

Chapter I Fundamental Laws and General Norms

The Faithful

The Catholic Church: Latin and Eastern

Definitions and distinctions

A church *sui iuris* is a group of the faithful which is united by a hierarchy according to the norm of law and which is expressly or tacitly recognized as *sui iuris* by the supreme authority of the Church (CCEC, can. 27).

The Roman Catholic Church consists of 22 distinct churches *sui iuris*. The Latin church and the 21 Eastern Catholic churches each have their own hierarchy in communion with the Bishop of Rome. These churches *sui iuris* are: the Latin Catholic Church; the Eastern Catholic Patriarchal Churches (Coptic, Syrian, Maronite, Armenian, Chaldean, and Melkite); the Eastern Catholic Major Archiepiscopal Churches (Ukrainian and Syro-Malabar); the Eastern Catholic Metropolitan Churches (Ethiopian, Syro-Malankara, Romanian, and Ruthenian); and other Eastern Catholic Churches: four eparchial churches (Hungarian, Italo-Albanian, Slovak, and Krizevci), three apostolic exarchates (Belorussian, Bulgarian, and Greek), two exarchates (Russian), and one apostolic administration (Albanian).

Rites

A rite is the liturgical, theological, spiritual and disciplinary patrimony, which is distinguished by the culture and the historical circumstances of peoples, and which is expressed in its own manner of living the faith by each church *sui iuris* (CCEC, can. 28, §1). There are 6 rites: the Roman, Constantinopolitan (Byzantine), Alexandrian, Antiochene, Armenian, and Chaldean. The rites may be coordinated with the churches *sui iuris* as follows:

- **Roman Rite**
 - Latin Catholic Church
- **Byzantine Rite**
 - Albanian Catholic Church
 - Belorussian Catholic Church
 - Bulgarian Catholic Church
 - Greek Catholic Church
 - Hungarian Catholic Church
 - Italo-Albanian Catholic Church
 - Krizevci Catholic Church

- Melkite Catholic Church
- Romanian Catholic Church
- Russian Catholic Church
- Ruthenian Catholic Church
- Slovak Catholic Church
- Ukrainian Catholic Church

- **Antiochene Rite**
 - Maronite Catholic Church
 - Syrian Catholic Church
 - Syro-Malankara Catholic Church

- **Alexandrian Rite**
 - Coptic Catholic Church
 - Ethiopian Catholic Church

- **Armenian Rite**
 - Armenian Catholic Church

- **Chaldean Rite**
 - Chaldean Catholic Church
 - Syro-Malabar Catholic Church

Precepts of the Church

The Code of Canon Law explains in great detail the obligations and rights of the faithful (cann 208-231). The Catechism of the Catholic Church (§§ 2041-2043), in harmony with the instruction of the Code of Canon Law, mentions the following obligations of the faithful to guarantee a minimum of prayer and moral effort.

- You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
- You shall confess your sins at least once a year.
- You shall receive the sacrament of the Eucharist at least during the Easter season.
- You shall observe the days of fasting and abstinence established by the Church.
- You shall help to provide for the needs of the Church.

Membership in a Church *Sui iuris*

By Baptism

If both parents belong to the Latin church, their child becomes a member in it by receiving baptism. If one of the parents does not belong to the Latin church, they may decide by common agreement to have their child baptized in the Latin church; if they are unable to agree, their child should become a member of the church *sui iuris* to which the father belongs (can. 111, §1).

The code of the Eastern Catholic churches favors baptism in the church *sui iuris* of the father. However, the child may be baptized in the church of the mother, if the father is not Catholic, or if both parents agree to it and freely request it (CCEC, can. 29, §1).

NOTE: If Eastern Catholic parents have their baby baptized in a Latin parish because they have no parish of their own, the child is still a member of their Eastern Catholic church.

Anyone not yet baptized who is at least 14 years old may freely choose to be baptized in the Latin church or in some other church *sui iuris*. In such a case the person belongs to that church which he or she has chosen (can. 111, §2).

By Transfer

After baptism, one can become a member of another church *sui iuris* if one: (a) obtains the permission of the Apostolic See; (b) is a spouse who, when getting married or during the marriage, declares that he or she is transferring to the church *sui iuris* of the other spouse; (c) is a child under 14 of those mentioned in (a) or (b).

The permission of the Apostolic See is necessary for the *liceity* of transfer by a Latin Catholic to an Eastern Catholic Church. However, if a Latin Catholic wishes to transfer to an Eastern Catholic Church *sui iuris* that has an eparchy within the boundaries of the Latin diocese, he or she may transfer with the written permission of the bishops of both dioceses without permission of the Apostolic See. For an Eastern Catholic who wishes to transfer to the Latin church, the permission of the Apostolic See is necessary for the *validity* of the transfer (CCEC, can. 32).

When anyone transfers to another church *sui iuris*, their children under 14 automatically transfer with them. The custom of receiving the sacraments in the rite of another church *sui iuris* does not bring about membership in that church (can. 112, §2; CCEC, can. 38).

By Reception into Full Communion

Baptized non-Catholics entering into full communion with the Catholic Church should retain their own rite and should join the church *sui iuris* of that same rite. Thus, Protestants must become members of the Latin church; a Greek Orthodox must become a member of the Greek Catholic Church; a Russian Orthodox must become a member of

the Russian Catholic Church, etc. Exceptions constitute a transfer, requiring the permission of the Apostolic See or of the two Catholic bishops whose jurisdictions overlap (*CCEC*, can. 35).

Parish Membership

See Canon 518.

A person acquires a pastor and an Ordinary through both one's domicile and quasi-domicile (can. 102). The proper parish is determined by the parish territory of domicile or quasi-domicile, unless it is a personal parish, such as one established for a certain ethnic group. A Catholic has the right to the sacraments and other liturgical rites in his or her territorial parish, including baptism, marriage, and funeral rites. This right does not depend on parish registration. The right to the liturgical rites of the Church is not lost by failure to register in a parish.

While the Catholic faithful have the right to liturgical celebrations in their own territorial (or personal) parish, they do not have that right in any other parish. Thus, a pastor may celebrate the baptism or assist at the marriage of non-parishioners, or he can refuse them. The pastor of the parish where they reside cannot refuse them, as long as the requirements of the law are met.

The Hierarchy

The Episcopal Conference

See Canons 447, 449, 451 and 453.

Jurisdiction

See Canon 455.

USCCB

On July 1, 2001 the NCCB and the USCC were combined to form the United States Conference of Catholic Bishops (USCCB). USCCB continues all of the work formerly done by the NCCB and the USCC with the same staff. The bishops themselves form several committees, each with its own particular responsibility.

The United States Conference of Catholic Bishops (USCCB) is an assembly of the hierarchy of the United States and the U.S. Virgin Islands who jointly exercise certain pastoral functions on behalf of the Christian faithful of the United States. The purpose of the Conference is to promote the greater good which the Church offers humankind, especially through forms and programs of the apostolate fittingly adapted to the circumstances of time and place. This purpose is drawn from the universal law of the Church and applies to the episcopal conferences which are established all over the world for the same purpose.

The bishops themselves constitute the membership of the Conference and are served by a staff of lay people, priests and religious located at the Conference headquarters in Washington, DC. There is also a small Office of Film and Broadcasting in New York City and a branch office of Migration and Refugee Services in Miami.

The Conference is organized as a corporation in the District of Columbia. Its purposes under civil law are: “To unify, coordinate, encourage, promote and carry on Catholic activities in the United States; to organize and conduct religious, charitable and social welfare work at home and abroad; to aid in education; to care for immigrants; and generally to enter into and promote by education, publication and direction the objects of its being.”

The Diocese

See Canon 369.

Diocesan Bishop

See Canons 375, § 1; 381, § 1; 384; 391, § 1; and 392, § 1.

Chancery Organization

See Canon 469.

Handbooks and Guidelines

Consistent with and additional to the *Code of Canon Law* and various instructions from the Holy See, the local church guides pastoral activity by means of the following handbooks and guidelines, which should be followed in every parish:

- Priests’ Faculties and Permissions
- Pastoral Manual for the Sacrament of Matrimony
- Catholic Schools - Policy and Guidelines Manual
- Catholic Schools – Crisis Management Handbook
- Catechetics
- Parish Social Ministry Resource Directory
- Parish Financial Manual
- Employee Benefits Administration Manual
- Personnel Policy Manual

Media Relations

It is diocesan policy that all parish and chancery staff should refer print, radio, or television inquiries regarding Church doctrines, teachings, documents, and diocesan policy or major events to the Office of Communication.

This will ensure appropriate handling of the inquiry and that church comments or reactions are in concert with one another.

200 N. Glebe Road

Various tenants of 200 N. Glebe Road have contractual arrangement for parking in the spaces in front of, behind, and on either side of 200 N. Glebe Road. If you park in one of these company's spaces, *your car will be towed*. The only parking available is the numbered spaces of the Cathedral parking lot.

Finance Council

See Canon 492, § 1.

In addition to the functions and duties assigned to the Diocesan Finance Council by the *Code of Canon Law*, the Bishop has delegated to the committee the responsibility of overseeing the careful management of the Diocesan Investment and Loan program (DIAL).

Presbyteral Council

See Canons 495 and 500.

Pastoral Council

See Canons 511 and 514, § 1.

The Power of Governance or Jurisdiction

Delegation

Ordinary executive power can be delegated both for a particular act (*special delegation*) or for all cases (*general delegation*) unless the law expressly provides otherwise (can. 137, §1).

Subdelegation

Executive power delegated by another authority having ordinary power, if it was delegated for all cases, can be subdelegated only for individual cases; but if it was delegated for a particular act or acts, it cannot be subdelegated unless by express grant of the one delegating (can. 137, §3-4).

All incardinated priests of the Diocese of Arlington enjoy the general faculty of assisting at all marriages within the diocese when at least 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. Valid subdelegation of this faculty is limited solely to specified marriages within one's own parochial jurisdiction.

Pastors have the faculty by law to delegate specific priests or deacons to assist at marriages within their jurisdiction either by special delegation or by general delegation. General delegation must be given in writing (can. 1111, §2). Parochial vicars have the faculty to subdelegate specific priests or deacons to assist at specific marriages. This power may not be further subdelegated.

Dispensation

A dispensation is a relaxation of a merely ecclesiastical law. Dispensations are granted only for particular cases, whether for an individual or a group. The law itself allows the pastor and clerical superiors to dispense in individual cases from the obligations to rest from labor and attend Mass on a Sunday or holy day, and from fast and abstinence on a day of penance, and from private vows and promissory oaths (cann. 1245; 1196, 1°; 1203). Parochial vicars and other priests incardinated in the Diocese of Arlington also have the same faculties of dispensation.

Just Cause for Dispensation

A dispensation from an ecclesiastical law should not be given without a just and reasonable cause. In doubt whether the cause is sufficient, a dispensation is validly and licitly granted (can. 90).

The spiritual good of the faithful is always a legitimate cause for a dispensation.

Chapter II

Evangelization and Catechesis

Evangelization: Duty and Right of All the Faithful

See Canons 211, 216 and 225 § 1.

Word of God and Sacraments

See Canons 213, 213 and 230 § 3.

Christian Education

See Canons 217 and 229 § 3.

Catholic Schools

Pre-School Program

Before a pre-school program can be legally instituted in a parish, it is required that careful investigation be conducted relative to the code requirements of county and state. Items such as zoning, occupancy requirements, insurance, investigation of personnel to be hired or who volunteer for such an effort have to be attended to in detail. Not to do so could create serious problems at a future date.

If you are considering such an operation in your parish, please contact the Superintendent of Schools, the Office of Planning, Construction and Facilities, or the Chancellor before you commit yourself to anything.

Establishing Tuition Rates for Elementary Schools

The following text is extracted from a memorandum dated January 4, 1995 to all pastors and principals from the Chancellor, Finance Officer, and Superintendent of Schools:

“The Federal Tax Act of 1993 and subsequent rules published by the Internal Revenue Service are much more specific about the need for contributions to a church to be truly voluntary if they are to be used as tax-deductible charitable contributions. Penalties for violating this principle can be imposed not only on the taxpayer, but upon the parish which treats some contributions as “voluntary” when, in fact, they are required of a family seeking an advantageous tuition rate.”

“Prior to the 1995-1996 school year, some diocesan parishes have required families seeking an “in-parish” tuition rate to “donate” a certain amount to the parish in the offertory collection. Others have required families to provide a minimum number of hours of service in order to gain the “in-parish” rate. Parishes have denied “in-parish” rates to registered, participating families who did not meet these financial or service requirements. These practices were eliminated.”

“Your parish may continue offering an advantageous tuition rate to Catholic families who are registered and who participate in parish liturgies and activities. What must be eliminated is the use of financial or service criteria in awarding the preferred rate.”

“Please know that we understand that sponsoring a parish or inter-parish school entails extra expenses for your parish. It is certainly appropriate to appeal to all your parishioners to increase their contributions to the parish to support educational and other ministries of the parish. What cannot be done is to single out families paying tuition and require additional financial obligations of them alone.”

“As is the practice each year, please have your principal provide the Superintendent of Schools with a copy of your elementary tuition rates and policies when they have been prepared.”

Tax Provisions on Charitable Contribution as Affecting School Tuition and High School Subsidy Policies

The following text was extracted from a memorandum dated August 1, 1994 to all pastors and principals from the Chancellor, Fiscal Manager, and Superintendent of Schools, which was intended to give specific guidance to parishes and schools on practices they need to avoid in setting their tuition and high school subsidy policies:

“As you know, because of provisions added to the federal tax laws effective January 1, 1994, each parish should expect that it will receive requests from its parishioners for written substantiation of charitable contributions. Moreover, some parishes provide “giving statements” as a matter of course to all parishioners (Cf. Paragraph 5 of the Recommended Procedures in Bishop Keating’s memo to all pastors dated June 2, 1992 regarding Custody and Supervision of Parish Assets).”

“A problem could arise if a parish requires the parent/guardian of a student in a parish or diocesan school to “donate” a minimum “contribution” to qualify for an “in-parish” tuition rate and/or the high school subsidy. Under these circumstances, the “contribution” would almost certainly be deemed partial tuition for the educational services rendered. Since tuition is not a tax-deductible item, the parish should not provide the written substantiation of charitable contributions without noting on the document that the “donor” received a benefit at least equal to the difference between the “in-parish” and “out-of-parish” tuition rates. If the written substantiation does not contain this “*quid-pro-quo*” information, the parish will, at a minimum, be subject to a \$1,000.00 fine for *each* incorrect substantiation statement.”

“As a result, all parishes must eliminate practices which indicate that (1) enrollment in a parish or diocesan school, or the benefit of an “in-parish” tuition

rate, is contingent upon a parent/guardian making a contribution to the parish; or (2) the contributions by families with students in a parish or diocesan school are pursuant to a plan (either expressed or implied) to convert non-deductible tuition into deductible charitable contributions. The Internal Revenue Service has specifically noted that if substantial or unusual pressure (both economic and non-economic) to contribute is applied to parents of children who are attending the school, the “contribution” will not be deemed to be charitable. Similarly, contribution appeals (and especially notices of a required minimum contribution amount) being made as part of the admissions or enrollment process indicate that a payment is not a charitable contribution. Given the foregoing, any policy which would require a family to “donate” a minimum financial contribution to the parish in order to receive an “in-parish” tuition rate or the \$300 parish subsidy to a diocesan high school should be eliminated in order to avoid the potential for violating federal laws regarding substantiation of charitable contributions.”

“As a general rule, any solicitations must at least be made to *all* parishioners, without targeting just parents of children in the church’s schools, and with no required minimum contribution in order for parishioners to qualify for a tuition subsidy. To give you some idea of permissible activities, the following examples are being provided.”

“The annual tuition at St. “Y” parish school is \$2,000 per student. The parish solicits contributions from parents of students *during periods other than* the period of the school’s solicitation for student enrollment or the period when applications to the school are pending. The solicitation materials include a report of the parish’s cost per student to operate the school. Suggested amounts of contributions *based on an individual’s ability to pay* are provided. *No unusual pressure to contribute* is placed upon individuals with children in the school, and *many parents of school children do not contribute*. Moreover, contributions for the school are solicited and received from many former students, parents of former students, and other individuals.”

“Similarly, the school at St. “Z” parish is attended both by children of parishioners and by children of non-parishioners. The parish receives contributions *from all of its members*. The contributions are placed in the parish’s general operating fund and are expended when necessary to support church activities. *A substantial portion of other activities are unrelated to the school. Most members of the parish do not have children in the school, and a major portion of the parish’s expenses are attributable to its non-school functions.* The methods of soliciting contributions from church members with children in the school are the same as the methods of soliciting contributions from members without children in the school. The parish has full control over the use of the contributions that it receives. In addition, *there is no evidence* that contributions by members with children in the parish school are significantly larger than those of other church members.”

“In both of the foregoing instances, non-tuition payments to the parish would probably qualify as charitable contributions, if none of the impermissible factors (e.g., unusual pressure on parents of school children to contribute) is present.”

“In summary, if a parish emphasizes a family’s *level* of financial support to the parish when determining who receives in-parish rates and high school subsidies, this may have the effect of encouraging violations of federal tax laws, and may place a parish in possible jeopardy for providing inaccurate substantiation statements. The possibility of IRS enforcement action on this matter is significant, as “private schools” were recently designated by the IRS as one of its eleven “target compliance categories.” Moreover, with both the national office and the Washington regional office of the IRS in the District of Columbia, the significant number of IRS employees in the area raises the possibilities of a chance discovery/inquiry by an IRS agent. Thus, it is essential that all parishes in the Diocese of Arlington adopt policies that do not run this risk. If you have any written policies on this subject, we would request that you send a copy of any such documents to us.”

Arlington Diocese Educational Foundation (ADEF)

Several pastors have inquired if the DIAL program and diocesan regulations for parish savings might permit the creation of school endowments outside of DIAL’s demand accounts, thus allowing the possibility of higher earnings on long-term investments of this nature. Recognizing that our parishes and diocesan high schools are not allowed to create and maintain separate endowments, the Diocesan Bishop announced the creation October 29, 1992 of a consolidated endowment fund, called the Arlington Diocese Educational Foundation.

ADEF is a program in which the members of DIAL (our parishes, diocesan high schools, and the diocese itself) can maintain one or more school and scholarship endowments, with their separate records reflecting the initial balance, additional contributions made, disbursements made, and the investment earnings (income in the form of interest and dividends) as well as unrealized gains and losses on the portfolio.

The foundation, managed by the Branch Banking and Trust Co. (BB&T) as trustee, has the authority to receive true endowment funds permanently dedicated to the educational efforts of the Catholic schools located within the diocese, and recognized by the diocese in accord with can. 803.

<p>Pastors or high school principals who would like further information on the foundation and its specific regulations, or an application for an ADEF account, should call the Office of Catholic Schools to inquire (703-841-2554).</p>
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Office of Catholic Schools: Policy Manual

In 2005, the Office of Catholic Schools issued a revised and updated manual of policies and guidelines that attempts to address those regulations which affect school personnel in the Diocese of Arlington. The purpose of the manual is to clarify and unify the plans and actions that are a necessary component of every Catholic school's daily operating procedures and to provide guidance in situations most likely to occur in the Catholic educational setting.

Parish Catechesis

Office of Catechetics: Policy Manual

The Office of Catechetics has developed a manual of policies and guidelines that is intended to assist parish leaders in making many of the necessary decisions that arise in parish catechesis, to challenge parishes to develop staffing, structures and procedures adequate to the complex task of catechesis, and to contribute to an objective basis for program evaluation.

Adult Formation/Education

Parishes are encouraged to provide programs and opportunities whereby adults can deepen their Catholic formation and education so as to be more effective witnesses and evangelizers in the world. The bishops of the United States have called upon the Church to make adult formation and education a priority in their document *Our Hearts Were Burning*. This document is recommended as a resource for all parishes in the diocese.

Lay persons who are committed to a special service of the Church either permanently or for a time are obliged to acquire a suitable formation that their ministry requires and to fulfill that ministry conscientiously, earnestly and diligently (can. 231, §1).

Parents

See Canon 226 §§ 1-2.

The Study and Teaching of Sacred Sciences

See Canon 218, 231 § 1 and 229 §§ 2-3.

Fundamental Norms

Necessity

No one may validly be admitted to the other sacraments without having first received baptism (can. 842, §1).

The sacraments of baptism, confirmation and the Eucharist are so related to each other that all are required for full Christian initiation (can. 842, §2).

Matter and Form

The Water

For validity, baptism must be conferred with true water (cf. can. 849). True water is that which is understood as water in the common estimation of persons, whether the water be natural or chemically made. For liceity, in ordinary circumstances, the water must be blessed according to the norms of the liturgical books (can. 853). Although the Rite of Baptism prescribes three infusions or immersions, one suffices for validity. Sprinkling, although illicit, is a valid form of baptism provided the water touches the person being baptized while the minister pronounces the Trinitarian formula.

The Form

The form of the sacrament, in the Latin church, is the Trinitarian formula: “N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” The minister who pronounces the words must be the same one who pour or immerses; otherwise the baptism is invalid. The formula cannot be altered in any way, as this may affect the validity of the sacrament (cf. can. 841).

The Anointings

The baptismal anointings are for liceity only. The anointing with the *oil of catechumens* on the breast in infant baptism may be omitted in the United States when the minister of baptism judges that it is pastorally necessary or desirable to omit it (*Rite of Baptism for Children*, 51). The anointing of the catechumens in adult baptism is also optional (*Rite of Christian Initiation of Adults*, 103, 127; US Statutes, 79, 88).

Intention

For validity, the minister of baptism must have the intention of baptizing. The intention must be to do what the Church does when it baptizes. The recipient of baptism, if an adult, must have the intention of receiving baptism. A baptism performed against the will of the person would be invalid. Adults who fall into a coma or suffer brain damage such that they lose the use of reason may not be baptized unless they had previously manifested a desire for baptism (cf. can. 865, §2).

In doubt whether the person has manifested sufficient intention to be baptized, conditional baptism may be given using the formula, “N., if you intend to be baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

Administered only Once

Any person not yet baptized is capable of being baptized (can. 864). The sacrament of baptism cannot be repeated because it imparts a sacramental character (cf. can. 845, §1). It may never lawfully be repeated once it has been validly celebrated, even if by fellow Christians from whom we are separated.

Conditional Baptism

If there is a doubt whether someone was baptized, or whether the baptism was validly conferred, and this doubt remains after a serious investigation, then baptism should be administered conditionally (can. 869, §1; cf. can. 845, §2). The formula for conditional baptism is: “N., if you are not baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

Those baptized in a non-Catholic ecclesial community are not to be baptized conditionally unless: (1) there is a serious reason for doubting the validity of the baptism; (2) this doubt remains after an examination of the matter and form used in the conferral of baptism as well as the intention of the adult who was baptized and the minister of baptism (cf. can. 869, §2).

The rite of conditional baptism is to be celebrated privately and not in public (cf. *Directory for Ecumenism*, 99).

Doubts Regarding Validity

See XII Ecumenism.

By Virtue of Intention

There can be no doubt cast upon the validity of baptism as conferred among separated Eastern Christians (Orthodox). Since in the Eastern (Orthodox) churches the sacrament of Confirmation (Chrismation) is always lawfully administered by the priest at the same time as baptism, it can happen that no mention is made of the confirmation in the canonical proof of baptism. This does not give grounds for doubting that the sacrament was conferred (*Directory for Ecumenism*, 99).

Water baptism by immersion or pouring, together with the Trinitarian formula, is of itself valid. Therefore, if the rituals, liturgical books or established customs of a Protestant church or ecclesial community prescribe either of these ways of baptism, the sacrament is to be considered valid unless there are serious reasons for doubting its validity (*Directory for Ecumenism*, 95).

Insufficient faith on the part of the minister never, of itself, makes baptism invalid. Sufficient intention in the baptizing minister is to be presumed, unless there is serious ground for doubt.

The following are some non-Catholic churches and ecclesial communities which have valid baptism: all Eastern non-Catholics (Orthodox), Adventists, African Methodist Episcopal (AME), Amish, Anglican, Assembly of God, Baptists, the Christian and Missionary Alliance, Church of the Brethren, Church of God, Congregational Church, Disciples of Christ, Episcopalians, Evangelical Churches, Evangelical United Brethren, Liberal Catholic Church, Lutherans, Methodists, Church of the Nazarene, Old Catholics, Old Roman Catholics, Polish National Catholic Church, Presbyterian Church, Reformed Churches, and the United Church of Christ.

Some churches and ecclesial communities *without* valid baptism are: Apostolic Church, Bohemian Free Thinkers, Christadelphians, Christian Community (Rudolf Steiner), Christian Scientists, Church of Jesus Christ of Latter Day Saints (Mormons), Church of Divine Science, Jehovah's Witnesses, Masons, the New Church of Emmanuel Swedenborg (called the Church of the New Jerusalem in the U.S.), Pentecostal churches, Peoples Church of Chicago, Quakers (Society of Friends), Salvation Army, and Unitarians.

Adult Initiation

The Rite of Christian Initiation of Adults (RCIA)

For adults to be baptized, they must manifest the desire to receive baptism, be sufficiently instructed in the truths of the faith and in Christian obligations, and be tested in the Christian life through the catechumenate (can. 865, §1). The prescripts of canon law on adult baptism refer to all who are no longer infants and have the use of reason (can. 852, §1).

Preparation for adult baptism must follow the catechumenal process as prescribed in the *Rite of Christian Initiation of Adults*. The bishops of the United States, in accord with Canon 788, §3, also approved (in 1988) particular laws governing the catechumenate, called "The National Statutes for the Catechumenate."

Catechumens

The term "catechumen" should be strictly reserved for those adults and children above catechetical age who have not yet been baptized and who have been admitted into the order of catechumens. Catechumens have the right to a church wedding, whether to a Catholic or a non-Catholic, and the right to the funeral rites of the Church (*RCIA*, 47; can. 1183, §1). The catechumenate proper lasts from the rite of admission into the order of catechumens until sacramental initiation.

Persons who are invalidly married may become catechumens. However, they may not yet receive the sacraments of initiation unless they are free to marry by obtaining declarations of nullity of previous marriages or dissolutions in favor of the faith.

Abbreviated Catechumenate

In extraordinary circumstances, when a catechumen has been unable to go through all of the stages of initiation, or when the local Ordinary, convinced of the sincerity of the catechumen's Christian conversion, decides that the person may receive baptism without delay, the Ordinary can allow the use of the *Simple Rite for the Initiation of an Adult* (RCIA, 240).

Note that in the United States, this rite is referred to as "Christian Initiation of Adults in Exceptional Circumstances." Permission for its use must be obtained from the diocesan bishop. The catechumenate of those who move from one parish to another should not be abbreviated for that reason alone, unless the circumstances justify it (cf. RCIA, 274; *National Statutes for the Catechumenate [U.S.]*, 20).

Children of Catechetical Age

The Rite of Initiation for Children of Catechetical Age is intended for children, unbaptized as infants, who have reached the age of reason (defined in canon law as the completion of one's seventh year—can. 97, §2) and are of catechetical age.

The children in question would be in the age range of about seven to thirteen (since a child who is at least fourteen may freely choose to be baptized in the Latin church or another church *sui iuris*—cf. can. 111, §2). It is also possible for children to be enrolled in the adult catechumenate for good reason, as when there is no children's catechumenate, or if they are accompanying a parent in the catechumenal process.

Necessity of Full Initiation

Unless a serious reason prevents it, an adult to be baptized is to be confirmed immediately after baptism and is to participate in the Eucharistic celebration and receive First Communion (can. 866; cf. NSC, 14, 18).

This is the normative pattern of sacramental initiation (cf. can. 842, §2). This requirement applies to *all* who receive adult baptism, *including* children seven and older who have the use of reason. During the *The Rite of Initiation for Children of Catechetical Age* process, therefore, sufficient and comprehensive catechesis must be given in regard to all three sacraments of initiation. An example of a serious reason that would prevent full initiation would be danger of death when the person is baptized, but the sacred chrism is not available for confirmation or the Blessed Sacrament is not available for First Communion. Another example is when a deacon or lay person baptizes in an emergency; only a priest has the power to administer the Sacrament of Confirmation.

Christian Name

The RCIA contains a rite for choosing a baptismal name that may be celebrated on Holy Saturday or at the Rite of Acceptance into the order of catechumens. The elect may choose a new name, which is either a traditional Christian name or a name in use in that part of the world, provided it is not offensive to Christians (cf. *RCIA*, 203; *US*, 200; can. 855). The elect may also simply retain their given name.

Receiving Eastern Christians into Full Communion

See IV Confirmation.

Without trying to go into the complete history of the eastern Churches, some background information is important for our understanding of these Churches. The separate development of the Eastern Churches is due primarily to the division caused by doctrinal disputes. The break down of the “Eastern Church” is in two categories, the Eastern Catholic Churches and the Eastern Non-Catholic Churches (the Orthodox Churches).

Because their sacraments are valid, they are received with nothing more than the profession of faith. (The Profession of Faith consists of the Nicene Creed followed by the statement “I believe and profess all that the Holy Catholic Church believes, teaches, and proclaims to be revealed by God.”)

Eastern Orthodox receive Baptism, Confirmation, and First Eucharist at one time as an infant. Hence, they are NOT to be baptized or confirmed when they are received into the Catholic Church. Even if the confirmation was not recorded or proof of it cannot be obtained, this does not give grounds for doubting that the sacrament of confirmation was conferred.

Concerning the marriage of the Orthodox being received into full communion of the Catholic Church and a Latin-rite Catholic, providing this marriage is the first one for both parties, it is important to realize that there is NO need for this marriage to be convalidated (blessed).

Infant Baptism

A minor under the age of seven is an infant in canon law (cf. can. 97, 99). The baptism of children under seven and of anyone who habitually lacks the use of reason is celebrated according to the *Rite of Baptism for Children*.

Abandoned infants are to be baptized, but first there should be a diligent investigation to determine whether the infant already had been baptized. Aborted fetuses are to be baptized insofar as possible, provided they are still alive (cf. can. 870, 871).

Baptism should be administered according to the rite prescribed in the liturgical books (cf. can. 850).

Preparation of Parents and Godparents

The parents of an infant to be baptized, as well as those who will be the godparents, should be suitably instructed about the meaning of this sacrament and about the obligations that go with it. It is the duty of the pastor, either personally or through others, to ensure that parents are duly instructed (cf. can. 851, 2^o). Failure to participate in preparation sessions, however, is not, in itself, sufficient cause for delay of baptism.

Role of Godparents/Sponsors

In the baptism of adults, the godparent assists in Christian initiation. In infant baptism, the godparent, together with the parents, presents the child for baptism and helps the baptized to lead a Christian life in harmony with baptism and to fulfill faithfully the obligations inherent to it (can. 872).

Number of Godparents

There may be one godfather, one godmother, or one of each (can. 873).

If there are two godparents, one must be male and the other female. A single godparent may be of either sex. It may happen that parents want two persons of the same sex to be godparents. A possible solution to such a case is to record one person as the official godparent, while the other would assume only the cultural and familial customs connected with the role. It is important to remember, however, that the person selected as godparent is undertaking a religious duty and therefore should be a suitable role model in the practice of the faith.

Qualifications of a Godparent/Sponsor for Baptism and for Confirmation

See Canon 874.

Canon 874 deals with the qualifications of godparents/sponsors for baptism and for confirmation: that they be designated by an appropriate responsible party, be at least years of age, be confirmed, have been receiving the Holy Eucharist, be living a life of faith, be free of any canonical penalties, and be someone other than the father or mother of the one to be baptized.

It is often difficult for the pastor or other minister to be assured that those who seek permission to be a godparent have met all these requirements, particularly the requirement that they lead a life of faith in harmony with the duty they are undertaking. To satisfy this requirement, it is helpful to instruct the parents that it is their responsibility to choose godparents who are suitable role models in the faith. If the proposed sponsor is known to be unfit or unqualified, the pastor or minister must refuse permission.

Concerning the age for the godparent, parents should be reminded that this is an adult role and that sixteen is the minimal age. For just cause, someone younger may be chosen, but not so young that the person is not capable of adequately fulfilling the responsibilities of this adult role.

Godparent or Sponsor by Proxy

If the godparent cannot be present in person, he or she may appoint another person to serve as proxy, but the appointment must be made in such a way that there is certainty as to who is the godparent and who is the proxy. Ordinarily, the appointment of a proxy should be made by the godparent in writing or before two witnesses in order that there be certainty as to who is the responsible person.

A parent or a spouse may act as proxy for a sponsor at baptism or confirmation, although parents themselves may not be the godparents. Age and sex are immaterial in the choice of a proxy.

In the record of baptism, the names of both the proxy and the godparent should be entered.

Non-Catholic (Christian) Witness

See XII Ecumenism.

A baptized person belonging to a non-Catholic ecclesial community may be admitted as a witness to baptism but only along with a Catholic godparent (can. 874, §2).

Because of the close communion between the Catholic Church and the separated Eastern Churches (the Orthodox), it is permissible for a member of one of the separated Eastern Churches to act as godparent, together with a Catholic godparent, at the baptism of a Catholic infant or adult, so long as there is provision for the Catholic education of person being baptized. Likewise, a Catholic may act as a godparent in an Orthodox church, if he or she is so invited.

It is not permissible for a Protestant to act as godparent in the liturgical and canonical sense at baptism or confirmation. Nor may a Catholic fulfill this function for a member of a separated (Protestant) community. However, just as a Protestant can serve as a Christian witness, so too a Catholic may act in the same role for a member of a Protestant community (*Directory for Ecumenism*, 98).

Baptismal Preparation Class Certificate

On occasion you may receive a call from a parishioner who has been asked to be a baptismal sponsor in a diocese that requires proof of evidence that your parishioner has attended a baptismal preparation class. If your parish does not have baptismal classes, or if it does but does not require the presence of sponsors, then perhaps an appropriate declaration such as the simple one that follows is appropriate. It is designed to assist the sponsor and the person in the other diocese asking for his or her presence as a godparent.

“This is to verify that our parishioner, N., who has been asked to act as a baptismal sponsor, is, in accord with canon 851, 2°, properly instructed in the meaning and obligations of the sacrament of baptism.”

Baptismal Name

The parents, godparents and pastor are to see that the name given at baptism is not foreign to Christian sensibilities (can. 855).

The law does not require that a child be given a saint’s name, but forbids a name that would be offensive to Christians. This may vary according to the culture and traditions of the people.

Delay of Baptism

Should a Priest or Deacon Refuse to Baptize an Infant?

This is a complex and always difficult and painful situation. For an infant to be baptized licitly, it is necessary that: (1) at least one of the parents (or guardians) consents to it; (2) there is a well-founded hope that the child will be brought up in the Catholic faith. If this hope is altogether lacking, then the baptism ought to be put off or postponed, and the reasons for the deferral should be explained to the parents (can. 868, §1). Obviously, pastoral prudence is required in such a case.

The notion of a “well-founded hope” is clarified by an instruction of the Congregation for the Doctrine of the Faith of October 20, 1980. In speaking of the “well-founded hope,” the instruction states, “If sufficient assurances are given, for example, by the selection of godparents who will sincerely undertake the care of the child, or by the assistance of the faithful in the community, then the priest cannot refuse to celebrate the baptism without delay, exactly as he would do with regard to children of Christian families.”

Baptism can be postponed when there is strong evidence that the infant will not be raised a Catholic. This postponement should not be done in a manner designed by the priest or deacon to be a punishment, but rather as a pastoral opportunity for the parents of the child to examine their relationship with Christ and His Church. They should be provided a chance to consider the deeper issues and hopefully to grow in the faith. They should be offered the opportunity of an appointment to discuss this with the parish priest or deacon.

Minister of Baptism

Ordinary Ministers of Baptism

The ordinary minister of baptism is a bishop, priest or deacon (cf. can. 861, §1).

The administration of baptism is a function especially entrusted to the pastor (cf. can. 861, §1; 530, 1°). This function, however, is not reserved exclusively to him. Nevertheless, other

ministers should not celebrate baptism in the parish without at least the presumed permission of the pastor.

Priests who do not exercise a pastoral office but participate in a catechumenal program require a mandate from the diocesan bishop if they are to baptize adults; they then do not require any additional mandate or authorization to confirm; they have the faculty to confirm from the law itself (*NSC*, 12).

Extraordinary Ministers of Baptism

If the ordinary minister is absent or impeded, a catechist lawfully confers baptism, as does another person deputed for this ministry by the local Ordinary. In a case of necessity, anyone with the proper intention may baptize. The proper intention of the minister is to do what the Church does when the Church baptizes.

Emergency Baptism

Baptism is to be administered according to the rite prescribed in the approved liturgical books except in the case of urgent necessity, in which case only those things must be observed that are required for the validity of the sacrament (can. 850).

In cases of urgent necessity, the requirements for validity that must be observed are: the use of water (blessed or unblessed) and the Trinitarian formula, along with the requisite intention on the part of the minister and the recipient, if an adult. Some examples of urgent necessity include danger of death, religious persecution, and serious family disagreement about the baptism.

Adults

An adult in danger of death can be baptized if he or she has some knowledge of the principal truths of the Faith, manifests in some way the intention to receive baptism, and promises to observe the requirements of the Christian religion (can. 865, §2). In doubt whether the person has manifested sufficient intention to be baptized, conditional baptism may be given using the formula, “N., if you intend to be baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

Infants

If an infant is in danger of death, it should be baptized without delay (can. 867, §2). In danger of death, an infant of Catholic parents, and even of non-Catholic parents, may lawfully be baptized even if the parents are against it (can. 868, §2).

If a priest baptizes an infant who is in danger of death, provided he can prudently judge that the infant will not live to attain the use of reason, he should also confirm the infant, even if the infant is newly born (cf. can. 883, 3°).

Time and Place of Celebration

Day of Celebration

Although baptism may be celebrated on any day, it is commendable to celebrate it ordinarily on Sundays or, if possible, at the Easter Vigil (can. 856). On Sunday baptism may be celebrated during Mass, so that the entire community may be present and the relationship between baptism and the Eucharist may be clearly seen, but this should not be done too often (*Rite of Baptism for Children*, 9).

Adult Baptism

Ordinarily pastors should make use of the Rite of Christian Initiation (RCIA) in such a way that the Rite of Election will take place on the First Sunday of Lent and the sacraments will be celebrated at the Easter Vigil (*RCIA*, 49). Because of unusual circumstances and pastoral needs, however, the Rite of Election and the period of purification and enlightenment may be held outside Lent and the sacraments may be celebrated outside the Easter Vigil or Easter Sunday (*RCIA*, 58).

Infant Baptism

Parents are bound by obligation to ensure that infants are baptized within the first weeks after birth. As soon as possible after birth, or even before it, they should go to the pastor to ask for the sacrament for their child and be prepared for it (can. 867, §1).

As far as possible, all recently born babies should be baptized at a common celebration on the same day. Except for a good reason, baptism should not be celebrated more than once on the same day in the same church (*Christian Initiation, General Introduction*, 27).

Place for Celebration

Except in a case of necessity, no one may administer baptism in another territory, even to one's own subjects, without proper permission (can. 862). Permission to baptize in another parish must be obtained from the pastor of that parish or from the local Ordinary.

As a rule, the baptism of adults is held in their own parish church, and the baptism of infants takes place in the parish church of their parents, unless there is a just reason for having it elsewhere (can. 857).

Outside of the danger of death, baptism is always to be celebrated in a parish church. Permission is not given to celebrate a baptism in a private home, a chapel, or elsewhere (can. 857).

Proof and Recording of Baptism

Proof of Baptism

To prove the conferral of baptism, if there is no conflict of interest, it suffices to have a declaration from one witness who is above suspicion or the oath of the baptized person, provided he or she received baptism as an adult (can. 876).

Baptism is ordinarily proved by means of a baptismal certificate or a letter from the minister of the church where baptism was celebrated. In the absence of documentary evidence, it suffices to have the testimony of one reliable witness. If the person whose baptism is to be proved was at least seven years old and had the use of reason when baptized, the oath of the baptized person suffices as proof. The witness must be someone who actually witnessed the baptism taking place, or who can give reliable evidence that it did take place.

Recording of Baptism

See X Other Acts of Divine Worship.

The pastor of the place where baptism is celebrated must carefully and without delay record in the baptismal register the names of the baptized, the minister of baptism, the parents, godparents (and proxies, if there were any), and the place and day that baptism was administered. He should also note the day and place of birth (can. 877, §1).

Once someone has been baptized or made a profession of faith in the Catholic Church, the law requires that a notation be made in the baptismal register of any change in that person's status in the Church. So, the individual's baptismal record will also contain notice of confirmation, marriage, adoption, ordination, profession as a religious brother or sister, change of rite, nullity of marriage, laicization, or dispensation from religious vows. Additionally, parishes and church agencies are required to notify the church of baptism of these events.

Children Baptized as Protestants

This problem is frequently noticed when a child is preparing for First Penance and First Communion. First, the validity of the non-Catholic baptism must be established. Obtain a document or letter that definitely states that the child was baptized in such-and-such a non-Catholic church.

There is no need for a public or private profession of faith by a child in the first eight grades before any sacrament including Confirmation. Reception of First Penance and First Communion implies the profession of faith, and the Confirmation rite includes a profession. Of course, in your pastoral judgment, prior to the actual reception of the Sacrament of Confirmation, you may receive from the candidate for Confirmation a profession of faith to deepen his or her sense of

formal entry into the Catholic Church. A profession of faith is called for in the case of a child beyond the eighth grade.

Your parish then becomes the parish to collect additional information on future sacramental administrations. At the time the child receives First Communion, TWO entries need to be made in your sacramental records. (1) The First Communion will be recorded in your First Communion register which will show the date and place of the Protestant baptism; (2) the First Communion will be recorded as a profession of faith in your baptismal register with the date of the First Communion as the date of the profession of faith. The facts about the Protestant baptism may be entered into the notations column.

Two certificates need to be issued with an explanation to the child's parents that your parish is now the center for baptismal information for their child with appropriate recordings of sacramental information in future years.

It is important that your ministers/directors of religious education and school teachers of religion classes be aware of the need for (1) the validity of the Protestant baptism to be ascertained by a priest and (2) the First Communion be brought to your attention so that the entry of a profession of faith may be recorded in your baptismal register and not be overlooked. This careful attention now will save the person from difficulties when he or she approaches Confirmation, Marriage or a religious vocation in the future.

Changing Names of Sacramental Records

See X Other Acts of Divine of Divine Worship

Sacramental records are to reflect what actually took place with whom, where, before whom, etc. They are not to reflect what someone might in fact wish had happened. The "notation" column normally is sufficient for special circumstances. For instance, one is not to change the name of a godparent subsequent to the baptism because the godparent loses favor with the parents or the one baptized.

When it comes to changing the name of a child who has later been civilly adopted, the name change is not to be inserted into the permanent record unless you are shown the finalized civil action indicating that the person has in fact been formally adopted. Then, one can add that information in the notation column.

If, for instance, a child is born out of wedlock, and the mother later marries and the husband adopts that child—when this is formally done—the name of the child on any later issued certificate would reflect that of the adopting father, not the natural father (if it is in fact known). In this case, an appropriate notation for the baptismal register could read: "adopted by (name of new husband) at (place/court) on (date)." All future certificates should list only this name as the father.

In the instance of a legal change of name (where no adoption has taken place), baptism certificates would reflect the new legal name; the names of the parents, of course, remain the same.

Illegitimate Children

In the case of a child born of an unwed mother, the mother's name is recorded if there is public proof of her maternity or if she freely requests this in writing or before two witnesses. Likewise the name of the father is to be recorded if his paternity is proven by some public document or he himself makes a declaration of his paternity before the pastor and two witnesses. In other cases, the name of the baptized is recorded without any mention of the name of the father or the parents (can. 877, §2).

Illegitimacy by itself is not a sufficient reason to refuse baptism, especially when the child's Catholic education is assured.

Adopted Children's Baptismal Records

Effective December 1, 2000, the National Conference of Catholic Bishops (now the United States Conference of Catholic Bishops), in accord with the prescriptions of canon 877, §3, decreed that:

For children baptized *after* their adoption is finalized, the following information shall be entered in the register:

- The Christian name(s) of the child as designated by the adoptive parent(s);
- The name(s) of the adoptive parent(s);
- The date and place of birth;
- The names of the sponsors selected by the adoptive parent(s);
- The place and date of the baptism;
- The name of the minister performing the baptism; and
- The fact of adoption but not the names of the natural parents.

Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate.

For children baptized *before* the adoption is finalized, the following notations shall be added to the baptismal register, but only after the adoption has been finalized and with due regard for the civil law of the jurisdiction:

- Parentheses shall be placed around the names of the natural parent(s);
- The name(s) of the adoptive parent(s) shall then be added;

- The child's former surname shall also be parenthesized and the new surname added; and
- A notation shall be made that the child was legally adopted.

Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate.

For future ease in reference, and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parent(s)' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parent(s) and the date and place of birth.

Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted.

Confidentiality

Parishes occasionally are approached by genealogical services or researchers requesting permission to copy records. It cannot be overemphasized that no permission is to be given for the review and/or copying of sacramental records.

Parish sacramental records are to be treated as confidential records and only those individuals specifically designated by the pastor, e.g., the parish secretary, are to have access to them.

This confidentiality is a concern of both canon and civil law.

Parishes with cemeteries should note that cemetery records would not usually demand the same degree of confidentiality.

Fundamental Norms

By confirmation the baptized are joined more perfectly to the Church, are strengthened, and are more strictly obliged to be witnesses to Christ by word and deed and to spread and defend the Faith (cf. can. 879).

Those who are confirmed may licitly enter the novitiate of a religious institute (can. 645, §1), be admitted to a society of apostolic life (can. 735, §2), receive holy orders (can. 1033), or marry (can. 1065, §1), provided all other requirements of law have been met.

Relation to Full Initiation

Adults

The sacraments of baptism, confirmation and the Holy Eucharist are so related to each other that all are required for full Christian initiation (can. 842, §2). Confirmation is a continuation of the journey of Christian initiation (cf. can. 879). Unless a serious reason stands in the way, an adult who is baptized should be confirmed immediately after baptism and should participate in the Eucharistic celebration, receiving First Communion (can. 866).

Children of Catechetical Age

Since children who have reached the age of reason are considered, for purposes of Christian initiation, to be adults (can. 852, §1), their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of baptism, confirmation and the Eucharist either at the Easter Vigil or all in the same ceremony at the time of their initiation into the Church (NSC, 18; RCIA, 344; *Rite of Confirmation*, 11). This applies to every previously unbaptized child seven and older with the use of reason.

Administered only Once

The Sacrament of Confirmation cannot be repeated because it imparts a sacramental character. In the Eastern churches, both Catholic and non-Catholic (Orthodox), the Sacrament of Confirmation (or Chrismation) is always conferred immediately after baptism, even that of infants. It is enough to establish the fact of baptism to prove that confirmation was also conferred. It often happens that no mention is made of confirmation (chrismation) in the canonical testimony of baptism. This does not give grounds for doubting that the sacrament was also conferred (*Directory for Ecumenism*, 145).

Matter and Form

The Sacrament of Confirmation is administered by the anointing with chrism on the forehead using the words prescribed in the approved liturgical books. The chrism used in the sacrament

must be consecrated by a bishop even if a priest administers the sacrament (can. 880). In the Latin church, the sacramental form is: “Be sealed with the gift of the Holy Spirit” (cf. *Rite of Confirmation*, 9).

These words, along with the matter of the sacrament (i.e., anointing with chrism on the forehead), are necessary for validity. While the imposition of hands is an integral part of the rite, it is not necessary for validity.

Recipients of Confirmation

Capability

All and only the baptized who are not yet confirmed are capable of receiving the sacrament (can. 889, §1).

Appropriate Age for Confirmation

Following recognition by the Holy See on May 9, 2001, the United States Conference of Catholic Bishops has decreed that the age for conferring the Sacrament of Confirmation in the Latin Rite dioceses of the United States will be between “the age of discretion and about sixteen years of age.” The decree became effective July 1, 2002.

In the Diocese of Arlington, every pastor must arrange for the Sacrament of Confirmation for the children of his parish before they graduate from elementary school or junior high school, i.e., normally during the seventh or eighth grade.

Eastern Catholics

Children baptized in an Eastern Catholic church receive the Sacrament of Confirmation (or the Mystery of Chrismation as it is known in the East), as well as the Sacrament of the Holy Eucharist immediately after baptism. If such children are enrolled in the parish school or religious education program, they have already received their First Holy Communion and they have already been confirmed. Particularly with regard to Confirmation, Eastern Catholics (whether children or adults) are not to be confirmed a second time; it is enough to establish the fact of baptism to prove that Confirmation was also conferred. It sometimes happens that no mention is made of Confirmation in the canonical testimony of baptism. This does not give grounds for doubting that the Sacrament of Confirmation was also conferred.

If there are Eastern Catholic children among those preparing for Confirmation such Eastern Catholic children may certainly take part in the Confirmation liturgy. The confirming prelate and the Master of Ceremonies should be informed that Eastern Catholic children are present. This should be noted on the Confirmation Liturgy Form when it is returned to the Chancery. During the Confirmation Mass, after the conferral of Confirmation upon the children of the Latin Church, the Eastern Catholic children are called forward to be presented to the bishop to receive

a blessing from him. In this way, the Eastern Catholic children will not feel left out of a unique sacramental moment in the lives of their Latin Catholic classmates. In no way should Eastern Catholic children be presented as if they were being confirmed for the first time.

Receiving a Baptized Christian into Full Communion

Eastern Christians (Orthodox)

In the case of Eastern Christians who enter into full communion with the Catholic Church, nothing more than a simple profession of Catholic faith is required (RCIA, Appendix, 2). An Eastern non-Catholic who wishes to become Catholic must join the corresponding Catholic ritual church *sui iuris*. To join the Latin church, or a different Eastern Catholic church, permission of the Apostolic See is necessary (cf. *CCEC*, can. 35).

The one to be received joins the community in the recitation of the Nicene Creed, and then adds the words, "I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God."

Other Baptized Christians

Those baptized in a separated ecclesial community (Protestants) are received into full communion by the *Rite of Receiving Baptized Christians into the Full Communion of the Catholic Church*. The rite of reception is generally celebrated within Mass (RCIA, Appendix, 3). Any confusion between catechumens and candidates for reception into full communion should be absolutely avoided (RCIA, Appendix, 5). The names of those received into full communion should be recorded in a special register, with the date and place of baptism also noted (RCIA, Appendix, 13).

Children Baptized Protestant and Raised Catholic

From time to time, the question arises as to how do you register a child's entrance into the Church when he or she was thought to have been a Catholic; but, upon investigation, it is discovered that the child was baptized a Protestant. Many times this happens when one or both of the parents return to the Church after having been away for many years.

This problem is frequently noticed when a child is preparing for first penance and first communion. First, the validity of the non-Catholic baptism must be established. Obtain a document or letter from the Protestant Church that definitely states that the child was baptized in such and such a non-Catholic church. Some churches without valid baptism are Apostolic Church, Christian and Missionary Alliance, Christian Scientists, Church of Divine Science, Masons (no baptism), Mormons, Quakers, Salvation Army, Pentecostal Churches, Jehovah's Witnesses, and Unitarians. If you have any pastoral concern about the validity of the baptism, then a conditional baptism would be appropriate.

There is no need for a public or private profession of faith by a child in the first eight grades before any sacrament including confirmation. Reception of first penance and first communion implies the profession of faith, and the confirmation rite includes a profession. Of course, in your pastoral judgment, prior to the actual reception of the sacrament of confirmation, you may receive from a candidate for confirmation a profession of faith to deepen his or her sense of formal entry into the Catholic Church. A profession of faith is called for in the case of a child beyond the eighth grade.

At the time the child receives first communion, TWO entries need to be made in the parish sacramental records:

- 1) The first communion will be recorded in your first communion register which will show the date and place of the Protestant baptism;
- 2) The first communion will be recorded as a profession of faith in your baptismal register with the date of the first communion as the date of the profession of faith. The facts about the Protestant baptism may be entered into the notations column.

Two certificates need to be issued with an explanation to the child's parents that your parish is now the center for baptismal information for their child with appropriate recordings of sacramental information in future years.

It is important that your ministers/directors of religious education and school teachers of religion are aware of the need for (1) the validity of the Protestant baptism to be ascertained by a priest and (2) the first communion be brought to your attention so that the entry of a profession of faith may be entered into your baptismal register and not overlooked. This careful attention now will save the person from difficulties when he or she approaches confirmation, marriage, or a religious vocation in the future.

Adult Confirmations on Pentecost Sunday

The diocesan bishop presides at an annual adult confirmation liturgy, which is held on Pentecost Sunday.

Because of the importance of receiving this sacrament, it is expected that candidates for confirmation shall be prepared at least several months ahead of the date.

The adult confirmation Mass is an appropriate time for confirming adult Catholics who were baptized Catholic, made First Penance, and received First Communion but for some reason did not receive the Sacrament of Confirmation in the normal course of events. The confirmandi must be practicing Catholics who, if married, are married validly in the Church.

Adult confirmations are NOT intended for (1) children in the first 8 grades; (2) the unbaptized or baptized Christians seeking full communion with the Catholic Church—these should be

confirmed at the Easter Vigil or at the time of their initiation/reception into the Church; (3) Catholics preparing to validate their marriage—they must validate their marriage prior to receiving the Sacrament of Confirmation.

Stoles are not to be Worn by Confirmandi

The use of stoles by confirmandi is to be avoided. The stole is a distinctive symbol of the ministerial priesthood of the ordained. Nor is there any liturgical tradition regarding the use of stoles by confirmandi during the celebration of confirmation.

Roles in the Sacrament of Confirmation

The Minister

The ordinary minister of confirmation is a bishop. A priest also validly confers the sacrament if he has this faculty by virtue of the universal law or a special concession of the competent authority (can. 882).

In the Eastern churches, priests as well as bishops are ordinary ministers of the chrismation with holy myron (chrism). In the Eastern churches, chrismation is conferred immediately after baptism, even of infants (CCEC, can. 695).

Priests Who Have the Faculty by Law

Within the boundaries of their jurisdiction, those priests may confirm who are equivalent in law to the diocesan bishop (cf. can. 883, 1°).

The pastor, or any priest, may confirm a person in danger of death (cf. can. 833, 3°).

Those priests may confirm who, by virtue of office or a mandate of the diocesan bishop, baptize someone beyond infancy (i.e., age seven or older with the use of reason), or who admit someone already baptized into full communion with the Catholic Church (cf. can. 833, 2°).

The faculty to confirm at the time of reception someone already baptized *does not* apply to persons who have been baptized in the Catholic Church and later seek confirmation. Such persons should be confirmed by the diocesan bishop, either at the adult confirmations held each year on Pentecost Sunday at the Cathedral of Saint Thomas More, or at a regularly scheduled parish confirmation. Because of the importance of receiving this sacrament, it is expected that candidates for adult confirmation be prepared at least several months ahead of the date.

If a baptized, unconfirmed adult Catholic, however, has been participating in a parish RCIA program along with those preparing to enter the Church at the Easter Vigil, and wishes to receive the Sacrament of Confirmation together with the rest of the RCIA class, then the priest must make written application to the bishop for delegation to administer the Sacrament of Confirmation to such a person. Baptized, unconfirmed Catholics need to receive the Sacrament

of Penance prior to the ceremony. Please state why you are asking for the delegation and give the name(s) of the baptized Catholic(s). In this instance, kindly send your letter addressed to the Diocesan Bishop in an envelope marked “Attention: Vicar General for Pastoral Services” *at least two weeks in advance*.

Priests with the Delegated Faculty

The diocesan bishop, if need requires, may concede the faculty to confirm to one or more specified priests who may administer the Sacrament of Confirmation (can. 884, §1).

The priest who has the faculty to confirm must use it for those in whose favor the faculty was granted (can. 885, §2).

If a Latin rite priest has the faculty to confirm (either by law or by delegation), he may also validly confirm a Catholic of an Eastern Church *sui iuris*. If Eastern Catholic parents have no parish or priest of their own and they attend a Latin rite church, the Latin rite priest should obtain the faculty from the appropriate Eastern hierarch or the Latin diocesan bishop to confirm the infants of an Eastern family immediately after baptism so that they can be faithful to the observance of their Eastern traditions and disciplines. The priest, however, should observe the liturgical rites of the Latin Church unless he has a bi-ritual faculty (cf. can. 846, §2). Baptism and confirmation by the Latin priest does not constitute a change of membership from the Eastern Church to the Latin Church.

Sponsors

Insofar as possible, there should be a sponsor for the person to be confirmed. The sponsor’s duty is to see that the one confirmed acts as a true witness to Christ and faithfully fulfills the duties inherent in this sacrament (can. 892).

It is desirable that one’s baptismal godparent also serve as one’s sponsor for confirmation (can. 893, §2). Nonetheless, the choice of a special sponsor for confirmation is not excluded (cf. *Rite of Confirmation*, 5). The possibility of having two sponsors, one male and one female, is not excluded either.

Qualifications

See III Baptism

The qualifications for a confirmation sponsor are the same as those for a baptismal sponsor (cf. can. 893, §1 and can. 874).

A non-Catholic may not be a confirmation sponsor.

Parents, although they may not be confirmation sponsors, may, if this is a matter of importance to them, present the candidate for confirmation.

Proxy

If the sponsor cannot be present in person, he or she may appoint another person to serve as proxy, but the appointment must be made in such a way that there is certainty as to who is the sponsor and who is the proxy. Ordinarily, the appointment of a proxy should be made by the sponsor in writing or before two witnesses in order that there be certainty as to who is the responsible person.

A parent or a spouse may act as proxy for a sponsor at baptism or confirmation, although parents themselves may not be the sponsors. Age and sex are immaterial in the choice of a proxy.

In the record of confirmation, the names of both the proxy and the sponsor should be entered.

Parents

The initiation of children into the sacramental life is for the most part the responsibility and concern of Christian parents. They are to form and gradually increase a spirit of faith in their children and help to prepare them for the fruitful reception of the sacraments of baptism, confirmation and the Eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments (*Rite of Confirmation*, 3).

Proof and Recording of Confirmation

Proof of Confirmation

To prove conferral of confirmation, if there is no conflict of interest, it suffices to have a declaration of one witness who is above suspicion, or the oath of the confirmed person, provided he or she was confirmed in adulthood (cf. can. 876, 894).

Confirmation is ordinarily proved by means of a confirmation certificate or a letter from the pastor of the church where confirmation was celebrated. In the absence of documentary evidence, it suffices to have the testimony of one reliable witness. If the person whose confirmation is to be proved was at least seven years old and had the use of reason when confirmed, the oath of the confirmed person suffices as proof. The witness must be someone who actually witnessed the confirmation taking place, or who can give reliable evidence that it did take place.

Recording of Confirmation

The names of the confirmed, the minister, the parents and sponsors (or proxies), and the place and date of confirmation should be recorded in the confirmation register of the parish. The pastor must notify the pastor of the place of baptism that confirmation was conferred so that he might record it in the baptismal register in accord with the norm of Canon 535, §2 (can. 895).

Fundamental Norms

Matter and Form of the Most Blessed Sacrament

Faithful to the example of Christ, the Church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. Altar bread must be made exclusively of ground wheaten flour and water. *Nothing beyond flour and water*—for example, salt, honey, sugar, molasses, additives of any kind—*may be used*. The wine must be of “fruit of the vine” and be natural and genuine, that is to say, not mixed with other substances.

It is absolutely forbidden, even in extreme necessity, to consecrate the bread or wine alone without the other element, or to consecrate them both outside the Eucharistic celebration (cf. can. 927). If the priest notices after the consecration or as he receives Communion that water instead of wine was poured into the chalice, he pours the water into another container, then pours wine with water into the chalice and consecrates it. He says only the part of the institution narrative related to the consecration of the chalice, without being obliged to consecrate the bread again.

The Ministers

The Ordinary

Mentioned in the Eucharistic Prayer

According to canon 382, the Bishop-elect cannot exercise the office of Bishop until he has taken canonical possession of the diocese. Until he has done so, it is not proper to name him in the Eucharistic prayer until he has presented his apostolic letter of appointment to the College of Consultors.

The Celebrant

Within the Church the priest possesses the power of Holy Orders to offer sacrifice in the person of Christ. He therefore stands at the head of the faithful people gathered together, presides over its prayer, proclaims the message of salvation, joins the people to himself in offering the sacrifice to God the Father through Christ in the Spirit, gives his brothers and sisters the bread of eternal life, and shares in it with them. At the Eucharist he should, then, serve God and the people with dignity and humility; by his bearing and by the way he recites the words of the liturgy he should communicate to the faithful a sense of the living presence of Christ (*GIRM*, 93).

Only a validly ordained priest may validly confect the sacrament of the Eucharist (cf. can. 900, §1). Also, for validity the priest must say the words of consecration and intend to consecrate. A priest who is not canonically impeded licitly celebrates the Eucharist (cf. can. 900, §2).

Concelebration

Concelebration is the practice by which “several priests, in virtue of Christ’s own Priesthood and in the person of the High Priest, act together with one voice and one will; so also do they confect and offer a single sacrifice by a single sacramental act and likewise partake of the same” (Sacred Congregation of Rites, *Ecclesiae semper*, March 7, 1965).

The Fathers of the Second Vatican Council recommended concelebration as an expression of “the unity of the priesthood (*Sacrosanctum concilium*, 57) and chose to extend permission for the practice to a number of particular instances, granting the bishop of each diocese the authority to decide when concelebration was opportune at other times. The Council further directed that “a new rite for concelebration be drawn up and inserted into the *Pontifical* and into the *Roman Missal*” (SC, 58). Concelebration should be understood as an appropriate way for priests to participate in the celebration of the Eucharist, expressive of their unique relationship with Christ the High Priest and of the unity of the priesthood.

The Deacon

After the priest, in virtue of the sacred ordination he has received, the deacon has first place among those who minister in the celebration of the Eucharist. For the sacred Order of the diaconate has been held in high honor in the Church since the time of the Apostles. At Mass the deacon proclaims the gospel reading, sometimes preaches God’s word, announces the intentions of the general intercessions, ministers to the priest, prepares the altar and serves the celebration of the sacrifice, distributes the Eucharist to the faithful, especially under the species of wine, and from time to time gives directions regarding the people’s gestures and posture (*GIRM*, 94).

Liturgical Vestments

The alb and stole, and dalmatic, are the usual liturgical vestments of the permanent deacon in this diocese. The dalmatic is the preferred vestment but an alb and stole may be used if a dalmatic is not available.

When deacons are present as a body for a celebration, such as an ordination, conferral of ministries, or at funeral services of a deacon or priest, it is preferred that they wear the alb and stole. Deacons who choose to sit with their families on these special occasions will be attired in their normal suits and not vested.

When a deacon presides at benediction or the liturgy of the hours, he may wear the cope over the alb and stole.

When a deacon presides at wake or graveside ceremonies, the normal attire will be a regular business suit.

It is fitting, although not necessary, for a deceased deacon to be vested in alb, stole, and dalmatic.

Under no circumstances is it appropriate to mix attire. An example of mixed attire would be the wearing of a stole with a business suit.

At episcopal liturgical celebrations or ceremonies when it is appropriate for the priests to assemble and be vested as a college, it is equally appropriate for the deacons to be present as an order, vested, and seated in a special assigned place.

Liturgy of the Hours

Although permanent deacons are not bound by the universal church law to say the whole of the liturgy of the hours every day, they should not hold themselves lightly excused from the obligation they have to recite Morning and Evening Prayer.

Faculty to Preach

For permanent deacons to preach the Word of God, the exercise of this faculty must be requested in writing from the Diocesan Bishop or his delegate by the pastor of the parish to which the permanent deacon is assigned.

Marriage Preparation

To prepare couples for the sacrament of matrimony under the provisions of the Arlington Diocese Marriage Policy, a permanent deacon must be certified to engage in this ministry by the Family Life Office of the Diocese of Arlington.

Attire and Title

As a matter of diocesan policy, permanent deacons do not wear the Roman collar. There is no mandatory uniform for a deacon in street attire. A permanent deacon's identification is available through his identification card provided by the diocese.

The title of address for a permanent deacon is "Deacon N." Transitional deacons employ the form "Reverend Mister N."

The Lector

The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel reading. He may also announce the intentions for the general intercessions and, in the absence of the psalmist, sing or read the psalm between the readings (*GIRM*, 99).

In the absence of an instituted lector, other lay faithful may be designated to proclaim the readings from the Sacred Scriptures. Such designated lectors must be truly qualified and carefully prepared for this office (*GIRM*, 101). When there is more than one lector and more than one reading, it is desirable to distribute the readings among them (*Lectioary for Mass*, 52).

The Acolyte and Altar Server

The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular, it is for him to prepare the altar and the vessels and, if it is necessary, as an extraordinary minister of Holy Communion, to give communion to the faithful (*GIRM*, 98).

In the absence of an instituted acolyte, lay ministers may be designated for service at the altar and to assist the priest and the deacon. They may carry the cross, candles, censer, bread, wine and water. As well, they may be designated to distribute Holy Communion as extraordinary ministers (*GIRM*, 100).

While the stable ministries of Lector and Acolyte are not open to women, a July 11, 1992 authentic interpretation of the Pontifical Council for the Interpretation of Legislative Texts clarified that can. 230, §2 of the 1983 *Code of Canon Law* permits females as well as males to exercise the liturgical function of altar server (cf. AAS 86 [1994], 541; *BCL Newsletter* 30 [April, 1994], 13).

Service at the altar by the lay faithful, both male and female, is permitted in the parishes and high schools of the Diocese of Arlington, as well as on college campuses, in convents, at home Masses, at retreat centers, and at hospitals and convalescent homes, in accordance with the following particular norms:

1. Prior to introducing the use of female servers at a parish, the pastor must consult with the pastoral council and the parochial vicars and deacons (if any). If, upon such consultation, it is determined that the use of female servers would be of pastoral advantage in the local situation of the parish, female servers may be introduced in accordance with these norms. The pastor must advise the Bishop in writing of the outcome of the consultation and receive a written confirmation from the Bishop prior to the introduction of female servers at parish liturgical celebrations.
2. In accordance with a clarification published by the prefect of the Congregation for Divine Worship and the Discipline of the Sacraments dated July 27, 2001 (see *Notitiae*, Vol. 37 [2001] Num. 8-9, pp. 397-399), no priest shall be required to make use of female altar servers at any Mass at which he presides. However, in view of the tender age of many of our altar servers, the sacrifices made by both servers and their parents to enable them to serve, and the reverent love of our Lord which these young people bring to their service at the altar, priests are encouraged to exercise pastoral sensitivity and good judgment in situations (e.g., substituting for a brother priest who is ill) in which they may be called upon to preside at a Mass for which female servers have been scheduled in advance.
3. If, after female altar servers have been introduced at a parish, further consultation by the pastor at a subsequent date with the pastoral council and parochial vicars and deacons (if any) indicates that the use of female servers is no

longer pastorally advantageous, the use of female servers may be discontinued by the pastor. The pastor must advise the Bishop in writing of the outcome of the consultation and receive a written confirmation from the Bishop prior to the discontinuation of a policy of using female servers at parish liturgical celebrations.

4. The norms for introduction and/or discontinuation of female altar servers at diocesan high schools shall be the same as for parishes, except that the determination shall be made by the chaplain upon consultation with the school principal.

5. All altar servers must be mature enough to understand their responsibilities and to carry them out correctly and with appropriate reverence. Servers must be no younger than seven years of age, and must have already received their first Holy Communion.

6. All altar servers must receive proper formation, including instruction on the Order of the Mass, the various objects used in the liturgy, and the various functions of the server during the Mass and at other liturgical celebrations.

7. Altar servers must also receive appropriate instruction on maintaining proper decorum when serving Mass and at other liturgical functions, and on proper attire. In particular, servers must be instructed to exercise good judgment with regard to clothing that may be visible outside of their vesture, so as to avoid items (including but not limited to ostentatious or excessive jewelry, bright colors, glitter or spangles, athletic or other inappropriate footwear, etc.) that might be distracting to the faithful or otherwise detract from the dignity of the celebration of the Holy Sacrifice of the Mass. Makeup and hair color, if any, must be minimal and present a natural and wholesome appearance. Any tattoos or piercings (other than ears) should be discouraged and, if present, must be covered to the greatest extent practicable.

8. If female altar servers are introduced at a parish, special effort must be made to retain males to serve at the altar as well, such that females do not tend to predominate. Reasonable steps are to be taken to ensure that former servers continue, and that new servers are recruited in such a way that an imbalance of female servers does not arise.

“... [T]he Holy See wishes to recall that it will always be very appropriate to follow the noble tradition of having boys serve at the altar. As is well known, this has also led to a reassuring development of priestly vocations. Thus the obligation to support such groups of altar boys will always continue.”
– Congregation for Divine Worship and the Discipline of the Sacraments, *Circular Letter to the Presidents of Episcopal Conferences*, Prot. n. 2482/93 (March 15, 1994)

If, over time, female servers come to predominate at a parish and the situation is not rectified by the pastor, permission for the use of female servers at that parish may be withdrawn by the Bishop.

9. If female altar servers are used, they must be vested in albs or similar altar robes. Cassocks and surplices may not be worn by female servers. For male servers, albs may be worn, or vesture of cassocks and surplices may be chosen, at the pastor's discretion. For daily Masses or other liturgical celebrations served by adult men or women, the pastor has the discretion to prescribe appropriate vesture.

10. If female altar servers are used, no distinction may be made between the functions carried out by male servers and those carried out by female servers.

11. Suitable catechesis must be given to the faithful to remind them of the following:

a. That, in the words of Pope John Paul II, of happy memory, "[W]ithout discrimination women should be participants in the life of the Church' ... This is the way to be courageously taken. To a large extent, it is a question of making full use of the ample room for lay and feminine presence recognized by the Church's law. I am thinking, for example, of theological teaching, the forms of liturgical ministry permitted, including service at the altar Who can imagine the great advantages to pastoral care and the new beauty that the Church's face will assume, when the feminine genius is fully involved in the various areas of her life?" – Pope John Paul II, *Angelus* message (Sept. 3, 1995).

b. That, notwithstanding the foregoing, service at the altar by the lay faithful is in no way connected to the question of the ordination of women, concerning which Pope John Paul II clearly stated the position of the Church: "that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful." – Pope John Paul II, Apostolic Letter *Ordinatio Sacerdotalis* on Reserving Priestly Ordination to Men Alone (May 22, 1994).

c. That the non-ordained faithful do not at any time have a right to service at the altar; rather, they are "capable of being admitted by the sacred Pastors" to such service. – Interdicasterial Instruction *Ecclesiae de mysterio*, (August 15, 1997), no. 4.

Extraordinary Ministers of Holy Communion

Guidelines

It is the responsibility of the pastor or chaplain to ensure that the Eucharist is brought to the sick regularly. The privilege of being an extraordinary minister is given so that the riches and strength of the Eucharist will be more readily and frequently available to those who are incapacitated. It is especially fitting for the extraordinary minister to bring the Eucharist to the sick following the Sunday or Holy Day liturgy. This service is additional to the contact with the parish clergy, not a substitute for it.

Extraordinary Ministers of Holy Communion are just that; and it is to be recalled that when sufficient numbers of ordinary ministers (deacons and priests) are available, *they* are to distribute the Eucharist. Extraordinary ministers are to exercise their special privilege only when there are insufficient *ordinary* ministers available to provide for the timely ministration of the sacrament to the faithful.

When the ordinary ministers (bishops, priests, and deacons) are present at the Eucharist, whether they are concelebrating or not, and are in sufficient number and are not prevented from doing so by other ministries, the extraordinary ministers of Holy Communion are *not* to distribute Holy Communion to the faithful.

The formally instituted acolyte would be the first to assist the ordinary ministers of the Eucharist. “The acolyte is appointed in order to aid the deacon and to minister to the priest. It is his duty therefore to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute communion as a special minister when the ministers spoken of in the *Codex Iuris Canonici* can. 845 (CIC1917) are not available or are prevented by ill health, age, or another pastoral ministry from performing this function, or when the number of communicants is so great that the celebration of Mass would be unduly prolonged.” (Pope Paul VI, Motu Proprio *Ministeria Quaedam*, 6, 1972)

Candidates for Extraordinary Ministers of Holy Communion should be mature—at least *21 years of age*—exemplary Catholics, known for their devotion to the Eucharist. It is necessary to select individuals who are able to assist with regularity (even at several Masses on a given day). Since this is a recognized apostolate of the Church, even though extraordinary, commitment and responsibility are important.

Training and Delegation

The Director of the Office of Sacred Liturgy presents training workshops on Saturdays in the Spring of every year for candidates for this apostolate. He contacts the pastors with details regarding the workshop and sends each pastor a copy of the list of extraordinary ministers who have been appointed for his parish by the Diocesan Bishop. (A listing of all people who have served in the past in the parish is available on request.)

A request for the appointment of extraordinary ministers of the Eucharist, whether for assistance at Mass or for assistance in the pastoral care of the sick, must be sent in writing

to the Office of Sacred Liturgy by the pastor and with his signature. The number of extraordinary ministers requested should be kept small. It is the obligation of the pastor to establish the need; however, *eighty is the normal maximum number* of extraordinary ministers for a parish. Parishes may apply beyond the normal maximum of eighty, based on real need. These maximum limits have been set by the Diocesan Bishop. The pastor may also at this time ask for reappointments, if appropriate, and inform the Office of Sacred Liturgy of persons to be deleted from the list because the people have left the parish or the ministry.

After the workshops, the pastor is notified of any people on his list who did not attend the workshop; these people will not be mandated. All extraordinary ministers for a particular parish must attend the diocesan workshop. This is to ensure uniformity in training and full understanding of diocesan norms concerning eucharistic ministry.

Candidates are delegated by the Diocesan Bishop to the ministry for a five-year period which normally runs from June 1 to May 31. This period was chosen so that pastors would be able to install their extraordinary ministers on the Solemnity of Corpus Christi. We ask you to inform these individuals that this appointment as Extraordinary Minister of the Eucharist is to be exercised *only* within your parish. The extraordinary minister is commissioned according to the “Rite of Commissioning Special Ministers of Holy Communion.” People are *not* to be commissioned in the parish until the pastor has received a letter of their appointment *by the Diocesan Bishop*.

Persons who have already served one five-year term may be reappointed for a second term if the pastor so requests. However, they may not serve more than two consecutive terms without a one-year waiting period.

Those transferring from parishes within the diocese who did not attend the diocesan workshops (as recorded in the Office of Sacred Liturgy) must attend in order to be mandated for service in their new parish.

Ad Hoc Appointment

The bishop grants permission for a priest to appoint a qualified lay person to distribute Communion for single occasions in the case of necessity. (Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Immensae caritatis* 2, 6; AAS 65 (1973) 264-71).

Preaching

Lay Preaching

On December 31, 2001, Bishop Wilton D. Gregory, President of the United States Conference of Catholic Bishops, signed a decree which took effect in all the dioceses of the Latin Church in the United States of America on January 15, 2002. By this decree, Bishop Gregory promulgated complementary legislation for can. 766 of the Code of Canon Law for all the dioceses of the Latin Church of the United States as approved by the USCCB on November 14, 2001 and subsequently confirmed on November 27, 2001

by the Congregation for Bishops in accord with Article 82 of the Apostolic Constitution *Pastor Bonus*. The text of the new particular law for the dioceses of the United States of America follows.

Preaching the Word of God is among the principal duties of those who have received the sacrament of orders (cc. 762-764). The lay faithful can be called to cooperate in the exercise of the Ministry of the Word (c. 759). In accord with can. 766 the United States Conference of Catholic Bishops hereby decrees that the lay faithful may be permitted to exercise this ministry in churches and oratories, with due regard for the following provisions:

If necessity requires it in certain circumstances or it seems useful in particular cases, the diocesan bishop can admit lay faithful to preach, to offer spiritual conferences or give instructions in churches, oratories or other sacred places within his diocese, when he judges it to be to the spiritual advantage of the faithful.

In order to assist the diocesan bishop in making an appropriate pastoral decision (Interdicasterial Instruction *Ecclesiae de Mysterio*, Article 2 §3), the following circumstances and cases are illustrative: the absence or shortage of clergy, particular language requirements, or the demonstrated expertise or experience of the lay faithful concerned.

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

The diocesan bishop will determine the appropriate situations in accord with can. 772 §1. In providing for preaching by the lay faithful the diocesan bishop may never dispense from the norm which reserves the homily to sacred ministers (cc. 767 §1; cfr. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, 26 May 1987, in *Acta Apostolicae Sedis (AAS)* 79 [1987], 1249). Preaching by the lay faithful may not take place within the Celebration of the Eucharist at the moment reserved for the homily.

Ecumenical Concerns

From a liturgical point of view, it should be the priest celebrant who gives the homily. The ecumenical guidelines speak of the celebrant giving the homily and the other person offering a few words or a blessing but not the homily, for reasons both liturgical and theological.

Political Campaign Activity Restrictions

See XIII Parish Administration.

See Canon 287.

Sacred Music

Music in General

Singing is one of the primary ways that the assembly of the faithful participates actively in the Liturgy. The people are encouraged “to take part by means of acclamations, responses, psalms, antiphons [and] hymns. . . .” The musical formation of the assembly must be a continuing concern in order to foster full, conscious, and active participation. (Committee on Divine Worship, *Sing to the Lord*, USCCB, 2007).

Style of Music

The Church does not exclude any type of sacred music from liturgical services as long as the music matches the spirit of the service itself and the character of the individual parts and is not a hindrance to the required active participation of the people (Sacred Congregation of Rites, *Musicam Sacram*).

Using the celebration of the Eucharist as a stage for a concert Mass which either unduly lengthens the liturgy, ignores the current structure of the Mass, or eliminates the assembly’s participation in those parts which are rightly theirs is not acceptable. The Church recognizes the beauty and value of those compositions set to music in classical form by their renowned composers. However, these settings are more appropriately performed outside the sacred liturgy itself as a legitimate artform.

Music in the Marriage Liturgy

The Commission on Sacred Liturgy, Music and Art published guidelines for the diocese in 1986 which were approved by the Diocesan Bishop and superseded previously existing diocesan documents concerning wedding music.

Please make a special note that the familiar wedding marches which are so traditional in many of our parishes—while not considered appropriate for the marriage liturgy—are not forbidden.

Music in the Marriage Liturgy: Guidelines for the Diocese of Arlington is available from the Office of Sacred Liturgy in a booklet form suitable for giving to couples.

Patriotic Music

The singing of a religiously oriented patriotic hymn may be incorporated into the liturgy at an appropriate place, for example, as a recessional hymn. It would not be appropriate at the Offertory or during Communion, however. If the Mass is a special Mass for peace, or for the nation, then such a hymn could also be used as a processional hymn, as well as at the recessional. Many hymnals have examples of patriotic music that contains a religious dimension, e.g. “God Bless America,” “America the Beautiful,” or “Eternal Father, Strong to Save.” Even the National Anthem has a religious verse. As you know, a hymn is also a prayer, and prayer for our nation is certainly appropriate. (Bishop’s memo Oct. 22, 2001)

Copyright

There seems to be a rise of lawsuits concerning the printing or duplicating of music throughout the land. Because we want to avoid any litigation in the diocese, we urge all parishes to obtain a copy of *Copyright Update* which is published by the Federation of Diocesan Liturgical Commissions.

No parish should be duplicating music without the proper permission.

Copyright Update reprints permission policies of publishers of liturgical music and Sacred Scripture.

It is illegal to reproduce, either in text or music or both, copyrighted materials without the written permission of the copyright owner.

This document is a very valuable tool to keep parishes, musicians and liturgy teams aware of current policies of the different companies. It contains the National Conference of Catholic Bishops' statement on music and copyright laws, a section explaining the current law, and policy statements from many music publishers and Sacred Scripture publishers.

Also included in the last section are the correct names and addresses of the publisher, and the specific person to be contacted for permission.

For further information, or to obtain a copy of the document, contact:

Federation of Diocesan Liturgical Commissions
415 Michigan Avenue, N.E., Suite 70
Washington, D.C. 20017-1557

Participation in the Eucharist

The Faithful

Proper Place and Role

The Eucharistic celebration is the act of the entire community, carried out by all the members of the liturgical assembly. Nevertheless, everyone must have and also must observe his or her own place and proper role. "In liturgical celebrations each one, minister or lay person, who has an office to perform, should do all, but only, those parts which pertain to that office by nature of the rite and principles of liturgy" (*Constitution on the Sacred Liturgy*, no. 28).

Admission to Holy Communion

Guidelines for the Reception of Holy Communion

The USSCB guidelines for reception of Holy Communion should be published in the parish bulletin on occasion as a means of educating and/or reminding parishioners of the importance of preparation to receive the sacrament. These guidelines may also be inserted in programs for Masses where numbers of non-Catholics or uncatechized Catholics might be expected, i.e. weddings, funerals, Christmas, Easter.

Prohibition of the Eucharist to Manifest Sinners

Anyone baptized, who is not prohibited by law, may and must be admitted to Holy Communion (can. 912).

Those who have been excommunicated or interdicted after an imposed or declared sentence as well as others who obstinately persist in manifest, grave sin are not to be admitted to Holy Communion (can. 915). If the case should arise that such persons may be excluded from Holy Communion the bishop should first be consulted.

Persons in an irregular marriage may not receive Holy Communion because, as Pope John Paul II affirmed, “their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist” (*Familiaris Consortio*, 84).

State of Grace

One who is conscious of serious sin should not celebrate Mass or receive the Body and Blood of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess. In this case the person is bound to make an act of perfect contrition which includes the intention of confessing as soon as possible (can. 916).

Children and Those with Developmental Disabilities

Eucharist and First Penance

In order that the Holy Eucharist may be administered to children, it is required that they have sufficient knowledge and careful preparation so that they can understand the mystery of Christ according to their capacity and receive the Body and Blood of the Lord with faith and devotion. However, the Holy Eucharist can be given to children in danger of death if they can distinguish the Body of Christ from ordinary food and receive Communion reverently (can. 913).

The law presumes that a child reaches the use of reason at age 7. Hence children should be prepared for First Communion at this age so that they may receive the sacrament “as soon as possible,” having first made sacramental confession, or First Penance (can. 914).

Can. 914 states in part that it is primarily the duty of parents and also pastors to see that children who have reached the use of reason are properly prepared for their First Communion and receive it as early as possible, preceded by First Penance. This order is the normal sequence of reception for these sacraments.

***Baptism Certificate and Recording of First Eucharist
for Children Baptized Protestant***

See X Other Acts of Divine Worship.

This problem is frequently noticed when a child is preparing for First Penance and First Communion. First, obtain a document or letter that definitely states that the child was baptized in such and such a non-Catholic church. Some churches *without* valid baptism are Apostolic Church, Christian and Missionary Alliance, Christian Scientists, Church of Divine Science, Church of the Latter-Day Saints (Mormons), Masons (no baptism), Quakers, Salvation Army, Pentecostal Churches, Jehovah's Witnesses, and Unitarians. If you have any well-founded pastoral concern about the validity of the baptism, then a conditional baptism would be appropriate. Conditional baptism is not to be used indiscriminately.

There is no need for a public or private profession of faith by a child in the first eight grades before any sacrament including Confirmation. Reception of First Penance and First Communion implies the profession of faith, and the Confirmation rite includes a profession. Of course, in your pastoral judgment, prior to the actual reception of the sacrament of Confirmation, you may receive from a candidate for Confirmation a profession of faith to deepen his or her sense of formal entry into the Catholic Church. A profession of faith is called for in the case of a child beyond the eighth grade.

At the time the child receives First Communion, then TWO entries need to be made in your sacramental records: (1) the First Communion will be recorded in your First Communion register, which will show the date and place of the Protestant baptism; (2) the First Communion will be recorded as a profession of faith in your baptismal register, with the date of the First Communion as the date of the profession of faith. The facts about the Protestant baptism may be entered into the notations column.

Two certificates need to be issued, with an explanation to the child's parents that your parish is now the center for baptismal information for their child with appropriate recordings of sacramental information in future years.

It is important that Ministers/Directors of Religious Education and teachers of religion are aware of the need for (1) the validity of the Protestant baptism to be ascertained by a priest and (2) the First Communion be brought to your attention so that the entry of a profession of faith may be entered into your baptismal register. This careful attention now will save the person from difficulties when he or she approaches Confirmation, Marriage or a religious vocation in the future.

Children in Danger of Death

Such children may receive Viaticum even if they lack the knowledge and preparation needed for First Communion. All that is required is that they be able to differentiate the Body of Christ from ordinary food and be able to receive Communion reverently.

Persons with Developmental Disabilities

In November 1978, the National Conference of Catholic Bishops approved for publication a pastoral statement on persons with disabilities. Therein the bishops called for broader integration of persons with disabilities into the full life of the Church, through increased evangelization and catechesis and by participation in the Church's sacramental life. In 1988, the bishops reaffirmed this call to participate fully and actively in the life of the Church in a resolution marking the tenth anniversary of the 1978 pastoral statement.

In the 1988 the National Conference of Catholic Bishops' Committee on Pastoral Practices further clarified and offered guidance about the means for providing fuller access to the sacraments by persons with disabilities. The booklet entitled *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* was approved by the general membership of the National Conference of Catholic Bishops on June 16, 1995. Copies of this document may be obtained from the United States' Conference of Catholic Bishops.

Eastern Catholic Churches

In the Eastern Catholic Churches, infants may receive Holy Communion when they are baptized and chrismated (confirmed), provided this is permitted in the liturgical books of each church *sui iuris*.

Eucharistic Fast

Can. 919 treats the matter of the Eucharistic fast.

- Anyone planning to receive Communion is to fast from any food or drink for at least one hour before actually receiving. Water and medicine may be taken at any time.
- A priest celebrating two or three Masses the same day need observe the fasting law only before the first Mass (can. 919, §2).
- The elderly and the sick as well as those who care for them are not strictly bound.

Remember the hour's fast is figured from the time of reception of Communion. Though important, the law of fasting should give way to the greater good of receiving the Eucharist when in doubt.

The sick mentioned in can. 919 are not just those confined to bed. A diabetic who must take frequent small meals would belong to this group. Family or medical personnel need not refrain from receiving Communion if they had been eating when the priest or extraordinary minister arrives with the Eucharist for the sick person in the home.

Easter Duty

All the faithful, after they have been initiated into the Eucharist, are obliged to receive Holy Communion at least once a year. This precept must be fulfilled during paschal time, but for a just cause it may be fulfilled at another time during the year (can. 920).

In the United States, by special concession of the Holy See, the time for fulfilling one's Easter duty extends from the First Sunday of Lent to Trinity Sunday inclusive.

Holy Communion Twice a Day

Can. 917 states: "A person who has received the Most Holy Eucharist may receive it again on the same day only during the celebration of the Eucharist in which the person participates." Essentially what this means is that a person who attends two Masses on the same day may receive the Eucharist at each Mass. It is important that receiving Communion is not seen as an isolated action, but as an integral part of the entire celebration of the Mass. The liturgy of the Word, the offering of the gifts, the eucharistic prayer, and the reception of Communion combine to form one complete act of worship. The canon sees the second occasion as contained in a full Mass and not just arriving at a Mass in order to receive Communion and then leaving.

Should a person attend a third Mass in the same day, **he may not** receive the Eucharist. The second Mass may be a regular Mass and need not be a special Mass such as a funeral or wedding.

Any person in danger of death for any reason should receive Communion regardless of the number of times they might have received Communion that day.

Distribution of Holy Communion

The Breaking of the Bread

The Eucharistic Bread consecrated by the celebrant is to be broken during the "Lamb of God" chant. The celebrant is expected to break and distribute the parts to at least some of the faithful. A large size concelebration host may be more suitable for this purpose. The classic explanation of the breaking and sharing of the one bread is given by St. Paul: "And is not the bread we break a sharing in the body of Christ? Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf."

The celebrant does not need to piece the broken bread together before showing the Eucharist at the invitation to Communion. Nor does he need to consume the whole Host which he has broken into several pieces.

Communion from the Tabernacle

Sacristans and priests are reminded that liturgical norms call for the distribution of Holy Communion that is consecrated at the same Mass. “The principal reason for reservation of the Eucharist is to unite, through sacramental communion, the faithful unable to participate in the Mass, especially the sick and aged, with Christ and the offering of his sacrifice” (Decree *Eucharistiae sacramentum*, 1973). Hosts reserved in the tabernacle should not be relied upon for distribution at Mass. Sacristans and parish priests should try over time to measure the count needed for each Mass. “It is most desirable that the faithful, just as the priest himself is bound to do, may receive the Lord’s body from hosts consecrated at the same Mass” (*GIRM*, 85).

Holy Communion under Both Kinds

1) Principles

On March 22, 2002, the Congregation for Divine Worship and the Discipline of the Sacraments approved the revised text of the United States Bishops’ document *This Holy and Living Sacrifice*, which contains norms for the celebration and reception of Holy Communion under both kinds in the dioceses of the United States. This document will be inserted into future editions of the *Roman Missal* published in English. *This Holy and Living Sacrifice* is the source for the following principles and norms governing the distribution of Holy Communion under both kinds in the Diocese of Arlington.

The Lord Himself gave us the Eucharist at the Last Supper. This Eucharistic sacrifice “is wholly directed toward the intimate union of the faithful with Christ through communion” (Catechism of the Catholic Church, 1382). It is Christ Himself who is “truly, really, and substantially contained” (Council of Trent, session XIII [October 11, 1551], *Canones de ss. Eucharistiae sacramento*, can 1 [DS 1651]) in the Eucharist. Thus, to receive Communion is to receive Christ Jesus and to be joined to Him and to the members of Christ’s Mystical Body, the Church.

Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father’s kingdom (*GIRM* 281). At the same time, the Church teaches that “immediately after the consecration the true body of our Lord and his true blood exist along with his soul and divinity under the form of bread and wine.... The same body, however, is under the form of wine and the blood under the form of bread, and the soul under either form, by virtue of the natural link and concomitance by which the parts of Christ the Lord, who has risen from the dead and will die no more, are mutually united” (Council of Trent, session XIII [October 11, 1551], *Decretum se ss. Eucharistiae sacramento*, cap. III, *De excellentia ss. Eucharistiae super reliqua sacramenta* [DS 1640]).

It should never be construed, therefore, that Communion under the form of bread alone or Communion under the form of wine alone is somehow an incomplete act or that Christ is not fully present to the communicant. “Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of bread does not divide Christ” (CCC 1377; cf Council of Trent, DS 1641). The Church has thus always taught the doctrine of concomitance, by which we know that under each species alone, the whole Christ is sacramentally present and we “receive all the fruit of Eucharistic grace” (CCC 1390).

At the same time, an appreciation for reception of the “whole Christ” under one species should not diminish in any way the fuller sign value of reception of Holy Communion under both kinds. For just as Christ offered His whole self, body and blood, as a sacrifice for our sins, so too is our reception of His Body and Blood under both kinds an especially fitting participation in His memorial of eternal life.

When communion under both kinds is first introduced or permitted by the local Ordinary, the faithful should be properly catechized on the ecclesial nature of the Eucharist as the common possession of the whole Church; the Eucharist as the memorial of Christ’s sacrifice, his death and resurrection, and as the sacred Banquet; the Real Presence of Christ in the Eucharistic elements, whole and entire, in each element of bread and wine (the doctrine of concomitance); the kinds of reverence due at all times to the sacrament, whether within the Eucharistic liturgy or outside the celebration; and the role that ordinary and, if necessary, extraordinary ministers of the Eucharist are assigned in the Eucharistic assembly (*This Holy and Living Sacrifice*, 25).

In every celebration of the Eucharist, there should always be a sufficient number of ministers for the distribution of Communion. Priority is always given to ordinary ministers (bishops, priests, deacons) and instituted acolytes. When there are large numbers of the faithful present, and there are insufficient ordinary ministers available, extraordinary ministers may assist in the distribution of Communion (see *The Holy and Living Sacrifice*, 28).

When recourse is had to extraordinary ministers of Holy Communion, especially in the distribution of Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord (*This Holy and Living Sacrifice*, 28)

When Communion is to be given from the chalice, generally there should be two ministers of the consecrated wine for each minister of the consecrated bread. In this way, the Rite of Holy Communion will not be unduly prolonged (*This Holy and Living Sacrifice*, 30).

Ministers should always show the greatest reverence for the Eucharistic species by their demeanor and in the manner in which they handle the consecrated bread or wine (*This Holy and Living Sacrifice*, 29).

Norms

1. It is expected as a rule that ordinary ministers of Holy Communion (i.e., priests and deacons – not only those directly involved in the celebration of the Mass, but also those available, for example, in the rectory) distribute the Eucharist at all Masses celebrated in parish churches or other sacred places within the Diocese of Arlington. Even though they are not required to attend or concelebrate every parochial Mass, priests and deacons, unless impaired by ill health, advanced age or another pastoral ministry, ought not to be replaced by extraordinary ministers of Holy Communion for the sake of mere convenience. The presence of priests and deacons assisting in the distribution of Holy Communion gives pastoral witness to the importance of the Eucharist and to the intrinsic connection between this Sacrament and that of Holy Orders.
2. The diocesan bishop grants to each pastor/administrator, according to his pastoral judgment, the option to distribute Holy Communion under both kinds at all Masses on Sundays and Holy Days of Obligation, as well as at all weekday Masses.
 - a. Before a pastor/administrator institutes the practice of distributing Holy Communion under both species on Sundays or Holy Days, he must consult with his parish clergy and the parish council (and/or parish liturgy committee, if one exists) as to the pastoral advisability of such a practice.
 - b. Since the distribution of Holy Communion under both species normally requires a greater number of ministers, parishes that intend to distribute Holy Communion under both species may, if need be, increase the number of extraordinary ministers from 40 to 80. This number may be increased even above 80, according to the realistic needs in any particular parish. It should be kept in mind, however, that lay ministers of Holy Communion exercise a truly extraordinary and supplementary function and are not habitually to take the place of ordinary ministers of the Eucharist. The names of prospective additional ministers should be submitted to the diocesan Office of Sacred Liturgy, which will provide training and obtain the necessary mandates from the diocesan bishop.
3. Careful judgments should be made before the celebration of each Mass that enough bread and wine are made ready for the communion of the faithful in a particular Eucharistic liturgy. Wine may not be consecrated at one Mass and reserved for use at another.
4. The wine should be placed in flagons or containers of careful design and quality as befits the celebration of the Eucharistic mystery. The vessels should be sturdy, made of materials which are solid and nonabsorbent. Preference is always to be given to materials that do not break easily or become unusable.
5. *Redemptoris Sacramentum* (102-107) promulgated in March 2004 discusses cautions to be followed when Communion is distributed under both species.

While wine may be brought to the altar in flagons the wine must be separated into enough chalices for use during Communion during the rite of preparation. If consecrated hosts are divided this division will be carried out by the celebrant, deacons or concelebration priests. Extraordinary ministers of Holy Communion are not permitted to assume these functions.

6. All receive Holy Communion in the manner described by the *General Instruction of the Roman Missal*, whether priest concelebrants, deacons, installed acolytes or extraordinary ministers of Holy Communion. Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of extraordinary ministers of Holy Communion waiting to receive Communion until after the distribution of the Eucharist to the assembly is not in accord with liturgical law.

7. Because of its ancient sign value, Communion from the chalice is always to be preferred to any other form of ministering the Precious Blood. Communion by intinction, however, is permitted, although intinction should not be a means of preventing individual communicants from receiving Eucharist in the hand. Distribution of the Precious Blood by a spoon or through a straw is not customary in the Latin-rite dioceses of the United States.

8. If the Precious Blood is given by drinking directly from the chalice, then each communicant goes and stands before the minister of the chalice after receiving the Body of Christ. The minister says: *The blood of Christ*, the communicant answers: *Amen*. The minister hands the communicant the chalice, which the communicant himself raises to his lips. The communicant then hands the chalice back to the minister, who wipes the rim of the chalice with a purificator.

9. The communicant may never dip the consecrated Host into the chalice. The chalice may never be left on the altar or in another place to be picked up by the communicant for self-communication, nor may the chalice be passed from one communicant to another. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.

10. When Communion from the chalice is offered to the assembly, it shall always be clear that it is the option of the communicant and not of the minister whether the communicant shall receive the Precious Blood.

11. If any of the Precious Blood remains after distribution, it is to be consumed at the altar by the deacon assisted by priests or instituted acolytes who ministered the chalice, and who then cleanses it. When there are extraordinary ministers of Holy Communion, they may consume, in a dignified and reverent manner, whatever remains of the Precious Blood from their chalice of distribution.

12. The sacred vessels are cleansed by the priest, deacon or instituted acolyte after Communion or after Mass, if possible at a side table. Water alone or wine and

water together are used for the cleansing of the chalice, then drunk by the one who cleanses it.

13. The Precious Blood may not be reserved in the tabernacle, except for someone who is ill and unable to receive Communion under the form of bread. It is strictly prohibited to pour the Precious Blood into the ground or into the sacrarium.

14. If any Precious Blood spills, the area where the spill occurred should be washed and water poured into the sacrarium. If the Eucharistic bread or any particle of it should fall, it is to be picked up reverently.

15. If Communion of the chalice is given by intinction, then the communicant, while holding the paten under the chin, approaches the minister who holds the chalice and at whose side stands the minister holding the vessel with the sacred hosts. The minister takes the host, dips it into the chalice and, showing it, says *The body and blood of Christ*. The communicant responds: *Amen* and receives the Sacrament on the tongue from the minister. Once again, intinction is not to be used as a means of preventing the legitimate option of receiving Communion in the hand that each communicant enjoys.

16. Extraordinary ministers of Holy Communion do not participate in the entrance procession or in the procession at the conclusion of the Mass. After they have exercised their ministry within Mass, they should return to their places in the assembly.

Holy Communion under the Species of Wine Alone

In case of need, Holy Communion may be given under the species of wine alone (cf. can. 925).

A case of need is demonstrated when a person is unable to consume the consecrated host as a result of any kind of medical condition.

Holy Communion in the Hand

The reception of Holy Communion on the tongue being universally permitted, the faithful may – where it is allowed – receive Our Lord in the hand. The new *General Instructions of the Roman Missal* states that “the communicant replies, Amen, and receives the Sacrament either on the tongue or, where this is allowed and if the communicant so chooses, in the hand” (*GIRM*, 161). For the sake of a fuller catechesis, the following document is reproduced for your information.

Low-Gluten Hosts and the Use of Mustum

On June 19, 1995, Cardinal William Keeler, President of the National Conference of Catholic Bishops, received a letter from the Prefect of the Congregation for the Doctrine of the Faith. The letter was addressed to the Presidents of Episcopal Conferences and sets forth the norms of the Congregation permitting the use of low-gluten altar breads for

people affected by celiac disease and revised procedures for permitting the use of *mustum* for priests affected by alcoholism. The text of the congregation's letter follows.

Reverence for the Eucharist

On December 4, 1988, Bishop Keating wrote *A Pastoral Letter on Reverence for the Eucharist* to the faithful of the Diocese of Arlington, offering several reflections on the basic principles and norms of the Church in promoting reverence for the Blessed Sacrament, both in its external ritual and in its internal reality. (Copies of the pastoral may be obtained from the diocesan Communications Office.)

In every instance, the ritual of all Eucharistic liturgies is to be celebrated in full accord with the universal norms of the Church. Hence the following are to be understood as the stated policies of the Diocese of Arlington.

- Genuflecting and kneeling are venerable and unequivocal expressions of reverence for the Eucharist, and are mandated by the liturgical norms of the Church. Hence, the practice of genuflecting upon entering or leaving the presence of the Blessed Sacrament is to be maintained.
- The practice of kneeling during the Eucharistic Prayer of the Mass is to be maintained, or restored where previously discontinued. Pastors, of course, will take into account an individual's physical infirmity or the unsuitableness of a temporary location for Mass, e.g., an auditorium with theater seats and a sloping floor.
- The three genuflections made by the priest-celebrant during Mass are to be observed.
- Silence can be a powerful expression of reverence. The tradition of reverential silence in the presence of the Blessed Sacrament should be encouraged by word and example.

In the pastoral letter, the Bishop Keating stated that if reverence does not pervade a liturgy, it will fail in its purpose even if all the liturgical roles within it are correctly carried out. When gestures, vestments, movements, words, postures, singing, sights, and sounds of the ritual do not express the interior awareness of the sacred, they hardly have a chance to lead us to the internal reality taking place among us.

To the degree that the externals of the liturgy can pass beyond our senses of sight, hearing, touch, smell, and taste, and reach the heart and soul, to that degree will the externals achieve their purpose in the liturgy. It is there, in the inner sanctum of one's soul, that a sixth sense can be nourished, enlivened, focused—the sense of reverence before the presence and action of God Himself.

Proper Posture for Receiving Holy Communion

The norm for reception of Holy Communion in the dioceses of the United States is standing.

Clarifying the question of proper posture for receiving Holy Communion, the Congregation for Divine Worship has replied in a letter which "states: '...while this Congregation gave the *recognition* to the norm desired by the Bishops' Conference of

your country that people stand for Holy Communion, this was done on the condition that communicants who choose to kneel are not to be denied Holy Communion on these grounds.” (Congregation for Divine Worship, Prot. N. 75/03/L).

Ringling of Bells during the Consecration

The Council of Trent (Session XIII, Chapter III) taught clearly that the body, blood, soul and divinity of Christ exist under the species of bread and wine immediately after the priest utters the words of consecration. The ringing of bells is permitted at such times.

The General Instruction of the Roman Missal #150 describes how altar bells may be used.

A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice.

Frequency and Time for the Celebration of the Eucharist

Bination and Trination

A priest may not licitly celebrate or concelebrate Mass more than once a day except on those occasions when the law permits it (can. 905, §1).

Priests of the Diocese of Arlington have the 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 (can. 905, §2).

Unlike the 1917 Code, the present law allows a priest to accept offerings for any number of Masses which 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). It is diocesan policy that priests should forward additional offerings monthly to the Priests’ Mutual Aid Fund at the Chancery (can. 951, §1).

The customary diocesan Mass stipend is \$10. A larger amount may not be requested.

Time of Celebration

Ordinarily, the celebration of the Eucharist and the distribution of Communion can take place on any day and at any hour (cf. can. 931). Anticipated evening Masses on days before a day of precept may be held only in the evening (cf. can. 1248, §1). The anticipated Mass should not begin earlier than 4 PM.

Place for the Celebration of the Eucharist

Place of Celebration

The celebration of the Eucharist is to be performed in a sacred place, unless in a particular case necessity demands otherwise; in such a case the celebration must be done in a respectable place (can. 932, §1).

Masses in places other than a parish church or chapel – while never allowed on Sundays or Holy Days of Obligation – may be celebrated with the permission of the local pastor on all other days.

Mass is never to be celebrated in funeral homes or cemetery chapels. The Diocesan Bishop or vicar(s) general are the only authorities to make exception to this norm.

Permission of the Diocesan Bishop or vicar(s) general must be obtained for the celebration of Mass outdoors. The request should be sent to the Bishop at least one week in advance of the scheduled Mass. Permission is never given for an outdoor Mass on Sunday in conjunction with a picnic (can. 932).

Altars

The Eucharistic sacrifice should take place on a dedicated or blessed altar. Outside a sacred place a suitable table may be used, always with a cloth and corporal (can. 932, §2).

Placing of Relics of Saints under Altars

See X Other Acts of Divine Worship

Can. 1237, §2 of the 1983 Code of Canon Law states: “The ancient tradition of keeping the relics of martyrs or other saints under a fixed altar is to be observed according to the norms given in the liturgical books.”

The norms referred to by the Code are enumerated in the *Rite of Dedication of a Church and Altar* (chapter 2, no. 5 and chapter 4, no. 11):

- Such relics should be of a size sufficient for them to be recognized as parts of human bodies. Hence excessively small relics of one or more saints must not be placed beneath the altar.
- The greatest care must be made to determine whether the relics in question are authentic. It is better for an altar to be dedicated without relics than to have relics of doubtful authenticity placed beneath it.
- A reliquary must not be placed upon the altar or set into the table of the altar; it must be placed beneath the table of the altar, as the design of the altar permits.

Display of Flags in Churches

The origin of the display of the American flag in many parishes in the United States appears to have its origin in the offering of prayers for those who served during the Second World War (1941-1945). At that time, many bishops and pastors provided a book of remembrance near the American flag, requesting prayers for loved ones—especially those serving their country in the armed forces—as a way of keeping before the attention of the faithful the needs of military families. This practice has since been confirmed in many places during the Korean, Vietnam and Iraqi conflicts.

Following the recommendations of the United States Bishop's Committee on the Liturgy, the American flag should not be placed within the sanctuary itself, in order to reserve that space for the altar, the ambo, the presidential chair and the tabernacle. (In churches where the American flag is already placed within the sanctuary, its continuance is allowed.) However, it would be certainly appropriate to place the American flag outside the sanctuary, or in the vestibule of the church, or in another suitable place. You may also wish to provide a book, located near the flag, in which the faithful may write prayer requests. (Bishop's letter 10/22/01)

Use of Non-Catholic Facilities

For a just cause and with the express permission of the local Ordinary, and having avoided scandal, a priest may celebrate the Eucharist in the place of worship of some church or ecclesial community which does not have full communion with the Catholic Church (can. 933).

If priests, ministers, or communities not in full communion with the Catholic Church do not have a place or the liturgical objects necessary for celebrating worthily their religious ceremonies, the diocesan bishop may allow them the use of a church or Catholic building and also lend them what may be necessary for their services (*Directory for Ecumenism*, 137).

Mass Intentions

Priests may apply Mass for anyone, whether living or dead (can. 901). However, ancient Christian liturgical and ecclesiological tradition permits the specific mention in the Eucharistic Prayer only of the names of persons who are in full communion with the Church (cf. *Directory for Ecumenism*, 121).

The diocesan bishop and the pastor have the duty of applying a Mass for their people on all Sundays and Holy Days (cf. can. 388 and 534).

Individual and Collective Intentions

See VIII Holy Orders

Individual Intentions

In accord with the approved custom of the Church, each priest, whether presider or concelebrant, may accept an offering to apply Mass for a certain intention (can. 945, §1). Once the offerings are accepted, separate Masses are to be applied for the intentions of those who gave individual offerings, even though they be small in amount (can. 948).

The 1983 Code of Canon Law allows a priest to accept offerings for any number of Masses which 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). Priests are to forward these added offerings monthly to the Priests' Mutual Aid Fund at the Chancery.

Can. 953 also reminds us that no one is permitted to accept more stipends/intentions for Masses than can be satisfied within a year. If your parish has an abundance of Mass intentions, they should be forwarded to the Chancery so that we can distribute them to our retired priests and/or to our priests who are in non-parochial assignments and who do not receive Mass intentions on a regular basis, e.g., military chaplains, seminary professors, campus ministry chaplains, and to our priests in parishes that do not receive many intentions.

Collective Intentions

Your attention is drawn to the decree which is reproduced in VII. B. 8. a. Collective Mass Intentions of this handbook. The seven articles deal with the obligation of justice that a priest satisfy all offerings/stipends for the celebration of Masses he receives. This old tradition of the faithful requesting a priest to celebrate a Mass for a particular intention and proffering a donation, demands of the priest that the obligation entrusted to him is fulfilled.

For parishes that have the tradition of providing the celebration of a Mass, or several Masses, for the intentions provided by the faithful for All Souls, or Mother's Day, it is pointed out that pastors must make sure that the people know the intentions given to the priest(s) for those days are to be satisfied by the celebration of either a single Mass or several Masses, such as a novena of Masses (see Article 5). Collective Mass intentions (e.g. All Souls' Novena Masses) are considered the property of the parish and are to be recorded as parish income. The priest celebrating any Mass that is a part of such collective is entitled to one Mass stipend. While the concern the decree mentions over so-called collective Masses does not seem to be an issue in our area, nevertheless attention should be given to Article 2, *inter alia*.

Reservation and Veneration of the Eucharist

Place of Reservation

See Canons 934 §§ 1-2 and 937.

The Tabernacle

See Canon 938.

Tabernacles must be secure and immovable. Can. 938 reminds us of the requirements for the reservation of the Blessed Sacrament. It states: “The tabernacle in which the Eucharist is regularly reserved is to be immovable, made of solid and opaque material, and locked so that the danger of profanation may be entirely avoided.” All permanent tabernacles in any parish church or chapel must be bolted/secured/attached to the pedestal on which they rest.

Pastors (or those charged with the safekeeping of the Blessed Sacrament) must ensure that the key to the tabernacle is to be diligently safeguarded. Keys to the tabernacle are not to be given out indiscriminately, e.g., to all the Extraordinary Ministers of the Holy Communion in the parish.

The Sanctuary Lamp

Before the tabernacle in which the holy Eucharist is reserved there should be a special lamp continually lit which indicates and honors the presence of Christ (can. 940). According to traditional custom, an oil lamp or a lamp with a wax candle is to be used as far as possible (*Holy Communion and Worship of the Eucharistic Mystery Outside Mass*, 11).

Exposition of the Blessed Sacrament

In churches or oratories in which it is permitted to reserve the holy Eucharist, exposition may be done using a pyx or a monstrance, observing the norms of the liturgical books. The exposition of the Blessed Sacrament should not be held in the same part of a church or oratory in which Mass is being celebrated (can. 941).

Can. 942 in the 1983 Code of Canon Law reads: “It is recommended that in these same churches and oratories an annual solemn exposition of the Most Holy Sacrament be held during a suitable period of time, even if not continuous, so that the local community may meditate and may adore the Eucharistic Mystery more profoundly; but this kind of exposition is to be held only if a suitable gathering of the faithful is foreseen and the established norms are observed.”

If exposition of the Blessed Sacrament goes on for a day or for several successive days, it should be interrupted during the celebration of Mass, unless it is celebrated in a chapel separate from the area of exposition and at least some of the faithful remain in adoration (*Holy Communion and Worship of the Eucharistic Mystery Outside of Mass*, 83).

Exposition merely for the purpose of giving benediction is prohibited (*Holy Communion and Worship of the Eucharistic Mystery Outside Mass*, 89). Shorter periods of exposition should include a reasonable time for readings of the Word of God, songs, prayers and time for silent prayer.

The priest or deacon is the minister of exposition and benediction. In particular circumstances and observing the norms of the diocesan bishop, an acolyte, Extraordinary Minister of Holy Communion, or other person deputed by the local Ordinary may be the minister of exposition and reposition, but not the benediction (can. 943). Such ministers may open the tabernacle and also, as required, place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the Blessed Sacrament in the tabernacle. It is not lawful, however, for them to give the blessing with the Sacrament (*Holy Communion and Worship of the Eucharistic Mystery Outside Mass*, 91).

Perpetual Adoration of the Blessed Sacrament

A Brief History of Perpetual Adoration

From the beginning, the Church has taken seriously and literally the words of Jesus Christ, spoken at the Last Supper, when He took first bread and then wine into His hands and said, “This is my body... this is my blood” (Mk 14:22, 24). Thus, the Church has always spoken of and treated the Eucharist as the real Body and Blood of Christ. In receiving this same Body and Blood of the Lord, the faithful enter into communion with Him and participate in eternal life (cf. Jn 6:53-54, 56). In view of this mystery, it should not be surprising that the practice of adoring the Eucharist outside the immediate context of the Mass would take time to appear.

Early in the life of the Church we find testimony to the practice of reserving the Eucharist in order to bring the Host to the sick and to those who were not present at the assembly of the faithful (cf. St. Justin Martyr, *First Apology*, 65; 67, 3-5). By the second or third century, Christians were carrying the reserved Blessed Sacrament in small gold boxes called *arcae* (Archdale King, *Eucharistic Reservation in the Western Church*, p. 37).

The eventual development of prayer before the reserved Blessed Sacrament owes its origins not only to the Church’s faith regarding the nature of the Eucharist, but also to a concept of prayer rooted in the Old Testament that came to flourish in Christian spirituality by the fourth century – *compositio loci* – the “placing” of oneself in the presence of God. The churches of the faithful were *loci* of public liturgical prayer (once Christianity was legalized throughout the Roman Empire); yet it was not long before they became preferred places of private prayer as well. The fact that the Eucharist was reserved in a church is attested to by the fourth-century Apostolic Constitutions, which directed that when “all the men and women have communicated, the deacons are to take what is left over and carry it to the sacristy” (*Apostolic Constitutions*, VIII, 13). Over time the place of reservation moved from the sacristy to the church proper; in the eighth century, a biography of St. Bails (329-379) speaks of the Eucharist being reserved in a dove-shaped gold vessel (the *pyx*) hanging over the altar (Archdale King, *Eucharistic Reservation in the Western Church*, p. 43).

The practice of perpetual adoration of the Eucharist may reliably be traced to the diocese of Lugo, Spain. Historical and ecclesiastical sources provide hints that the practice of adoration, day and night, before the Blessed Sacrament may have been in existence in

Lugo as early as the sixth century. Certainly such adoration existed in the Cathedral of Lugo by the twelfth century. Other places in Europe also began this practice during the Middle Ages.

In the year 1226 perpetual adoration of the Blessed Sacrament is known to have been introduced by King Louis VIII of France at a chapel in Avignon. Intended originally as a temporary devotion, Avignon's Eucharistic adoration became so popular with the people that it was extended indefinitely and soon made perpetual, sustained over the centuries by a confraternity of laymen known as the Grey Penitents.

Although perpetual adoration was introduced elsewhere during the Middle Ages (such as Portugal's Cistercian monastery of San Maria d'Alcobaca in 1230), the devotion flowered in the seventeenth century. A number of French dioceses established perpetual adoration in every parish and chapel within their jurisdiction: e.g., Chartres and Amiens in 1658, Lyons in 1667, and Evreux in 1672. A new religious order of women arose in France during the same century, instituted for the specific purpose of engaging in perpetual adoration: the Sisters of the Blessed Sacrament, founded in 1639.

In the nineteenth century more religious orders devoted to perpetual adoration appeared, including the contemplative branch of St. Peter Julian Eymard's community of priests and brothers. By the early twentieth century, perpetual adoration was present in areas of Belgium, Germany, Italy, Mexico, Brazil, the United States, Canada and the regions of the Far East (Oceania). In 1991, the Pontifical Council for the Laity erected the Association of Perpetual Eucharistic Adoration as a universal and international public association of the faithful.

Theological Principles concerning Eucharistic Adoration

The Fathers of the Second Vatican Council set forth very clearly the centrality of the Eucharist in the life of the Church. The Eucharist is "the source and summit of the Christian life" (*Lumen Gentium*, 11). "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ Himself, our Pasch" (*Presbyterorum Ordinis*, 5).

At the same time, the Council Fathers sought to retrieve the central importance of the Church's liturgy, which encompasses all her public acts and rites of worship: "The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows" (*Sacrosanctum Concilium*, 10). "For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that the work of our redemption is accomplished, and it is through the liturgy especially that the faithful are able to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church" (*Sacrosanctum Concilium*, 2). Following the Council, Pope Paul VI drew the connection between the liturgy and the Eucharist: "For if the sacred liturgy holds the first place in the life of the Church, the Eucharistic Mystery stands at the heart and center of the liturgy, since it is the font of life by which we are cleansed and strengthened to live not for ourselves but for God, and to be united in love among ourselves" (Pope Paul VI,

Mysterium Fidei [1965]). The same Pope expressed his hope that the restored sacred liturgy “will bring forth abundant fruits of eucharistic devotion...” (*Mysterium Fidei*).

Eucharistic worship, therefore, consists in our active participation in the Mass, culminating in the reception of Holy Communion, and in our public and private adoration of the Lord in the Blessed Sacrament. Both are distinct, yet complementary, forms of worship. For this reason, the Church sets forth as a basic principle that those who prepare Eucharistic devotions should take care that the worship of the Blessed Sacrament clearly express its relation to the Mass (cf. Sacred Congregation for Divine Worship, *Holy Communion and Worship of the Eucharist outside Mass*, 82). Visiting the Blessed Sacrament, whether reserved in a tabernacle or exposed in a monstrance, should draw the faithful deeper into the Paschal Mystery and foster “the right dispositions for celebrating the memorial of the Lord with fitting devotion and for receiving frequently the heavenly Bread which the Father has provided for us” (*Holy Communion and Worship of the Eucharist outside Mass*, 80).

Prayer before the Blessed Sacrament has long been encouraged by the Church. The Church teaches that prayer is essential for Christian spirituality and calls us to set aside time for private prayer. Prayer in the presence of the Blessed Sacrament affords the worshipper a preeminent means of conversing with God, of speaking to and responding to the Eucharistic Lord in our hearts. Pope Paul VI emphasized this by saying, “Such visits are a proof of gratitude, an expression of love, an acknowledgement of the Lord’s presence” (*Mysterium Fidei*).

Since the same Lord is present in the Eucharistic species whether reserved in the tabernacle or exposed for public veneration in a monstrance, one form of Eucharistic devotion is not to be considered “more authentic” or “theologically superior” than the other. The Church encourages both private visits to the Lord in the tabernacle and times (whether fixed or continuous) of solemn and public exposition and adoration. In this way, the faithful are able to come as individuals or in groups to pray for personal/world needs, to grow closer to the Lord, and to increase in faith, hope and charity.

Norms for Perpetual Adoration in the Diocese of Arlington

1. The local Ordinary has the responsibility for the promotion and regulation of perpetual exposition and adoration (can. 943). Consequently he alone determines the pastoral appropriateness of perpetual adoration in his diocese and accordingly may permit it or not and may limit the number of places where it takes place.
2. If by “perpetual eucharistic adoration” is meant prayer before the Blessed Sacrament in the tabernacle, this involves no special permission. However, if by “perpetual eucharistic adoration” is meant adoration of the Blessed Sacrament exposed in a ciborium or monstrance, the permission of the local Ordinary is required.
3. In light of the theological principles already elaborated, in the Diocese of Arlington the local Ordinary judges it suitable, for the spiritual good of the faithful, that perpetual adoration before the Blessed Sacrament may take place in one parish in each deanery. In deaneries where the geographic distance between parishes is considerable (e.g., more

than a 30-minute drive under reasonable conditions), permission to expand perpetual adoration to another parish (or parishes) may be sought from the Ordinary.

(a) A pastor/administrator wishing to initiate perpetual adoration in a deanery where such adoration does not already exist or where geographic distance is significant (as noted above) must consult with the parish council and any other interested groups in his parish in order to determine the desire for such adoration and the means of continued adoration.

(b) Suitable catechesis should be provided for all members of the parish concerning the worship of the Eucharistic mystery and the way in which perpetual adoration of the Lord should lead to a spiritual union with Him that culminates in sacramental communion.

(c) Once the above-listed conditions are satisfied (and additionally what is mentioned in no. 6 below), the pastor/administrator may apply to the Diocesan Bishop for permission to initiate perpetual adoration. Such permission, if given, will be for a three-year period. At the end of this period, the pastor/administrator will consult with the Director of the Office of Sacred Liturgy to determine whether permission for perpetual adoration should be renewed or whether circumstances suggest otherwise. Parishes that, as of the effective date of these diocesan norms, already have a tradition of perpetual adoration should likewise consult the Director of the Office of Sacred Liturgy to determine whether circumstances suggest the continuation of perpetual adoration.

(d) The permission to initiate or continue perpetual adoration necessarily includes the norms that follow below (nos. 4-6).

4. Perpetual adoration of the Blessed Sacrament should take place in a location/chapel that is separated or at least distinct from the body of the parish church so as not to interfere with the normal activities of the parish or its daily liturgical celebrations. When Mass is celebrated in the chapel where the Blessed Sacrament is exposed, the Eucharist must be replaced in the tabernacle before the celebration of Mass begins.

5. Parishes authorized to have perpetual adoration are bound to follow all the liturgical norms given in *Holy Communion and Worship of the Eucharist outside Mass*, nos. 82-100. Especially to be noted are the following:

(a) Under no circumstances may perpetual adoration take place during the Easter Triduum.

(b) There should always be a sufficient number of people present for Eucharistic adoration before the Blessed Sacrament exposed. Every effort should be made to ensure that there be at least two people present.

(c) There must absolutely never be periods when the Blessed Sacrament is exposed and there is no one present for adoration.

6. Adequate safety and security for worshippers in parishes where perpetual adoration takes place should always be a concern. Access to the adoration chapel, lighting at night, access to a telephone in case of emergency, and other issues relating to people's safety, as well as security in regard to the Blessed Sacrament must all be taken into account before a parish applies for permission to begin perpetual adoration. Especially to be considered is the safety of female and elderly worshippers who may be present during the night hours of adoration.

7. Parishes that wish to provide hours for Eucharistic adoration on a regular basis, even though not perpetual (e.g. from 9 AM to 9 PM Monday through Friday, and with exposition and reposition each day) should make provision for the items listed above in nos. 4-6.

8. In churches in which the Blessed Sacrament is habitually reserved, it is recommended that there be a period of solemn exposition of the Blessed Sacrament every year (such as the traditional Forty Hours). Such an annual event allows a parish community the opportunity to meditate more deeply on the mystery of the Eucharist, to adore the Lord, and to grow in holiness in their relationship with Jesus Christ. Parishes could connect these annual celebrations to the Solemnity of Corpus Christi or perhaps to the anniversary of the parish's founding. In this way, the devotion would take into account the liturgical season, be in harmony with the liturgy, and lead the faithful towards the liturgy. It should be noted, however, that exposition merely for the purpose of imparting benediction is prohibited.

9. Insofar as possible, and with due regard for legitimate concerns about security, pastors and administrators are encouraged to be generous in the hours that the parish church is open for private prayer and visits by the faithful (e.g., from sunrise to sunset). Taking into account the circumstances of each parish, pastors and administrators should arrange the church hours so that the faithful may easily have the opportunity to come into the presence of the Lord and pray for their needs, the needs of the diocese and the needs of the world.

“It is impossible to overestimate the unique instrumentality and awesome power of priests who, as ministers of the Church, are singularly commissioned to forgive sins in the name of Jesus ‘until He comes.’ May our common initiative promote and expand the channels of God’s saving grace intended for His People through this powerful sign of His love and mercy” (Most Reverend John R. Keating, October 23, 1991).

Fundamental Norms

The most important act of the penitent is contrition, which is “heartfelt sorrow and aversion for the sin committed along with the intention of sinning no more.” [Council of Trent] (*Rite of Penance*, 6a)

Frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that, as we bear in our body the death of Jesus Christ, his life may be seen in us ever more clearly. (*Rite of Penance*, 7b)

The faithful should be encouraged to approach the sacrament of penance at times when Mass is not being celebrated and especially during the scheduled periods. (*Rite of Penance*, 13)

“On the other hand, this does not in any way prohibit priests, except the one who is celebrating Mass, from hearing confessions of the faithful who so desire, including during the celebration of Mass. Above all nowadays, when the ecclesial significance of sin and the sacrament of Penance is obscured in many people, and the desire to receive the sacrament of Penance has diminished markedly, pastors ought to do all in their power to foster frequent participation by the faithful in this sacrament.” (Congregation for Divine Worship and the Discipline of the Sacraments, *Notitiae* 419-20, October 2001)

It is fitting to have several penitential celebrations during Lent, so that all the faithful may have an opportunity to be reconciled with God and their neighbor and so be able to celebrate the paschal mystery in the Easter Triduum with renewed hearts. (*Rite of Penance*, 13)

The official name of this sacrament is “penance,” not “reconciliation.” (can. 959)

There is the *sacrament* of Penance, and the *rite* of reconciliation. Reconciliation can take place both within the sacrament of Penance and outside the sacrament, e.g., reconciliation in the external forum by the lifting of a censure.

Regarding general absolution without individual confession, the rite is extraordinary and may be resorted to only when the bishop has judged that, for these penitents, it will be physically or morally impossible to have access to auricular confession for at least one month. (“...for at least

one month” is a normative criterion adopted by the National Conference of Catholic Bishops, in accord with can. 961, interpreting the word “diu” of can. 961,1,2 “...for a long time.”)

The Minister of Penance

Faculties

Only a priest is the minister of the sacrament of penance. (can. 965) For the valid absolution of sin, it is required that the minister, besides having the power of order, also have the faculty to exercise the power on behalf of the faithful to whom he gives absolution. (can. 966 §1, CCC 1495)

Once obtained, the faculty to absolve may be exercised anywhere in the world, unless a local ordinary denies it in a particular case. (can. 967 §2)

The local ordinary must not normally grant the faculty to an extern priest in his jurisdiction without first consulting with the priest’s own ordinary. (can. 971)

The local ordinary may not grant the faculty to an extern priest in the territory, unless the priest enjoys the habitual faculty from his own ordinary. (can. 974 §2)

Even though he lacks the faculty to hear confessions, any priest validly and licitly absolves from any kind of censures and sins any penitent who is in danger of death, even if an approved priest is present. (can. 976)

The Confessor

The confessor must always be prudent and discreet in asking questions of the penitent. He may never ask the name of an accomplice. (can. 979)

The penance to be imposed should be spiritually helpful, suitable to the sins absolved, and accommodated to the abilities of the penitent. (can. 981)

The penance imposed may suitably take the form of prayer, self-denial, and especially service of one’s neighbor and works of mercy. These will underline the fact that sin and its forgiveness have a social aspect. (*Rite of Penance*,18)

The seal of confession is absolutely never to be violated. (can. 983)

In the administration of the sacrament, the priest, as a minister of the Church, is to adhere faithfully to the doctrine of the magisterium. (can. 978 §2)

Pastors are obliged to provide that the confessions of the faithful entrusted to their care be heard when they reasonably ask to be heard and that the opportunity be given to them to come to individual confession on days and hours set for their convenience. (can. 986,1)

The Bishop

It is the responsibility of the diocesan bishop to:

- regulate the discipline of penance in his diocese, including adaptations of the rite according to the rules proposed by the episcopal conference;
- determine, after consultation with the other members of the episcopal conference, when general sacramental absolution may be permitted under the conditions laid down by the Holy See (Rite of Penance, 39).

The Penitent

The Sacrament of Penance must be received at least once before a child's first Holy Communion. This is the required sequence of initiation into these two sacraments (can. 914).

Every Catholic is obliged to confess in kind and in number all serious sins committed after baptism and not yet directly remitted through the keys of the Church, nor acknowledged in individual confession, of which one is conscious after diligent examination of conscience (can. 988 §1).

It is desirable that venial sins also be confessed (can. 988 §2).

“It is helpful here to reaffirm the right of the faithful — and the obligation of the priest confessor corresponding to their right — to confess and to receive sacramental absolution even for venial sins. It should not be forgotten that the so-called confession of devotion was the school which formed the great saints” (Pope John Paul II, Address to the Apostolic Penitentiary, 13 March 1999).

Having attained the age of discretion, every Catholic is bound to confess serious sins at least once a year (can. 989, CCC 1457).

Any Catholic is free to confess to any lawfully approved priest of their choice, including a priest of another Catholic rite (can. 991).

The Time and Place for Confession

The Confessional

The appropriate place for confessions is in a church or oratory (can. 964 §1).

Except for a just reason, confessions are not to be heard elsewhere than in a confessional (can. 964 §3).

The faithful have a right to anonymous confession. Confessionals with a screen must be freely accessible to all penitents (can. 964 §2). The minister of the sacrament of confession may also choose to hear confessions only where a fixed screen is provided (The Pontifical Council for the Interpretation of Legislative Texts, 16 June 1998).

The National Conference of Catholic Bishops, in accord with the prescriptions of can. 964 §2, decreed that provision must be made in each church or oratory for a sufficient number of places for sacramental confessions which are clearly visible, truly accessible, and which provide a fixed grille between the penitent and the confessor. Provision should also be made for penitents who wish to confess face-to-face.

Confession Times

The Season of Lent offers all of us the opportunity to encourage the faithful to receive the Sacrament of Penance sometime during this penitential season. A misinterpretation of the rubric in the Sacramentary which says “According to the Church’s ancient tradition the sacraments are not celebrated today or tomorrow (Good Friday and Holy Saturday),” lead some priests to not celebrate the Sacrament of Penance during the Triduum. The Bishop’s Committee on the Liturgy has indicated that this rubric does not forbid the celebration of the Sacrament of Penance during the Triduum. In addition, the reconciliation of penitents may be celebrated at any time of day, according to the Rite of Penance. Please keep these facts in mind when planning your schedule of confessions during Holy Week.

Censures

See Canon 221 § 3.

An excommunicated or interdicted person is forbidden from receiving the sacraments (cann. 1331, 1332).

The penalty of excommunication is incurred automatically or *latae sententiae* once the action to which the crime is attached has been accomplished. Those crimes which automatically excommunicate are:

- Apostasy, heresy, schism (can. 1364 §1)
- Desecration of the Blessed Sacrament (can. 1367)
- Physical attack on the Holy Father (can. 1370 §1)
- Absolution of an accomplice in a sin against the sixth commandment (can. 1378 §1)
- Unauthorized ordination as or of a bishop (can. 1382)
- Direct violation by a confessor of the seal of confession (can. 1388)

- Recording or divulging another's confession (CDF, *Urbis et Orbis*, Sept. 23, 1988, AAS 80 (1988) 1367)
- Procuring an abortion (can. 1398).

The canonical principle remains that laws which establish a penalty are subject to a strict interpretation. (can. 18)

For a censure to be incurred, the person must

- be at least 16 years of age, (can. 1323 §1)
- know the censure exists and is in fact attached to a particular crime, (can. 1323 §2) and
- deliberately choose to commit this act with full knowledge and freedom.

Grave fear can excuse from the automatic penalty even though the crime is intrinsically wrong and gravely culpable (can. 1323 §3, §4).

Abortion

In response to inquiries about the 1983 *Code of Canon Law* and its treatment of the censure of excommunication for one who has an abortion, perhaps these reflections will be helpful. The issue is complex and could deal with both the internal and external forum. Principles from both law and moral theology are pertinent. This distillation is meant to be a guide for practical use for priests as confessors and counselors.

See Canon 1398.

In the abortion prohibition and penalty there is no statement that the Church intends to punish this crime with a penalty when it is committed through lack of due diligence, carelessness, or culpable neglect. Such violations are not censured, though they may well be gravely sinful.

The 1917 code included for penalty those who cooperated in the procured abortion. Though no mention is made of penalty for accomplice in can. 1398, can. 1329 §2 states the penalty applied to an accomplice.

See Canon 1329 § 2.

The power to remit the censure in the sacrament is ordinary executive power attached by law to the Office of the Diocesan Bishop. It is delegable. The Bishop of Arlington maintains the practice of delegating to priests, with faculties to hear confessions, the authority to absolve from the censure (cf. Diocese of Arlington "Priests' Faculties and Permissions")

Fundamental Norms

Matter and form

The appropriate matter is olive oil or, in case of necessity, some other vegetable oil (can. 998; *Sacram unctionem infirmorum*, Nov. 30, 1972 {AAS 65 [1973] 8}).

Blessing of oil

The oil to be used in the anointing of the sick can be blessed not only by a Bishop but also by 1° those who are in law equivalent to the diocesan Bishop and 2° in a case of necessity, any priest but only in the actual celebration of the sacrament (can. 999).

Any priest may carry the holy oil with him, so that in a case of necessity he can administer the sacrament of anointing of the sick (can. 1003, § 3).

Anointings

The anointings are to be carried out accurately, with the words and in the order and manner prescribed in the liturgical books. In a case of necessity, however, a single anointing on the forehead, or even on another part of the body, is sufficient while the full formula is recited (can. 1000, § 1).

The minister is to anoint with his own hand, unless a grave reason indicates the use of an instrument (can. 1000, § 2).

Communal celebration of the sacrament

The communal celebration of the anointing of the sick, for a number of the sick together, who have been appropriately prepared and are rightly disposed, may be held in accordance with the regulations of the diocesan Bishop (can. 1002).

Healing Masses and non-sacramental anointings

See Canon 1379.

The faithful are not to be anointed with sacramental oils or any other oils outside the legitimate celebration of a sacrament. Every caution should be exercised to ensure that the faithful are not under the impression that they are receiving a sacrament when in fact they are not.

The Minister of Anointing

Every priest, but only a priest, can validly administer the anointing of the sick (can. 1003, § 1).

All priests to whom has been committed the care of souls, have the obligation and the right to administer the anointing of the sick to those of the faithful entrusted to their pastoral care (can. 1003, § 2).

Among the functions entrusted especially to the pastor is the administration of Viaticum and of the anointing of the sick, without prejudice to can. 1003 §§ 2 and 3, and the imparting of the apostolic blessing (can. 530, §3).

Whenever necessity requires or a genuine spiritual advantage commends it, and provided the danger of error or indifferentism is avoided, Christ's faithful for whom it is physically or morally impossible to approach a Catholic minister, may lawfully receive the sacrament of... anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid (can. 844, § 2).

The Recipient of Anointing

See Canon 1001.

Eligibility for reception

See Canons 1004 § 1 and 844 § 3.

The law tells us who may be anointed: Those who begin to be in danger due to illness or old age. This obviously includes someone who is to undergo surgery for a serious illness, elderly in a notably weakened state, and seriously ill children who have sufficient use of reason to be strengthened by the sacrament.

The sacrament is not to be given to a dead person.

Anointing is not intended for minor illnesses nor routine surgery or elective surgery. The Apostolic Constitution promulgated by Paul VI states that, "Those who are seriously ill need the special help of God's grace in this time of anxiety. . ." The word 'periculose' has been rendered "seriously," rather than "gravely," or "dangerously." The sacrament should be given to anyone whose health is seriously impaired. It should not be given indiscriminately to any person whose health is not seriously impaired.

Doubt about eligibility

See Canons 1005, 1006 and 1007.

Repetition of the sacrament

See Canon 1004 § 2.

Clerics

See Canon 266 § 1.

Holiness

See Canons 276 §§ 1-2 and 282 §§ 1-2.

Celibacy

See Canon 277 §§ 1-3.

Attire

See Canon 284.

Priests

Apostolate and Liturgy

Parish Priest

The term “parish priest” refers strictly to the pastor of the parish entrusted to him (can. 519).

See Canons 528, 529 and 530.

Parochial Vicar

See Canons 545 §1 and 548 § 1.

Collaboration with Pastor

See Canon 548 §§ 2-3.

Parochial Administrator

See Canons 539, 540 §§ 1-2.

Rector

See Canons 556 and 558.

Chaplain

See Canons 564 and 566 §§ 1-2.

Dean

See Canon 555 §§ 1-4.

In light of the 1983 *Code of Canon Law* and our local needs, the Diocesan Bishop asked the six deans to assume an expanded role:

- To have a personal concern for the life and ministry of the priests of the deanery, especially for those who are ill or retired; to promote priestly fraternity and spirituality, and to develop a sense of mutual concern and cooperation among all the clergy of the deanery.
- To advise the Diocesan Bishop and/or the Clergy Personnel Board in matters affecting priest personnel and the establishment of new parishes.
- To install new pastors in their parishes.
- To make an annual visitation of each parish in the deanery and, among other things, to inspect and sign the sacramental registers of the parish.
- To visit a parish on the death of a priest, to offer to assist in arrangements for the funeral, and to ensure that the records and property of the parish are not disturbed.
- Upon vacancy of the pastorate of a deanery parish having no associate pastor, to act as temporary administrator of the parish until the Diocesan Bishop has appointed another priest to take charge of the parish.

The overriding concern of the dean is to come to the aid of his brother priests, especially in times of illness, sorrow, or conflict, and to support their spiritual life and ministry. This element of personal concern for his brother priests of the deanery was given emphasis and specific detail by our Presbyteral Council in 1993.

Credentials

Extremely important in the pastoral care of the faithful, and essential to the ministry of a priest or deacon, are the credentials of the ministering cleric. The credentials of all priests and deacons who have current assignments within the Diocese of Arlington from the Diocesan Bishop are certified on a stable basis. The names of those priests and deacons, both diocesan and religious, are listed in our current Diocesan Directory. Other priests and deacons, i.e., “extern cleric,” need to have their credentials certified by the Chancery before they are allowed to function in this jurisdiction. The permission to perform ministry for “extern priests” (“extern deacons”) must be renewed yearly.

There are also cases where an extern priest or deacon may wish to assist at a specific liturgical celebration. To ensure the integrity of the sacraments and the expectation of proper pastoral care of the faithful, any priest or deacon without faculties from the Bishop of Arlington must provide the following documentation prior to participating in any public act of worship.

1. **Priest (deacon) will serve in “supply” ministry on a regular basis¹ or is assigned by the Bishop of Arlington to ministry in the Diocese of Arlington, or resides on any diocesan property:**
 - a. A letter of good standing from his diocesan bishop or religious superior submitted to the Delegate for Clergy;
 - b. Completion of a receipt of acknowledgement for the Policy for the Protection of Children and Young People of the Diocese of Arlington, Child Protection Questionnaire, Code of Conduct and a criminal record check in accordance with the Diocese of Arlington Policy for the Protection of Children and Young People to the Office of Child Protection and Safety;
 - c. Either:
 - i. Attendance at a *Protecting God’s Children* training session in the Diocese of Arlington OR
 - ii. Evidence of completion of a safe environment training program from the cleric’s diocese or religious institute to be provided to the Office of Child Protection.

2. **Priest (deacon) will serve in supply ministry in a parish, school or institution of the Diocese of Arlington on an irregular basis:**
 - a. A letter of good standing from his diocesan bishop or religious superior or a current *celebret*² to the pastor;
 - b. Evidence from the religious institute or diocese that the priest or deacon underwent a criminal record check and safe environment training to the Office of Child Protection.

3. **Priest (deacon) seeks faculties in the Diocese of Arlington but is not assigned to ministry by the Bishop of Arlington and serves on a regular basis in a non-diocesan school or institution:**
 - a. A letter of good standing from his diocesan bishop or religious superior submitted to the Delegate for Clergy;
 - b. Completion of a receipt of acknowledgement for the Policy for the Protection of Children and Young People of the Diocese of Arlington, Child

¹ A “regular basis” means twelve times per year or more.

² A current *celebret* shows an expiration date later than the date of the event.

- Protection Questionnaire, Code of Conduct and a criminal record check in accordance with the Diocese of Arlington Policy for the Protection of Children and Young People to the Office of Child Protection and Safety;
- c. Attendance at a *Protecting God's Children* training session in the Diocese of Arlington or evidence of completion of a safe environment training program from the cleric's diocese or religious institute to be provided to the Office of Child Protection.
4. **Priest (deacon) will 1) preside at a single event, such as a wedding, funeral, mission, workshop, or baptism, 2) concelebrate Mass or assist liturgically at Mass for a period of less than one month, 3) serve in a parish or diocesan school for one or two days:**
- a. A letter of good standing from his diocesan bishop or religious superior or presentation of a current *celebret* to the pastor of the parish or school principal where the event will take place.

Assignments and Transfers

See Canon 522.

The conciliar document *Christus Dominus* (No. 31) and the apostolic letter *Ecclesiae Sanctae* (No. 20) speak in short fashion about the matter of priestly transfer. These articles address the canonical right of a Diocesan Bishop to lawfully transfer any priest in his diocese. These same documents speak of the security of tenure which a priest should enjoy as required for the good of souls.

So that the general policy on the transfer of priest personnel may be known, the following points are presented with the full realization that there will always be the possibility of exceptions due to unanticipated circumstances.

The first assignment of a newly ordained diocesan priest is generally for a period of four years. Thereafter, parochial vicars are usually transferred at regular intervals to offer them experience in various parishes and sections of the diocese to prepare them for a future pastorate. The Diocesan Bishop has the right to transfer a priest at any time when the good of the priest and/or the good of the parish demand it even though the priest himself has not seen nor expressed the need.

The general policy for advancement from parochial vicar to pastor is based on years of service as a priest in the diocese; however, seniority is not the sole consideration when the evaluation is made. The Diocesan Bishop will look to other important areas in the decision-making process such as the total performance of ministry and a priest's ability to get along with and work well with people.

Pastors are also changed from time to time since experience demonstrates this is good for a parish, especially a one-man parish, and for the pastor himself. The Bishop generally assigns pastors for a period of six to ten years. This is a general policy recognizing the canonical right of the Bishop to lawfully transfer any priest in his diocese at any time when the good of the priest and/or the good of the parish demand it even though the priest has not expressed the need. At any time during this period, a pastor might be moved if, for instance, his talents were best used in the formation of a new parish or his talents would be best used in a parish that was experiencing financial or other troubles.

In every case the Personnel Committee attempts to match the needs of the parish and the talents, interests, and desires of the priest to be transferred. On a yearly basis a questionnaire is sent to all priests in order to assess their assignments and obtain information on parish needs. This information is reviewed by the bishop and the personnel committee and used during their discernment process.

Confidentiality is always maintained in the matter of the Personnel Committee's discussions and the conversations with the priests involved in a proposed change.

Any priest is always welcome to discuss his current or desired assignment with the Diocesan Bishop or his Delegate for Clergy in private. Also any priest may discuss the same with any member of the Personnel Committee. The committee meets as needs arise and also before the normal personnel changes in the early summer.

Excarnation/Incarnation

See Canons 267, 268, 269, 270.

Extern Priests

Even as we seek to be of assistance to other dioceses and religious communities by offering hospitality to extern priests, we must also keep in mind our own diocesan needs.

Any priest who is coming to this area to study or for missionary work will NOT be given permission to live in any of our rectories for longer than one month without his bishop or major religious superior having made arrangements and having secured permission in advance of his arrival from the Diocesan Bishop.

Pastors who wish to invite extern priests to live in their rectory beyond one month must write a letter to the Bishop requesting this permission. After the Bishop receives a letter from his Ordinary or Religious Superior stating that they are permitted to reside in our diocese, permission will be granted on a year to year basis. By diocesan policy, the permission to perform ministry of extern priests expire each year and must be renewed at that time. Extern priests should request this renewal in writing and their letter should be

accompanied by a letter from their Ordinary or Religious Superior stating that they are allowed to continue functioning in this diocese.

This policy also includes the assignments of non-diocesan transitional deacons and seminarians. Permission to have a deacon or seminarian from outside the diocese assigned to a parish must be granted by the Diocesan Bishop again with prior contact from their bishop or religious superior.

Common Life

See Canons 280 and 550 § 2.

Residence

See Canons 283 § 1, 533 § 1 and 550 § 1.

Vacations

See Canons 283 § 2, 533 § 2 and 550 § 3.

In addition to the week spent on retreat, priests of the diocese are authorized four weeks of vacation to be coordinated with their pastor considering the needs of the parish.

Retiring Pastor

Upon retirement, a pastor may not reside in the rectory or other facility of the parish from which he is retiring.

Continuing Formation

See Canon 279 §§ 1-2.

Guidelines for Continuing Formation

General Policies

Retreats

The priests' annual retreat is to be made with the Diocesan Presbyterate every other year. In the alternate years the priest may choose his own personal retreat. The parish pays the retreat cost, up to \$400.

Thirty Day Ignatian Retreat

Priests may apply to the bishop for a one-time Ignatian 30-Day Retreat. Responsibility of coverage will be arranged at the place of ministry. Funding will be provided, subject to the bishop's approval.

Sabbaticals

To be eligible for a sabbatical, a diocesan priest must have been ordained 10 years. Moreover, 10 years must elapse between each sabbatical. The duration of a sabbatical is three months. A diocesan priest is to receive his full salary from his place of ministry during the term of his sabbatical, as well as benefits. If he will be returning to begin a new assignment salary and benefits will be drawn from his previous assignment. The place of ministry will provide payment to those who cover the responsibilities of the priest who is on sabbatical.

Tuition, room and board and transportation costs will be reimbursed for up to \$6,000. Any costs beyond this amount will be paid by the individual priest.

Application for a sabbatical should be made to the bishop at least one year in advance of the desired period. The letter of request should include the time and place of the sabbatical as well as the reasons or purpose of seeking a sabbatical at this time.

The responsibility for coverage of ministry while on sabbatical will be the responsibility of the priest requesting sabbatical. The chancery may assist in arranging coverage if requested.

Diocesan Continuing Formation

During the calendar year the diocese provides programs for the priests of the Diocese in the areas of the ongoing human, intellectual, spiritual, and pastoral formation. The Priestly Life and Ministry Committee, along with the Director of Vocations, and the Bishop's Delegate for Clergy, offers input to the Bishop for these formation programs.

Each year funds are provided for each priest for books, subscriptions, workshops and conferences related to ministry. These funds (not to exceed the diocesan limit) are paid by the parish or place of ministry. For workshops and conferences, the reimbursement is made at the conclusion of the program when record of attendance and payment has been submitted.

Each diocesan priest's parish or place of ministry will contribute \$250 per priest per fiscal year to the Diocesan Continuing Formation Fund. This payment is made in full each January. These monies are used exclusively for the continuing formation of clergy for sabbaticals and yearly programs provided by the diocese (i.e. spirituality days, days of continuing formation). An annual report will be made to the bishop and the Presbyteral Council on the expenditures and the remaining balance.

Religious priests serving in the diocese usually participate in sabbatical and continuing formation programs offered by their religious order. Normally, they would not contribute to the Diocesan Continuing Education Formation Fund. However, a religious priest serving in the diocese may opt to participate in our sabbatical program and contribute yearly to the Diocesan Continuing Formation Fund.

Conclusion

These guidelines are intended to help each priest of the Diocese to recognize that continuing formation is an ongoing opportunity and responsibility which can never be considered finished. The spirit and scope of continuing formation as well as the general policies are intended to help us in our dedication to serve the people of God as priests and to support us in the rekindling of our vocation through ongoing formation.

Personal Matters

Jury Duty

Priests should be aware that the exemption from jury duty once granted to clergy has been removed. In the Commonwealth of Virginia, clergy may now be called to serve. Excuses or arguments to be presented to remove one from jury duty must be done according to the law before the judge when being interviewed as a potential juror. In many jurisdictions it is possible to request being excused through the Clerk of Court. The local court should be contacted if a priest should wish to be excused.

Last Will and Testament

It is mandatory for every diocesan priest incardinated into the diocese to have a valid will on file at the Chancery.

Wills should be revised occasionally, e.g., if a beneficiary or executor dies, or if circumstances change. Wills made when we were part of the Diocese of Richmond may require revisions to benefit the Diocese of Arlington. It is recommended that any bequests you wish to leave the diocese be expressly stated in your will, e.g., so much money toward such and such building project, so much money for education, so much money for Masses to be said, etc.

It is required that your will (or at least a copy of it) be sent in a sealed envelope to the Chancery for safekeeping. On the sealed envelope you should write "Last Will and Testament of N.," along with the name, address and telephone number of the executor. No one at the Chancery will open the sealed envelope. When a death occurs the Diocesan Bishop or his delegate will hand over the envelope to the executor.

In addition to the sealed envelope containing your will, you should provide the Chancery with funeral plan information sheets provided by the diocese. This information sheet

contains such information as the homilist, any specific music you desire, any particular vestments you may wish to be buried in, and the cemetery in which you wish to be buried.

It is advisable to consult a lawyer about drawing up a will, especially if you have considerable assets.

If you wish to leave a legacy to the diocese or to a parish or institution within the diocese, the proper form is: "I give and bequeath to Most Reverend Paul S. Loverde, Bishop of the Catholic Diocese of Arlington, and his successors in office the sum of... to be given to... (insert name of parish or institution, or purpose, e.g., for Masses for my intentions, for the support of seminarians, for works of charity, etc.)." This form is necessary because being unincorporated our parishes are not recognized as legal entities; consequently, a bequest made directly to a parish may not be recognized by the courts.

In case the bequests you make do not equal the total of your assets, you should add a paragraph saying: "Any residue of my estate I give and bequeath to...."

In the will you should name the person whom you wish to be executor. Under Virginia law the executor must reside in Virginia. You may name two or more co-executors in which case one must reside in Virginia while the others may reside outside the state. It is recommended that in the will you expressly state: "I request that he (she/they) be allowed to serve without bond." It has been suggested that a priest name as one of his co-executors another priest to take proper care of unsatisfied Mass intentions, vestments, chalices, etc.; this, however, is not mandatory.

Death of Members of Your Family

So that the Diocesan presbyterate may offer prayers and masses for deceased family members of their brother priests please inform the Delegate for Clergy of the death of an immediate family member.

Finances

Just Remuneration

See Canon 281 §§1-2.

Gifts and Offerings

See Canon 282 § 2 and 531.

“Stole Fees” as Parochial Income

Diocesan policy requires all stole fees and other voluntary offerings given to pastors, other priests, deacons, and lay ministers who perform parochial functions are to be turned over to a parish fund to be used for the purpose specified by the bishop (i.e. parish operations). Thus, the established amount of an offering for any service is to go entirely to this fund, unless part of it is set aside for the payment of a particular service, e.g., organist, cantor, janitor, etc., as is sometimes the case with weddings and funerals and the like. Any voluntary offering given over and above the established amount can be kept by the minister only if it is clear that this was the donor’s intention. In doubt about the donor’s intention, the offering goes entirely to the parish fund.

Priests’ Mutual Relief Fund

See Canon 1274 § 1.

The 1983 Code of Canon Law allows a priest to accept offerings for any number of Masses which 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). Please be advised that, by diocesan policy, priests are to forward these added offerings monthly to the Priests’ Mutual Aid Fund at the Chancery.

Compensation and Benefits for Diocesan Priests Incardinated in the Diocese

Indirect Financial Benefits

Auto Allowance

Priests are to have the following auto related expenses paid by their place of assigned ministry, with the submission of proper supporting documentation:

- Gasoline (used while performing priestly duties)
- Insurance
- Registration fees
- Personal property tax
- Repairs and maintenance up to a \$2,000 annual limit

Retreat Allowance

Each priest is permitted to receive an allowance of up to \$400 for his annual retreat.

Continuing Formation

Each priest is permitted to receive up to \$500 for Continuing Formation needs. This includes books, subscriptions, workshops and conferences.

Compensation and Benefits for Religious Priests Serving the Diocese

Indirect Financial Benefits

Auto Allowance/Auto Purchase

Priests are to have the following auto related expenses paid by their place of assigned ministry, with the submission of proper supporting documentation:

- Gasoline (used in performance of priestly duties.)
- Insurance (if the vehicle is owned by the entity where the priest is assigned)
- Registration fees
- Personal property tax
- Repairs and maintenance up to a \$2,000 annual limit

With the agreement of the Bishop of Arlington, purchase of a car for use in the priest's ministry is permitted. The car is to be owned by the entity where the priest is assigned for ministry.

(Exemptions from the general auto allowance/auto purchase policy may be granted by the Diocesan Finance Officer to satisfy the requirements of a particular religious community.)

Retreat Allowance

Each priest is permitted to receive an allowance of up to \$400 for his annual retreat.

Continuing Formation

Each priest is permitted to receive up to \$500 for Continuing Formation needs. This includes books, subscriptions, workshops and conferences.

Social Security Coverage

Although the Internal Revenue code provides for the option for ordained ministers to be exempt from coverage under social security, the diocese strongly urges that diocesan priests **NOT** opt out of Social Security. This position is based on the knowledge that, although priests will be required to pay self employment taxes, the health and pension plans for priests are designed to work in tandem with, and are predicated on, each priest receiving both Social Security and Medicare benefits.

One of the requirements for qualifying for the exemption is that the ordained must be conscientiously opposed to, because of religious principles, *the acceptance* of any public or government insurance program; not on the basis of economic conditions, or opposition to paying

the taxes. Additionally, prior to applying for exemption, it is required that the ordained inform the ordaining body (the Bishop) of your conscientious opposition to *the acceptance* of such benefits. As a result of such exemption, future health and pension benefits provided by the diocese may be significantly reduced.

Income Taxes

Priests should be aware that the federal tax code specifically identifies as taxable income all offerings given to clergy in connection to the celebration of Mass, baptisms, weddings, and funerals. IRS publication #517 entitled “Social Security and other Information for Clergy and Other Religious Workers” provides more information.

<p>If you have any questions on this, please contact the Fiscal Manager’s Office (703-841-2577)</p>

Permanent Deacons

Apostolate and Liturgy

Liturgy of the Hours

Although deacons are not bound by the universal church law to say the whole of the liturgy of the hours every day, they should not hold themselves lightly excused from the obligation they have to recite Morning and Evening Prayer.

Attire and Title

As a matter of policy, permanent deacons do not wear the Roman collar. There is no mandatory uniform for a deacon in street attire. A deacon’s identification is available through his identification card provided by the diocese. The title of address for a deacon is either “Deacon” or “Mister.”

Liturgical Vestments

The alb and stole, and the dalmatic will be the usual liturgical vestments of the permanent deacon in this diocese. The dalmatic is the preferred vestment when serving the Diocesan Bishop at special liturgies and for other solemn occasions in the parish church.

When deacons are present as a body for a celebration, such as an ordination, conferral of ministries, or at funeral services of a deacon or presbyter, it is preferred that they wear the alb and stole. Deacons who choose to sit with their families on these special occasions will be attired in their normal suits and not vested.

At episcopal liturgical celebrations or ceremonies when it is appropriate for the presbyters to assemble and be vested as a college, it is equally appropriate for the deacons to be present as an order, vested, and seated in a special assigned place.

When a deacon presides at benediction or the liturgy of the hours, he may wear the cope over the alb and stole.

When a deacon presides at wake or graveside ceremonies, the normal attire will be a regular business suit.

It is fitting, although not necessary, for a deceased deacon to be vested in alb, stole, and dalmatic.

Under no circumstances is it appropriate to mix attire. An example of mixed attire would be the wearing of a stole with a business suit.

Marriage Preparation

To prepare couples for the sacrament of matrimony under the provisions of the Arlington Diocese Marriage Policy, a permanent deacon must be certified to engage in this ministry by the Family Life Office, Diocese of Arlington.

Deacon's Wife Not Allowed to Share in Husband's Counseling Sessions

In 1985 the wife of a deacon was subpoenaed in a civil divorce proceeding. The basis for this subpoena was the allegation that the parties to the divorce proceeding had, during their marriage, been counseled by an ordained deacon and the wife of the deacon, jointly, and that, during the counseling, the husband had made admissions relevant to the issues in the divorce case. The attorney of the wife in the divorce case wanted the deacon's wife to testify about those communications.

An ordained deacon by law is afforded the privilege to refuse to testify regarding communications entrusted to him in his capacity as a deacon when those communications are made confidentially and for the purpose of seeking spiritual advice and counseling. Although there are some instances in which the Virginia statute regulating this privilege would be broad enough to permit maintenance of the privilege even though a third party is present at or participates in such communications, those instances are rare, and the diocese has no intention of seeking to test the limits of the law.

Therefore, as a matter of policy, when a deacon is in a counseling situation, his wife shall not be present. While we all appreciate that a wife might, at times, lend support to her husband and perhaps add excellent insight and direction to the counseling, the times in which we find ourselves and the uncertainty of the law dictate that wives not be part of any counseling situation. A privilege of confidentiality may be covered by the

interpretation of the law, but we do not want to subject confidential communicants to that uncertainty, particularly in any situation in which there is an express or implied assurance that the communication will be maintained as confidential.

Confidentiality

Any communication confidentially entrusted to a deacon must remain absolutely confidential and may not be discussed with any one, including his wife.

Obligation of Celibacy

Canon 1037 states that a candidate for the permanent diaconate who is not married is not to be admitted to the order of diaconate unless he has, in the prescribed rite, publicly before God and the Church undertaken the obligation of celibacy.

Canon 1031, §2 states that a candidate for the permanent diaconate who is not married may be admitted to the diaconate only when he has completed at least his twenty-fifth year, and if he is married, not until he has completed at least his thirty-fifth year, and then only with the consent of his wife.

In accord with Canon 1087, those who are in sacred orders invalidly attempt marriage; therefore, a widowed deacon is prevented by a diriment impediment from entering into a subsequent marriage.

In a Circular Letter (Prot. n. 263/97) of June 6, 1997, the Congregation for Divine Worship and the Discipline of the Sacraments indicated that only the following conditions would be sufficient for obtaining a dispensation from the impediment found in Canon 1087: the great and proven usefulness of the ministry of the deacon to the diocese to which he belongs; that he has children of such a tender age as to be in need of motherly care; that he has parents or parents-in-law who are elderly and in need of care (n. 8).

The 2004 National Directory on the Formation, Ministry, and Life of Permanent Deacons in the United States recalls, however, that such dispensations are given only in “exceptional” cases, and only after a “sufficient time” has elapsed since the death of the former spouse and a stable relationship is formed with a new spouse who also understands the obligations of the diaconal ministry and (gives her consent as regards) its potential impact on marriage and family life (n. 75).

Administration

Assignment and reassignment

A deacon is initially assigned by the Diocesan Bishop on the day of ordination. Assignment is based on the needs of the diocese and the particular charism of the deacon. A deacon is not

assured of being assigned to his own parish community upon ordination and should not anticipate this assignment.

The reassignment of a deacon may be initiated by the Diocesan Bishop, the pastor, the assigned supervisor, or the deacon. When it is initiated by the deacon, he will state his reasons in writing to the Bishop's Delegate for Clergy indicating an alternate assignment and also stating the reasons why the assignment would be beneficial to all concerned. The primary consideration in all assignments will be the needs of the Diocese of Arlington. Any transfer or reassignment is solely the decision of the Diocesan Bishop.

Housing

Permanent deacons will not reside in rectories.

Personal Identification

All incardinated deacons of the Diocese of Arlington will be issued an identification card. This identification card will be issued for a period of 5 years and will be renewed at the end of each term. ID cards will be issued by the Office of the Bishop and will certify that the respective deacon is an ordained permanent deacon of the Roman Catholic Church and enjoys the faculties of the Catholic Diocese of Arlington.

Diaconal Council

The Diaconal Council of the Diocese of Arlington was organized to respond to the needs of the people served by the diaconal ministry and to the needs of the deacons themselves. The Council is governed by a constitution and by-laws approved by the Diocesan Bishop.

Continuing Education

Following ordination, deacons are encouraged to continue to pursue education in the sacred sciences and pastoral practices which contribute to the exercise of the pastoral ministry.

Any series of lectures or conferences provided under the direction of the Bishop's Delegate for Clergy should be considered as highly recommended to all deacons serving the Diocese of Arlington.

Ministerial Agreement/Contract

Upon assignment to a parish or a diocesan institute a contract for services will be prepared. A copy of the contract may be obtained from the Chancery.

Finances

Just Remuneration

See Canon 281 § 3.

Deacons who dedicate themselves to the ecclesiastical ministry as a matter of justice deserve remuneration for expenses incurred as a result of such ministry. This will include such items as gas/mileage in the use of a privately owned vehicle, the maintenance and replacement of a deacon's vestments, any out-of-pocket advances of funds to alleviate hunger, or provide medicine, shelter in a crisis, or such other urgent needs when time, as a matter of justice, is the essence.

Stipends

A deacon is to receive any stipend given to him for sacramental services he performs such as a baptism, marriage, graveside services.

Income Taxes

Deacons should be aware that the federal tax code specifically identifies as taxable income all offerings given to clergy in connection to the celebration of Mass, baptisms, weddings, and funerals. IRS publication #517 entitled "Social Security and other Information for Clergy and Other Religious Workers" provides more information.

Fundamental Norms

See Canons 1055 §§ 1-2, 1056 and 1059.

The Ministers

Husband and wife

See Canons 1057 § 2 and 1058.

Age

The minimum age for validity for a marriage is 16 for boys and 14 for girls (can. 1083). The same canon indicates that if the parents are unaware of the marriage of their minor child or if one can reasonably conclude that they are opposed to such a marriage, the priest or deacon may not perform the wedding without the bishop's permission, excluding a case of necessity (can. 1071).

To avoid this dilemma, the clergy should heed the Code's instruction that the pastors of souls make every effort to convince the youth to avoid marrying at an age earlier than is customary in this region. (can. 1072)

Confirmation

See Canon 1065 § 1.

RCIA Program and Marriage

As many parishes begin the inquiry (pre-catechumenate) and/or catechumenate phases of the RCIA, the following information may relieve pressures as we journey toward the Easter Vigil and initiation through Baptism or Reception into Full Communion with the Church.

It is important that the marital status of candidates who are inquirers into the faith be determined at an early stage. The process to remove any impediments should begin at the very initial phase of the pre-catechumenate, certainly no later than the inquirer's acceptance into the adult catechumenate. Those who are divorced and remarried are NOT to be baptized or received into full communion with the Church until it is determined that there are no impediments which would prevent them from receiving the sacraments. Such impediments include currently being in an invalid marriage due to former marriage(s), being in an invalid marriage due to an absence of canonical form for the celebration of marriage, or having a prior invalid marriage (even if one is divorced and not now remarried).

As soon as it is determined that there is an irregular marriage situation, the parish priest or deacon should be notified and meet with the person to explore the situation and the possible means by which a current invalid marriage may be validated within the Church. The appropriate

applicable Church processes provided by Canon Law are to be explained to the person (i.e., declaration of nullity, privilege of the faith, *ligamen* [prior bond], absence of form, etc.). The appropriate process should begin as soon as possible. To come within a few weeks of the Easter Vigil or other time of reception into the Church is not the time to begin to address the situation. Again, one's marriage situation must be rectified before the person can be received into the Church. In some cases (e.g., an annulment) this may take longer than a year.

From a pastoral point of view, it is not an act of pastoral charity to bring someone into the Church when they cannot receive the sacraments or when there is an obstacle to them receiving the sacraments fruitfully. When the person is wrongly received into the Church in this way and later learns that he or she is unable to receive the sacraments, it leads to greater spiritual and emotional harm. Remember, identify the marital status of each inquirer at the very earliest stage of the pre-catechumenate and begin the appropriate process as soon as possible through the parish priest.

Eastern non-Catholics

Concerning the marriages of an Orthodox (Eastern non-Catholic) person being received into full communion of the Catholic Church and a Latin-rite Catholic, provided this marriage is the first one for both parties, this marriage is already valid and therefore should not be validated.

Marriage Preparation

See Canons 1063 and 1065 § 2.

The United States Conference of Catholic Bishops, in accord with the prescriptions of canon 1067 and with due regard for canon 1068, have determined that the following norms shall be observed in preparation of a couple for marriage:

- (1) The couples should receive appropriate education and pastoral preparation through participation in a marriage preparation program approved by the diocesan bishop;
- (2) Parties should be questioned as to their freedom to marry;
- (3) Baptized Catholics should present a recently issued annotated baptismal certificate;
- (4) Where necessary additional documentation (such as affidavits of parents) attesting to a Catholic party's freedom to marry should be presented;
- (5) Baptized non-Catholics should present satisfactory proof of baptism and freedom to marry;

To prepare couples for the sacrament of matrimony under the provisions of the Arlington Diocese Marriage Policy a permanent deacon must be certified to engage in this ministry by the Family Life Office of the Diocese of Arlington.

Permissions

See Canons 1066, 1067, 1069, 1070, 1071 §§ 1-2 and 1077 §§ 1-2.

Impediments

Diriment Impediments

See Canon 1073.

A diriment impediment invalidates a marriage unless dispensed from by the proper authority (can. 1078). An impediment is a circumstance which is directly related to a person. It may arise from the person's relationship to another or it may rest in his or her very nature. Diriment impediments are considered to be either of divine law or ecclesiastical law. The local ordinary can dispense his own subjects from all impediments of ecclesiastical law, with the exception of those reserved to the Holy See (can. 1078).

- Age (can. 1083, §1) Completion of man's 16th year and woman's 14th year.
- Impotence (can. 1084) Certain, antecedent, and perpetual; absolute or relative, for either party. If doubtful, the marriage is not to be prevented. Sterility neither forbids nor invalidates a marriage. A vasectomy affects sterility, not impotence.
- Ligamen (can. 1085, §1) A person who is held to the bond of a prior marriage, even if it has not been consummated, invalidly attempts marriage. (Also can. 1086, §1) Marriage between two persons, one of whom is baptized in the Catholic Church or has been received into it and has not left it by means of a formal act, and the other of whom is non-baptized, is invalid. This does not include marriages which were celebrated with a dispensation from canonical form.
- Sacred Orders (can. 1087).
- Vow (can. 1088) Reserved to the Holy See. Those bound by a public perpetual vow of chastity in a religious institute of pontifical rite.
- Abduction (can. 1089) Reserved to the Holy See. See below.

IX Marriage

- Conjugicide (can. 1090) One who, with a view to entering marriage with a particular person, has killed that person's spouse or his or her own spouse. Those who by mutual physical or moral action brought about the death of either's spouse.
- Consanguinity (can. 1091) In the direct line (e.g., parents, children, grandchildren) or in the second degree of the collateral line (e.g., siblings).
- Affinity (can. 1092) In any degree of the direct line (parents-, brothers-, and sisters-in-law, children-in-law).
- Public Propriety (can. 1093) Arises when a couple live together after an invalid marriage, or from a notorious or public concubinage.
- Legal Adoption (can. 1094) Those who are legally related by reason of adoption cannot validly marry each other if their relationship is in the direct line or in the second degree of the collateral line.

With the 1983 Code of Canon Law spiritual relationship is no longer an impediment. This used to arise between the baptized person, and the minister of baptism and the godparents. Note that the Eastern Churches retain spiritual relationship as an impediment (CCEO can. 811). This could be an issue in an inter-ritual marriage.

Additionally, priests and deacons must explore the question of psychological or emotional disorders, and serious drug or alcohol abuse. Though not impediments in the strict sense, they can be important considerations in deciding whether or not a couple is ready to assume the serious obligations of marriage and are able to carry them out.

The local ordinary may dispense from the following impediments:

- age,
- disparity of worship,
- abduction,
- consanguinity except in the direct line or in the second degree of the collateral line (first cousins may be dispensed),
- affinity in the direct line,
- public propriety,

- legal relationship based on civil adoption as regards the direct line or the second degree of the collateral line.

Note that marriage of first cousins is legal in the Commonwealth of Virginia.

To request a dispensation from an impediment requires a good and sufficient reason. The common practice of the Church indicates the following as appropriate:

- real hope of conversion of the non-Catholic person,
- promise of embracing the Catholic faith,
- suspicion of dangerous familiarity,
- danger of merely civil marriage or before a minister, danger of apostasy,
- removal of grave scandal,
- legitimation of offspring,
- convalidation of invalid marriage,
- preservation of one's good name,
- grave danger of incontinence,
- spiritual welfare of the couple.

Mixed Marriages

The 1983 *Code of Canon Law* does not list mixed marriage as any kind of impediment. However, it states that marriage is prohibited without the expressed permission of the competent authority, between two baptized persons, one of whom was baptized in the Catholic church or received into it after baptism and has not defected from it by a formal act, the other of whom belongs to a church or ecclesial community not in full communion with the Catholic church.

The local ordinary may grant permission for such a marriage as long as he is assured that the Catholic party will be able to practice the faith and that he or she will do all in his or her power to see that all the children be baptized and brought up in the Catholic church (*cautiones*).

Promises

Can. 1125 requires “the Catholic make a sincere promise to do all in his or her power to have all the children baptized and brought up in the Catholic Church.” The Catholic makes the promise

orally, not in any written format, and the non-Catholic is not required to make a promise, only to recognize the serious obligation of the Catholic.

“To do all in his or her power” means just that—no less and no more. It is hoped that the couple will discuss this obligation of the Catholic in a serious and mature way so as to allow the Catholic to do all he or she must do to see to the Catholic rearing of the children. Priests and deacons are encouraged to assist the couple to face this requirement squarely and sensitively and with respect for each other’s faith.

Two Marriage Liturgies Forbidden

See Canon 1127

In mixed marriages it is forbidden to have one liturgical celebration and exchange of consent in the denomination of one of the spouses, followed by a second celebration in the other denomination.

While pastoral practice must manifest a sensitivity to “ecumenical marriages,” this sensitivity will amount to nothing if the “solution” chosen for involving a Catholic priest or deacon and a non-Catholic minister in a celebration of marriage has the effect of rendering the consent of the bride and groom invalid. *One* minister must receive the consent of *both* the parties. If that minister is non-Catholic, a dispensation from canonical form is required even if the Catholic minister is to be present for the celebration.

Cohabitation

Frequently priests and deacons become concerned about how to deal with couples living in either only civil marriage or without benefit of any marriage. Pope John Paul II spoke directly to this question (*Familiaris Consortio* 80 & 81).

The basic tone of his sensitive message is that pastors should never tire of telling people who live together that they should not consider themselves separated from the Church. Even though it is impossible to admit them to Eucharistic communion, they are not excluded from our affection, benevolence, and prayer.

Pope John Paul II suggested that we approach people living together with discretion and respect and strive through patient and loving action to remove the impediments and smooth the road toward regularizing the situation. Couples living together is one of the main social conditions causing the disintegration of the family, and he urged clerics to increase efforts to improve family life. Family life must be strengthened because the family is where people are materially and spiritually nurtured.

Convalidations

Couples who have been civilly married should be properly prepared by a priest or deacon before their marriage is convalidated. Due consideration should be given to the individual circumstances in determining the length of the preparation. It is common practice to ask couples who have been married civilly to wait six months before their marriage is convalidated.

The Wedding

Canonical Form

Dispensation from Form

By virtue of the norm of can. 1127, §2, the requested dispensation from form (so that a Protestant minister or rabbi may receive the vows) may be granted by the local ordinary of the Catholic party. It is granted only if the local ordinary of the place where the marriage is to be celebrated has no objection. The local priest should make this inquiry before asking for the dispensation by calling the Office of the Vicar General for Pastoral Services.

It is not permitted to have two religious marriage services or to have a single service in which both the Catholic and non-Catholic marriage rituals are celebrated jointly or successively.

The pre-nuptial papers are filed in the parish from which the application for the dispensation was requested. Upon verification that the wedding has taken place, notation is to be made in the marriage register of the parish where the pre-nuptial papers are filed. Notification is also to be given to the parish of the Catholic's baptism and to this Chancery.

Radical Sanation (*Sanatio in Radice*)

The competent authority (Diocesan Bishop) renders valid the consent which was invalid from the start due to lack of form or an impediment from which he can dispense (not *ligamen*, for instance). This allows the conscience of the Catholic spouse to be put at peace.

As an example: if a couple was married by a justice of the peace and now, after some years have passed, the Catholic wants to return to the sacraments—but the other spouse refuses to have the marriage validated—a *sanatio* may be the answer. Each case has to be examined. A sanation allows the Catholic to return to confession and the Eucharist. No marriage ceremony is performed. The church of baptism is to be notified that a *sanatio* was granted by the bishop on a given date. The effects of the sanation mean that the marriage is recognized as being valid from the start. All this is based on the assumption that the original marriage consent continues on the part of both spouses and, generally speaking, that the non-Catholic spouse will allow the Catholic upbringing of the children.

Witnesses to a Marriage

Can. 1108 states that besides the bishop, priest, or deacon, two witnesses are required to fulfill the canonical form for a valid marriage. Although a minimum age is not mentioned, witnesses cannot be below the presumed age of reason. While the witnesses are usually lay persons, clergy and religious could act in this capacity. They need not be Catholic or even baptized. Their function is simply to attest to the fact that the marriage took place. The witnesses must be capable of knowing and understanding what is going on.

A Catholic may be a witness, the maid of honor, or the best man at a non-Catholic wedding as well. However, if the couple being married are not being married in a way that can be recognized by the Catholic Church, the Catholic may not be a formal witness. Although this prohibition is not explicitly stated in the code, it is found in various Canons that indicate this general principle of law (cann. 209, 759, 752).

The Time of Celebration

Celebration of Marriages on Sundays or Holy Days

There is no diocesan precept or local law that disallows the celebration of marriage on Sundays or on Holy Days.

A pastor, after due consultation, may establish a parish policy not to celebrate marriages on either Sunday or Holy Days if it is in the best pastoral interest of the parish. Prudence would dictate no exceptions should be made once such a policy is established.

All Souls Day

The ritual Mass of Marriage is not allowed on November 2, the Commemoration of All Souls. The Rite of Marriage outside the Mass, however, is allowed.

The Place of Celebration

Marriages where at least one of the parties is Latin Rite Catholic are to take place in the parish church before one's pastor. The parish of either the bride or the groom may be chosen as the location. Only by exception would a wedding be celebrated in another church and then with the pastor's permission. Though custom suggests the wedding celebrated between two Catholics be in the church of the bride, in fact, the pastor of either may officiate. In the diocese incardinated priests have from the Diocesan Bishop the faculty to assist at all marriages within the diocese (general delegation).

IX Marriage

In the Diocese of Arlington weddings either mixed or between two Catholics must be celebrated in a parish or mission church. As examples, this policy precludes requests for a marriage in a garden, a private home, convent chapel, Airlie Plantation, Meadowlark Gardens, etc.

The exception would be to have the marriage celebrated in the church or temple of a non-Catholic party when dispensation from canonical form has been granted by the Bishop's office. If the family of a non-Christian refuses to enter a Catholic church or the family of the Catholic refuses to enter a temple or mosque, then a neutral site (specifically, a hotel facility) may be chosen, but not a garden, private home, etc. For other questions, please contact the Vicar General for Pastoral Services.

University and College Catholic Chapels

Exclusively eligible for consideration are full-time students currently enrolled in the university or college. Alumni or alumnae would not qualify, but former students who during their enrollment were actively engaged in the campus ministry program remain eligible up to one year after their graduation or termination of student enrollment.

Non-Catholic Churches

Should a couple preparing for marriage request their ceremony take place in a church other than a Catholic church, with the *Catholic* priest or deacon being the celebrant according to our marriage rite, the response is to be in the negative. We are not to celebrate a marriage outside of parish churches.

You may wish at that time to explain to the couple the possibility of obtaining for them a dispensation from form to enable them to be married in a non-Catholic church by the minister or rabbi and perhaps having you present at that ceremony and even active to the extent that the law allows.

When an Eastern Rite Catholic or a member of an Orthodox Church is seeking marriage with a Latin Rite Catholic please contact the Vicar General for Pastoral Services.

The Naval Chapel on Nebraska Avenue, in Washington, D.C.

The Naval Chapel is a non-denominational facility falling under the jurisdiction of the Archdiocese for Military Services, U.S.A. It falls under the command of the Catholic Navy Chaplain at the Navy Yard; the phone number as of this writing is 202 433-4447.

Marriage Laws for other States and Territories

Before agreeing to witness a marriage outside the Commonwealth of Virginia it is the responsibility of the priest or deacon to ensure that they meet all legal requirements of the

jurisdiction where the marriage will be celebrated. The pastor of the place may assist you in understanding your legal obligations.

The Celebrant

Ordinarily, the celebrant of the wedding is the pastor or parochial vicar in the parish. The pastor is the celebrant by right (can. 530, 4°). The incardinated parochial vicar may celebrate weddings anywhere within the diocese by virtue of his faculties from the diocese and with the permission of the pastor (can. 548-§2). Any other priest with faculties also may celebrate weddings in the diocese with the local pastor's or the parochial vicar's delegation.

Delegation in General

See Canon 1111 §§ 1-2.

Delegation for a Deacon or Military Chaplain to Witness a Marriage

If a deacon, permanent or transitional, is to witness a marriage, he must obtain delegation from the pastor or parochial vicar of the parish in which he is serving. This may be done by use of the Prenuptial Investigation Form which has on the last page on the bottom a place for the priest to grant delegation to someone not having it in order to be able to validly witness a marriage. A resident priest may not do this.

This is important because to witness a marriage without proper delegation is to render that marriage invalid. The pastor may *in writing* grant to a priest—and this would include military chaplains—or a deacon general delegation to validly witness all marriages within the boundaries of that parish. This may be the best situation if a deacon were witnessing marriages on a regular basis. Otherwise, each marriage must include as part of its preparation, the acquiring of delegation.

Visiting Priests for Weddings, Funerals, Baptisms

The Diocesan Bishop has defined the following policy for requests to have another priest preside a wedding, funeral or baptism:

Parish policy may not establish *a priori* categorical exclusions. A priest in good standing, requested by the family, should ordinarily be admitted and welcomed, provided he is willing to follow faithfully the liturgical norms of the Church and there is no reasonable cause, in his particular case, to decline the request.

In case of denial, in an individual case, the rationale of the denial is to be explained to the petitioner and, if appealed, to the Vicar General for Pastoral Services for purposes of review and adjudication.

In the case of approval, please remember it is necessary for the pastor or parochial vicar to delegate a non-incardinated priest to assist at the marriage.

Delegation for a Priest to Witness a Marriage on a Military Base

Incardinated priests of the Diocese of Arlington are already in possession of the required delegation by virtue of the faculty extended by the Diocesan Bishop (no. 19). While they have delegation, they do need the permission of the post chaplain if there is one.

The constitution of *Ordinariatus Castrensis* (Military Archdiocese) in part states: “The jurisdiction of the Military Ordinary is additional to the jurisdiction of the Diocesan Bishop, because the persons belonging to the Ordinariate do not cease to be faithful of that local diocese of which they are members by reason of domicile or rite.” Then it adds: “The areas and places reserved to military personnel fall firstly and chiefly under the jurisdiction of the Military Ordinary but also in a secondary way under that of the Diocesan Bishop, whenever, that is, the Military Ordinary and his chaplains are not present: in such a case both the Diocesan Bishop and the parish priest act in their own right.”

Civil License

The celebrant of a wedding in the Commonwealth of Virginia is considered an agent of the state and therefore must be licensed by the state. This can be done at an office of the clerk of the court in a city or county courthouse. A simple questionnaire must be filled out along with some proof of your status as a validly ordained priest or deacon within the diocese. Proper documentation includes a letter of assignment, your *Priests’ Faculties and Permissions*, or a letter from your pastor. There is also a modest fee.

For priests or deacons from outside the diocese, they need to contact a clerk of the court in Virginia to determine whether or not they may legally perform a wedding in the state of Virginia. At present, the state does not generally grant reciprocity to clergy who are licensed from other states.

Lacking legal reciprocity or a valid state license, the visiting cleric may not legally conduct the exchange of consent or receive the vows of the couple. A minister licensed in Virginia is required to receive the vows of the couple so that the state license can be legally completed and returned to the clerk of the court.

Sacramental Registers

It will be necessary for pastors to assure themselves that all marriages being celebrated in the parish have a follow-up by means of which the parish(es) of record of the Catholic party or parties are sent the information of the marriage for proper recording. It may be that the parish

secretary has been given this duty, but it is incumbent on the pastor to make sure it is in fact being done properly.

Marriage Files and Dispensation Requests

Baptism Certificates

A new baptismal certificate (dated within the last six months) is required for marriages because it *should* indicate on the reverse any notations about any sacramental action since baptism or actions affecting the juridical status of the person, and be additional proof of the freedom to marry by the Catholic party.

Proper Procedures Regarding Requests for Dispensations

Dispensation requests should be made out in a legible and clear manner. The correct spelling of names is important.

Please send requests for permissions and dispensations to the Chancery ***at least one month but no more than three months*** before the celebration of the marriage is to take place. This is most **important** in cases where the dispensation from canonical form is being requested.

Dispensation from Canonical Form

Should a couple request a dispensation from canonical form based on a proper reason, a priest or deacon should assist them with all the normal prenuptial requirements of the diocesan marriage preparation policy.

For legitimate reasons, the Bishop is willing to grant this dispensation to couples. It must be remembered, however, that a dispensation from canonical form is never granted between *two* Catholic parties. It must also be remembered that, once the dispensation from canonical form has been granted, a Catholic priest or deacon *cannot* do the actual witnessing of the marriage (exchange of vows). The parish of the priest or deacon who requests the dispensation from canonical form is where the marriage file stays, and the place where the marriage is recorded in the marriage register. It is incumbent upon the priest or deacon seeking the dispensation *from canonical form* to inform the Vicar General for Pastoral Services that the marriage has in fact been celebrated.

Marriages Taking Place outside the Diocese

Regarding couples who live in our diocese and who complete their marriage preparation here but are to be married in another diocese, e.g., the diocese in which they grew up or where their parents live, the entire marriage file be sent to the Vicar General for Pastoral Services after the marriage preparation is complete ***at least two months*** before the actual date of the wedding. The

file must contain a letter by the priest or deacon who prepared the couple to the priest or deacon who will be witnessing the marriage. The letter must as a minimum include the name and mailing address of the priest or deacon to whom the file is being sent, the names of the couple, the date of the wedding, and the church and city of the wedding.

In addition to this letter, the file must contain as a minimum:

- Pre-Nuptial Investigation Form for bride and groom
- Baptismal certificates for the parties (If Catholic, dated within the last six months)
- Two Affidavits of Free Status for the bride
- Two Affidavits of Free Status for the groom
- Certificate from one of our pre-Cana programs
- Application for dispensation and/or permission for mixed marriage (if appropriate)

After we have put the *visum est* has been granted the file will be sent to the Chancellor of the diocese where the wedding is taking place with the request that the file be forwarded to the priest whose name and address you have supplied.

Jurisdiction

Should a priest or deacon send to the Chancery an application for a dispensation from a marriage impediment for a Catholic from another diocese who is being married in a parish in the Diocese of Arlington it will be denied. The Diocese of Arlington has no jurisdiction to grant a dispensation to a person residing in another diocese.

Late or Forgotten Dispensation

Keeping in mind the above paragraph on jurisdiction, the Diocese of Arlington “Priests’ Faculties and Permissions” (no. 21) allow priests to grant a dispensation from a marriage impediment—*but not from canonical form*—when all is ready and there is not reasonable time to obtain such from the ordinary competent authority.

Then, the fact of your granting needs to be recorded on the Application for Dispensation/Permission form on the line, “**If previously granted, by whom...on...**,” and the application form needs to be sent to the Vicar for Pastoral Services within five days.

Remember that for canonical form dispensations you *must* go through the proper ordinary authority, i.e., the Vicars Generals.

See Canon 1080 §§ 1-2.

Dispensation for Wedding which Did Not Take Place

If you request and obtain a dispensation from an impediment to celebrate a marriage, but never marry the couple for whatever reason, please *return the unused rescript to the Chancery* with a brief explanation.

Policy for Hispanic Marriages

Priests and deacons shall keep Hispanic couples and their families informed about the necessity of registering with the proper parish as well as all diocesan regulations for the preparation and celebration of the sacrament of matrimony. This information, which should facilitate their integration in the diocesan and parish communities, shall be published weekly in the “*Boletín Interparroquial*”

Couples who wish to contract matrimony shall observe the diocesan regulations to this effect: at least six months prior to the marriage, they shall meet with the priest or deacon of their parish. They shall attend the workshops according to the plan approved by the Diocesan Bishop and they shall gather the pertinent documentation. The Spanish Apostolate offers pre-Cana seminars in Spanish on the second and fourth Sundays every month, for which they need to register prior to attending.

Hispanic couples who are not bilingual shall submit to the pastor of the parish where they are registered the name of the Hispanic priest or deacon whom they want to witness their wedding and process the required documentation.

Hispanic couples who are not bilingual and who live in parishes where there are no religious services in Spanish, but who attend some other parish where Mass is offered weekly for the Hispanic community, may ask the parish priest for authorization to celebrate the wedding in Spanish in the parish they attend.

In some Hispanic countries, it is very common to have separate ceremonies for the civil and religious marriages. That is why couples must be taught that they have to go to the courthouse to apply for the marriage license, but *not get married* while at the courthouse.

This custom and mentality, prevailing in several Hispanic countries, has brought about a normal situation in which many families with good Christian customs—who have been civilly married—delay the religious ceremony for months and, at times, for years. Now, through the catechesis and evangelization programs, these families complete the marriage process by receiving the sacrament of matrimony. The *convalidations* of these Hispanic marriages have a positive meaning, very different than those customarily effected in other marriages. That is why they must be given the opportunity of the celebration of marriages with the solemnity that is proper for their culture and faith.

In case of difficulties arising either by the contracting bride and groom, or by cultural influences, or by parish regulations, priests should request assistance from the Spanish Apostolate, or else refer the bride and groom directly to the Director of the Spanish Apostolate. Under no circumstances should Catholic Hispanic couples, who approach the Church to apply in good faith and with a righteous intention, be denied the sacrament of matrimony.

Annulments

See Canon 1060.

Introducing Marriage Cases to the Tribunal

The Tribunal uses various Fact Sheets for beginning different types of marriage cases. For instance, there is a *Fact Sheet for Introducing a Ligamen Case* and a *Fact Sheet for Introducing a Privilege of the Faith Case*. Upon submission to the Tribunal, the fact sheet is reviewed to see if there seems to be sufficient information to proceed with that type of marriage case.

The *Monitum* and *Vetitum* in Marriage Nullity Cases

Many times a person seeks an annulment so that they can be married in the Church or have their current civil marriage convalidated. A common question that they ask the priest or deacon preparing them for marriage is, “If I am seeking an annulment, how soon can I set a wedding date?” Priests and deacons should be aware that they are *not* to set a date for a wedding until an affirmative decision comes from the second instance court (Interdiocesan Appeals Court) *and* there is no restriction (*vetitum*) or recommended counselling (*monitum*) placed on the party by the second instance court.

A decree of marriage nullity does not always free persons who were formerly married to enter into a marriage. In some cases the Church might *caution* against or *prohibit* an individual from a remarriage. To foster a future successful marriage, some marriage counseling and careful preparation may be needed before a second marriage can take place.

The purpose of these restrictions is to put a signal (which is recorded in the person’s baptismal register entry) that special care should be taken in the preparation for a new marriage. This would generally mean that the priest or deacon who is involved in the preparation for the new marriage would have to ensure that the person’s intention and ability to commit to a permanent, faithful union open to children fulfills the Church’s minimal requirements. Essentially, the restrictions need to be seen as a “marker” that special care should be taken before the celebration of a future union.

The pastoral restrictions may be recommended by the Arlington Tribunal but they are always placed on the party(ies) by the Interdiocesan Tribunal of the Province of Baltimore, the Court of

Second Instance. They are of two kinds: *monitum* or *vetitum*. Neither ought to be interpreted as a penal decision, but they are pastoral expressions of concern regarding a future union.

The *monitum* is a word of caution to the priest or deacon who may prepare the person for a future marriage that a careful preparation should be undertaken. For instance, it would seem that a practice of shortening the preparation process for a person with such a restriction would be pastorally imprudent. It would be suggested that the party spend some extra time with the priest/deacon, or a marriage preparation couple, or, possibly, seek a marriage readiness assessment. In such cases, the priest or deacon makes the determination that a person with a *monitum* is ready for a future union.

In the case of *vetitum*, a future union cannot be celebrated until the restriction has been lifted by the Diocesan Bishop or his delegate. Ordinarily, it is placed on a person only when there has been substantial proof of a person's inability to assume and fulfill the essential obligations of the marriage covenant. Professional counseling is always required; and, in some cases, it may be long term. When it is lifted, the party always receives a letter with formal notification that the restriction has been lifted and barring any impediment the party is able to enter into a Catholic marriage.

Many times, a prospective bride or groom will try to get the clergy to set a wedding date after an affirmative decision comes back from the first instance court (Arlington Tribunal). DO NOT set a wedding date at this time as the case must go to the second instance court for ratification. The party seeking the annulment has been told by the Tribunal that they are not able to make plans for a wedding or convalidation in the Catholic Church until a final and favorable decision has been reached in the case (that is, the court of second instance gives an affirmative decision and there is no *monitum/vetitum* placed on the party). The priest or deacon advocate of the party is always notified of the second instance decision and any applicable restrictions before remarriage.

Any questions concerning the *monitum* or *vetitum*, please contact the Tribunal.

Funerals

See Canon 1176.

The Body

Cremation

“The Church earnestly recommends that the pious custom of burial be retained; but it does not forbid cremation, unless this is chosen for reasons which are contrary to Christian teaching” (can. 1176, § 3) such as the denial of a life after death, or to symbolically state one’s disbelief in Jesus’ resurrection, etc.

The earliest tradition of the Church demonstrates that Christians began burying the dead much like the Jews. The catacombs evidence this dignified and reverent burial practice. Under the holy Roman emperors, cremation all but disappeared. In reaction to an upsurge of cremation, the Church in 1886 forbade Catholics to cremate and the codification of Church law in 1917 (the first Code of Canon Law) stipulated that those whose bodies were to be cremated would be denied funeral rites.

Modern times evidence cremation as becoming a necessity in certain parts of the world for hygienic and economic reasons. The 1983 Code of Canon Law now presumes that one’s choice of cremation has nothing to do with denial of faith unless the contrary is evident (can. 1184). Thus, it is an acceptable practice in a strict sense.

The implementation of these norms is translated into the following practice:

- The faithful should always receive pastoral care characterized by sensitivity in dealing with the bereaved.
- The faithful should be reminded that the Church encourages the practice of the burial of the body, as the Lord himself was buried, according to the proper liturgical rites.
- Persons, who while living have taken legal steps to have their bodies cremated, are not to be denied the sacraments.
- Christian funeral services are not to be denied to a person, who specified in a will or in another way, the desire to be cremated after death.
- If the purpose of seeking cremation, in a particular case, is to deny the immortality of the soul, to reject Christian dogma, to express hatred of the Catholic faith or a denial of life after death, the church services are to be denied.

- If circumstances be such that the body is not to be cremated until AFTER the vigil or wake service, or even after the Mass of Christian Burial, both ought to be celebrated with the body present.

Cremated Remains

On March 21, 1997, the Congregation for Divine Worship and the Discipline of the Sacraments granted an indult permitting, in the judgment of the diocesan bishop and for individual cases, the celebration of a funeral Mass with the cremated remains of the deceased present. While granting this indult, the Congregation expressed its concerns that the cremated remains be treated with respect during the funeral rites and afterwards, with interment/burial to follow the funeral Mass.

After consultation with the Priests' Council, the Diocesan Bishop decided to grant permission, effective December 30, 1997, for the cremated remains to be present during the funeral Mass in those cases where burial of the cremated remains (either in a columbarium or in the ground) will take place following the Mass. The word "burial" is underscored to highlight the fact that the practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires. If at all possible, the place of entombment should be marked with a plaque or stone memorializing the deceased.

The appropriate liturgical texts and rites for use in the above-mentioned cases have been published as an appendix to the current Order of Christian Funerals and are to be employed whenever the cremated remains are present. Such rites include the following provisions:

- The cremated remains are to be placed in a worthy vessel. This vessel may be placed on a table or stand at the location where the coffin would ordinarily be placed.
- The vessel may be carried in during the entrance procession or it may be already in place.
- The paschal candle may be placed next to the vessel just as it would be placed next to a coffin.
- The pall, which may be used to cover the coffin, will not be used in the instance of cremated remains.
- There are slightly different forms for the prayers used during the blessing of the cremated remains with holy water and the dismissal.

- It is optional to incense the cremated remains at a funeral Mass, just as it is optional to incense a body.

The Deceased

Funerals of clerics and religious

“The funeral ceremonies of a diocesan Bishop are to be celebrated in his own cathedral church, unless he himself has chosen another church” (can. 1178).

“When he has come to know that parish priests in his district [have died], he is to ensure that their funerals are worthily celebrated. Moreover, should any of them fall ill or die, he is to see to it that books, documents, sacred furnishings and other items belonging to the Church are not lost or removed” (can. 555, § 3).

“Normally, the funeral of religious or of members of a society of apostolic life are to be celebrated in their proper church or oratory: by the Superior, if the institute or society is a clerical one; otherwise by the chaplain” (can. 1179).

Funeral rites for non-Catholics

See Canon 1183 §§ 1-3.

Divorced Catholics Remarried outside the Church

The 1917 Code of Canon Law refused burial to anyone excommunicated. That refusal encompassed people divorced and remarried without permission of the Church’s Tribunal. After Vatican Council II relevant norms were modified and are now reflected in the 1983 code. The law states that no one should be denied Christian burial except for the most serious of causes, such as those who have given up the faith publicly or whose openly sinful lives would cause great public scandal. Catholics who enter a second marriage without authorization by proper Church authority obviously have a problem with their sacramental rights in the Church, but they are not thereby excommunicated.

The question as to whether or not the burial should only be from the funeral home or the church is a pastoral one which requires sensitivity in dealing with the survivors. Much may depend on the deceased’s former knowledge of the faith and its practice. If someone did not choose to go to Mass over a long period of time, then that decision may be respected and a church funeral not urged. If they had gone to Mass regularly but not received communion, then perhaps in accord with the family’s wishes, a burial from the church is appropriate. In each case, pastoral prudence and care is demanded.

Denial of funeral rites

“Church funeral rites are to be denied to the following, unless they gave some signs of repentance before death: 1° notorious apostates, heretics and schismatics; 2° those who for anti-christian motives chose that their bodies be cremated; and 3° other manifest

sinner to whom a Church funeral could not be granted without public scandal to the faithful” (can. 1184, § 1).

“If any doubt occurs, the local Ordinary is to be consulted and his judgment followed” (can. 1184, § 2).

“Any form of funeral Mass is also to be denied to a person who has been excluded from a Church funeral” (can. 1185).

The Rites

Place of Funeral

Since the conducting of funerals is among the functions entrusted especially to the parish priest (can. 530, 5^o) the funeral of any deceased member of the faithful should normally be celebrated in the church of that person’s proper parish or the church of the parish where the death occurred (can. 1177, §§ 1 and 3).

“However, any member of the faithful or those in charge of the deceased person’s funeral, may choose another church; this requires the consent of whoever is in charge of that church and a notification to the proper parish priest of the deceased” (can. 1177, § 2).

No Masses in Funeral Homes or Cemetery Chapels

No Masses are to be celebrated in funeral homes. The Diocesan Bishop is the only authority to make exception to this norm. The exception would be a true exception based on extreme circumstances.

Liturgical Pall

Catholic funeral services for servicemen and veterans call for the casket to be draped with the liturgical pall rather than the national flag. The liturgical pall is used in remembrance of the white baptismal garment. The nation’s flag should not cover the casket in church but may cover the casket for burial services. Properly folded, it may be placed on the pall during the liturgical rite. The Gospel book, the Bible, or a cross may also be placed on the casket.

Protestant Minister Participating in a Mass of Christian Burial

With the Diocesan Bishop’s permission, a Protestant minister may do one of the readings but not the Gospel.

No permission is needed for a Protestant minister to do any of the following:

- meet the body at the door of the church with the priest;
- be given a place of honor in the sanctuary; be a part of the processing into the church;
- be allowed to say, after Mass and before the final commendation, some words of consolation;

- before Mass meet with the priest and look over prayers from the minister's tradition (ritual) which may be used in part before the priest does the final commendation;
- accompany body out of church with the priest;
- share in graveside services.

Prohibited days for funeral Masses

Among the Masses for the Dead, the Funeral Mass holds first place. It may be celebrated on any day except for Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.

General Instructions of the Roman Missal, 380

Cemeteries

“If a parish has its own cemetery, the deceased faithful are to be buried there, unless another cemetery has lawfully been chosen by the deceased person, or by those in charge of that person's burial. All may, however, choose their cemetery of burial unless prohibited by law from doing so” (can. 1180).

Sacramentals

See Canons 1166 and 1167.

Blessings

The minister of blessings

See Canon 1169 §§ 1-3.

The recipient of blessings

See Canon 1170.

Blessing of throats

The blessing of throats may be given by a priest, a deacon, or a properly mandated special minister of the Eucharist. The blessing is ordinarily given during Mass or outside Mass on February 3, the memorial of St. Blase. If the blessing is conferred within Mass, the blessing follows the homily and general intercessions. For pastoral reasons the blessing may also take place after Mass. When the blessing is given outside Mass, it is preceded by a brief liturgy of the Word. When the blessing is given during Mass on a day other than February 3, the readings and prayers appointed for that day are used.

According to tradition, the blessing is given by touching the throat of each person with two candles blessed on the Feast of the Presentation of the Lord (February 2 also known as Candlemas Day), and which have been joined together in the form of a cross. The

ordained minister makes the sign of the cross over the person. When a lay person offers the blessing, the sign of the cross is not made over the person receiving the blessing.

If, for pastoral reasons, each individual cannot be blessed individually as when there are large numbers, the minister may give the blessing to all assembled by extending hands without the crossed candles, over the people while saying the prayer of blessing.

The “Order for the Blessing of Throats on the Feast of St. Blase” is contained in Chapter 51 of the *Book of Blessings*.

Distribution of ashes

The “Order for the Blessing and Distribution of Ashes” which is found in Chapter 52 of the *Book of Blessings* is for use when the blessing takes place outside Mass. The sacramentary contains the rite for use within Mass. It also indicates the order this rite should take when celebrated outside Mass—but it does *not* include all the necessary texts.

The minister for the *blessing* of ashes is always a priest or deacon. In the actual *imposition* of ashes, they may be assisted by properly mandated extra ordinary ministers of Holy Communion when there is a true pastoral need. The full order, with the exception of the blessing of the ashes, may be used by an extra ordinary minister of Holy Communion for the distribution of ashes in hospitals, nursing homes, or other places.

Placing Relics of Saints under Altars

See Canon 1237 § 2.

The norms referred to by the code are enumerated in the *Rite of Dedication of a Church and Altar*, (chapter 2, no. 5, and chapter 4, no. 11):

- Such relics should be of a size sufficient for them to be recognized as parts of human bodies. Hence excessively small relics of one or more saints must not be placed beneath the altar.
- The greatest care must be made to determine whether the relics in question are authentic. It is better for an altar to be dedicated without relics than to have relics of doubtful authenticity placed beneath it.
- A reliquary must not be placed upon the altar or set into the table of the altar; it must be placed beneath the table of the altar, as the design of the altar permits.

Exorcism

See Canon 1172.

People Seeking Exorcism

Pastors should deal with such requests pastorally. If a case should arise that has merit, the Chancery should be notified once a thorough investigation has been completed.

Sacred Places

See Canons 1205, 1206, 1207, 1210, 1211 and 1212.

Parish Church

See Canons 1214, 1216, 1220 § 1 and 1221.

Use of Church Property

Pastors and other administrators of church properties are not to allow use of their facilities to groups who advocate against church teachings or legitimate church practices.

Construction and Modification

Effective July 1, 1999 any modification to sacred places regardless of the cost of the project, whether intended to be permanent or temporary, must seek prior approval/permission from the Bishop. Examples of modifications include, but are not limited to: a) sanctuary renovations; b) placing of statues; c) moving tabernacles; d) redesign or placement of baptismal fonts, etc. These requests must be in writing and accompanied by the estimated cost and blueprint/drawings.

Concerning the construction of new Churches, Chapels, Mission Churches, Oratories, initial blueprint/drawings must be submitted to the Secretary for Sacred Liturgy, for approval. He will consult with the Bishop and receive his authorization to proceed with the project. Any subsequent drawings or changes to the initial blueprints must also be submitted for approval.

Should you have any questions on these matters, please contact the Office of Sacred Liturgy.

Oratories and Private Chapels

See Canons 1223, 1226 and 1228.

Private Chapels and Reservation of the Blessed Sacrament in Parish Rectories

Canonical Principles

Canon 1226 defines the term *private chapel*: “By the term private chapel is understood a place for divine worship designated by permission of the local Ordinary for the benefit of one or more physical persons.” By definition, a private chapel is established for the purpose of divine worship, specifically for those liturgical acts that ordinarily are not able to be celebrated outside a sacred place.

Except in the case of a bishop's chapel (can. 1227), the permission of the local Ordinary is required to have liturgical celebrations in a private chapel. This is governed by canon 1228: "Without prejudice to the prescript of canon 1227, the permission of the local ordinary is required for Mass or other sacred celebrations to take place in any private chapel."

The Pastoral Companion (p. 238) points out that since the liturgy is an ecclesial act, ordinarily it should not be celebrated in a place erected for the convenience of one person or a few persons, but should be done in a sacred place of a community or group of the faithful. It further notes that permission to erect a private chapel does not bring with it permission to reserve the Blessed Sacrament. This requires a separate permission from the local Ordinary who should ensure that Mass is celebrated there ordinarily at least twice a month (canon 934).

If permission is given for the erection of a private chapel, it is fitting that such a chapel be blessed according to the rite prescribed in the liturgical books. A private chapel must be reserved exclusively for divine worship and kept free from all domestic uses.

A room that is without an altar, sacred vessels or other requisites for Mass – such a room set aside in a rectory simply for private meditation, the recitation of the Liturgy of the Hours, or for popular devotions is not the private chapel mentioned in canon 1226 and therefore does not require the permission of the local Ordinary.

Policy concerning the Erection of Private Chapels and the Reservation of the Blessed Sacrament in Parish Rectories of the Diocese of Arlington

1. No priest is to erect and/or designate a room in his rectory as a private chapel for purposes of divine worship (i.e., the celebration of Mass and the other sacraments) without the prior written permission of the diocesan bishop (can 1226, 1228)
2. If the rectory is located on the same property as the parish church, sacred celebrations should, as a rule, occur in the parish church. Mere convenience is not, in and of itself, a sufficient reason to seek permission for the erection of a private chapel in a rectory.
3. If a rectory and the parish church are located at two different (i.e., separate) sites, or in the case of a new parish where no parish church yet exists, permission may, at the bishop's discretion, be given to erect a private chapel in the rectory. Such permission should be sought in writing from the diocesan bishop, along with the reasons for the request. If the rectory should later be relocated to the site of the parish church, then the norm listed above in (2) will apply.
4. Separate permission must be obtained from the diocesan bishop for the reservation of the Blessed Sacrament in a private chapel (can 934). A request

for such permission must be made in writing to the diocesan bishop, along with the reasons for the request.

- a. Requests to reserve the Blessed Sacrament in a rectory will be considered only in those cases mentioned in (3) above: namely, if the rectory and parish church are located at two different sites; or in the case of a new parish where no parish church yet exists.
- b. If permission is given to reserve the Blessed Sacrament in a private chapel in a rectory, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month (can. 934, §2).
- c. The Director of the Office of Sacred Liturgy is to examine the place proposed for the reservation of the Blessed Sacrament in order to ensure its suitability for the celebration of the Eucharist.

College Campus Chapels

Since college campus chapels are not parish churches, they have certain restrictions with regard to “parochial functions,” that is, with regard to baptisms, funerals, and weddings:

Baptisms

Infant baptisms are never allowed. However, when it is a question of *receiving an adult of the campus community into the Catholic Church*, the baptism of campus ministry RCIA participants is allowed, as well as the profession of faith of RCIA participants, at the conclusion of the catechumenate program.

Funerals

At the request of the family, the funeral Mass of a current student, current faculty member, or current staff member may be celebrated in the chapel. *Former* enrollment or employment would not qualify, and all other requests should be declined and directed to the proper parish.

Weddings

Exclusively eligible for consideration are full-time students currently enrolled in the university (college). Alumni or alumnae would not qualify, but former students who during their enrollment were actively engaged in the campus ministry program remain eligible up to one year after their graduation or termination of student enrollment.

Faculty to Assist Validly at a Campus Chapel Wedding

The campus chaplain has the personal obligation to verify that any extern or visiting priest [or deacon] possesses the faculty to assist validly at the specific wedding that he had been invited to witness on behalf of the Church. Priests

incardinated in the Diocese of Arlington already have the faculty from the diocesan pagella. Other priests will need to be delegated by the Pastor or Associate Pastor of your local parish.

Sacramental Record-Keeping

It is the personal responsibility of the campus chaplain to maintain separate sacramental registers for baptisms, weddings, and funerals. He is to see that the usual post-factum notifications to proper parishes are made in timely fashion.

N.B. The official recording of chapel weddings, baptisms, and confirmations is to be made and retained in the registers of the parish in which the university (college) chapel is located. Marriage files and dossiers are to be stored in the local parish archives.

Days of Precept

It is often asked if non-members of the campus community living in the vicinity might make use of campus chapel Masses for days of precept. It should be clearly pointed out that the permission of the Ordinary to erect and use a semi-public oratory on campus is given solely in favor of the current campus community (students, faculty, and staff).

Although guests connected with the university or college might be expressly invited for a special event that includes Mass on a day of precept, efforts should be made to explain to non-members of the campus community why the chapel may not supply for a parish church for Sunday Mass.

Place for Celebrating Sacraments

Baptism

Outside of the danger of death, baptism is always to be celebrated in a parish church. Permission is not given to celebrate a baptism in a private home, a chapel, or elsewhere. (can. 857) Permission from the local ordinary is required to celebrate baptism in a place other than a parish church.

Mass

The celebration of the Eucharist is to be performed in a sacred place, unless in a particular case necessity demands otherwise; in such a case the celebration must be done in a decent place.

Home Masses—while never allowed on Sundays or Holy Days of Obligation—may be celebrated with permission of the local pastor on all other days.

Mass is never to be celebrated in funeral homes or cemetery chapels. The Diocesan Bishop is the only authority to make exception to this norm.

Permission of the Diocesan Bishop must be obtained for the celebration of Mass outdoors. The request should be sent to the Bishop at least one week in advance of the scheduled Mass. Permission is never given for an outdoor Mass on Sunday in conjunction with a picnic. (can. 932)

Sacred Times

Sundays and Holy Days of Obligation

The following days, in addition to Sundays, are to be observed as holy days of obligation in the Latin-rite dioceses of the United States:

- January 1, the Solemnity of Mary, the Mother of God (if Sat. or Mon., obligation removed)
- August 15, the Solemnity of the Assumption of Mary (if Sat. or Mon., obligation removed)
- November 1, the Solemnity of All Saints (if Sat. or Mon., obligation removed)
- December 8, the Solemnity of the Immaculate Conception
- December 25, the Solemnity of the Nativity of Our Lord

The Solemnity of the Nativity and the Solemnity of the Immaculate Conception remain holy days of obligation regardless of the day of the week on which they fall.

Mass Obligation

“The obligation of participating in the Mass is satisfied by one who assists at Mass wherever it is celebrated in a catholic rite, either on a holyday itself or on the evening of the previous day” (can. 1248, § 1).

“If it is impossible to assist at a Eucharistic celebration, either because no sacred minister is available or for some other grave reason, the faithful are strongly recommended to take part in a liturgy of the Word, if there be such in the parish church or some other sacred place, which is celebrated in accordance with the provisions laid down by the diocesan Bishop; or to spend an appropriate time in prayer, whether personally or as a family or, as occasion presents, in a group of families” (can. 1248, § 2).

Day of Rest

On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord’s Day, the performance of the works of mercy, and the appropriate relaxation of mind and body (can. 1247). Family needs or important social service can legitimately excuse from the obligation of Sunday rest. The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life, and health (CCC 2185).

Advent and Christmas Seasons

The Season of Advent

The Season of Advent has twofold character: it is a time to prepare for Christmas, when Christ's First Coming is remembered; and it is a time when that remembrance directs the mind and heart to await Christ's Second Coming in the last days. Advent is thus a period of devout and joyful expectation.

The special character of Advent is that of vigilant waiting. Although already among us, the reign of God is not yet manifest in its fullness. The first part of Advent (through December 16) directs the eyes of faith to the fullness yet to be revealed when the Spirit-inspired vision of the prophets, especially Isaiah and John the Baptist, will become full reality. The second part (December 17-24) prepares us to celebrate Christ's coming in the flesh at Bethlehem. This sense of vigilance and expectation is compromised when early diocesan, parochial or school celebrations of Christmas occur during the Season of Advent.

One way of communicating the mood of this season is the effective use of traditional liturgical symbols. While it is not a season of penance like Lent, the playing of the organ and other musical instruments during this season, as well as the floral decoration of the altar, should be marked by a moderation that reflects the character of Advent, but does not anticipate the full joy of Christmas itself.

The liturgical color for this season is violet. In order to distinguish between this season and the specifically penitential character of Lent, the bluer hues of violet may be used during Advent. Blue vestments, however, are not authorized for use in the United States, either for the Season of Advent or for Marian Feasts. On the Third Sunday of Advent, called Gaudete Sunday, rose vestments may be worn.

If the Advent Wreath is to be used in church, it should be of sufficient size to be visible to the congregation. It may be suspended from the ceiling or placed on a stand. If it is placed in the sanctuary, it should not interfere with the celebration of the liturgy, nor should it obscure the altar, lectern, or presider's chair.

The Advent Wreath is customarily constructed of a circle of evergreen branches into which are inserted four candles representing the four weeks of Advent. Traditionally, three of the candles are violet and the fourth is rose colored. However, four violet or white candles may also be used. The number of candles lighted each week corresponds to the number of the current week of Advent. The rose candle is lighted on the Third Sunday of Advent.

The blessing of an Advent Wreath takes place on the First Sunday of Advent or on the previous evening. When celebrated at Mass, the Rite provided in the Book of Blessings is used and the blessing and lighting of the wreath conclude the General Intercessions. On the Second and succeeding Sundays of Advent, the candles are lighted either before Mass or immediately before the opening prayer; no additional rites or prayers are used.

During Advent we hear the voices of John the Baptist and the prophets calling us to “prepare the way of the Lord,” through repentance and vigilant prayer. Penitential services and frequent opportunities for the Sacrament of Penance should be provided throughout this season, and especially near its end to assist people in preparing for Christmas. A sample penitential celebration for Advent is provided in the appendix to the Rite of Penance.

During the Advent-Christmas Season, the Church also draws our attention to the special role of the Blessed Virgin Mary in the Mystery of the Incarnation. The Feasts of the Immaculate Conception, Our Lady of Guadalupe, the Holy Family, and Mary, the Mother of God, the Fourth Sunday of Advent and Christmas celebrate Mary’s unique mission in giving birth to the Son of God. These days provide excellent opportunities for catechesis on Mary’s important place in the mission of redemption and the life of the Church. This is the most appropriate liturgical season, then, to introduce young people, catechumens and others under instruction to traditional Catholic prayers and devotions which express our special reverence for the Mother of the Incarnate Word. A rich collection of beautiful prayers and Mass texts can be found in the Collection of Masses of the Blessed Virgin Mary.

The Season of Christmas

The Christmas Season begins with Evening Prayer I on Christmas Eve, and ends with the Feast of the Baptism of the Lord. The long-awaited reign of God was at last disclosed in the incarnation of Jesus the Messiah, born of Mary and revealed to the nations as God’s own beloved Son. In the appearance of God Among Us, we celebrate the beginning of the Paschal Mystery. The full cycle of Christmas Feasts anticipates the acceptance and rejection Jesus would meet in His ministry right up to His very death.

Since these great feasts celebrate the incarnation of the Lord of history in our world, it is appropriate that the celebration of Christmas be prolonged throughout the Christmas Season. Whenever possible, Catholic schools, parishes, societies and institutions should schedule their Christmas gatherings and gift-giving for the days of the Christmas Season, and especially in conjunction with the Feast of the Epiphany.

For Christmas itself, four Mass texts are provided to be used at the appropriate times. The Vigil Mass is celebrated during the afternoon and evening of December 24. In addition, there are the three traditional Masses for Christmas: at Midnight, at Dawn, and during the Day. Although the Lectionary provides a separate set of readings for each of these Masses, for pastoral reasons any of the four may be used at any of the Christmas Masses. At all Masses on Christmas or the Vigil, all genuflect at the words “and became man” in the Profession of Faith.

Children’s openness to the power of stories make them ready listeners to the Christmas Gospel. When planning celebrations with children, however, it must be remembered that the Mass is not an historical reenactment and care should be taken not to stage the Liturgy of the Word as a play. While the readings may at times be divided into parts distributed among the readers (cf. Congregation for Divine Worship, *Directory for*

Masses with Children, AAS 66 (1974), 47), the use of costumes, etc. is more appropriate in the context of other celebrations or services. Moreover, the Christmas Mass should not be presented as a birthday party for Jesus, nor should secular notions of Santa Claus be introduced into the liturgy.

More in keeping with the nature of the liturgy is the custom of displaying figures depicting Jesus' birth. If the manger or nativity scene is set up in the church, it should be placed in such a way that it does not obscure the altar or the liturgical action which occurs at or near the altar. The placement of the nativity scene should facilitate prayer and devotion and be easily accessible to the faithful.

The blessing of the nativity scene may take place on the Vigil of Christmas or at another more suitable time. When celebrated at Mass, the Rite provided in the Book of Blessings is used and the blessing concludes the General Intercessions. Rather than trying to dramatize the Gospel, children might well be involved in processing with the ministers to the Crib for this blessing, and in the procession with the gifts to the altar which follows shortly.

Where it is the custom, the practice of celebrating a vigil to begin the Solemnity of Christmas should be maintained. The Office of Readings for Christmas or a Service of Lessons and Carols can be used for this purpose. Either form fittingly culminates with the traditional reading from the Roman Martyrology announcing the birth of Christ and found in the Supplement to the Sacramentary (available from Catholic Book Publishing).

When the Midnight Mass is preceded by a vigil, a procession to the nativity scene and the blessing of the manger may be celebrated at the conclusion of the vigil, and the Mass begins immediately with the Gloria and the opening prayer. If there is no vigil, the Mass begins in the usual way. Where, out of pastoral necessity, the Mass is not celebrated at midnight but at a slightly earlier hour during the night, it should be referred to as the Night Mass of Christmas.

On Christmas Day, the Mass at Dawn is used at the early morning Mass and the Mass during the Day is used for all of the other Christmas Masses. Because this feast brings a large number of worshippers who may not regularly participate in parish life, special efforts should be made to make them feel welcome and encourage them to take a more active part in the celebration and in the life of the Church as a whole.

The Feast of the Holy Family provides a natural opportunity for catechesis on the vocation to Christian marriage and family life. Homilies on this day should present the noble ideal of Christian family life expressed so well by Pope John Paul II in *Familiaris Consortio* to encourage families in their challenging mission. While being sensitive to the present realities of divorce, separation, one-parent families, etc., homilists must not on that account compromise or water down the fullness of Catholic teaching about the family.

In the Feast of the Epiphany, Jesus the Messiah is revealed as the light to all the nations. The liturgy on this day may fittingly develop the theme of light with a suitable and

increased display of lights, or the Gospel reading may be highlighted in a special presentation of gifts on this day. The custom of announcing the date of Easter was traditionally associated with this feast. If desired, this proclamation may be made by the deacon or another minister according to the text found in the Supplement to the Sacramentary either after the Gospel or homily, or after the prayer after Communion.

Lent, Holy Week and Easter Seasons

Ash Wednesday

The blessing and distribution of ashes takes place on the Wednesday before the First Sunday of Lent, normally during the celebration of Mass. After the opening hymn and greeting, the penitential rite is omitted and Mass begins with the opening prayer. The ashes are blessed and distributed after the readings and homily. The distribution concludes with the Prayer of the Faithful.

Apart from Mass, the blessing and distribution of ashes takes place at a Liturgy of the Word according to the rite provided in the Book of Blessings. Lay ministers may assist in the distribution of ashes, but the blessing is reserved to a priest or deacon. When ashes are brought to the sick or shut-ins, an abbreviated rite including at least one Scripture reading is used as provided in the Book of Blessings.

Ash Wednesday is a day of penance observed by both fasting and abstinence from meat. The law of abstinence binds those 14 and older; the law of fasting binds those who are 18 years old but not yet 60. Like other penitential days, Ash Wednesday begins at midnight and is not anticipated on the preceding Tuesday evening. Nor are ashes – a sign of penance – distributed on the First Sunday of Lent which, like all Sundays, retains its festal character.

Lent

The Lenten season has a double character, namely, to prepare both catechumens and faithful to celebrate the Paschal Mystery. The catechumens are prepared for the celebration of the sacraments of initiation; the faithful prepare themselves by prayer and penance for the renewal of their baptismal promises. Lent is also a time of increased catechesis and preparation for those who, baptized when infants, are preparing to receive the Sacraments of Confirmation and Holy Eucharist; and for parents and godparents of infants who will be baptized during the Easter Season.

The Sundays of Lent take precedence over all feasts and solemnities. The Mass texts and the Scripture readings provided for these Sundays may not be changed. However, on the 3rd, 4th and 5th Sundays of Lent, when the scrutinies are celebrated with catechumens present, the readings assigned to Year A, which have particular significance for Christian initiation, can be read on the corresponding Sundays of Years B and C. Sunday homilies in Lent should give a special place to catechesis on the Paschal Mystery of Christ's suffering, death and resurrection, the sacraments of initiation, the Sacrament of Penance, and the mercy of God.

Penance

The practice of penance forms a necessary part of the preparation for Easter. The whole season of Lent is a penitential time, Fridays particularly so, in which the faithful are encouraged to practice the virtues of prayer, fasting or other acts of self-denial, and works of mercy and charity. During Lent, “Alleluia” is omitted in all celebrations, even on solemnities and feasts. Apart from solemnities and the Fourth Sunday of Lent, the altar should not be decorated with flowers, and musical instruments may be played only to give necessary support to singing. The Stations of the Cross and other devotions that harmonize with the Lenten Season should be encouraged.

Frequent opportunities for the Sacrament of Penance should be provided throughout the Lenten Season. All the faithful are to be encouraged to approach the sacrament during this season. Communal penance services with individual confession and absolution are especially appropriate during Lent, particularly at its conclusion, so that people may be prepared to celebrate the Paschal Mysteries with purified hearts. In addition, on Good Friday and/or Holy Saturday, generous opportunities for the individual celebration of the Sacrament of Penance should be scheduled, which take into account people’s diverse work schedules.

Palm Sunday

The solemn procession, in which the people assemble at a place apart from the church for the blessing of palms and then process into the church, may take place only once before the Mass that has the largest attendance. At the other Masses, either the simpler procession inside the church or the simple entrance should be used.

The Passion narrative occupies a special place. It should be sung or read in the traditional way, that is, by three readers. The Passion may be proclaimed by deacons or priests, or by lay readers. In the latter case, the part of Christ should be reserved to the priest. The Passion should be proclaimed in its entirety, and the readings that precede it should not be omitted. Since the Passion is the Gospel reading, the congregation should follow the normal posture of standing. Those who are unable to stand because of age, illness or some other good reason may be seated for the reading of the Passion. After the Passion has been proclaimed, a homily is to be given.

Holy Week

The days of Holy Week have precedence over all other celebrations. It is not fitting to celebrate the Sacraments of Baptism and Confirmation on these days.

The Easter Triduum

For the Triduum, it is necessary that there be a sufficient number of ministers and assistants for the different liturgical celebrations. The chants of the people and of the priests and ministers are of special importance because they add to the solemnity of these days and because the texts are more effective when sung. Since the purpose of the sung

texts is also to facilitate the participation of the faithful, they should not be lightly omitted.

Holy Thursday

The Mass of the Lord's Supper is celebrated in the evening, at a time convenient for the full participation of the community. The tabernacle should be completely empty beforehand. Hosts sufficient for the Communion of the faithful tonight and for the following day should be consecrated during that celebration. The Blessed Sacrament, under the form of bread alone, should be reserved in a closed tabernacle or pyx, not exposed in a monstrance or paten. The Precious Blood is not reserved; any which remains after the distribution of Communion is to be completely consumed. The place of reservation should be adorned in such a way as to be conducive to prayer, meditation and that sobriety appropriate to the liturgy of these days.

The washing of the feet represents the service and charity of Christ. This rite is optional, which means it may be omitted entirely. If used, however, it is to be celebrated according to the rubrics, which are set forth in the Sacramentary (p. 136); it may not be replaced by an alternate practice, e.g., washing hands. The present discipline (of washing men's feet) established in the current Sacramentary is to be maintained if the rite of washing of feet is celebrated.

The entire assembly participates in the rite by their singing of appropriate antiphons or songs as provided in the Sacramentary. If it is desired to further involve the whole assembly in following Christ's example of humble and generous service, after the General Intercessions, there may be a procession of the faithful with gifts for the poor, especially those collected as the fruit of Lenten penance. At the conclusion of the Mass of the Lord's Supper, the Blessed Sacrament is transferred in procession to the place of reservation. A suitable period of time should be allowed for the faithful to pray before the Blessed Sacrament, but there should be no solemn adoration after midnight. The altar is stripped following the Mass.

Good Friday

Good Friday is a day of penance to be observed through abstinence and fasting. Except for the Sacraments of Penance and the Anointing of the Sick, celebration of the sacraments on this day is strictly prohibited. Holy Communion is distributed to the faithful only during the Celebration of the Lord's Passion, though it may be brought at any time of the day to the sick who cannot take part in the celebration. It is recommended that, on this day and the next, the Office of Readings and Morning Prayer be celebrated in the church with the participation of the people.

The Celebration of the Lord's Passion takes place in the afternoon about 3:00 p.m., unless pastoral reasons suggest a later hour in order to allow the people to assemble more easily. The order for the celebration may not be changed. The readings are to be read in their entirety, and, after the Passion, a homily should be given. The showing of the Cross may follow either form as provided for in the rubrics (Sacramentary, p. 156). Pastoral circumstances will determine which of the two forms is more effective and should be

chosen. After the showing of the Cross, the Cross should be presented to each of the faithful individually for their adoration since the personal adoration of the Cross is a most important feature in the celebration. In the Latin Rite Cross refers to a Cross with the body of our crucified Lord. A Cross with a corpus should be used for veneration in Latin Rite churches. Preferably, only one Cross should be used for the veneration. However, if the number of people makes it impossible for everyone to venerate the Cross individually, the priest may take the Cross after some of the faithful have venerated it, and standing in front of the altar, invite the people to venerate the Cross and hold it up briefly for them to venerate in silence. If pastoral reasons suggest that there be individual veneration even though the number of people is very large, a second or third Cross may be used.

After the celebration, the altar is stripped, but the Cross remains with four candles in a place where the faithful may venerate and kiss it and spend some time in meditation. Devotions, such as the Way of the Cross, should be assigned to a time of day that makes it clear that the liturgical celebration surpasses them in importance.

Holy Saturday

It is highly recommended that the Office of Readings and Morning Prayer be celebrated with the participation of the people. On this day, the Church abstains strictly from celebration of the Sacrifice of the Mass. Holy Communion may only be given in the form of Viaticum. The celebration of marriages is forbidden, as is also the celebration of other sacraments, except those of Penance and the Anointing of the Sick. An order for the Blessing of Easter Food is provided in the Book of Blessings. Other festive customs and traditions associated with this day should be reserved for Easter night after the vigil and for the day that follows.

Easter Sunday: The Vigil

This night is “one of vigil for the Lord.” The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday. Therefore, in the Diocese of Arlington, the Easter Vigil may be scheduled no earlier than 8:30 p.m. Daylight Savings Time (or 7:30 p.m. Eastern Standard Time).

The liturgical order and structure of the Easter Vigil must not be changed. The first part is the Service of Light. The Easter candle must be made of wax, never be artificial, be renewed each year, and be sufficiently large so that it may evoke the truth that Christ is the light of the world. The second part of the Vigil service is the Liturgy of the Word. Wherever feasible, all the readings should be read so that the character of the Easter Vigil, which demands that it be somewhat prolonged, be respected at all costs. Where pastoral conditions require the number of readings be reduced, there must be at least three from the Old Testament prior to the Gloria, including the reading from Exodus (Ex. 14:15-15:1) with its canticle.

If there are catechumens present at the Easter Vigil, they are baptized and confirmed after baptism. Candidates for reception into full communion with the Church can make their profession of faith by joining the congregation in the renewal of the baptismal promises,

and, if they have not yet been confirmed, they can receive the Sacrament of Confirmation, which is intimately connected with Baptism. After the liturgy of Baptism, the celebration of the Eucharist forms the fourth part of the Vigil and marks its high point. Great care should be taken that this liturgy not be celebrated in haste. All the rites and words must be given their full force: the general intercessions, in which the neophytes for the first time, as members of the faithful, exercise their priesthood; the procession at the offertory, in which the neophytes take part; the Eucharistic prayer, preferably sung; and Eucharistic Communion as the moment of full participation in the mystery that is being celebrated. It is fitting that in the Communion of the Easter Vigil, full expression be given to the symbolism of the Eucharist, namely, that the faithful receive the Lord's Body from hosts consecrated at that Mass and that they share in the chalice. Then Communion will stand out more clearly as a sharing in the sacrifice actually being offered.

Easter Day

Mass should be celebrated on Easter Day with great solemnity. After the homily, instead of the Profession of Faith, the rite for the renewal of baptismal promises and the sprinkling of the people with the water blessed at the Vigil is celebrated. The Paschal Candle has its proper place either by the ambo or by the altar, and should be lit in all liturgical celebrations of the season through Pentecost Sunday.

Easter Time

The celebration of Easter is prolonged throughout the fifty days of the Easter Season. The Sundays of this season have precedence over all feasts and solemnities. The Mass texts and Scripture readings assigned to these Sundays are designed to lead the faithful, and especially the newly baptized, to a deeper understanding of the mysteries of Baptism, Confirmation and the Eucharist. Throughout the Easter Season, special places in the congregation should be reserved for the newly baptized and their sponsors who receive special catechesis deriving from their new, personal experience of the sacraments. It is also appropriate that children baptized as infants receive their First Communion on one or other of the Sundays of Easter. Those who have already been initiated into the Eucharist should be reminded of the meaning of the Church's precept concerning the reception of Holy Communion during the Easter Season. It is highly recommended that Communion also be brought to the sick, especially during the Easter octave.

Where possible, the custom of blessing houses in celebration of the resurrection is encouraged throughout this season. A rite for this blessing is provided in the Book of Blessings to be used by the priest or deacon when visiting families in their homes.

This sacred period of 50 days concludes with Pentecost Sunday, when the gift of the Holy Spirit, the beginning of the Church, and its mission to all peoples and nations are commemorated. For the Eve of Pentecost, the Church encourages prolonging the celebration of Mass in the form of a Vigil of urgent prayer for the coming of the Holy Spirit, after the example of the disciples who persevered in prayer together with Mary. This may be done by combining the celebration of first Vespers with the celebration of Mass as described in the General Instruction of the Liturgy of the Hours, #96. In addition,

or as an alternative, the Vigil Mass may be extended by having more than one reading from the Old Testament, as provided in the Lectionary for the Vigil of Pentecost. If this is done, the pattern is similar to that used in the Easter Vigil. Each reading is followed by its responsorial psalm. Then, all stand and the priest says, "Let us pray;" after a short pause, he says a prayer corresponding to the reading, taken from one of the opening prayers of the weekday Masses for the Seventh Week of Easter. At the conclusion of the Easter Season, the Paschal Candle is placed near the baptismal font.

Days of Penance

See Canons 1249 and 1250.

With regard to the seriousness of the matter, the teaching may be simply paraphrased; the obligation to do penance is a serious one; the obligation to observe, as a whole or "substantially," the penitential days specified by the Church is also serious. No one should be scrupulous in this regard; failure to observe individual days of penance is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of days which must be considered serious. People should seek to do more rather than less; fast and abstinence on the days prescribed; works of religion and charity on the Fridays outside Lent should be considered a minimal response to the Lord's call to penance and conversion of life.

Fridays

See Canon 1251.

It should be noted also that the Fridays of the year outside of Lent remain days of penance, but each individual may substitute for the traditional abstinence from meat some other practice of voluntary self-denial or personal penance; this may be physical mortification or temperance or acts of religion, charity, or Christian witness.

Lenten Regulations

The following are the Lenten regulations to be observed in the Diocese of Arlington:

Abstinence

Everyone 14 and older is bound to the law of abstinence (can. 1252) which means that no meat is to be eaten on days of abstinence. The Fridays of Lent are all days of abstinence as is Ash Wednesday.

Fasting

Everyone 18 years of age but not yet 60 is bound to the law of fasting (can. 1252). Fasting means having only one full meal a day sufficient to maintain one's strength. Two other meatless meals are allowed but are to be penitential and light. There are only two days of fasting required by the law of the Church, and they are Ash Wednesday and Good Friday (can. 1251).

Eucharistic Fast

Regular meals and solid food or liquid may be taken up to one hour before receiving Holy Communion. Water and/or medicine may be taken at any time; it never breaks the fast.

These regulations apply at all times, whether Holy Communion is received at Mass in the morning, afternoon or evening, or at midnight.

Dispensations and Commutations

See Canon 1245.

The pastor of the parish where the individual lives may give that dispensation if he judges the reason for the request sufficient to justify the dispensation. If it is given, Catholics are reminded that they still must do some penance in place of their being allowed to eat meat on a Lenten Friday.

However, in virtue of can. 1245 and #15 in the Diocese of Arlington “Priests’ Faculties and Permissions,” a priest with the diocesan faculties may dispense *in individual cases* for a just reason from the observance of both fast and abstinence, or to commute these obligations to other pious activities.

This faculty belongs to the pastor by law and to others—who have the faculties of the diocese—by virtue of the Diocesan Bishop’s concession.

The pastor may also dispense for a party or a dinner taking place in his parish that involves several people.

St. Patrick’s Day

Owing to the few days of penance asked of the faithful, dispensation from acts of penance will not be granted when St. Patrick’s Day, March 17, falls on a penitential day.

Papal Audiences and Blessings

Papal Audience

Should pastors have a request for tickets to attend a weekly papal audience, please send the request **at least 2 months in advance** to the Vicar General for Pastoral Services. In addition to stating that the persons requesting the audience are members of your parish in good standing, please send the following information:

Name and address in U.S. of the contact person who will be attending the papal audience (head of contingent)

The parish at which they are registered

Their address while staying in Rome, and if possible a phone number where they may be reached

The ticket request date—audience held on Wednesdays only

The number of tickets (number of persons in the party, group, or family)

You will need to inform the individuals that upon arrival in Rome they need to contact the Bishops' Office for Visitors to the Vatican located at the Casa Santa Maria in Rome.

No tickets are needed for Sundays and Holy Days when the Holy Father gives his blessing at noon in St. Peter's Square or, in the summer months, at Castel Gandolfo.

Papal Blessing

Please write a letter to the Vicar General for Pastoral Services requesting the blessing **at least three months in advance** of the occasion to ensure that it arrives in time. A request for a papal blessing should be sent from the parish to the Vicar General accompanied by:

- Please contact the Vicar General regarding the current offering requested for this blessing
- the exact names (*TYPED*) to appear on the blessing,
- the occasion for which the blessing is being requested.
- If the occasion is a wedding, include the church, city, and state where the marriage will be celebrated,
- the date of the occasion,
the name and address of the person to whom the blessing is to be mailed.

Sacraments

Baptism

See III. Baptism.

Joint Celebration

Baptism may not be conferred jointly by two ministers belonging to different Churches or ecclesial communities. (*Directory on Ecumenism, 97*)

Godparents and Witnesses

Godparents should be members of the Church or ecclesial community in which the baptism is being celebrated. A baptized person who belongs to another ecclesial community may be admitted as a witness to baptism, but only together with a Catholic godparent. (*Directory on Ecumenism, 98*)

It is permissible for a just cause for an Eastern Faithful to act as godparent, together with a Catholic godparent. (*Directory on Ecumenism, 98*)

Information Concerning Baptisms of other Churches and Ecclesial Communities

Eastern Non-Catholics

There is no doubt about the validity of baptism conferred in the various Eastern Churches. For even further information please consult *DE 99*.

Other Christians

There is no reason to doubt the validity of the baptism conferred unless there is serious doubt about the matter and form (words) used in the conferral of baptism, or the intention of an adult baptized or the minister of baptism. For even further information please consult can. 874, §2; *DE 98*.

Conditional baptism

For further information please consult can. 869, §§1-3.

Eucharist, Penance, Anointing Of The Sick

Ministry of these sacraments to non-Catholics

Catholic ministers may administer the sacraments of Penance, Eucharist, and Anointing of the Sick to members of the Oriental Churches if they ask on their own for the sacraments and are properly disposed (can. 844, §3).

Catholic ministers may administer these sacraments to other Christians in danger of death who cannot approach a minister of their own community and on their own ask for it, provided they manifest Catholic faith in these sacraments and are properly disposed.(can. 844, §4).

Other forms of participation in Eucharistic liturgies

See V. Preaching.

In the Catholic Eucharistic Liturgy, the homily is reserved to the priest or deacon. Other persons may offer a few words but not the homily (can. 908; *DE* 133-134).

Marriage

See IX. Eastern non-Catholics.

See IX. Mixed Marriages.

Funeral Rites

See X. Funerals.

Eastern Non-Catholics

Intercommunion

See Canon 844 §§ 2-3.

Full Communion

Receiving Eastern Christians into Full Communion

Because their sacraments are valid, they are received with nothing more than the profession of faith. (The Profession of Faith consists of the Nicene Creed followed by the statement, “I believe and profess all that the Holy Catholic Church believes, teaches and proclaims to be revealed by God.”)

Eastern Orthodox receive Baptism, Confirmation and First Eucharist at one time as an infant. Hence, they are **NOT** to be baptized or confirmed when they are received into the Catholic

Church. Even if the confirmation was not recorded or proof of it cannot be obtained, this does not give grounds for doubting that the sacrament of confirmation was conferred.

Concerning the marriage of the Orthodox being received into full communion of the Catholic Church and a Latin-rite Catholic, there is NO need for this marriage to be convalidated (blessed), providing this marriage is the first one for both parties and there are no other impediments.

Polish National Catholics

For some years there has been a cordial dialogue taking place between bishops of the Polish National Catholic Church and the Roman Catholic Church. This dialogue seeks the healing of a division which occurred within the American Catholic community in this century, and the recovery of its unity. In that context the question arose whether there would be occasions on which Polish National Catholics might be admitted to sacraments celebrated in the Roman Catholic Church

It is the understanding of the Roman Catholic Church that the celebration of sacraments is an action of the celebrating community made within the community itself in which the celebration signifies oneness of faith, worship, and life. Accordingly, participation in the sacraments is normally restricted to those who are members of the community. However, certain exceptions can occur.

In the course of the Polish National Catholic – Roman Catholic dialogue, “it seemed clear to the Roman Catholic participants on the basis of the evidence that the bishops of the Polish National Catholic Church are validly ordained bishops in apostolic succession.” In light of this the National Conference of Catholic Bishops inquired whether in the judgment of the Apostolic See the canon cited would apply to the Polish National Catholic Church. In due course, Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, sent a reply on behalf of the Holy See, saying “there are sufficient reasons to respond affirmatively to the request.”

Application of Can. 844, § 3 to Polish National Catholics

Certain specifications should be observed. First of all, this clarification responds only to the question posed concerning the Polish National Catholic Church in the United States and Canada. It does not address the status of any other church. Thus, for example, the Polish Catholic Church in Poland, which sprang from the Polish National Catholic Church and is now autonomous, is not included in this response of the Holy See, nor are the other churches of the Union of Utrecht. The specific pastoral context in which the question was raised concerned the fact that members of the Polish National Catholic Church sometimes found themselves in situations in which they did not have access to the sacramental ministrations of their own priests. This pastoral

consideration was the framework and the primary motive around which the response of the Holy See was made.

The decision applies to members in good standing of the Polish National Catholic Church who are not otherwise individually impeded by canonical sanctions of the Roman Catholic Church. This restriction would apply to those individuals who once were Roman Catholics and incurred a sanction which has not subsequently been lifted by the Roman Catholic Church. Such, for instance, would be the case of a Roman Catholic priest who set aside his priestly obligations without a dispensation. Others might be impeded from receiving the Eucharist because of their marital situation.

Roman Catholic sacramental ministers should all be advised by their pastors of this decision of the Holy See so they are prepared to apply it consistently and generously when the sacraments of Holy Communion, penance and anointing of the sick are requested of them by Polish National Catholics. Consistency of practice is very important in this matter, not only in centers where Polish National Catholics are numerous, but also in areas removed from such centers where Polish National Catholics, not having ready access to their own bishops and priests, may approach Roman Catholic priests with requests for the sacraments.

Sacramental ministers of the Roman Catholic Church may admit Polish National Catholics to the sacraments of penance, the Eucharist and anointing of the sick, when they ask and are properly disposed to approach the sacraments with faith, repentance, and a firm purpose of amendment (conditions which all Christians must fulfill in approaching the sacraments). No additional restrictions apply. The additional restrictions which do apply to Protestants (such as serious need of the sacraments and the inability to receive them from their own ministers, cf. can. 844.4) do not apply in these cases. It can safely be presumed that Polish National Catholics hold a faith in these three sacraments in harmony with the faith held by Roman Catholics, and ought not be questioned on this.

While the law of the Roman Catholic Church (can. 844.3) makes generous provisions, it should still be kept in mind that these cases are seen as exceptional, not as the norm. Normally Polish National Catholics, it is expected, will seek the sacraments from their own bishops and priests, and only on certain occasions approach Roman Catholic sacramental ministers.

Since full communion between our churches has not yet been achieved, in no instance is a Roman Catholic priest permitted to concelebrate the Eucharist with Polish National Catholic priests (can. 908).

Application of Can. 844, § 2 to Roman Catholics

Nothing is changed with respect to Roman Catholics seeking admission to the sacraments from priests of the Polish National Catholic Church, and the response from the Holy See did not touch

that issue. According to can. 844, § 2, Roman Catholics may approach the sacramental ministers of other churches only when four conditions are met:

- (1) when this is required by necessity or suggested by way of a true spiritual advantage – a condition that might be met in a number of cases,
- (2) the danger of error or indifferentism is avoided – a condition that might readily be met in most cases,
- (3) it is virtually impossible (either physically or morally impossible) for Roman Catholics to receive these sacraments from their own minister – a condition that might be the least likely to be fulfilled since Roman Catholic ministers of the sacraments are generally present in neighborhoods where their Polish National Catholic counterparts are found, and
- (4) they seek them only of a church whose sacraments are valid – a condition which in the case of the Polish National Catholic Church is fulfilled.

Thus the requirements differ somewhat. Out of respect for individual consciences and sensitivity to individual spiritual needs, cases should be responded to on an individual basis. General public invitations to communicate are not appropriate.

Different Customs

In this matter all should know about and respect the different customs of our churches. Polish National Catholics generally receive Communion on the tongue by intinction. They receive either kneeling or standing. Roman Catholics usually receive the Sacred Host standing. They receive either in the hand or on the tongue, as the communicant wishes. Communion is not distributed under both kinds at all Roman Catholic Masses. When it is, after receiving the Host, the communicant proceeds to a second Eucharistic minister who offers the chalice containing the Precious Blood. Roman Catholics have the option not to receive under both kinds. In the administration of Holy Communion in the Roman Catholic Church, bishops, priests, and deacons are also assisted by lay ministers of the Eucharist, both men and women. This is not the case in the Polish National Catholic Church. The eucharistic fast before receiving Holy Communion is two hours in the Polish National Catholic Church, one hour in the Roman Catholic Church.

Common Places and Celebrations

Sharing Church Buildings

Permission of the local ordinary is required to celebrate Eucharist in the sacred space of another Church or ecclesiastical community (can. 933).

Permission of the local ordinary is required to allow non-Catholic ministers to use a Catholic Church for their services.

Prayer in Common

Catholics should be encouraged to join in prayer with Christians of other Churches and ecclesial communities especially for the grace of unity, in petitions for problems they share, on national holidays, in times of public disaster, in remembrance of those who have died for their country, and especially during the “Week of Prayer for Christian Unity”.

Parish Ecumenical and Inter-Religious Affairs Committee

Each pastor is to appoint a representative to the Diocesan Ecumenical and Inter-Religious Affairs Committee as a liaison between the diocese and parish in ecumenical and inter-religious matters.

Fundamental Norms

See Canons 1282, 1284 §§ 1-3 and 1288.

Organization

Pastoral Council

See Canon 536.

As of October 1, 1985, every pastor of the diocese is to have a functioning Pastoral Council (can. 536) and a functioning Finance Council (can. 537).

Operation of the Pastoral Council is to be governed by the principles enunciated in the pastoral letter, "A Pastoral Letter on Consultation in the Parish," dated September 17, 1984, especially regarding:

- its title as "Pastoral Council"
- the simplicity of its operation norms
- its clearly consultative character
- the nature, limits, and setting of the agenda
the distinct roles of pastor and pastoral council members in the consultative process.

The Finance Council is to be distinct from the Pastoral Council and have its distinctive agenda regarding temporalities and administration.

The Pastoral Council is called to be the core group at the parish level that supports the pastor in his leadership role. Members offer counsel and assistance to expand the pastor's awareness of needs and achievements, foster pastoral outreach, while affirming his indispensable office as the people's mediator with the Father and as their tangible link with the bishop and the universal church.

Finance Council

See Canons 532, 537 and 1280.

Canon Law mandates that each parish have a Finance Council, distinct from the Pastoral Council, that is governed by universal law and all specific laws/norms established by the diocesan bishop. The Finance Council serves and advises the pastor regarding financial administration and custody for the temporal goods of the parish. Selection of council members is to be determined by the diocesan norms, stated in the Parish Financial Manual.

Commentary found in *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry* (Huels, Franciscan Herald Press, 1995), pages 366-67 elaborates on such councils. It

notes that universal law does not prevent pastoral council members from serving on the finance council. Dual membership may be prohibited by diocesan statutes, however. The pastor is not bound to select parish council members, or parishioners, and may include baptized non-Catholics. The *Companion* adds that precise duties and competency of the committee are to be detailed by diocesan statute.

Vocations Committee

Each parish shall establish a Parish Vocations Committee (PVC). At the local level, these specialized efforts assist the Director of Vocations and Promoter of Vocations to identify and support potential candidates for the priesthood and consecrated life. The Office of Vocations (OV) initially contacted pastors in May, 2001, regarding the recruiting of PVC Chairpersons.

Each parish is to establish a Vocations Committee under the direction of a parishioner who will serve the pastor in his capacity of identifying, encouraging, and supporting potential candidates for the priesthood and consecrated life. Membership on the Committee is to be determined by the pastor in accord with the needs and resources of the parish. Through parish based efforts and special events to promote vocations and awareness, those called by the Lord can be assisted within the parish community to respond to His call, supported by the faithful.

Once a parish chairperson is identified and recruited, the OV can provide the committee with suggestions/materials for parish based activities. It is desired that PVCs work to sponsor one activity per month, of a variety of possibilities in parish life. A yearly Diocesan workshop will be held to inform and assist ongoing PVC efforts. Working with the Diocesan Office of Vocations, installation ceremonies will be scheduled at the Cathedral of St. Thomas More to install new PVC Chairpersons.

Ecumenical Representative

In his care of the faithful and all those entrusted to him, the diocesan bishop is to foster “ecumenism as it is understood by the Church” (can. 383) in his witness to pastoral charity.

Each pastor is to appoint a representative to the Diocesan Ecumenical and Inter-Religious Affairs Committee as a liaison between the Diocese and Parish in Ecumenical and Interreligious Affairs.

Sacramental Registers

Parishes are required by Canon 535 to keep registers of baptisms, marriages, and deaths. In addition to these registers, parishes in the United States generally keep confirmation and first communion records. Some pastors keep a record of sick calls for their own information and future use.

Once someone has been baptized or made a profession of faith in the Catholic Church, the law requires that a notation be made in the baptismal register of any change in that person’s status in the Church. So, the individual’s baptismal record will also contain notice of confirmation, marriage, adoption, ordination, profession as a religious brother or sister,

change of rite, nullity of marriage, laicization, or dispensation from religious vows. Additionally, parishes and church agencies are required to notify the church of baptism of these events.

Pastors are reminded of the need to keep careful and accurate records, keeping up with notification to the parish of baptism of our people as their status changes. It may be that the parish secretary has been given this duty, but it is incumbent on the pastor to make sure it is in fact being done and properly so.

Children who were Baptized Protestants

This problem is frequently noticed when a child is preparing for first penance and first communion. First, obtain a document or letter that definitely states that the child was baptized in such and such a non-Catholic church. Some churches without valid baptism are Apostolic Church, Christian and Missionary Alliance, Christian Scientists, Church of Divine Science, Church of the Latter Day Saints (Mormons), Masons (no baptism), Quakers, Salvation Army, Pentecostal Churches, Jehovah's Witnesses, and Unitarians. If you have any pastoral concern about the validity of the baptism, then a conditional baptism would be appropriate.

There is no need for a public or private profession of faith by a child in the first eight grades before any sacrament including confirmation. Reception of first penance and first communion implies the profession of faith, and the confirmation rite includes a profession. Of course, in your pastoral judgment, prior to the actual reception of the sacrament of confirmation, you may receive from a candidate for confirmation a profession of faith to deepen his or her sense of formal entry into the Catholic Church. A profession of faith is called for in the case of a child beyond the eighth grade.

At the time the child receives first communion, then TWO entries need to be made in your sacramental records: (1) the first communion will be recorded in your first communion register which will show the date and place of the Protestant baptism; (2) the first communion will be recorded as a profession of faith in your baptismal register with the date of the first communion as the date of the profession of faith. The facts about the Protestant baptism may be entered into the notations column.

Two certificates (of Profession of Faith and First Holy Communion) need to be issued with an explanation to the child's parents that your parish is now the center for baptismal information for their child with appropriate recordings of sacramental information in future years.

It is important that your ministers/directors of religious education and school teachers of religion classes are aware of the need for (1) the validity of the Protestant baptism to be ascertained by a priest and (2) the first communion be brought to your attention so that the entry of a profession of faith may be entered into your baptismal register and not overlooked. This careful attention now will save the person from difficulties when he or she approaches confirmation, marriage, or a religious vocation in the future.

Changing Names of Sacramental Records

Sacramental records are to reflect what actually took place with whom, where, before whom, etc. They are not to reflect what someone might in fact wish had happened. The “notation” column normally is sufficient for special circumstances. For instance, one is not to change the name of a godparent subsequent to the baptism because the godparent loses favor with the parents or the one baptized.

When it comes to changing the name of a child who has later been civilly adopted, the name change is not to be inserted into the permanent record unless you are shown the finalized civil action indicating that the person has in fact been formally adopted. Then, one can add that in the notation column.

If, for instance, a child is born out of wedlock, and the mother later marries and the husband adopts that child--when this is formally done--the name of the child on any later issued certificate would reflect that of the adopting father, not the natural father, if it is in fact even known. In this case, an appropriate notation for the register could read: “adopted by (name of new husband) at (place/court) on (date).” All future certificates should list only this name as the father.

In the instance of a legal change of name (where no adoption has taken place), baptism certificates would reflect the new legal name; the names of the parents, of course, remain the same.

Adopted Children’s Baptism Records

Effective December 1, 2000, the National Conference of Catholic Bishops, in accord with the prescriptions of can. §877, #3, decreed that:

For children baptized after their adoption is finalized, the following information shall be entered in the register:

- the Christian name(s) of the child as designated by the adoptive parent(s);
- the name(s) of the adoptive parent(s);
- the date and place of birth;
- the names of the sponsors selected by the adoptive parent(s);
- the place and date of the baptism;
- the name of the minister performing the baptism; and
- the fact of adoption but not the names of the natural parents.

Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate.

For children baptized before the adoption is finalized, the following notations shall be added to the baptismal register, but only after the adoption has been finalized and with due regard for the civil law of the jurisdiction:

- parentheses shall be placed around the names of the natural parent(s);
- the name(s) of the adoptive parent(s) shall then be added;
- the child's former surname shall also be parenthesized and the new surname added; and
- a notation shall be made that the child was legally adopted.

Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of baptism, and the name of the ministers who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate.

For future ease in reference, and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents and the date and place of birth.

Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted.

Catechumens

“Those who have expressed the wish to embrace faith in Christ, and who have completed the period of their preliminary catechumenate, are to be admitted to the catechumenate proper in a liturgical ceremony; and their names are to be inscribed in the book which is kept for this purpose” (can. 788, § 1).

Confirmation

“The names of those confirmed, the minister, the parents, the sponsors and the place and date of the confirmation are to be recorded in the confirmation register of the diocesan curia or, wherever this has been prescribed by the Bishop's Conference or by the diocesan Bishop, in the register to be kept in the parochial archive. The parish priest must notify the parish priest of the place of the baptism that the confirmation was conferred, so that it may be recorded in the baptismal register, in accordance with can. 535, § 2” (can. 895).

Parishes in the United States generally keep their own confirmation and first communion records.

“The parish priest of the place in which the baptism was conferred must carefully and without delay record in the register of baptism the names of the baptized, the minister, the parents, the sponsors, and, if there were such, the witnesses, and the place and date of baptism. He must also enter the date and place of birth” (can. 877, § 1).

Marriages

See Canons 1121 § 1 and 1121 §§ 1-2.

Deaths

See Canon 1182.

Updates and Notifications

Once someone has been baptized or made a profession of faith in the Catholic Church, the law requires that a notation be made in the baptismal register of any change in that person's status in the Church (can. 535, § 2). So, the individual's baptismal record will also contain notice of confirmation, marriage (can. 1122, § 2), adoption, ordination (can. 1054, § 1), profession as a religious brother or sister, change of rite, nullity of marriage (can. 1122, § 2), laicization, or dispensation from religious vows. Additionally, parishes and church agencies are required to notify the church of baptism of these events.

Pastors are reminded of the need to keep careful and accurate records, keeping up with notification to the parish of baptism of our people as their status changes. It may be that the parish secretary has been given this duty, but it is incumbent on the pastor to make sure it is in fact being done and properly so.

Changing Names of Sacramental Records

Sacramental records are to reflect what actually took place with whom, where, before whom, etc. They are not to reflect what someone might in fact wish had happened. The "notation" column normally is sufficient for special circumstances. For instance, one is not to change the name of a godparent subsequent to the baptism because the godparent loses favor with the parents or the one baptized.

When it comes to changing the name of a child who has later been civilly adopted, the name change is not to be inserted into the permanent record unless you are shown the finalized civil action with court seal indicating that the person has in fact been formally adopted. Then, one can add that in the notation column.

If, for instance, a child is born out of wedlock, and the mother later marries and the husband adopts that child--when this is formally done--the name of the child on any later issued certificate would reflect that of the adopting father, not the natural father, if it is in fact even known. In this case, an appropriate notation for the register could read: "adopted by (name of new husband) at (place/court) on (date)." All future certificates should list only this name as the father.

In the instance of a legal change of name (where no adoption has taken place), baptism certificates would reflect the new legal name; the names of the parents, of course, remain the same.

Confidentiality

Parishes occasionally are approached by genealogical services or researchers requesting permission to copy records. It cannot be overemphasized that no permission is to be given for the review and/or copying of sacramental records. Parish sacramental records are to be

treated as confidential records and only those individuals specifically designated by the pastor, e.g., the parish secretary, are to have access to them.

This confidentiality is a concern of both canon and civil law.

Parishes with cemeteries should note that cemetery records would not usually demand the same degree of confidentiality.

General Financial Matters

Annual Report

See Canon 1287 §§ 1-2.

Parish Audits

See Canon 1283.

It is most appropriate that an audit be conducted so that all financial matters that occurred under the previous pastor/administrator can be brought to a closure and the new pastor/administrator can begin anew. This procedure will be beneficial and protective to both the outgoing pastor/administrator and the incoming pastor/administrator.

The diocese has staff trained in auditing procedures. The parish will be billed for this service.

Permission to Spend Parish Monies

See Canon 1276 §§ 1-2.

Diocesan Investment and Loan Fund—DIAL

This program, which went into effect January 15, 1987, requires all diocesan-owned entities (parishes, high schools, etc.) to invest their savings (above six weeks' ordinary expenses) in DIAL demand accounts (now bearing 2.50% interest).

At the same time, all future loans required by diocesan-owned entities must be sought from the DIAL fund. Interest on DIAL loans currently is 6.50%. Approval of loans from DIAL is given *solely by the Diocesan Bishop*, after receiving the recommendation of the DIAL Committee of the Diocesan Finance Council.

A parish may open more than one DIAL savings account (e.g., cemetery perpetual care fund, stipend account, etc.). Deposit and withdrawal tickets will be sent to pastors and other administrators of diocesan properties to expedite the process of investing and withdrawing funds. A monthly statement of DIAL accounts will be mailed to depositors, and accrued interest will be credited monthly to each account.

Pastors and other administrators of diocesan properties should place designated assets into DIAL accounts:

- Monies are deposited in your account by making a check out to *Catholic Diocese of Arlington DIAL*, and mailing it to:

Diocese of Arlington
DIAL
200 N. Glebe Road, Suite 600
Arlington, Virginia 22203

- Other assets to be deposited in DIAL accounts would be, for example, building funds, bequests, cemetery perpetual care, operating funds, bingo and society accounts, stipend accounts, money market funds, and school operating funds, school scholarship funds, etc.
- For information regarding stocks and bonds, call the diocesan Finance Officer.
- In his annual financial report to the people of the diocese, the Bishop includes a report on the DIAL program concerning its receipts and its earnings.

Mission Appeals

Any missionary who wants to speak at one of our parishes needs to be invited by our Propagation of the Faith Director. The priest should send his request in writing to the Director of the Propagation of the Faith Office in our diocese.

Outside of this structure, local pastors are not to invite outside preachers to conduct appeals in any of our parishes.

Copyright

There seems to be a rise of lawsuits concerning the printing or duplicating of music throughout the land. All parishes should obtain a copy of *Copyright Update* which is published by the Federation of Diocesan Liturgical Commissions.

NO PARISH IN THE DIOCESE SHOULD BE DUPLICATING MUSIC WITHOUT THE PROPER PERMISSION.

Copyright Update reprints permission policies of publishers of liturgical music and sacred scripture.

IT IS ILLEGAL TO REPRODUCE, EITHER IN TEXT OR MUSIC OR BOTH, COPYRIGHTED MATERIALS WITHOUT THE WRITTEN PERMISSION OF THE COPYRIGHT OWNER.

This document is a very valuable tool to keep parishes, musicians, and liturgy teams aware of current policies of the different companies. It contains the National Council of Catholic Bishops' statement on music and copyright laws, a section explaining the current law, and policy statements from many music publishers and sacred scripture publishers.

Also included in the last section are the correct names and addresses of the publisher, and the specific person to be contacted for permission.

For further information, or to obtain a copy of the document, contact:

Federation of Diocesan Liturgical Commissions
P. O. Box 29039
Washington, D.C. 20017
(202) 635-6991

Designated Parishes

The Second Vatican Council recommended that in a spirit of collegiality affluent parishes financially assist other missionary parishes. To encourage our parishes to share with one another, donations to designated parishes may on the annual parish reports to the bishop be deducted from operating income in computing the annual assessment paid to the diocese. Appropriate supporting documentation submitted with the annual report will be a letter of acknowledgment of the gift from the beneficiary parish to the donating parish.

A list of designated parishes and the amounts that may be deducted will be announced annually by the Chancellor and the Diocesan Finance Officer.

This policy does not mean that donations cannot be made to other needy causes or entities. Donations to other than those designated parishes, however, may not be deducted in computing the annual assessment.

Donations

See Canon 1285.

Quid Pro Quo Programs

Another disclosure statement from the IRS involves *quid pro quo* payments of \$75 or more. Each charitable organization is required to inform donors *in writing* that payments made by the donor both as a charitable contribution and in consideration for goods or services provided to the donor that exceed \$75 are only deductible to the extent that the donor's contribution exceeds the value of the goods or services provided by the charitable organization. One of the more popular examples that a good number of our institutions make use of is the "grocery store scrip" program whereby a charitable organization will purchase for \$90 a certificate scrip from the grocery store worth \$100 of groceries and subsequently "resell" the scrip to donors for \$125. In this instance, the "donor" purchasing the scrip would only be entitled to a charitable deduction of \$25 since the donor is receiving full consideration valued at \$100 in exchange for the \$125 payment to the charitable organization.

The most important element of this new law for each charitable organization involves providing a *written* statement with either the solicitation or the receipt of the contribution.

This written statement must give a good faith estimate of the value of the goods or services furnished by the charitable organization to the donor. Failure to comply with this provision carries a penalty of \$10 per contribution with a maximum penalty of \$5,000 per individual fund-raising event.

Because schools are not in the business of selling groceries, any income that they derive from the sale of these certificates could be considered taxable by the IRS. Hence, legal counsel strongly advises that *only* volunteers be used to coordinate and operate these programs so that no unrelated business income tax liability exists.

Included in this new law are other such fund-raising events as golf tournaments, auctions, ball dinners, etc. Should you have any questions on these matters, please feel free to call the Fiscal Manager or Chancellor; cf. section below.

Supermarket Scrip or Gift Certificate Programs

The IRS is increasing its enforcement against tax-exempt organizations which sponsor these gift certificate programs which result in improper deductions on the part of purchasers. The bottom line is that purchasers of these certificates *are not* entitled to a charitable contribution deduction. If your organization happened to tell any of the purchasers that they were entitled to a deduction, please contact them immediately and correct this misinformation. We further suggest that all future sales of these certificates be accompanied with a short written statement regarding the *non-deductibility* for income tax purposes of the purchaser's payment.

The second issue involves what is called "Unrelated Business Income Tax." Because schools are not in the business of selling groceries, any income that they drive from the sale of these certificates could be considered taxable by the IRS. Hence legal counsel strongly advises that *only* volunteers to used to coordinate the operate these programs so that no related business income tax liability exists. Should you have any questions concerning this matter, please contact the Chancery or the Schools office. (Chancery memo 8/15/97)

Rice Bowl

The diocesan share of Operation Rice Bowl funds collected during the Lenten season is distributed to local hunger relief programs.

Projects to be funded should meet the following criteria:

- The program is located in the Diocese of Arlington and addresses the problem of hunger.
- The program provides direct assistance, but can also have developmental and advocacy aspects.
- Priority will be given to a program which projects the greatest result for the effort.
- Preference is given to parish-based efforts with special attention given to rural areas.

Funding decisions cannot be made until all Rice Bowl monies are sent to the diocese. Parishes may recommend programs that meet these criteria for possible receipt of these funds.

Ownership of Parish Property

Canonical and Civil Perspective

The canonical and civil ownership of all improved and unimproved real estate acquired by the diocese through the use of diocesan funds, direct gift, bequest or inheritance shall be retained by the Bishop of the Catholic Diocese of Arlington, Virginia and his Successors in Office.

Canonical title can only be passed to the parish or other juridic person of the diocese by authority of the Diocesan Bishop through express written conveyance.

Excess Land

The proceeds of the sale of any excess improved or unimproved real estate shall accrue to the Bishop of the Catholic Diocese of Arlington, Arlington, Virginia and his Successors in Office.

Policy of the Catholic Diocese of Arlington on the Protection of Children/Young People and Prevention of Sexual Misconduct and/or Child Abuse July 2003

Guidelines for Administrators of the Policy and Administrative Staff

All employees and those volunteers with substantial contact with children/young must:

1. Submit information for criminal background checks. These checks must be completed prior to employment or beginning volunteer service. If an urgent need for immediate hire exists this requirement may be waived by the Director of Child Protection and Safety. Waivers will not be granted unless all required background check information has been received and checked for accuracy by the Director of Child Protection and Safety. Any employee working under this waiver will be under constant supervision when working in areas with children.
2. Complete and submit formal application by diocesan questionnaire including references.
3. Receive copy of the Policy on the Protection of Children/Young People and Prevention of Sexual Misconduct and/or Child Abuse. A signed acknowledgement of receipt must be returned to the Director of Child Protection and Safety.

4. Receive and acknowledge diocesan Code of Conduct. Record of receipt will be maintained by employee/volunteers' supervisor.
5. Within 180 days of employment or start of volunteer service attend "Protecting God's Children" training offered by the diocese. All persons attending training will pre-register at www.virtus.org.
6. Update training on a yearly basis.

Responsibility

Since June 1991 the overall responsibility for dissemination of the policy has been placed on the parish, school, or entity.

- The principal of the school is charged with the responsibility for seeing that all volunteers with substantial contact with children as well as continuing and newly-hired school staff regardless of their duties complete background investigation, receive the policy and respond by completing the questionnaire and the acknowledgement of receipt and returning all forms to the Director of Child Protection and Safety.
- The minister of religious education is charged with the same task for paid staff and volunteers in the CCD program.
- The pastor is charged with the responsibility for all remaining volunteers with significant contact with children and employees regardless of their duties.

Criminal Background Checks

The background checks performed by the diocese are limited in nature and deal only with the limited information determination of suitability to work with children/young people. State and national conviction records are checked iaw the Code of the Sate of Virginia to identify convictions of boundary crimes identified by the state legislature as disqualifying for persons working with children.. A search of the Central Registry of Child Protective Service of the State of Virginia is conducted to determine documented cases of child abuse. Results of all background checks are destroyed and only the satisfactory completion of the checks is maintained by the diocese.

Child Protection and outside groups

It is accepted practice that parishes and Catholic schools at times provide meeting space for community organizations not specifically associated with the Catholic Diocese of Arlington. When these activities involve children or other young people there may be confusion concerning the necessity of these activities to meet the Child and Youth Protection requirements of the diocese. These activities include, but are not limited to, scouting

activities, public school programs, tutoring or athletic coaching programs and education programs including organized home schooling cooperatives.

It is not the intent to burden outside activities with meeting the requirements of the Diocese of Arlington in order to utilize parish or school properties. At the same time members of the faithful must be confident that any program which is associated with or appears to be associated with the Catholic Church in Northern Virginia meets the child safety standards required by the Policy for the Protection of Children and Young People and the Prevention of Sexual Misconduct of the Diocese of Arlington.

The following guidelines are provided.

1. Any group working with children or young people that is identified as a “Catholic” organization and meets on diocesan property must meet all policy requirements. Examples would include Catholic home schooling groups, retreat or faith formation programs and other Catholic groups. Only those persons interacting with children in activities taking place on parish properties would be required to comply with child protection policies.
2. Tutoring groups, athletic camps and other private activities who request use of parish or school properties are not required to comply with child protection policies as long as:
 - a. They do not recruit young people within the parish or school.
 - b. Their activity is not promoted in parish bulletins or other parish or school publications.
 - c. They are never identified as being sponsored by or being a part of parish activities.

If these activities participate in any of the above all members interacting with children on parish or school property must comply with child protection policies.

3. Scouting activities fall into three general categories:
 - a. Boy Scouts including Cub Scouts and other affiliates. Boy Scout activities are chartered by the sponsoring organization. Most Boy Scout troops are chartered by the parish or school where they meet. All chartered Boy Scout activities must meet the child protection requirements of the diocese.
 - b. Girl Scouts and their activities. Girl Scouts are not chartered by sponsoring organizations and may meet on parish property without being a part of parish activities. If a Girl Scout organization is not sponsored by the parish or school and meets all the requirements of section 2 above they are not required to meet the child protection policies of the diocese. On the other hand, if they are presented as a parish activity they must meet all requirements.

- c. Challenge and Conquest are scout like activities sponsored by the Legionnaires of Christ. As a Catholic organization they must meet all requirements of the diocese.