

DIOCESE OF BAKER



PASTORAL GUIDELINES

Chapter Five

Office of Sanctification

7 October 2014



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7 October 2014

To the Priests, Deacons, Religious, and Faithful of the Diocese of Baker,

With the passage of time, it has become necessary to make some revisions in the *Pastoral Guidelines* of the Diocese of Baker so as to reflect more accurately recent changes in the Code of Canon Law and to foster greater clarity and uniformity in the understanding and application of the Guidelines themselves.

Therefore, bearing in mind the preeminence of the sanctifying office of the Church and to exercise this office with fidelity to the recent reordering of Church law, I hereby give final approval to the revised Chapter Five of the *Pastoral Guidelines*, "The Office of Sanctification," and to its Appendix. I promulgate them as diocesan law this seventh day of October 2014, to become effective as particular law for the Diocese of Baker on 30 November 2014, the First Sunday of Advent. By this promulgation, the previous Chapter Five of the *Pastoral Guidelines* is abrogated.

It is my hope that faithful implementation of this revision will further deepen and enliven sacramental life throughout the Diocese

Given at the Chancery Office of the Diocese of Baker, Bend, Oregon this seventh day of October, the year of the Lord two thousand and fourteen.

Handwritten signature of Liam Cary in black ink.

Most Reverend Liam Cary
Bishop of Baker

Handwritten signature of Richard Fischer in black ink.

Very Reverend Richard Fischer
Vicar General

Sanctification

The sanctification of the Church's members is accomplished mainly through participation in the Holy Sacrifice of the Mass and the Sacraments. It is, therefore, imperative that the laity be well instructed in their meaning and power. The purpose of the sacraments is to make people holy, to build up the Body of Christ, and finally, to give worship to God (cf. *Sacrosanctum Concilium*, 59 and 1983 *CIC* c. 834). It must never be forgotten that the Sacraments contain and give grace and so a profound reverence for the utilization of the Sacraments is to be fostered in every parish. Participation in the sacramental life of the Church is to be encouraged consistently and the value of the sacraments constantly taught. Great care should be exercised to assure that the sacred liturgy, the sacraments, and sacramentals are celebrated with due reverence, dignity, and in accordance with the prescribed law.

ABBREVIATIONS

C	Canon
CC	Canons
CIC	1983 <i>Code of Canon Law</i>
#/##	Number/Numbers
§/§§	Paragraph/Paragraphs

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SACRAMENTAL PREPARATION

These guidelines operate congruently with the “Diocese of Baker Catechetical Guidelines and Norms for Sacramental Preparation.”

GENERAL GUIDELINES

- 501 Parents are the primary educators of their children and should be actively involved in the whole process of their children’s faith development. A child’s sacramental preparation is the primary responsibility of the parents with the support and cooperation of the pastor, and other members of ecclesial community according to their various functions, pastoral offices, and competencies. Therefore, programs of instruction should be developed in every parish or church community, to assist parents in their children’s reception of sacraments (cf. 1983 *CIC* cc. 226 §2 and 774 §2; and *General Directory for Catechesis*, paragraphs 226-227).
- 502 In implementing the norms established by the diocesan bishop, pastors are to be especially attentive to the norm of canon 777.
- 503 “A person who has not received baptism cannot be admitted to the other sacraments” (1983 *CIC* c. 842 §1).
- “The sacraments of baptism, confirmation, and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian initiation” (1983 *CIC* c. 842 §2).
- “Sacred ministers cannot deny the sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them” (1983 *CIC* c. 843 §1).
- “Pastors of souls and other members of the Christian faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority” (1983 *CIC* c. 843 §2).
- 504 To provide for the catechetical formation of children and other persons, the pastor may employ the services of other priests and deacons assigned to the parish, members of institutes of consecrated life and societies of apostolic life, and the lay members of the Christian faithful, especially catechists.

GUIDELINES FOR PERSONS WITH DEVELOPMENTAL DISABILITIES

- 505 In the preparation of persons with developmental disability for the reception of the sacraments, regulations found in the Code of Canon Law and diocesan norms and guidelines are to be carefully observed (cf. 1983 *CIC* cc. 773-780, 840-84).
- 506 The decision of readiness for the reception of sacraments for persons with developmental disabilities is made jointly by the pastor, parents, teachers, and any special education teachers or counselors who are involved with the candidate.

GUIDELINES FOR BAPTISM

- 507 In the administration of baptism, the regulations found in the Code of Canon Law (cc. 849 – 878) and in the *Rite of Baptism* are to be carefully observed. Where pastorally convenient, each parish Church may have its own baptismal fount in a prominent place.

GENERAL AND ADMINISTRATIVE

- 508 Catholic parents are to make the proper arrangements with their pastors to ensure that infants are baptized the first few weeks after birth. In the case of the danger of death, an infant is to be baptized without delay (cf. 1983 *CIC* c. 867).
- 509 **Adopted children**, whose adoption papers have been finalized, are to be baptized unless proof of previous baptism is clearly established (cf. 1983 *CIC* c. 870). In entering the record and in giving copies of the record, the priest should take care to follow the directions given by the agency through which the child was adopted, provided that these do not conflict with the Church's own law in these matters.
- 510 **Baptismal Records:** It is the responsibility of the pastor to see that accurate baptismal records are kept in the parish of baptism in the manner prescribed by law (cf. 1983 *CIC* c. 877 §1).
- It is highly recommended that appropriate entries be made in the Parish Baptismal Register within 24 hours of the baptism.
 - The baptismal register, all other sacramental registers, and vital parish records, must be securely stored in a fire proof safe in the Parish Office or some other parochial property.

- When baptism is administered within the parish territory but not in the Parish Church (e.g., in the hospital, hospice, or at home), it is the responsibility of the minister of baptism to inform the pastor of the parish in which the baptism was administered so that it may be properly recorded.
- After observing the laid down procedures, proper annotations must be made in the parish registers for baptized persons who have juridically severed the bonds of communion with the Catholic Church (cf. 1983 *CIC* cc. 205, 535 § 2, 751, 1364 §1; Pont. Council for Legislative Texts, 13 March 2006 Letter, Prot. N. 10279/2006 and Benedict XVI, motu proprio 26 October 2009, *Omnium in mentem*).
- Since the baptismal register is generally recognized as a legal document, names are not to be removed from the record despite requests from individuals that this be done.
- It is the responsibility of the pastor to see that the Annual Baptismal Register of the Parish Church is accurately recorded as part of the year-ending Diocesan Annual Statistical Report.

511 **Delay of Baptism:** It is never permissible to deny a child baptism. Nevertheless, baptism may be delayed for grave reason. When this is the case, it is for the pastor to determine the time when the infant may be presented for baptism. If, after consulting with the pastor, an individual parish priest or deacon judges that deferral of baptism in a specific instance is necessary, he is to explain his reasons to the parents and godparents, enter into more detailed preparation with a view towards eventual administration of the sacrament at a determined time. As a general rule, there are three reasons why the baptism of an infant may be delayed (cf. 1983 *CIC* c. 868):

- “the parents or at least one of them or the person who legitimately takes their place must consent” (1983 *CIC* c. 868 §1, #1);
- “there must be a [well] founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the baptism is to be delayed according to the prescripts of particular law after the parents have been advised about the reason” (1983 *CIC* c. 868 §1, #2);

512 **Migrants:** In the case of migrants, the preparation for infant baptism should be adapted to their special circumstances. But even at that, some instruction must be given prior to baptism.

513 **Priests and Deacons** are forbidden to baptize children of parents from other parishes without the express permission of their proper pastor. Such permission shall not be given unless the conditions stipulated above have been carefully observed.

514 The pastor is to make particular provision that the parish provide a catechetical program of instruction for parents and godparents preceding the baptism in alignment with the Diocese of Baker *Catechetical Guidelines and Norms for Sacramental Preparation* (cf. 1983 *CIC* c. 777).

BAPTISM OF ADULTS AND CHILDREN OF CATECHETICAL AGE

515 Unless a grave reason prevents it, a priest who baptizes a person who has completed the seventh year (i.e. 8-years old), must also confer the sacraments of Confirmation and Eucharist to complete the Sacraments of Initiation. There is no pastoral discretion to confer Baptism alone, or confer only Baptism and Eucharist, and then defer either Eucharist and Confirmation or Confirmation alone to a later date (cf. 1983 *CIC* cc. 97 §2; 852 §1; and 866).

516 Adult preparation for baptism is normally completed through the baptismal catechumenate (cf. *Rite of Christian Initiation of Adults*, paragraphs 2 – 9). Children of catechetical age (8-years and older) follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations. Adults and children of catechetical age should receive the sacraments of initiation at the Easter Vigil or, if necessary, at some other time (cf. *National Statutes for the Catechumenate*, paragraphs 14, 18 – 19).

SPONSORSHIP

- 517 Regulations for sponsorship found in the Code of Canon Law are to be carefully observed (cc. 872 – 874; cf. 1993 *Ecumenical Directory* #98).
- 518 **Godparents (Sponsors):** In view of the ecclesial and educational role of sponsors, only Catholics who are fully initiated into the Church, who have been legitimately designated as godparents, accept publicly the teaching of the Church’s magisterium, and are not bound by any canonical penalty, may be permitted to act as godparents at a Catholic baptism or as a sponsor at full reception into the Church.
- 519 **Pastors** are to ensure that godparents lead a life of faith in keeping with the sacred function undertaken. As for other qualifications:
- Godparents must not be less than sixteen years old, have received the sacrament of Confirmation, and be in good standing with the Church.
 - Only one male or one female or one of each gender is permitted to serve as godparent for an individual child. It is not permitted to have two godparents of the same gender.
 - For godparents registered in a parish different from that of the pastor administering baptism, they must present a letter of “good standing” from their proper pastor, whether full or partial parochial domicile.
 - Since marriage in the Church is a part of the life of faith, pastors are to ensure that married persons who act as godparents are in regular marriages.
 - a) Both sponsoring parents must be validly baptized.
 - b) One baptized non-Catholic active in his or her own church may be admitted as a “witness” to baptism, provided the other sponsor is a Catholic who meets all of the requirements above. A sponsor and witness of the same gender are not permitted.
 - The father or mother of the person to be baptized is not permitted to be a sponsor or a witness for their child.

GUIDELINES FOR CONFIRMATION

520 In the administration of Confirmation, regulations found in the Code of Canon Law (cc. 879 – 896) and in the *Rite of Confirmation* are to be carefully observed.

GENERAL AND ADMINISTRATIVE

521 **Confirmation Records:** It is the responsibility of the pastor to see that accurate records are kept in the parish archives and to inform the parish of baptism concerning the conferral of Confirmation.

- It is highly recommended that appropriate entries be made in the parish Confirmation Register within twenty-four hours of conferral of the sacrament.
- Parish Confirmation Register must include the following information: baptismal name, the name of the minister, the names of the parents and godparents (or witness, if applicable), the place (parish name, city, state), and the date of the conferral of Confirmation.
- For a non-Catholic baptism, the name (maiden name for a married woman), church, city and date of the baptism and date of the Profession of Faith should be properly noted in the parish Baptismal Register. “Profession of Faith” is the proper notation rather than baptism. If the convert is married, the name of his/her spouse, the date, place and minister of marriage are to be included.
- The pastor of the place of baptism must be informed of the conferral of Confirmation so that a notation is made in the baptismal register (cf. 1983 *CIC* c. 535 §2).
- It is the responsibility of the pastor to see that confirmations conferred in a parish are accurately recorded as part of the year-ending Diocesan Annual Statistical Report.

522 **Marriage:** Catholics preparing for marriage who have not been confirmed are urged to receive the sacrament of Confirmation prior to marriage if this can be done without serious inconvenience (cf. 1983 *CIC* c. 1065 §1).

523 **Minister of Confirmation:** The ordinary minister of Confirmation is the bishop (1983 *CIC* c. 882).

- A priest granted this faculty by the bishop also confers this sacrament validly.
- Baptized Catholics returning to the practice of their faith, who have not been confirmed, are to be confirmed by the bishop only. If their proper pastor wishes to confirm them, he is to request a special faculty for that occasion from the bishop in writing.

- Any priest who baptizes an adult (or child of catechetical age) wishing to join the Catholic Church or receives an already validly baptized Christian adult into the Church, has the faculty to confer the sacrament of Confirmation and in ordinary circumstances should do so. (cf. 1983 *CIC* c. 883 #2)
 - The pastor or any priest may administer the sacrament of Confirmation to a baptized person in danger of death (cf. 1983 *CIC* c. 883 #3).
 - Children not yet been confirmed who experience life-threatening illnesses are to be confirmed in accord with the norms for such emergencies (cf. 1983 *CIC* c. 1004 §1).
- 524 A parish should have a Confirmation program for adults modeled on the baptismal catechumenate (*RCIA*). Even if a person seeking Confirmation is not opposed to attending the *RCIA*, still, their preparation for Confirmation should be carried out in a manner that does not confuse them with other candidates or catechumens. Confirmation should normally be conferred at the parish celebration of the sacrament scheduled with the bishop or at another suitable time.
- 525 **Pastors** are to ensure that the parish provides an integral program of catechetical instruction for candidates, parents, and sponsors preceding Confirmation in consonance with the Diocese of Baker *Catechetical Guidelines and Norms for Sacramental Preparation*.
- Two years of catechesis for First Penance /First Communion.
 - Two additional years of catechesis before Confirmation.
- 526 **Parents:** Aside from the danger of death, those who have entered the sixth grade are to be presented by their parents to the pastor for Confirmation, provided they have first received appropriate catechesis (cf. 1983 *CIC* c. 890).
- 527 **Confirmation name:** A suitable name of a Christian saint of particular significance to the candidate is to be chosen.

SPONSORSHIP

- 528 Regulations for sponsorship found in the Code of Canon Law are to be carefully observed (cf. 1983 *CIC* cc. 872 – 874; 892 – 893).
- 529 The preferred person for the role of sponsor at confirmation is the baptismal godparent (cf. 1983 *CIC* cc. 892-893).
- 530 The conditions for being a sponsor at confirmation are the same as those for being a baptismal godparent.
- 531 Parents are not permitted to be a sponsor for their child(ren). However, they may present their child in proxy for confirmation if that is necessary.
- 532 There is to be only one sponsor who stands with the candidate at the Mass of Confirmation. As an example for the person being confirmed, the sponsor must be able to go to Holy Communion during the Mass. A non-Catholic or a Catholic not married in the Church cannot serve as sponsor.

GUIDELINES FOR FIRST PENANCE AND FIRST HOLY COMMUNION

- 533 In the administration of First Penance, the regulations found in the Code of Canon Law (cc. 959 – 997) and in the *Rite of Penance* are to be carefully observed.
- 534 In the administration of First Communion, the regulations found in the Code of Canon Law (cc. 897 – 958) and in the *General Instruction on the Roman Missal* (third typical edition) are to be carefully observed.

GENERAL AND ADMINISTRATIVE

- 535 **First Penance and First Communion records.** It is the responsibility of the pastor to see that accurate records are kept in the parish archives.
- It is hereby proposed that appropriate entries be made in the parish sacramental registers within twenty-four hours of admission to First Communion.
 - Parish sacramental registers are to include the following information: baptismal name, the name of the minister, the names of the parents and godparents (or witness, if applicable), the place (parish name, city, state), and the date.
 - It is the responsibility of the pastor to ensure that the date(s) of First Penance and First Communion are accurately recorded as part of the year-ending Diocesan Annual Statistical Report.
- 536 The usual age for reception of First Penance is at the completion of the seventh year; i.e., second grade. The first reception of Holy Communion should not be unduly delayed.
- 537 First Penance is always to precede the reception of First Communion (cf. 1983 *CIC* c. 914).

- 538 **Norms for children seeking First Penance and First Holy Communion.** One year of catechetical instruction must be completed before the candidate and his/her parent(s) are enrolled in catechetical instruction for sacramental preparation.
- 539 **Parents:** Those who have entered the second grade are to be presented by their parents to the pastor for reception of First Penance and the reception of First Communion provided they have received appropriate catechesis (cf. 1983 *CIC* c. 989, 914).
- 540 Parents are to attend catechetical sessions for both the sacraments of Penance and Eucharist. These sessions must include:
- Content essentially the same as that presented to the candidates;
 - Special emphasis on the psychological and spiritual development of children;
 - Explanation of the diocesan catechetical guidelines and norms for the sacraments of Penance and Eucharist;
 - Explanation of the essential roles of all involved in the process of preparation.
- 541 **Pastors** are to ensure that parishes provide an integral program of catechetical instruction for the candidates and parents preceding First Penance and First Communion in consonance with the Diocese of Baker *Catechetical Guidelines and Norms for Sacramental Preparation*.

FIRST PENANCE

- 542 Readiness for First Penance is determined as follows:
- A candidate must be at least seven years old;
 - A candidate must provide a certificate of baptism or evidence of profession of faith in the Catholic Church; and,
 - A candidate must have been enrolled in a Catholic school or parish religious education program for at least one year prior to beginning catechesis for sacramental preparation.
- 543 Separate sacramental catechesis for Penance and Eucharist must have a discernable period of time (two to four months) between First Penance and First Communion.
- 544 It should be explained to children making their First Penance that they may choose to confess face-to-face with the priest or to do so anonymously within a suitable confessional environment.

FIRST HOLY COMMUNION

- 545 The reception of First Communion should follow First Confession, after a period of two to four months or prior to completion of second grade.
- 546 Sacramental catechesis for the reception of First Communion must explain the pre-eminence of this sacrament over the other sacraments.
- 547 According to his or her capacity, a candidate for First Communion must demonstrate sufficient understanding of the mystery of Christ's Body and Blood present in the sacramental species of bread and wine and should be able to receive the Body of Christ with faith and devotion (cf. 1983 *CIC* c. 913 §1).
- 548 In individual cases, children who are otherwise sufficiently prepared and disposed to receive Holy Communion should not be prevented from receiving Holy Communion merely because a general First Communion is scheduled for a later date.
- 549 **Eucharistic Fast** (1983 *CIC* cc. 917-921): For at least one hour before the reception of Holy Communion, it is necessary to abstain from all food and drink, with the exception of water and medicine. Religious Education teachers and catechists should carefully instruct children on the meaning and value of the Eucharistic fast, to ensure that they observe it faithfully from the first.

GUIDELINES FOR EUCHARIST

550 In matters concerning the Eucharist, the prescriptions of canons 897 - 958 must always be scrupulously observed.

GENERAL AND ADMINISTRATIVE

551 Because of the scarcity of clergy and for a just cause, permission is given to celebrate Mass twice on week-days and even three times on Sundays and Holy Days of Obligation, provided genuine pastoral necessity so demands (1983 *CIC* c. 905 §2). Special permission may also be received to celebrate even more frequently (cf. Appendix-Habitual Faculties #3).

552 The faithful of the Diocese of Baker are dispensed from attending Mass on Holy Days of Obligation when they fall on Saturday or Monday provided it would be seriously inconvenient for them to attend Mass. However, Mass is to be celebrated in the principal Parish Church on the Holy Day for those able to attend. Mass is also to be celebrated in at least some of the Missions, if possible. However, those in Mission Parishes are presumed to be dispensed from the obligation. If convenient, however, they too are to celebrate the Solemnity or Feast by attending Mass.

553 The consecrated species reserved in the tabernacle is to be renewed twice a month; that is, at least every two weeks lest they become stale. Under no circumstances is the Precious Blood to be reserved in the tabernacle for even brief periods (cf. 1983 *CIC* c. 934 §2).

554 Altar breads and wine are to be made of the approved materials only, without prejudice to the exceptions which exist in law (cf. 1983 *CIC* cc. 924 and 926; and Appendix-Altar Wines).

555 The use of Extraordinary Ministers of Holy Communion is permitted when there is a genuine necessity and ordinary ministers of Holy Communion (priests, deacons, acolytes) are not available. Only those properly trained and approved by the Pastor, after he has been assured that they affirm basic Church teachings, are to be admitted to this duty.

556 The faithful have the option of receiving Holy Communion in the hand or on the tongue, while kneeling or standing. Communion may be distributed under both species at all eucharistic celebrations provided it is done with proper reverence and care, using only approved Extraordinary Ministers of Holy Communion and does not unduly prolong the celebration.

557 Communion under both species may not be distributed at Masses celebrated outdoors or in large public venues. In accordance with liturgical law, the choice of receiving under one or both species belongs to the recipient alone.

EUCHARISTIC CELEBRATIONS

ELEMENTS AND STRUCTURES

- 558 **Liturgy of the Word:** The proclamation of the gospel and preaching of the homily is reserved to a priest or deacon. In particular, the homily is not to be omitted on Sundays and holy days of obligation except for a grave cause. The proper function of the Christian faithful by virtue of Baptism is to proclaim the readings which precede the Gospel (cf. 1983 *CIC* cc. 766 and 767).
- 559 **Sacramental Celebrations during Mass:** Sacramental rites being celebrated within the context of the Eucharistic celebration should take place after the Gospel and before the Prayers of the Faithful.
- 560 **Liturgy of the Eucharist:** The Liturgy of the Eucharist is the central action of the Catholic community gathered together to give worship and praise to God. The Faithful should be encouraged to participate actively wherever possible. Only liturgical books approved by the competent authority are to be used. Sacred texts must be followed faithfully in the celebration of the sacraments, especially the Mass. No one, on personal authority, may add, remove or change anything in them except where the option is allowed in the ritual itself (cf. 1983 *CIC* c. 846 §1).
- 561 **Forms of Celebrations:** Liturgical actions are not private actions, but celebrations of the Church itself. These involve individual members of the Church in different ways according to the diversity of orders, functions, and actual participation. Liturgical actions, which by their proper nature are communal, are to be celebrated wherever possible with the presence and active participation of the Christian faithful (cf. 1983 *CIC* c. 837).
- 562 **Concelebration:** Priests may concelebrate the Eucharist unless doing so would entail celebrating more Masses in a day than is usually permitted. The freedom of the priest to celebrate the Eucharist alone must be recognized but he may not do so during the time when there is a concelebration in the same church oratory (cf. 1983 *CIC* c. 902). Concelebrants join in the Eucharistic prayer according to the prescriptions of the *General Instruction of the Roman Missal*, but without interfering with the role of the principal celebrant (cf. *GIRM* ##199-272).

- 563 **Vestments:** The vestments worn by both celebrants and concelebrants at Mass must be the ones proper for the liturgical occasion, unless a just cause demands the contrary. The principal celebrant at Mass must always wear a stole and chasuble over the alb. Each concelebrant is to be vested in similar manner.
- 564 **Children’s Liturgies:** *The Directory for Masses with Children* may be followed at Masses where the congregation consists primarily of very young children (around 10 years of age). While the document allows for a higher degree of latitude, great care is to be taken that extra liberties are not taken with the liturgy.
- 565 **Home Masses:** General permission is given to priests, under the local Pastor’s direction to have Mass in homes, especially for shut-ins and in nursing homes, provided this does not replace Parish Eucharistic celebrations. Bination for these home Masses is permitted.
- 566 **Communion Outside of Mass:** *The Rite for Eucharistic Worship and Holy Communion Outside of Mass* gives detailed guidelines for such services as well as an outline of this rite. In no way is this Rite to be seen as a substitute for Holy Mass. It may not be used without the express written permission of the bishop.
- 567 **Arrangement and Decoration for Liturgical Celebrations:** The document, *Built on Living Stones* is a useful reference for the understanding and implementation of the standard to be maintained as regards arrangements and decorations for liturgical celebrations. All objects and elements of liturgical celebration should be the most noble and beautiful the community can afford, in keeping with local custom.

RESERVATION OF THE BLESSED SACRAMENT

- 568 The Eucharist is to be reserved in each Parish Church. In Mission Churches where the Eucharist is reserved, there must always be someone—preferably a priest—or deacon in charge of the key and responsible for the care of the Blessed Sacrament. A priest is to celebrate Mass there every two weeks; that is, at least twice each month (cf. 1983 *CIC* c. 934 §2).
- 569 The Eucharist is to be reserved in only one tabernacle in the Church (1983 *CIC* c. 938 §1).
- 570 Private chapels in parish rectories with the Blessed Sacrament reserved are not permitted without the written express permission of the bishop. A certificate of such permission is to be posted in the chapel. All devotions before Our Lord in the Blessed Sacrament in the Parish Churches should be the norm.

- 571 Unless grave reason prevents it, a church in which the Eucharist is perpetually reserved should be open to the faithful for at least some hours each day, so that they are able to spend time in prayer before the Blessed Sacrament. For a serious reason, however, the Eucharist may be moved to another safer place at night.
- 572 A special lamp should be used to indicate the presence of Christ in the Eucharist and this lamp should burn before the tabernacle at all times when the Eucharist is reserved (1983 *CIC* c. 940). Liturgical law mandates an oil lamp or wax candle. For a just cause, the bishop may permit an electric light to be used.

GUIDELINES FOR PENANCE

- 573 In the celebration of the Sacrament of Penance, the prescriptions of canons 959 - 997 must at all times be carefully observed.
- 574 Pastors are encouraged to be available for confessions on a regular basis and even daily. During special liturgical seasons, especially the Seasons of Advent-Christmas and Lent-Easter, they shall make additional times for confession available. It is most commendable for confession to be available each day before Mass. The fulfillment of this Pastoral duty should not interfere with the appointed time for the beginning of Mass (cf. 1983 *CIC* c. 986 §1).
- 575 During the afore-said Advent-Christmas and Lent-Easter liturgical cycles, each pastor is encouraged to collaborate with other pastors in his area (e.g., Deanery) to provide a series of Communal Penance Services with several confessors available. This *Communal Rite of Penance*, not to be confused with General Absolution, is to be encouraged. It should not, however, be seen as a substitute for the offering of weekly or even daily confessional hours.
- 576 From time to time, especially during Advent-Christmas and Lent-Easter liturgical cycles, pastors are to provide for special confessors especially for those of the faithful who are not familiar with the English language in parishes where this is necessary.
- 577 A suitable confessional or reconciliation room must be available in each church so that penitents may have the choice of celebrating the Sacrament of Penance face to face or through a confessional grill.

GUIDELINES FOR GENERAL ABSOLUTION

- 578 The judgment as to the presence of the conditions for General Absolution belongs to the Bishop of the Diocese only (1983 *CIC* c. 961 §2). An individual priest may not give General Absolution unless he has first had recourse to the bishop. If there is a case of genuine emergency and recourse is not possible, he must notify the bishop as soon as possible of the circumstances under which General Absolution was given.
- 579 Those who receive pardon for grave sins by General Absolution are to be instructed on the necessity of making an individual confession of serious or mortal sins at their earliest opportunity and certainly before receiving General Absolution again. They are strictly bound, unless it is morally impossible, to make this individual confession within the year (cf. 1983 *CIC* cc. 962-963).
- 580 General Absolution may not be imparted to groups of penitents without individual confession unless very specific circumstances, as noted in the preceding two norms are present.
- 581 General Absolution may be imparted to a group of penitents if there is imminent danger of death and not enough time for the priest or priests to hear confessions of the individual penitents (cf. 1983 *CIC* c. 961 §1, #1).
- 582 General Absolution may be imparted to a group of penitents provided a serious necessity truly exists. It is not considered a sufficient necessity if confessors cannot be readily available only because of a great number of penitents as can occur on the occasion of some great feast or pilgrimage (cf. 1983 *CIC* c. 961 §1, #2).
- 583 Pastors are encouraged to expand the hours of confession during the Seasons of Advent-Christmas and Lent-Easter, so that the faithful are afforded numerous opportunities to access the Sacrament of Penance.

GUIDELINES FOR ANOINTING OF THE SICK

- 584 In the celebration of the Sacrament of Anointing of the Sick, the prescriptions of canons 998 - 1007 must be carefully observed.
- 585 Pastors should schedule Communal Anointing for members of the parish who are seriously ill on a regular basis. The rite may be celebrated in church during Mass. This sacrament should also be provided on a regular basis for shut-ins and those who live in nursing homes.
- 586 The faithful who are not seriously ill should be encouraged to utilize the Sacraments of Penance and Eucharist instead of Anointing of the Sick lest respect for this sacrament, as one intended for those more seriously ill, be eroded.
- 587 Ordinarily, the bishop blesses the oil to be used in the Anointing of the Sick, but in case of true necessity, a priest may bless it utilizing the prescribed ritual. The oil must be olive oil or, at least, derived from plants.
- 588 A child who has not yet been confirmed, who experiences a serious life-threatening illness or injury is to be confirmed in accord with the norms for such emergencies. Prior to achieving the age of the use of reason, the use of the Sacrament of Anointing of the Sick is not recommended. Such a child is not to be given the Sacrament of Anointing of the Sick but rather is to be confirmed (cf. 1983 *CIC* c. 1004 §1).
- 589 Priests are encouraged to add the Apostolic Pardon for the dying when they are called to anoint those who are at the imminent danger of death. The forms for this pardon, which grants a Plenary Indulgence, are found in the proper liturgical books. One form is cited here: "By the power the Apostolic See has given me, I grant you a plenary indulgence and pardon for all your sins, in the Name of the Father, and of the Son, + and of the Holy Spirit. Amen."

GUIDELINES FOR MARRIAGE

- 590 In the celebration of the Sacrament of Matrimony, the prescriptions of canons 1055 – 1140 are to be carefully observed at all times.
- 591 The priest or deacon who is to assist at a marriage has the obligation to assure that the necessary papers are completed and that the couple is adequately prepared for marriage. It is also the responsibility of the priest or deacon to make sure that the pertinent information is properly recorded in the proper matrimonial register and that the appropriate forms are returned to the Diocesan Pastoral Office when this is necessary.
- 592 Ordinarily, marriages are to be celebrated in the proper parish of either the bride or the groom. A marriage may be celebrated in another parish with the permission of the bishop or pastor of the parish (cf. 1983 *CIC* c. 1115). In the case of a Catholic marrying a non-Catholic, the preferred place for the marriage is the parish of the Catholic party.
- 593 Marriages between Catholics or between a Catholic and a baptized non-Catholic should be celebrated in a parish church. With the permission of the bishop or respective pastors, they may be celebrated in another Catholic Church or oratory (1983 *CIC* c. 1118 §1).
- 594 Marriages between a Catholic and a non-baptized person are to be celebrated in a church or some other suitably religious place (cf. 1983 *CIC* c. 1118 §3). The parties should be urged to have the marriage celebrated in a church so that the solemnity of the ceremony may be better emphasized. Marriages between a Catholic and a non-baptized person may not be celebrated during Mass.
- 595 As a general principle, outdoor celebration of marriages within the Diocese of Baker are not permitted. Nevertheless, the bishop may, for a just and reasonable cause, grant the express permission for such ceremonies on an individual basis.
- 596 A three month period of preparation for marriage is mandatory in the Diocese of Baker. It is highly recommended that good source materials such as that described in *Faithful to Each Other Forever* and *Marriage: Love and Life in the Divine Plan*, be used. The Pre-Marital Inventory (FOCCUS) must be completed by both parties to help with evaluation of their readiness for married life. If at all possible, the couple is to participate in a weekend Engagement Encounter and in a Natural Family Planning Introductory Session (cf. Appendix-Marriage Dispensations).

- 597 Parents, aware of their ongoing duty to their children, are to encourage engaged couples to take full advantage of the materials available to assist them in their emotional and spiritual preparation for marriage.
- 598 Pastors and those charged with preparing couples for marriage are to ensure that the couples have ready access to the schedule for Engaged Encounters and Natural Family Planning Introductory Sessions.
- 599 Priests of the Diocese of Baker are to submit requests for Dispensations, Permissions, and Authorizations to the proper Chancery Office at least two weeks prior to the scheduled marriage (cf. Appendix-Marriage Dispensations and Appendix-Habitual Faculties #6).
- 600 Special attention must be paid to the overall maturity and the readiness of the parties to enter into the covenant of marriage in accord with the discipline of the Roman Catholic Church. Those who intend to contract marriage must manifest adult maturity and, according to Diocesan Regulation and State Law, be at least eighteen years of age.
- 601 In the case of a young party; that is, where the parties are between the ages of eighteen (18) and twenty-one (21), particularly if pregnancy is involved, the priest must interview both sets of parents individually and not in the presence of the parties, on whether the proposed marriage is advisable. If objections exist to the marriage, or, if parents appear to be exerting undue pressure, it is forbidden to proceed without having first consulted the bishop.
- 602 Priests of the Diocese of Baker have the obligation of determining the freedom of a party to marry. It is no longer necessary to publish banns.
- 603 For validity, a marriage must be contracted in the presence of a pastor or properly delegated priest or deacon and two witnesses. For a just cause, a dispensation from the Canonical Form of Marriage may be secured from the bishop or his delegate for validity (cf. 1983 *CIC* c. 1108 §1).
- 604 Only the prescribed form for the vows of marriage may be used. It is absolutely forbidden (invalid) for the couple to write their own vows or to deviate from the variety of texts available in the approved *Rite of Marriage*.
- 605 The priest or deacon who assists at the marriage must ask for and receive the consent (vows) from both the bride and groom in the name of the Church. It is not at all legitimate or valid to divide this action among other ministers, whether Catholic or non-Catholic, who may be present.

- 606 All priests and deacons in the Diocese of Baker who have received Diocesan Faculties may validly witness marriages anywhere within the territory of the Diocese. However, courtesy dictates that permission of the local pastor always be obtained.
- 607 A priest or deacon who assists at a marriage outside the Diocese of Baker must, for validity, obtain the necessary delegation from the pastor or parochial vicar or deacon of the parish of the celebration of marriage.
- 608 A priest merely in residence in a parish or a visiting or a substitute priest or deacon, who does have the Faculties to exercise ministry in the Diocese of Baker, needs express delegation, for validity, for each marriage he celebrates. Priests and deacons who assist at marriages must observe the law of the State of Oregon regarding civil marriages.
- 609 Marriages of two Catholics, even validations, should be solemnized at Mass if at all possible.
- 610 Mixed marriages; that is, marriages between two baptized persons one of whom is a Catholic should ordinarily be celebrated during Mass and the nuptial blessing given. In accordance with the law, Holy Communion is not to be given to the non-Catholic.
- 611 Marriage, whether Catholic or mixed, if celebrated apart from Mass, must be solemnized according to the approved liturgical rite.
- 612 A Marriage between a Catholic and a non-baptized person may not be celebrated during Mass.
- 613 The celebration of marriages is permitted at any time of the day at the discretion of the priest or deacon.
- 614 If a marriage is celebrated on a Sunday or a Solemnity, the proper of the Mass and the Liturgy of the Word are those of the day. Nevertheless, the nuptial blessing is to be imparted.
- 615 There is no restriction to the participation of Catholics as witnesses in non-Catholic marriages, provided the parties are free to marry. Non-Catholics may also serve as witnesses in Catholic marriages.

- 616 A non-Catholic minister may be welcomed into the church at the time of the marriage between a Catholic and a non-Catholic, provided that the provisions of canon 1127 §3 are observed. In cases where a non-Catholic minister joins a Catholic priest for the celebration of marriage, the same person (priest, deacon, or minister) must, for the marriage to be valid, ask for and receive the vows of both parties. A dispensation from Canonical Form must be obtained if the minister is the one who officially witnesses the marriage.
- 617 It is the duty of the pastor, even though he has not assisted at the celebration of the marriage, to see that the proper entries are made in the marriage register.
- 618 Pictures may be taken at church weddings only from locations which do not distract from the solemnity of the ceremony. In order to help assure that a modicum of decorum be maintained in the main body of the Church, formally posed pictures, in the Church, should ordinarily be taken without the presence of other guests.
- 619 It is entirely inappropriate for the church hall or church facilities to be used for receptions for those Catholics who choose to be married in a ceremony not recognized by the Catholic Church. Further, it is not appropriate for the Church Hall or Church facilities to be used for receptions for marriages which are not in keeping with Catholic theology and practice.

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