

Chapter 5: The Sanctifying Office in the Church

Part 1: Introduction

5.1.1. Scope of the Chapter

This chapter pertains to the celebration of the sacraments and of the liturgy in the Archdiocese and refers to the particular norms of the United States Conference of Catholic Bishops. When necessary, clarification is made in the application of universal legislation to Archdiocesan circumstances.

5.1.1.1. Pastors and their collaborators are to refer to the proper books or documents for the celebration of the sacraments and sacramentals or seek assistance from the Office of Liturgy.

5.1.1.2. All parishes, religious houses, and institutions where liturgy is celebrated regularly are encouraged to have a liturgy committee. The function of this committee is to assist the priest-celebrant with the preparation of the particular liturgies under the direction of the pastor, parish administrator, rector, or chaplain. Members of the liturgy committee should be acquainted with liturgical principles. A priest of the parish or institution is encouraged to be a member of the liturgy committee.

5.1.2. The Office of Liturgy

The Office of Liturgy provides support and information to the clergy and those whom they serve. Authorized parish representatives may schedule workshops pertaining to liturgical ministries and or on topics of general liturgical interest.

5.1.2.1. The Office of Liturgy oversees and assists in planning Archdiocesan liturgies and is to contribute to the planning of liturgies involving the Archbishop and the auxiliary bishop(s). It is also responsible for approving plans for parish liturgies at which the Archbishop or auxiliary bishop(s) will preside or celebrate and is their representative in that planning.

5.1.2.2. Those individuals planning education programs (e.g., those involved with RCIA, liturgical music, and ethnic ministries) are encouraged to consult with the Office of Liturgy in order to provide the faithful with a cohesive and current liturgical education.

5.1.2.3. In consultation with the Office of Liturgy, the Masters of Ceremonies assist with the coordination of parish and Archdiocesan liturgies at which the Archbishop or his delegate are present. In collaboration with the Office of Liturgy, Masters of Ceremonies act as the Archbishop's representative in these preparations.

5.1.3. General Liturgical Norms

All liturgical functions celebrated in the Archdiocese are to use the approved liturgical ritual books and approved scriptural translations. No one, not even the priest-celebrant, is at

liberty to add, remove, or change any of the liturgical texts, scriptural language or prescribed rubrics.¹ The priest or parish liturgy committee may use options when the *Sacramentary* or *Roman Missal*², *Lectionary* or ritual books so provide or when the rubrics state: “in these or similar words...”

5.1.3.1. While parish registration is not a requirement for the reception of sacraments, the parish census is to be updated at the time that the sacraments are celebrated (e.g., names of the newly baptized, new registration for the newly married).

5.1.3.2. Catholic ministers may not ordinarily administer the sacraments to those who are not in full communion with the Catholic Church, with the exception stated in Canon 844, §3.

5.1.4. **Liturgical Ministers**

The designation of men or women to serve in such ministries as extraordinary minister of Holy Communion, lector, cantor, leader of singing, commentator, usher is left to the discretion of the pastor in the light of the needs of the parish (GIRM 65-73). Persons who exercise any liturgical ministry should be living a life consistent with the faith. Their marriages must be in accord with the teachings of the Church.

Those who exercise liturgical ministries dress in accord with the requirements of the parish.

5.1.5. **Liturgical Vestments**

The ordinary vestment for all liturgical services is the alb, worn with a stole by priests and deacons. (Ref: Vestments, 5.4.5.). A principal celebrant at Mass should wear the chasuble. Deacons of the Mass should wear a dalmatic. Religious order priests are not permitted to wear their religious habit in substitution for the liturgical alb (*Liturgical Instaurationes*, September 5, 1970, #8c). Concelebrating priests are encouraged to wear a Chasuble. The principle celebrant wears the prescribed color and out of necessity, the concelebrants may even wear white. (Redemptoris Sacramentum #124)

5.1.6. **Sacred Movement**

Dance is not an integral part of the official worship of the Latin Church. Consequently, dance is not permitted to take place within the liturgy proper (cf. *Notitiae* XI [1975]: 202-205 and *BCL Newsletter* 39 [August, 2003] 30).

5.1.7. **Sacred Music**

The music used at divine worship is sung prayer. In addition to being technically and aesthetically proper in the judgment of competent musicians, any text should express

¹Sacrosanctum Concilium (“SC”) 22.

²Liturgical norms are currently governed by the *General Instruction of the Roman Missal* 2003 (GIRM), replacing a certain amount of the legislation contained in the earlier GIRM. The current *Sacramentary* will be replaced by the *Roman Missal* (RM).

Catholic faith. Music is to be appropriate to its place in the liturgy and to a proper diversity of roles among the ordained ministers, cantor, congregation, choir, and instrumentalists. It must also be appropriate for the occasion and the congregation.

5.1.7.1. The musicians' ministry is to aid the congregation in the act of worship. The music is to support the congregation. The music selected must assist the congregation to worship and is not to be a performance. The voice of the cantor should never predominate over the voice of the presider, e.g., at the Our Father. Applause at the end of Mass should be discouraged and catechesis given regarding the role of musicians within the liturgy.

5.1.7.2. Music must always serve the sacramental nature of the liturgy. This is especially so when an issue arises concerning certain pieces of music which are popular or quasi-traditional in the secular culture but do not reflect the Christian teaching of the sacrament. Clergy and pastoral musicians have a responsibility to develop within the faithful a proper understanding of the place of music within sacramental celebrations. Gregorian chant has "pride of place because it is proper to the Roman Liturgy" (GIRM 41).

5.1.7.3. Musicians and pastors are encouraged to instruct the faithful to say or sing together in Latin the congregation's parts of the Mass, "set to the simpler melodies" (SC 54, GIRM 41).

5.1.8. **Multicultural Liturgies**

Developing a multicultural spirituality asks that we understand and respect the spirituality of our own culture and be respectful of the customs and traditions of other cultural groups in the parish. All the members of a multicultural community are called to a conversion of heart and mind so that the parish may worship together.

5.1.8.1. When several languages are to be used during a liturgical celebration, in order to make God's Word and the content of the prayers and songs accessible to those gathered, the following should be considered:

- a. Those planning liturgies are to determine the language understood by the majority of those assembled.
- b. Languages spoken by only a small group within a large congregation should not normally be used for the Scriptural readings.

5.1.8.2. The presidential prayers (Collect, Prayer Over the Gifts, Prayer after Communion) should be prayed in the same language. The introduction "Let us pray" may be said in another language.

5.1.8.3. The Eucharistic Prayer (which begins at the dialogue preceding the preface) should be prayed in one language.

5.1.8.4. Music should allow those present to pray as one community in diverse voices. To encourage the participation of all present, the singing of the short texts in several

of the languages of those assembled, such as the *Lord Have Mercy* or the use of Latin and Greek refrains with invocations and verses in the various languages may be helpful.

The singing of alternate verses of a familiar hymn in several languages or hymns in a bilingual or multilingual format is also possible. By encouraging all cultural groups to develop a common repertoire, the choirs from the various cultural groups will share the music ministry and model their unity as one body in Christ.

5.1.8.5. For the proclamation of the Readings, the use of the language understood by the group present in the largest numbers at the liturgical celebration is preferred. A short summary introducing each reading in the alternate language may be helpful. The 1st and 2nd readings are proclaimed in only one language.

5.1.8.6. The Gospel may be proclaimed in two languages. The order in which this is done includes: the introduction, proclamation of gospel, no ending response, immediate beginning in the second language, close with ending “The gospel of the Lord..... Praise to you, Lord Jesus Christ.”

5.1.8.7. For the responsorial psalm, the response and verse may be in one language or the verses in one language and the response in a second language.

5.1.8.8. The Prayer of the Faithful provides an opportunity to recognize the presence of the variety of cultures present in the assembly. Two options for the Prayer of the Faithful are:

- a. Each intention may be prayed in one language with the response in another language.
- b. In the alternative, intentions may be prayed in several languages with a multilingual response.

5.1.8.9. Worship or participation aids should be provided at liturgies at which several languages are used.

- a. The presidential prayers, the readings, and the general intercessions should be printed in the language not spoken.
- b. The people’s responses are printed in the language to be spoken.
- c. When the Eucharistic celebration includes other sacraments, it is helpful to include rubrics and the prayers of the celebrant (e.g., the prayer of consecration for an ordination) in the language not being prayed for the sake of the members of the assembly unfamiliar with the language.

5.1.9. **Forms of the Latin Rite**

According to the documents, *Quattuor abhinc annos* of 1984, *Ecclesia Dei* of 1988 and *Summorum pontificum* of 2007, the celebration of Mass according to the 1962 *editio typical* of the *Roman Missal* of B1. John XXIII (known as the Extraordinary Form of the Latin Rite)

can be offered on a regular basis under certain conditions. The Archbishop has allowed the Extraordinary Form to be celebrated in designated parishes. Only where an established stable community of the faithful exists, i.e. a community, who is strongly attached to this form and has sufficient knowledge of the language and rubrics, the Mass can have the Extraordinary Form celebrated outside of those designated parishes. This is granted in accord with the wishes of the Holy Father to allow those who have a strong affinity to the Extraordinary Form and accept the Ordinary Form of the Mass: that is the *Novus Ordo*.

5.1.9.1 Only a priest who is properly formed in Latin and the rubrics of the Extraordinary Form of the Roman Rite is allowed to celebrate it privately without prior approval and even with some of the faithful, if they ask of their own accord to assist.

Notification is to be given to the Office of Liturgy prior to celebration of any other forms of the Latin Rite.

Part 2: Baptism

5.2.1. Celebration of Baptism

The current ritual book, *Rite of Baptism of Children* (“RBC”), is to be used for the Baptism of infants. Infants are those who have not yet reached the age of reason (7 years old) and cannot profess their own faith. (Canons 97 §2; 852, §2; RBC 1).

5.2.1.1. All other individuals are to be considered adults, and the rites and policies of the *Rite of Christian Initiation of Adults* (“RCIA”) must be followed.

5.2.1.2. In the case of infant Baptism, parishes are to provide a catechetical program of instruction for parents and godparents preceding the Baptism. This proper instruction of parents and godparents includes, but is not limited to: the meaning of Baptism and the obligations which are attached to it, the scriptural foundation for the sacrament, the sacramental life of the Church, and the rite of Baptism itself.

5.2.1.3. To provide sufficient time for their instruction and the choosing of appropriate godparents, parents are to be encouraged to prepare the parents prior to the birth of their child.

5.2.1.4. A record should be maintained in parish files of those who attended the classes. Catholics in good standing with the Church would not be required to take this instruction again for at least two years.

5.2.1.5. It is left to pastors to determine whether to accept Baptismal preparation done at another parish.

5.2.2. Baptismal Name

The baptismal name is not to be foreign to Christian sentiment (Canon 855). The name of a saint is highly encouraged as the baptized is assured of his/her intercession (cf. Catechism of the Catholic Church [“CCC”] 2156).

5.2.3. Minister of Baptism

The ordinary ministers of Baptism are bishops, priests and deacons (Canon 861). In case of necessity, any layperson may baptize an individual if a cleric is not available. To baptize and confirm a child in danger of death, a priest uses the rite found in the *Rite of Confirmation* (RC), 52-56.

5.2.4. Subject of Baptism

Parents have a grave responsibility to present their infants for Baptism as soon after the birth as possible. Consideration must be given first of all to the welfare of the child who is not to be “deprived of the benefit of the sacrament” (RBC 8; Canon 867, §1).

5.2.4.1. A child of parents who belong to the Latin church is ascribed to it by reception of Baptism. If one of the parents does not belong to the Latin Church and both parents agree that the child be baptized in the Latin Church, the child is ascribed to it by reception of Baptism. If the agreement is lacking, the child is ascribed to the ritual church to which the father belongs. Notification of the proper rite of the child is to be made in the baptismal register in the parish in which the child is baptized.

5.2.4.2. Baptism is not to be delayed because the parents are not married in the Church. The ordained ministers and those assisting are not to give any indication of forcing the couple to be married before the Baptism is celebrated. However, some efforts should be made to catechize the parents who are presenting a second or third child for Baptism and have not rectified their marital situation.

5.2.4.3. The proper persons to present an infant for Baptism are the parents. Another member of the family could give the founded hope of rearing the infant in the faith as long as the parents promise not to interfere with the person making this commitment.³

5.2.4.4. Registration or monetary contributions to the parish community by envelopes or other means are not to be used as determining factors as to the parents' practice of the faith. Parish registration is not to be made a condition of the parents if they ask for Baptism for their children. If parents are registered in another parish, the Baptism may take place with the permission of the original pastor.

5.2.4.5. If a pastor, or if after consulting with the pastor, a parish priest or deacon judges that deferral of Baptism in a specific instance is necessary, he is to explain his reasons to the parents and godparents. He would then enter into concentrated preparation with a view towards Baptism.

5.2.5. **Conditional Baptism and Emergency Baptism**

Since Baptism can be conferred validly only once, one is never to be re-baptized unless there is serious reason to doubt either the fact or the validity of Baptism previously administered. Only in these cases, would Baptism be conferred conditionally. The officiating minister should explain to the one to be baptized and those present the theological rationale for conditional Baptism and the specific reasons for employing it.

5.2.5.1. After an emergency Baptism has been performed and the danger of death has passed, parents are encouraged to have their children receive the accompanying ceremonies of Baptism. Priests and deacons are encouraged to remain in contact with the parents once the emergency Baptism has been celebrated.

5.2.5.2. Baptisms performed under emergency conditions are to be recorded in the baptismal register of the parish in which the Baptism took place.

³Assurances must be given that this gift will be able to grow through a genuine education in faith and Christian living so that the sacrament may attain its full "truth." (Sacred Congregation for the Doctrine of the Faith, *Pastoralis Actio* 1980, No. 28.2) These assurances are to be given by the parents or relatives, although they can be supplied in various ways within the Christian community. If these assurances are not serious, that fact can be reason for postponing the sacrament. If there are no assurances, the sacrament must be denied.

5.2.6. **Godparents**

Pastors are responsible to ensure that the Christian faithful are aware of the requirements concerning godparents (see Canons 872, 873, 874).

5.2.6.1. In view of the ecclesial and educational role of godparents and sponsors, only Catholics who are fully initiated into the Church, mature enough to accept publicly the teaching of the magisterium of the Church, living a life consistent with the faith, and who are not bound by any canonical sanction, may be permitted to act as godparents at a Catholic Baptism or as a sponsor at one's full reception into the Church. A baptized believing non-Catholic may be admitted along with a Catholic godparent to serve as a witness of the fact of Baptism (*General Introduction, Christian Initiation* ["CI"] 10).

5.2.6.2 There may be either a godfather and godmother, or one godparent of either gender. If there is one godparent and one sponsor or witness, they may be of the same gender.

5.2.6.3. If invited and if the other church or the ecclesial community permits, a Catholic may act as a witness to the fact of Christian Baptism in a non-Catholic Christian Church or ecclesial community. A Catholic may not be a godparent or a sponsor in a Baptism within a non-Catholic Christian community (*Directory on Ecumenism*, 57).

5.2.7. **Record of Baptism and Godparents**

If the Baptism concerns a child born to an unmarried mother, the name of the mother must be inserted in the register, if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. The name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents (Canon 877§2).

5.2.7.1. If the Baptism concerns an adopted child, notation of the baptismal record is determined as follows:

- a. For children baptized after their adoption is finalized, the following information shall be entered in the register:
 - i. The Christian names(s) of the child as designated by the adoptive parent(s)
 - ii. The name(s) of the adoptive parent(s)
 - iii. The date and place of birth
 - iv. The names of the sponsors selected by the adoptive parent(s)
 - v. The place and date of Baptism

- vi. The name of the minister performing the Baptism and
 - vii. The fact of adoption but not the names of the natural parents.
- b. The baptismal certificate 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.
- c. 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 Colorado civil law:
- i. Parentheses shall be placed around the names of the natural parents.
 - ii. The name(s) of the adoptive parent(s) shall then be added.
 - iii. The child's former surname shall be parenthesized and the new surname added.
 - iv. A notation shall be made that the child was legally adopted.
- d. The baptismal certificate 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.
- e. For future ease in reference and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish. This reference cites the date and location of the original baptismal record, and lists only the name of the adoptive parents, and the date and place of birth.
- f. Parish personnel having access to parish registers have an obligation not to disclose to any person any information that would identify or reveal, directly or indirectly, the fact that a person was adopted.

5.2.7.2. Unfortunate familial circumstances lead, at times, to the desire to change the godparents noted on the baptismal certificate. Since the certificate is documentation of an accomplished act, the names of the original godparents cannot be changed. Names of other individuals may be added if they have taken on the role of the original godparents.

5.2.8. **Adult Baptism and Rite of Full Reception into the Church**

The RCIA, the Rite for children of catechetical age, and the Rite of Reception of Baptized Christians into Full Communion with the Catholic Church are contained in the ritual book, *Rite of Christian Initiation of Adults*. The National Statutes on the Catechumenate govern the catechumenate in the United States.

5.2.8.1. The ritual process is designed primarily for the unbaptized, although it has been adapted successfully for the completion of initiation of those from other Christian churches or ecclesial communities who wish to unite themselves fully with the Roman Catholic Church. It is necessary to keep distinct those who are to be joined to Christ, and incorporated into the Church through the reception of Baptism, Confirmation, and Eucharist, and those to be incorporated into full communion with the Church through the profession of faith and the reception of Confirmation and Eucharist. The ritual makes this distinction clear by providing distinct rites for those to be baptized and for those to be fully received into the Roman Catholic Church.

5.2.8.2. Pastors and catechists should become familiar with the rites associated with the RCIA in order to properly determine the rite by which an individual enters the Catholic Church.

5.2.8.3. An unbaptized person seeking membership into the Catholic Church, either as an adult or as a child from the age of seven is to be admitted to the catechumenate and formed in accord with the approved rites of Christian initiation.

5.2.8.4. Both adults and children who have reached the age of reason are to receive all three sacraments of Baptism, Confirmation and Eucharist at the same celebration (Canon 883.2).

5.2.8.5. The Rite of Christian Initiation is composed of stages that reflect a deepening appreciation of one's desire for Baptism, Confirmation, and Eucharist. These stages may be indeterminate in length. The National Statutes on the Catechumenate has set minimum time frames. The personal journey to full reception into the Church requires greater time for some.

5.2.8.6. Catechumens and candidates seeking full reception into the Church living in irregular marital situations must be reconciled in their marital unions in accord with the procedures of Church law before they may be admitted to the Rite of Election or the Call to Continuing Conversion.

5.2.8.7. The RCIA has also been adapted successfully for those who were baptized Catholic as infants and yet were never catechized or fully initiated into the Church.

a. These individuals, including those who have joined another church or ecclesial community after their own Catholic Baptism must seek readmission to the Catholic Church through the Rite of Full Reception.

b. Uncatechized Catholics who never formally left the Catholic Church have the right to be confirmed by the Archbishop or his designee. Such

individuals should be included in the parish Confirmation celebrated by the Archbishop or his designee. When a serious difficulty prevents an individual from being confirmed by the Archbishop or his designee, a pastor may request delegation.

5.2.8.8. The Rite of Christian Initiation indicates that each bishop is to regulate certain elements of the rite for his own local Church. The following are in effect as a matter of Archdiocesan law.

- a. The scrutinies must be celebrated on Sundays in Lent according to the ritual Masses provided in the *Roman Missal* with the "A" cycle readings only (see Lectionary for Mass). The Archbishop or his designee will preside at an Archdiocesan Rite (or Rites) of Election on the First Sunday of Lent, or at another more convenient time should circumstances warrant or if multiple celebrations are to be held in order to accommodate the number to attend. The Book of the Elect is to be signed during the parish celebration for sending catechumens for election and candidates for recognition by the Archbishop.
- b. Requests for the permission to omit a scrutiny are to be submitted in writing by the pastor to the Archbishop.
- c. Deans or pastors may seek permission to preside at a Rite of Election in their individual deaneries or parishes for their own catechumens and candidates if it is impossible for the catechumens and candidates to attend the Cathedral Basilica celebration.
- d. The simple Rite of Election may be used once permission is secured from the Archbishop (no.745-747).
- e. Pastors for serious reasons may seek permission from the Archbishop to celebrate the entire rite outside of the normal liturgical times.

Part 3: Confirmation

5.3.1. Celebration of Confirmation

Confirmation normally should be conferred within Mass with the participation of the parish community. Normally, if a parish has more than 100 persons to be confirmed, consideration should be given to 2 celebrations of the sacrament. A parish that regularly has less than 15 children to be confirmed each year is encouraged to have the celebration of the sacrament every other year or to combine the celebration with that of a neighboring parish.

5.3.1.1. Preparation for the liturgy of the Rite of Confirmation is done in collaboration with the Office of Liturgy when the minister is the Archbishop or his designee in the person of another bishop.

5.3.1.2. The rite is to be followed as it appears in the ritual book. There are no additions made to it, such as the giving of certificates during the Mass. The wearing or giving of stoles is not an appropriate gesture.

5.3.1.3. As in the case of Baptism, if a new name is chosen, it is not to be foreign to Christian sentiment.

5.3.2. Catechesis for Confirmation

Pastors, catechists, and parents are to be careful that more is not required of confirmands for the reception of this sacrament than that which is required by the Church. Confirmation is not to be used as a means to maintain an individual's attendance in religious education programs.

5.3.2.1. Parishes are to make suitable provision for the catechesis of the parents of those to be confirmed.

5.3.2.2. The Rite of Confirmation should be an integral part of the catechetical process. Those to be confirmed should be familiar with the gestures and prayers of the Rite.

5.3.3. Minister of Confirmation

Priests who receive non-Catholic Christians into the full communion of the Church are to confirm them (Canon 883). Unless a grave reason prevents it, the sacrament of Confirmation must be conferred immediately following Baptism or at the reception of a baptized adult Christian into full communion with the Church. If Confirmation is delayed, it is to be referred to the Archbishop for administration because an individual priest does not then possess the faculty to confirm.

5.3.3.1. Only after discussion with the individual and with a serious reason interfering with the person's ability to be confirmed by the Archbishop may a pastor request delegation from the Archbishop to confirm a Catholic.

5.3.3.2. A priest of the Archdiocese must receive approval from the Archbishop to minister the Sacrament of Confirmation for an adult Catholic completing the sacraments of initiation, including the Easter vigil, unless there is a danger of death.

5.3.3.3. Any priest may confirm if there is a danger of death.

5.3.4. **Subject of Rite**

The practice of the Archdiocese of Denver is to confirm youth between the 6th and 11th grades. Legitimate exceptions are given in Canon 891.

5.3.4.1. It is to be highly encouraged within marriage preparation that the future spouses have received the Sacrament of Confirmation before marriage.

5.3.5. **Confirmation Sponsors**

It is desirable that the godparent at Baptism be also the sponsor at Confirmation, although another person, of either sex, may fulfill this function. The regulations set forth concerning the requirements of godparents at Baptism apply also to the sponsors at Confirmation (Canons 893, 874) with due regard for conditions noted in the *Rite of Confirmation*, 6.

5.3.6. **Record of Confirmation**

The pastor must record in the Confirmation register carefully and without delay the name of the confirmed, name of the minister, parents, sponsors, place and date of the conferral of Confirmation (Canon 895). Local practice is to record Confirmations in parochial registers.

5.3.6.1. The pastor must make notation of Confirmation in the baptismal register if the confirmed was also baptized in the same church. Otherwise, the pastor must inform the pastor of the place of Baptism about the conferral of Confirmation so that a notation is made in the baptismal register (Canon 895).

Part 4: The Eucharist

In the sanctuary, only those books published in a format appropriate for use in worship are to be used. Missalettes and similar participation aids are not to replace the *Roman Missal* or *Lectionary*.

The rubrics for the celebration of the Eucharist as found in the GIRM, 2003, are to be followed in the Archdiocese of Denver with the following specifications or emphases:

5.4.1. Celebration of Mass in Parishes

5.4.1.1. A prayerful atmosphere is to be encouraged before Mass in the church, sacristy and adjacent areas. The habit of inviting the assembly to greet one another as Mass begins is not encouraged. (GIRM 45).

5.4.1.2. The use of the entrance antiphon is to be recovered, especially at weekday Masses when there is no entrance song (GIRM 48).

5.4.1.3. The integrity of the Gloria is to be maintained (GIRM 53). It is preferably to be sung.

5.4.1.4. The readings are proclaimed. They are not to be performed or acted out within the Mass. This type of catechesis may take place before or after the liturgy.

5.4.1.5. The responsorial psalm is part of the revealed word of God and is not to be replaced by a song, even if adapted from the psalms (GIRM 57). Responsorial psalms should be chosen in accordance with the options listed in GIRM 57. The responsorial psalm is typically to be sung or recited from the ambo (GIRM 61).

5.4.1.6. If the gospel alleluia is not sung, it may be omitted (GIRM 63).

5.4.1.7. The Gospel is always proclaimed by either a deacon or priest except on Palm Sunday and Good Friday when others may take parts. However, the part of Christ is normally reserved to the priest.

5.4.1.8. Reading the Prayer of the Faithful is primarily a role of the deacon. This is preferably done at the ambo (GIRM 71).

5.4.1.9. At the beginning of Mass, the altar is always prepared with a white cloth. Other colors may be placed below the white cloth, in accordance with GIRM 117. Candles used in the opening procession may be placed on the altar when the ministers reach the sanctuary (GIRM 73).

5.4.1.10. The Sign of Peace is given to those nearby. The celebrant does not leave the sanctuary except for a special occasion for example, to greet family members at a funeral (GIRM 82).

5.4.1.11. The Breaking of the Bread is only done by the ordained, not extraordinary ministers (GIRM 83). The precious blood is never consecrated in a flagon and then poured into ancillary vessels during the fraction rite. (Redemptoris Sacramentum #106)

5.4.1.12. The ambo is reserved for the Liturgy of the Word. Announcements and the leading of music should be done at another location (GIRM 105).

5.4.1.13. Elements of the celebration are not shared among individuals. For example, a reading is proclaimed by only one reader. Exceptions are the division of the parts of the reading of the Passion of Our Lord or the general intercessions in different languages (GIRM 109).

5.4.1.14. When the Sacred Species is presented to them, the faithful (including deacons of the Mass) are to make a bow of the head and respond with “amen” to the words (GIRM 160) “the Body of Christ” or “the Blood of Christ.” The name of the communicant is not used by the priest, deacon or extraordinary Minister of Holy Communion.

5.4.1.15. According to each individual’s choice, the faithful may kneel, sit or stand after they receive Holy Communion (GIRM 43 and 164)

5.4.1.16. The assembly is to stand for the Prayer after Communion (GIRM 184). Announcements at the end of Mass occur after the Prayer after Communion.

5.4.2. **Altar and Sanctuary**

5.4.2.1. It is appropriate to have a fixed altar in every church. Altars should not be moved to accommodate a baptismal font for Baptisms or Advent wreath or other reason.

5.4.2.2. The altar is always vested except for its dedication and from the end of the Mass of Lord’s Supper on Holy Thursday to the Good Friday celebration when it is prepared for distribution of Holy Communion and then the cloth is removed again until the Easter Vigil. The uppermost cloth on the altar is always white in color (GIRM 304). Under cloths may be of seasonal liturgical colors or colors proper to a particular cultural feast. The corporal is removed from the altar with the other elements at the end of Mass (GIRM 117).

5.4.2.3. The processional cross should be a cross with the crucified Christ (GIRM 117).

5.4.2.4. The use of a Book of Gospels is optional. The GIRM does not specify if the Book of Gospels is laid on the altar or is placed upright (GIRM 173). If the Book is placed upright, it is to be securely placed. Bookstands for vertical placement of the Book of Gospels are to be avoided.

5.4.2.5. When a deacon reads the Gospel at a Mass with a bishop as celebrant from the Book of Gospels, the deacon goes to the bishop for the Book to be kissed. The Book of Gospels is then placed on the credence table or another dignified place. It is not carried out of the sanctuary in procession and it is not placed for display once the Liturgy of the Word has been completed (GIRM 175).

5.4.2.6. Candles for liturgical use are always to be made of wax or a clean-burning oil to maintain the dignity of liturgical celebrations. The sanctuary light may use oil. “Spring-action” candles are not to be used for altar or processional candles or the Easter candle (*BCL Newsletter* Nov., 1984 and *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, 1988).

5.4.3. **Homilies**

The homily, an integral part of the Sunday Eucharist, is only given by a priest or deacon. If a leader among the laity is requested to speak about a topic, such as an upcoming events or a financial project, this should be done following the Prayer after Holy Communion, before the blessing and dismissal. When exceptional circumstances warrant it, a reflection might be given following the Prayer after Holy Communion by a layperson.

5.4.4. **Liturgy of the Eucharist**

5.4.4.1. The recitation of Eucharistic prayers is to be done by the priest presiding at the celebration of the Eucharist and solely by the concelebrating priests as indicated in the rubrics, including the concluding doxology. The assembly remains kneeling until the completion of the “amen” after the doxology (GIRM 43).

5.4.4.2. In the Archdiocese of Denver, the faithful capable of kneeling will do so after the singing or recitation of the Lamb of God (GIRM 43).

5.4.4.3. Pastors of churches and chaplains of chapels currently without kneelers are to make accommodations to encourage kneeling as indicated in the GIRM.

5.4.4.4. Communion may be distributed under both kinds or species at any Eucharist, whether a Sunday, a holy day of obligation, or a weekday. The pastor of a church will decide its frequency. The celebrant should also use pastoral judgment in a given situation. Distribution under both kinds is to be done in a manner promoting an orderly and reverent reception without the danger of spillage.

5.4.4.5. While intinction is an approved option in which the faithful may receive the Eucharist under both kinds, reception by drinking from the chalice to manifest the sign value of eating and drinking is to be preferred. Pastoral judgment as to when to implement intinction is best left to the pastor.

To receive by intinction, the communion minister dips the consecrated host in the Precious Blood and places it on the communicant’s tongue. The consecrated elements are never handed back to the communicant. Self-communication is never done by a communicant.

5.4.4.6. Any Precious Blood that may remain is to be consumed. It is not to be poured into a sink, sacrarium or the ground, nor left in the tabernacle until the next Mass (except to reserve for an intended visit to the sick). After communion, only the priest, deacon or instituted acolyte cleanses the vessels at the side table. In the alternative, the vessels are covered with a purificator and left on a corporal on the side table to be purified

after Mass. Any consecrated hosts are to be placed in the tabernacle immediately after communion.

5.4.4.7. Blessings of children or adults do not take place at the distribution of Holy Communion. If individuals come forward or are brought forward, the ordinary or extraordinary minister of Holy Communion invites them to a spiritual communion with these or similar words: “May Jesus Christ reign in your heart” while raising a host above the ciborium.

5.4.4.8. The places and requisites for worship should be truly worthy and beautiful signs and symbols of heavenly realities (GIRM, 253).

a. Only unleavened bread is to be used at Mass. The breads are best obtained from religious houses or institutions authorized to bake or distribute them. If parishioners prepare the breads, only wheat flour and water are to be used, with no other additives (salt, sugar, honey, etc.). Breads that are crumbly and make care of the Precious Body difficult are not to be used. An approved recipe may be requested of the Office of Liturgy.

b. No bread made from rice or any other non-wheat product, nor any other kind of wine except that made from grapes may ever be substituted for the wheaten bread and grape wine required for the validity of the Eucharist.

Persons allergic to gluten are to be catechized with sensitivity that by consuming the Precious Blood they are receiving the Body, Blood, Soul and Divinity of Our Lord. It has been advised that they not receive the Precious Blood from the chalice which has the fraction particle dropped into it. Information about low-gluten hosts is to be shared with individuals who have gluten intolerance. This is found in the *BCL Newsletter* 39 (2003) 45-50, available from the Office of Liturgy.

Priests may use a chalice in addition to the one that contains the fraction particle and its placement is recommended to be always at a particular communion station for those with gluten intolerance.

In rare cases a person may be allergic to bread made from wheat as well as to wine made from grapes. Perpetual abstinence from the Eucharist that such a condition requires is a high form of suffering for a Catholic. In this case, the person should be brought to the understanding that he or she shares in the suffering of Christ in a most unique way. Spiritual communion should be explained and fostered in these individuals.

c. Only wines approved for sacramental use may be used for the celebration of the Eucharist. Ordinary table wine should never be used.

5.4.4.9. Sacred vessels are to be made from precious metal. Sacred vessels may also be made even from other solid materials that, according to the common estimation in each region are precious, for example, ebony or other hard woods as long as such

materials are suited to sacred use and do not easily break or deteriorate (GIRM 328,329). Pastors are to be attentive to this as they are replacing sacred vessels.

5.4.4.10. Materials used for purification are to be made of cloth and are not disposable.

5.4.5. **Vestments**

Vestments should be made of a good quality fabric and may be decorated with appropriate liturgical symbols. The dignity of the Eucharistic celebration is always to be upheld; novelty decorations are not conducive to the sacred liturgy (GIRM 344).

5.4.6. **Music**

While the organ has pride of place (GIRM 393), pianos, guitars, percussion instruments and other instruments may be used in the Mass, as long as the dignity of the celebration is upheld. Instruments that communicate a secular tenor or promote entertainment rather than worship are not to be used.

5.4.7. **Concelebration**

Mass is to be concelebrated as described in the GIRM with the following specifications:

5.4.7.1. If a deacon is not present, a concelebrant typically proclaims the Gospel rather than the presider.

5.4.7.2. In concelebration with a bishop, a priest or deacon goes to the bishop and receives his blessing before proclamation of the Gospel. When the principal celebrant is another priest, the priest proclaiming the Gospel neither asks nor receives the blessing (GIRM 212). If no deacon is present, a concelebrant may elevate the chalice at the concluding doxology of the Eucharistic Prayer.

5.4.7.3. The integrity of the Sacrifice requires that concelebrants receive from the same species that they themselves have consecrated in the celebration of the Eucharist. Concelebrants always receive under both species, except those who would normally use mustum in their Eucharistic celebration.

5.4.7.4. The principal celebrant or the deacon distributes the hosts to the concelebrating priests after the breaking of the bread in silence.

5.4.8. **Eligibility for Reception of the Eucharist**

Catechesis for First Eucharist of children usually includes catechesis for First Penance. A suitable period of time should pass after the first celebration of the sacrament of Penance/Reconciliation so that both Penance and Eucharist are seen as distinct sacraments. Penance is to be celebrated prior to the reception of First Eucharist.

5.4.8.1. Those who are to receive Holy Communion are to abstain from all food and drink, with the exception of water and medicine, for at least one hour before the

reception of communion. Chaplains in institutions such as schools, in particular, should be attentive to instruct students on the meaning and value of the Eucharistic fast and should be careful that it is observed by all who intend to receive the Eucharist.

5.4.8.2. Those who unexpectedly have the possibility to receive Holy Communion in a hospital, home, or prison with no possibility to fast for one hour are to observe a fifteen-minute fast.

5.4.9. **Deacons at Mass**

The functions of the deacon at Mass are given in the GIRM with the following emphases:

5.4.9.1. Deacons are to be trained to sing as far as possible their particular roles within the Eucharist in order to lead the assembly in more festive or solemn liturgies. These parts of the Mass include the penitential rite, introduction to the Gospel, general intercessions, dismissal and Exultet. At Masses where there is no cantor, this may also include the Gospel alleluia.

5.4.9.2. After the celebrant, deacons are the preferred ministers to lead the penitential rite unless they acquiesce to a more competent voice if it is to be sung.

5.4.9.3. Deacons are to read or sing the general intercessions either from their place at the side of the celebrant or from the ambo where the Liturgy of the Word was proclaimed.

5.4.9.4. If there is more than 1 deacon at a Mass and incense is used, 1 may place incense in the thurible for the consecration and incense the host and the chalice as they are shown to the people (GIRM 179). Deacons kneel at the epiclesis and stand after the elevation of the chalice.

5.4.10. **Extraordinary Ministers of Holy Communion**

Extraordinary ministers of Holy Communion have received a mandate from the Archbishop to assist in the distribution of Holy Communion when there is a genuine pastoral need. An instituted acolyte is an extraordinary minister. Extraordinary ministers of Holy Communion are not to distribute communion when a sufficient number of ordinary ministers (bishops, priests, deacons) are present at the Eucharist, whether or not they are celebrants or assisting as deacons.

5.4.10.1. A genuine pastoral need is one which may arise when ordinary ministers are not available because they are fulfilling other duties, or when they are unable to administer Holy Communion conveniently because of poor health or advanced age or when the number of the faithful who wish to receive communion is so great that the celebration of Mass would be unduly prolonged.

5.4.10.2. Mandation is given by the Archbishop. A written request is to be made to the Archbishop by the pastor or chaplain. The request describes the needs of the parochial (or other) situation, the names of candidates, give an assurance that all those for whom mandation is being requested have been fully initiated into the Church with the

sacraments of Baptism, Confirmation and Eucharist. The request also is to verify that the candidates are of sufficient Christian maturity, have a definite relationship to the parish or institution to be served, give evidence of a character and way of life that reflects a serious and well-formed faith and moral commitment and are at least age 18. The request also is to verify that the candidates for mandation publicly affirm the magisterium of the Church, are in good standing in the Church and, if married, in a regular marital situation.

5.4.10.3. Extraordinary ministers of Holy Communion are to be selected by the pastor or chaplain based on evidence of personal willingness to assume the responsibility such a role entails.

5.4.10.4. If, for any reason, an exception to the above age requirement is thought desirable, a request is to be made to the Archbishop. Age exceptions will not generally be made in parish situations. A Catholic high school may wish to petition for the designation of students at the junior and senior levels as extraordinary ministers of Holy Communion. An exception to the general age requirement may be given in exceptional instances. Full initiation remains a firm requirement.

5.4.10.5. Individuals are to be given sufficient formation and training for the role to be undertaken. Instruction in the theology of the Eucharist, the proper nature of this ministry as extraordinary in nature, and prayerful Eucharistic spirituality should be part of the training required for all extraordinary ministers of Holy Communion. The training includes the practical features of this ministry. Some of these details are: how to receive communion themselves under both kinds; how to distribute the host and the cup; purification of vessels; locking the tabernacle; carrying a pyx with reverence; reverent personal style; and what to do when an accident occurs with the Eucharistic species.

5.4.10.6 The Archbishop has forbidden the practice of placing a consecrated host in a pyx when presented during the distribution of Holy Communion.

5.4.10.7. Besides knowing how to distribute Holy Communion, extraordinary ministers should be examples to the parish community in their own reverent participation at Mass and reception of Holy Communion.

5.4.10.8. Mandation for extraordinary ministers of Holy Communion is granted for up to 3-year periods. The ability or willingness of an individual to continue as an extraordinary minister beyond the limit of mandation should not be presumed; this willingness and ability is to be confirmed by the pastor or chaplain and the individual prior to renewal.

a. Extraordinary ministers are appointed to a particular parish or institution only and may not minister outside or beyond the parameters of their appointment. They are to be commissioned for the role according to the Rite of Commissioning Extraordinary Ministers of Holy Communion (*Book of Blessings*, Chapter 63). Pastors should keep a current list of all extraordinary ministers in their parishes.

b. In cases of emergency when there is no time to apply to the Archbishop, and for a specific occasion only, all priests who enjoy the

faculties of the Archdiocese may appoint an extraordinary minister or ministers for that occasion alone. Such extraordinary ministers are to be commissioned according to the Rite of Commissioning an Extraordinary Minister to Distribute Holy Communion on a Single Occasion (cf. *Sacramentary*, 1985, Appendix 5).

c. Extraordinary ministers of Holy Communion may also be designated for ministry to the sick and shut-ins of the parish to allow for a more frequent reception of the sacrament than would otherwise be possible. Persons who minister to the sick and shut-ins are to be duly prepared and instructed in the rite of giving communion to the sick. They also should be knowledgeable of what procedures to follow when they bring communion to the hospitalized.

d. Extraordinary ministers of Holy Communion may also assist in prison ministry. They are to be particularly attentive and sensitive to the inmates in explaining the guidelines for reception of Holy Communion and to carry out Communion Services reverently and in such a way as not to confuse the service with the Holy Sacrifice of the Mass.

5.4.10.9. Those who take the Eucharist to the sick and shut-ins are to show reverence for the sacrament, carrying it in an appropriate manner and going directly to their destination. At the same time they are to express concern and ordinary social courtesies to those on whom they call. At no time is the extraordinary minister allowed to keep possession of the Eucharist in his or her home or vehicle. After the communion call, any remaining elements of the sacred species are to be returned to the church or consumed by the individual and the pyx is to be purified.

5.4.10.10. Pastors and chaplains should develop the full complement of ministries that function in the celebration of the Eucharist. Therefore, unless absolutely necessary, extraordinary ministers of Holy Communion do not serve as lectors, ushers, or choir members at the same Mass.

5.4.10.11. An annual class for extraordinary ministers is recommended for the improvement of their ministerial awareness and skills. A day of recollection for extraordinary ministers allows opportunities for prayer and community-building, as well as for attention to any procedural or scheduling difficulties.

5.4.10.12. Periodically, a parish review should determine whether there is a sufficient or excessive presence of extraordinary ministers at liturgical celebrations.

5.4.10.13. When an individual's capability to function well as an extraordinary minister is inhibited due to illness or age, mandation is not to be requested.

5.4.11. **Servers**

The role of altar server may be fulfilled by girls and boys. The decision regarding who may function as altar servers in a parish belongs to the pastor, observing the Archdiocesan guidelines, as well as all other requirements.

5.4.11.1. Training is to include instruction on the Mass and its parts, and on the name and usage of the various objects used in the liturgy. Training includes performance of various functions of the server during the Mass and other liturgical celebrations. Servers are to receive guidance on attire and maintaining proper decorum, gesture, and posture when serving Mass or in other liturgical celebrations.

5.4.11.2. The specific functions of servers include:

- a. Servers carry the cross and the processional candles. They hold the book for the priest celebrant when he is not at the altar, carry the thurible and incense, present the bread and wine to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, and wash the hands of the priest. Servers do not stand at the altar or function in any roles proper to a deacon.
- b. Servers respond to the prayers and dialogues of the priest along with the congregation. They also join in singing the hymns and other chants of the liturgy.
- c. Servers should be seated in a place from which they can easily assist the priest celebrant and deacon. The place next to the priest is normally reserved for the deacon.
- d. Servers do not distribute Holy Communion unless they are instituted acolytes or mandated extraordinary ministers. Servers assist with the purification of vessels only if they are an instituted acolyte.
- e. The Order for the Blessing of Altar Servers, Sacristans, Musicians and Ushers (*Book of Blessings*, nos. 1847-1870) may be used before servers begin to function in this ministry.
- f. Parishes may choose an alb for boy and girl servers. It is the preference of the Archbishop that cassocks and surplices be reserved for male servers in the Archdiocese of Denver. Attire should be neat and modest. Shorts or skirts and dresses above the knee are inappropriate. Shoes, obvious under vesture, should reflect the decorum of the sacred actions.

5.4.12. **Lectors**

The lector is to proclaim the Word of God from a Lectionary. The lector may carry in the Book of the Gospels in the entrance procession if there is no deacon. The Lectionary is never carried in procession.

5.4.13. **Masses with Children**

Masses with children are those in which the majority “has not reached pre-adolescence” (*Postquam de Precibus* of the Congregation for Divine Worship, 1974). This has been identified as up to the third grade (*BCL Newsletter* 30 [1994] 147). The Directory for Masses with Children is to be followed in these circumstances. All other Masses are to

respect the level of intellectual development of the participants. The liturgical prayers to be used are those found in the Roman Missal and are not to be adapted.

As indicated in the Directory for Masses with Children, ¶17, these liturgical experiences are to be infrequent, must include a homily, and are not to replace regular catechetical instruction.

5.4.14. **The Celebration of Communion Services**

Nothing surpasses what takes place at the altar at the hands of the priest in the person of Christ who at the consecration makes Jesus Christ present in His Body and Blood. The faithful are to be instructed that Communion Services are to be celebrated only when a real need is present and not out of convenience. Pastors are encouraged to deliberate carefully before instituting Communion Services on a regular basis in parishes.

Deaneries should coordinate daily Mass schedules in a manner which addresses the needs of the faithful who desire to attend daily Mass.

5.4.14.1 A parish may schedule a Communion Service during the week when no priest is available to celebrate a daily Mass and for the faithful to travel to another parish for Mass would be a hardship (Ref: Chapter 5 -Liturgical Calendar, 5.11.3.).

5.4.14.2. A deacon is the preferred minister of the *Rite of Distributing Holy Communion Outside Mass* found in *Holy Communion and Worship of the Eucharist outside of Mass*. If no deacon is available, an extraordinary minister leads the rite. The order of preference among extraordinary ministers is: instituted acolytes, seminarians and diaconal candidates and other laity. They should be properly trained to lead the service reverently and to clearly retain the distinction that a Communion Service is not a celebration of Mass. The ritual book for a Communion Service should be used and not the *Sacramentary/Roman Missal*.

5.4.14.3. Specific rubrics of “Sunday Celebrations in the absence of a priest” are not added to a Communion Service during the week. A deacon may give a homily. If someone other than the ordained celebrates the rite, a time of silence may follow the readings. No reflection is to be given unless stated explicitly that the bishop or pastor has provided such material from approved sources. Communion services in any locality, such as nursing homes or prisons, are not done on Holy Saturday, since Holy Communion can only be distributed as Viaticum on that day.

5.4.15. **A Sunday Celebration in the Absence of a Priest**

5.4.15.1. Only with the prior permission granted by the Archbishop or his designee and after a diligent search for a priest to celebrate Mass has been unsuccessful may a *Sunday Celebration in the Absence of a Priest* take place.

5.4.15.2. The celebration is led by a deacon. If none is available, a layperson who has been appointed by the Archbishop, on the recommendation of the pastor, is to lead it, following the prescriptions of the rite.

5.4.15.3. The appointment may be for as long as the individual's mandation as an extraordinary minister of Holy Communion and as long as the need exists for the individual's Sunday service within the parish. When mandation as an extraordinary minister is requested to be renewed, permission to continue to lead a Sunday Celebration in the absence of a priest is also to be included.

5.4.16. **Communion Visits within Prison Ministry**

Because non-Catholics may attend the services, a particular sensitivity in explaining the difference between a Communion Service and Mass and who may receive Holy Communion will be necessary. It may be necessary to repeat the explanation at every visit.

5.4.17. **Eucharistic Adoration within the Parish**

Parishes may have extended periods (three hours or more) of adoration of the exposed Blessed Sacrament with the permission of the Archbishop. Parishes that propose having extended periods of Eucharistic Adoration, are to gather names of parishioners who are willing to take periods of time on a regular basis. Guidelines delineated by the ritual text, *Holy Communion and Worship of Eucharist outside Mass* (HCWEM) and the Perpetual Adoration Society⁴ are to be followed. A pastor must agree to accept responsibility that all elements will be implemented appropriately. With all elements recognized and when a plan is developed, a pastor may present the plan to the Archbishop for the required permission.

5.4.17.1. Records of permission for extended adoration will be maintained in the Office of Liturgy.

5.4.17.2. The presence of two adorers scheduled for each time period is highly encouraged, but there must always be at least one adorer. It is usually necessary for a parish to build up the number of adorers by beginning with a limited period of adoration before proposing more extended periods of adoration in a parish setting.

5.4.17.3. The exposed consecrated Host in a monstrance is placed on an altar to underscore the link between the sacrifice and the reality that remains in the Blessed Sacrament. There are always four to six wax candles lit during exposition.

5.4.17.4. Tabernacles that open and expose a luna are highly discouraged in the Archdiocese. Pastors who are considering the purchase of a tabernacle should keep this in mind. Where these tabernacles are currently in use, the faithful should be instructed regarding 5.4.17.5.

5.4.17.5. The prescription that exposition is interrupted only twice in a day is to be strictly implemented.

5.4.17.6. The monstrance should not be visible in the church where Mass is occurring.

⁴Information on the Perpetual Adoration Society is supplied through the Office of Liturgy or by writing to: Perpetual Eucharistic Adoration, P.O. Box 878 La Habra, CA 90633 or see www.adoration.org

5.4.17.7. Adoration may take place without exposition of the Blessed Sacrament. In this case, permission of the Archbishop is not needed.

5.4.17.8. Perpetual adoration is understood as 24 hours per day, 7 days a week with the exception of the time within the Sacred Triduum, from midnight of Holy Thursday until the Easter vigil when we experience the absence of Our Lord from our midst.

5.4.17.9. Yearly, a parish review should assure that there continues to be a sufficient number of adorers for the committed hours.

Part 5: Reconciliation or Penance

Individual and integral confession with absolution constitutes the only ordinary means by which Christ's faithful who are aware of serious sin are reconciled with God and with his Church.

5.5.1. Celebration of Rites

Pastors should make the sacrament available on a regular basis each week, on days and times befitting the needs of the faithful. A schedule that indicates only that individual confessions are available "upon request" is not acceptable. If the sacrament of Penance takes place immediately prior to either an anticipatory or Sunday Mass, it is recommended that the celebrant of the Mass be someone other than the confessor. Time for confessions in the vicinity of the weekday Masses is commendable.

5.5.1.1. The sacrament of Penance may occur simultaneously while Mass is celebrated (*Misericordia Dei* 2).

5.5.1.2. Pastors are highly encouraged to offer the sacrament of Penance during the Sacred Triduum.

5.5.1.3. General absolution of more than one penitent without previous individual confession of sins to a priest constitutes an extraordinary means of sacramental Reconciliation and is not to be employed unless, 1) the danger of death is imminent and the time is not sufficient for a priest or priests to hear the confessions of the penitents individually, or 2) when conditions are such that individual penitents through no fault of their own would be forced to be deprived of sacramental grace or Holy Communion for a long period of time. The USCCB has determined that a "long period of time" is one month. The conditions necessary for serious necessity and the prospect of being forced to go without the sacrament of Reconciliation for one month do not currently exist in the Archdiocese.

5.5.2 Place of the Celebration

The proper place to hear sacramental confession is a Church or oratory. For a serious cause and according to prudent pastoral practice, confessions may be heard elsewhere.

5.5.2.1. In each parish church, there must be sufficient number of places for sacramental confessionals which are clearly visible, truly accessible, and which provide a fixed screen between the penitent and the confessor. Provision should also be made for penitents who wish to confess face-to-face.

5.5.2.2. The room should be arranged so that a penitent who chooses to confess behind a screen may enter the room without being seen by the priest.

5.5.2.3. Rooms should also be constructed to permit speaking at normal voice levels without being overheard outside the room.

5.5.3. **Minister of Penance**

When reconciling an individual penitent to God and his Church, the confessor is to ensure that the penitent's right to receive the sacrament of Reconciliation as the Church understands it and its celebration in its entirety is respected.

5.5.4. **Subject of the Celebration**

Parents, as models of faith and Christian witness and in virtue of their duty as the primary educators of their children in a particular way, are to be engaged actively and intimately in preparing their children for the first reception of the Penance. Parents are invited to attend catechetical sessions provided at the parochial level which include 1) content essentially the same as that presented to the candidates; 2) special emphasis on the psychological and spiritual development of children; 3) explanation of the Archdiocesan norms for the Penance and; 4) explanation of essential roles of all involved in the process of preparation.

5.5.4.1. Pastors are bound to provide for the suitable catechesis of children for the celebration of the sacrament of Reconciliation by means of catechetical formation over an appropriate period of time in such a way that children are instructed with an awareness of sin and the joy over the encounter with the Lord who forgives.

5.5.4.2. The specific immediate catechesis for the first reception of the sacrament of Reconciliation must demonstrate the distinctiveness of this sacrament through a separate catechesis and by a substantial period of time between the first reception of the sacrament of Reconciliation and the subsequent reception of First Eucharist.

5.5.4.3. In order for a child to receive Penance, the following initial requirements are to be met:

- a. A candidate must possess the age of reason;
- b. A candidate must provide a certificate of Baptism or evidence of profession of faith in the Catholic Church; and
- c. Children who are home schooled are to be questioned by the pastor or his designee as to their preparation. These children may be encouraged to celebrate their First Reconciliation with the parish religious class or at another time scheduled with the pastor.

5.5.4.4. Planning for the celebration of First Reconciliation should take place well in advance, especially so as to insure an adequate number of confessors. Every effort should be made to encourage parents to take an active role at home in preparing their children for the sacrament.

5.5.4.5. Care should be taken to instruct the children thoroughly in First Reconciliation, i.e., individual, auricular, private confession and absolution. Regular opportunities and encouragement for all children to confess privately must be given.

- a. The format of the individual confession should be designed to approximate as closely as possible the conditions the child can expect to experience in subsequent confessions celebrated according to Rite I.
- b. Children, like adults, must have the option of confession anonymously behind a fixed grille. Provision should also be made for penitents who wish to confess face-to-face.

5.5.4.6. Elementary and secondary Catholic schools and parish religious education programs should provide a Penance Service (Rite II) for their students at least once a semester.

5.5.4.7. After proper catechesis, an adult coming into full communion with the Church may request the sacrament any time prior to their full reception into the Church. Such individuals are to be encouraged in frequent celebration of the sacrament after their full reception.

Part 6: Anointing of the Sick

Parishes are to provide a general catechesis on the anointing and pastoral care of the sick for the benefit of all parishioners, and a more specific catechesis for those who are actually sick and for their families.

5.6.1. Pastoral Care of the Sick

Rites of Anointing of the Sick and Viaticum as found in *Pastoral Care of the Sick* (PCS) are part of the Church's pastoral care and ministry to the sick and dying. Through her ministers, the Church expresses concern, compassion and hope to the sick and dying and is present to them through visits, prayer and the celebration of the sacraments of Anointing, distribution of Holy Communion, including the celebration of Viaticum.

It is the serious responsibility of the Pastor to ensure that the sick and aged be given every opportunity to receive Holy Communion frequently. In bringing them the Holy Eucharist, the Church manifests that special care and concern so frequently demonstrated by Christ in the Gospels. The sick, above all, need to be nourished by the real presence of Christ in the Eucharist. Besides assuring the sick that they remain vital members of the parish community, these visits afford the priest or deacon the chance to explain the Christian significance of human suffering: that through their suffering and their faith, the sick are united to Christ in His suffering. Through prayer they can sanctify their suffering and draw strength in bearing it.

5.6.1.1. Ministry to the sick is important. Parishes are encouraged to:

- a. Include prayers for the sick of the parish in the Prayer of the Faithful during Mass.
- b. Manifest the dismissal of the deacon or extraordinary ministers of Holy Communion who at the conclusion of the Mass leave for their ministry among the sick and homebound.

5.6.1.2. Hosts should be carried in a pyx or other appropriate vessel carried on one's person and treated with the utmost reverence. The bearer of the Eucharist is to complete the visit without interruption. Care should be taken that any unused hosts are returned immediately to the tabernacle or consumed and not left in any other place.

5.6.1.3. Sick people unable to receive under the appearance of bread may receive under the appearance of wine alone. Transporting the Precious Blood requires special care in an appropriate container secure and worthy of this purpose.

5.6.1.4. Those who live with or care for the sick at home should be instructed to make proper preparations for a reverent reception of the Eucharist, if possible. A table should be prepared and covered with a suitable cloth upon which the Blessed Sacrament can be placed. Two lighted candles and holy water should also be placed on the table together with a glass of water and a spoon.

5.6.2. **Visits by Priests**

When scheduling visits to the sick, the pastor should arrange that he or another priest visit all the sick within the parish boundaries at least once a month to afford them the opportunity to receive the sacrament of Penance and, if necessary, the sacrament of Anointing of the Sick.

Parishioners should be instructed to make their religious preference clear at the time of admission to a hospital or long-term care facility and to inform their parish of their desire for pastoral care.

5.6.3. **The Celebration of the Rite**

In preparation for anointing a sick person, the priest must always provide an opportunity for sacramental confession and absolution. In the case of grave sin, the reception of sacramental absolution is a necessary prerequisite for receiving the sacrament of Anointing of the Sick.

5.6.4. **Subjects of the Rite**

Only those whose health is seriously impaired by sickness or old age are proper subjects for the sacrament. Parishes that hold regularly scheduled celebrations of Anointing of the Sick should announce at each celebration the requisites to be a subject for the sacrament so that the gravity of the sacrament is not diminished.

5.6.4.1. Ordinarily, those who are recovering from any form of chemical dependency do not qualify as subjects for this sacrament. The spiritual help and sacramental nourishment most appropriate to such persons are: prayer, the sacrament of Penance, and frequent reception of the Holy Eucharist.

5.6.4.2. Those who once had the use of reason, but have subsequently lost their mental faculties due to senility, unconsciousness, mental illness or some other reason should be anointed (PCS, 11).

5.6.4.3. A child is anointed if “he or she has sufficient use of reason to be strengthened by the sacrament of anointing” (PCS, 50).

5.6.5. **Pastoral Care of the Dying**

The sacrament of Penance can be celebrated prior to the reception of Viaticum. Viaticum is distinct from the sacrament of the Anointing of the Sick. It is the proper sacrament for a dying Christian; anointing is the proper sacrament for a Christian who is seriously ill. However, the priest should feel free to repeat the sacrament of Anointing of the Sick together with the reception of Viaticum, especially if a long period of time has elapsed since the last anointing, and even more so if the person is dying from a more recent or different illness.

Part 7: Matrimony

5.7.1. **Time**

Marriages celebrated during Mass on Saturday evening after 4:00 p.m. should use the Mass of Sunday. If the Mass of Sunday is not celebrated, the Mass does not fulfill the Sunday obligation. Marriages during the seasons of Advent, Lent, and on days having a penitential character should reflect the nature of these times and days especially with regard to the style of music and decorations (*Rite of Marriage*, 11).

5.7.2. **Place**

The sacrament of Marriage is to be celebrated in the parish church of the bride or groom. Proper canonical permission is needed for the sacrament to be celebrated elsewhere. The ecclesial dimension of the sacrament is to be explained to the faithful and those elements that encourage its awareness are to be employed.

5.7.3. **Rite of Marriage within Mass**

The celebration of the sacrament of Marriage manifests the mystery of the Church in its unity and life-giving relationship between Christ and His Body.

5.7.3.1. The Liturgy of the Word is carried out in the same manner as at Sunday Mass. The Book of the Gospels may be used. The lectors at the celebration of Marriage during Mass are ordinarily to be practicing Catholics. “On exceptional occasions and for a just cause, the bishop of the diocese may permit a member of another church or ecclesial community to take on the task of reader” (*Directory for Ecumenism*, 133).

5.7.3.2. There may be three readings that are always from the Sacred Scriptures.

5.7.3.3. When the ritual Mass is not be used, one of its scriptural readings may replace the proper readings of the day. The exceptions to this option are Easter, Christmas, Epiphany, Ascension, Pentecost, the Solemnity of the Body and Blood of Christ, and holy days of obligation. The responsorial psalm is always a psalm.

5.7.3.4. Only the liturgical formulas for the consent provided in the Rite of Marriage are to be used by the couple during the celebration of the sacrament. The bride and groom may memorize or have a copy of the text when the first formula for the exchange of consent is used.

5.7.3.5. Everyone stands with the couple during the actual rite of Marriage (RM, 23). An arrangement should be used that best expresses both the couple as ministers of the sacrament and the priest [or deacon] as the Church's witness, without obscuring the view of the congregation.

5.7.3.6. With pastoral sensitivity to the presence of Catholics and non-Catholics, instruction should be given beforehand about the guidelines for reception of Holy Communion.

5.7.4. **Rite of Marriage Outside Mass**

The celebration of Marriage outside Mass may be used for a baptized Catholic and a baptized person who is not a Catholic (Ref: *Rite of Marriage*, Chapter II, Rite for Celebrating Marriage outside Mass). The celebration of Marriage outside of Mass is also used for a baptized Catholic and an unbaptized person, either a catechumen or a non-Christian (see *Rite of Marriage*, Chapter III, Rite for Celebrating Marriage between a Catholic and an Unbaptized Person).

5.7.4.1. There is no Sign of Peace in the Rite of Marriage outside Mass.

5.7.4.2. If there is distribution of Holy Communion, the guidelines should be presented with care to the assembly.

5.7.5. **Prayer at the Marian Altar or Shrine**

The practice of the bride [and groom] visiting the Marian altar or shrine following the celebration of the sacrament of Matrimony should reflect sincere devotion to Mary, the Mother of the Lord. The Rite of Marriage makes no reference to this devotional practice; therefore, if it does take place within Mass, it occurs after the Prayer after Holy Communion.

5.7.6. **Other Practices**

The exchange of consent is the sacramental action of unity and its primary symbol. In general, anything contrary to the Church's faith in the sacrament of Marriage or of a private or personal nature should not be introduced into the Rite of Marriage itself.

5.7.7. **Unity Candle**

This is not a part of the Catholic Marriage Rite. Many parishes do not allow a Unity Candle as part of the Marriage Rite as it seems to be a duplication of the main liturgical symbols of the consent of the couple and exchange of rings. It would be better done at the wedding reception before the dinner or festivities begin.

If a parish allows for this action based on the sole discretion of its pastor, it is best done after the exchange of rings, before the General Intercessions. It should be brief and if music is used to accompany the action, it should also be brief, only accompanying the action, and not prolong the ceremony.

5.7.8. **Sacred Music for the Rite of Marriage**

Music at the celebration of the sacrament of Marriage serves the words and actions of the rite to more effectively express the faith celebrated in the liturgy. All music used in the celebration of the sacrament must express the Catholic faith and be liturgically appropriate.

Recorded music does not replace the song of the assembly, the choir, the organist or other instrumentalists.

In general, those who serve the parish as cantors or leaders of song, psalmists, instrumentalists, members of the schola, and the choir should carry out these liturgical ministries for the celebration of weddings. If the parish guidelines permit guest musicians, there should be an assurance that the music played or sung is liturgically appropriate and of good musical quality. The guest musician is expected to follow all the norms for liturgical music.

Part 8: Holy Orders

5.8.1. **The Rite of Ordination**

The Office of Liturgy is primarily responsible for the liturgical planning of any of the celebrations of the Rite of Ordination in cooperation with the ordinand, other offices of the Archdiocese, and superiors of religious institutes who request the Archbishop to celebrate an ordination of their members. The rehearsal for the liturgy is under the direction of the Office of Liturgy.

5.8.2. **Record of Ordination**

After an ordination has taken place, the names of those ordained, the ordaining minister, place and date of the ordination are to be noted in a special register to be kept carefully in the curia of the place of ordination. All documents of individual ordinations are to be carefully preserved by the Office of Clergy (Canon 1053).

Part 9: Funeral Rites

5.9.1. General Guidelines

5.9.1.1. A Catholic who dies is to be given funeral rites according to the norms of Canon, liturgical, and particular law (cf. OCF 10). For funeral rites, catechumens are to be considered members of the Christian faithful (OCF 18).

5.9.1.2. Children who die before Baptism may be given church funeral rites if their parents intended to have them baptized (OCF 18).

5.9.1.3. Before a priest refuses Christian burial, he should consult with the Moderator of the Curia.

5.9.1.4. Those charged with the care of souls should make every effort prior to the time of death to educate the faithful in a Christian attitude of reverence for the dead and in correct funeral procedures.

5.9.1.5. Parishes may conduct catechesis on Christian burial. In a sensitive manner, pastors may suggest that willing parishioners plan their funeral rites as a way to assist family members prepare for the parishioners' deaths. These plans could be kept on file in the parish offices and/or a copy given to a family member or friend.

5.9.1.6. Pastors are encouraged to catechize the faithful regarding the choice and limitations of cremation in the Catholic Church (Ref: Chapter 5 - Cremation, 5.9.7.).

5.9.1.7. Upon the death of a loved one, families are asked to contact their parish as soon as possible and before any arrangements are made with a mortuary for liturgical services. On initial contact with the bereaved family, a priest or other minister from the parish should arrange to visit the family or meet with them to offer condolences in person, to pray with them (if this is acceptable to them), to prepare, and plan with them for the rites of burial.

5.9.2. Ceremonies before the Funeral Liturgy

It is strongly encouraged that the funeral rites be conducted in the presence of the body of the deceased. This practice is most in accord with the sacred principles and rituals of the Christian faith. Furthermore, the presence of the body can be helpful in facilitating the grief process by offering the reality of presence (OCF 19).

5.9.2.1. The funeral rites for a Catholic are to be celebrated in his or her own parish church. Another parish church may be chosen for the funeral after obtaining the permission of the pastor of the church of celebration, making the necessary arrangements with him, and informing the pastor of the deceased.

5.9.2.2. Although the vigil is the established principal rite before the funeral Mass, other forms of prayer (e.g., the rosary) are allowed when pastoral circumstances suggest. Eulogies in honor of the deceased are appropriately done at this time of prayer.

5.9.2.3. If a vigil is celebrated, the proper minister is a priest or deacon. A layperson may lead a vigil when no priest or deacon is available, using the prescribed texts of the OCF. (OCF14) In funeral notices, appropriate wording is used to describe the liturgical services scheduled for the deceased. The vigil service (as well as a rosary or other prayer service) should not occur immediately before the funeral Mass (OCF 55).

5.9.3. **The Funeral Liturgy**

"The funeral liturgy is the central liturgical celebration of the Christian community for the deceased" (OCF 128). Although the funeral Mass has traditionally been conducted in the morning, the possibility of an afternoon or evening funeral liturgy should not be excluded. Because such arrangements may result in additional expense, the family should be informed of this prior to making a decision.

5.9.3.1. Only in uncommon circumstances, when in the judgment of the priest, pastoral considerations strongly advise an exception to the norm, may a funeral Mass be celebrated outside of a parish church. The funeral Mass is not normally celebrated in another place, e.g., mortuary chapel or funeral home.

5.9.3.2. Catholics who wish to have a funeral Mass are reminded to make certain that their wishes are recorded with the parish or made known to a family member or friend.

5.9.3.3. With the permission of the celebrant, one member or friend of the family may deliver a brief eulogy before the final commendation. Criteria of the person include likelihood of maintaining composure at this emotional time. The celebrant may request to review the content beforehand.

5.9.3.4. If the family of the deceased requests a viewing of the body of the deceased at the time of the funeral Mass, the viewing may be done before the Mass in the vestibule area of the church but not in the area near the sanctuary. It is not appropriate to open the coffin at the funeral Mass following the final commendation and farewell.

5.9.3.5. If the family of the deceased person insists on the opening of the coffin after the funeral Mass, the Final Commendation and Farewell is not conducted in the church. Rather, the Rite of Committal With Final Commendation would take place at the cemetery.

5.9.4. **Funeral Liturgy Outside Mass**

The funeral liturgy outside Mass is ordinarily celebrated in the parish church, but may also be celebrated, in case of necessity, in the home of the deceased, a funeral home, or cemetery chapel. The readings are to be chosen from those of the Lectionary for Mass, in the section "Masses for the Dead." The celebration may also include Holy Communion (OCF 177-180).

5.9.4.1. The order for funeral liturgy outside Mass may be used:

- a. When the funeral Mass is not permitted, namely, on holy days of obligation, on Holy Thursday, during the Paschal Triduum, and on the Sundays of Advent, Lent, and the Easter Season;
- b. When in some places or in certain circumstances it is not possible to celebrate the funeral Mass before the committal, for example, if a priest is not available;
- c. When for pastoral reasons the pastor and the family judge that the funeral liturgy outside a Mass is a more suitable form of celebration (e.g., if family members object to having the Mass and family dissension threatens).

5.9.4.2. If the funeral liturgy outside Mass is celebrated with a Communion Service, it is recommended to be done in a church or Catholic chapel where there is the presence of the Blessed Sacrament.

5.9.4.3. If a priest is available, it is appropriate that he offer a funeral Mass and does not conduct a Communion Service, except in the instances noted above. A Communion Service may not be celebrated during the Paschal Triduum.

5.9.4.4. While the homily may properly include an expression of praise and gratitude to God for the gift of a Christian life, it should be inspired by the Scripture readings of the funeral liturgy. The homily should relate Christian death to the paschal mystery of Christ who shed light on the enigma of suffering and death.

5.9.4.5. Music of a popular or secular nature is not appropriate to the Christian liturgy. Music of this kind may be used in a family gathering or another situation, which includes the vigil. Musicians and others trained in selecting appropriate music for the Christian liturgy are the proper ones to consult with the family on music for the funeral liturgy. Recorded music is not appropriate for funeral liturgies in the parish church.

5.9.5. **The Rite of Committal**

Catholic cemeteries are an integral part of the Church's beliefs and rites. Normally, Catholics should be buried in the holy ground of their Catholic cemetery. Catholics may be buried in cemeteries other than Catholic cemeteries if they have made a request to be buried with members of their families or in a plot purchased when a Catholic cemetery was not reasonably available, or for other good reasons.

5.9.5.1. When a Catholic is to be interred in a cemetery that is not Catholic, the priest, deacon, or other funeral minister should conduct the services at the graveside. He should bless the grave, and follow the usual ritual for the burial of a Catholic.

5.9.5.2. If the gravesite is not accessible to the minister until after the burial, it is encouraged that the minister return to bless the site. It is commendable that at least one family member or friend accompanies him.

5.9.5.3. To symbolize the family unit in death, relatives who are not Catholic may be buried in a Catholic cemetery with their family members. In occasions when a

person who is not Catholic is to be buried in a Catholic cemetery, the minister of the Church in which he or she shared belief or communion may conduct the service.

5.9.5.4. The practice of accompanying the body to the cemetery should be continued when possible. The importance of the cemetery liturgy lies mainly in the presence of the community accompanying the body to its final resting place. The Final Commendation and Farewell is preferably celebrated at the graveside, but may be celebrated at a cemetery chapel, or in the church as circumstances may permit.

5.9.6. **Funeral Directors**

Pastors, their collaborators and funeral directors are encouraged to maintain effective communication. The family and parish priest or deacon plan on the time, place and nature of the funeral rites and communicate this to the funeral director. If a family contacts the funeral director before the parish, the funeral director is asked to contact the pastor or his delegate in whose parish the funeral liturgy is to be conducted. Arrangements for liturgy or liturgical music should be made only after consultation with the parish that holds primary responsibility for planning the funeral.

5.9.7. **Cremation**

The Church now permits cremation, yet cremation “does not enjoy the same value as burial of the body. The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in those rites” (OCF, Appendix 2). The cremated remains should always be treated with the same respect as a body in a casket.

5.9.7.1. The funeral Mass is best celebrated with the body of the deceased present before it is taken to the crematory. Extraordinary circumstances may prevent the presence of the body for the funeral rites when cremation is the only reasonable option prior to the funeral.

5.9.7.2. The Archbishop authorizes the pastor to judge the individual circumstances in which the cremated remains are present in the church during the funeral Mass (OCF 426).

5.9.7.3. Since the funeral pall is symbolic of the baptismal garment, none is used to cover the cremated remains (OCF 434).

5.9.7.4. Care should be taken that the cremated remains of the deceased are accorded proper respect through interment in blessed cemetery ground or in a mausoleum promptly. The keeping of the cremated remains by a relative or friend does not show due reverence to the deceased. Further, any scattering of the cremated remains is not permitted, because of the reverence due to the bodies and remains of the bodies of those who have been baptized and have been temples of the Holy Spirit.

5.9.8. **Ecumenical Situations**

Occasionally a priest or deacon is asked to conduct the prayers at the vigil or funeral of a person who is not a Catholic. The priest or deacon should see his role as one of gathering the friends and relatives of the deceased person to lead them in prayer, and to bring them God's consolation in their need. He should exemplify the concern of God and His Church for all. The priest or deacon may lead the funeral service if this would not be contrary to the wishes of the deceased and if the minister of the Church or ecclesial community in which the deceased person was a regular member or communicant is unavailable (OCF 18).

If the family of a deceased Catholic wishes a non-Catholic (Christian or otherwise) to participate in the funeral rites, the individual may do so during the vigil, although he or she may not lead the vigil service. Such individuals may give a eulogy, according to the guidelines listed.

5.9.9. **Burial and Organ Donation**

Mount Olivet Cemetery and St. Simeon Cemetery are non-profit institutions. Inability to meet the funeral costs should never be a deterrent to burial in a Catholic cemetery. In the face of financial hardship and absence of sources of public or other funds, the pastor or administrator should contact the Mount Olivet Cemetery or St. Simeon Cemetery Directors.

5.9.9.1. Still-born babies and fetuses are buried without charge as a special ministry to families experiencing such tragic losses.

5.9.9.2. If a fetus was baptized before death, such a child is to receive a Christian burial. The decision and procedure for the burial of other fetuses and stillborn babies is left to the parents and their pastor.

5.9.9.3. It is recommended that amputated limbs be buried in a blessed place. Hospital personnel may dispose of amputated limbs in a manner they deem most suitable and hygienic. Cremation is not excluded, but the preference of the person and family should be carefully considered.

5.9.9.4. Catholic moral principles and values fully support the donation of bodily organs to another person, the willing donation of body organs at death, or the donation of one's body to science at death.

Part 10: Other Acts of Divine Worship

5.10.1. Healing Services

Norms given to the universal Church by the Congregation for the Doctrine of the Faith and confirmed by the Holy Father:

5.10.1.1. Liturgical and non-liturgical non-sacramental “healing services” require the explicit permission of the Archbishop (Art. 4§3). Explicit permission is required for the transmission by television or radio of healing services.

5.10.1.2. Liturgical services must be celebrated in accord with what is prescribed in the liturgical book prepared for that purpose (Art 3 and 4§2).

5.10.1.3. To avoid confusion in the minds of the faithful, there should be no resemblance of words or gestures between any prayer service of healing and the celebration of the sacrament of the Anointing of the Sick.

5.10.1.4. Prayers of healing are not to be introduced into the celebration of the Mass, the other sacraments, or the Liturgy of the Hours (Art 7§1). This does not apply to the insertion of an appropriate intention that the sick be healed in the Prayer of the Faithful (Art 7 §2).

5.10.1.5. Prayer services to obtain healing conducted in a church or sacred place should be led by a priest or deacon.

5.10.1.6. No one from outside the Archdiocese may conduct a healing service of any kind within the Archdiocese without permission of the Archbishop.

5.10.1.7. The oils that have been consecrated or blessed for use in the sacraments may not be used outside of the sacramental celebration for which it is intended.

5.10.1.8. No oil of any kind is to be used by clergy or faithful during or prior to services that are organized for healing.

5.10.2. Distribution of Ashes on Ash Wednesday

On Ash Wednesday when the blessing and distribution of ashes takes place outside Mass, the entire Liturgy of the Word is to be celebrated. The blessing of ashes is reserved to a priest or deacon. Extraordinary Ministers of Holy Communion may assist in their distribution if serious pastoral advantage warrants. (See the *Book of Blessings* for the rite.)

5.10.3. Lay Preaching

When, in particular cases, he judges it to be to the spiritual advantage of the faithful and after verification of the competency of the individual, the Archbishop can admit lay faithful to preach, to offer spiritual conferences, or give instructions in churches, oratories or other sacred places. The laity (including seminarians and diaconal candidates) may not preach in

the time reserved for the homily during Mass. The pastor or chaplain of a place must in writing request permission from the Archbishop for an individual to preach before an invitation is extended to the layperson.

5.10.4. **Quinceañeras**

Recognizing that quinceañeras are optimal moments of catechesis in the life of young people, their families and friends, pastors are to choose the best preparation for quinceañeras in their parishes. This may be done in collaboration with surrounding parishes.

A catechetical program is encouraged for the individuals involved. The celebration may be a private celebration of one young woman or a collective celebration on a particular day each month. It may or may not be associated with a Mass. Offering the sacrament of Penance may be included as a preparation.

Part 11: Sacred Times and Places

In order that the integrity of the Sunday Mass be fostered in our parishes, the following general norms are to be taken into account.

5.11.1. Sunday Mass Schedules

There should be an adequate provision of Masses so that the faithful can fulfill their Sunday obligation. The number of Masses celebrated on Sunday and holy days should reflect the size and nature of the parish community.

5.11.1.1. The notion of Sunday as the day of the celebration of the Resurrection of the Lord must not be diminished. Sunday Masses are not to be celebrated until the time of Evening Prayer on Saturday, which generally is understood to begin no earlier than 4:00 p.m. Each parish, mission, or institution may schedule Saturday evening anticipated liturgies for the Sunday obligation.

5.11.1.2. A review of the schedule of Sunday liturgies should be done periodically. Such reviews are recommended to include discussion on a deanery level. If a reduction of Masses is considered, there must be an adequate explanation or catechesis to the parish regarding the rationale for such schedule modifications, with an opportunity to receive input from parishioners prior to finalizing a decision. Masses scheduled for Saturday evening and Sunday evening should be planned and celebrated with the same quality and dignity as the other Sunday Masses.

5.11.1.3. Masses on Sundays and holy days of obligation require a homily and to the extent possible, singing at the most significant moments as indicated in the GIRM.

5.11.1.4. A priest has an obligation of celebrating the proper Mass when he knows the congregation is fulfilling their Sunday or holy day of obligation.

5.11.2. Daily Mass Schedule

Daily Masses should be scheduled according to the needs of the parish and surrounding geographical area and in cooperation with the other parishes of a deanery so that the celebration of parish Communion Services is kept to a minimum.

5.11.3. Liturgical Calendar

The celebration of the particular feasts and days of prayer in each liturgical year is governed by the common liturgical calendar of the Archdiocese. Priests and others responsible for the planning of liturgical celebrations are to observe the celebrations entered into the calendar.

5.11.3.1. The Archbishop may give permission for a votive Mass for special occasions when serious pastoral advantage warrants its use. The presbyterate will be made aware of the permission (GIRM, 374).

5.11.3.2. Ritual Masses are related to the celebration of certain sacraments and sacramentals. Please refer to the GIRM and the norms in the ritual books for when these Masses may be celebrated.

5.11.3.3. Days of funeral Mass celebration are governed by the liturgical calendar.

5.11.3.4. Evening Masses on Christmas Eve are of the vigil until midnight.

5.11.3.5. The Holy Thursday Mass of the Lord's Supper should be celebrated at a convenient hour in the evening with the fullest participation of the parish community. In the Archdiocese, one additional Mass is permitted in the morning for those legitimately unable to take part in the evening Mass. The evening Mass of the Lord's Supper is the principal liturgical celebration of the day.

5.11.3.6. A second celebration of Our Lord's Passion may be celebrated in parishes in which space is limited or for another good reason. A pastor should notify the Archbishop that he is holding a second celebration because of a true pastoral need.

5.11.3.7. Baptisms and Confirmations (except at the Easter vigil), marriages and funeral Masses are prohibited during the Easter Triduum.

5.11.3.8. The Easter vigil, the central event of the liturgical year, is not to begin before nightfall, that is, before complete darkness. This is considered "astronomical twilight." The Office of Liturgy will publicize this calculation of "complete darkness." The Easter vigil must be completed before sunrise. No other Mass of Easter may be celebrated before the Easter vigil has been concluded (General Norms for the Liturgical Year & the Calendar, March 21, 1969, #21).

5.11.4. **Concerts in Churches**

The document, *Concerts in Churches*, of the Congregation of Divine Worship and Discipline of the Sacraments dated November 5, 1987, should be referenced and the norms that it contains are to be followed when church buildings are considered for concerts within the Archdiocese of Denver.

5.11.4.1. Both in urban areas and in the countryside, the church remains the house of God, and the sign of his dwelling among his people. It remains a sacred place, even when no liturgical celebration is taking place (cf. Concerts 5).

5.11.4.2. Any performance of sacred music that takes place during a celebration should be fully in accord with that celebration. Compositions that date from a period when the active participation of the faithful was not emphasized as the source of the authentic Christian spirit (*SC* n. 14, Pius X *Tra le sollecitudini*) are no longer to be considered suitable for inclusion within liturgical celebrations (cf. Concerts 6). The limitation on certain musical works can be overcome by arranging for their performance outside the context of liturgical celebration in a concert of sacred music.

5.11.4.3. When the proposal is made that there should be a concert in a church, the Archbishop is to grant the permission on an individual basis.

5.11.4.4. In order that the sacred character of a church be conserved in the matter of concerts, the Archbishop specifies:

- a. Requests are to be made in writing in a timely manner, indicating the date and time of the proposed concert, the proposed program with the works and the names of the composers.
- b. After having received the authorization of the Archbishop, the rectors and parish priests of the churches should arrange details with the choir and orchestra so that the requisite norms are observed.
- c. Entrance to the church must be open to all and its sacred space respected and tickets may not be sold. A suggested donation may be offered.
- d. The performers and the audience must be dressed in a manner which is fitting to the sacred character of the place.
- e. The musicians and the singers should not be placed in the sanctuary. The greatest respect is to be shown to the altar, the president's chair and the ambo.
- f. The Blessed Sacrament should be reserved in a side chapel or in another safe and suitably adorned place (cf. Canon 938§ 4).
- g. The concert should be presented or introduced not only with historical or technical details, but also in a way that fosters a deeper understanding and an interior participation on the part of the listeners.
- h. Music selections must always be of the Christian tradition. Secular music is not permitted.

5.11.5. **Liturgical Guidelines for the Renovation and Building of Churches**

As chief Liturgist of the Archdiocese, the Archbishop exercises a particular responsibility regarding elements of the liturgy. A pastor, rector or chaplain is to request approbation of the Archbishop whenever there is a proposal for a new church or a substantial renovation in an existing church or chapel even if such proposals do not need to go through the PFRC. This communication is the initial step in the planning process. A substantial renovation includes a new altar, tabernacle, or other liturgical elements of the church (Ref: Chapter 8 – Building, Property and Construction Projects - Special Projects – Liturgical Design Procedure, 8.9.).

Part 12: Sacramental Records and Register

5.12.1. Sacramental Records and Permanent Files

The Archdiocesan Archives (the Archives), is a department within the Office of Liturgy under the oversight of the Chancellor. The Archives exist to gather, arrange, maintain, preserve and safeguard written documents, photographs, and material culture which document the Church in Northern Colorado. The written documents pertain to the spiritual and temporal affairs of the Archdiocese of Denver (Canon 486).

5.12.1.1. The Archives holdings include Sacramental Registers for all closed parishes within the Diocese. (Canon 903.4) In addition, the Archives maintains a master index of Sacramental records pertaining to baptism, confirmation, marriage and death for the years 1935 to present. Interested parties may obtain personally or through proxy an authentic written copy or photocopy of documents which by their nature are public and which pertain to their personal status within the Church (Canon 487). Also included in the General Archives may be documents which attest to the blessing or dedication of a church or cemetery (Canon 1283.3), ordination records (Canon 1053), historical materials relating to the Archdiocese (Canon 491.2) including papers from Bishops and Archbishops, formal withdrawals from the Catholic Church (Canon 903.4), copies of property deeds and titles (Canon 1284.2), copies of charter documents for pious foundations (Canon 1306.2) or civil corporate documents.

5.12.1.2. The Archbishop is to assure that the acts and documents of the archives of cathedral, parochial, collegiate and other churches and organizations in his territory are also diligently preserved and that inventories or catalogs are made in duplicate, one of which is to be preserved in the archives of the church and the other in the Archdiocesan archives (Canon 491.1). The Archbishop or his designee is to inspect these documents. (Canon 535.4) The archives of the churches should be secured in fireproof containers and materials from them should not be destroyed without the written permission of the Chancellor or his designee.

5.12.1.3. Each parish shall maintain the parish register and permanent files containing the official letters from the Archbishop to which all priests of the parish have access.

5.12.1.4. Each parish is to have parochial registers of baptism, marriage, death and confirmation (Canons 535 and 895). Confirmations and those things which pertain to the canonical status of the Christian faithful by reason of marriage, reception of sacred orders, perpetual profession made in a religious institute, and change of rite are noted in the baptismal register (Canon 535§2). These Sacramental registers must be kept in a secured manner preferably in a locked fireproof cabinet. Access to these registers should be kept limited to pastors and key parish staff. Care should be taken that registers never be left unattended. If for some reason the pastor is forced to leave his church due to a natural disaster or impending crisis, the Sacramental registers must leave with the pastor and the Chancellor or his designee must be notified immediately as to the whereabouts of the registers.

5.12.1.5. The pastor is to ensure that these bound registers are accurately inscribed and carefully preserved (Canon 535). Since the registers are meant for permanent preservation, the bindings and paper shall be of quality that is considered permanent, durable and acid free. (Canon 902.1.2) An authentic copy of the parochial registers is to be sent annually by the 31st of January to the Archdiocesan archives. The copy of the register is to have the original signature of the pastor on each page and should be embossed with the parish seal. In the cases of electronic transmittal of these records, a letter certifying the authenticity of these records by the pastor must be sent into the Archdiocesan archives. This copy of the register provides a prudent safeguard against destruction. The Archdiocesan archives supply documentary evidence for parochial registers that would otherwise be irretrievably lost to destruction. As the parish registers become complete, they should be sent into the Archdiocesan archives for microfilming or digitization as an added safeguard against destruction.

5.12.1.6. Occasions may arise where an error is discovered in the Sacramental register books or an individual may undergo a legal name change. In these cases, before a change may be made in the Sacramental register, the pastor must receive legal proof such as a State issued birth certificate or identification showing the correct information. When that proof has been presented, a copy must be made and kept either with the Register or in a separate file and the correction may be made in the register by crossing out the error and in red ink adding the corrected information. White-out or total eradication is not permitted. In case of legal name change or adoption, again proper legal proof must be presented to the pastor before a change is to be made to the Register. The incorrect information may be crossed out and the corrected information added in red ink. In case of adoption, the new parents or sponsors may be added to the record in parenthesis and this information will be included in all future issuances of the Sacramental record. No mention of the fact of adoption shall be made on the Baptismal Certificate. When these changes have been made, the archives office needs to be notified in writing so that the Chancery registers may be updated with the corrected information.

5.12.1.7. Occasions may arise in which a sacrament was simply never recorded. Sacraments can be recorded at a later date even if an initial entry does not exist. In these cases, witnesses to the event can attest to this fact. Parents and godparents can attest to the baptism of an infant. The individuals themselves and the sponsor(s) can attest to the event for a person old enough to remember the event. Photographs of the event can provide supporting documentation to the event, but are not in and of themselves proof. The pastor of the church where the Sacrament was conferred should guide the witnesses through the creation, signature and notarization of an affidavit. Sample affidavits for baptism and confirmation are available from the Archdiocesan Archives Office. Once the Sacrament has been duly recorded in the church's registers, a copy should be sent to the Archives Office immediately so that registers kept in that office may have the updated information.

5.12.1.8. Genealogists sometimes request sacramental records for family members. It is recommended that church personnel distinguish between requests from individuals that need sacramental records for their life in the Church and requests from individuals that seek sacramental record information for genealogical purposes. The pastor should consider it his duty to provide sacramental certificates to individuals who need these records for their life in the Church. The pastor may choose to honor requests for

genealogical research if he has sufficient personnel to aid in the search. It is reasonable to request a fee for genealogical research to recover the cost of loss staff time.

5.12.1.9. Generally, sacramental records are considered private between the individual and the Church. Individuals have a right to their own records and parents have a right to the records for their minor children. However, the passage of time changes the sensitivity and therefore privacy of records. It is recommended that the church establish some guideline for records that are available for public purview and records that are considered confidential. An appropriate guideline to follow is that of the federal census records. Records older than 87 years can be considered available for public purview. Records younger than 87 years should be considered confidential and not available for public purview. When issuing updated copies of sacramental records to the individuals, care should be taken that the person receiving the certificate is, in fact, the person on the record. It is appropriate to ask for photo identification before releasing a baptismal or other sacramental certificate.

5.12.1.10. Access to the Archdiocesan archives will be by appointment only with the Archivist. Prospective historical researchers and genealogists will need to fill out an "Application for Use of the Archives" form before being granted an appointment. No general permission for unsupervised examination or copy of archival materials will be given. Only the Archivist may search the original records for the particular manuscript or information requested. Admission to the Archives is at the discretion of the Archivist. The Archivist reserves the right to deny access to collections under certain conditions, including but not limited to:

- a. Condition of collection
- b. Legal issues including Canon Law, privacy and copyright
- c. Irreplaceability of material
- d. Unprocessed state of collection
- e. Donor restrictions
- f. Availability of material elsewhere

The Archivist will supervise the researcher at all times. Archival material will not be duplicated in any form without written permission from the Chancellor. Examination of personal Episcopal correspondence requires written permission from the Archbishop of Denver. The archives may charge a fee for the Archivist to do extensive personal or historical research for patrons unable to physically come to the archives as well as a fee for any permissible duplication of materials located in the archives.