

Sacrament and Liturgy Policies for the Diocese of Yakima



Corporation of the Catholic Bishop of Yakima

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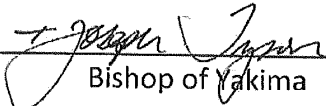
**Please direct your questions and/or concerns to the
Bishop's Office at (509) 965-7117**



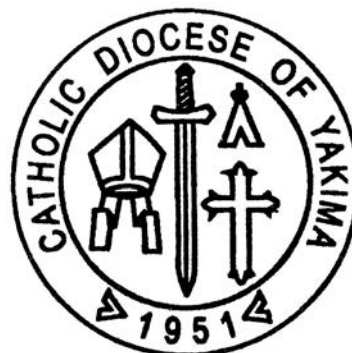
PROMULGATION
DIOCESE of YAKIMA
SACRAMENT AND LITURGY POLICIES

By the authority granted to me by Canon 31 of the 1983 Code of Canon Law, I promulgate that the Diocese of Yakima Sacrament and Liturgy Policies will become particular law for the Diocese of Yakima thirty days after September 1, 2020 in accordance with Canon 8 § 2. From October 1, 2020 the guidelines set in the Sacrament and Liturgy Policies are to be followed by all parishes and institutions of the Diocese of Yakima.

Given September 1, 2020 at the Pastoral Office of the Diocese of Yakima.


Bishop of Yakima


Chancellor





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Area Regions of the Diocese of Yakima



† Parish

● Mission Church





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Rite of Christianity Initiation of Adults

Revised edition, 0509 Rite of Christian Initiation of Adults

Are you not aware that we who were baptized into Christ Jesus were baptized in to his death? Though baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life.

ROMANS 6:3-5

I. Introduction

“The Rite of Christian Initiation presented here is designated for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts. By God’s help they will be strengthened spiritually during their preparation and at the proper time will receive the sacraments fruitfully.”(RCIA, *Study Edition*, 1)

II. Rite of Christianity Initiation of Adults is Normative

- IA 1. The Rite of Christian Initiation of Adults (RCIA) as approved for the dioceses of the United States by the USCCB on November 11, 1986 and confirmed by the Apostolic See on February 19, 1988 is normative in the Diocese. It is to be fully integrated in all parishes of the Diocese. The rite applies to all individuals seeking initiation who have attained the age of reason (7 years of age). The rite is to be adapted for particular circumstances to account for age and exceptional circumstances with special attention to retaining the elements of the rite.**
- IA 2. The National Statutes for the Catechumenate approved by the National Conference of Catholic Bishops (now the United States Conference of Catholic Bishops) on November 11, 1986, and confirmed by the Congregation for Divine Worship on June 26, 1988, for particular law for the dioceses of the United States are to be observed by all parishes in the Diocese (see *CIC*, c. 788 §§1-3).**

III. Periods and Steps for the Rite of Christian Initiation of Adults (RCIA)



- IA 3. The periods and steps for the Rite of Christian Initiation of Adults are to be followed as articulated in the Rite of Christian Initiation for Adults. “The rite of initiation is suited to a spiritual journey of adults that varies according to the many forms of God’s grace, the free cooperation of the individuals, the action of the Church, and the circumstances of time and place. This journey includes not only the periods for making inquiry and for maturing, but also the steps marking the catechumen’s progress, as they pass, so to speak, through another doorway or ascend to the next level.” (RCIA, *Study Edition*, 5-6)**

Rite of Christian Initiation of Adults Revised edition, 0509

An Outline for Christian Initiation of Adults

Period of Evangelization and Pre-Catechumenate for Inquirers (Remote)

This is a time of no fixed duration or structure, for inquiry and introduction to Gospel values, an opportunity for the beginnings of faith. The persons participating in this period (stage) are known as inquirers.

First Step: Rite of Acceptance into the Order of Catechumens

This is the liturgical rite, usually celebrated as inquirers are ready on an appropriate Sunday, which will allow for the one-year catechumenate. The Rite of Acceptance marks the beginning of the catechumenate proper, as the inquirers express and the Church accepts their intention to respond to God’s call to follow the way of Christ. Inquirers who choose to celebrate the Rite of Acceptance become known as catechumens. A catechumen is an un-baptized person preparing to receive the Sacraments of Initiation in the Catholic Church namely, Baptism, Confirmation, and Eucharist.

Period of the Catechumenate (Proximate)

This is the time, in duration corresponding to the progress of the individual, for the nurturing and growth of the catechumens’ faith and conversion to God; celebrations of the word and prayers of exorcism and blessing are meant to assist the process.

Second Step: Election or Enrollment of Names

This is the liturgical rite, celebrated by the Bishop, scheduled for the first week of Lent, by which the Church formally ratifies the catechumens’ readiness for the sacraments of initiation and the catechumens, now the elect, express the will to receive these sacraments.

Revised edition, 0509 Rite of Christian Initiation of Adults



Period of Purification and Enlightenment (Immediate)

This is the time immediately preceding the elects' initiation, usually the Lenten season preceding the celebration of this initiation at the Easter Vigil; it is a time of reflection, intensely centered on conversion, marked by celebration of the scrutinies and presentations and the preparation rites on Holy Saturday.

Third Step: Celebration of the Sacraments of Initiation

This is the liturgical rite, usually integrated into the Easter Vigil, by which the elect are initiated through Baptism, Confirmation, and the Eucharist. In emergency situations or in special circumstances, the Rite of Initiation may be celebrated at another appropriate time. The Liturgy Office is to be consulted.

Period of Postbaptismal Catechesis or Mystagogy

This is the time, usually the Easter season, following the celebration of initiation, during which the newly initiated Neophytes experience being fully a part of the Christian community by means of pertinent catechesis, and particularly by participation with all the faithful in the Sunday Eucharistic celebration.

IV. Catechetical Process

The Period of Inquiry (pre-catechumenate) is a time of evangelization: Constantly and faithfully the living God is proclaimed and Jesus Christ whom he sent for the salvation of all. During this period the inquirers are given a suitable explanation of the Gospel, are rooted in the fundamentals of Christian teaching and are assisted in their discernment of initial conversion to change their lives. *Signs of initial faith are:* practice of daily prayer, a sense of Church, a willingness to embrace Gospel values and so transform their lives.

It is also a time for the inquirers to have *their questions* about God, Christ, the Church, its structure and teachings explained and to help them express their desire to change their lives.

During the Catechumenate Period it is important to remember that the primary focus of initiatory catechesis is the liturgical cycle and the celebration of the Liturgy of the Word. In one full liturgical cycle the Church remembers and celebrates the life and mission of Christ from his incarnation through his passion, death, resurrection and ascension, and the sending of the Holy Spirit. The liturgical year is primary content of catechesis for sacramental initiation. It is for this reason that the USCCB require that the catechumenate be extended for at least one year of formation, instruction, and probation (see *NSC*, 6).

Rite of Christian Initiation of Adults Revised edition, 0509



During the Purification and Enlightenment Period the Church invites the Elect to: pray with us, fast with us, give alms, do mercy, do justice with us, to repent with us and be reconciled, be enlightened and refreshed by the Gospel with us. They are called to be disciples of Jesus Christ with us, and to practice dying and rising with us during these forty days. For the Elect this should be a time of grace and joy, a time of their final spiritual preparation for the celebration of the paschal mystery. The catechesis of this period centers on the meaning of the scrutinies, presentation of the Lord's Prayer and the creed and the rites of Holy Saturday.

V. Mystagogy

- IA 4. After the celebration of the sacraments of initiation, the newly baptized (Neophytes) and those received into full communion are to continue their journey of faith in the period of mystagogy (see RCIA, *Study Edition*, 244).**

Participation in the Masses of the Easter Season deepens their grasp of the paschal mystery through meditation on the Gospel (especially the readings of Cycle A), sharing in the Eucharist, and doing works of charity. The period of Mystagogy is important for the newly baptized because it is a time for further instruction and a time for the community and the neophytes to grow together in understanding the mysteries of the faith. It is a period for the neophytes to reflect on what they have experienced at the Easter Vigil. It is the opportune time for the community to express its support and to welcome these new members (see RCIA, *Study Edition*, 244 and 247).

VI. Post Baptismal Catechesis for Neophytes

- IA 5. Special contact shall be maintained with these new members of the Church throughout the entire year that follows their initiation, providing continued incorporation into the life and mission of the Christian community. Pastors and adult faith formation directors are to provide opportunities for ongoing faith formation of the neophytes (see RCIA, *Study Guide*, 245-48; for resources for ongoing faith formation of the Neophytes, contact the Pastoral Center).**

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VII. Reception of Candidates for Full Communion into the Catholic Church



The candidate for full communion may be defined as:

- A person who is validly baptized in a Christian tradition other than Roman Catholic.
- A baptized Catholic, not catechized, who may participate in some aspects of the RCIA with exceptions made to recognize their status as a baptized member of the community.

IA 6. “The baptized Christian is to receive both doctrinal and spiritual preparation adapted to individual and pastoral requirements. The candidate should learn to deepen an inner adherence to the Church, where he or she will find the fullness of his or her Baptism.” (RCIA Study Edition, 477)

Catechetical Formation of the Candidates

- A program of training and catechesis suited to the needs of the candidate includes contact with the community of the faithful and those liturgical rites outlined in the Rite of Christian Initiation.
- The period of catechesis is best coordinated with the Liturgical Year.
- The Candidates for Full Communion may participate in the Dismissal Rite with reflection on Sunday Readings with Catechumens.
- The celebration of the sacrament of Reconciliation with candidates for reception into Full Communion is to be carried out at a time prior and distinct from the celebration of Confirmation and the Eucharist. Celebration of the Rite of Reception into Full Communion
- Reception of candidates into full communion of the Catholic Church ordinarily takes place during the Sunday Eucharist, outside of Lent, as soon as they are catechized. While the Rite of Reception is best celebrated apart from the Easter Vigil, it may be celebrated at the Easter Vigil.
- The Rite of Reception into Full Communion of the Catholic Church is to be celebrated as outlined in the RCIA under *Rite of Christian Initiation of Adults Revised edition, 0509* “Reception of Baptized Christians into Full Communion of the Catholic Church” (RCIA, 473-498).
- The pastor by virtue of his office is the minister of the Rite of Christian Initiation and is to fully initiate catechumens and candidates for full communion except in the cases that the Bishop has reserved to himself (see *NSC*, 11-13 and 28).

VIII. Sponsor/Godparents



IA 7. A sponsor is a person who serves as a witness, guide and companion for a catechumen, or a candidate preparing for full communion into the Catholic Church. A godparent is someone chosen by the catechumen or candidate to assist at the various liturgical rites beginning with the Rite of Election. The sponsor may continue to serve as the godparent for the catechumen or candidate.

7.a. The sponsor:

- acts as a personal connection between the catechumen/candidate and the community until the rite of election; provides support and encouragement;
- answers questions the catechumens/candidates may have;
- is available to listen and share personal faith stories;
- prays with and for the catechumens/candidates;
- introduces the catechumens/candidates to other members of the community;
- participates in catechumen/candidate sessions, prayer gatherings, ceremonies and instructions whenever possible;
- may be selected as a godparent.

7.b. The godparent:

- is chosen by the catechumen;
- frequently serves as sponsor;
- accepts a lifetime commitment to help the neophyte keep his/her baptismal commitment;
- must be reasonably informed on current church teaching; *Revised edition, 0509 Rite of Christian Initiation of Adults*
- assists at the various liturgical rites as outlined in the ritual text.

IA 8. A godparent or sponsor must be a fully initiated Catholic who is free to celebrate the sacraments and not bound by any canonical penalty (see *CIC*, c. 874 §§3-4).

IA 9. A godparent or sponsor must be at least sixteen (16) years of age (see *CIC*, c. 874 §2).



- IA 10.** A parent (natural, adoptive, foster or step) or legal guardian may not serve as the godparent or sponsor for his or her child (see *CIC*, c. 874 §5).
- IA 11.** While a spouse or fiancé may serve as the godparent or sponsor for his or her spouse or fiancé, best pastoral experience discourages this role (see *CIC*, c. 874 “Commentary” p. 1063).

IX. Eastern Church Candidates

- IA 12.** Candidates from separated Eastern Orthodox Churches are required to transfer to their respective Eastern [Catholic] Church in communion with Rome. In order to become Catholics in the full expression of the Catholic Church the only requirements are: presentation of a baptismal certificate or other documentary proof of Baptism (see *CIC*, c. 852 and 876) and the making of a Profession of Faith.

If candidates from separated Eastern Churches desire to become Catholics in the full expression of the Roman Rite they must seek permission from the Holy See (see *CCEC*, c. 32, 33).

- IA 13.** Questions regarding transfer of Rite from Eastern Churches are to be addressed to the Bishop’s office. Resources with further information may be obtained from the Liturgy Office and the Chancellor’s office.

X. Irregular Marriages

- IA 14.** The canonical marital status of adults who present themselves for Christian Initiation through the Rite of Christian Initiation of Adults is to be addressed as soon as possible in the Pre-Catechumenate. All canonical issues need to be resolved before the Rite of Election.

XI. RCIA Director and Team Education and Formation

Rite of Christian Initiation of Adults Revised edition, 0509

- IA 15.** All Clergy and Lay Ecclesial Ministers who are named as Directors or Coordinators of the parish RCIA process are to become fully familiar with the rite and the related national statutes.



IA 16. It is expected that the directors/coordinators will become formed and skilled in the RCIA process. It is furthered recommended that all RCIA team members participate in workshops offered through the Diocese of Yakima.

XII. Ministers of Christian Initiation

IA 17. The proper minister of Christian Initiation is the diocesan bishop. Priests who by virtue of law have the faculty to baptize adults also have the faculty to fully initiate catechumens and candidates for full communion into the Church. Priests who do not exercise a pastoral office but participate in the catechumenate process require a mandate from the diocesan bishop (*NSC*, 12 and 13). A delegation of faculties from the Bishop is required to confirm a baptized and catechized Catholic.

XIII. Place of Celebration

IA 18. The major liturgical rites of the Rite of Christian Initiation of Adults are properly celebrated in a parish church or associated mission stations of the catechumen or candidate. The celebration of these rites outside a parish church or associated mission station is not permitted except in the case of emergency or necessity.

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XIV. Liturgical Rites

IA 19. All of the rites prescribed in the Rite of Christian Initiation of Adults are to be celebrated. Optional rites are to be given due pastoral consideration and celebrated as needed in particular circumstances.

IA 20. Full initiation of adult and child Catechumens is to be observed in all parishes of the Diocese. “The sacraments of baptism, confirmation and the Most Holy Eucharist are interrelated in such a way that they are required for full Christian initiation.” (*CIC*, c. 842 §2; and *NSC*, 14)

IA 21. The ritual of Dismissal is to be observed for all catechumens.



Candidates for Full Communion may participate in the Dismissal Rite and in the Reflection Period. The Rite of Christian Initiation reminds the Church to “kindly dismiss” the catechumens (RCIA, *Study Edition*, 75.3). “The group of catechumens goes out but does not disperse. With the help of some of the faithful, the catechumens remain together to share their joy and spiritual experiences.” (RCIA, *Study Edition*, 67A)

They are dismissed to “reflect more deeply upon the word of God” which they shared with the liturgical assembly (see RCIA, *Study Edition*, 67B). The catechumens should reflect on the liturgy just celebrated: the liturgical season, the scriptures and their meaning in dialogue with sound biblical scholarship; the Catholic symbols; the rituals; the community; and how these apply to their own lives.

IA 22. The three scrutinies are to be celebrated during the Parish masses on the third, fourth, and fifth Sundays of Lent using the readings from the *Lectionary, Year A* (see RCIA, *Study Edition*, 146).

“The scrutinies, which are solemnly celebrated on these Lenten Sunday are rites for self-searching and repentance and above all a spiritual purpose. The scrutinies are meant to uncover, then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good.” (RCIA, 141)

IA 23. The celebration of the Sacraments of Initiation for the elect is to take place at the Easter Vigil of which only one is to take place in any parish of the Diocese of Yakima. The universal norm of only one Easter Vigil per parish is to be strictly observed in the Diocese of Yakima. See Circular Letter concerning the Preparation and Celebration of the Paschal Feasts, 94: “The celebration of the Easter Vigil for special groups is not to be encouraged, since above all in this vigil the faithful should come together as one and should experience a sense of ecclesial community.”

IA 24. Baptism by full immersion as a fuller and more expressive sign of the sacrament is normative in the Diocese. In situations when immersion is not possible, the Rite of Christian Initiation calls for partial immersion (see NSC, 17).

Rite of Christian Initiation of Adults Revised edition, 0509



IA 25. In very exceptional circumstances, the Sacraments of Initiation may be celebrated at other appropriate times, e.g.: the Vigil of Pentecost (see *NSC*, 14).

Rite of Christian Invitation of Adults (RCIA) Adapted for Children/Teens

0307 RCIA for Children

At that time Jesus said in reply, "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike."

MATTHEW 11: 25

RCIA for Children 0307

I. Introduction

The process by which children over the age of reason are initiated into the Catholic Church is the Rite of Christian Initiation of Adults (RCIA), appropriately adapted. The Rite of Christian Initiation of Adults is intended for all individuals who have reached the age of reason, normally seven years of age. However, when working with individuals that are above the age of reason who have not socially reached adult status in the community, it is important to make adaptations as allowed for in the rite.

The Christian initiation of these children requires a conversion that is both personal and adapted to their age, education or degree of social development. The process of initiation must also be adapted both to their spiritual progress, that is, to the children's growth in faith, and to the catechetical instruction they receive. Accordingly, as with adults, their initiation may be extended over several years, if necessary, before they receive the sacraments. Also, as with adults, their initiation is marked by several steps, the liturgical rites of acceptance into the order of catechumens (RCIA *Study Edition*, 260-276), the optional rite of election (RCIA, *Study Edition*, 277-290), penitential rites or scrutinies (RCIA, *Study Edition*, 291-303), and the celebration of the sacraments of initiation (nos. 304-329); corresponding to the periods of adult initiation are the periods of children's catechetical formation that lead up to and follow the steps of their initiation (see RCIA, *Study Edition*, 252).



II. Adaptation for Children/Teens

IC 1. Individuals seeking baptism or those baptized in another ecclesial community who are age seven or older who present themselves for sacraments are to be initiated according to the Rite of Christian Initiation of Adults appropriately adapted for children/teens (see NSC, 18).

This form of the rite of Christian Initiation is intended for children, not baptized as infants, who have attained the age of reason and are of catechetical age. They seek Christian initiation either at the direction of their parents or guardians or, with parental permission, on their own initiative. Such children are capable of receiving and nurturing a personal faith and of recognizing an obligation in conscience. But they cannot yet be treated as adults because, at this stage of their lives, they are dependent on their parents or *RCIA for Children 0307* guardians and are still strongly influenced by their companions and social surroundings (see *RCIA, Study Edition, 252*).

IC 2. Unbaptized children/teens who have reached the age of reason (generally seven years of age) 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*).

IC 3. Children/teens beyond the age of reason (generally seven years of age) who have been baptized in another Christian tradition and seek full communion are to be prepared for the sacraments of Confirmation and Eucharist as candidates in accord with the provisions of the Rite of Christian Initiation of Adults. Those children/teens who have been baptized in another church or ecclesial community and have not been catechized in the Catholic faith before attaining 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 *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.

IC 4. Children/teens baptized in the Catholic faith who have reached the age of reason and have not participated in catechetical training nor celebrated the



sacraments of Confirmation and Eucharist are candidates for RCIA Adapted for Children/Teens (see *NSC 21*).

- IC 5. Children/teens requesting to join the Catholic Church need the permission of both of their parents to be accepted as catechumens or candidates.
- IC 6. When parent(s) present children under the age of reason who were validly baptized in another tradition, the pastor shall consult with the parent(s) (*CCC*, 11) and consider the pastoral circumstances to determine between two options for reception into the Catholic Church.

Option A

By oral or written request of the parent(s) the child shall be received into the Catholic Church.

It is strongly recommended that children under the age of reason who were baptized in another tradition and received into the Catholic Church under the above

0307 RCIA for Children circumstances be formally welcomed into the community with *The Rite of Welcoming* found at nos. 411-432 of the *Rite of Christian Initiation of Adults* with appropriate adaptations for the age of the child.

Option B

When the child attains the age of reason the child completes initiation according to the Rite of Christian Initiation of Adults appropriately adapted for children.

It is recommended that the ecclesiastical status resulting from option A be recorded in the parish baptismal register as a notation entry indicating the child's initial baptismal records and the date of reception into the Catholic Church. The ecclesiastical status resulting from option B be recorded according the normal method for reception into full communion through the RCIA process.

III. Leadership Education and Formation

- IC 7. All Clergy and Lay Ecclesial Ministers who are named as director of the parish RCIA process are to become fully familiar with the rite and the related statutes. It is expected that catechists for the RCIA process will participate in workshops offered under the direction of the diocesan RCIA Commission. All those involved with the formation of



children/teencatechumens and candidates are to be familiar with the sacramentalcatechetical principles from *National Directory of Catechesis*, Chapter 5 “Catechesis in the Worshiping Community.”

IV. Liturgical Rites

- IC 8. All of the rites prescribed in the Rite of Christian Initiation for Adults are to be celebrated. Optional rites are to be given due pastoral consideration and celebrated when possible.
- IC 9. Full initiation of children/teen catechumens and candidates for full communion is to be observed in all parishes in the Diocese.
- IC 10. The ritual of Dismissal is to be observed for all Rite of Christian Initiation participants.
- IC 11. Ritual adaptations for children or teens are to be in accord with adaptations provided for in RCIA, *Study Edition*, 252-330. *RCIA for Children 0307*



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

For children under the age of reason (7 years of age)

I. 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 Yakima Diocese 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 Central Washington. 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*, 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 foundation sign of our faith.

II. Requirements and Responsibilities of Parents/Legal Guardians

- IB 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 godparents of those preparing for the baptism of infants and children. Every parish and**



faith community in the Diocese of Yakima is to make provisions that preparation for the sacrament of baptism take place (see *CIC*, c. 867).

- IB 2. All parishes of the Diocese 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.

- IB 3. Consent by at least one biological parent or legal guardian is the minimum requirement for baptism to occur (see *CIC*, c. 868 §1, 1°).**

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.

- IB 4. 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. It is recommended that preparation begin during pregnancy whenever possible (see *CIC*, c. 867 §1).

- IB 5. When parents (guardians) are not in a valid Catholic marriage, particularly those who are attempting to observe their faith (e.g., through Mass attendance, participation in parish and school life) baptismal preparation is to include a process by which couples are encouraged to regularize their marital status within the Church in order to live out their Catholic faith more fully in the presence of their children.**



- IB 6.** Parents or legal guardians should be registered members of the parish in which initiation occurs or reside within the canonical boundaries of that parish when it is territorial. However, registration alone cannot be used as a means for refusing the sacraments.

III. Catechetical Preparation

- IB 7.** Parishes are to provide at least four hours of sacramental catechesis for parents/legal guardians and godparents prior to the baptism of their child.
- IB 8.** All baptismal programs shall include post-baptismal catechesis.
- IB 9.** Catechetical programs for baptism shall use one of the programs approved and recommended by the Diocese.(For information, contact the Office of Catholic Faith Formation) .
- IB 10.** Appropriate catechesis will be provided as subsequent children enter the family. The pastor is to make this determination to avoid unnecessary repetition for parents/legal guardians and/or godparents.

IV. Time of Celebration

- IB 11.** Infants and children under the age of seven are to be baptized as soon as possible after the parents/legal guardians have been prepared and catechized regarding the Sacrament of Baptism, taking into account cultural sensitivity. The sacrament of baptism is to be celebrated in the “first few weeks after birth.” (*CIC*, c. 867 §1) However, the length of time between the birth of the child and the celebration of the sacrament may vary, dependent upon the health of the mother and the welfare or health of the child. Infant baptism is to occur soon after the completion of the parish or faith community baptism preparation program.
- IB 12.** When the child has a developmental disability, parents/legal guardians are to be consulted regarding the personal and individual development and the sacramental readiness of the child.
- IB 13.** As long as there is a well-founded hope that the child will be raised Catholic, baptism may not be delayed (see *CIC*, c. 868 §1, 2°) However, a pastor may determine that baptism is to be delayed for serious reason, such as a lack of intent on the part of the parents/legal



guardians to raise the child Catholic. The pastor is to work with the parents/legal guardians until such a time that at least one of the parents/legal guardians (or godparents) is ready and able to assume their responsibilities and the delay is lifted.

- IB 14. When a child is in danger of death, baptism is to take place immediately (see *CIC*, c. 867 §2). At a later date, ceremonies are to be offered according to the rites.
- IB 15. Except in cases of necessity, baptisms should not to be celebrated during Lent and Advent, except for specific pastoral reasons.

V. Sponsors (Godparents)/Witnesses

- IB 16. Sponsors (godparents) are to be sixteen years of age, practicing Catholics who have already been confirmed, received the most holy sacrament of the Eucharist, and are not bound by any canonical penalty legitimately imposed or declared. The reception of the sacraments of initiation of the sponsors (godparents) is to be verified (see *CIC*, c. 874 §1, 2°-4°).
- IB 17. Although one sponsor (godparent) is sufficient, when there are two sponsors (godparents), one must be male and one female (see *CIC*, c. 873).
- IB 18. Sponsors (godparents) are chosen by the parents/legal guardians of the infant or child to be baptized and are willing to accept the responsibility of presenting the infant or child for baptism assisting the parents/legal guardians, and witnessing the public event of the sacrament. A sponsor (godparent) is also responsible for assisting the baptized in fulfilling the obligations acquired by the sacrament (see *CIC*, c. 872).
- IB 19. Sponsors (godparents) may not be the parents/legal guardians of the individual being baptized (see *CIC*, c. 874 §1, 5°).
- IB 20. One of the two sponsors (godparents) must be Catholic; the other may be a baptized practicing non-Catholic. The Catholic party is to be a practicing member of his/her Catholic faith community. The non-Catholic party is called a Christian witness and not a sponsor (godparent) (see *CIC*, c. 874 §2). The ability or willingness of the non-Catholic to support the parents/legal



guardians in their intention to raise their child in the Catholic faith is to be considered.

IB 21. Should a proxy sponsor (godparent) be used, the name of the sponsor (godparent) is recorded, and not the name of the proxy (see *CIC*, c. 872 “Commentary” p. 1061).

IB 22. A sponsor (godparent) at baptism is the recommended person to serve as a sponsor for the same child at confirmation. (see *CIC*, c. 893 §2)

VI. Name

IB 23. The preferred name of the baptized should manifest a Christian sensibility, taking care that cultural differences are accommodated (see *CIC*, c. 855; *CCC*, 2156).

VII. Ministers of Baptism

IB 24. The ordinary ministers of baptism are bishops, priests, and deacons (see *CIC*, c. 861 §1).

IB 25. In an emergency, a lay person may administer baptism. In such cases, the layperson is to report the baptism to the local pastor as soon as possible (see Health Care Ministry: HC, XIII, “Pastoral Care: Infant Baptism”).

IB 26. Visiting clergy to parishes other than their own are required to obtain the appropriate permission to celebrate the sacrament of baptism within the Diocese of Yakima (see Priestly Ministry: PM, XII, “Extern Priests”).

IB 27. Except in cases of necessity, no one is permitted to confer baptism in the jurisdiction of another without permission (see *CIC*, c. 862).

VIII. Place of Celebration

IB 28. The sacrament of baptism is ordinarily conferred during the Sunday celebration of the Eucharist (see *CIC*, c. 856). Should baptism be celebrated outside of Mass, it is preferred that those celebrations be communal.



- IB 29. Children are ordinarily baptized in the parish church of their parents/legal guardians (see *CIC*, c. 857 §2).
- IB 30. “Apart from a case of necessity, baptism is not to be conferred in private houses, unless the local ordinary has permitted it for a grave cause.” (*CIC*, c. 860 §1)
- IB 31. “Except in a case of necessity or for some other compelling pastoral reason, baptism is not to be celebrated in hospitals unless the diocesan bishop has established otherwise.” (*CIC*, c. 860 §2) In the Diocese this also includes other institutions such as high schools and chapels.

IX. Liturgical Rites

- IB 32. “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)
- IB 33. Immersion is the preferred manner of baptism for adults, infants, and children, yet partial immersion (water poured over the head) may also be utilized. The fullest sign of the reception of baptism is total immersion (see *CIC*, c. 854).
- IB 34. *The Rite of Baptism for Children* is normative for all non-baptized person who have not reached the age of discretion (generally, age 7). *The Rite of Christian Initiation of Adults, Part II (Chapter 1)* is normative for all non-baptized persons who have reached the age of discretion (see *CIC*, c. 850).
- IB 35. The pre-baptismal anointing may be separated in time from the rest of the Rite of Baptism according to the cultural and liturgical custom of the parish.
- IB 36. Cultural practices are to be taken into consideration when determining the number of sponsors/godparents as well as their liturgical role in the celebration of baptism.

X. Documentation and Parish Registers

- IB 37. Registration of the conferral of baptism is to take place in accord with the requirements of *CIC*, c. 877 and the



sacramental records policy of the Diocese of Yakima regardless of the immigration or legal standing of the child or the family (see *Sacramental Records Policies: SR, V, “Sacraments: Baptism”*).

IB 38. 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) (see *Sacramental Records Policies: SR, V, “Sacraments: Baptism, Adoption”*).

IB 39. When baptism occurs in an emergency situation, either at home or in an institution, such as a hospital, “and was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of the *CIC*, c. 877, §1.” (*CIC*, c. 878)

In such cases where the baptismal certificate cannot be found the birth certificate always lists the name of the hospital from which the geographic parish where the baptism was recorded can be traced.

IB 40. When a baptism occurs in an emergency situation the parish or faith community where the baptism was recorded should write a letter to the parish of the parents (guardians) informing them of the baptism and requesting that “The Rite of Bringing a Baptized Child to the Church” be celebrated. “The Rite of Bringing a Baptized Child to the Church” celebrates other rites, blessings and anointing that were omitted. No record is kept of this celebration (see *CIC, New Commentary, Chapter 1 “The Celebration of Baptism,”* p. 1039).



First Penance

Now the one who has prepared us for this very thing is God, who has given us the Spirit as a first installment.

2 CORINTHIANS 5: 18

For Children Baptized Catholic and of the age of reason (7 years and older)

I. Introduction

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.

II. Adapted for First Time Communion Candidates

FP 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.

FP 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.

FP 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.

FP 4. Baptized Catholic children must be offered a genuine



opportunity to celebrate the Sacrament of Penance prior to the celebration of First Holy Communion. A parish may not deny the Sacrament of Penance to a baptized Catholic child who has expressed a desire for the sacrament.

- 4.a. A child of catechetical age and appropriately prepared may choose not to receive First Penance.
- 4.b. 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.

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

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

III. Catechetical Preparation

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

- 7.a. 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.b. Pastors are also to see that adequate catechesis is provided for the parents/legal guardians of the children.

FP 8. Candidates for First Penance are not to be divided within a parish between those who attend a parish school and those who take part in parish religious education.

FP 9. 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.

FP 10. 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.

FP 11. Every parish and faith community in the Diocese of Yakima is to make provisions that adequate catechesis for First Penance take place. Catechetical preparation is to occur over a suitable length of time.

11. a. This would include:

- *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.
- *Proximate* catechesis beginning in the first grade or the year prior to the celebration of First Penance.
- *Immediate* preparation for First Penance including at least 4-6 sessions of catechetical formation directed toward this sacrament.

11. b. 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*, 36 B, 2).

FP 12. Catechesis programs for First Penance shall use one of the textbooks/programs approved and recommended by the Diocese.

FP 13. 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.

FP 14. Parishes are to provide programs for parents/legal guardians so that they can fulfill their role as primary educators of their children.

FP 15. Parents/legal guardians who home-school their children are to contact the pastor of inclusion in sacramental preparation of their children.



Children and 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.

FP 16. 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.

IV. Ministers of Penance

FP 17. 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.

V. Place of Celebration

The Rite of Penance is celebrated in the Church, usually a Reconciliation space with options for face to face or private confession or in any other noble and suitable liturgical space deemed appropriate by the pastor.

VI. Confidentiality

FP 18. 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).

- 18.a. 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.
- 18.b. 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.



FP 19. 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.

FP 20. 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.

FP 21. 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).

VII. Liturgical Rites

FP 22. 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).

22.a. 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.

22.b. 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.

FP 23. The Rite of Penance as outlined in the Rite is to be prepared with integrity and simplicity, utilizing adaptations when appropriate.

VIII. Documentation

The sacrament of penance is never to be documented. See above, FP VI, "Confidentiality."



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

For Children Baptized Catholic and of the age of reason (7 years and older)

I. 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.

II. Eligibility

- FC 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).**
- FC 2. Children beyond the age of reason (over seven) who are candidates for full communion are to be prepared for the sacrament of Communion 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.
- FC 3. 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).

III. Catechetical Preparation

- FC 4. The pastor is to make particular provision so that:**
- “Suitable catechesis is imparted for the celebration of the sacraments.” (*CIC*, c. 777 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).
 - Children with disabilities should be included in the parish sacramental celebrations according to their capacity (see *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*, General Principle, 3).
- FC 5. Preparation and celebration of First Communion are to be parish-based. Candidates for First Communion should not to be divided between those who attend a parish school, a home school, and those who take part in parish religious education (see *CSD*, 2.1 [B])**
- FC 6. Sacramental catechesis for first Communion is to be parish based and directed primarily by pastoral staff especially trained for the ministry.**
- FC 7. Every parish and faith community in the Diocese of Yakima is to make provisions that adequate catechesis for First Communion take place. Catechetical preparation is to occur over a suitable length of time.**
- 7.a. This would include:
- *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.
 - *Proximate* catechesis begins in the first grade or the year prior to the celebration of First Communion.
 - *Immediate* preparation for First Communion should include at least four to six sessions of catechetical formation directed toward this sacrament.



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

FC 8. Catechesis programs for First Communion shall use one of the programs/textbooks approved and recommended by the Diocese. (For information, check the diocesan website).

FC 9. 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.

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

- The importance of family mealtime as an opportunity to talk about the Eucharist as a shared meal;
- The real presence of Jesus in the Eucharist, and;
- Ways to share Scripture stories of Jesus with their child.

9.b. 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.

FC 10. 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 homeschooling.

FC 11. Catechesis is to be in keeping with the intellectual, emotional, and faith development of the individual involved.

IV. Place of Celebration

FC 12. The parish is the ecclesial community in which the sacrament of First Communion is celebrated.

FC 13. In the Diocese of Yakima 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.



V. Documentation and Parish Registers

FC 14. 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 Holy Communion.

FC 15. Registration of the reception of First Communion is to take place in accord with the sacramental records policy of the Diocese of Yakima 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.



Penance

If someone is detected in sin, you who live by the spirit should gently set him right, each of you trying to avoid falling into temptation himself. Help carry one another's burdens; in that way you will fulfill the law of Christ.

GAL 6: 1-2

I. 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 of 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.

II. Reception of the Sacrament of Penance

- PN 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.**
- PN 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.**
- PN 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 Bishop.

3.a. Deaneries are to organize themselves to ensure adequate confessors for reconciliation services conducted by individual parishes. Priests are to respond generously to deanery requests for their assistance as confessors.

3.b. 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 Bishop (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 Bishop as soon as possible. In other doubtful cases, the permission of the Bishop is to be sought before administering the sacrament in the form of general absolution.

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

- During regular business hours, Monday through Friday, call the Chancery Office at 509-965-7117.
- After business hours, or on weekends, call the bishop.

PN 4. Candidates preparing for full communion should receive the sacrament of Penance prior to their reception of the sacraments of Confirmation and Eucharist.

PN 5. 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).

III. The Minister of Penance

PN 6. Only a priest may administer the sacrament of Penance.

PN 7. All penitents have the right to choose their own confessor, and to decide whether they will celebrate the sacrament face to face or anonymously.



0307 Penance

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

IV. Confidentiality: The Seal of Confession

PN 8. 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.

PN 9. Interpreters assisting penitents and confessors who do not speak the same language are also bound by the seal of confession.



Anointing of the Sick

We know that affliction makes for endurance and endurance for tested virtue and tested virtue for hope. And this hope will not leave us disappointed.

ROMANS 5:3B-4

I. Introduction

“Are any among you sick? They should call for the priests of the Church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of the faith will save the sick, and the Lord will raise them up; and anyone, who has committed sins will be forgiven.” (James 5:14-16)

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.

AN 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.

- AN 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 (see *CIC*, c.1004 §2).**

II. Recipient of the Sacrament

- AN 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. On the one hand, the sacrament may and should be given to anyone whose health is seriously impaired; on the other hand, it may not be given indiscriminately or to any person whose health is not seriously impaired (see *PCS*, 8).**
- AN 4. A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery (see *PCS*, 10).**
- AN 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 (see *PCS*, 62-70).**
- AN 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)**
- AN 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 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.

III. The Minister

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

AN 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 (see *PCS*, 35).



- AN 10. Regional grouping of parishes and their priests are to organize themselves to ensure continuous day and night coverage of sick calls. The priest elected as area representative to the executive committee of the presbyteral council is to ensure that a priest is available for the sacrament in their deaneries through organizational planning among parishes, groupings of parishes and coverage of nearby hospitals, nursing facilities and other health institutions.**
- AN 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 (see *CIC*, c. 911 §2).**
- AN 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 (see *CIC*, c. 1003).**

IV. The Communal Celebration

- AN 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.**



Confirmation: Youth and Adult

And they were all filled with the Holy Spirit . . .

ACTS 2: 4a

For Individuals Baptized Catholic

I. 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.

II. Candidates for Confirmation

CF 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 eighth grade or 13 years old at the time they celebrate the sacrament (see CIC, c. 891 and Complementary Norms, USCCB).

- 1.a. Adequate preparation, or proper disposition, for the sacrament is determined by the appointed pastoral leader, in consultation with the parents and the confirmation coordinator, at the completion of the preparation program (see *CIC*, c. 890).
- 1.b. The sacrament may be delayed until the appointed pastoral leader determines readiness of the individual (see *CIC*, c. 891).



- CF 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.a. In this case, the candidate must write a letter to the Bishop stating their desire to be confirmed.
 - 2.b. The appointed pastoral leader must also write a letter to the Bishop giving his/her assessment of the candidate.
- CF 3. The following are to be prepared for Confirmation within the Rite of Christian Initiation of Adults (RCIA):**
- **Anyone who is not baptized and is at least of catechetical age;**
 - **Anyone who is a baptized Christian seeking full communion with the Catholic Church;**
 - **Anyone who was baptized Catholic but raised in another faith or with no faith.**
- CF 4. If a member of an Eastern Catholic Church requests the sacrament of Confirmation from a Latin Rite parish, the Bishop's Office is to be consulted to ensure the appropriate procedures.**
- CF 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.**

III. Catechetical Preparation

- CF 6. Each parish and faith community is to provide for adequate preparation for Confirmation of its members. Normally remote preparation is to begin in sixth grade, with immediate preparation following in seventh and eighth grades.**
- 6.a. 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 own parish they are to request assistance from the confirmation coordinator and appointed pastoral leader for finding alternatives.
 - 6.b. 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.

6.c. Preparation of adults for Confirmation is to be an integral part of a comprehensive young adult ministry initiative, and/or other adult faith formation opportunities, under the direction of a Pastoral Assistant for Young Adult Ministry/Pastoral Assistant for Faith Formation, or similar coordinator of adult catechetical ministries.

CF 7. Catholic high schools do not offer preparation programs for confirmation, and are to actively invite eligible students to seek Confirmation in their own parishes.

CF 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.

CF 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 youth ministers and liturgical experts to fashion public and communal rituals appropriate to accomplish a process that is modeled on the RCIA.

CF 10. Parishes are to consult the Diocese for the recommendation and/or approval of catechetical resources used in Confirmation preparation (Contact the Bishop's Office).

CF 11. Retreat opportunities offered as part of the immediate preparation are to be specific to confirmation preparation. Parishes are to provide these opportunities, or are to participate in regional or diocesan retreats designed for this purpose.

CF 12. Service experiences are to be parish based, and consist of both individual and gathered 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.

CF 13. Lack of a candidate's participation in a specific service experience or



retreat shall not be used as the sole basis for denial or delay of the sacrament.

IV. Time of Celebration

CF 14. Confirmation should take place during the normal Sunday Eucharist celebrated by the parish or faith community of the candidate.

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

14.b. Confirmation may not be celebrated during Lent. Nor is it appropriate for confirmation to take place for these candidates during the Easter Vigil, which is reserved for those preparing for full initiation through the RCIA.

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

CF 15. Permission of the Bishop is required to celebrate Confirmation outside the celebration of the Eucharist.

CF 16. Scheduling Confirmation is to be done in consultation with the Bishop's Office. The Bishop's Office initiates this consultation through a letter that is sent out in the fall asking parishes/regions to submit requested dates for Confirmation.

V. Sponsors

CF 17. Sponsors serve as ministers representing the faith community into which the candidate is being initiated.

17.a. 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.

17.b. 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.

17.c. 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.

17.d. 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.

CF 18. The sponsor must be a fully initiated Catholic, having been baptized, confirmed, and received their first Eucharist, who leads a life in keeping with the role to be taken on (see *CIC*, c. 874 §1, 1°-5°). The full initiation of the sponsor is to be verified.

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.

CF 19. The sponsor is to be at least 16 years of age and sufficiently mature for the role.

CF 20. The sponsor must be free to celebrate the sacraments and not bound by any canonical penalty.

CF 21. A parent or legal guardian may not serve as sponsor for his/her child.

It is generally not advisable for a spouse, fiancée, boyfriend, or girlfriend, to serve as sponsor.

CF 22. If the sponsor is unable to participate in the celebration of confirmation, a proxy may be designated.

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 (see *CIC*, c. 892).

VI. Confirmation Name



CF 23. Candidates are to be confirmed with their baptismal name, as witness to the unity of the Sacraments of Initiation.

23.a. 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.

23.b. If a candidate chooses, they may be confirmed with both their baptismal name and the name of their patron.

VII. Ministers of Confirmation

CF 24. The Bishop is the ordinary minister of the Sacrament of Confirmation and may grant delegation. (see *CIC*, c. 882).

24.a. By law and by mandate of the Bishop, pastors 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 (see *CIC*, c. 883, 2°).

24.b. If necessary, the Bishop may also grant a presbyter the faculty to confirm baptized Catholics who desire the sacrament (see *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.

24.c. The Faculty is granted to pastors and parochial vicars to confirm Catholics who, although baptized earlier, have not been reared in the Church, on the occasion of their being reconciled with the Church.

CF 25. If the Bishop or his delegate fails to show up, the appointed pastoral leader is to make assiduous effort to contact the minister in question to determine whether faculties may be granted to the pastor or another presbyter.



- CF 26. Any presbyter may confirm a baptized person who is in danger of death (see *CIC*, c. 883 3°). If possible, there should be some spiritual preparation beforehand, suited to the particular situation.**

VIII. Place of Confirmation

- CF 27. 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 (see *CIC*, c. 881).**

27.a. 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.

27.b. 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 and appointed pastoral leader in finding another parish celebration they may attend.

- CF 28. Permission of the Bishop is required for a parish or regional celebration to occur in a location other than a church.**

IX. Liturgical Rites

- CF 29. The Bishop's Office will assist local parishes in planning the celebration of Confirmation. Since the Bishop or one of his delegate is the presider, the Bishop's Office will provide final approval on all liturgical planning.**

X. Documentation and Parish Registers

- CF 30. 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 Diocese of Yakima 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 (see Sacramental Records Policies: SR, V, "Confirmation").**



Eucharist

And, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

1 CORINTHIANS 11: 24

I. 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 Bishop, 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.

II. Celebration of the Eucharist in Parishes of the Diocese

EU 1. Mass is to be celebrated with care and reverence in every parish of the Diocese according to the current liturgical books, canons, apostolic letters and instructions from the Holy See as well as norms set out by the Universal Church and the Bishop in his role moderator for the liturgy of the local Church.

1.a. 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.b. 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 Bishop as the Ordinary of the diocese.
- 1.c. 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)

EU 2. The *General Instruction of the Roman Missal (GIRM)* is to be observed everywhere throughout the Diocese of Yakima: “

“43. The faithful should stand from the beginning of the Entrance Chant, or while the Priest approaches the altar, until the end of the Collect; for the Alleluia Chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, Orate, fratres (Pray, brethren), before the Prayer over the Offerings until the end of Mass, except at the places indicated here below.

The faithful should sit, on the other hand, during the readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, they may sit or kneel during the period of sacred silence after Communion.

In the Dioceses of the United States of America, they should kneel beginning after the singing or recitation of the Sanctus (Holy, Holy, Holy) until after the Amen of the Eucharistic Prayer, except when prevented on occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause. However, those who do not kneel ought to make a profound bow when the Priest genuflects after the Consecration.”

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

“However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be



avoided, lest anything should happen that would be to the detriment of so great a mystery..."(*Redemptionis Sacramentum*, 106)

2.d. To best implement this instruction, one of two options may be selected by the Pastor:

- Before Mass, the wine is to be poured into Communion Cups and placed on the credence table. A server brings the pre-poured wine to the altar at the presentation of gifts. A sacred vessel with sufficient wine for the chalice may be brought forward with the hosts. After the wine is poured into the chalice, the vessel is removed from the altar; or
- Vessels of wine, as needed, may be brought forward with the hosts. The wine is poured from these vessels into the Communion Cups. These vessels are then removed from the altar.

Priest Celebrant

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

Frequency of Celebration

EU 4. All priests are encouraged to celebrate Mass daily.

- 4.a. "Priests are earnestly invited to offer the eucharistic sacrifice daily."
(*CIC*, c. 276 §2, 2°)
- 4.b. "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.c. "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.d. "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.e. The Bishop “can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sunday and holy days of obligation.” (*CIC*, c. 905 §2)

4.f. Vigil Masses on Saturday evening for Sunday or for holy days of obligation are separately counted from Sundays and holy days of obligation.

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

5.a. 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. Deans need to be attentive to this reality and assist the priests of the deanery to plan accordingly.

5.b. Parishes within a deanery should cooperate particularly when scheduling Masses within a given neighborhood or area of the deanery.

5.c. The use of Sunday celebration in the absence of the priest is not authorized as a substitute for Mass on Sunday without the permission of the Bishop unless there is an unforeseen emergency (e.g. priest does not show up). See VI, Distribution of Communion outside of Mass

III. Ministerial Roles

EU 6. Appropriate ministerial roles are to be filled by the faithful at each celebration of Mass (*SC*, 28; Liturgical Ministry: *LM*, I, “Introduction”).

EU 7. Music, including assembly singing, is normative for Mass for Sunday and holy days of obligation (see *GIRM*, 39-41; see Pastoral Music Ministry: *MU*, I, “Introduction” and II, “Planning”).

Ministers of Holy Communion

“The ordinary minister of Holy Communion is a bishop, presbyter, or



deacon.” (*CIC*, c. 910 §1)

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

EU 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 (*RM*, 61; *GIRM*, 182).

IV. Reception of Holy Communion

EU 11. 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)

EU 12. In cases of doubt whether a person is properly disposed to receive communion, the case should be referred to the pastor or to the Bishop; this referral should not happen during the celebration of the Eucharist but at a more appropriate time.

Administering the Eucharist to Those Who Are Not Catholic

EU 13. It is permissible under certain circumstances for Catholic ministers to distribute communion to those who are not Catholic according to the following guidelines:

13.a. “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)

13.b. “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)



V. Care of the Holy Eucharist

EU 14. The practice of intinction by the dipping of the consecrated host into the precious blood by the communicant himself is not allowed.

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 Diocese of Yakima 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.

EU 15. 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.

EU 16. Anyone aware of the desecration of the Sacred Species is to notify the proper pastor immediately. The pastor is to notify the Bishop, who will indicate what must be done in reparation.

EU 17. 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.

EU 18. 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, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.” (*GIRM*, 163)



EU 19. Sacred Vessels

“Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books...Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers . . .” (*Redemptionis Sacramentum*, 117)

EU 20. 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)

20.a. The keys to the tabernacle are to be kept in a secured place known only to the priest and if need be a sacristan.

EU 21. No one is permitted to keep the Eucharist on one's person or to carry it around unless pastoral necessity urges it and the prescripts of the diocesan Bishop are observed (*CIC*, 935). Pastors are to set procedures on Holy Communion to the sick.

21.a. It is the obligation of the Pastor that the Blessed Sacrament taken to the sick is placed in a pyx blest for this purpose.

21.b. In anticipation of a future visit to the sick or home bound, the Blessed Sacrament may not be reserved in cars or homes. (*CIC*, 935).

21.c. An extraordinary minister of Holy Communion is not permitted to place consecrated hosts into a pyx presented by an individual in the Communion procession.

21.d. Laudatory is the practice where extraordinary ministers of Holy Communion to the sick are gathered for a Blessing and are commissioned to go forth to the sick and homebound after Mass in the name of the parish.

VI. Obligation to Participate in Eucharist Sunday and Holy Days of Obligation

EU 22. 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 or weather. This obligation is to take precedence over all other parish, school and diocesan activities.

VII. Time of Celebration

EU 23. Where circumstances require it, a Vigil Mass may be offered on the evening prior to Sunday or a holy day of obligation. Vigil Masses may not be scheduled prior to five in the afternoon without permission of the Bishop.

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. (RM, 11)

EU 24. Masses of conferences and other such gatherings are not to occur outside of a parish church or after 5 pm on Saturday or on Sunday without permission of the Bishop.

VIII. Distribution of Communion Outside of Mass

EU 25. The regular use of Sunday Celebration in the Absence of a Priest is not authorized as a substitute for Mass on Sundays or weekdays in the Diocese of Yakima.

If a priest will not be available for a regularly scheduled Mass, the parish will seek help in finding a priest from the Office of the Vicar for Clergy.

EU 26. On a Sunday when no priest is available in the parish to celebrate Mass because of an emergency, the Rite for Sunday Celebration in the Absence of a Priest will be used.

EU 27. On Sunday when a priest was not available because of an emergency (e.g.: hazardous weather, accident, etc.), and the Sunday Celebration in the Absence of a Priest was celebrated, the Bishop or Episcopal Vicar is to be immediately notified.

EU 28. 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. This also should be seen as a rare exception.



- EU 29. If Mass is celebrated in a parish, a Sunday Celebration in the Absence of a Priest or the Rite of Distributing Holy Communion Outside Mass may not be celebrated in that parish on the same day.**
- EU 30. Only a deacon or trained and qualified lay person, recommended by the pastor/pastoral coordinator and accepted by the Bishop, may preside at Sunday Celebration in the Absence of a Priest or Rite of Distributing Holy Communion Outside Mass.**
- EU 31. 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 and commissioned ministers should be distributing Communion in hospitals and health care institutions (see Health Care Ministry: HC, II, “Essential Requirements of Chaplains/Religious/Lay Ecclesial/Pastoral Care Ministers” and Liturgical Ministry: LL, VI “Extraordinary Ministers of Holy Communion”).**
- EU 32. Chaplains at State prisons should follow the same procedure as in EU 1, 1.a-1.c and EU 2, 2.a-2.c. Readings of the day should be used. In certain situations, the Sunday readings may be used with the permission of the Bishop (see Criminal Justice Ministry: CJ, IX, “Pastoral Care: Eucharist in an Ecumenical Setting”).**

IX. Preaching

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)

- EU 33. Those who preach are to be mindful to keep communion with the Bishop 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)

- EU 34. 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.

EU 35. 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.

EU 36. Deacons must have faculties to preach from the Bishop (see Diaconal Ministry: DM, II, “Assignments”). Visiting deacons must acquire faculties from the Bishop of Yakima (see DM, XXIV, “Requesting Faculties and Assignment”).

EU 37. Deacons are to maintain and grow in skill as preachers by taking advantage of continuing education opportunities (see Diaconal Ministry: DM, XIV, “Continuing Formation”).

The Homily

EU 38. The Liturgical Homily holds primacy of place within the preaching activity of the Church.

38.a. *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)

38.b. “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)

38.c. “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)

38.d. “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)

EU 39. 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; nor is there to be any exception for any other kind of layperson, or group, or community, or association.

Preaching Other than the Liturgical Homily Given at Mass

EU 40. 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 introductory homily after the Gospel, introduce the person offering the reflection and give suitable concluding remarks.

X. Extraordinary Form of the Mass Approved by Benedict XVI.

EU41. “In parishes, where there is a stable and significant group of faithful who adhere to the earlier liturgical tradition, the pastor should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962, and ensure that the welfare of these faithful harmonizes with the ordinary pastoral care of the parish, under the guidance of the bishop in accordance with canon 392, avoiding discord and favoring the unity of the whole Church.”
(Summorum Pontificum Art. 5 § 1)

- 41.a. The pastor must already be able to recognize the pastoral needs of those requesting this Mass and inform both the dean and the Ordinary.
- 41.b. The pastor is to seek the guidance of the Ordinary prior to any public celebrations of this Mass. In this consultation, the pastor and the bishop discuss together the stability of the particular community requesting the Mass as well as a suitable location.
- 41.c. The pastor is to follow the parallel policies found under EU 5 with regard to the scheduling of Masses within the deanery.
- 41.d. The extraordinary form for the celebration of the Mass may not supersede or replace the ordinary form without prior permission of Ordinary.

EU 42. The Extraordinary Form of the Mass is to be celebrated only in a place designated by the Bishop. Only a priest specifically authorized by the



Bishop may celebrate this liturgy.

XI. Bilingual Liturgies

EU 43. English and Spanish are to be encouraged based on the composition of the Worshipping Assembly. The use of Latin in the Ordinary Parts of the Mass with the Proper Parts in the vernacular may be of use to facilitate, at one and the same time, the sense of the universality and particularity of the Church gathered in worship. Oral repetition of texts in two languages is to be avoided.

Active participation is first and foremost an interior knowledge of the mysteries being celebrated that may subsequently manifest itself in acclamations, responses, singing, and bodily attitudes (cf. *Sacramentum Caritatis* #52-63). In order to foster active participation, the Second Vatican Council allowed for careful use of the vernacular languages during the Liturgy. Where congregations are ethnically or linguistically diverse, it is permissible to use more than one language in order to facilitate active participation.

XII. Technology Equipment in Liturgy

EU 44. The installation and/or use of visual medial (projectors, screens, slides, etc.) popularly utilized as means of entertainment must receive prior approval from the Bishop of Yakima before any change in the liturgy or in the worship space.

The Mass is the source of Christian life from whence the laity are sent into the secular world as leaven from within (*Ad Gentes* 15). In the missionary and evangelical spirit of the Mass, clear distinctions must be kept between the sacred liturgical space and time, and the secular realm that is still to be transformed by the lives of the faithful, fed by the Eucharist.

The Third Edition of the Roman Missal emphasizes the use of responsorial hymns which require neither books nor screens. Both of these tools are mimetic aids meant to assist the worshipping to learn hymns “by heart.” Further technology often requires a change in the worship space, its sight lines and its relationship to the altar, ambo and chair as focal points in the worship space. For these reasons, any change or use in technology must receive a through vetting and prior review by the bishop similar to any other change in the worship space or in liturgical practice



Matrimony

And the two shall become one flesh. So they are no longer two but one flesh.

MARK 10: 8

I. 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 find in them their ultimate crown. 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.

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.

II. Marriage Preparation

MR 1. Pastors hold primary responsibility for ensuring proper formation of couples for marriage.

Pastors may seek assistance from parochial vicars, deacons or trained laypersons.

MR 2. 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 (see *CIC*, c. 843 §1).

MR 3. Every parish and faith community in the Diocese of Yakima is to ensure that marriage preparation take place (see *CIC*, c. 1063).

MR 4. Preparation shall include:

- **A minimum six-month preparation period;**
- **A process for determining the couple’s readiness for marriage;**
- **Discussing and completing pre-marital documents and assessment tools (e.g., FOCCUS, PMI);**
- **Resolving marriage impediments (if any);**
- **Catechesis regarding the Sacrament of Marriage;**
- **Discussing the theology of a Catholic marriage;**
- **An understanding of the “Theology of the Body”**
- **Training in Natural Family Planning**
- **Planning the wedding in accordance to the Rite of Marriage of the Catholic Church;**
- **Respect for cultural and family traditions.**

MR 5. All couples preparing to be married in the Diocese of Yakima are to receive preparation for the Sacrament.

5.a. Preparation may include time spent with the parish preparation program, time spent attending an engaged encounter weekend, time spent with an appointed therapist as well as a qualified NFP program.

5.b. 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*)

5.c. 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.

- 5.d. 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).

III. Permissions and Dispensations

MR 6. A marriage follows proper Catholic form when the couple contracts marriage before a properly delegated priest or deacon and two witnesses (see *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 Bishop 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 Bishop 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 or priest. A dispensation from canonical form is sought from and may be granted by the Bishop or his delegate.**

MR 7. Additional permission is required of the Bishop or his delegate for a number of issues concerning marriage. These include:

- **A marriage of transients;**



- A marriage 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 3°).
 - 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 (see *CIC*, c.1071 §1, 7°).
- MR 8.** If a Catholic party contracts marriage with a non-Catholic party of an Eastern Rite (e.g., Greek Orthodox), the presence of a sacred priest and other requirements of the law are required for validity; for liceity, the canonical form of the celebration must be observed (see *CIC*, c. 1127 §1).
- MR 9.** 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*.
- MR 10.** Dispensations, permissions, the signature of the priest with the faculty to grant 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.
- MR 11.** When preparing a couple for a marriage involving two faith traditions, the priest 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 (see *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.

IV. Place of Celebration

MR 12. Catholic weddings are to be celebrated in a parish church (see *CIC*, c. 1118 §1).

Weddings between Catholics may take place in the parish church of either party. However, there are legitimate non-parochial sites in which Catholic weddings may take place. Contact the Diocese of Yakima office for further information.

MR 13. Marriages between a Catholic and a baptized non-Catholic may be celebrated in a church or other suitable place. The Bishop has reserved to himself the interpretation of "suitable" and thus, permission must be requested from him. Permission from the Bishop or his delegate must be sought for a marriage outside the proper ecclesiastical setting.

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

MR 14. With permission (and/or dispensation from form if necessary) of the Bishop or his delegate, 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 seems to recommend it; and
- The marriage to be celebrated would be considered valid by the Catholic Church.

MR 15. 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.

V. Time of Celebration

MR 16. 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 Unbaptized Person is to be used as appropriate.

MR 17. Weddings can be celebrated on any day of the week with the exception of Sundays. However, they may not be celebrated on Good Friday or Holy Saturday. Weddings during Lent are not recommended.

Parishes should print time and place restrictions regarding marriages in their parish guidelines and bulletins.

VI. Participants in Celebration

MR 18. Marriages are to be contracted before a properly delegated priest or deacon.

18.a. A minister from the non-Catholic tradition and a priest may not co-officiate at the same ceremony. Two religious ceremonies involving separate traditions are not allowed (see *CIC*, c. 1127, §3).

18.b. The Ecumenical Directory provides suggestions regarding the involvement of the minister and priest in the preparation and celebration of inter-religious marriages.

MR 19. Visiting Catholic priests presiding at a wedding in the Diocese of Yakima must receive a positive testimonial from their local Ordinary before pastors may grant them the proper delegation to witness the marriage.



MR 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 is involved, pastors are to take this into consideration.

MR 21. If the wedding takes place during the Mass the reader must be a Catholic. If the wedding takes place outside of Mass, the reader may be a baptized non-Catholic.

VII. Reception of Confirmation, Penance, and Eucharist

MR 22. Catholics are to receive confirmation prior to marriage, unless grave inconvenience prevents the reception of the sacrament (see *CIC*, c. 1065, §1).

22.a. Readiness for marriage presumes that the Catholic party has received the sacrament of Confirmation. Preparation for Confirmation is to begin as part of the marriage preparation process in order that Confirmation may be conferred prior to marriage whenever possible.

22.b. Deans may organize deanery preparation classes for Confirmation in such cases.

MR 23. Pastors must seek delegation from the Bishop for such situations

MR 24. Catholics are urged to celebrate the sacraments of penance and Eucharist prior to receiving the sacrament of marriage (see *CIC*, c. 1065, §2).

VIII. Persons with Disabilities

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*.

IX. Age of Marriage

MR 25. Pastors are to urge young couples not to marry before the age of 18 (see *CIC*, c. 1072). A priest or deacon 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 (see *CIC*, c. 1077 §1).

- 25.a. 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 (see *CIC*, c. 1083, §1); however, local civil state statues regarding the age of marriage are to be followed (see *CIC*, c. 22).
- 25.b. In the State of Washington “both applicants must be 18 years of age or older. Applicants who are seventeen years of age must be accompanied by one parent or legal guardian who can provide consent. Applicants under the age of seventeen must obtain permission from the Juvenile Court (State of Washington RCW 26.04.010).
- 25.c. Young couples seeking marriage bring to the preparation process their own set of pastoral challenges that need to be addressed, including maturity and reasons for pastoral challenges that need to be addressed. Each couple should demonstrate their ability to handle issues of adult marriage and to understand marriage in the context of the local culture.
- 25.d. 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.



25.e. Likewise, it is recommended that the parents of the couple be consulted and included in the preparation process (see USCCB, *Faithful to Each Other Forever*).

X. Cohabitation

MR 26. Pastors must work with couples who cohabit and in a pastoral manner help the couple find a way to live separately prior to the celebration of the sacrament.

26.a. *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)

26.b. 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.

26.c. 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.

26.d. 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.

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



MR 27. The Catholic Church makes no provision for witnessing or recognizing the union between two individuals of the same sex or gender.

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 Church continues to assert its doctrine that marriage is a union between a man and a woman (see *CIC*, c.1055).

XI. Pregnancy

MR 28. 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 or deacon 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, but the sacrament cannot be denied.

XII. Previous Marriage(s)

MR 29. 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.: declaration of nullity, lack of form, etc.).

29.a. 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.

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



29.c. 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).

MR 30. Once an individual, Catholic or not, decides to remarry, the Church must review the previous bond in order to determine freedom to marry (see *CIC*, c. 1085, §2).

Priests, deacons, or marriage advocates may assist individuals with prior bonds or may refer them to the Tribunal. Anyone is free to contact the Tribunal directly for assistance, at which time an advocate may be assigned.

MR 31. 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.

XIII. Convalidation of Civil Marriages

MR 32. Simple convalidation involving an invalid marriage due to an impediment requires that the impediment cease or be dispensed. Renewal of consent is required in these marriages and may in certain circumstances involve a new act of the will (see *CIC*, c. 1156, §2 and 1157).



MR 33. 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 (see *CIC*, c. 1159).

33.a. 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.

33.b. There are two types of convalidation: simple convalidation, whereby a priest or deacon witnesses the new consent of the couple, or a radical sanation, whereby a priest or deacon requests a “healing” of the civil union by the Bishop or his delegate (see *CIC*, c. 1156-1165).

33.c. “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.

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

MR 34. A *sanatio* may not be requested if matrimonial consent is lacking in either or both of the parties (see *CIC*, c. 1162 §2).

XIV. Delay of Marriage

MR 35. A wedding may be delayed for a grave cause (see *CIC*, c. 1077, §1).

35.a. 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*).

35.b. 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.

MR 36. Marriage may not be denied or delayed due to lack of funds or inability to pay fees.

XV. Parish Registration

MR 37. 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.

37.a. 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.

37.b. 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. If the marriage will take place somewhere else outside from where the parties are registered, parish permission of the parish priest is required.

XVI. Documentation and Parish Registers



- MR 38. Documentation regarding marriages and marriage preparation is to be kept in what is known as the “marriage envelope” and is considered confidential. Access to these records is limited; the parties themselves may not review the contents of the marriage envelope. The envelope contains information regarding:**
- **Date and place of marriage;**
 - **Dispensations and/or permissions;**
 - **Documentation regarding readiness for marriage;**
 - **Freedom to marry form (Form M.2);**
 - **The “promises” form (Form M.1);**
 - **Current (issued within six months) copies of baptismal certificates (with notations);**
 - **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 Washington State civil law;**
 - **And any other documentation deemed appropriate by the pastor.**
- 38.a. 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.
- 38.b. Simple convalidations and *sanatios* 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.
- MR 39. Notification of the celebration of the sacrament of marriage must be sent to the Catholic church of baptism.**
- MR 40. Clergy who preside at weddings must make sure that the paperwork for the State of Washington is filed promptly.**



Failure to do so will result in the State fine being paid by the cleric.

XVII. Documentation

See Sacramental Records Policies: SR, V, “Marriage,” “Marriage Notations,” and “Marriage: Place of Record.”

Holy Orders

... you are a priest forever.

PSALM 110: 4b

I. Introduction

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 (see *LG*, 11).

For “Christ, whom the Father has hallowed and sent into the world (see John 10:36), has through his apostles, made their successors, the bishops, namely, Bishops, 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)

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

II. Policy

HO 1. After completion of their preparation for and a call to Orders by the Bishop, 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.

HO 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 Saint Paul Cathedral or at Holy Family Church at a time



appointed by the Bishop. Preparation of the celebration of Ordination will be coordinated by the pastor of St. Paul Cathedral.

III. Preparation of Candidates

HO 3. Policies regarding the preparation of candidates for the priesthood are located among the pastoral policies under “Clergy Policies of the Yakima Diocese.”

HO 4. Policies regarding the preparation of candidates for the diaconate are located among the pastoral policies under “Deacon Policies of the Yakima Diocese.”

IV. Vocations

HO 4. Parishes are to promote vocations to the priesthood and religious life.

V. Documentation

Canonical Documentation to be retained in sacramental register of St. Paul Cathedral.



Viaticum for the Dying

With that their eyes were opened and they recognized him, but he vanished from their sight.

LUKE 24: 31

I. 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.

II. Viaticum

- VI 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 (see *PCS, 29; CIC, c. 911 §2*).
- VI 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.

III. Liturgical Rites

- VI 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.

IV. Catechetical Preparation

- VI 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 understanding of the different roles people have in celebrating the sacrament (see diocesan Health Care Ministry Policies: HC, VIII, “Pastoral Care”).

V. Documentation

VI 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 (see *Sacramental Records: SR, V “Sick Calls”*).

“Parishes are encouraged to transfer closed sick call registers to the Diocesan Archives.”
(see *Sacramental Records: SR, V “Sick Calls”*)



Christian Funeral Rites

Now I am going to tell you a mystery: Not all of us shall fall asleep, but all of us are to be changed — in an instant, in the twinkling of an eye.

1 CORINTHIANS 15:51

I. Introduction

Death can be a time of profound grief for the loved ones of the deceased, but it can also be a time of healing and deepening of faith. Priests, deacons and other liturgical ministers are encouraged to see this occasion as an opportunity to be of service to our brothers and sisters in helping them accept courageously the mystery of death as a way to bring full meaning to their lives. This policy is meant to help priests, deacons, and other liturgical ministers to embrace the Paschal character of a Christian's death in planning and conducting the funeral liturgies so as to assist families and friends of the deceased, and the larger Christian community, to celebrate the mystery of human death within the mystery of Christ's death and resurrection.

The Christian funeral ritual has sacred purposes:

- To proclaim our absolute faith in the transforming reality of the life, death and resurrection of Jesus Christ in the midst of a world of others who may, or may not believe;
- To provide a concrete way for the living to begin the painful process of continuing life in the midst of grief, supported by the church and her members;
- ☐ To bless and sanctify the passing of one of our own to the fulfillment of the Scriptural promise of eternal life, in the midst of the worship life of the community of believers.
- The *Order of Christian Funerals (OCF)* states: “By means of the funeral rites it has been the practice of the Church, as a tender mother, not simply to commend the dead to God, but also to raise high the hope of its children and give witness to its faith in the future resurrection of the baptized with Christ” (*OCF*, p. xi).



It should always be our intent to celebrate the funeral rites to offer worship praise and thanksgiving to God for the gift of life now returned to God, and to rekindle the hope of the just, even in the hour of grief over the loss of a loved one.

The Church calls each member of Christ's body to participate in the ministry of consolation; to care for the dying, to pray for the dead and to comfort those who mourn.

II. Those to Who Rites Are to be Offered

FR 1. Funeral rites are to be provided for baptized Catholics and for catechumens, since they are considered to be members of the Christian faithful (see *CIC*, c.1183 §1).

FR 2. Out of pastoral concern for the families, that they may know God's consolation and the care of the Church, the Bishop extends permission to pastors to offer Catholic funeral rites to children who died before their baptism but whose parents intended that they be baptized. This permission also extends to the fetus or stillborn children no matter how death occurred (see *OCF*, 237).

FR 3. The Bishop also extends permission to pastors to grant Catholic funeral rites to non-Catholic baptized persons unless it is evidently contrary to their will and provided their own minister is not available. This is especially appropriate in cases when the surviving spouse is Catholic. In doubtful cases the Bishop is to be consulted (see *CIC*, c. 1183 §3).

Funerals for non-Catholics may be permitted under the following circumstances:

- The deceased must have been validly baptized;
- The non-Catholic minister is not available, and;
- There is no indication that the person would not have wanted a Catholic funeral (see *CIC*, c. 1183).

FR 4. Since suicide is very often the result of mental illness, and the circumstances surrounding such a death are often unclear, suicide in and of itself is not to be considered a reason for denying funeral rites (see *CCC*, 2282). Pastors and all other ministers are encouraged to approach such a situation with sensitivity and great pastoral care, and should consider "the spiritual and psychological needs of the family and friends of the deceased." (*OCF*, 16)



III. Denial of Funeral Rites

FR 5. Funeral rites may only be denied to notorious apostates, heretics, schismatics, persons who chose cremation for reasons opposed to Christian faith, and other manifest sinners to whom granting funeral rites would cause public scandal to the faithful. In doubtful cases the Bishop is to be consulted and his judgment is to be followed (see *CIC*, c. 1184 §§1-2).
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FR 6. Especially when the above-mentioned cases involve prominent public figures, elected officials and unusual circumstances such as physician assisted suicide, pastors are to consult with Bishop before making arrangement so that proper pastoral care can be provided to the grieving family while avoiding scandal to the faithful.

FR 7. Lack of registration in a parish is not to be used as a reason for denying funeral rites in the parish in which they lived.

IV. Place of Celebration

FR 8. The funeral rites for the faithful departed are to be celebrated in his or her parish church. At the request of the deceased or those charged with arranging the funeral, the funeral rites may be celebrated in another Catholic church with the consent of those having charge of the Church and after having informed the deceased person's pastor (see *CIC*, c. 1177 §§1-3).

FR 9. A Funeral Mass is not permitted to be celebrated in a funeral home or a private home. In cases of necessity the Bishop may permit a Funeral Mass to be celebrated in another sacred space.

V. Ministers

FR 10. "Priests, as teachers of the faith and ministers of comfort, preside at the funeral rites, especially the Mass; the celebration of the funeral liturgy is especially entrusted to pastors and other clergy. When no priest is available, deacons as ministers of the word, of the altar, and of charity, preside at the funeral rites. When no priest or deacon is available for the vigil and related rites or the rite of committal, a layperson presides."



(*OCF*, 14)

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VI. The Disposition of the Body

FR 11. “The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed.” (*CIC*, c. 1176§3)

“For Catholic Christians, cemeteries, especially Catholic cemeteries, call to mind the resurrection of the dead. In addition, they are the focus for the Church’s remembering of the dead and offering prayer for them.” (*OCF*, Appendix, 416) The preferred place of burial for Catholics is the Catholic Cemetery. Pastors are to encourage the faithful to be buried in Catholic cemeteries. Catholics should be buried in a place that witnesses the shared faith of our Catholic community.

FR 12. “The Church’s teaching in regard to the human body as well as the Church’s preference for burial of the body should be a regular part of catechesis on all levels and pastors should make particular efforts to preserve this important teaching.” (*OCF*, Appendix, 414)

FR 13. If, however, due to extraordinary circumstances it is not possible for the body to be present, and cremation has not been chosen for reasons which are contrary to Christian teaching, the funeral rites may be celebrated according to the appendix of the Order of Christian Funerals. Those who minister to the family must exercise pastoral sensitivity in guiding the family in making arrangements (see *OCF*, Appendix, 415).

FR 14. “The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the church affirms in those rites.” (*OCF*, Appendix, 413) Therefore, it is preferred that the body be present during the Funeral Mass, and that cremation occur after the Mass is concluded.

14.a. “That each diocesan bishop will judge whether it is pastorally appropriate to celebrate the liturgy for the dead, with or without Mass, with the ashes present, taking into account the concrete circumstances in each individual case,



and in harmony with the spirit and precise content of the current canonical and liturgical norms.” (*OCF*, Appendix, 426 b)

14.b. “If the diocesan bishop has decided to allow the celebration of the Funeral Liturgy in the presence of the cremated remains of the deceased person, care must be taken that all is *Revised edition, 0509 Christian Funeral Rites* carried out with due decorum. The cremated remains of the body are to be placed in a worthy vessel. A small table or stand is to be prepared for them at the place normally occupied by the coffin. The vessel containing the cremated remains may be carried to its place in the entrance procession or may be placed on this table or stand sometime before the liturgy begins.” (*OCF*, Appendix, 427)

FR 15. While the presence of the body at funeral liturgies is preferred, the Bishop permits pastors in the Diocese of Yakima to exercise pastoral judgment to determine if it is appropriate to celebrate the funeral liturgy with cremated remains present.

FR 16. Cremated remains are to be treated with the same respect as the body. Cremated remains may not be scattered, subdivided, crafted into jewelry, pottery, or other objects, or kept at home, but are to be buried or placed in a columbarium (see *OCF*, Appendix, 416-417).

FR 17. If cremation is to take place, the pastor is to advise that a burial place in a grave or entombment in a mausoleum or columbarium is to be established in advance of celebrating the Funeral Liturgy.

Pastors should refer to the *OCF* Appendix, “Respect for the Cremated Remains of a Body,” and “The Funeral Liturgy,” Appendix, 416-431.

FR 18. When a person chooses to donate their body to science, Catholic funeral rites may be celebrated without the body present. Provisions should be made to ensure that remains are returned to the family after the scientific study is concluded so that they may be properly buried. The Rite of Committal is celebrated at that time.



VII. Formation and Training

FR 19. The Pastor is to ensure that proper formation and training have been provided for parish staff regarding Canon Law, Liturgical Law, particular law, and local circumstances, customs, and traditions concerning death and burial.

Particular attention is to be paid to training the individual (s) responsible for the initial contact with the family members.

It is with sensitive respect for the full impact of death in its sadness and grief that the Christian dares to celebrate the funeral liturgy.

Without attempting to hide the painful reality of personal loss, the funeral ritual invites all concerned to accept courageously the *Christian Funeral Rites Revised edition, 0509*

death of a loved one, and to become immersed in the Church's liturgy where the Paschal Mystery of the death and resurrection of Jesus gives life its fullest meaning. The respect with which we approach the care of the body and the sacredness of its resting place is tied to our belief in the body's now completed human purpose as temple of the Holy Spirit in the world and the promise of our own personal resurrection.

FR 20. Pastoral leaders are to educate themselves about the range of cultural practices around Christian funerals.

Taking into account the local traditions, cultural adaptations and situations, Christian funeral rites should express the Paschal character of Christian death and be performed in accordance with the *OCF* and the provisions of this policy.

FR 21. Pastors are to have a protocol in place for pastorally receiving requests for Catholic funeral rites.

FR 22. The date and time of the service is to be decided upon with the family and in consideration of parish schedules. The funeral home should not preemptively determine the date and time of the service.

Pastors are to work with local funeral homes and cemeteries to make them familiar with Catholic funeral customs.

FR 23. When conflict among family members regarding planning the funeral occurs, the current spouse, the children, or the



executor of the estate should be consulted first. Pastoral sensitivity may be required when dealing with former spouses, estranged family members, or step-families.

“As a minister of reconciliation, the priest should be especially sensitive to the possible needs for reconciliation felt by the family and others. Funerals can begin the process of reconciling differences and supporting those ties that can help the bereaved adjust to the loss brought about by death. With attentiveness to each situation, the priest can help to begin the process of reconciliation when needed. In some cases this process may find expression in the celebration of the sacrament of penance, either before the funeral liturgy or at a later time.” (*OCF*, 13)

FR 24. Pastors are to see to it that parishioners are organized to help with the reception, hospitality, and follow-up pastoral care to the mourners on behalf of the entire community. Unexpected deaths may require additional pastoral care and outreach.

24.a. “The community’s principal involvement in the ministry of consolation is expressed in its active participation in the celebration of the funeral rites, particularly the vigil for the deceased, the funeral liturgy, and the rite of committal. For this reason these rites should be scheduled at times that permit as many of the community as possible to be present. The assembly’s participation can be assisted by the preparation of booklets that contain an outline of the rite, the texts and songs belonging to the people, and directions for posture, gesture and movement.” (*OCF*, 11)

24.b. “The responsibility for the ministry of consolation rests with the believing community, which heeds the words and example of the Lord Jesus: “Blessed are they who mourn, they shall be consoled” (Mt 5:3). Each Christian shares in this ministry according to the various gifts and offices in the Church. As part of the pastoral ministry, pastors and other ministers should instruct the parish community on the Christian meaning of death and on the purpose and significance of the Church’s liturgical rites for the dead. Information on how the parish community assists families in preparing for funerals should also be provided.” (*OCF*, 9)

FR 25. Parishes are to offer their members opportunity to reflect on our church’s care for the dead and on preparing for their own



funerals, through reflection on such issues as: our church's belief about death, end of life issues, hospice options, choices and procedures of funeral homes/cemeteries, cremation, last will and testament preparation, health care directives.

VIII. Donations

FR 26. Funeral rites may not be refused because of inability to pay. Donation schedules are to be in place at every parish and available upon request. Local and cultural traditions, such as special collections, are to be respected, and decided upon by the pastor.

IX. Liturgical Rites

FR 27. The funeral rites are ordinarily to include the Vigil for the Deceased, the Funeral Liturgy (Funeral Mass or Funeral Liturgy outside of Mass), and the Rite of Committal.

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FR 28. The OCF adapted by the USCCB and approved by the Holy See in 1989 is the rite to be used by presiders and other liturgical ministers in conducting funeral rites.

The three separate and sequential rites of the Vigil, Funeral Mass and Committal are the most fitting way to celebrate the pilgrimage of the deceased Christian. Economics and expediency should not prevent full availability and utilization of the rites by the Catholic faithful so that they receive the spiritual and emotional support derived from full and active participation in the Catholic funeral.

FR 29. The proper names of the various funeral rites are the terms that are to be used in parish publications and obituary notices.

Vigil of the Deceased

The importance of the vigil needs to be communicated by the pastor to the family of the deceased and the parish community. They need to be aware that the vigil is when "the Christian community keeps watch with the family in prayer to the God of mercy and finds strength in Christ's presence. It is the first occasion among the funeral rites for the solemn reading of the word of God. In this time of loss the family and community turn to God's word as a source of faith and hope, as light and life in the face of darkness and death. Consoled by the redeeming word of God, and



the abiding presence of Christ and his Spirit, the assembly at the vigil calls upon the Father of mercy to receive the deceased into the kingdom of light and peace.” (*OCF*, “Vigil for the Deceased,” 56)

FR 30. The Vigil is the most appropriate time for eulogies, lengthy remembrances, and reflections from family members.

30.a. It is a time to reflect on how the deceased lived a Christian life. Priests, deacons, and pastoral leaders are to be sensitive to cultural practices regarding the Vigil; while the rite is to be followed, local adaptations may take place before or after the Vigil itself. These include the practice of novenas, rosaries, and viewing of the body. The recitation of the rosary is not to take the place of the Vigil liturgy.

30.b. When the body is present at the Vigil, the parish is ordinarily to provide for a secure place to keep the body overnight. The funeral home will assist in determining security and in ensuring that State law is followed.

FR 31. “When one of its members dies, the Church encourages the celebration of the Mass. But when the Mass cannot be celebrated . . . the second form of the funeral liturgy is used.” (*OCF*, 128)

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31.a. “At the funeral liturgy the community gathers with the family and friends of the deceased to give praise and thanks to God for Christ’s victory over sin and death, to commend the deceased to God’s tender mercy and compassion, and to seek strength in the proclamation of the paschal mystery. Through the Holy Spirit the community is joined together in faith as one Body of Christ to reaffirm in sign and symbol, word and gesture that each believer through baptism shares in Christ’s death and resurrection and can look to the day when all the elect will be raised up and united in the kingdom of light and peace.” (*OCF*, 129)

31.b. Unless the body has been received at the Church at the Vigil, it shall be received at the Funeral Mass at the front door. If the casket was draped with a flag, flowers or other cultural symbols, they are to be removed at this time and replaced with the funeral pall, which recalls the baptismal garment.



(see *OCF*, 130-133) “The covering of the cremated remains with a pall is omitted.” (*OCF*, Appendix, 434)

31.c. The gestures, music, and symbols used in the Funeral Mass are to be those of the Christian Church (e.g., baptismal pall, crucifix, and the Book of Gospels).

FR 32. Eulogies are not allowed at the Funeral Mass; a brief remembrance by the person representing the family may be offered prior to the final commendation.

FR 33. Pastoral leaders are to be mindful of those persons present who are not Catholic or who no longer practice the Catholic faith and for whom an explanation of the symbols may be necessary. Prior to communion the presider may remind those who are not Catholic or who no longer practice the Catholic faith that they may not receive communion. The priest may also choose to invite them to come forward for a blessing.

FR 34. In cases where a non-Catholic meets the following criteria the Bishop should be consulted about the reception of

Communion:

- **Their minister is not present;**
- **They believe in the Real Presence, and;**
- **They believe in the Catholic teaching on the Eucharist.**

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FR 35. The Funeral Liturgy outside of Mass may be used:

- **“When the funeral Mass is not permitted, namely, on solemnities of obligation, on Holy Thursday and the Easter Triduum, and on Sundays of Advent, Lent, and the Easter Season;**
- **When in some places or circumstances it is not possible to celebrate the funeral Mass before the committal, for example, if a priest is not available;**
- **When for pastoral reasons the pastor and the family judge that the funeral liturgy outside Mass is a more suitable form of celebration”(*OCF*, 178).**



FR 36. The Rite of Committal is to be celebrated, when practicable, after the funeral liturgy preferably on the same day.

36.a. The Church prefers that the body or cremated remains of the body be buried and intends that the casket or urn be lowered into the grave or placed in the mausoleum crypt or columbarium niche at the time of committal. Military honors, special songs, and reflections are offered after the committal service is concluded.

36.b. Those gathered for the Funeral Liturgy should be encouraged to gather at the place of committal for the Rite of Committal. The community's prayer continues and concludes in the Rite of Committal (see *OCF*, 204).

FR 37. If a priest is not available, a deacon or designated lay person may preside at the Rite of Committal. In Catholic cemeteries, the Director of Cemeteries will appoint qualified ministers to preside in the absence of a priest.

Committal at Non-Sectarian Cemetery: In the absence of a Catholic presiding minister, the Dean and the appropriate pastor should provide for the training and assignment of ministers to preside at committals.



Liturgy of the Hours

*Then they came to a place named Gethsemane, and he said to his disciples,
“Sit here while I pray.”*

MARK 14: 32

I. Introduction

“Public and common prayer by the people of God is rightly considered to be among the primary duties of the Church. The Acts of the apostles give frequent testimony to the fact that the Christian Community prayed with one accord. Then, in different places, became the established practice soon to assign special times for common prayer. This kind of common prayer took shape in the form of an ordered round of Hours. This liturgy of hours or divine office, enriched by readings, is principally a prayer of praise and petition. Indeed, it is the prayer of the Church with Christ and to Christ.” (*General Instruction of the Liturgy of Hours, 1 and 2*)

II. Parish Celebrations

LH 1. Pastors/ pastoral leaders or their delegate shall promote parish celebrations of the Liturgy of the Hours celebrated with the prescribed ritual texts given in the *Liturgy of the Hours* according to the Roman Rite. The Monastic or Cathedral style may be used as deemed appropriate.

Most especially, Liturgy of the Hours should be celebrated in common during the seasons of Advent, Lent, and during the Triduum.

III. Ordinary Minister

LH 2. The ordinary presider at the Liturgy of the Hours is the Bishop, priest or deacon.

Lay ministers may also be trained and appointed to preside in the absence of the Ordinary Presider.



Liturgical Ministry

Rejoice and be glad, for your reward will be great in heaven.

Matthew 5: 12a

I. Introduction

“In the celebration of the Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.” (*GIRM*, 95)

“They are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters of one another.” (*GIRM*, 95) “Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord’s table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.” (*GIRM*, 96)

“The faithful, moreover, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or function in the celebration.” (*GIRM*, 97)

II. Recruiting and Training

LM 1. Pastors are to make every effort to recruit liturgical leadership from the community’s diversity of gender, age, ethnicity and cultures.

LM 2. Pastors are to make every effort to include persons with disabilities in the liturgical ministry of the community (see *Pastoral Statement of U.S. Bishops on Persons with Disabilities*, “The Person with Disabilities and the Ecclesial Community” and “Parish Level” pp. 4-7).



“They have the same duty as all members of the community to do the Lord’s work in the world, according to their God-given talents and capacities.” (*Pastoral Statement of U.S. Bishops on Persons with Disabilities*, p. 5)

LM 3. Pastors are to see to it that all liturgical leadership receives appropriate training for their ministry as well as ongoing formation.

III. Vesture

LM 4. Liturgical leaders are to dress with modesty and dignity, in a way that respects the importance of the sacred liturgy and in a manner that does not call undue attention to the individual.

The alb is the vesture common to all liturgical ministers and may be worn according to local custom.

IV. Conduct and Decorum

LM 5. Liturgical leaders are to bear in mind the sacredness of the liturgical action they serve and through which they give glory to God. Their movements are to be carefully choreographed so that their service enhances the prayerful experience of the faithful. By their participation in singing, attentively listening to the readings and homily, and by their careful observance of gestures and postures of the Mass they model the participation of faithful.

V. Readers

Special Qualifications

LM 6. Readers are to be chosen from those who possess the following characteristics:

- are fully initiated and active Catholics;
- have a special love and reverence for the Word of God;
- have a willingness to study and pray over the sacred scriptures;
- strive to live of the Word of God in their daily lives;
- possess a good speaking voice;



- are able to proclaim the readings before the assembly with clarity and authenticity;
- have the requisite time to devote to preparing for this ministry;
- are willing to undertake additional training and formation.

Training for Readers

LM 7. The pastor is to see to it that special training is provided to Readers to prepare them for their ministry. Ongoing formation is to be provided at periodic intervals.

Term of Service

LM 8. Readers are to be appointed by the Pastor for a term of three (3) years. At the end of the term, readers are to be evaluated and may be reappointed for an additional term(s) at the discretion of the Pastor.

Pastors are encouraged to select a format for evaluation that best suits the pastoral circumstance of the community.

VI. Extraordinary Ministers of Holy Communion

The Need for Extraordinary Ministers of Holy Communion

LM 9. If, on a regular basis, there are a large number of communicants at Mass and there are not sufficient ordinary ministers of Holy Communion (priests or deacons), the pastor may call upon lay faithful to assist him as Extraordinary Ministers of Holy Communion. In case of necessity, the priest may depute members of the faithful for a single occasion, who are fully initiated Catholics, active members of the parish, and of good reputation (see *CIC*, c. 230 §§2 and 3).

Special Qualifications

LM 10. Extraordinary Ministers of Holy Communion are to be chosen from those who possess the following characteristics:

- are fully initiated, active Catholics;
- have a deep love and reverence for the Holy Eucharist;
- model in their lives love of God and love of neighbor;
- possess a good reputation;



- are willing to undertake additional training and formation.

Training of Extraordinary Ministers of Holy Communion

LM 11. The pastor is to see to it that special training is provided to Extraordinary Ministers of Holy Communion to prepare them for ministry. Ongoing formation is also to be provided at periodic intervals.

Term of Service and Commissioning

LM 12. Extraordinary Ministers of Holy Communion are to be called and commissioned by their pastor in the name of the Bishop for a term of three (3) years. The names are to be forwarded to the Office of Liturgy who will provide the parish with a certificate to be given to the ministers. At the end of the term, ministers are to be evaluated, and may be reappointed for an additional term(s) at the discretion of the Pastor.

Pastors are encouraged to select a format for evaluation that best suits the pastoral circumstance of the community.

Additional Responsibilities

Extraordinary Ministers of Holy Communion may bring Holy Communion to the sick and homebound as an extension of the community's Eucharist and the community's love, prayer and concern, thereby including them in the worship of the whole community.

Extraordinary Ministers of Holy Communion deputed by the pastor may also bring Viaticum to those who are dying.

VII. Other Ministers of the Liturgy

LM 13. Pastors are to make every effort to ensure that every liturgy has the required liturgical leadership. Lay faithful who have the appropriate gifts are to be called upon to serve as altar servers, sacristans, ushers, greeters and masters of ceremonies.

LM 14. Specialized training is to be provided to these leaders so that they can exercise their respective roles of service in the liturgy appropriately.

VIII. Lay Presiders



LM 15. Certain lay ministers, who have already been commissioned as Extraordinary Ministers of Holy Communion, may also be commissioned by the pastor to preside at the Service of Distribution of Holy Communion outside Mass.

LM 16. Other lay ministers may also be designated to preside at services such as Liturgy of Hours, certain blessings, and Vigils and Committals for the Rite of Christian Burial.



Pastoral Music Ministry

Give praise with tambourines . . . praise him with flutes and strings.

PSALMS 150: 4

I. Introduction

“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. 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)

The Roman Missal encourages priests to sign the parts of the Mass that are appropriate to them.

II. Planning

MU 1. In planning music for diocesan 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.

MU 2. Sincere and consistent efforts are to be made to provide worthy liturgical music for every liturgy in parishes of the Diocese of Yakima.

MU 3. Because music is such an integral part of the sacred liturgy, pastors are to see to it that sufficient funds are devoted to the recruitment, compensation, support, and training of pastoral musicians. Pastors 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 admitted into divine worship in the Dioceses of the United States of



America, according to longstanding local usage, in so far as these are truly suitable for sacred use, or can be made suitable.” (*GIRM*, 393)

III. Qualifications

MU 4. Pastors are to call those gifted with the special charism of music to lead the sung prayer of the assembly in the liturgy.

MU 5. Pastoral musicians are to have the following qualifications:

- **have a love of the sung liturgy of the Church;**
- **have competence in their area of musical leadership (cantor, organist, instrumentalist, psalmist, choir director, singer);**
- **have an understanding of the liturgy, the musical heritage of the Church, the liturgical season, and liturgical principles appropriate to their ministry, and the way they build up the faith of the Church (lex orandi, lex credendi);**
- **have a desire to serve at the liturgy and with the assembly;**
- **are able to make appropriate liturgical and musical judgments as required by their ministry.**

IV. Parish Music Director

MU 6. Pastors of the Diocese may appoint an individual who is responsible for parish music ministry. The individual responsible for music ministry, often referred to as Director of Music, is a pastoral musician who serves and supports the sung prayer of the community and has a demonstrated love of the Catholic Church.

“Like other baptized members of the assembly, pastoral musicians [music directors] need to hear the Gospel, experience conversion, profess faith in Christ, and so proclaim the praise of God. Thus, musicians [music directors] who serve the Church at prayer are not merely employees or volunteers. They are ministers who share the faith, serve the community, and express the love of God and neighbor through music.” (*STTL*, 49)

MU 7. In addition to the qualifications listed in MU 5 above, the individual responsible for music ministry shall exemplify pastoral, liturgical, musical and organizational skills appropriate to fulfill the role for the given pastoral circumstances.



V. Formation and Training

MU 8. Pastors of the Diocese are to provide ongoing formation and training for individuals who are responsible for parish music ministry through Diocesan workshops (with specialization in music ministry), National Association of Pastoral Musicians Certification Programs or another robust, in depth program approved by the Bishop or his delegate.

- 8.a. The certified parish music director is to promote and foster training and education for all parish choir/ensemble members, cantors, accompanists and other parish musicians.

VI. Liturgical and Ritual Music

MU 9. The principles and guidance provided in *Sing to the Lord – “Music in Divine Worship”* is normative in the Diocese of Yakima. Liturgical and ritual music selected for all liturgical celebrations (inclusive of weddings and funerals) in the Diocese shall comply with the three musical judgments articulated in *Sing to the Lord*.

“The main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds 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 all the faithful.” (*GIRM*, 41)

MU 10. *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 Diocese.

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.

Recorded Music

MU 11. The song of the assembly shall be accompanied by live musicians and not by pre-recorded music.



“Recorded music lacks the authenticity provided by a living liturgical assembly gathered for the Sacred Liturgy. While recorded music might be used advantageously outside the Liturgy as an aid in the teaching of new music, it should not, as a general norm, be used within the Liturgy.”
(STTL, 93)

MU 12. Liturgical ministers must observe diocesan policies concerning copyright (see Diocesan Administration and Finance Policies: AF, V, “Copyright”).



Dedications

Built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone.

EPHESIANS 2: 20

I. Introduction

The church is a visible building that stands as a special sign of the pilgrim Church on earth and reflects the Church dwelling in heaven. “When a church is erected as a building destined solely and permanently for assembling the people of God and for carrying out sacred functions, it is fitting that it be dedicated to God with a solemn rite, in accordance with the ancient custom of the Church.” (*Rite of Dedication of a Church and an Altar*, section II, 2)

II. The Ritual

- DD 1. When a new church building or a new altar is erected in the Diocese, the *Rite of Dedication of a Church and an Altar* decreed by the office of the Congregation for the Sacraments and Divine Worship (May 29, 1977) shall be followed.**
- DD 2. The Bishop or his delegates is charged with directing and coordinating the rituals associated with the dedication of a church or altar, and shall be consulted when the building is approved for dedication by the Bishop.**

The Bishop or his delegates will assist pastors in the preparation of the appropriate ritual texts and proper planning for the celebrations. Pastors are encouraged to contact the Bishop early in the planning process. Since each parish has unique pastoral situations, the Bishop or his delegates will explore, with the pastor, the pastoral options available that are in accordance with the requirements of the ritual and offer advice in the preparation of the dedication ritual.

III. Ordinary Minister



DD 3. The Bishop is the ordinary minister for a dedication. On occasion he may appoint another bishop or a presbyter as permitted by the *Code of Canon Law* (see *CIC*, c. 1206).

IV. Certificate of Dedication

DD 4. Upon the dedication of a Church or Altar an attestation certificate will be prepared by the Bishop or his delegates in compliance with the *Code of Canon Law* (see *CIC*, c. 1208). A completed certificate shall be kept in the diocesan archives and two additional certificates are to be provided, one for the parish archives and one for display at the appropriate parish location.



Devotions

After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers.

LUKE 2: 46-47a

I. Introduction

Popular devotions of the Christian people are to be highly endorsed, provided they are in accord with the laws and norms of the Church. But these devotions should be so fashioned that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to do it, since, in fact, the liturgy by its very nature far surpasses any of them (SC, 13).

In fact, the Liturgy of Hours calls forth the various devotions of the People of God. It is for this reason, that popular devotions and spiritual exercises will best be experienced in parishes that regularly celebrate the Liturgy of Hours. Devotional practices play a crucial role in helping to foster a sense of ceaseless prayer of the universal Church. Examples include: pilgrimages, novenas, processions, celebrations in honor of Mary and other saints, the rosary, the Angelus, the stations of the Cross, the veneration of relics, and the use of sacramentals. When properly used, “these expressions of piety extend the liturgical life of the Church, but do not replace it.” (CCC, 1675)

II. Parish Devotional Practice

DV 1. Pastors and parish staff should take special care and sensitivity to properly integrate popular devotions and spiritual exercises into the life of the parish with strong emphasis on cultural practices of the ethnic groups represented in the Diocese and the local parish.

Pastors will find assistance in the practical application of this policy by consulting *Popular Devotional Practices: Basic Questions and Answers* issued by the United States Conference of Catholic Bishops, November 12, 2003.