



Archdiocese of Anchorage

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Office of the Archbishop

Friday, August 15, 2008

My Sisters and Brothers in Ministry:

After a number of years of discussion, discernment, prayer and hard work the Sacramental and Catechetical Guidelines for the Archdiocese are now complete. I am grateful to all of those who have contributed to this effort.

The Guidelines are based on Scripture, the Documents of Vatican II, The Code of Canon Law, The Catechism of the Catholic Church, and the National Directory for Catechesis. As you well know the sacraments are for the salvation of souls. Our task is to do everything possible to make them available to those who request them in a timely fashion and who are properly disposed.

The sacraments are the public worship of the Church. Our task is to ensure that they are celebrated in a communal fashion and in the context of the Eucharist. We should do everything possible to ensure the dignity of the celebration.

The Catechetical Guidelines represent “best practices.” They are designed to assist with the sacramental preparation process. They should always take into consideration the individual needs of the person.

I am conscious of the many challenges that you face and I appreciate your pastoral care and sensitivity. I ask that we continue to pray for each other in order to bring the face of Christ to the people of the Archdiocese.

Sincerely yours in Christ and Mary,

✠ Roger L. Schwietz, OMI
Archbishop of Anchorage



Archbishop Roger L. Schwietz, OMI

**Decree Promulgating the Sacramental Guidelines for the
Archdiocese of Anchorage
The Solemnity of the Assumption of the Blessed Virgin Mary
August 15, 2008**

By this decree, I promulgate the attached Sacramental Guidelines for the Archdiocese of Anchorage. With their publication on the above date, these guidelines are to be considered normative for the Archdiocese of Anchorage. In those areas where they are taken from the Code of Canon Law or Ritual Books, they bear the weight of the universal law of the Church. In some instances, particular law for the Archdiocese of Anchorage has been cited; these laws remain in force. Other guidelines or norms are set forth in order to assist those in pastoral ministry in fulfilling their important role in the Sacramental life of the Church. While not law as such, these guidelines should not be lightly dismissed or ignored.

We continue to move forward in the spirit of liturgical and sacramental renewal set forth by the Second Vatican Council. May our Sacramental ministry be lived in this spirit, unite us more closely to Christ and His people, and build up the whole Body of Christ.

A handwritten signature in blue ink that reads "+ Roger L. Schwietz".

+Roger L. Schwietz, O.M.I.
Archbishop of Anchorage

A handwritten signature in blue ink that reads "Rev. T. J. Brundage".

Ecclesiastical Notary



Archdiocese of Anchorage

Sacramental

&

Catechetical Guidelines

**Promulgated this 15th day of August, 2008
The Solemnity of the Assumption
of the Blessed Virgin Mary
By: Archbishop Roger L. Schwietz, OMI
Archbishop of Anchorage**



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The liturgical life of the Catholic Church revolves around the Eucharistic sacrifice and the sacraments. Christ instituted the sacraments of the new law.

The seven sacraments in the Catholic Church are Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage, and Holy Orders.

The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian's life of faith. There is a resemblance between the stages of natural life and the stages of spiritual life (CCC 1210).

Thus we have Sacraments of Initiation, Sacraments at the Service of Communion and Sacraments of Healing.

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Sacramental & Catechetical Guidelines:

**The Catholic Archdiocese of Anchorage is a people of many cultures,
called by the love of Christ to proclaim the Gospel,
celebrate the sacraments and give witness through joyful lives of prayer and service
(Mission Statement from the Archdiocese of Anchorage Pastoral Plan)**

Introduction

The Sacraments of the New Testament, instituted by Christ the Lord and entrusted to the Church, as they are actions of Christ and the Church, stand out as the signs and means by which the faith is expressed and strengthened, worship is rendered to God and the sanctification of humankind is effected, and they thus contribute in the highest degree to the establishment, strengthening and manifestation of ecclesial communion; therefore both the sacred ministers and the rest of the Christian faithful must employ the greatest reverence and the necessary diligence in their celebration (c. 840).

The Sacraments in General

- 1.** In the celebration of the Sacraments in the Archdiocese of Anchorage, the ordained ministers and pastoral directors are to use the liturgical books most recently approved by the Holy See and the United States Conference of Catholic Bishops.
- 2.** Cultural sensitivity and adaptations through music and gesture in the celebrations of the sacraments is encouraged. In order to protect the integrity of the sacramental life of the Church and avoid abuses, the adaptations need the approval of the Archbishop. Requests for approval are to be made through the Office of the Archbishop.
- 3.** The ordained ministers may not refuse the sacraments to those who ask for them at appropriate times, who are properly disposed and who are not prohibited by law from receiving them (c 843, §1).

3.1. All members of the Church have the right to be assisted by their pastors with the spiritual riches of the Church, especially the Word of God and the sacraments (cf. c 213). Therefore pastors are responsible for providing the sacraments to all members of the Church living in the territory of the parish whether these persons are registered, contributing members of the parish or not.

(While parish registration is not a requirement for the reception of sacraments, the parish census should be updated at the time that the sacraments are celebrated, e.g. names of the newly baptized infants added to the list, new registration for the newlywed, etc.)

3.2. Ordained ministers are not to create prohibitions of their own that are not already in the Code of Canon Law, the approved liturgical books and laws, and the policies set down by the Archbishop of Anchorage.

3.3. If one of the Christian faithful is requesting that a sacrament be celebrated after it has already been delayed/refused, the ordained minister that is being asked the second time ought to consult with the one that delayed/refused the first request or with the Vicar General before the celebration of the sacrament takes place.

3.4. Christian faithful who feel aggrieved by the decision of an ordained minister to delay/refuse a sacrament may have recourse to have their right to the sacraments vindicated if indeed they were violated (cf. cc. 221, 1400). The minister is to follow the directives given by the competent authority.

3.4.1. If the grievance is against one of the members of the parish staff, not the Pastor, recourse is to be presented to the Pastor.

3.4.2. If the grievance is against the Pastor, or the aggrieved party wants to appeal the decision of 3.4.1., recourse is to be presented to the Vicar General.

3.4.3. If the grievance is against the Vicar General, or the aggrieved party wants to appeal the decision of 3.4.2., recourse is to be presented to the Tribunal Office of the Archdiocese of Anchorage.

3.4.4. The decision of the Tribunal is ordinarily the final decision. If subsequent appeals are possible, the aggrieved party will be notified of the procedures.

4. Catholic ministers may not ordinarily administer the sacraments to those who are not in full communion with the Catholic Church; with the exception mentioned in canon 844, §3;

(Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned).

5. Beyond the offerings defined by the Provincial Bishops, the ordained Ministers may not ask for further offering for the administration of the sacraments (cf. cc. 848, 1264, 1161). Care is to be taken that people are not denied the sacraments because they cannot afford the fees. Any appearance in trafficking is to be entirely excluded.

6. The sacraments are to be celebrated in the parish church unless permission has been granted for a different location.

7. Sacramental records of the parish are confidential.

7.1. Since sacramental books are official documents of the Church, every effort must be made to keep them neat, and, as far as possible, safe from theft, fire or water damage. Fire-proof cabinets or safe are recommended.

7.2. While it is a right of the faithful to obtain an authentic copy of the records that affect their status in the Church, parish staff is not to allow them to inspect the parish sacramental books since they contain information about others.

(Canon 487 §2: It is a right of interested parties to obtain personally or through their proxy an authentic written copy or a photocopy of documents which are public by their nature and which pertain to the status of such persons.)

7.3. Pastors or Administrators are to see that their staff is properly instructed about the confidentiality of records and that they are sworn to keep secrecy about the information that is found in the parish records.

7.4. In providing baptismal information of those who have been adopted, care must be taken that the natural parents are not revealed unless a court order has been issued in accord with the Statutes of the State of Alaska.



Sacramental Guidelines for Parents and Godparents

Infant Baptism

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19).

Baptism: Source of New Life

Baptism is a beginning. It can happen only once in a lifetime.

But Baptism is renewed over and over again in living out of our baptismal promises. Baptism is the first step of initiation into the Christian community. The Baptism of your child is an opportunity to renew your baptismal commitment. It is an occasion to celebrate the amazing gift of life that our God shares with us. The process begins in the parish. Please contact the parish closest to you to make an appointment.

Choosing Baptism for Your Child

When considering Baptism for your child, you need to reflect on the following:

- What are you asking of the Church for your child?
- What has it meant for you to be a baptized member of the Body of Christ?
- How do you live your baptismal commitment in love and service to God, your neighbor, and the common good?
- How do you intend to pass your faith onto your child?
- Will you be a witness for your child in the practice of your faith?
- Will you teach your child to keep God's commandments as Christ taught us: to love God and to love your neighbor as yourself?

These, and other questions, can be discussed with a member of the parish staff before celebrating the Sacrament of Baptism.

Choosing Godparents

The primary role of the godparents is to witness to their faith in God, and to be willing to share that faith in a supportive way with their godchild as well as to support the faith-life of the parents.

Godparents must be fully initiated members of the Catholic Church who are at least 16 years of age. A fully initiated person is someone who has received the sacraments of Baptism, Confirmation and Eucharist and who continues to witness to that faith in everyday living.

Only one godparent is required, although traditionally both a godmother and godfather have been chosen. It is also possible to invite a person baptized in another Christian tradition to be a witness at the child's baptism, along with a Catholic godparent.



Sacramental Guidelines

Baptism of Children

From the earliest time, the Church, to which the mission of preaching the gospel and of baptizing was entrusted, has baptized children as well as adults.

“Jesus answered, “Amen, amen, I say to you no one can enter the kingdom of God without being born of water and Spirit.” (John 3:5 NAB)

The Church has always understood these words to mean that children should not be deprived of baptism, because they are baptized in the faith of the Church. This faith is proclaimed for them by their parents and godparents, who represent both the local Church and the whole society of saints and believers: “The Church is at once the mother of all and the mother of each” (Saint Augustine, Epistle 98, 5: PL 33, 362), introduction to the Rite of Baptism of Children, No. 2.

Introduction

There is an intimate connection between baptism—the first sign of faith—and Eucharist—the Church’s central sign of faith where we are all incorporated into the living Body of Christ. That living Body across the Archdiocese of Anchorage draws from a number of ethnic and cultural traditions. Parents (guardians) presenting their children for baptism often come from across the country or even overseas to settle in Alaska. They may be disconnected from family, friends, and even the Church facing for the first time some level of desire to become better connected with their faith. These pastoral circumstances provide parish leaders with a unique opportunity for welcoming parents (guardians) and children into a deeper faith experience.

The participation of family with the parish in their child’s Baptism—the first in the seven sacraments—will provide a foundation for subsequent participation in their local parish as a member of the Body of Christ. That sacramental action is at work in the Church uniting the child and its family more deeply into the bonds of faith through baptism. The chief aim of the infant baptism policies is to see that young children—and the parents (guardians) who hold primary responsibility for their faith development—are effectively drawn into the beauty of our faith for this life and the next by participation in the sacramental life of the Church. The policies are not a substitute for a thorough study of the Rite of Baptism, the larger Rite of Christian Initiation, their *praenotanda* (philosophical and theological introduction to the sacrament), the canonical requirements of the Church or the wider study of Church liturgy. Rather, developed for pastors, catechists, parents (guardians), and sponsors, these policies are meant to provide a quick point of reference leading us to further study of the Sacrament of Baptism as the foundational sign of our faith.

1. By definition infants are those who have not yet reached the age of reason (7 years old) and cannot have or profess their own faith (c. 97, §2; c. 852, §1; Rite of Baptism of Children, No. 1). All others are to be considered minors or adults, and the rites and policies of the RCIA should be followed.

2. The current liturgical rites approved for the baptism of infants are to be used. Canon 1917 stipulates that the words or form to be used in the sacrament be the proper (*debita*) form, and that they accompany the immersion or pouring.” The proper words in the *CIC* are: “N, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” (*CIC, New Commentary*, “Essential Theological and Canonical Elements,” p. 1036)

3. Parents are obliged to take care that infants are baptized the first few weeks; as soon as possible after the birth; even before the birth parents are to go to the pastor to request the sacrament for their child and to be prepared properly for it. (c. 867, §1).

3.1 During the season of Lent at a time when the sacraments are not normally celebrated, baptism may be celebrated at the request of the parents.

4. A child of parents who belongs to the Latin Church is ascribed to it by reception of baptism, or, if one of the parents does not belong to the Latin Church and both parents agree in choosing that the child be baptized in the Latin Church, the child is ascribed to it by reception of baptism; but if the agreement is lacking, the child is ascribed to the ritual church to which the father belongs (c. 111, Oriental Code canon 29). Notification of the proper rite of the child in inter-ritual baptism is to be made in the baptismal register.

5. For the licit celebration of infant baptism it is necessary that there be:

5.1. Consent of at least one of the biological parents or legal guardian is the minimum requirement for baptism to occur (c. 868, §1, 1). Parents (guardians) are responsible for requesting the sacrament of baptism for their infant/child. A period of catechetical preparation is required for the parents (guardians) and if possible godparents of those preparing for the baptism of infants and children. Every parish and faith community in the Archdiocese of Anchorage is to make provisions that preparation for the sacrament of baptism take place (see *CIC*, c. 867).

5.1.1. All parishes of the Archdiocese shall integrate appropriate options into their sacramental preparation process that account for the age and/or condition of the individual requesting baptism. In cases of *non sui compos*, the parent or legal guardian may request baptism. All policies relating to parents (guardians) of infants and children shall be applicable to parents and guardians of *non sui compos* individuals. *Non sui compos* is a term that refers to individuals who are deemed not fully capable of informed consent.

5.1.2. In cases where the parents (guardians) of a child being presented for baptism are separated or divorced, it may be prudent to delay baptism when one parent (guardian) requests baptism and the other is opposed, especially if to baptize violates a provision of a divorce settlement in civil law.

5.2. For an infant/child to be baptized at least one practicing Catholic shall agree to raise the child in the practice of the faith. The readiness of the parents or legal guardians is considered, in part, through their participation in and completion of a parish baptism preparation program of a recommended duration in which a life of faith, the family life as domestic church, and the ritual itself are emphasized. While participation in a parish preparation process is normative, pastors may on occasion use other means of determining the readiness of parents or legal guardians.

5.2.1. Founded hope that the infant would be brought up in the Catholic religion. If the hope does not exist, the baptism is to be delayed following the prescriptions found below (c. 868, §1, 2°).

5.2.2. Baptism is not to be delayed because the parents are not married in the Church (*e.g., those who are living together, or were married in a civil ceremony or in the presence of a non-Catholic minister without proper permissions having been obtained*). a) Each case must be examined individually. The ordained ministers and those assisting are not to give any indication of forcing the couple to be married before the baptism is celebrated. b) However, some efforts should be made to catechize the parents who are presenting a second, or third, child for baptism and have not done anything to rectify their marital situation.

5.2.3. Baptism is not to be delayed because only one of the parents is a practicing Catholic.

5.2.4. Registration or monetary contributions to the parish community by envelopes or other means are not to be used as the only factors to determine the parents' practice of the faith.

5.2.5. Baptism may be delayed for a period of time so that the practice of the faith may be encouraged, ordinarily not beyond three months.

5.2.6. The proper persons to present an infant for baptism are the parents. However, the founded hope of raising the infant in the faith could be given by another as long as the parents allow it and promise not to interfere with the person making the promise in his/her efforts to raise the child in the faith.

5.3. Proper instruction of parents and godparents in the meaning of the sacrament and the obligations which are attached to it. The instructions are to include the scriptural foundation for the sacrament, the sacramental life of the Church, the rite of Baptism.

5.3.1. The requirement of instruction may be fulfilled anywhere in the Archdiocese for those who have a domicile in its jurisdiction. Proof of instructions must be shown.

5.3.2. At the end of the instructions a certificate is to be issued by the parish to those who attended the classes. The certificate is to be signed by the one authorized to give the instructions, dated, and the seal of the parish is to appear on it. This certificate may be lawfully used for a period of two years.



Sacramental Guidelines

Baptism

Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you (Matthew 28:19-20a).

The sacrament of baptism is the first sacrament received and the gateway to the other sacraments of the Church. Through the reception of this sacrament, individuals are freed from sin and reborn in the new life of grace; there is also a configuration to Christ with the imparting of an indelible character and incorporation into the community of the faithful, the Church.

General

- 1. The right to baptize belongs to the pastor of the home parish in which the adult to be baptized, or in which the parent(s) of the child to be baptized are members.**
- 2. Baptism is to be celebrated either in the parish church or its missions according to the discretion of the pastor.** Baptism is not to be celebrated in private homes. Outside the case of danger of death baptism is not to be celebrated in a hospital or other place (cc. 857, 860).
- 3. Outside the case of necessity, it is not lawful for anyone, without the required permission, to confer baptism in the territory of another, not even upon his own subjects (c. 862).**
- 4. Outside of the case of necessity, it is not lawful for anyone, without the required permission from the proper pastor, to confer baptism in their territory upon those who are not his parishioners.** In those instances when permission has been obtained to have someone baptized in another parish, the responsibility for the paper work, catechesis and the judgment as to whether the baptism should proceed, still remains with the proper pastor unless other arrangements have been explicitly made.
- 5. Whenever reasonably possible the sacrament of baptism is to be celebrated on Sundays in the presence of the Christian Community.** Private ceremonies are strongly discouraged unless there is a reasonable cause in the judgment of the pastor of the place of baptism. Except in cases of necessity, baptisms should not to be celebrated during Lent and Advent, except for specific pastoral reasons.
- 6. Every parish church shall have a Baptismal Font properly equipped for the conferring of baptism (c. 858).** The font shall be treated with reverence, neatly maintained, and thoroughly cleaned at frequent intervals.
- 7. Either the rite of immersion, which is more suitable as a symbol of participation in the death and resurrection of Christ, or the rite of infusion may be lawfully used in the celebration of baptism (Sacred Congregation for Divine Worship, *Christian Initiation, General Instruction*).**

8. The ordinary minister of the sacrament is one who has received Sacred Orders. For parishes or communities without an ordained minister, a non-ordained Christian faithful can validly administer the sacrament by written permission of the Archbishop (c. 861, §2).

9. The faithful shall be instructed on the meaning and necessity of baptism, especially when the Sunday's scripture readings lend themselves to the theme, e.g. during Lent, Solemnity of the Baptism of the Lord.

10. Periodically an instruction shall be given in every parish explaining the requirements for the valid administration of baptism and the obligation of a lay person to confer the sacrament in an emergency (c.861, §2). The faithful shall be instructed to report an emergency baptism immediately to the pastor of the person baptized. The pastor will decide if prudent grounds exist for repeating the baptism conditionally.

11. Priests and deacons shall acquaint those who may be concerned, especially doctors, nurses, and parents, including non-Catholics if necessary, with the Church's practice in regard to baptism. This obligation devolves particularly upon hospital chaplains and pastors having hospitals within their parishes. The matter should also be clearly explained to those about to enter into marriage.

12. After an emergency baptism, the proper pastor shall arrange to supply the ceremonies using the proper rite in the approved liturgical books (cf. #21 below).

13. Only persons not yet baptized may be baptized (c. 864).

14. Ordinarily when an adult is seeking baptism, he/she is to be prepared through the RCIA process (see the *Rite of Christian Initiation of Adults*). In this case "adult" is to be interpreted as seven years old or older, unless the person lacks use of reason (cf. canons 852, 97). Children of catechetical age are to be prepared through the RCIA process adapted for children. [See *Archdiocese of Anchorage, Infant Baptism Policy*, for the preparation required when an infant is being baptized.] The sacramental preparation of children of catechetical age can be done through the regular religious education program offered at the parish; however the rites of the RCIA are to be followed.

15. If there is a doubt whether one has been baptized or whether baptism was validly conferred and the doubt remains after serious investigation, baptism is to be conferred conditionally (c. 889, §1). (Doubt means there is significant evidence for and against).

15.1. If it is not prejudicial to anyone, to prove conferral of baptism, the declaration of a single witness who is above suspicion suffices for anyone or the oath of the baptized person, that the baptism was received at an adult age (c. 876).

15.2. If there is a question of whether baptism was conferred validly by a non-Catholic community, the rites of the non-Catholic community as well as the intention of an adult baptized person and the minister of the baptism need to be investigated. As a general rule, if water and the Trinitarian formula is used the baptism is conferred validly. (As a result of the study by the Congregation for the Doctrine of Faith and Discipline of the Sacraments, Mormon baptism is not considered valid by the Catholic Church. Since the Church of Jesus Christ of the Latter Day Saints [Mormon] cannot be said to baptize in the name of the Trinity which the Catholic faith professes, converts from the Mormon Church must be re-baptized when they enter the Catholic Church.)

15.3. If after a serious investigation it seems necessary to confer baptism again conditionally, the minister should explain beforehand the reasons why baptism is conferred conditionally in this instance.

15.4. The celebration of conditional baptism is done privately rather than in a public liturgical assembly of the community. The reception into full communion should take place later at the Sunday Eucharist of the community.

15.5 In conferring conditional baptism the Christian Initiation of Adults on Exceptional Circumstances (Abbreviated form) is to be used, omitting the anointing with the Oil of Catechumens. When administering the sacrament the following formula is used: “N., if you are not baptized, I baptize you In the name of the Father, and of the Son, and of the Holy Spirit.” The celebration of the sacrament of confirmation is deferred until the reception into full communion with the Church.

16. If aborted fetuses are alive, they are to be baptized if possible (c. 871). If there is doubt of whether the person or the fetus is alive, baptism can be conferred conditionally. If there is no doubt that the person or fetus is dead, the minister may not baptize.

17. Insofar as possible a sponsor is to be employed in the celebration of the sacrament (c. 872).

17.1. Only one male or one female sponsor, or one of each sex is to be noted in the records (c. 837). Cultural norms and pastoral considerations might allow for more than two sponsors present at the rite. The law does not allow for two males or two females to be sponsors at baptism.

17.2. To be admitted as a sponsor the following prescriptions must be met (c. 874, § 1):

17.2.1. be designated by the one to be baptized, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing this role;

17.2.2. be at least 16 years of age, unless the pastor or minister judges that an exception is to be made for a just cause;

17.2.3. be a Catholic who has been confirmed and has already received the sacrament of the Most Holy Eucharist and leads a life in harmony with the faith and the role to be undertaken; *(Care must be taken in the interpretation of “to live a life in harmony with the faith and the role to be undertaken.” It should not be interpreted too strictly. Under no circumstances are the ministers to use the celebration of the sacrament of baptism as a means to force the godparents to enter into a sacramental marriage. However, in those cases where their marital status can be rectified, they should be encouraged to do so. Married sponsors should be in a valid marriage. Rare exceptions may be made by the pastor.*

17.2.4. not be bound by any canonical penalty legitimately imposed or declared; *(These are legitimately imposed penalties by a Tribunal of the Church. No priest or deacon may impose his own penalties. Penalties in the Church must be imposed or declared by a judicial process (e.g. excommunications, suspensions, interdicts.);*

17.2.5. not be the father or the mother of the one to be baptized.

17.3. The prohibition for clergy and religious to be sponsors no longer exists. Those asked to be sponsors are to defer from being the minister of baptism so that the roles are not confused.

18. At the request of the parents and in accordance with the ecumenical guideline a baptized Christian not in full communion with the Catholic Church may act as Christian witness together with a Catholic sponsor (cf. c. 874, §2). If a Christian witness was used, proper notification of that fact should be made in the baptismal register. *[Because of the close communion between the Catholic Church and the separated Eastern church it is permissible for a just reason to accept one of the faithful of an Eastern Church as godparent along with a Catholic godparent at the baptism of a Catholic infant or adult, as long as the Catholic upbringing of one being baptized is provided for and there is assurance that the person is fit to be a godparent. (Secretariat for Christian Unity, Ecumenical Directory, Part I, May 14, 1967. no. 48)]*

19. A baptismal sponsor may act through a proxy.

19.1. In order for a proxy to act validly, he or she must have been appointed by the sponsor/Godparent, not the parents or minister. Proof of appointment must be obtained in writing.

19.2. Proof that the sponsor is qualified and willing to accept the obligation of being a sponsor must also be obtained.

19.3. The proxy must have the same qualifications as the sponsor, and the names of both must be recorded.

20. It is the duty of the pastor to see that as soon as possible the celebration of baptism is to be recorded in the proper parish book in accord with canon 877, §1.

21. When an emergency baptism has been celebrated in a hospital, or any other place, the following steps are to be followed in order to insure proper recording of the baptism:

21.1. The one who administers baptism (cleric or lay) is to see that, unless a sponsor is present, there be at least a witness by whom the conferral of baptism can be proved (cn 875).

21.2. If baptism was not administered by the pastor of the territorial parish of the institution, the one who administered baptism must inform the pastor of the territorial parish in which baptism was administered so that the proper record may be entered into the books in accord with the norms of canon 877, §1 (canon 878). This is to be done within three days after the administration of the sacrament.

21.3. The territorial parishes for the following Anchorage area hospitals are:

21.3.1. Alaska Native Hospital, Anchorage: Holy Family Cathedral

21.3.2. Alaska Regional Hospital, Anchorage: St. Anthony Parish

21.3.3. Providence Medical Center, Anchorage: St. Anthony Parish

21.3.4. Mat-Su Regional Medical Center, Palmer: St. Michael Parish

21.4 The one who administers the baptism is to encourage the parents, or person baptized, to go to their proper parish to have the ceremonies supplied. (A record of the ceremonies supplied is to be sent to the parish where the baptism is recorded (territorial parish of the institution). By proper parish is understood the parish where the parents, or the one baptized, are registered. If they are not registered in any parish, it is understood to be the territorial parish of their home address.

21.5. When baptism is conferred by a non-cleric, the recording of the baptism is done in accord with the norms of law. Catholic Chaplains are to see that the proper information is sent to the parish.

22. In recording the baptism of a child of an unmarried mother, the name of the mother is to be inserted if there is public proof of her maternity or if she asks this willingly, either in writing or before two witnesses; likewise the name of the father is to be inserted if his paternity has been proved either by some public document or by his own declaration before the pastor and two witnesses; in other cases, the name of the one to be baptized is recorded without any indication of the name of the father or the parents (canon 877, 92). General practice: Place the names that appear on the state birth certificate; if the father is willing to sign a document in the presence of the pastor, he should be encouraged to do so in the presence of the civil authorities, and informed that when the proper change is made in the state birth certificate that his name will be added to the baptismal certificate.

23. In recording the baptism of an adopted child, baptismal records for adopted children will be no different from other baptismal records. No mention of the adoption should appear on the certificate or records, only the name(s) of the adoptive parent(s) are to be recorded.

24. No changes can be made in the baptismal register, unless there is an authentic document that substantiates the change. The change is to be marked in notations, including the source of the change.



Sacramental Guidelines: Confirmation

Youth and Adult Individuals Baptized Catholic

And they were all filled with the Holy Spirit . . . (ACTS 2: 4a).

Introduction

The Sacraments of Initiation — Baptism, Confirmation, and Eucharist — are intimately bound together and form a single initiation by which persons enter into the life of faith and more fully realize their role in the mission and ministry of the Church. While the Rite of Christian Initiation of Adults is normative and serves as a model for all sacramental preparation, the pastoral reality is that for those faithful who were baptized as infants, Confirmation often marks the completion of their initiation into the Body of Christ.

The sacrament of Confirmation is a special outpouring of the Holy Spirit upon the candidate to strengthen their baptismal vocation and to awaken the gifts necessary for active participation in the life of the Church. In the scriptures, the Holy Spirit bestowed upon the apostles the gift of courage: to tell the Good News, to share the faith, to boldly proclaim the “mighty deeds of God who has called us out of darkness into his marvelous light” (1 Peter 2:9). It is imperative that every disciple seek out the gifts of the Spirit offered gratuitously through the sacrament of Confirmation.

By a signing with the gift of the Spirit, confirmation enriches the baptized with the Holy Spirit, binding them more perfectly to the Church, and strengthening them in their witness to Christ by word and deed and in their work to bring to its fullness the Body of Christ. Confirmation is conferred through anointing with chrism and the laying on of hands.

1. Adults and adolescents who were baptized into the Catholic Church as infants, and who have been adequately prepared, are to be at least in the tenth grade at the time they celebrate the sacrament.

1.1. Some exceptions are possible for small, rural communities where a lack of professional staff or trained volunteer catechists exists. All candidates must participate in their parish programs of sacramental preparation and formation, even if they attend a Catholic school or are home schooled. This is necessary not only for doctrinal teaching, but also for formation into the Christian Community and Christian service, into which the candidate is initiated. As Pope Benedict XVI said in *Sacramentum Caritatis*: “The faithful need to be reminded that there can be no *actuosa participatio* in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole, including a missionary commitment to bring Christ’s love into the life of society.” Application of these norms and discernment of the readiness for Confirmation of a candidate is the responsibility of the pastor or his delegate. Adequate preparation, or proper disposition, for the sacrament is determined by the appointed pastoral leader, in consultation with the confirmation coordinator, at the completion of the preparation program (*CIC*, c. 890).

1.2. The sacrament may be delayed until the appointed pastoral leader determines readiness of the individual (*CIC*, c. 891).

2. For pastoral reasons, an individual may be confirmed at a younger age if he/she has the use of reason, is sufficiently instructed, properly disposed, and is able to renew their baptismal promises (see *CIC*, c. 889 §2).

2.1. In this case, the candidate must write a letter to the Archbishop stating their desire to be confirmed.

2.2. The appointed pastoral leader must also write a letter to the Archbishop giving his/her assessment of the candidate.

3. The following are to be prepared for Confirmation within the Rite of Christian Initiation of Adults (RCIA):

- **Anyone not baptized and is at least of catechetical age;**
- **Any baptized Christian of another faith traditions seeking full communion with the Catholic Church;**
- **Anyone who was baptized Catholic but raised in another faith or with no faith.**

4. If a member of an Eastern Catholic Church requests the sacrament of Confirmation from a Latin Rite parish, the Office of the Judicial Vicar is to be consulted to ensure the appropriate procedures.

5. Candidates for confirmation must approach the sacrament of their own free will. If a parent or other person were to coerce or force a candidate into the celebration of the sacrament, it would be considered invalid.

6. Each parish and faith community is to provide for adequate preparation for Confirmation of its members.

6.1. Candidates are to be prepared for confirmation in the parish or faith community in which they are members. If, for serious reasons, a candidate cannot participate in the preparation process of their parish they are to request assistance from the confirmation coordinator and appointed pastoral leader for finding alternatives.

6.2. Preparation for Confirmation of adults, including young adults, is separate and distinct from preparation of youth. Pastoral judgment is to be made given the life circumstances, development and motivation when choosing which program to recommend for the individual.

7. Our Catholic high school does not offer a preparation program for confirmation; however it is to actively invite eligible students to seek Confirmation in their own parishes.

8. Parishes are to assist parents in their role as primary catechist of their children by offering appropriate and concurrent faith formation opportunities for the parents of youth preparing for Confirmation.

9. The process of preparation is to be modeled after the Rite of Christian Initiation of Adults (see *GDC*, 59). Pastors are encouraged to collaborate with confirmation coordinators and liturgical ministers to fashion public and communal rituals appropriate to accomplish a process that is modeled on the RCIA.

10. Parishes are to consult the Archdiocese for the recommendation and/or approval of catechetical resources used in Confirmation preparation.

11. Retreat opportunities offered as part of the preparation are to be specific to the preparation of the sacrament of confirmation. Parishes are to provide these opportunities, or are to participate in regional opportunities coordinated by the parishes.

12. Service experiences are highly recommended and should be parish based, and consist of both individual and group opportunities. As formation in Christian service, these experiences should consist of direct service to, and advocacy for, the poor and marginalized in the candidates' community.

13. Confirmation should take place during the normal Sunday Eucharist celebrated by the parish or faith community of the candidate.

13.1. For practical and pastoral reasons, including the availability of the Archbishop or his delegate, confirmation may be celebrated during the celebration of the Eucharist at another time.

13.2. Confirmation is not normally celebrated during the Lent.

13.3. Depending on circumstances or the pastoral needs of the community, confirmation may be celebrated every year or every other year.

14. Scheduling Confirmation is to be done in consultation with the Archbishop's Office. The Archbishop's Office initiates this consultation through a letter that is sent out in the fall asking parishes/regions to submit requested dates for Confirmation.

15. Sponsors serve as mentors in the faith development of the candidates, representing the faith community into which the candidate is being initiated. (In the case of a minor, if the parish assigns a sponsor, the sponsor must have record of a current background check.)

15.1. Candidates select their sponsors in consultation with the confirmation coordinator, and, in the case of youth candidates, their parents. The selection of sponsors is to be based on appropriate lifestyle, participation in the Catholic faith, and the ability to provide the nurturing supportive role expected of a sponsor.

15.2. It is recommended that one of the baptismal sponsors (godparents) serve as the Confirmation sponsor, if they still meet the other requirements and expectations for the role.

15.3. Parishes and faith communities are to provide formation for sponsors which helps them to understand the permanent nature of their role, includes participation in adult faith formation programs, helps them to know what and how to discuss faith with their candidate, as well as answer questions their candidates may ask.

15.4. As witness to the public and permanent relationship they enter into with the candidate, it is recommended that parishes provide opportunities for sponsors and candidates to participate in the preparation process together in some way.

16. The sponsor must be a fully initiated Catholic, having been baptized, confirmed, and received their first Eucharist, who leads a life of faith in keeping with the function to be taken on (CIC, c. 874 §1, 1°-5°). The full initiation of the sponsor is to be verified by a credible witness or by sacramental verification. Verification of full initiation is to be provided by the proposed sponsor to the parish, by means of a recently issued baptismal certificate with notations, or a credible witness.

17. The sponsor is to be at least 16 years of age and sufficiently mature for the role.

18. The sponsor must be free to celebrate the sacraments and not bound by any canonical penalty.

19. A parent or legal guardian may not serve as sponsor for his/her child. It is generally not advisable for a spouse, fiancée, or boyfriend/girlfriend to serve as sponsor. (*c. 872 – a need to avoid dual relationships*)

20. If, the sponsor is unable to participate in the celebration of confirmation, a proxy may be designated.

20.1. The proxy must fulfill the same requirements as the sponsor. The absence of the sponsor during the celebration of confirmation does not invalidate the sacrament (*CIC*, c. 892).

21. Candidates are to be confirmed with their baptismal name or name chosen for Confirmation from the canon of saints, as witness to the unity of the Sacraments of Initiation.

21.1. Candidates are strongly encouraged to select a person from the canon of saints and 'blessed' of the Church to study and emulate as a patron of their confirmation. Alternatively, the patron may be chosen from the canon of any of the Christian Churches of the East.

21.2. If a candidate chooses, they may be confirmed with both their baptismal name and the name of their patron. They may be confirmed with both but not more than two names.

22. A bishop is the ordinary minister of the Sacrament of Confirmation (*CIC*, c. 882).

22.1. By law and by mandate of the Archbishop, priests possess the faculty of administering Confirmation when they baptize one who is no longer an infant or when they admit one who is already baptized into the full communion with the Catholic Church (*CIC*, c. 883, 2).

22.2. If necessary, the Archbishop may also grant a presbyter the faculty to confirm baptized Catholics who desire the sacrament (*CIC*, c. 884 §1). This faculty is requested by the appointed pastoral leader in writing and includes the names of the individuals involved, the circumstances surrounding the request, and the date and place. Delegation of faculty is granted in writing for each case. The delegation is to be noted in the Confirmation register. Unless the faculty is explicitly granted to a presbyter, no Confirmation may take place.

23. If the Archbishop or his delegate fails to appear due to an unforeseen emergency, the appointed pastoral leader is to make assiduous effort to contact the minister in question to determine whether faculties may be granted to another priest.

24. Any priest may confirm a baptized person who is in danger of death (*CIC*, c. 883 3). If possible, there should be some spiritual preparation beforehand, suited to the particular situation.

25. Confirmation is to be celebrated in the parish church of the candidate, as the normal place of liturgies celebrated by the parish or faith community (*CIC*, c. 881).

25.1. If, for serious reasons, candidates are unable to participate in their parish celebration of confirmation, they are to request the assistance of the confirmation coordinator in finding another parish celebration they may attend.

25.2. In some instances it may be preferable to schedule a regional celebration for the sacrament of confirmation, where several parishes may celebrate together in one location.

26. The Office of the Archbishop will assist local parishes in planning the celebration of Confirmation, since the Archbishop is the presider, guidelines for the celebration of Confirmation will be provided.

27. Registration of the conferral of Confirmation is to take place in accord with the requirements of *CIC*, c. 895 and the sacramental records policy of the Archdiocese of Anchorage regardless of immigration or legal standing of the candidate or their family. Notification of the conferral of Confirmation must be sent to the church of baptism.

28. Candidates for confirmation should be encouraged to celebrate the sacraments of Reconciliation and Eucharist prior to the reception of the Sacrament of Confirmation.



Catechetical Guidelines: Confirmation Preparation

Discipleship: A Process, Not an Event

Command and teach these things.

Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith and purity. Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands.

Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone (1 Timothy 4:11-16).

Introduction

Below is offered one catechetical process while it has been carefully thought through and refined, it is not the only process for preparing youth and young adults for the sacrament of Confirmation. Each parish or cluster of parishes needs to develop a program that first and foremost draws forth faith. This is most often accomplished in an atmosphere of prayer, service and catechesis.

The goal of the Confirmation preparation process is to prepare youth to receive the sacrament and to deepen the faith of the parish community as disciples. A justice perspective and sensitivity to the multicultural diversity of the Archdiocese are integrated into this program. This process is grounded in a vision of youth ministry in which the parish community responds to the needs of the youth and encourages them in return to share their unique gifts with the parish community (A Vision of Youth Ministry, USCC, 1976).

The following Confirmation Guidelines are modeled on the components of Youth Ministry. The catechetical component provides foundation for prayer and worship, service opportunities, retreat experiences and community building. This process encourages full and active participation of all involved, and calls on the community to celebrate significant moments in the candidates' faith journey.

The Confirmation preparation process is a source of renewal for the whole parish community. The celebration of rituals and the involvement of so many members of the parish—priests, parents, sponsors, teams, and youth—are sources of inspiration and spiritual renewal for the entire community.

With sensitivity to the various needs and resources of parishes throughout the Archdiocese, these guidelines provide a basic framework for the two-year Confirmation preparation process for youth. Each parish is encouraged to implement this process by developing a model which responds to the specific needs of their youth.

Confirmation Preparation Process

YEAR ONE:

- **The Invitation (3-4 Months)**
 - Invitation
 - Parent/Candidate Meeting - Orientation meeting
 - Ritual - Beginning the Journey

- **Community Building Stage (3-4 Months)**
 - Interview
 - Sponsor Chosen
 - Parent/Sponsor/Candidate Meeting
 - Spiritual Development
 - Faith Themes/Catechesis
 - Retreat/Spiritual Growth Activities
 - Ritual of Promise
 - Ritual- Covenant Call to Conversion
 - Ritual- Renewal of Baptismal Promises

YEAR TWO:

- **Continuing Catechesis Stage (1 Year approximately)**
 - Ritual - Blessing of Sponsors and Candidates
 - Ritual - Commitment to the Journey
 - Spiritual Development
 - Faith Themes/Catechesis
 - Service
 - Ritual - Affirming Confirmation Candidates

- **Sacramental preparation stage (3-4 Months)**
 - Spiritual Development
 - Retreat/Spiritual Growth Activities
 - Faith Themes/Catechesis
 - Liturgical Celebrations and Rituals
 - Reconciliation Service
 - Family Celebration
 - Interview
 - Rite of Confirmation (Time frame: Easter Season)

Discipleship Stage (Ongoing)

- Spiritual Development Liturgical Celebrations
- Retreats/Spiritual Growth Activities Service
- Faith Sharing Youth Ministry Involvement

Program Components

The Confirmation preparation process begins at the parish level with the selection of a Confirmation Coordinating Team. Diocesan confirmation workshops and in-service programs are held to assist the team with the implementation of the Guidelines.

YEAR ONE: Invitation Stage (3-4 months)

The preparation stage is a period during which the youth of the parish are invited to participate in the Confirmation preparation process. At this stage, it is important that the coordinator works closely with the local Catholic high schools.

Three to four months prior to the beginning of the Community Building Stage, the parish Confirmation coordinator invites all parish eighth graders and non-confirmed youth to participate in the Confirmation preparation process. The coordinator contacts the local Catholic high schools to invite their cooperation in encouraging their students to enter the process.

Parent/Candidate Meeting - Orientation Meeting. The parish Confirmation coordinator meets with interested parents and youth to inform them of the process.

Ritual - Beginning the Journey. This ritual can be part of a prayer service at the end of the Parent/Candidate Orientation Meeting as both begin the Confirmation Process.

YEAR ONE: Community Building Stage (3-4 months)

The goal of the stage is to gradually awaken in the life of the candidate the reality of God and encourage the candidate to participate in the life of the parish community.

Interview. After the candidate accepts the invitation to participate in the Confirmation preparation process, an interview is held. The purpose of the interview is for the team to meet and begin to establish a relationship with the candidate. The parents could be brought into this first interview.

Sponsor Chosen. The sponsor is chosen at the beginning of the Community Building stage. The sponsor journeys with the candidate throughout the Confirmation Preparation Process. This relationship is one of faith-sharer, witness, guide and friend to the candidate.

Parent/Sponsor/Candidate Meeting. A meeting for parents, sponsors, and candidates is held to introduce the Confirmation Preparation Process to all three groups and to help each group to understand their respective role.

Spiritual Development. Growth in the life of the Spirit within each candidate is essential to the Confirmation Preparation Process. Consequently, programs include components that encourage and promote spiritual growth and understanding. These components include the presentation of faith themes and the offering of retreats and day of recollection for the candidates, parents, sponsors and team.

Faith Themes/ Catechesis. The emphasis during this stage is on sharing the faith journey and growing as a faith community. This involves sharing in the following areas:

- Journey/Faith Story Personal Giftedness
- The Person of Jesus
- Service
- The Call to Follow Jesus
- Retreat/Spiritual Growth Activities

Retreats. The retreat or day of recollection is a concentrated time away from normal activities and environment dedicated to reflection on the experience of God in our lives. Retreats are an important aspect of spiritual growth and instrumental in building community. At the same time, it is important to recognize that such reflection and inclusion into community must be entered into by choice. Retreats and days of recollection for Confirmation preparation are included along with other options for spiritual renewal so that the reflection is genuine and is a response in freedom to the invitation of our loving God.

Ritual of Promise by Confirmation Candidates and Sponsors. (Suggested time: Advent Season) The Church through the parish community formally welcomes the candidates into the Confirmation Preparation process.

Ritual - Covenant Call to Conversion. This ritual can also be done at a catechetical session allowing the candidates to reflect on their own conversion.

Ritual - Renewal of Baptismal Promises. This ritual can be done at a catechetical session or at a Eucharistic celebration. It possibly could follow a session where the subject may be the Creed, Commitment, or Baptism.

YEAR TWO: *Continuing Catechesis Stage (1 year approximately)*

The catechesis stage is a period of more intense preparation for understanding and living the Catholic Christian faith. The candidates are led to a greater reverence for their Catholic faith, Scripture, and tradition.

Ritual - Blessing of Sponsors and Candidates. This ritual at the beginning of year two can be done at a sponsor meeting or catechetical session to bless the relationship between sponsor and candidate for the second year.

Ritual - Commitment to Journey (Suggested time: Beginning of Year II). During the ritual, the Church through the parish community celebrates the candidate's desire to continue the preparation to receive the Sacrament of Confirmation.

Spiritual Development. The presentation of faith themes during the catechesis stage increases the candidate's knowledge of the Christian lifestyle.

Faith Themes/Catechesis. The emphasis throughout the continuing catechesis stage remains on preparation for living as disciples and the catechesis involves enriching the candidate's knowledge in the following areas:

- Scripture
- Jesus
- Church
- Human Sexuality
- Service
- Catholic Belief and Practices
- Liturgy & Liturgical Seasons
- Justice
- Morality/Decision-Making
-

Theology of the Sacraments with a Special Emphasis on Confirmation Service. Service is an integral component of the Confirmation preparation process. During the catechesis stage, the candidates are:

- Guided in understanding service as a way to live out the Gospel values;
- Offered a variety of opportunities to participate in service projects;
- Guided in reflecting upon their service experiences. Service experiences include one long term project or three short term projects during the Confirmation Preparation process.
-

Ritual - Affirming Confirmation Candidates. This ritual celebrates the Church community's acceptance of the candidates as they enter into the final preparation for the sacrament of Confirmation.

YEAR TWO: *Sacramental preparation stage (3-4 months)*

The sacramental preparation stage is a time for spiritual preparation and formation in which the candidates are lead to an appreciation and understanding of the Sacrament of Confirmation.

Spiritual Development. During the sacramental preparation stage, the emphasis is on understanding and preparing for the celebration of the Sacrament of Confirmation. Studying the Rite of Confirmation, retreats or day of recollection, liturgical and family celebrations provide opportunities for the candidates' faith to be deepened as they make final preparation to receive the Sacrament of Confirmation.

Retreat/Spiritual Growth Activities. During the sacramental preparation stage, a second opportunity for retreat/spiritual preparation provides the candidates with time to reflect upon the growth that has occurred during their faith journey and to prepare in a special way to receive the Sacrament of Confirmation. This gathering may include sponsors and parents. (See section on Retreats in Confirmation Resource Manual.)

Faith Themes. The emphasis during the sacramental preparation stage is on understanding and preparing for the Rite of Confirmation. During this stage, the candidates study the Rite of Confirmation.

Liturgical Celebrations. The liturgical celebrations help the candidates to celebrate and deepen their experience and understanding of their faith.

Reconciliation Service. The Sacrament of Reconciliation is made available to the candidates at this time. (See section on Liturgies in Confirmation Resource Manual.)

Family Celebration. During the sacramental preparation stage, the candidates and their parents are brought together for reflection, sharing and prayer.

Interview. During the sacramental preparation stage, the team interviews the candidates. This interview helps the team and candidate to discern the growth of the candidate as well as begin a closure process to the two year preparation.

Rite of Confirmation (Time Frame: Easter Season). At the end of the sacramental preparation stage, the Church through the parish community celebrates with the candidates the Sacrament of Confirmation.

Discipleship Stage (Ongoing)

The discipleship stage is a time of entering more deeply into the Christian community. The living out of the sacramental life calls for involvement in the parish community and especially in the parish youth ministry program.

Retreats/Spiritual Growth Activities. During the discipleship stage, participation in parish and diocesan retreats, days of recollection, and spiritual growth activities assists the Catholic Christian to grow in the faith community and to deepen a personal relationship with God.

Spiritual Development. During the discipleship stage, spiritual growth and understanding continue to be part of year II with the presentation of faith themes.

Faith Sharing. The newly confirmed are encouraged to continue to share their faith with their sponsor as well as with others in the faith community.

Liturgical Celebrations. Participation in the liturgical life of the Church is necessary for the Catholic Christians to continue to deepen their experience and understanding of their faith.

Service. As the newly confirmed grows in the Catholic Christian lifestyle, the faith commitment is evidenced in an attitude of generosity in service to others.

Coordinating Confirmation Preparation

Confirmation Coordinator Responsibilities:

- Implements a vision/mission of Confirmation preparation process.
- Implements a two-year curriculum based on the vision of the parish and the Archdiocese of Anchorage.
- Recruits, trains and supports catechists and facilitators including youth facilitators.
- Evaluates the confirmation process, catechists and facilitators at least once a year.
- Prepares candidates, parents and sponsors to be involved in communal retreats.
- Prepares the parish community for Confirmation candidates through parish announcements, intentions during liturgy and preparation for rituals.
- Chooses appropriate texts and/or resources to use in Catechetical sessions for youth.
- Plans and implements one retreat experience for each year.
- Supervises the implementation of service opportunities for candidates.
- Plans and offers gatherings for parents and sponsors to strengthen their roles and recruits sponsors for candidates when needed.
- Collaborates regularly with parish Youth Ministry and other Confirmation coordinators within the Archdiocese.
- Interviews candidates and family before and during the process.
- Recommends and supplies media resources for use in sessions.
- Prepares the Rite of Confirmation liturgy.
- Connects with the Archdiocesan Office of Evangelization and Worship.
- Is a liaison to parish pastoral staff regarding Confirmation preparation process.
- Invites parents, eighth-grade students and non-confirmed high school youth from the parish to attend initial information programs.
- Maintains records on youth, parents, and sponsors.
- Recruits team members on an on-going basis.
- Develops budget in collaboration with pastor and team members.
- Prepares agenda and coordinates regularly scheduled team meetings.

Confirmation Catechist Responsibilities:

- Attends regularly scheduled team meetings.
- Understands and supports the entire Confirmation process.
- Prepares faith themes for the catechetical session.
- Attends training programs offered through Archdiocese and works toward certification through Catechist Formation and Confirmation specialization programs.

Confirmation Coordinating Team

The Confirmation coordinating team, in collaboration with the pastor and priests of the parish, is responsible for planning, implementing and evaluating the parish confirmation program. The Confirmation preparation coordinator may assign duties and responsibilities for the various components in the program to the coordinating team. These components include the coordination of parent and sponsor programs, liturgical experiences, retreat experiences and spiritual formation, service opportunities and hospitality.

Rite of Confirmation

The scheduling for the reception of the sacrament of Confirmation is administered by the Office of the Archbishop. A letter requesting the return of the Confirmation Request Form is sent to the Pastor/Administrator in the month of August. If any question or concerns arise regarding the scheduling of the sacrament of Confirmation, please contact the Office of the Archbishop at (907) 297-7755.



Sacramental Guidelines:

First Communion

Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread (Luke 24: 35).

Introduction

Jesus said, “Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these.” (Mt 19:14) “Under the direction of legitimate ecclesial authority, solicitude for catechesis belongs to all members of the Church according to each one’s role. Parents above others are obliged to form their children by word and example in faith and in the practice of Christian life; sponsors and those who take the place of parents are bound by an equal obligation.” (*CIC*, c. 774 §1 and §2)

The First Holy Communion of a child marks a highpoint in the journey of Christian initiation. Every effort must be made in catechesis to help the communicant see First Communion as the beginning of a Eucharistic life.

First Communion

- 1. A child who has been baptized in the Catholic faith and has reached the age of reason (normally considered to be about seven years of age), and has been properly catechized may celebrate First Communion (*CIC*, c. 97 §2).**
- 2. Children beyond the age of reason, seven and over who are candidates for full communion are to be prepared for the sacrament of Eucharist in accordance with the provisions of the Rite of Christian Initiation of Adults Adapted for Children.** Those children who have been baptized in another church or ecclesial community, have reached the age of reason, and seek full communion with the Catholic Church are to be considered Candidates for full communion. They are to be initiated according to the *National Statutes for the Catechumenate*, 30-37, with reception into full communion (Profession of Faith) and respecting the traditional sequences of Confirmation before Communion at the same celebration.
- 3. Parents/legal guardians who home school their children are to contact the pastor for inclusion in sacramental preparation of their children.**
- 4. The formation of un-baptized children who have reached the age of reason and are seeking Baptism in the Catholic Church shall follow the general pattern of the ordinary Catechumenate as far as possible, with the appropriate adaptations permitted in the ritual.** They should receive the sacraments of Baptism, Confirmation and Eucharist at the Easter Vigil, together with the other catechumens (see *NSC*, 18).
- 5. The pastor is to make particular provision so that; “Suitable catechesis is imparted for the celebration of the sacraments.” (*CIC*, c. 777 1°)**
 - 5.1. Children are properly prepared for the reception of the sacraments by means of catechetical formation given over an appropriate period of time (*CIC*, c. 777 §2).
 - 5.2 Children with disabilities should be included in the parish sacramental celebrations according to their capacity.

6. Preparation and celebration of First Communion are to be parish-based. Candidates for First Communion should not be divided between those who attend a parish school and those who take part in parish religious education.

7. Sacramental catechesis for First Communion is to be parish based and directed primarily by pastoral staff especially trained for the ministry.

8. Every parish and faith community in the Archdiocese of Anchorage is to make provisions that adequate catechesis for First Communion take place. Catechetical preparation is to occur over a suitable length of time.

8.1. This would include:

8.1.1. *Remote* preparation with parents/legal guardians, the child and other members of the family actively participating in Sunday Eucharist and the life of their parish.

8.1.2. *Proximate* catechesis begins in the first grade or the year prior to the celebration of First Communion.

8.1.3. *Immediate* preparation for First Communion should include at least four to six sessions of catechetical formation directed toward this sacrament.

8.2. Catechetical formation for Children's First Reception of Holy Communion should follow the principles incorporated in the *NDC*, 36A, 3a.

9. Catechesis programs for First Communion shall use one of the programs/textbooks approved and recommended by the Archdiocese. (Contact the Office of Evangelization and Worship.)

10. Parishes are to provide programs for parents/legal guardians so that they can fulfill their role as primary educators of their children. Programs are to be designed to nourish the faith life of the participants as well as provide them with theological understanding of the sacrament.

10.1. Sessions of parents/legal guardians are to include the following topics:

10.1.1. The importance of family mealtime as an opportunity to talk about the Eucharist as a shared meal;

10.1.2. The real presence of Jesus in the Eucharist, and;

10.1.3. Ways to share Scripture stories of Jesus with their child.

10.2. Children and their parents/legal guardians are also expected to participate in a communal retreat at their parish with other families also preparing for their child's First Communion.

11. Parents/legal guardians who home school their children are to contact the pastor for inclusion in sacramental preparation of their children. Children, parents/legal guardians are to be prepared for First Communion as one community, regardless of how they receive their faith formation; whether in school, parish programs, or home schooling.

12. Catechesis is to be in keeping with the intellectual, emotional, and faith development of the individual involved.

13. The parish is the ecclesial community in which First Communion is celebrated.

14. In the Archdiocese of Anchorage if a child receives First Communion at a parish other than the one his/her family is registered in, they need formal permission from their pastor.

15. Parents/legal guardians are to provide parish staff with documentation of their child's baptism at least three months prior to their first reception of First Communion.

16. Registration of the reception of First Communion is to take place regardless of immigration or legal standing of the child or the family. Notification of the reception of First Communion must be sent to the church of baptism.



Sacramental Guidelines:

First Penance

Then He breathed on them and said “receive the Holy Spirit whose sins you shall forgive they are forgiven.” (Jn 20:22b-23a)

For Children Baptized Catholic & of the Age of Reason (7 or older)

Christ, the healer of body and soul offers healing from separation by the mystery of the sacrament of Penance. This section is offered to provide assistance for those who work with children who are preparing for First Communion.

1. Pastors are to see that baptized children, who have reached the age of reason (usually seven years old), are prepared for the Sacrament of Penance and provided the opportunity of reception prior to First Communion. Those who are baptized and have reached the age of reason have the right to the sacrament if they express a need or desire for it.

2. Parents/legal guardians, pastors, and catechists are to encourage baptized children to seek the Sacrament of Penance when the children reach the age of reason. Parents/legal guardians are to present their children for preparation, take an active part in their own children’s catechesis, and determine, with pastoral assistance, the readiness of their own children to receive the sacrament for the first time.

3. Children of a catechetical age (over seven) who are candidates for full communion (baptized in a faith other than Catholic) are to be prepared for the Sacrament of Penance in accordance with the provisions of the Rite of Christian Initiation of Adults (see NSC, 36). Children of a catechetical age, who are candidates for full communion, may be integrated into Penance preparation with other parish children, with whom they form community.

4. Baptized Catholic children must be offered a genuine opportunity to celebrate the Sacrament of Penance prior to the celebration of First Communion. A parish may not deny the Sacrament of Penance to a baptized Catholic child who has expressed a desire for the sacrament.

4.1. A child of catechetical age and appropriately prepared may choose not to receive First Penance.

4.2. In cases where readiness of the child is doubtful, the parents/legal guardians, pastor, and catechist are to be in dialogue. The child must take part in the preparation for First Penance. However, the child’s wishes regarding the level of participation in the sacramental encounter must be respected since the identity of those going to confession is information covered by the seal of confession.

5. Parents/legal guardians who home school their children are to contact the pastor for inclusion in sacramental preparation of their children.

6. General absolution is not to be given for First Penance.

7. The pastor is responsible for providing sacramental preparation for all the children of the parish

7.1. Pastors are to ensure that there is adequate catechesis for the celebration of the sacraments and that children are properly prepared for their First Penance prior to First Communion (see *CIC*, c. 843 §2).

7.2. Pastors are also to see that adequate catechesis is provided for the parents/legal guardians of the children.

8. Sacramental catechesis for first celebration of the Sacrament of Penance is to be parish-based and primarily directed by pastoral staff especially trained for this ministry.

9. Children, parents/legal guardians are to be prepared for First Penance as one community, regardless of how they receive their faith formation; whether in school, parish programs or home-schooling.

10. Every parish and faith community in the Archdiocese of Anchorage is to make provisions that adequate catechesis for First Penance take place. Catechetical preparation is to occur over a suitable length of time.

10.1. This would include:

10.1.1. *Remote* preparation with parents/legal guardians, the child and other members of the family actively participating in Sunday celebrations of the Eucharist and the life of their parish.

10.1.2. *Proximate* catechesis beginning in the first grade or the year prior to the celebration of First Penance.

10.1.3. *Immediate* preparation for First Penance including at least 4-6 sessions of catechetical formation directed toward this sacrament.

10.2. Catechetical formation for Children's First Reception of the Sacrament of Penance should follow the principles incorporated in the *National Directory for Catechesis* (see *NDC*, 36B, 2).

11. Catechesis programs for First Penance shall use one of the textbooks / programs approved and recommended by the Archdiocese.

12. Those preparing for First Penance shall be able to recite an Act of Contrition, and be familiar with the prayers in the Rite. In addition they should be formed in the practice of spontaneous personal prayer of sorrow and amendment, and acts of penance or satisfaction.

13. Parishes are to provide programs for parents/legal guardians so that they can fulfill their role as primary educators of their children.

14. Catechesis is to be in keeping with the intellectual, emotional, and faith development of the individuals involved. Children younger than the age of seven ordinarily have not attained an adequate degree of reason, experience, or sense regarding the matter of the sacrament; that is, of their capacity for sinful behavior.

15. All penitents have the right to choose their own confessor. Parents/legal guardians may guide children to a confessor adept at celebrating this sacrament with children. Confessors need to take into account the developmental and language needs of penitents and adapt the celebration accordingly. See Penance: "Reception of the Sacrament of Penance."

16. No one is to repeat what he/she has heard in the confession of another. If one finds a list of someone's sins, the list is protected by the seal of the confessional and those who read it are bound by the seal. Interpreters assisting penitents are also bound (see *CIC*, c. 983 §2 and c. 984 §2).

16.1. Only the penitent of his or her own confession is not bound by the seal. All penitents should exercise reason and prudence, as casual talk about one's own confession may amount to sinful behavior, and may damage the reputation of the confessor who, nonetheless, remains bound by the sacramental seal.

16.2. Children may need to speak outside the confessional to an appropriate person, such as a parent/legal guardian or a priest, about serious matters concerning their own confession.

17. Since the celebration of the sacrament is in the internal forum, no questioning, videotaping, or photographing a child's confession by parents/legal guardian or other is allowed. Certificates mentioning the reception of the Sacrament of Penance are not to be given out or recorded.

18. Specialized catechetical and liturgical assistance and resources need to be considered for any penitent who is developmentally disabled, visually impaired, hearing impaired, or has other special needs.

19. Those with language needs must be assisted by catechists who can communicate with them effectively. Confidentiality must be maintained at all times (see *CIC*, c.983 §2).

20. All penitents have the right to celebrate the sacrament face to face or anonymously, and each candidate needs to learn the ritual for both forms (see *CIC*, c. 964 §2).

20.1. Celebrations of a child's First Penance and of First Communion are to be separated by a significant amount of time (e.g., three months). Each of the sacraments has its own dignity and integrity; one is a sacrament of healing and one is a sacrament of initiation.

20.2. A child's first experience with the Sacrament of Penance should occur within a communal setting, including the individual confession and absolution of each child. The communal rite underlies the restoration of the community through the healing of its members.

21. The Rite of Penance as outlined in the Rite is to be prepared with integrity and simplicity, utilizing adaptations when appropriate.

22. The sacrament of Penance is never to be documented.



Catechetical Guidelines

First Communion Preparation

A Guide for Parents

*They devoted themselves to the apostles' teaching and fellowship,
to the breaking of the bread and the prayers . . .
Day by day, attending the temple together and breaking bread in their homes,
they partook of food with glad and generous hearts" (Acts 2:42-46).*

Introduction

Eucharist is the source and summit of the Christian life. From the earliest days the community has gathered around the Eucharistic table. "Initiated into the Christian mystery by Baptism and Confirmation, Christians are fully joined to the Body of Christ in the Eucharist (National Catechetical Directory, # 120). The Eucharist is of such importance in our lives as faithful people that the Second Vatican Council stated that the Eucharist is "the source and summit of the Christian life" (*Lumen Gentium, 11*).

The Sacramental Guidelines

The basic principles of the Sacramental Guidelines are:

- Sacraments are celebrations of the community.
- The celebration of Eucharist is the culmination of initiation.
- The Baptized, when suitably prepared and properly disposed, have a right to Eucharist.
- The criteria for preparation and celebration, is readiness (not age or grade level).
- Parents, in dialogue with the parish staff, have the right and responsibility to determine the readiness of their own child.

Preparation for the Sacrament

Sacramental preparation is to be separate from the school and the religious education classroom. School or religious education sacramental preparation cannot adequately address the principles of readiness, the role of parents or the parish involvement/responsibility for sacramental preparation and celebration. Preparation for any sacrament is a journey of the heart that prepares us to meet the Risen Lord Jesus Christ. It involves reflection, prayer, faith sharing and ritual celebration with parents and other candidates.

This is not an educational process or a time to "make up or catch up" on catechetical material. In the case of preparation for First Communion, if a child is lacking age-appropriate foundational catechesis, the appropriate process is The Rite of Christian Initiation of Adults for Children of Catechetical Age. Immediate catechesis for the Sacrament of Eucharist is to be short and focused on the preparation for the celebration of the sacrament. The whole of the preparation process is to take no more than three months. The goal of this catechesis is to help children participate in the Mass in a meaningful, reverent manner. The content of the preparation is to have at its core the format/structure of the Eucharistic celebration. Themes should include "sharing, listening, eating, conversing, giving, thanking and celebrating" (NCD, # 122).

The Importance of Parents

Parents are the primary educators of their child/children. In celebrating the Rite of Baptism of Infants, parents publicly commit to forming their children in the life of faith. In the Rite of Baptism parents are addressed: "Parents, you have asked to have your child baptized. In doing so you are accepting the responsibility of training them in the practice of the faith. It will be your duty to bring him/her up to keep God's commandments as Christ taught us, by loving God and neighbor" (RB #39). Parents have a right and duty to be intimately involved in preparing their children for First Communion. Catechesis aims to help parents grow in their understanding and appreciation of the Eucharist and participate readily in the catechizing of their children (NCD #121).

Parish or school programs of religious formation assist parents in this most important responsibility but never usurp the rightful role of parents.

What is Readiness?

When speaking of the readiness of a child to celebrate a sacrament, there are three areas to address: the family, the individual and the parish community. The **family** is the primary place where children are formed in faith.

- Does your family participate in the life of the community in the areas of worship, formation (education) and service?
- Has your child received appropriate formation for his/her age?
- Does your family pray together at home?
- As parents are you willing to commit to the continuing formation of your child in worship, formation and service?

The readiness of the **individual** involves the following:

- Is the person baptized and does he/she have the use of reason (about the age of seven)?
- Does the person express a desire to celebrate Eucharist?
- Does the person participate in the worship life of the community on a regular basis?
- Has the person been formed in faith in an age appropriate manner?
- Is there a commitment from this person to continue formation and participation in the worship life of the community?
- Can the person distinguish Eucharist from ordinary bread?

Because sacraments are community celebrations, the **parish** also has a responsibility in sacramental preparation.

- Does your parish provide you (parents) with the necessary support and information to enable you to fulfill your role as primary educator of your child?
- Does your parish provide opportunities for lifelong faith formation?
- Does the community welcome children into its life?



Catechetical Guidelines

First Penance Preparation

Then He breathed on them and said “receive the Holy Spirit whose sins you shall forgive they are forgiven.” (Jn 20:22b-23a)

Introduction

A. The Eucharist, one of the sacraments of initiation, is the core of the Church’s sacramental life. Every facet of the Church’s life has its birth in the Eucharist, each word and action of the Church flows from the Eucharist and all the Church’s activities lead back to the Eucharist (*Constitution on the Sacred Liturgy, #10*). The faithful come to the table of the Eucharist to bolster and sustain the faith of their baptism. Confirmed in faith, they go forth from the table to live out their mission as anointed people of God.

B. When its members gather for the Eucharist, the community of faith manifests itself most completely as the Sacrament of Christ alive in and for the world. When the community welcomes new brothers and sisters to the table of the Eucharist, it carries out the will of Christ who longs to bring all people together as daughters and sons of the one God who is Creator and Father of all.

Relationship between Eucharist and Reconciliation

A. As children take their place with others to participate fully in the Eucharist, they experience the joy of Christian fellowship and learn the value of being bonded and united with a community of faith. As they take communion with people of different ages and various racial, ethnic and cultural backgrounds, children come to understand and appreciate the realities of diversity, acceptance and tolerance. In this context, children can be invited to reflect on the realities of separation, alienation and rejection that can help them understand the nature of sin and realize the need for conversion, healing and reconciliation.

B. As a sacrament of love and unity, the Eucharist celebrates and strengthens the bonds that exist among the members of the faith community. At the same time, the Eucharist brings to light the failures of love and unity experienced by individuals and the community itself. The Eucharist, then, constantly challenges the community and its members to mend and heal every source of alienation that jeopardizes the love and unity that are destined to be enjoyed by all people. Through Eucharist each person is linked to the One, and through the One is linked to all within the community.

“Catechesis for children prior to their first reception of the Sacrament of Penance and Reconciliation must always respect their natural disposition, ability, age and circumstances.” *National Directory for Catechesis Chapter 5, section #36, heading B2* “It is the responsibility, in the first place, of parents and those who take the place of parents as well as the pastor to see that children who have reached the use of reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession.” *Canon 914 (See also RS #87 and CCC 91457)* “Parents above others are obliged to form their children in the faith and practice of the Christian life by word and example; godparents and those who take the place of parents are bound by equivalent obligation.” *Canon 774, 92.*

C. There is, then, a real and active connection between the Eucharist and the Sacrament of Penance. For this reason, children who are preparing to receive their First Communion are to be introduced to the sacramental rite of reconciliation.

Preparation

A. Every child who has reached the age of reason must be given adequate basic catechesis for the celebration of Penance so that participation in the sacrament may be a free response of faith. No adequately prepared child may be denied the sacrament. On the other hand, no obligation to approach the sacrament may be imposed on the child, other than that which binds all Catholics, namely, the consciousness of personal, serious sin.

B. A child is to be considered ready to celebrate the sacrament of Penance when the following awareness and abilities can be demonstrated in the child, to a degree appropriate to his/her age:

- i) an awareness of the relationship of love that they have with God and neighbor; a knowledge that they can harm this relationship through sin, and must assume personal responsibility;
- ii) the experience of personal sorrow for their failures and the expression of that sorrow;
- iii) the realization that they must try to change their sinful behavior;
- iv) an understanding that the sacrament of Penance is a special sign of God's forgiveness and/or reconciliation with one's neighbor;
- v) a free desire to receive this sacrament;
- vi) an ability to talk to the priest about the wrongs done in words and in a manner appropriate to their ages.

C. While catechesis for the sacrament of Penance is to precede First Communion the principle of readiness for the celebration of the sacrament of Penance must be respected.

D. The primary decision concerning the readiness of a particular child rests with the parent and the child with the assistance of the catechetical leadership so they will be able to make an informed decision about the readiness of their child.

Celebration of First Penance

When several children will be celebrating First Penance together:

A. Planning for the celebration should be done by liturgical planners in consultation with those directly involved with the catechesis and the celebration.

B. All celebrations of First Penance for children should be designed with signs, symbols, music, readings and prayers suitable to the age of those participating. The preacher should be one close to the children and one who can easily relate to the candidates.

C. Each child should have the option of anonymous or face-to-face confession, done in a manner that respects the privacy of the confession and makes clear the Church's concern to protect the child's safety.

D. Adequate preparation must be done so that the candidate may participate as completely as possible in the liturgical celebration.

Continuing Formation

Because continuing, life-long conversion is part of what it means to grow in faith, catechesis for the sacrament of Penance must be ongoing. Concepts which must be presented at gradually deeper levels as the child's capacity develops include an understanding of sin, redemption, reconciliation, God's healing love, and the mission of reconciliation each person shares. The catechesis for Penance continues developmentally and progressively throughout a parish's religious education program and its preaching. Parents and pastoral teams must make it their responsibility to provide adequate opportunities for one-to-one celebrations of the Sacrament of Penance. Since young people often celebrate First Penance using Rite II, it becomes necessary that a child have adequate exposure to feel comfortable with Rite I as the norm.



Sacramental Guidelines

Eucharist

*Then he took the bread, said the blessing, broke it, and gave it to them, saying,
“This is my body which will be given for you; do this in memory of me.”
And likewise the cup after they had eaten, saying,
“This cup is the new covenant in my blood, which will be shed for you” (Luke 22:19-20).*

Introduction

The Eucharist is the source and summit of the Christian life. Every Sunday, as though celebrating a weekly Easter, the Church gathers in faithfulness to the Lord’s command “Do this in memory of me.” In the celebration of the Mass, Christ’s paschal mystery is made present. We encounter his presence in the gathered assembly, the Word proclaimed, the person of the minister and most especially in the Eucharistic elements (SC, 10).

In the Eucharist, Christ nourishes the believer with the essential food, which is the sign of faith and bread of life. The celebration of Mass, today, in union with the Archbishop, forms our local Church, connects us with the apostolic faith, and links us with the Church universal. All parish life revolves around the Sunday celebration of the Lord’s paschal mystery in the Eucharist. The reverence with which we offer this sacrifice of praise is an outward manifestation of the holiness of God who has taken on our flesh. The celebration of Mass must therefore be of the highest priority in our parishes.

Just as the disciples who encountered Jesus on the road to Emmaus were eager to return to Jerusalem when they recognized Jesus in the breaking of the bread, so too must we be eager to proclaim the Good News, share the joy of Christ’s presence and invite others to join our company. The Eucharist is holy manna, food for the whole of the Christian journey. In our devout participation in the Mass we are given a foretaste of the banquet of heaven and given a hunger for the invitation to join the Lord, the angels and the saints around his heavenly table.

The Liturgy

1. Mass is to be celebrated with care and reverence in every parish of the Archdiocese according to the current liturgical books, canons, and norms set out by the universal Church and the Archbishop in his role as moderator of the liturgy of the local Church.

- 1.1. Care must be taken to ensure that Mass is well prepared, is given adequate financial and human resources, and is designed to empower participants in living Christ’s mission in the world.
- 1.2. In those things not specified by liturgical law or particular law, the operative norm of the celebration of the Eucharist is to ensure unity within the local Church. In presiding at Mass, pastors are in communion with the Archbishop as Ordinary of the Archdiocese.
- 1.3. In the dioceses of the United States of America the faithful “should kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason” (GIRM, 43).

2. The following adaptations to the *General Instruction of the Roman Missal (GIRM)* are to be observed everywhere throughout the Archdiocese of Anchorage:

2.1. Postures of the Faithful:

- Stand from the beginning of Mass until the First Reading
- Sit from the First Reading until the Gospel Acclamation
- Stand from the Gospel Acclamation until the end of the Gospel presentation
- Sit during the homily
- Stand from the Profession of Faith until the end of the General Intercessions
- Sit from the preparation of the gifts until the invitation "Pray my brothers and sisters"
- Stand from the beginning of "May the Lord accept..." until completion of "*Holy, Holy*"
- Kneel upon completion of the "Holy, Holy" until after the "Great Amen"
- Stand at the Lord's Prayer and continue as each receives Holy Communion
- Stand upon returning to pew after reception of Communion until all have received
- Sit or kneel after all have received Communion during sacred silence
- Stand from the beginning of the Prayer after Communion until the end of Mass

2.2. Communicants are to bow their heads as a gesture of reverence before receiving the Body and Blood of the Lord (*GIRM*, 160).

3. Only a validly ordained priest who is not impeded by some canonical reason and those whose status has been verified, by the Vicar General, may celebrate or concelebrate the Eucharist.

4. All priests are encouraged to celebrate Mass daily.

4.1. Priests are earnestly invited to offer the Eucharistic sacrifice daily (*CIC*, c 276 §2, 2).

4.2. "A pastor, is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese" (*CIC*, c. 534 §1).

4.3. "A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1" (*CIC*, c. 534 §2).

4.4. "A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day" (*CIC*, c. 905 §1).

4.5. The Archbishop "can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and Holy Days of Obligation" (c.905 §2). 4.6. Vigil Masses on Saturday evening for Sunday or for Holy Days of Obligation are separately counted from Sundays and Holy Days of Obligation.

5. Celebrating more than three Masses on Sundays and Holy Days of Obligation on a regular basis requires permission of the Archbishop.

5.1. Priests from neighboring parishes and senior priests should be willing to assist in parishes requiring a priest to celebrate more than three Masses on Sundays and Holy Days of Obligation on an ongoing basis.

6. Appropriate ministerial roles are to be filled by the faithful at each celebration of Mass (*SC*, 28).

7. "The ordinary minister of Holy Communion is a bishop, presbyter, or deacon" (*CIC*, c. 910 §1).

8. Where pastoral need requires, trained and commissioned laypersons may serve as extraordinary ministers of Holy Communion (*CIC*, c. 230 §3).

9. The deacon is the ordinary minister of the Precious Blood. If communion is only being distributed in the form of the Body of Christ, the deacon could serve as a minister of the Body of Christ (*GIRM*, 162).

10. Eligible baptized persons must be admitted to the Eucharist. “Any baptized person not prohibited by law can and must be admitted to Holy Communion.” (*CIC*, c. 912)

11. In cases of doubt whether a person is properly disposed to receive Communion, the case should be referred to the pastor or to the Archbishop. This referral should not happen during the celebration of the Eucharist but at a more appropriate time.

12. It is permissible under certain circumstances for Catholic ministers to distribute communion to those who are not Catholic.

12.1. “Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of the Eastern Churches which do have full communion with the Catholic Church if they seek such on their own accord and are properly disposed” (*CIC*, c. 844 §3).

12.2. “If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers may administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such, on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed” (*CIC*, c. 844 §4).

13. The practice of intinction by the dipping of the consecrated host into the precious blood is not allowed in the Archdiocese. The *General Instruction of the Roman Missal (GIRM)* makes no allowance for either extraordinary ministers of Holy Eucharist, nor members of the worshipping assembly to intinct. However the *General Instruction of the Roman Missal* does allow priests and installed acolytes to perform this practice (see *GIRM*, 287). Given the practice of large numbers of extraordinary ministers assisting the clergy in so many parishes of the Archdiocese of Anchorage it is not practical for intinction to be practiced. This is because the *General Instruction* requires a cleric or installed acolyte to physically intinct the consecrated host into the precious blood and does not allow communicants to do this themselves. Because care for the Eucharist is so paramount, in rare instances where intinction may be advisable, the pastor may seek permission from the Archbishop for an exception to this particular law.

14. After Communion has been distributed, all remaining consecrated hosts are to be consumed if not reserved in the tabernacle. They are not to be disposed in any other way. The Precious Blood is reserved only when deemed necessary for the care of the sick; the Precious Blood can only be reserved for one day.

15. Anyone aware of the desecration of the Sacred Species is to notify the proper pastor immediately. The pastor is to notify the Archbishop, who determines the reparation.

16. In cases when the Sacred Species is corrupted by accident, it is to be diluted. Then what remains is to be poured down the sacrarium.

17. Sacred vessels should be properly and reverently purified and cleansed after Communion has been distributed. Purification of the sacred vessels is done by the “priest, deacon or an instituted acolyte” (*GIRM*, 279). “If vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal at the credence table, and to purify them immediately after Mass following the dismissal of the people” (*GIRM*, 163).

17.1. If a priest or deacon is present, Extraordinary Ministers of Holy Communion place the ciboria and drained chalices on the corporal on the altar (if there is sufficient space) or on the credence table. The general guiding principles are respect, dignity and common sense.

17.2. The priest or deacon collects the consecrated hosts into the ciborium to be placed in the tabernacle.

17.3. At a suitable time, the priest or deacons pours a small amount of water into empty ciboria and chalices in a ritual cleansing action.

17.4. The extraordinary ministers of Holy Communion then complete the process by removing the vessels, draining them appropriately, cleansing and storing them.

18. It is the pastor's obligation to provide for the security of the Blessed Sacrament. “The Tabernacle in which the Most Holy Eucharist is reserved habitually is to be immovable, made of solid and opaque material, and locked in such a way that the danger of profanation is avoided as much as possible” (*GIRM*, 314).

19. The keys to the tabernacle are to be kept in a secured place known only to the priest, pastoral director, and a sacristan. Outside of Mass only that staff person delegated by the pastor is to open the tabernacle for those ministers taking Holy Communion to the sick.

20. It is a serious obligation and joyful duty for the faithful to participate in Mass at the Vigil or each Sunday and holy day unless prevented by serious or excusing causes such as illness, travel, weather, or lack of priest celebrant. This obligation is to take precedence over all other parish, school and archdiocesan activities.

21. Where circumstances require it, a Vigil Mass may be offered on the evening prior to Sunday or a holy day of obligation. When wedding Masses occur after the usual time for a Vigil Mass, the Mass of the day is used with the nuptial blessing and the special final blessing according to the circumstances. On the Sundays of the Christmas season and in Ordinary Time, the entire wedding Mass may be used in Masses that are not parish Masses.

22. Masses of conferences and other such gatherings are not to occur outside of a parish church or after 4p.m. on Saturday or on Sunday without permission of the Archbishop.

23. On a Sunday when no priest is available in the parish to celebrate Mass, the Rite for Sunday Celebration in the Absence of a Priest will be used.

24. If no priest is available in the parish to celebrate a Mass during the week, the Rite of Distributing Holy Communion Outside Mass is to be used.

25. Only a deacon or trained and qualified lay person, recommended by the pastor/pastoral director/pastoral coordinator and accepted by the Archbishop, may preside at Sunday Celebration in the Absence of a Priest or Rite of Distributing Holy Communion Outside Mass.

26. Hospitals and health care institutions will follow the ritual from the Pastoral Care of the Sick, which includes the distribution of Holy Communion for individuals and group settings. Only trained commissioned ministers should distribute Communion in hospitals and health care institutions.

27. Chaplains at State prisons should follow the same procedure as above. Readings of the day should be used. When pastorally appropriate, the Sunday readings may be used.

28. Preaching is essential for the liturgical life of the church. Preaching “should draw its content mainly from scriptural and liturgical sources, for it is the proclamation of God’s wonderful works in the history of salvation, which is the mystery of Christ ever present and active within us, especially in the celebration of the liturgy” (*SC*, 35.2).

29. Those who preach are to be mindful to keep communion with the Archbishop so that the local church may be built together in unity. “In the exercise of preaching . . . all are to observe the norms issued by the diocesan bishop” (*CIC*, c. 772 §1).

30. Priests are consecrated in order to preach the Gospel and shepherd the faithful. Through the sacrament of Holy Orders, priests are especially entrusted to proclaim the Word of God and should consider the proclamation of the Word of God through preaching to be their first duty.

31. Priests are to make every effort to grow in their skill as homilists by frequent study of sacred scripture, attendance at workshops and pursuit of other educational opportunities.

32. Deacons must have faculties to preach from the Archbishop. Visiting deacons must acquire faculties from the Archbishop of Anchorage.

33. Deacons are to maintain and grow in skill as preachers by taking advantage of continuing education opportunities.

34. The Liturgical Homily holds primacy of place within the preaching activity of the Church.

34.1. *The Constitution on the Sacred Liturgy* teaches: “Among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or a deacon, is preeminent” (*CIC*, c. 767 §1).

34.2. “There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason” (*GIRM*, 66).

34.3. “By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year” (*SC*, 52).

34.4. “The homily should ordinarily be given by the priest celebrant himself: He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon” (*GIRM*, 66).

35. Since the homily is given by a bishop, priest, or deacon, the prohibition of the admission of laypersons to preach the homily within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as pastoral assistants. There is no exception for any other kind of layperson, or group, or community, or association.

36. On occasion, a pastor may ask a layperson to offer a reflection on the Word of God during the Mass. However, this may never take the place of the homily. In this case the priest celebrant is to offer a brief homily after the Gospel, introduce the person offering the reflection and give suitable concluding remarks.

37. Ministers from other denominations are not allowed to preach during Mass at the time assigned to the homily, however they may offer a brief reflection after Communion. For example, during such events as Week of Christian Unity, ministers from other denominations may be allowed to preach during a prayer service.

38. For pastoral reasons the Archbishop may extend permission to celebrate Mass and other sacramental celebrations in the Tridentine Rite. In the *Motu Proprio Summorum Pontificum* Pope Benedict XVI has superseded the indult given in *Quattuor abhinc* and Pope John Paul II’s statement in *Ecclesia Dei* and has given every priest permission to celebrate the 1962 *editio typica* of the Roman Missal (commonly called the Tridentine Rite). Pope Benedict XVI has indicated that a priest who celebrates this Rite must also be willing to celebrate the *Novus Ordo* that was approved following the Second Vatican Council.

A priest has permission to celebrate this Rite privately any day except during the Easter Triduum. If an individual or group freely asks to attend this celebration, they are to be admitted. In a parish church one such celebration is permitted on Sundays and Holy Days of Obligation. All other celebrations must be *Novus Ordo*. The Tridentine Mass should be celebrated only by a priest specifically authorized by the Archbishop and in a place designated by the Archbishop.

Reservation of the Holy Eucharist

39. The Eucharist must be reserved in the cathedral church and all parish churches of the Archdiocese, and in churches or oratories attached to a canonically erected house of a religious institute or society of apostolic life (c. 934, §1,1).

40. The Eucharist may be reserved in other churches, oratories, or chapels with the permission of the Archbishop. This permission must be obtained in writing (c. 934, §1, 2).

41. The Eucharist may be reserved in any rectory where there is a resident priest. However, the Eucharist may not be reserved in private homes or residences, even those of priests or religious without the written consent of the Archbishop.

42. In places where the Eucharist is reserved, insofar as it is possible, a priest is to celebrate Mass there at least twice a month (c. 934, §2).

43. It is not licit to keep the Eucharist on one's person or to carry it on a journey unless there is a pastoral need (c. 935).

43.1. When taking Communion to the sick, the minister carries the Eucharist in a pyx or other suitable receptacle.

43.2. The minister is to make arrangements with the parish and the sick person so that the minister is able to take the Eucharist from the parish or church immediately before going to visit the infirm.

43.3. It is strictly forbidden to take care of personal business (shopping, bank, etc...) while carrying the Eucharist.

43.4. If after completing the visitation(s) some consecrated hosts remain, the minister is to consume the hosts before beginning the return trip. If too many hosts are left for consumption, the minister is to take the remaining hosts back to the church immediately.

43.5. Whenever possible, the Eucharistic ministers who will be taking the consecrated hosts to the homebound are to be called forth at Mass by the presider after the Communion of the faithful. These ministers then are to be dismissed to take the Eucharist to the sick. The prescriptions of 43.2 are to be observed.

43.6. Whenever a communicant asks for extra consecrated hosts to be taken to others, the Eucharist is not to be given unless the communicant is an Extraordinary Minister of Holy Communion known to the one who is distributing.

44. Unless a grave reason prevents it, the church in which the Eucharist is reserved should be open to the faithful for at least some hours each day providing time for prayer before the Blessed Sacrament (c. 937).

45. The Eucharist is to be reserved in only one tabernacle of a church or oratory (c. 938).

45.1. Ordinarily, the Blessed Sacrament is to be reserved in a tabernacle that is visible to the assembly, placed in a prominent, conspicuous, beautifully decorated location, that is suitable for prayer (c. 938, §2).

45.2. For safety purposes, the Blessed Sacrament may be reserved in a safer, but appropriate place, especially during the night.

45.3. To provide for the security of the Blessed Sacrament the tabernacle should be “solid,” “immovable,” “opaque,” and “locked.” The tabernacle may be situated on a fixed pillar or stand, or it may be attached to or embedded in one of the walls. A special oil lamp or a lamp with a wax candle burns continuously near the tabernacle as an indication of Christ's presence. *Built of Living Stones* #72,2. The key to the tabernacle is to be kept in a safe place.

45.4. Any renovation of the worship space, including movement of the tabernacle, requires consultation with the Archdiocesan Liturgical Commission and approval by the Archbishop. See *General Instruction of the Roman Missal (2002)* and *Built of Living Stones (USCCB 2000)* for further guidance.

46. It is recommended that in all churches where the Blessed Sacrament is reserved there be exposition of the sacrament either with the ciborium or with the monstrance, at least occasionally, observing the norms prescribed in the liturgical books.

47. The minister of exposition and benediction with the Blessed Sacrament is a priest or deacon.

48. Extraordinary Ministers of Holy Communion, who are deputed for this purpose, may expose and repose the Blessed Sacrament, but may not give the benediction.

49. Parishes that wish to establish perpetual adoration of the Eucharist or similar practices in a permanent way need the permission of the Archbishop. This request for permission is to be in writing stating the way in which the adoration is to be conducted.

50. Proper catechesis is to be given to the faithful regarding veneration of the Eucharist outside of Mass, so that those who participate may benefit.



Music in Liturgy

1. Music, including assembly singing, is normative for Mass for Sunday and holy days of obligation (see *GIRM*, 39-41).

1.1. “The musical tradition of the universal Church is a treasure of inestimable value, greater than that of any other art. The main reason for this pre-eminence is that, as sacred music and words, it forms a necessary or integral part of the solemn liturgy.

1.2. “Therefore, sacred music is to be considered more holy, the more closely connected it is with the liturgical action, whether by making prayer more pleasing, promoting unity of minds, or conferring greater solemnity upon the sacred rites” (*SC*, 112).

2. In planning music for archdiocesan and parish celebrations the primary goal to be considered, above all other goals, is the proper participation of the faithful according to their role within the assembly.

2.1. Sincere and consistent efforts are to be made to provide worthy liturgical music for every liturgy in parishes of the Archdiocese of Anchorage.

2.2. Because music is such an integral part of the sacred liturgy, pastors and pastoral directors are to see to it that sufficient funds are devoted to the recruitment, compensation, support, and training of pastoral musicians. Pastors and pastoral leaders are to see to it that every church has appropriate musical instruments to support the singing of the assembly. “While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be used in liturgical services” (*GIRM*, 393).

2.3. The principles and guidance provided in *Music in Catholic Worship* is normative in the Archdiocese of Anchorage. Liturgical and ritual music selected for all liturgical celebrations (inclusive of weddings and funerals) in the Archdiocese shall comply with the three musical judgments articulated in *Music in Catholic Worship*. “All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy.

2.4. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of the faithful” (*GIRM*, 41).

3. The Church respects and fosters the genius and talents of all races and cultures. For this reason, it is important to honor the traditions and forms whereby various peoples give reverent and fervent expression to their Christian faith. *Inculturation and the Roman Liturgy: Fourth Instruction for the Right Application of the Conciliar Constitution on the Liturgy* shall be applied when appropriate to music planning for celebrations in the Archdiocese of Anchorage.

4. The song of the assembly shall be accompanied by live musicians and not by pre-recorded music. The liturgy is a *complexus* of signs expressed by living human beings. Music, being preeminent among those signs, ought to be ‘live.’ While recorded music, therefore, might be used to advantage outside the liturgy as an aid in the teaching of new music, it should, as a general norm, never be used within the liturgy to replace the congregation, the choir, the organist or other instrumentalists.

5. Liturgical music ministers are bound to observe copyright policies.

6. Refer to Wedding Music Guidelines (N 1) for suggestions for the celebration of the Rite of Christian Marriage.



Sacramental Guidelines

Marriage

*And the two shall become one flesh. So they are no longer two but one flesh
(Mark 10:8).*

Introduction

Married Christians, by virtue of the sacrament of matrimony, signify and share in the mystery of that unity and fruitful love which exists between Christ and his Church; they help each other to attain to holiness in their married life and in the rearing and education of their children, and they have their own special gift among the people of God.

Marriage arises in the covenant of marriage, or irrevocable consent, which each partner freely bestows on and accepts from each other. This intimate union and the good of the children impose total fidelity on each of them and argue for an unbreakable oneness between them. Christ the Lord raised the union to the dignity of a sacrament so that it might more clearly recall and more easily reflect his own unbreakable union with his Church.

Christian couples, therefore, nourish and develop their marriage by undivided affection, with wells up from the fountain of divine love, while, in a merging of human and divine love, they remain faithful in body and in mind, in good times as in bad. By their very nature, the institution of matrimony and wedded love are ordained for the procreation and education of children and the good of their spouses. Therefore, married Christians, while not considering the other purposes of marriage of less account, should be steadfast and ready to cooperate with the love of the Creator and savior, who through them will constantly enrich and enlarge his own family.

- 1. Marriage comes into existence through the freely given consent of the parties. This consent must be a free act of the will. A marriage is considered sacramental when it involves two baptized people.**
- 2. Pastors hold primary responsibility for ensuring proper formation of couples for marriage.** Pastors may seek assistance from parochial vicars, deacons or trained laypersons.
- 3. Alaska State law requires that a legitimate marriage license be issued by the State, prior to the celebration of the rite of marriage.**
- 4. The sacrament of marriage may not be refused to those who are properly disposed, who ask under suitable situations, and who are not prohibited to marry by civil or canon law (CIC, c. 843 §1).**
- 5. Every parish and faith community in the Archdiocese of Anchorage is to ensure that marriage preparation take place (CIC, c. 1063).**

6. Preparation shall include:

- A minimum six-month preparation period; (at the discretion of the pastoral minister this time may be shortened)
- A process for determining the couple's readiness for marriage;
- Discussing and completing pre-marital documents and assessment tools (e.g. PMI, FOCCUS, PREPARE & ENRICH);
- Engaged Encounter (or other method for addressing the focused areas of this weekend opportunity)
- Formation in Natural Family Planning
- Resolving marriage impediments (if any);
- Catechesis regarding the Sacrament of Marriage;
- Discussing the theology of a Catholic marriage;
- Planning the wedding in accordance to the Rite of Marriage of the Catholic Church;
- Respect for cultural and family traditions.
- Baptismal Certificate and Confirmation Certificate if not noted on the Baptismal Certificate

7. All couples preparing to be married in the Archdiocese of Anchorage are to receive a minimum of twelve hours of preparation for the Sacrament.

7.1. These hours may include time spent with the parish preparation program, time spent attending an engaged encounter weekend, and time spent with a trained church minister.

7.2. It is the pastor's responsibility to ensure that "the couple receive appropriate education and pastoral preparation through participation in a marriage preparation program approved by the diocesan bishop" (USCCB, Decree of Promulgation, Norm 1).

7.3. Marriage preparation will be parish-based whenever possible. Couples preparing for marriage within the parish have a greater opportunity to develop stronger ties with a local faith community. In a parish setting, an understanding of the community and societal dimensions of marriage will emerge and a couple can be invited into full participation in parish life.

7.4. When, due to special circumstances such as the lack of trained catechists, couples cannot be prepared through a parish program in their home parish, they are to be encouraged to attend a preparation program in a neighboring parish, and/or to participate in regional programs for marriage preparation (e.g., Engaged Encounter).

8. Alaska is the only State in the country where the Holy See has granted permission for lay ministers to witness marriages under very restricted circumstances. A parish director should only witness a marriage under these conditions:

8.1. There is no priest or deacon who can be present at the wedding. All efforts to have a priest or deacon present for the wedding must be exhausted.

8.2. The parish director has the explicit permission of the Archbishop or priest, pastor/administrator of the parish.

9. A marriage follows proper Catholic form when the couple contracts marriage before a properly delegated priest, deacon or parish director and two witnesses (CIC, c. 1108). This norm may be relaxed for just and sensible reasons through permission or dispensation by the appropriate authority. This involves:

- Marriages between Catholics and baptized non-Catholics. Permission for mixed religion may be granted by the Archbishop or those priests who have been granted such faculties;
- Marriages between Catholics and non-baptized individuals. A dispensation from disparity of cult may be granted by the Archbishop or those priests who have been granted such faculties;
- Marriages between a Catholic and non-Catholic witnessed by a rabbi or a non-Catholic minister. A dispensation from canonical form and or place is sought from and may be granted by the Archbishop or his delegate.

10. Additional permission is required of the Archbishop or his delegate for a number of issues concerning marriage. These include:

- A marriage of transients;
- A marriages which cannot be recognized or celebrated according to the norm of civil law;
- A marriage of a person “who is bound by natural obligations toward another party or children arising from a previous union” (CIC, c.; 1071 §1 3¹).
- A marriage of a person who has notoriously rejected the Catholic faith;
- A marriage of a person who is under a censure;
- A marriage of a minor child when the parents are unaware or reasonably opposed;
- A marriage to be entered into through a proxy, as mentioned in canon 1105 (CIC, c. 1071 §1, 7).

11. If a Catholic party contracts marriage with a non-Catholic party of an Eastern rite, the canonical form of the celebration must be observed for liceity only; for validity, however, the presence of a sacred minister is required and the other requirements of law are to be observed. (see CIC, c. 1127 §1).

12. A marriage between a Latin Catholic and an Eastern Catholic is to follow the norms of both the Code of Canon Law and the Code of Canons of the Eastern Churches.

13. Dispensations, permissions, the signature of the Archbishop, Vicar General or Judicial Vicar granting permission or dispensation, and the date on which the dispensation or permission was granted, are to be recorded on the marriage envelope (as well as in the marriage register) and all appropriate documentation must be included. The marriage envelope is a confidential, permanent record kept in the parish files.

14. When preparing a couple for a marriage involving two faith traditions, the individual(s) doing the preparation must at least discuss the following issues with the couple: the Catholic’s participation in his/her faith, the purpose of a Catholic marriage (good of the spouses and procreation and education of children), and the obligation of the Catholic party to raise his/her child Catholic (CIC, c. 1125 1°-3°).

An underlying issue for preparation is the couple’s understanding and acceptance of shared faith values as an important dimension of married life. A discussion of the couple’s respect for each other as well as for each other’s faith tradition is crucial.

15. Catholic weddings are to be celebrated in a parish or mission church (CIC, c. 1118 §1). Weddings between Catholics may take place in the parish church mission church of either party.

16. Marriages between a Catholic and a baptized non-Catholic may be celebrated in a church or other suitable place. The Archbishop has reserved to himself the interpretation of “suitable” and thus, permission must be requested from him. Permission from the Archbishop or his delegate must be sought for a marriage outside the proper ecclesiastical setting.

17. A wedding between a Catholic and a non-baptized person may take place in a suitable setting since the church, temple or synagogue may not be acceptable to one of the party and his/her family. Priests, deacons and/or parish directors are to assist the couple in requesting permission for weddings outside the proper ecclesiastical setting.

18. With permission (and/or dispensation from form if necessary) of the Archbishop, pastors may allow weddings between baptized non-Catholics in Catholic churches before a non-Catholic minister. The following three conditions must be met:

- There is a serious need;
- Ecumenical hospitality recommends it; and
- The marriage to be celebrated would be considered valid by the Catholic Church.

- A. No couple should be denied a Catholic wedding because of financial burdens.** Many parishes have a set donation to offset the expenses that are incurred during the use of the facility and any additional fees for services (e.g., choir, organist, caterer, etc.). It is recommended that parishes list services and expenses in their local marriage guidelines.
- B. Because marriage is one of the seven sacraments of the Catholic Church, Catholic couples entering this covenant should celebrate their marriage during Mass to show the loving connection between them and the loving relationship they share with God.** There are times when a marriage would not take place during Mass. The Rite for Celebrating Marriage Outside Mass or the Rite for Celebrating Marriage Between a Catholic and an Un-baptized Person is to be used as appropriate.
- 19. Weddings can be celebrated on any day of the week. However, they may not be celebrated on Good Friday or Holy Saturday. Weddings during Lent are not recommended.** Parishes should print time/place restrictions regarding marriages in their parish bulletins.
- 20. Two witnesses are required for the proper form of marriage.** Witnesses are to have achieved the use of reason and need to be able to understand what is happening. There is no requirement regarding religion or gender for witnesses. However, if the wedding takes place during a Mass, pastors are to take this into consideration.
- 21. Marriages are to be contracted before a properly delegated, priest, deacon or parish director.**
- 21.1. A minister from the non-Catholic tradition and a priest, deacon or parish director may not co-officiate at the same ceremony. Two religious ceremonies involving separate traditions are not allowed (CIC, c.1127, §3).
- 21.2. The Ecumenical Directory provides suggestions regarding the involvement of the non-Catholic minister and the Catholic minister in the preparation and celebration of inter-religious marriages.
- 22. Visiting Catholic clergy presiding at a wedding in the Archdiocese of Anchorage must receive a positive testimonial from their local Ordinary before pastors may grant them the proper delegation to witness the marriage.**
- 23. If the wedding takes place during the Mass the reader should be a Catholic.**
- 24. Catholics are to receive confirmation prior to marriage, unless grave inconvenience prevents the reception of the sacrament (CIC, c. 1065, §1).** Readiness for marriage presumes that the Catholic party has received the sacrament of Confirmation. Preparation for Confirmation may begin as part of the marriage preparation process.
- 25. Catholics are urged to celebrate the sacraments of penance and Eucharist prior to receiving the sacrament of marriage (CIC, c. 1065, §2).**
- 26. A great deal of care and sensitivity should be present in working on marriage preparation with a person or couple with disabilities.** One of the most important aspects of determining the readiness for marriage of a person with disabilities is to explore their support systems—that is, their parents/legal guardians, caregivers, counselors, and/or extended family members. Assistance may be sought from qualified professionals in this field as well as appropriate counselors. Depending on the type of disability, issues such as age and use of reason are to be considered in determining readiness for marriage, along with the person's or couple's ability to understand matrimonial consent within the context of their particular situation. Pastors and deacons should refer to the Guidelines for the Celebration of the Sacraments with Persons with Disabilities.

27. Pastors are to urge young couples not to marry before the age of 18 (CIC, c. 1072).

Pastoral ministers may have serious doubts about the young couple's readiness for marriage due to their age and maturity. In such cases, the sacrament may be delayed (CIC, c. 1077 §1).

27.1. Universal law and the practice of Church teachings in other cultures acknowledge the validity of marriages among youth. Marriage between a man after he has completed his sixteenth year, and a woman after she has completed her fourteenth year are allowed in the Catholic Church (CIC, c. 1083, §1); however, local civil and State of Alaska statutes regarding the age of marriage are to be followed (CIC, c. 22).

27.2. Young couples seeking marriage bring to the preparation process their own set of pastoral challenges that need to be addressed, including maturity. Each couple should demonstrate their ability to handle issues of adult marriage and to understand marriage in the context of the local culture.

27.3. Should questions about the psychological maturity of the couple arise, it is recommended that they be referred to counseling or for psychological assessments. A pastor or his delegate responsible for preparing the couple is encouraged to work with the couple's counselor in preparing them for marriage.

28. Ministers should work with couples who cohabit and in a pastoral manner help the couple find a way to live separately or chastely prior to the celebration of the sacrament.

28.1. The Catechism of the Catholic Church says sexual intercourse between unmarried persons "is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of the children" (CCC, 2353).

28.2. The pastor is to review with the couple the challenges involved with cohabitating and consent. A couple's freedom to marry may be at risk, as well as the success of the marriage. Pastors are encouraged to review the social and psychological problems that can arise from such a situation and to prepare the couple for the holiness and duties of their pending marital state.

28.3. Discussing cohabitation in a pastoral manner should help the engaged couple understand the Church's teaching about chastity. Like all engaged couples, couples who are living together should be encouraged to abstain from sexual intercourse.

28.4. If possible, the parish community is to be ready to assist engaged couples who are cohabitating to find separate living accommodations during their time of preparation for marriage.

28.5. For additional information and assistance pastors should refer to the USCCB document Marriage Preparation and Cohabiting Couples (August, 1999).

29. The Catholic Church makes no provision for witnessing or recognizing the union between two individuals of the same sex. The Church affirms homosexual persons and respects their human dignity, opposing all forms of violence and prejudice against any of God's children. However, the Catholic Church does not recognize same sex unions between two individuals of the same gender. Even if civil statutes or other ecclesial communities permit same-sex unions, the Catholic Church as a matter of Natural Law continues to assert its doctrine that marriage is a union between a man and a woman (CIC, c.1055).

30. If pregnancy occurs prior to marriage, a serious examination of the couple's understanding of the gravity and permanence of the marital bond is to take place (USCCB, Faithful to Each Other Forever). It is recommended that the couple or an individual be referred to a counselor in order to determine readiness for marriage. Should the priest, deacon or parish director have doubts about the couple's readiness for marriage, he is to document his reservations about the couple's readiness in the marriage preparation documentation before proceeding with the marriage. In such cases the wedding may be delayed.

31. When individuals or couples who have been previously married and divorced approach the Church to request permission to attempt marriage again, proper resolution of the prior marriage must be determined through the appropriate judicial or administrative process (e.g.: annulment, lack of form, etc.).

31.1. When a previous marriage has ended through death, issues of grief and loss are to be explored during marriage preparation. When a previous marriage has ended through divorce, these issues are to be explored, as well as the sacramentality and indissolubility of marriage.

31.2. Age is not an immediate indicator of readiness for a subsequent marriage.

31.3. When a marriage occurs between individuals who have children, the issue of a blended family must be discussed during the preparation process. If they are mature enough to take part, children are to be included in the discussion. Other issues to take into account are:

- the length of time since the previous marriage and the current preparation;
- how the previous marriage ended;
- who has primary responsibility and custody of the children;
- the age of the children;
- the attitude of the children toward the planned marriage;
- and the faith tradition of each family and the former spouse(s).

32. Once an individual, Catholic or not, decides to remarry, the Church must review the previous bond in order to determine freedom to marry (CIC, c. 1085, §2). Priests, deacons, or parish ministers may assist individuals with prior bonds or may refer them to the Tribunal – (907) 297-7724. Anyone is free to contact the Tribunal directly for assistance, at which time an advocate may be assigned.

33. The wedding ceremony may not be scheduled until freedom to marry for both parties has been established. The person responsible for conducting the marriage preparation is to ensure that documents establishing the freedom to marry of both parties are to be included in the file.

34. Simple convalidation involving an invalid marriage due to an impediment requires that the impediment cease or be dispensed. Renewal of consent with a new act of the will is required in these marriages and may in certain circumstances involve a new act of the will (CIC, c. 1156, §2 and 1157).

35. Simple convalidation involving an invalid marriage due to defect of consent requires new consent. Whether the consent is obtained through a public or a private act will depend upon the circumstances (CIC, c. 1159).

35.1. In countries without a common law tradition, a civil ceremony is required prior to the church ceremony. Couples are to approach the Church immediately after the civil ceremony for a convalidation of the union. Some form of preparation should take place before the marriage is convalidated.

35.2. There are two types of convalidation: simple convalidation, whereby a priest, deacon or parish minister witnesses the new consent of the couple, or a radical sanation, whereby a priest, deacon or parish director requests a “healing” of the civil union by the Archbishop or his delegate (CIC, c. 1156-1165).

35.3. “Radical sanation” involves an invalid marriage and its convalidation without the public renewal of matrimonial consent. The sanatio may include, for example, a dispensation from an impediment, if one existed, or from canonical form, if it was not observed. The sanatio generally requires no action on the part of the couple except to enter into a valid marriage.

35.4. Freedom to marry must be established prior to simple convalidations and radical sanations.

36. A sanatio may not be requested if matrimonial consent is lacking in either or both of

the parties (CIC, c. 1162 §2).

37. A wedding may be delayed for a grave cause (CIC, c. 1077, §1).

37.1. Reasons for delay may include:

- maturity and age of the couple;
- ability to consent;
- mental illness;
- substance abuse;
- existence of an impediment;
- existence of a previous bond or obligation;
- restrictions imposed by the Tribunal due to problems that existed in the previous union (vetitum or monitum).

37.2. Decisions regarding the delay of marriage are serious. In such cases, consultation may be necessary with other pastoral ministers in the parish, yet the pastor is responsible for the final decision. Nonetheless, the pastor may not refuse the sacrament if the couple fulfills the requirements of the Church.

38. Marriage may not be denied or delayed due to lack of funds or inability to pay fees.

39. If neither party is registered in a parish, the couple has the right to assistance from the parish within whose geographic boundaries the Catholic party resides. Parishes may not invoke lack of registration in the parish as a reason for delay of marriage.

39.1. When a couple approaches a parish seeking the Sacrament of Marriage in good faith and demonstrates a willingness to cooperate with the preparation process, the priest and other parish leadership are to assist the couple with compassion and in a timely fashion. This is especially important when the couple is not active in the Church, or when neither party is registered in that parish.

39.2. Ideally, Catholic parties should be registered in a parish and approach their pastor. If one or both Catholic parties are already registered in another parish or are members of a household registered elsewhere, they should be encouraged to approach that parish instead.

39.3 If the Catholic party(ies) are married outside of their parish(es), their proper pastor should send a letter to the parish of the place of the wedding, granting permission to be married outside of their parish.

40. Documentation regarding marriages and marriage preparation is to be kept in what is known as the “marriage file” and is considered confidential.

40.1 Access to these records is limited. The envelope contains information regarding:

- Date and place of marriage;
- Dispensations and/or permissions;
- Documentation regarding readiness for marriage;
- Freedom to marry form, if needed;
- The “promises” form;
- Current (issued within six months) copies of baptismal certificates (with annotations);
- Appropriate civil documents (e.g., death certificates, marriage certificates, marriage licenses, etc.);
- Clergy must note carefully the beginning and ending dates on the marriage license in which the actual marriage celebration may take place legally according to Alaska State civil law;
- And any other documentation deemed appropriate by the pastor or deacon. 38.1. After a marriage has been celebrated, the pastor of the place of celebration, should, as soon as possible, note the following in the marriage register: the names of the spouses, the person

who assisted and the witnesses, the place and date of the marriage celebration.

40.2. Simple convalidations and sanatio are to be noted in the marriage register, and the date of the convalidation or sanatio is listed as the date of marriage. The civil union is to be listed in the notations column.

41. Notification of the celebration of the sacrament of marriage must be sent to each Catholic church of baptism.

42. Clergy who preside at weddings must make sure that the paperwork for the State of Alaska is filed promptly. Failure to do so will result in the State fine being paid by the cleric.



Wedding Music Guidelines:

Celebration of the Rite of Christian Marriage

Introduction

The celebration of the sacrament of Matrimony is one of the seven sacraments of the Roman Catholic Church. As such, the marriage ceremony must maintain the norms of good sacramental liturgy. A pre-eminent aspect of good liturgy is the use of liturgical music within the rites of the Church. In order to ensure that church norms are followed, the planning of the Rite of Matrimony and the choosing of appropriate liturgical music should be done by the couple, the presider, and the parish music minister. Visiting priests and deacons are expected to observe all church norms as well as established Archdiocesan and parish policies within the Archdiocese of Anchorage.

Essential Music

Music chosen for a wedding ceremony must bring all who attend the wedding into full, conscious and active participation in the liturgy. **The following is a list of times when music is essential to the wedding liturgy:**

Introductory Rites

- Gathering Song or Processional (one piece of music)

Liturgy of the Word

- Psalm: Responsorial Sung
- Gospel Acclamation (Alleluia or Lenten Acclamation)

Liturgy of the Eucharist

- Preface Acclamation (Holy, Holy)
- Memorial Acclamation
- Great Amen
- Fraction Litany (Lamb of God)
- Communion Song (one song long enough for the entire Communion procession)

Concluding Rites

- Recessional (usually instrumental, but can be sung by music group, cantor or all)

At all these times, the music is to be **sung by all gathered**, not just by a music group, choir or a cantor. In order to foster participation, a rehearsal for the wedding assembly is suggested to be held immediately before beginning the liturgy.

Other moments when music can be used prayerfully

Liturgy of the Word

- Acclamation to the Prayers of the Faithful (i.e. "Lord, hear our prayer" sung by all)

Rite of Marriage

- Acclamation after marriage vows and/or rings have been exchanged (sung by all)

Liturgy of the Eucharist

- Preparation of Gifts (can be instrumental, sung by cantor, or music group)
- Hymn of Praise (can be sung after communion by all, music group or cantor)

Appropriate Musical Choices

Each parish of the Archdiocese of Anchorage may develop its own particular wedding music. The Church offers this guidance when choosing particular music for any wedding liturgy. "Particular decisions about choice and placement of wedding music should grow out of three judgments...

- The liturgical judgment: Is the music's text, form, placement and style congruent with the nature of liturgy?
 - The musical judgment: Is the music technically, aesthetically and expressively good, irrespective of musical idiom or style?
 - The pastoral judgment: Will it help this assembly to pray?" (*Liturgical Music Today #29*)
- Therefore, rarely is secular music (popular love songs) appropriate for use during the wedding liturgy. Secular music is best sung at the wedding reception, the rehearsal dinner or other wedding and engagement festivities.

The church documents make no provision for pre-recorded music during the wedding liturgy. Live liturgical music with active participation of the assembly is normative. If a parish must use pre-recorded music at a wedding liturgy only on rare occasions, that music should meet the liturgical judgment quoted above.

Parish Wedding Music Guidelines

Each parish of the Archdiocese of Anchorage may develop its own particular wedding music guidelines based on these archdiocesan guidelines. In the parish policy more can be said about which pieces of music are familiar and suitable to the parish as well as to the wedding liturgy and can list musicians who are available to minister at weddings in the parish. It is recommended that parish musicians are the first choice as wedding music ministers since they know the parish, its church, its instruments, the assembly's repertoire, etc.

Special Rites and Customs

Certain cultural traditions may celebrate additional rituals in the wedding liturgy (Alaska Native, Native American, Filipino, Hispanic, Eastern European, Samoan, etc.) Music may or may not accompany these rites. For particular insight in Hispanic wedding rituals, read the booklet, *Gift and Promise: Customs and Traditions in Hispanic Rites of Marriage, Don y Promesa: Costumbres y Tradiciones en los Ritos Matrimoniales Hispanos*, written by the Instituto de Liturgica Hispana and published by Oregon Catholic Press (OCP, 1-800-548-8749).

Resources

You are free to reprint these archdiocesan guidelines for couples, musicians, wedding planners and anyone else who may be involved in choosing appropriate wedding music. There are many Catholic wedding planning resources available from various publishers. Some useful publications are: *Celebrating Marriage*, ed. Paul Covino (OCP); *Parish Weddings* by Austin Fleming (LTP); *Your Wedding Music*, (LTP).



Sacramental Guidelines: For Holy Orders

So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do. (John 13:12-15).

Introduction

Sacred Orders is the sacrament by which bishops, priests and deacons are ordained and receive the power and grace to perform their sacred duties. The sacred rite by which orders are conferred is called ordination. The apostles were ordained by Jesus at the Last Supper so that others could share in his priesthood.

Through sacred Ordination certain of the Christian faithful are appointed in the name of Christ and receive the gift of the Holy Spirit to shepherd the Church with the word and grace of God (*Lumen Gentium*, 11).

For “Christ, whom the Father has hallowed and sent into the world (John 10:36), has through his apostles, made their successors, the bishops, namely sharers in his consecration and mission.” They in turn have lawfully handed on the office of their ministry in several grades to different individuals in the Church. “Thus the divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests, and deacons.” (*LG*, 28)

The ordained minister shares in the therefore mission of Jesus Christ. He is to preach, to sanctify and shepherd. Indeed, he must be willing to lay down his life on behalf of his flock. Preaching is by both word and example. St. Francis said, preach always, when necessary use words. The Bishop and the priest offer the sacrifice of the mass but the Bishop, priests and deacons are to offer the sacrifice of their lives. Finally, they must be faithful administrators of God’s many gifts.

Sacred Ordination is conferred by the Bishop’s laying hands and the Prayer of Consecration by which the Bishop blesses God and calls upon the gift of the Holy Spirit for the fulfillment of ministry (CIC, c. 1009, §2).

1. After completion of their preparation for and a call to Orders by the Archbishop, candidates for Sacred Orders are to be ordained according to the revised Rites of Ordination in the vernacular typical edition approved by the Apostolic See on February 4, 2003.
2. Ordination will be celebrated within the rites of Mass, one altar at which the Bishop presides, surrounded by his presbyterate and ministers.” Ordination of all candidates to Sacred Orders will take place at the Cathedral Church of the Holy Family in Anchorage at a time appointed by the Archbishop. Preparation of the celebration of Ordination will be coordinated by the Vicar General.
3. Policies regarding the preparation of candidates for the priesthood are located among the pastoral policies under “Seminar Formation.”
4. Policies regarding the preparation of candidates for the diaconate are located among the pastoral policies under “Diaconal Formation.”
5. Parishes are to promote vocations to the priesthood and religious life in coordination with the Vocations Director of the Archdiocese of Anchorage.



Sacramental Guidelines: Penance

I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. (Mt 16:19).

Introduction

Repentance and reconciliation were central to the saving mission of Jesus Christ. Through the blood of the cross, Christ reconciled the world to himself and offered us the forgiveness for our sins. Christ forgave sinners and brought healing to those burdened by their sins. He beckoned to them with parables of the lost sheep and the prodigal son, and welcomed Zacchaeus into companionship. The mercy Christ offered stirred hearts, minds, and souls to repentance and conversion of heart.

Jesus' ministry of forgiveness and reconciliation is continued in the sacrament of Penance. This sacrament is a call to conversion that is known by various names. Together these names provide a multifaceted understanding of this sacrament of the Church and its meaning in our lives. It is one of the sacraments of healing, and is variously called the sacrament of penance, confession, forgiveness, reconciliation, and the "second conversion," for it restores baptismal grace (see CCC, 1423-1424, and 1427).

Christ has blessed us with the sacrament of Penance to heal persons of sins committed after baptism, to strengthen us against temptation and weakness, and to unify us in the Body of Christ that we might follow him more closely and be strengthened to bear witness to his Gospel in the world.

Through Penance, the faithful receive pardon through God's mercy for the sins they have committed. At the same time, they are reconciled with the Church community. The confession, or disclosure, of sins frees us and facilitates our reconciliation with others.

1. All baptized Catholics are strongly encouraged to receive the sacrament of Penance on a regular basis. The seasons of Advent and Lent are times when the celebration of this sacrament is especially fitting. Baptized Catholics who are in a state of serious sin at any time are obliged to receive the sacrament of Penance in order to be able to receive Holy Communion.

2. Pastors are to provide weekly opportunities for the celebration of Penance at times convenient to parishioners. The faithful should have the opportunity to receive the sacrament at a regularly scheduled time in close proximity to the weekend Mass schedule.

3. Individual confession—Form I or Form II of the Rite of Penance—is the sole ordinary means for a penitent to be reconciled with God (CIC, c. 960).

Therefore, in accordance with the pastoral practice of the Universal Church, general absolution—Form III of the Rite of Penance—is not to be given except in those extraordinary cases approved by the Archbishop.

4. Priests are to respond generously to requests for their assistance as confessors.

4.1. In the event of hazardous weather or other emergencies (e.g.: civil conflict, natural disaster, etc.) the priest may give general absolution with subsequent notification given to the Archbishop (cf., Rite of Penance). In such exceptional circumstances, the priest is to exercise pastoral judgment according to the mind and heart of the Church, and to notify the Archbishop as soon as possible. In other doubtful cases, the permission of the Archbishop is to be sought before administering the sacrament in the form of general absolution.

4.2. The procedure for such emergencies or exigent circumstances is as follows:

- During regular business hours, Monday through Friday, call the Chancery.
- After business hours, or on weekends, call the Archbishop.

5. Candidates preparing for full communion should receive the sacrament of Penance prior to their reception of the sacraments of Confirmation and Eucharist. "The celebration of the sacrament of reconciliation with candidates for reception into full communion is to be carried out at a time prior to and distinct from the celebration of the rite of reception. As part of the formation of such candidates, they should be encouraged in the frequent celebration of this sacrament" (NSC 36).

6. Because, through Baptism, catechumens and elect are cleansed from both original and personal sin, those who are not baptized are not to participate in the sacrament of Penance prior to their Baptism (see CIC, c. 842 §1).

7. The only ministers of the Sacrament of Penance are bishops and priests.

8. All penitents have the right to choose their own confessor, and to decide whether they will celebrate the sacrament face to face or anonymously.

9. Parishes should provide reconciliation rooms that offer parishioners the option of celebrating the sacrament of Penance in either format.

10. A person's confession in the sacrament of Penance is to be held in the strictest confidence, and no one is to repeat what has been heard in the confession of another. If one finds a list of someone's sins, the list and the one who reads it are bound by this sacramental "seal of confession." Only the penitent, with regard to his/her own confession, is not bound by the seal. All penitents should exercise discretion and prudence, as casual talk about one's own confession may amount to sinful behavior owing to the risk of scandal, and of damage to the reputation of the confessor who remains bound by the sacramental seal.

11. Interpreters assisting penitents and confessors who do not speak the same language are also bound by the seal of confession.

12. The Sacrament of Penance is never to be recorded in the parish records.



Sacramental Guidelines:

Anointing of the Sick

Is anyone among you sick? He should summon the presbyters of the church and they shall pray over him and anoint him with oil in the name of the Lord and the prayer of faith will save the sick person and the Lord will raise him up. If he has committed any sins he will be forgiven. (Jn 5:14-15).

Introduction

By the sacred anointing of the sick and prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them. And indeed she exhorts them to contribute to the good of the People of God by freely uniting themselves to the Passion and death of Christ.

One of the greatest challenges we have as a Church is to continue the work of Jesus' healing. The Sacrament of the Anointing of the Sick seeks to convey the presence of Christ to those who are ill. Care of the sick is more than a single celebration of the Sacrament of the Anointing of the Sick. Illness may be the occasion for an individual to become reconciled with God once again and to find peace in their life with God and with all those around them.

The purpose of the sacrament is to pray for healing. "The sacrament gives the grace of the Holy Spirit to those who are sick: by this grace the whole person is helped and saved, sustained by trust in God, and strengthened against the temptations of the Evil One, and against anxiety over death. Thus the sick person is able not only to bear suffering bravely, but also to fight against it. A return to physical health may follow the reception of this sacrament if it will be beneficial to the sick person's salvation." (PCS, 6) The healing and forgiveness of sins brought about by the sacrament enables the sick person to find peace and reconciliation with God and the community. In celebrating the sacrament, the sick person has the opportunity to experience the love and care of the Church. At the same time the celebration of the sacrament can also help family and friends accept the fact of illness or aging and face it in a caring and compassionate manner. Thus through the Sacrament of Anointing Christ's ministry of healing and compassion is made present in today's world.

1. Every parish shall provide opportunities for the sick and elderly of the community to receive the Sacrament of the Anointing of the Sick in a timely manner. The sick person, a family member, or caregiver, should contact a priest if one of the faithful needs the anointing of the sick. If the sick person so desires, family members should be encouraged to be present in order to join in the prayer for the sick person.

2. A person may be anointed a number of times during the course of an illness, especially if the illness is prolonged. The sacrament can be repeated whenever the sick person again falls into serious sickness after convalescence or whenever a more serious crisis develops during the same illness (CIC, c.1004 §2).

3. Great care is to be taken to see that those of the faithful whose health is seriously impaired by sickness or advanced age receive the Sacrament of the Anointing of the Sick. A prudent judgment is sufficient for deciding the seriousness of the illness. While the sacrament may and should be given to anyone whose health is seriously impaired; it may not, however, be given indiscriminately or to any person whose health is not seriously impaired.

4. A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery (see Pastoral Care of the Sick, 10).

5. “Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In case of doubt whether a child has reached the use of reason, the sacrament is to be conferred” (PCS, 12). If a sick child has not reached the age of reason, the blessings given in the Pastoral Care of the Sick for a “Visit to a Sick Child” may be used (PCS, 62-70).

6. “The sacrament of anointing is to be conferred on sick people who, although they have lost consciousness or the use of reason, would, as Christian believers, have at least implicitly asked for it when they were in control of their faculties” (PCS, 14).

7. “When a priest has been called to attend those who are already dead, he should not administer the sacrament of anointing. Instead, he should pray for them asking that God forgive their sins and graciously receive them into the kingdom. But if a priest is doubtful whether the sick person is dead, he is to confer the sacrament using the appropriate rite” (PCS, 15).

The following are some pastoral considerations concerning the recipient of the Anointing of the Sick:

- A person who suffers from severe mental illness may also be anointed. Mental illness can be severe as physical illness and equally draining of a person’s strength and energy.
- As circumstances suggest, the priest is to provide the opportunity to celebrate the Sacrament of Reconciliation as part of the celebration of the Sacrament of the Anointing of the Sick. Once a person is at peace within himself/herself and at peace with God, the person may deal with the illness better.
- Some people, who may have been divorced and remarried, or alienation from the Church for another reason, may have been away from the Church for some time. Illness may serve as a catalyst for returning to the Church. The priest is to make every effort to show the love and concern of the Church for them in the midst of their illness and provide for their reconciliation with the Church.
- If a person is in danger of death and with a contrite heart wishes to return to the Church, the priest may celebrate the Sacrament of Penance along with the Sacrament of the Anointing of the Sick with the person.

8. The bishop or priest is the only proper minister of the Anointing of the Sick (PCS, 16; CIC, c. 1003 §1).

9. Unless prevented by health or some other serious reason, priests are to respond generously to calls to minister the Sacrament of the Anointing of the Sick or Viaticum even when called during the night. Priests, particularly pastors and parochial vicars, and priest chaplains of hospitals should remember that it is their duty to care for the sick by personal visits and other acts of kindness. By bringing the Church’s love and the consolation of faith, they comfort believers and raise the minds of others to God (PCS, 35).

10. Priests of neighboring parishes are to organize themselves to ensure coverage of sick calls.

The Vicar General is to ensure that a priest is available for the sacrament through organizational planning among parishes, groupings of parishes and coverage of nearby hospitals, nursing facilities and other health institutions.

11. Deacons and lay ministers are to be encouraged to take a significant role in the pastoral care of the sick. By their visits and assistance in administering Holy Communion they bring the care and witness of the Christian community. Those who minister in an official capacity are to be given appropriate training and supervision so that they may be effective pastoral ministers. They are to receive training in the cultural customs of the people to whom they minister (CIC, c. 911 §2).

12. In order to avoid confusion with the Sacrament of the Anointing of the Sick, Deacons and lay ministers are not to use blessed oil, or other types of oil under any circumstances in the course of their visits (CIC, c. 1003).

13. A communal service of the Sacrament of the Anointing of the Sick should be offered in each parish at least once a year. When the Anointing of the Sick is administered communally, pastors are to carefully instruct the faithful on the meaning and significance of the sacrament and that the sacrament is not to be received indiscriminately. The faithful are to be instructed that only those whose physical or mental health is seriously impaired or those who have reached advanced age are able to receive the sacrament (see #6 for criteria for recipients of the sacrament).

The Anointing of the Sick is not recorded, but care should be exercised to insure the Sacrament is readily available to those sick and unseen within the parish and that a sick call register might be used within each parish or fait



Sacramental Guidelines: Viaticum for the Dying

Even when I walk through a dark valley I fear no harm for you are at my side; your rod and staff give me courage. (Ps. 23:4).

Introduction

The Rite of Viaticum is “food for the passage through death to eternal life.” (PCS, 175) It is considered the sacrament that is proper to the dying Christian. Viaticum presents a sign that the Christian follows the Lord to eternal glory and the banquet of the heavenly kingdom.

- 1.** When a person is nearing death but still conscious, the faithful are to be encouraged to call upon a priest to administer the last sacrament of the Church, the final reception of Holy Communion known as Viaticum. A deacon or duly appointed layperson may also administer viaticum in case of need (PCS, 29; CIC, c. 911 §2).
- 2.** Catechesis is to be given in every parish community so that the faithful understand Viaticum and its significance as the last sacrament of the Church and bread for the journey to the banquet of heaven.
- 3.** Those who minister to the sick are to use the parts of the ritual, Pastoral Care of Sick (PCS), appropriate to their ministry. They are to make prudent adaptations in those areas specified by the ritual in order to accommodate the condition of the sick person, the circumstances of the family and the cultural customs of those who participate in the rites.
- 4.** Parishes are to offer catechesis about the nature of the sacrament and its purpose. Specifically, the faithful are to be educated to ask for the Sacrament of Anointing as soon as illness arises so that they may receive it with faith and devotion and avoid the wrongful practice of delaying the sacrament to the moment of death. All who care for the sick should be taught the meaning and purpose of the sacrament and have an Viaticum for the Dying understanding of the different roles people have in celebrating the sacrament.
- 5.** While not required by universal law, the creation and maintenance of sick call registers at parishes and hospitals is strongly recommended as a useful aid to coordinating pastoral care of the sick.



Catechetical Guidelines:

Welcome & Justice: For Persons with Disabilities

A Framework of Access and Inclusion: *Statement of the U.S. Bishops*

Twenty years ago we issued a statement calling for inclusion of persons with disabilities in the life of the Church and community. In 1982 the National Catholic Office for Persons with Disabilities was established to promote this ministry. And in 1995 we strengthened our commitment with passage of the *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*.

This moral framework is based upon Catholic documents and serves as a guide for contemplation and action. We hope that the reaffirmation of the following principles will assist the faithful in bringing the principles of justice and inclusion to the many new and evolving challenges confronted by persons with disabilities today.

- 1.** We are a single flock under the care of a single shepherd. There can be no separate Church for persons with disabilities.
- 2.** Each person is created in God's image, yet there are variations in individual abilities. Positive recognition of these differences discourages discrimination and enhances the unity of the Body of Christ.
- 3.** Our defense of life and rejection of the culture of death requires that we acknowledge the dignity and positive contributions of our brothers and sisters with disabilities. We unequivocally oppose negative attitudes toward disability which often lead to abortion, medical rationing, and euthanasia.
- 4.** Defense of the right to life implies the defense of all other rights which enable the individual with the disability to achieve the fullest measure of personal development of which he or she is capable. These include the right to equal opportunity in education, in employment, in housing, and in health care, as well as the right to free access to public accommodations, facilities and services.
- 5.** Parish liturgical celebrations and catechetical programs should be accessible to persons with disabilities and open to their full, active and conscious participation, according to their capacity.
- 6.** Since the parish is the door to participation in the Christian experience, it is the responsibility of both pastors and laity to assure that those doors are always open. Costs must never be the controlling consideration limiting the welcome offered to those among us with disabilities, since provision of access to religious functions is a pastoral duty.
- 7.** We must recognize and appreciate the contribution persons with disabilities can make to the Church's spiritual life, and encourage them to do the Lord's work in the world according to their God-given talents and capacity.
- 8.** We welcome qualified individuals with disabilities to ordination, to consecrated life, and to full-time, professional service in the Church.
- 9.** Often families are not prepared for the birth of a child with a disability or the development of impairments. Our pastoral response is to become informed about disabilities and to offer ongoing support to the family and welcome to the child.

10. Evangelization efforts are most effective when promoted by diocesan staff and parish committees which include persons with disabilities. Where no such evangelization efforts exist, we urge that they be developed.

We join the Holy Father in calling for actions which "ensure that the power of salvation may be shared by all" (John Paul II, *Tertio Millennio Adveniente*, n. 16). Furthermore, we encourage all Catholics to study the original U.S. bishops and Vatican documents from which these principles were drawn.



Sacramental Guidelines: Celebration of the Sacraments With Persons with Disabilities

United States Conference of Catholic Bishops, 1995

It is essential that all forms of the liturgy be completely accessible to persons with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together. To exclude members of the parish from these celebrations of the life of the Church, even by passive omission, is to deny the reality of that community. Accessibility involves far more than physical alterations to parish buildings. Realistic provision must be made for persons with disabilities to participate fully in the Eucharist and other liturgical celebrations such as the sacraments of reconciliation, confirmation, and anointing of the sick (Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities, November 1978; revised 1989).

Preface

Catholics with disabilities, as well as those who minister to or with them, often point out that pastoral practice with regard to the celebration of the sacraments varies greatly from diocese to diocese, even from parish to parish. Inconsistencies arise in such areas as the provision of sign language interpreters for persons who are deaf, in the accessibility of church facilities for persons with mobility problems, and in the availability of catechetical programs for persons with developmental and mental disabilities. Pastoral inconsistencies may occur in other areas as well. The inconsistencies in pastoral practice often arise from distinct yet overlapping causes. Some result from a misunderstanding about the nature of disabilities. Others arise from an uncertainty about the appropriate application of Church law towards persons with disabilities. Others are born out of fear or misunderstanding. Still others are the result of a studied and honest acceptance of the realistic limitations of a parish's or diocese's available resources. These guidelines were developed to address many of the concerns raised by priests, pastoral ministers, other concerned Catholics, persons with disabilities, their advocates and their families for greater consistency in pastoral practice in the celebration of the sacraments throughout the country. With this objective in view, the guidelines draw upon the Church's ritual books, its canonical tradition, and its experience in ministering to or with persons with disabilities in order to dispel any misunderstandings that may impede sound pastoral practice in the celebration of the sacraments.

It is our hope that the guidelines will complement diocesan policies already in existence. The bishops of the United States offer the "*Guidelines for the Celebration of the Sacraments with Persons with Disabilities*" in order to give a more concrete expression to our longstanding concern for "realistic provision" for the means of access to full sacramental participation for Catholic persons with disabilities. While they do not address every conceivable situation that may arise in pastoral practice, the guidelines present a set of general principles to provide access to the sacraments for persons with disabilities. Diocesan staff, pastoral leaders, catechists, parishioners, health care workers, and all those who minister to or with Catholics with disabilities are invited and encouraged to reflect upon and accept these guidelines in their continuing effort to bring Christ's healing message and call to justice to the world.

General Principles

- 1.** By reason of their baptism, all Catholics are equal in dignity in the sight of God, and have the same divine calling.
- 2.** Catholics with disabilities have a right to participate in the sacraments as full functioning members of the local ecclesial community (Cf. canon 213). Ministers are not to refuse the sacraments to those who ask for them at appropriate times, who are properly disposed, and who are not prohibited by law from receiving them (Cf. canon 843, sect. 1).
- 3.** Parish sacramental celebrations should be accessible to persons with disabilities and open to their full, active and conscious participation, according to their capacity. Pastoral ministers should not presume to know the needs of persons with disabilities, but rather they should consult with them or their advocates before making determinations about the accessibility of a parish's facilities and the availability of its programs, policies, and ministries. These adaptations are an ordinary part of the liturgical life of the parish. While full accessibility may not always be possible for every parish, it is desirable that at least one fully accessible community be available in a given area. Parishes may, in fact, decide to collaborate in the provision of services to persons with disabilities.
- 4.** Since the parish is the center of the Christian experience for most Catholics, pastoral ministers should make every effort to determine the presence of all Catholics with disabilities who reside within a parish's boundaries. Special effort should be made to welcome those parishioners with disabilities who live in institutions or group homes and are unable to frequent their parish churches or participate in parish activities. However, pastoral ministers should remember that many persons with disabilities still reside with their families. Pastoral visitation, the parish census, and the diverse forms of parish and diocesan social communication are just a few of the many ways in which the pastoral staff can work towards the inclusion of all parishioners in the parish's sacramental life.
- 5.** In accord with canon 777, n.4, pastors are responsible to be as inclusive as possible in providing evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities. Persons with disabilities, their advocates and their families, as well as those knowledgeable in serving disabled persons can make a most valuable contribution to these programs. Parish catechetical and sacramental preparation programs may need to be adapted for some parishioners with disabilities. Further, parishes should encourage persons with disabilities to participate in all levels of pastoral ministry (e.g., as care ministers, catechists, etc.). Dioceses are encouraged to establish appropriate support services for pastors to facilitate the evangelization, catechetical formation, and sacramental preparation for parishioners with disabilities.
- 6.** The creation of a fully accessible parish reaches beyond mere physical accommodation to encompass the attitudes of all parishioners towards persons with disabilities. Pastoral ministers are encouraged to develop specific programs aimed at forming a community of believers known for its joyful inclusion of all of God's people around the table of the Lord.
- 7.** In the course of making pastoral decisions, it is inevitable that pastoral care workers will encounter difficult cases. Dioceses are encouraged to establish appropriate policies for handling such cases which respect the procedural and substantive rights of all involved, and which ensure the necessary provision of consultation.

Baptism

8. Through the sacrament of baptism the faithful are incorporated into Christ and into his Church. They are formed into God's people and obtain forgiveness of all their sins. They become a new creation and are called, rightly, the children of God (*Rite of Christian Initiation*, Gen Intro, n. 1).

9. Because it is the sacrament of universal salvation, baptism is to be made available to all who freely ask for it, are properly disposed, and are not prohibited by law from receiving it. Baptism may be deferred only when there is no reason for hoping that the person will be brought up in the Catholic religion (Canon 868, sect. 1, n. 2). Disability, of itself, is never a reason for deferring baptism. Persons who lack the use of reason are to be baptized provided at least one parent or guardian consents to it (Canons 868, sect. 1, n. 1 and 852).

10. So that baptism may be seen as a sacrament of the Church's faith and of admittance into the people of God, it should be celebrated ordinarily in the parish church on a Sunday or, if possible, at the Easter Vigil (Canons 856 and 857). The Church, made present in the local community, has an important role to play in the baptism of all of its members. Before and after the celebration of the sacrament, the baptized have the right to the love and help of the community (Cf. *Rite of Baptism for Children*, nn. 4, 10).

11. Either personally or through others, the pastor is to see to it that the parents of an infant who is disabled, or those who take the place of the parents, are properly instructed as to the meaning of the sacrament of baptism and the obligations attached to it. If possible, either the pastor or a member of the parish community should visit with the family, offering them the strength and support of the community which rejoices at the gift of new life, and which promises to nurture the faith of its newest member. It is recommended that preparation programs for baptism gather several families together so that they may commonly be formed by pastoral direction and prayer, and so that they may be strengthened by mutual support (Canon 851, n. 2).

12. If the person to be baptized is of catechetical age, the Rite of Christian Initiation may be adapted according to need (Cf. canons 851, n. 1 and 852, sect. 1).

13. A sponsor is to be chosen who will assist the newly baptized in Christian initiation. Sponsors have a special role in fostering the faith life of the baptized person. As such, they are to be chosen and prepared accordingly. Persons with disabilities may be sponsors for these sacraments of initiation.

Confirmation

14. Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this way, they receive the Holy Spirit, conforming them more perfectly to Christ and strengthening them so that they may bear witness to Christ for the building up of his body in faith and love (*Rite of Confirmation*, nn. 1-2).

15. Parents, those who care for persons with disabilities, and shepherds of souls—especially pastors—are to see to it that the faithful who have been baptized are properly instructed to receive the sacrament of confirmation and to approach it at the appropriate time (Cf. canon 890). The diocesan bishop is obliged to see that the sacrament of confirmation is conferred on his subjects who properly and reasonably request it (Canon 885, sect. 1).

16. All baptized, unconfirmed Catholics who possess the use of reason may receive the sacrament of confirmation if they are suitably instructed, properly disposed and able to renew their baptismal promises (Canon 889). Persons who because of developmental or mental disabilities may never attain the use of reason are to be encouraged either directly or, if necessary, through their parents or guardian, to receive the sacrament of confirmation at the appropriate time.

17. Confirmation is to be conferred on the faithful between the age of discretion (which is about the age of seven) and eighteen years of age, within the limits determined by the diocesan bishop, or when there is a danger of death, or in the judgment of the minister a grave cause urges otherwise.

18. A sponsor for the one to be confirmed should be present. The sponsor assists the confirmed person on the continuing path of Christian initiation (Cf. canon 892). For this reason, it is desirable that the one who undertook the role of sponsor at baptism be the sponsor for confirmation (Canon 893, sect. 2).

Eucharist

19. The Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered, and received, and by which the Church constantly lives and grows. It is the summit and the source of all Christian worship and life, signifying and effecting the unity of the people of God, providing spiritual nourishment for the recipient, and achieving the building up of the Body of Christ. The celebration of the Eucharist is the center of the entire Christian life (Canon 897).

20. Parents, those who take the place of parents, and pastors are to see to it that children who have reached the use of reason are correctly prepared and are nourished by the Eucharist as early as possible. Pastors are to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom they judge are not sufficiently disposed (Canon 914). It is important to note, however, that the criterion for reception of holy communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally. Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving the Eucharist.

21. Eucharistic celebrations are often enhanced by the exercise of the diverse forms of ministry open to the laity. In choosing those who will be invited to use their gifts in service to the parish community, the parish pastoral staff should be mindful of extending Christ's welcoming invitation to qualified parishioners with disabilities.

Reconciliation

22. In the sacrament of reconciliation, the Christian faithful obtain from the mercy of God pardon for their sins. At the same time, they are reconciled with the Church, which they have wounded by their sins and which works for their conversion by charity, example, and prayer (*Lumen Gentium n.11*)

23. Only those who have the use of reason are capable of committing serious sin. Nevertheless, even young children and persons with mental disabilities often are conscious of committing acts that are sinful to some degree and may experience a sense of guilt and sorrow. As long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution. Those with profound mental disabilities, who cannot experience even minimal contrition, may be invited to participate in penitential services with the rest of the community to the extent of their ability.

24. Catholics who are deaf should have the opportunity to confess to a priest able to communicate with them in sign language, if sign language is their primary means of communication. They may also confess through an approved sign language interpreter of their choice (Canon 990). The interpreter is strictly bound to respect the seal of confession (Canons 983, sect. 2 and 1388, sect. 2). When no priest with

signing skills is available, nor sign language interpreter requested, Catholics who are deaf should be permitted to make their confession in writing. The written materials are to be returned to the penitent or otherwise properly destroyed.

25. In the case of individuals with poor communication skills, sorrow for sin is to be accepted even if this repentance is expressed through some gesture rather than verbally. In posing questions and in the assignment of penances the confessor is to proceed with prudence and discretion, mindful that he is at once judge and healer, minister of justice as well as of mercy (Canons 978, sect. 1; 979; 981).

Anointing of the Sick

26. Through the anointing of the sick, the Church commends to the suffering and glorified Lord the faithful who are seriously ill, so that they may be relieved of their suffering and be saved (Canon 998).

27. Those who have the care of souls and those who are close to the sick are to see to it that the faithful who are in danger due to sickness or old age are supported by the sacrament of anointing at the appropriate time (Canon 1001).

28. Since disability does not necessarily indicate an illness, Catholics with disabilities should receive the sacrament of anointing on the same basis and under the same circumstances as any other member of the Christian faithful (Cf. canon 1004).

29. The anointing of the sick may be conferred if the recipient has sufficient use of reason to be strengthened by the sacrament, or if the sick person has lost the use of reason and would have asked for the sacrament while in control of his or her faculties (*Rite of Anointing*, nn. 12, 14). If there is doubt as to whether the sick person has attained the use of reason, the sacrament is to be conferred (Canon 1005). Persons with disabilities may at times be served best through inclusion in communal celebrations of the sacrament of anointing (Cf. canon 1002).

Holy Orders

30. By divine institution, some among the Christian faithful are constituted sacred ministers through the sacrament of orders. They are consecrated and deputed to shepherd the people of God, each in accord with his own grade of orders, by fulfilling in the person of Christ the functions of teaching, sanctifying, and governing (Canon 1008).

31. The existence of a physical disability is not considered in and of itself as disqualifying a person from holy orders. However, candidates for ordination must possess the necessary spiritual, physical, intellectual, emotional, and psychological qualities and abilities to fulfill the ministerial functions of the order they receive (Canons 1029 and 1041, n. 1). The proper bishop or competent major superior makes the judgment that candidates are suited for the ministry of the Church (Canons 241, sect. 1; 1025, sect. 2; 1051, n. 1). Cases are to be decided on an individual basis and in light of pastoral judgment and the opinions of diocesan personnel and other experts involved with disability issues.

32. Diocesan vocations offices and offices for ministry with persons with disabilities should provide counseling and informational resources for men with disabilities who are discerning a vocation to serve the Church through one of the ordained ministries.

33. In preparation for responsible leadership in ordained ministry, the diocesan bishop or major superior is to see to it that the formation of all students in the seminary provides for their service to the disabled community, and for their possible ministry to or with persons with disabilities. Formation personnel should consult with parents, psychologists, religious educators, and other experts in the adaptation of programs for ministerial formation.

Marriage

34. By the sacrament of marriage, Christians signify and share in the mystery of the unity and fruitful love which exists between Christ and his Church. They help each other to attain holiness in their married life and in the rearing and education of their children (*Rite of Marriage*, n. 1).

35. All persons not prohibited by law can contract marriage (Canon 1058).

36. The local ordinary should make the necessary provisions to ensure the inclusion of persons with disabilities in marriage preparation programs. Through this preparation all couples may become predisposed toward holiness and to the duties of their new state. In developing diocesan policies, the local ordinary should consult with men and women of proven experience and skill in understanding the emotional, physical, spiritual, and psychological needs of persons with disabilities (Canons 1063, n. 2 and 1064). The inclusion of persons with disabilities in sponsoring couple programs is an especially effective way of supporting both the needs and the gifts of couples preparing for marriage.

37. For matrimonial consent to be valid, it is necessary that the contracting parties possess a sufficient use of reason; that they be free of any grave lack of discretion affecting their judgment about the rights and duties to which they are committing themselves; and that they be capable of assuming the essential obligations of the married state (Canon 1095). It is also necessary that the parties understand that marriage is a permanent union and is ordered to the good of the spouses, and the procreation and education of children (Canon 1096). Pastors and other clergy are to decide cases on an individual basis and in light of pastoral judgment based upon consultation with diocesan personnel involved with disability issues, and canonical, medical, and other experts. Medical and canonical opinions should be sought in determining the presence of any impediments to marriage. It should be noted, however, that paraplegia in itself does not always imply impotence, nor the permanence of such a condition, and it is not in itself an impediment. In case of doubt with regard to impotence, marriage may not be impeded (Canon 1084, sect. 2).

38. Catholics who are deaf are to be offered the opportunity to express their matrimonial consent in sign language, if sign language is their primary means of communication (Canon 1104, sect. 2). Marriage may also be contracted through a sign language interpreter whose trustworthiness has been certified by the pastor (Canon 1106).

39. Pastoral care for married persons extends throughout the married couples' lives. By their care and example, the entire ecclesial community bears witness to the fact that the matrimonial state may be maintained in a Christian spirit and make progress toward perfection. Special care is to be taken to include parishioners with disabilities in parish programs aimed at assisting and nourishing married couples in leading holier and fuller lives within their families (Canon 1063, n.4).

Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities

The U.S. Bishops call upon all people of good will to promote the acceptance and wellbeing of Catholics with disabilities in this country by fostering the integration into the Christian community at the parish and diocesan levels. Originally published in 1978, the statement was revised and re-released in 1989.

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INDEX OF REFERENCES

c.	Canon
cc.	Canons
CCC	Catechism of the Catholic Church
Cf.	Cross reference
CIC	Code of Canon Law
GDC	General Directory for Catechesis
GIRM	General Instruction for the Roman Missal
LG	Lumen Gentium
LTP	Liturgy Training Publications
n.	Number
NAAC	North American Association for the Catechumenate
NCD	National Catechetical Directory
NDC	National Directory of Catechism
nn.	Numbers
NSC	National Statutes for the Catechumenate
OCP	Oregon Catholic Press
PCS	Pastoral Care of the Sick
PMI	Pre-Marriage Inventory
RCIA	Rite of Christian Initiation of Adults
RCIA	Rite of Christian Initiation of Adults
RS	Registra Supplicationum
SC	Sacrosanctum Concilium
USCC	United States Catholic Conference
USCCB	United State Conference of Catholic Bishops