203 *Mass Offerings*, herein.

²Also see §100 *The Sacraments of Initiation*.

³Also see §100 *The Sacraments of Initiation* and §200 *The Sunday Eucharist and Other Liturgies*.

803.2. Faculty To distribute the Eucharist under both species according to Archdiocesan Policies and Procedures. (c. 925; Gen Inst. Rom. Missal, Appendix, n. 242)

803.3. Faculty To appoint auxiliary ministers of the Eucharist for a given particular occasion in cases of genuine necessity. (**Immensae Caritatis**, No. II) (See Policy 204.3.3., herein)

Procedures

Ordinarily, auxiliary ministers of the Eucharist are to receive their mandate from the Director of the Office for Divine Worship and be commissioned at the parish or institution. (cc. 230, §3; 910, §2)(See Policy 204.3.1., herein)

803.4. Faculty To dispense the faithful in individual cases from the Eucharistic fast for a proportionate reason. (cc. 89; 919, §1)

Procedures

A celebrant or concelebrant may consume food or drink between Masses when binating or trinating, even if the subsequent Mass is much later in the day. (c. 919, §9)

803.5. Faculty To organize public processions with the Blessed Sacrament outside of the church especially on the Solemnity of the Body and Blood of Christ (Corpus Christi) when the faithful would be well disposed to such celebrations. (c. 944, §1)

§804 RECONCILIATION⁴

804.1. Faculty To hear confessions of the Christian faithful within the Archdiocese of Chicago. (c. 969, §1)

Procedures

- a) Pastors already have this faculty by law. (c. 967, §2 and 968, §1) It is hereby extended to other priests as well.
- b) In the administration of the sacrament, the confessor, as a minister of the Church, is to adhere faithfully to the doctrine of the magisterium and the norms enacted by the competent authority. (c. 978, §2)

⁴Also see §300 *The Sacrament of Penance*.

804.2. Faculty To hear the confessions of the Christian faithful anywhere in the world, provided the local Ordinary has not refused in a particular case to allow a priest to hear confessions within that jurisdiction. (c. 967, §2)

Procedures

This faculty is contingent upon the grant contained in Faculty 804.1.

804.3. Faculty To hear the confession of anyone in danger of death and to absolve from all sins and censures, even though one lacks the faculty to hear confessions and even if an approved priest is present. (c. 976)

Procedures

- a) This faculty is granted to all validly ordained priests by the law itself.
- b) See Appendix I for further explanation of censures.

804.4. Faculty To remit in the internal or external forum any automatic censure of excommunication or interdict provided that it is not reserved to the Apostolic See and has not been juridically declared.

Procedures

- a) By this faculty one may remit the excommunication attached to the procurement of an abortion (c. 1398) or that attached to apostasy, heresy, or schism. (c. 1364, §1)
- b) This faculty may be exercised anywhere in the world on behalf of those who are members of the Archdiocese or who incurred the penalty in the Archdiocese, and it may be exercised within the Archdiocese on behalf of anyone present here. (c. 1355, §2) A salutary penance should be imposed.

804.5. Faculty To remit in the internal sacramental forum any automatic censure of excommunication or interdict which has not been juridically declared, if it would be difficult for the penitent to remain in a state of serious sin during the time necessary for the competent authority to provide for the matter. (c. 1357, §1)

Procedures

This faculty is granted to confessors by the law itself. In view of Faculty 804.4., the chief application of this faculty would be the possibility of remitting censures reserved to the Apostolic See under the circumstances described and with the obligation of recourse within one month. (c. 1357, §2) An appropriate penance should be imposed and, where necessary, the reparation of any scandal or damage required.

804.6. Faculty To subdelegate to any priest in good standing the faculty to hear one's own confession within the Archdiocese and, if necessary, to empower him with the same faculties that the priest-penitent possesses for the internal forum. (c. 966, §§1-2)

§805 MATRIMONY⁵

805.1. *Faculty* FOR PRIESTS INCARDINATED IN THE ARCHDIOCESE: to assist at all marriages within the Archdiocese when one party is of the Latin rite (or a rite under the care of the Latin rite Ordinary). (cc. 1108-1109)(See Policy 402.1., herein)

- a) All incardinated priests of the Archdiocese, whether they are active or retired and whether they are in parochial or non-parochial assignments, enjoy this general faculty throughout the Archdiocese.
- b) For liceity, this faculty is to be exercised only with the consent of the local pastor or his delegate. Valid subdelegation of this faculty is limited solely to specified marriages within one's own parochial jurisdiction. The norms governing the place of celebration of marriage are to be faithfully observed. (c. 1118, §§1-3; See §404.3. *Place of Wedding*, for the policy of the Archdiocese of Chicago) Norms for subdelegation and the general faculties of pastors may be found under Faculty 805.2.

805.2. *Faculty* FOR PRIESTS WHO ARE NOT INCARDINATED IN THE ARCHDIOCESE: to assist at marriages according to the following norms:

- (1) Pastors of territorial parishes have the faculty by law within their parish boundaries to assist validly at marriages of parishioners or non-parishioners provided one is Latin rite (or under the jurisdiction of the Latin rite ordinary). (c. 1109) For liceity, permission of the proper pastor is required. (c. 1115)
- (2) Pastors of non-territorial parishes or personal pastors can assist validly only at marriages within the limits of their jurisdiction involving at least one of their own parishioners. (c. 1110)
- (3) Associate pastors, by delegation from the Archbishop, have the same faculties for assisting at marriages as the pastor with whom they are assigned. (c. 1111)
- (4) One who does not have a general faculty to assist at marriages (cf. Faculty 805.1.) and who performs a marriage outside his own jurisdiction (if any) must receive delegation from the pastor or associate pastor where the marriage is to take place. This is for validity. (c. 1108, §1)

⁵Also see §400 *The Sacrament of Marriage*.

Procedures

- a) Pastors have the faculty by law to delegate to specific priests or deacons to assist at marriages within their jurisdiction either by special delegation (i.e., for a specific marriage) or by general delegation (i.e., for all marriages). (c. 1111, §1) General delegation must be given in writing. (c. 1111, §2) If he so chooses, the pastor may delegate this power of delegation to other priests. (c. 137, §1)
- b) Associate pastors have the faculty to subdelegate specific priests or deacons to assist at specific marriages. This power may not be further delegated.

805.3. Faculty To dispense from canonical form and impediments solely of ecclesiastical origin, except that of priesthood, those who are in danger of death. (c. 1079, §1)

Procedures

If this faculty is used, the Office for Canonical Services is to be notified within five days so that a proper record can be made. This faculty may be exercised anywhere for members of the Archdiocese and it may be exercised within the Archdiocese for non-members.

805.4. Faculty Whenever an impediment is discovered after all the wedding preparations have been made and the marriage cannot be deferred without a probable danger of serious harm until a dispensation can be obtained by ordinary means from the competent authority, to dispense from all impediments solely of ecclesiastical origin, even public in nature, with the exception of impediments arising from sacred orders or from a vow of perpetual chastity in a religious institute, for marriages which one could otherwise witness validly. (cc. 1080. §1; 87, §2)

Procedures

Telephoning for a dispensation is considered to be an extraordinary means and so is not required. If this faculty is used, the Office for Canonical Services is to be notified within five days so that a proper record can be made. This faculty does not apply to dispensations from canonical form. It can be exercised only within the Archdiocese.

805.5. Faculty To permit marriage between two baptized persons, one of whom was baptized in the Catholic Church or received into it after baptism and has not left it by a formal act, and the other of whom is a member of a church or ecclesial community which is not in full communion with the Catholic Church. (c. 1124)

Procedures

This faculty may be used only in cases in which a record of baptism for both parties is on file and in instances when neither party had previously married, even invalidly.

805.6. Faculty To allow the celebration of a Nuptial Mass for the marriage of a Catholic with a baptized person who is not Catholic, provided the couple request it and circumstances justify it. (Ecumenical Guidelines of the Province of Chicago (1986), n. 111)

Procedures

- a) The Eucharist is not to be administered to non-Catholics except according to the provisions of Canon 844, §3. (See Faculty 810.1.)
- b) Ordinarily, in a marriage between a Catholic and a baptized person who is not Catholic, the Rite for Celebrating Marriage Outside Mass is to be used. In a marriage between a Catholic and one who is not baptized, Mass may not be celebrated. The Rite for Celebrating Marriage Between a Catholic and an Unbaptized Person is to be used.

805.7. Faculty To grant permission to a parishioner for his or her marriage to be celebrated elsewhere. (c. 1115)

Procedures

Marriages are to be celebrated in the parish of either the bride or the groom. Marriages can be celebrated elsewhere with the permission of the proper pastor. Pastors already have the authority by law to give this permission, and it is hereby extended to associate pastors as well.

§806 ANOINTING OF THE SICK

806.1. Faculty To carry the oil of the sick in order to anoint in case of necessity. (c. 1003, §3)

Note: This permission is granted to all priests by the law itself.

806.2. Faculty To bless olive oil or any natural vegetable oil in case of necessity but only in the celebration of the Anointing of the Sick. (c. 999, §2)

Note: This faculty is granted to all priests by the law itself.

806.3. Faculty To administer the sacrament of the Anointing of the Sick in a communal setting according to Archdiocesan Policies and Procedures. (c. 1002)

Procedures

Generally, the communal Anointing of the Sick should not take place at a regularly scheduled parochial Mass of obligation.

§807 CHRISTIAN BURIAL⁶

807.1. Faculty To permit the celebration of the rites of Christian burial, even with Mass, for a non-baptized child if the parents intended to have the child baptized. (c. 1183, §2)

807.2. Faculty To celebrate the rites of Christian burial, even with Mass, for a baptized non-Catholic who might reasonably be presumed to desire or prefer Catholic burial services. To celebrate the rites of Christian burial, but without Mass, for a baptized non-Catholic whose minister is unavailable, provided such arrangement would not be contrary to the will of the deceased. (c. 1183, §3)

Procedures

A decision to have Catholic burial services for a non-Catholic would be appropriate where the non-Catholic party worshipped regularly at the Catholic church or identified with the Catholic church more than any other. It would not be appropriate if the deceased were an active member of a non-Catholic Christian church, unless a minister of that church was unavailable. This determination should be made in consultation with family members.

§808 PREACHING

808.1. Faculty To preach everywhere with at least the presumed consent of the rector or a church unless restricted by the competent Ordinary. (c. 764)

Procedures

- a) Pastors or administrators have a responsibility to see that the Word of God is preached with integrity. (c. 528, §1) It is to be noted that the homily within Mass is to be given only by a priest or deacon. (c. 767, §1)
- b) To preach to religious in their own churches or oratories requires permission of the superior who is competent in accord with the norm of their constitutions. (c. 765)
- c) Preaching in ecumenical and inter-faith settings is covered in Faculty 810.3.

⁶Also see §700 *The Order of Christian Funerals*.

§809 OTHER POWERS OF DISPENSATION

809.1. Faculty To dispense in individual cases for a just reason from observing the Sunday or Holy Day obligation or to commute this obligation to other pious activities. (c. 1245)

809.2. Faculty To dispense in individual cases for a just reason from the observance of penitential acts or to commute this obligation to other pious activities. (c. 1245)

809.3. Faculty To dispense from or commute any private vow or promissory oath for a just reason provided this does not harm any acquired rights of others. (cc. 1196, 1^o, 3^o; 1203)

Procedures

Pastors already have these faculties by law. They are hereby extended to all priests enjoying the faculties of the Archdiocese. They may be exercised anywhere for members of the Archdiocese and they may be exercised within the Archdiocese for non-members.

§810 ECUMENICAL RELATIONS

810.1. Faculty To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to members of the oriental churches and members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned, when they spontaneously ask for these sacraments and are properly disposed. (c. 844, §3)

Procedures

This concession is given by the law itself. Respect should be shown for the policies of the oriental churches, which may be more restrictive.

810.2. *Faculty* To administer the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians who do not have full communion with the Catholic Church who are in danger of death, when their own minister is lacking and they spontaneously ask for them, provided they are properly disposed and manifest the Catholic faith toward these sacraments. (c. 844, §4)

Procedures

This concession is given by the law itself. To administer the same sacraments other than in danger of death requires the prior judgment of the diocesan bishop that a grave necessity exists. (c. 844, §4)

810.3. *Faculty* With the consent of the authorities of the community concerned, to preach or act as reader during the official worship of other faiths or communions, except the celebration of the Lord's Supper or the principal Sunday Service of the Word; and to invite members of other communions to preach or act as reader during a Catholic non-eucharistic service, under the same conditions. (Ecumenical Directory, I, n. 56; Statement by Bishops' Committee for Ecumenical and Interreligious Affairs, "On Sharing of Pulpits," June 22, 1972; Ecumenical Guidelines of the Province of Chicago (1986), n. 41)

Procedures

Ecumenical and inter-faith sharing in prayer (i.e., vespers services, Bible services, etc.) is permitted, even encouraged. Pulpit sharing at a Mass or principal Sunday Service may be very appropriate on occasion, but is to be an exceptional occurrence. For that reason the law requires that a special dispensation be obtained in each case.

APPENDIX I**A Brief Examination of Censures**

There are various kinds of censures: excommunication, interdict, or suspension. These censures can be incurred automatically (latae sententiae) or they can be imposed after a canonical process (ferendae sententiae). In addition it happens very rarely that the Church "declares" an automatic censure, i.e., the Church publicly draws attention to the fact that someone has incurred an automatic penalty.

Most censures that a confessor will deal with are automatic censures which have never been declared by the Church. Chiefly these would be the excommunication attached to the procurement of an abortion (c. 1398) or the excommunication attached to apostasy, heresy, or schism . (c. 1364, §1) By reason of these faculties of the Archdiocese, any confessor can absolve from these penalties.

I. Automatic Excommunications

Automatic excommunication is attached to the following offenses:

1. Apostasy, heresy, or schism. (c. 1364, §1)
2. Procuring an abortion. (c. 1398)

Automatic excommunication reserved to the Apostolic See is attached to these offenses:

1. Desecration of the sacred species (c. 1367);
2. Physical violence against the pope (c. 1370);
3. Attempted absolution of one's accomplice in a sin of impurity (c. 1378);
4. Unauthorized episcopal consecration (c. 1382);
5. Direct violation of the seal of confession (c. 1388).

An excommunicated person is forbidden:

1. To take any ministerial role in the Eucharist or any other act of public worship;
2. To celebrate the sacraments or sacramentals or receive the sacraments;
3. To discharge any ecclesiastical offices, ministries or functions, or to place any acts of governance. (c. 1331, §1)

II. Automatic Interdicts

An automatic interdict is attached to these offenses:

1. Physical attack on a bishop (c. 1370, §2);
2. Attempted celebration of the Eucharist by a lay person (c. 1378, §2, 1°);
3. Attempted hearing of a sacramental confession or conferral of sacramental absolution by a lay person (c. 1378, §2, 2°);
4. Falsely accusing a confessor of solicitation (c. 1390, §1);
5. Attempted civil marriage by a cleric or by a religious in perpetual vows (c. 1394, §§1-2).

By reason of these faculties of the Archdiocese, any confessor can absolve from these automatic interdicts.

A person under interdict is forbidden:

1. To take any ministerial role in the Eucharist or any other act of public worship;
2. To celebrate the sacraments or sacramentals or to receive the sacraments. (c. 1332)

III. Suspensions

The special faculties given to confessors in the Archdiocese of Chicago do not apply to suspensions of clerics, either automatic or imposed by competent authority.

IV. Recourse

In view of the extensive faculties granted for the remission of automatic censures (cf. Faculty 804.4.), the probability of having to make recourse on behalf of a penitent is very slight. In those cases the Office for Canonical Services may be consulted for advice.

APPENDIX II

Liturgical Faculties for Deacons

- 1.** To proclaim the Scriptures to the faithful; to teach the faithful after consultation with the pastor and his approval; to preach when the deacon is the presiding minister of a sacrament or liturgical rite; to preach at Eucharistic liturgies, with the approval of the pastor.
- 2.** To administer the Sacrament of Baptism at the request of the pastor.
- 3.** To distribute Holy Communion at Mass and to bring communion to the sick and dying, at the direction of the pastor.
- 4.** To be the official witness for weddings, with proper delegation.
- 5.** To assist in the liturgy of the Eucharist; to carry out with the priests of the parish the various liturgical roles in service at the altar (with proper liturgical dress); to preside at funeral and burial rites (liturgical wake services, non-Eucharistic funeral services, and cemetery services); to be of help to the pastor and priests of the parish in their assigned duties.
- 6.** To be the minister of Exposition and Benediction of the Blessed Sacrament and to conduct non-Eucharistic liturgical services.

§900 SACRAMENTAL RECORDS

Introduction

The parishes of the Archdiocese are relatively new when considered within the total history of the Church. Yet there are many signs that as a church community we are "coming of age," not just because of the passing of time, but also because of a more mature sense of our identity. It is an identity which is not completely of our own making, but rather one that has been shaped in history. More and more we realize that we are a community of people with a past as well as a present and a future.

Some of the most important sources for understanding this historical identity are parochial sacramental registers of Baptism, Confirmation, Marriage, Death and First Communion. These books are an invaluable record of the people who made up a parish, and collectively the Archdiocese, at a given time. They are of vital interest not only to the Church, but also to countless individuals and even whole communities. Their value is acknowledged in both civil and Canon Law.

The following policy and attendant procedures are based partly on the provisions of Canon Law and Archdiocesan policies, and partly on questions that have been addressed nationally and locally concerning the creation, preservation and use of sacramental records. This policy is meant to provide some practical norms for parish use and is not intended as a complete statement of all the issues raised in Canon Law, civil law and archival practice.

(May 25, 1993)

§901 SACRAMENTAL RECORDS POLICY

§901.1. Ownership

901.1.1. Policy The ownership of all Roman Catholic Sacramental Records for parishes, schools and institutions within the jurisdiction of the Archbishop of Chicago reside with the Archdiocese.¹

§901.2. Delegation to Person in Charge

901.2.1. Policy The Archbishop delegates to the "person in charge" (whether pastor, chaplain or administrator), the responsibility for ensuring that the sacramental records of the Archdiocese are kept in accordance with these policies, Canon Law and attendant procedures.²

¹See Appendix I. "Ownership and Responsibility."

²See Appendix I. "Ownership and Responsibility."

§901.3. Responsibilities of Person in Charge

901.3.1. Policy It is the responsibility of the "person in charge" to ensure the following:

- (1) that sacramental records are properly maintained and kept in accordance with established Archdiocesan procedures and those of Canon Law (C. 535);³
- (2) that sacramental records are clearly and promptly annotated;⁴
- (3) that sacramental records are properly preserved;⁵
- (4) that access to sacramental records is in compliance with accepted Archdiocesan procedures.⁶

§901.4. Inspection

901.4.1. Policy All Sacramental Registers shall be inspected biennially by the area Dean or Vicar and certified as inspected with an appropriate seal, signature and date of inspection.⁷

³See §902 "Procedures for the Creation of Sacramental Records and their Annotations."

⁴See §902 "Procedures for the Creation of Sacramental Records and their Annotations."

⁵See §903 "Procedures for Preservation of Sacramental Records "

⁶See §904 "Procedures for Access to Sacramental Records."

⁷See Appendix I. "Ownership and Responsibility."

APPENDIX I

OWNERSHIP AND RESPONSIBILITY

- 1. Ownership.** Ownership of all sacramental records of parishes, schools and institutions under the jurisdiction of the Archbishop of Chicago rests with the Archdiocese.
- 2. Responsibility.** The creation, preservation and use of sacramental records are the responsibility of the person in charge, whether pastor, chaplain or administrator. (C. 535/1)
- 3. Missions.** A pastor who also has charge of a mission church is obliged to maintain for that church a separate set of sacramental registers.
- 4. Institutions.** Catholic institutions (hospitals, special homes, etc.) that have been granted permission by canonical decree to maintain their own sacramental records shall continue to do so. Persons assigned as chaplains or parish priests with sacramental responsibilities for Catholic or non-Catholic institutions which maintain no distinctly Catholic sacramental registers shall see to it that the reception of the sacraments of baptism and marriage be recorded in the sacramental registers of the territorial parish in which the hospital/institution is located. These sacraments shall not be recorded in the parish to which the priest is assigned if it is not the territorial parish. If a Catholic institution closes or combines with another institution in a manner that precludes the maintenance of specifically Catholic sacramental records, the records shall be discontinued and transferred to the Archdiocesan Archives. All future sacraments performed at that location shall then be recorded in the registers of the territorial parish.
- 5. Delegated Responsibility.** The person in charge may choose to delegate the day-to-day administration of these records to a parish secretary or another responsible person. Only the person in charge, or their chosen delegate, may access or view the sacramental registers. The registers may not be accessed or viewed by other individuals.
- 6. Certification of Registers.** If the person in charge does not personally make entries in the registers, the records shall at least be certified by his/her signature and dated at the foot of each page. All parish sacramental registers shall be inspected biennially by the area Dean or Vicar and certified as inspected with the appropriate seal, signature and date of inspection. A Certificate of Inspection form (provided by the Vice Chancellor for Archives and Records), documenting the inspection shall be sent to the Archives and Records Center by the appropriate Vicar or Dean.
- 7. Non-Transferable.** Under no pretext may anyone take with him/her any parochial books, including sacramental registers, when he/she leaves the parish, school or institution or is transferred to another assignment. Outside of the legitimate access described in §904 *Procedures for Access to Sacramental Records*, neither the originals nor any copies of sacramental registers, nor the data they contain, whether on microfilm or otherwise, can ever be given, loaned or sold to any person or institution without the

§900 *Sacramental Records*

written permission of the Chancellor of the Archdiocese of Chicago or Vice Chancellor for Archives and Records. This permission, if granted, shall specify the conditions for use, duplication and/or publication.

§902 CREATION OF SACRAMENTAL REGISTERS AND THEIR ANNOTATION

§902.1. Registers In General

Required Registers

902.1.1 Policy Each parish shall keep the following sacramental registers: Baptismal, First Communion, Confirmation, Marriage and Death. (C. 535/1, 895) Each sacramental register shall include the name of the parish, the comprehensive dates for the register and shall be indexed. Although computer storage may supplement the registers for reference or statistical purposes, it is not an acceptable replacement for the books themselves.

Permanent Bindings, Paper, Ink

902.1.2. Policy Since the registers are meant for permanent preservation, the bindings and paper shall be of a quality that is considered permanent, durable and acid-free (i.e., non-yellowing). The ink that is used shall also be of a permanent quality. Only black ink shall be used. The best types of inks are those made for art work or India inks (usually found in cartridges). A black ball-point pen is acceptable. Felt-tip pens and pencils are not acceptable.

Accuracy and Legibility

902.1.3. Policy Since the registers are kept for future reference as legal proof (Canonical and civil) of church events, age and/or nationality status, it is necessary that the entries be made promptly, accurately and legibly. For this reason, entries, except for signatures, shall be printed rather than written out in cursive. An inaccurate or illegible record is a great future disservice to the persons involved and to their families.

Corrections, Additions, Deletions

902.1.4. Policy One of the tests for the validity of a record as legal proof is whether it has been officially kept and whether there have been any alterations. For this reason, the proper way to correct a factual error (e.g., a name or date) is to add a notation and not to erase or cross out what someone claims is incorrect. The notation must be based on some written proof of error (this proof should be identified in the notation area). A photocopy should be made of the proof and placed in a permanent folder. This folder is to be maintained by the parish, school or institution for the documentary proof used to change the original entry or to add a missed entry. This folder shall not include regular notations (e.g. Declarations of Nullity and notification of sacraments). In case of a technical or incidental error (i.e., spelling, date out of sequence, etc.) which is obvious to the "person in charge" once it is pointed out, a change in the original entry may be made without the need for the notation or proof. (C. 876) In cases of doubt, the Archdiocesan Archivist shall be consulted.

§902.2. **Baptismal Registers**

In General

902.2.1. Policy The baptismal register shall record the following information for each baptism: the name, date and place of birth of the baptized; the name of the minister of the sacrament; the names of the parents (including mother's maiden name), sponsor(s) and witness(es); and the date of the conferred baptism.

(i) When the parent(s) presents a child for baptism, if they are unknown in the parish, a birth certificate must be presented by the parent(s) in order for the child to be baptized. The information recorded in the baptism registers (birth date, birth place, and parent(s)' name(s)) must agree with the birth certificate. (C. 877)

(ii) Canon Law requires every person to be baptized with a sponsor, insofar as it is possible. Canon Law also requires that there be only one male and one female sponsor. Additional honorary sponsors may be appointed by the parent(s) but should not be recorded in the sacramental register. (C. 872-873)

Routine Notations

902.2.2. Policy The baptismal register serves as the "master record" for a person's membership in the Church. (C. 535/2) Notations concerning other sacraments received later in life are to be entered there: Confirmation, Marriage(s) (including convalidations), reception of Holy Orders, perpetual profession in religious institute, and change of rite. Notations of Declaration of Nullity (and prohibitions on future marriages), laicization and dispensation from vows shall also be entered when requested officially by the appropriate authorities.

Professions of Faith

902.2.3. Policy The names of persons who are baptized Christians and who enter into full communion with the Catholic Church by means of a profession of faith shall be recorded in the parish baptismal register under the date of profession, together with the date and place of baptism of the party, and all other information as required in §902.2.1. *Baptismal Registers In General*, above. (N.B. The names of catechumens shall be recorded in the parish register of catechumens, after the "Rite of Acceptance into the Order of Catechumens," along with the names of the sponsors and the minister and the date and place of the celebration. Once the elect receive the sacrament of initiation, their name shall be recorded in the baptismal register as set forth in §902.2.1. *Baptismal Registers In General*, above, and notations shall be recorded in the confirmation and communion registers.)

Illegitimacy

902.2.4. Policy If a child is born of an unmarried mother, the name of the mother is to be inserted in the baptismal register if there is public proof of her maternity (i.e., a civil birth record) or if she declares this either in writing by a notarized letter/statement or before two witnesses. Likewise, the name of the father shall be inserted in the register if his paternity has been proven either by some public document or by his own declaration before the pastor and two witnesses. If these conditions are not met, the child is to be recorded as being of "Unknown Mother" or "Unknown Father," in Latin "mater ignota" or "pater ignotus." (C. 877/2) It is not permitted to make an annotation that says "Illegitimate." If the father admits paternity after the baptism, he must present a civil document to that effect before his name may be inserted in the register.

Adoption

902.2.5. Policy Baptism shall be postponed until after the child has been placed with the adopting parent(s), except in extraordinary circumstances such as a serious threat of imminent death. This is with the understanding that the postponement will be for a relatively short time only. Baptisms of children legally in the care of same sex partners shall be handled in the same manner.

(i) Children baptized *after* their adoption is finalized.

The following information shall be entered in the register:

- +the Christian name of the child as designated by the adopting parent(s);
- + the name of the adopting parent(s);
- + the date and place of birth;
- + the names of the sponsors selected by the adopting parent(s); and
- + the name of the minister performing the baptism.

A notation shall also be made in the register stating simply that the child is adopted. Baptismal certificates for adopted children issued by the parish will be no different than the baptismal certificates issued for children of natural (non-adopting) parents. The notation of adoption in the baptismal register shall *not* be entered on any baptismal certificate.

(ii) Children baptized *before* their adoption was finalized.

The following notations shall be added to the baptismal registers, but only after the adoption has been finalized:

- + parentheses shall be placed around the names of the natural parents;
- + the names of the adopting parent(s) shall then be inserted;
- + the child's former name shall also be parenthesized and the new name added;
- +parentheses shall be placed around the names of the original godparent(s)/sponsor(s);
- + the name(s) of the new sponsor(s) shall be inserted;
- + a notation, shall be made that the child was adopted, together with the name of the court or agency, date of adoption and case number. The parents must submit adoption papers along with the birth certificate.

Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adopting parent(s), the child's new legal name, the date and place of baptism, and the name of the priest/deacon who conferred the sacrament. *The name(s) of the sponsor(s) shall not be given and the notation of adoption in the register shall not be entered on any baptismal certificate.*

For future ease in reference after the adoption has been finalized, a baptismal entry for the adoptive 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, the date and place of birth. Only the original church of baptism may issue the baptism certificate and record notations. *Parish personnel having valid access to parish registers have an obligation not to disclose to any person any information that would identify or reveal, directly or indirectly, the fact that a person was adopted.*

Supporting Documents

902.2.6. Policy Certain notations in the baptismal register are accompanied by legal documents that serve as evidence and should also be preserved. Examples include adoption documents proving paternity; affidavits concerning previously omitted baptisms; and notarized court and governmental documents concerning name and/or date changes. These items shall never be glued, stapled or paper clipped into the actual register. After the appropriate notations are made, these items shall be kept in a separate file corresponding to each register and page number. The file shall be referred to in the notation. The file shall be kept permanently.

Outside Clergy or People

902.2.7. Policy When a priest or deacon baptizes in a parish church to which he is not assigned, the pastor or person in charge is responsible for the filing of the necessary records. The baptism shall be recorded in the parish where the baptism took place. If the family is registered in a parish other than the one in which the baptism took place, the baptism is to be recorded in the church where the sacrament was celebrated. Only the parish of baptism may issue certificates and record notations.

§902.3. Confirmation Registers

902.3.1. Policy The names of the confirmed, the parents, the sponsors, the minister; the place and date of the conferral of confirmation; and the place and date of baptism are to be noted in the confirmation register of the parish. A notice must also be sent to the church of baptism indicating the name of the recipient; date and place of confirmation; and the name of conferring bishop/dean/pastor so that a notation may be made in the baptismal register. (C. 895)

902.4. Marriage Registers

In General

902.4.1. Policy All marriages (including marriages convalidated) are to be entered in the marriage register. The following items are to be noted: the names of the spouses, the priest or deacon who assisted and the two witnesses, the place and date of the marriage celebration, and any pertinent notation (e.g., date and place of baptism). (C.1121)

(i) In the case of a convalidation, a recent copy of the marriage license is needed. The word convalidation should be noted in the notation section. The pre-nuptial file should be sent to the Office for Canonical Services for a Nihil Obstat prior to the convalidation ceremony. (C. 1156-1160)

(ii) In the case of radical sanation, a recent copy of the marriage license is needed. The marriage register shall list the date of the original marriage and the date radical sanation is granted, with a notation indicating that sanation was granted by the Archdiocese. Radical sanations are issued by the Office for Canonical Services. A note should be made in the baptismal records of each party when radical sanation is granted. It is also necessary to retain the pre-nuptial file permanently in the parish marriage case files. (C.1161-1165)

Notations

902.4.2. Policy The following notations are to be entered in the marriage record: all permissions or dispensations, delegations to assist at weddings, decrees of dissolution or declarations of nullity for previous marriage; and any restrictions on future marriages.

Whenever a rescript is involved, the name of the diocese, congregation, or tribunal, etc., which issues the rescript shall be noted, together with the date and the protocol number if one is provided. (For dispensations from canonical form, see *Book Four, Part I, §400* and *§902.7.1 (ii) Marriage*, below.) The pastor of the parish in which the marriage has taken place must forward this information as soon as possible to the pastor of the parish where each party was baptized (C.1122) or to the Archdiocese for the Military Services, if required.

§902.5. Death Registers

902.5.1. Policy A bound register shall be used as noted in *§902.1.1. Required Registers* and *§902.1.2. Permanent Bindings, Paper, Ink.*, above. Burial permit books do not satisfy the conditions of a permanent register. The registers shall be chronologically arranged by date of parishioner death. It shall include the date of anointing, name of anointing priest and date and place of interment/cremation. Additional information may include name of funeral home, next of kin and cause of death (if known).

§902.6. First Communion Registers

902.6.1. Policy These registers shall be kept and shall include the names of the first communicant and parents as found on the baptismal certificate, the place and date of baptism, and the date of reception of the sacrament.

§902.7. Special Circumstances/Celebrations Outside a Parish Church Building

902.7.1. Policy When sacraments are administered in places other than a parish church building, in accordance with Archdiocesan norms, it is important that the records not be "lost" in an unexpected place and be retrievable for future reference:

(i) **Baptism:** Baptism shall be recorded at the parish whose territory encompasses the location at which the sacrament was celebrated, *unless the place of baptism is a Catholic institution which has received permission from the Chancery to maintain its own sacramental records.*

(ii) **Marriage:** When the wedding takes place according to canonical form, the sacramental records shall be entered and kept at the territorial parish within the boundaries of which the wedding was celebrated, unless the place of marriage is a Catholic institution which has received permission from the Chancery to maintain its own sacramental records. In the case of a wedding celebrated with a dispensation from canonical form, the marriage shall be recorded in two places. (C.1121/3): (1) in the parish of the Catholic party whose pastor prepared the couple for marriage and requested the dispensation (or at least gave permission for another priest to do so); and (2) in the Chancery of the diocese which granted the dispensation from canonical form. The pre-nuptial files shall be kept in the parish where the wedding took place. The priest who requested the dispensation is responsible for sending the usual notification of marriage to the parish of baptism of the Catholic party. He is also responsible for notifying the Chancery which granted the dispensation from canonical form if the marriage *was not* celebrated.

(iii) **Death:** If, as a clergyman, a priest is called upon to preside at a non-Catholic burial, an entry can be made in the parish's death records together with a notation concerning the religion of the deceased and the services which were provided. All Catholic funeral liturgies, even if celebrated outside the church building, shall be entered in the parish death records.

§902.8. Sacramental Certificates (C.535/3)

902.8.1. Policy As an authenticated (i.e., signed and sealed) transcript of the original record, every certificate shall be accurate, legible (preferably printed) and complete (including all notations except in cases of adoption as indicated above in §902.2.5. *Baptismal Registers: Adoption*. The absence of information to fit an item on the printed form shall be indicated by a line or the words "none" or "not given," rather than by leaving the space blank. It is also possible to issue a signed and sealed certificate without adding the notations. Certificates of this kind must be clearly marked with the words "FOR NON-SACRAMENTAL PURPOSES" since they are not sufficient to certify the canonical status of an individual.

§903 PRESERVATION OF SACRAMENTAL RECORDS

§903.1. Storage

903.1.1. Policy Sacramental registers are to be kept in a secure place (e.g., the parish safe) as well as stored and handled in an environment that ensures their preservation. (C.535, pages 4 & 5) Ideally this means a constant cool temperature with a relative humidity of 40% to 50% and no prolonged exposure to sunlight or artificial light. While most parish offices cannot fulfill such precise requirements, steps can always be taken to avoid high temperatures, dampness and direct sunlight.

§903.2. Restoration

903.2.1. Policy Registers that have been worn out by use and age can be rebound and restored, provided this work is done according to archival requirements. Rebinding that destroys any data or renders any part of the records unusable is not acceptable. For these reasons, the Vice Chancellor for Archives and Records shall be consulted before any rebinding or restoration work is undertaken.

§903.3. Copies

903.3.1. Policy Sacramental registers can be protected from loss due to fire, age or heavy use by making duplicate copies in any one of several ways: transcripts, microfilm and digital images. Under no circumstances, however, shall the original register be discarded. For the purpose of providing secure duplicate copies, the Archdiocese has undertaken a diocesan-wide digitization project of sacramental records which includes the periodic updating of the digital images. This project and any other steps taken on the parish level shall be regarded as a means of preservation, not free access or publication. The same restrictions of access apply to copies as to original records. (*§904 Procedures for Access to Sacramental Records*, below). As with original records, no copies of sacramental records or the data they contain, whether on microfilm, digital images or other form, may ever be given, loaned or sold to any person or institution without the written permission of the Archbishop, except for the legitimate access described in *§904.1.*, below. Permission so granted shall specify the condition for use, duplication and publication.

§903.4. Transfer to Archdiocesan Archives/Closed Parishes

903.4.1. Policy The ordinary repository for sacramental registers is the parish that created them. In the event that a parish or institution does not have the facilities or the means to preserve their older books or to handle the volume of research requests, the Archdiocesan Archives and Records Center shall be contacted for a possible transfer of the registers to the Archdiocesan Archives and Records Center. In the event that a parish is closed, the registers and all other parochial records shall be surveyed by the Archives and Records Center staff to determine appropriate retention periods. Sacramental registers shall be transferred by the Archives, after inventory, to the parish which assumes parochial responsibility for the majority of the closed parish's territory. (The Vice Chancellor for Archives and Records, the pastor or administrator of the closed parish and the Office of Research and Planning, shall designate which parish assumes parochial responsibility.) The registers shall remain in the parish that assumes parochial responsibility for three years and then be sent to the Archdiocesan Archives and Records Center which shall assume the responsibility for administering them.

§904 ACCESS TO SACRAMENTAL RECORDS

Preamble

Sacramental records are of a mixed nature: private and public. They are private in that they were created in circumstances presumed to be private and confidential. They are public in that they will stand in civil law as valid and authentic evidence when an appropriate civil record does not exist. They are not "public" in the sense that they are open to immediate examination and inspection by anyone for whatever reason.

Every person has the right to know their status in the Church and to be furnished with an authenticated certificate of his/her own sacramental records. However, these records are not only of value to the persons named in the registers. Research (whether historical, genealogical, sociological, demographic, etc.) is also a valid reason for permitting access to these records, provided that the rules of access protect the legitimate right of privacy of the persons named in the registers. It is the responsibility of the Archdiocese, acting in and through the pastors of the various parishes, to supervise how these records are used, by whom and for what purposes.

The passage of time has a critical effect on the sensitivity of all records. As current events become historical events, the need for withholding them from use is reduced and in some cases, may eventually disappear entirely. For this reason older records may be made more broadly available to researchers, whereas recent records shall be more restricted from use. At present the cutoff date for unrestricted use is December 31, 1925. The norms governing access to sacramental records (whether originals or copies) is as follows:

§904.1. Sacramental Records Up To and Including the Year 1925

<p>904.1.1. Policy All researchers seeking records up to and including the year 1925 shall be referred to the Archdiocese of Chicago Archives and Records Center for access to registers via microfilm. Microfilm copies of all sacramental records up to that date, and most cemetery records, are available for research in the Archives and Records Center. Research directly in registers at the Archives and Records Center or at parishes is expressly forbidden in order to protect the originals from wear, provide proper supervision, and ensure privacy of records that might fall beyond December 31, 1925. These rules are designed to protect the legal rights and the exercise of responsibilities of all concerned, both civilly and canonically. Under no circumstances are sacramental registers to be removed from parish premises.</p>

§904.2. Sacramental Records After the Year 1925

904.2.1. Policy These records are not open to examination.

904.2.2. Policy If a person is seeking his/her own record or has a legitimate reason to request another family member's records, the pastor or authorized parish personnel shall examine the registers and issue the required information either directly or by mail. If the requestor is not known to parish personnel, a signed request with proof of identification (picture ID) is required. If the request is in writing it must be signed and include the name of parents, date of birth and other pertinent information so that there is no doubt that the person requesting the information is entitled to receive it. Genealogical research is only permitted in records prior to December 31, 1925. Records after that date may be accessed only by the person in the record or their next of kin. Next of kin must provide notarized copies of death certificate(s) and birth certificate(s) linking them directly to the person/people in the record. These requests must also include an approximate date of the sacrament as neither the Archives and Records Center nor parishes have the resources to do extensive research. Please see the procedures for requesting genealogical certificates at archives.archchicago.org/sacramen.htm for more detailed information. Death records from the parishes are open for research.

904.2.3. Policy The use of sacramental records for scholarly research may only be done at the Archdiocese of Chicago Archives and Records Center using microfilm/digital copies of registers with permission of the Vice Chancellor for Archives and Records

904.2.4. Policy If because of the age and value of the parish records, the demands of researchers or if the proper care of the records becomes burdensome, the pastor should contact the Vice Chancellor for Archives and Records for a possible transfer of the registers to the Archdiocesan Archives and Records Center where they can be more safely preserved and more easily administered.

§904.3. All Sacramental Records

904.3.1. Policy Parishes should not charge any fees for providing information from sacramental registers. However, a minimum handling fee may be charged for issuing a certificate. (If hardship is claimed, fees should always be waived.)

904.3.2. Policy Requests made by government or corporate agencies (e.g., Social Security Administration, Immigration, insurance companies, etc.) should be accompanied by a signed release by the person whose record is requested (or a legally qualified guardian) authorizing the release of the information.

904.3.3. Policy Subpoenas and other court orders demanding that records be handed over should be accepted, but no records shall be handed over to the server. In cases where the pastor has been served a subpoena, contact the Office of Legal Services before responding.

904.3.4. Policy Certificates issued directly to a parish or other church entity for the purposes of canonical investigation (e.g. pre-nuptial preparation, tribunal, etc.) shall be clearly marked "For Canonical Investigation Only" with a red ink stamp. Certificates issued to a next of kin following the policy stated in §904.2.2 must be clearly marked "For Genealogical Purposes Only" with a red ink stamp. These genealogical certificates should not bear the seal of the parish, school, or institution unless it is needed for legal reasons. In these few cases, the requestor must provide the legal document that requires the sealed certificate (e.g. a completed citizenship application, probate documents, etc.).

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for children, - [100] - 14

Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church,

[100] - 17

Rite of Welcoming the Candidates, - [100] - 12-13

Rites, optional, - [100] - 12

See also Rite of Election for children

Sacraments of initiation,

time for the celebration of, - [100] - 21

See also each individual sacrament

Suspensions, - [800] - 13

Weddings, *See* Marriage, sacrament of