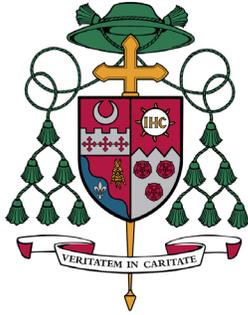




Sacramental Norms

Diocese of Fort Wayne-South Bend



DIOCESE OF FORT WAYNE-SOUTH BEND

915 South Clinton Street • Post Office Box 390
Fort Wayne, Indiana 46801

February 2, 2015

Dear Friends in Christ,

Jesus instituted the sacraments to sanctify us and to build up His Body, the Church. Through the sacraments, we give worship to God. The Lord communicates His grace to us, strengthening us for our mission as His disciples.

As the faithful steward of the sacred mysteries entrusted to us by the Lord in the sacraments, the Church regulates the proper celebration, administration, and reception of the sacraments. Bishops have the special responsibility to ensure the proper celebration of the sacraments and are to issue norms in their dioceses in this regard.

This booklet contains a revised set of norms for the celebration, administration, and reception of the sacraments of Baptism, Confirmation, Holy Eucharist, and Penance in the Diocese of Fort Wayne - South Bend. They include universal norms as well as local norms. Of course, these norms, to be observed by all, are for the good of all, and have as their end, like all the Church's laws, the salvation of souls.

I hereby promulgate these sacramental norms on this day, the Feast of the Presentation of the Lord, and effective on this day, February 2, 2015.

Sincerely yours in Christ,

+ Kevin C. Rhoades

Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne - South Bend

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THE SACRAMENTS OF CHRISTIAN INITIATION

The sacraments of Christian initiation, Baptism, Confirmation, and Eucharist, lay the foundation of every Christian life.

Citing the apostolic constitution of Pope Paul VI, *Divinae consortium naturae*, the *Catechism of the Catholic Church* states:

The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of divine life and advance toward the perfection of charity.¹

1 *Catechism of the Catholic Church* (CCC) 1212

BAPTISM

A CATECHESIS OF THE SACRAMENT OF BAPTISM

The sacrament of Baptism is the basis of the whole Christian life, the gate to life in the Spirit and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as children of God. Through Baptism we become members of Christ, are incorporated into the Church, and made sharers in her mission. Baptism is that sacrament of regeneration through water in the word.²

To baptize means to “plunge” or “immerse.” The plunge into the water symbolizes a person’s burial into Christ’s death, from which a person then rises up by resurrection with Christ as “a new creature.”³

As the *Catechism of the Catholic Church* states, “Baptism is also called the washing of regeneration and renewal by the Holy Spirit for it signifies and actually brings about the birth of water and the Spirit without which no one can enter the Kingdom of God.”⁴

The baptismal bath is called enlightenment because those who receive the necessary catechetical instruction are enlightened in their understanding.⁵

Saint Gregory of Nazianzus beautifully explains:

Baptism is God’s most beautiful and magnificent gift . . . We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own; grace since it is given to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God’s Lordship.⁶

“From the very day of Pentecost the Church has celebrated and administered holy Baptism. Indeed Saint Peter declares to the crowd astounded by his preaching: ‘Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sin; and you shall receive the gift of the Holy Spirit’ (Acts 2:38). The apostles and their collaborators offered Baptism to anyone who believed in Jesus: Jews, the God-fearing, pagans.”⁷

2 CCC 1213
3 CCC 1214
4 CCC 1215
5 CCC 1216
6 CCC 1217
7 CCC 1226

“Always, Baptism is seen as connected with faith: ‘Believe in the Lord Jesus, and you will be saved, you and your household’ (Acts 16:31-33).”⁸

“According to the apostle Paul, the believer enters through Baptism into communion with Christ’s death, is buried with him and rises with him . . . The baptized have ‘put on Christ’ (Gal. 3:27). Through the Holy Spirit, Baptism is the bath that purifies, justifies, and sanctifies.”⁹

“Every person not yet baptized and only such a person is able to be baptized.”¹⁰

Because Baptism is the sacrament of faith it needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop.¹¹

Christ affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them.¹²

“The most Holy Trinity gives the baptized sanctifying grace, the grace of justification:

- * enabling them to believe in God, to hope in him, and to love him through the theological virtues;
- * giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Spirit;
- * allowing them to grow in goodness through the moral virtues.”¹³

“Thus, the whole organism of the Christian’s supernatural life has roots in Baptism.”¹⁴

8 CCC 1226

9 CCC 1227

10 *Codex Iuris Canonici* (CIC) canon 864

11 CCC 1253

12 CCC 1257

13 CCC 1266

14 CCC 1266

“Baptism imprints on the soul an indelible spiritual sign, the character, which consecrates the baptized person for Christian worship. Because of the character, Baptism cannot be repeated.”¹⁵

“Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, are saved even if they have not been baptized.”¹⁶

“Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.”¹⁷

“With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God’s mercy and to pray for their salvation.”¹⁸

“In case of necessity, any person can baptize provided that they have the intention of doing so that which the Church does and provided that the water be poured on the candidate’s head while saying: ‘I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.’”¹⁹

15 CCC 1280
16 CCC 1281
17 CCC 1282
18 CCC 1283
19 CCC 1284

THE SACRAMENT OF BAPTISM

I. BAPTISM IN GENERAL

A. **Place of Baptism** - Canon 857 states, "Apart from a case of necessity, the proper place of baptism is a church or oratory . . . As a rule an adult is to be baptized in his or her parish church and an infant in the parish church of the parents unless a just cause suggests otherwise."

Thus, a baptism should never take place in a private home or hospital unless the danger of death is present or there is another cause which necessitates it (e.g. the physical impossibility to leave a home or a nursing home).

B. **Manner of Baptism** – Canon 850 states, "Baptism is administered according to the order prescribed in the approved liturgical books, except in case of urgent necessity when only those things required for the validity of the sacrament must be observed." Thus, the proper manner of baptism is, in the case of infusion or pouring, that true water is poured three times over the head while the proper words are spoken: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the case of immersion, the entire body or at least the person's head is immersed three times while the words of the form are being invoked.

Please note that any alteration of the proper words for baptism could result in an invalid baptism, and the minister who purposely alters the words of baptism could be liable to canonical penalties. Further, the practice by which one minister pours the water and another pronounces the words should never be done, as invalid baptism also results from this.

C. **Sponsors** (i.e. Godparents) – by immemorial practice, a person to be baptized is given a sponsor (or godparents) who assist an adult in Christian initiation or together with parents presents an infant for baptism. A sponsor also helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it.²⁰

In the choosing of sponsors the following is always to be observed:

- i) Canon 873: "There is to be only one male sponsor or one female sponsor or one of each." Thus, because of the symbolism of supernatural parentage, it is never allowed to have two male godparents or two female godparents.

ii) A sponsor must have completed the sixteenth year of age (unless the pastor or minister has granted an exception for a just cause).²¹

iii) A sponsor must be a Catholic who has received the sacraments of Eucharist and Confirmation and who leads a life of faith in keeping with the function to be taken on.²² Thus, for example, those who are in irregular marriages, those who do not regularly practice the Catholic faith, those who have left the Catholic Church, and those who in another way lead an immoral life are not to be admitted as sponsors.

iv) A sponsor cannot be the father or mother of the one to be baptized.²³

v) A sponsor cannot be bound by any canonical penalty (i.e. excommunication, suspension, or interdict) which has been legitimately imposed or declared.²⁴

vi) A baptized person who belongs to a non-Catholic ecclesial community can be allowed to participate as a witness of the baptism but only along with a legitimate Catholic sponsor.²⁵ Please note that it is never allowed for a baptized Catholic who is otherwise ineligible to be a godparent to act as a “Christian witness”.

D. Recording of Baptisms – It is the responsibility of the pastor to make sure that all baptisms in his parish are recorded “carefully and without any delay.”²⁶

E. Baptisms in danger of death – Adults in danger of death can be baptized if, having some knowledge of the principal truths of the faith, the person has manifested in any way at all the intention to receive baptism and promises to observe the commandments of the Christian religion.²⁷ Along with Baptism, an adult in danger of death should be confirmed and receive Eucharist if possible.

21 CIC Canon 874.1, no. 2
22 CIC Canon 874.1, no. 3
23 CIC Canon 874.1, no. 5
24 CIC Canon 874.1, no. 4
25 CIC Canon 874.2
26 CIC Canon 877.1
27 CIC Canon 865.1

An infant (i.e. those below the age of reason) in danger of death is to be baptized immediately.²⁸ Along with Baptism, an infant should be confirmed if possible.

In danger of death, the minister of Baptism is anyone with the proper intention, ordained or non-ordained, Christian or non-Christian. If a deacon, priest, or bishop is present, however, he should perform the Baptism. Further, unless it is not possible, there should be a witness to the baptism besides the minister.²⁹ “Pastors of souls, especially the pastor of a parish, are to be concerned that the Christian faithful are taught the correct way to baptize.”³⁰

A Baptism performed in danger of death should be recorded in the parish in which the Baptism physically took place.

“... in a case of necessity any person with the right intention, confers baptism licitly.

II. THE BAPTISM OF ADULTS

A. Catechumenate preparation should normally take place in the context of a parish Christian Initiation process. Such a process should follow the norms articulated in the Rite of Christian Initiation of Adults (RCIA) and the National Statutes for the Catechumenate. However, if catechumenate preparation is to take place “in a non-parochial setting such as a center, school, or other institution, the catechumens should be introduced into the Christian life of a parish or similar community from the very beginning of the catechumenate, so that after their initiation and mystagogy they will not find themselves isolated from the ordinary life of the Christian people.”³¹

B. The Baptism of adults sacramentally expresses and effects conversion, which has been taking place gradually by grace, inquiry, and catechumenal formation in the parish.

C. The Baptism of adults is the first sacramental event in the integral rite of Christian initiation, which of its very nature includes Confirmation and Holy Eucharist. Therefore, for adults, Baptism should not be celebrated as a separate rite, except in danger of death.³² This integral rite of initiation should be celebrated during the Easter Vigil, and apart from it only for

28 CIC Canon 867.2

29 CIC Canon 875

30 CIC Canon 861.2

31 National Statutes for the Catechumenate (NSC) 4

32 RCIA 372-374

sufficient pastoral reasons.³³ An example of a sufficient pastoral reason would be a catechumen who has already completed the RCIA program but was waiting for an irregular marriage situation to be resolved. Once the situation is resolved, the pastor may judge that making the catechumen wait for the next Easter Vigil to be initiated would be too great a burden.

D. The catechumenate and its liturgical rites give concrete form to the process of conversion. The guiding principle of this process should be the sound development and integration of the Christian faith in the context of the community rather than merely an exposition of the doctrines and rites of the Church in isolation from the community. Only in exceptional circumstances and with the permission of the diocesan bishop on a case-by-case basis can the catechumenate be shortened or abbreviated.³⁴

E. During the process of the catechumenate, the catechumen should have a sponsor or godparent. The norms of Canon Law are to be followed in choosing such a sponsor.³⁵

F. Children of catechetical age who are to be baptized or received into the Catholic Church – Any child over the age of reason (about 7 years old) who is to be baptized or received into the Catholic Church is to take part in a catechetical preparation program which is suited to their age and condition. The norms of “Christian Initiation of Children Who Have Reached Catechetical Age” from the RCIA³⁶ should be observed. Children also may participate in the preparatory rites, but note that it is generally not recommended that children join the adult rites.³⁷ Nonetheless, these children should be baptized or received into the Church and fully initiated (Holy Eucharist and Confirmation) at the Easter Vigil.

G. The liturgical rites associated with catechumenal formation and the process of initiation should be celebrated according to the norms and rubrics of the Rite of Christian Initiation of Adults and the Roman Missal. After the celebration of the Rite of Acceptance, the names of the catechumens, along with the names of the sponsors and the minister, and the date and place of the celebration are to be recorded in the register of catechumens.³⁸

33 RCIA 26

34 RCIA 331

35 CIC canons 872-874

36 RCIA 252ff

37 RCIA 260

38 RCIA 46

H. Related Issues:

i. Those baptized in other churches or ecclesial communities who wish to be received into the Catholic Church - Besides unbaptized adults who desire Christian initiation, catechetical formation programs also often involve individuals who have been properly baptized as members of another Christian church or ecclesial community (also known as “candidates”). These individuals have already been brought into “some, though imperfect, communion with the Catholic Church.”³⁹ They are the children of God through Baptism and are often familiar with the word of God. At this same time, they must be provided the necessary catechesis which full communion both implies and requires.

If these baptized persons are to participate in the liturgical rites proper to catechumens, the “Combined Rites” are to be used (see RCIA Appendix I).

Note that conditional baptism is not to be conferred unless the requirements listed in canon 869.2 are strictly fulfilled. If in an individual case it is found that conditional baptism is necessary, “this must be celebrated privately rather than at a public liturgical assembly of the community and with only those limited rites which the diocesan bishop determines. The reception into the full communion should take place later . . . ”⁴⁰

Once sufficiently catechized, reception into the Church along with Confirmation and first Holy Communion may take place at the Easter Vigil. However, another appropriate time also may be chosen (such as the 5th Sunday of Lent). Times which are not particularly appropriate for such receptions (such as during the Holy Thursday Mass) should be avoided. It should also be noted that before being received into the full communion of the Church, candidates should be instructed to approach the Sacrament of Penance at a time which is appropriate.

ii. Adults who were baptized Roman Catholic as infants but did not receive further catechetical instruction – Often the catechetical instruction offered during the Christian initiation process is appropriate for adults who were baptized Roman Catholics but who were never catechized and thus who never received first Holy Communion or Confirmation. Those in this situation can also be optionally incorporated into the preparatory rites which are used for

39 Vatican II, *Unitatis redintegratio* 3

40 NSC 37

candidates and catechumens.⁴¹ Once catechetically prepared, they are to approach the Sacrament of Penance and are to be admitted to the Holy Eucharist. Their first Holy Communion may take place at the Easter Vigil, but another appropriate time may be chosen (such as the 5th Sunday of Lent, for example). Then those in this situation must be referred to the diocesan bishop for the annual adult confirmation. **Please note that those in this situation do not make a public profession of faith nor are they received into the Church since they are already Catholics by virtue of their baptism.**

iii. Catechumens or candidates who are in irregular marriages

– When any individual requests admission to the catechumenate in preparation for baptism or reception into the Church, inquiry must be made regarding that person’s marital status. If married, it must be determined that the marriage is recognized as valid by the Church. If the marriage is irregular, pastoral explanation regarding the teaching of the Church about the indissolubility of marriage should be shared.

By law, any individual who is in an irregular marriage may be admitted into the order of the catechumenate. However, no person in an irregular marriage can be admitted to the Rite of Election nor is to proceed to baptism or entrance into full communion. Baptism and reception into the full communion of the Church requires that the catechumen or candidate be living according to the teaching of Christ, and since an irregular marriage is an objective situation of adultery, the person would thus not be ready to be baptized or received into the Church.

In this situation, pastors and those who assist in catechetical preparation must exercise the greatest caution at the beginning of the catechumenate and must be clear to each individual that they will not be allowed to proceed further until the irregular marriage situation is resolved.

Keeping in mind that there may exist a number of solutions for an irregular marriage situation, questions on irregular marriages should be referred to the Diocesan Tribunal as soon as possible.

II. THE BAPTISM OF INFANTS

A. Canon 867 reminds us “Parents are obliged to take care that infants are baptized in the first few weeks . . . An infant in danger of death is to be baptized without delay.”⁴² Thus pastors should encourage parents to have their children baptized as soon as possible after birth, and the practice by which baptism is delayed because of a liturgical season (such as Lent) is not to be followed.

B. For a child to be baptized, the parents (or at least one of them) or the person who legitimately takes their place (such as a grandparent with permanent custody) must consent.⁴³ At the same time, there must be a founded hope that the infant will be brought up in the Catholic religion. Baptism can only be delayed when this founded hope “is altogether lacking.”⁴⁴ This means that in situations of doubt, if there is any sign of hope whatsoever that the child will be raised Catholic (even, for example, by grandparents), baptism is to be conferred.

C. Before the baptism takes place, parents and sponsors are to be properly instructed on the meaning of baptism and the obligations attached to it. Pastors are to take care that regular catechetical instruction is offered either by him personally or through those he appoints.⁴⁵ Parents who have received this catechetical formation before the baptism of one child need not be required to receive it prior to the baptism of subsequent children.

42 CIC Canon 867

43 CIC Canon 868.1, no. 1

44 CIC Canon 868.1, no. 2

45 CIC Canon 851, no. 2

CONFIRMATION

A CATECHESIS ON THE SACRAMENT OF CONFIRMATION

“By the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”⁴⁶ Thus, Confirmation is necessary for the completion of baptismal grace. Confirmation, together with Baptism and Eucharist, are known as the “sacraments of Christian initiation” and therefore are a unity.⁴⁷

It is evident from its celebration that the effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.⁴⁸

“Confirmation brings an increase and deepening of baptismal grace:
-it roots us more deeply in the divine filiation which makes us cry, ‘Abba, Father;’
-it unites us more firmly to Christ;
-it increases the gifts of the Holy Spirit in us;
-it renders our bond with the Church more perfect;
-it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.”⁴⁹

The seven gifts of the Holy Spirit are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.⁵⁰

Confirmation is given only once, for it too imparts on the soul an indelible spiritual mark, the character, which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing a person with power from on high so that this person may be Christ’s witness.⁵¹ The character of Confirmation perfects the common priesthood of the faithful, received in Baptism, and the confirmed person receives the power to profess faith in Christ publicly.⁵²

Although there are certain situations in which a priest may be authorized to confer Confirmation, a bishop is the ordinary minister of this sacrament.

46 Vatican II, *Lumen gentium* 11.

47 CCC 1285.

48 CCC 1302.

49 CCC 1303.

50 CCC 1845.

51 CCC 1304.

52 CCC 1305.

In the celebration of the sacrament, the bishop extends his hands over all those to be confirmed and invokes the outpouring of the Holy Spirit.⁵³ He then lays hands on and anoints each candidate on the forehead with Sacred Chrism as he says the words, “Be sealed with the gift of the Holy Spirit.”⁵⁴ It is through these words and actions that the Sacrament of Confirmation is conferred.

“To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act”⁵⁵

“Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that his be one of the baptismal godparents.”⁵⁶

53 CCC 1299.

54 CCC 1320.

55 CCC 1310.

56 CCC 1311.

THE SACRAMENT OF CONFIRMATION

I. THE AGE FOR CONFIRMATION

A. "Adult catechumens and children who are to be baptized at an age when they are old enough for catechesis should ordinarily be admitted to Confirmation at the same time as they receive baptism."⁵⁷

B. Regarding children of catechetical age (seven years of age or older) who have been baptized non-Catholic, their status in regard to the sacraments of initiation would be the same as an adult initiation "candidate" preparing for full communion. Therefore, it is presumed that when adults and children of catechetical age who have already received non-Catholic Baptism make a profession of faith, they will then be confirmed and approach the table of the Eucharist at the same celebration.⁵⁸

C. Canon 891 permits the Episcopal conference of bishops to determine an age as the proper time for the celebration of Confirmation for those who are baptized Catholic and catechized. The United States Conference of Catholic Bishops has determined that the age of Confirmation is between the age of discretion and about 16 years of age. The diocesan bishop may decide a further limitation on the age of Confirmation. In this diocese, the preferred age of Confirmation is 13 or 14 years old, that is, generally when the candidates are in the 8th grade.

D. In cases of danger of death, any priest can confirm any Catholic person of any age.⁵⁹

II. THE CONFIRMATION PROGRAM FOR ADOLESCENTS

A. The Confirmation program for adolescents normally occurs in three phases:

Remote preparation takes the form of catechesis in regular religious education classes, preparation programs for reception of the sacraments of Penance and Eucharist, and regular participation in the celebration of the Holy Eucharist and in the reception of the Sacrament of Penance.

Proximate preparation is to be at least one full year for adolescents and should encompass doctrinal learning, deeper involvement in

57 *Rite of Confirmation* 11.

58 *Rite of Christian Initiation of Adults* (RCIA) 481.

59 *Codex Iuris Canonici* (CIC) canon 883, no. 3.

the community of the Church, more conscious participation in the worship of God (especially in the celebration of the Holy Eucharist), and a greater modeling of Christ's life of service.

Post-Confirmation catechesis takes the form of adolescent catechetical programs and the regular participation in the celebration of the Holy Eucharist and in the reception of the Sacrament of Penance.

B. The preparation for Confirmation is part of the ongoing religious education program in the parish. However, collaboration between parishes may be necessary in certain cases.

C. Every parish should strive to offer the Sacrament of Confirmation every year. However, each parish is to celebrate Confirmation at least every two years.

D. The place of Confirmation each year is either at the parish church or another church (e.g. cathedral), at the discretion of the diocesan bishop. When parishes are grouped together for Confirmations, it is important that the pastors and directors of religious education collaborate together on the liturgical preparations: the music, liturgical ministers, as well as arrangements for receptions and photos after the Confirmation Mass. It is important that the music at Confirmation liturgies be of good quality, with strong recommendation of a good and strong choir. It is also important that the candidates participate in the singing at the Confirmation Masses. It is recommended that they have a music practice prior to the Confirmation liturgy.

III. PROXIMATE PREPARATION FOR ADOLESCENTS

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts, and his biddings – in order to be more capable of assuming the apostolic responsibilities of the Christian life. To this end, catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ – the universal Church as well as the diocese and parish. The parish bears special responsibility for the preparation of confirmands.⁶⁰

A. **Doctrine:** knowing the teachings of the Catholic Church. It is important that the candidates have a well-developed understanding of the faith and of their own level of faith development. In this way they can profess as their own the faith into which they have been baptized. This well-developed understanding of the faith should include the following elements:

60 CCC 1309.

- an understanding of the Church's faith in the Holy Spirit and His action in the Church, especially the mystery of Pentecost and its relation to Confirmation.
- an understanding of the meaning of Confirmation as a sacrament of initiation, and its relationship to Baptism and Holy Eucharist;⁶¹
- an understanding that, as in all the sacraments, Confirmation is a gift of God's grace;
- an understanding of the signs, rites, and effects of the sacrament of Confirmation.
- an understanding and an acceptance of Divine Revelation;
- an understanding of the elements of the Creed;
- an understanding of the sacramental life of the Church and, in particular, of the Holy Mass;
- an acceptance of the Scriptures as the Word of God, and a practical familiarity with the use of the Bible; also, an understanding that the Holy Spirit grants to the Church the spiritual interpretation of the Scriptures;⁶²
- an understanding and acceptance of Sacred Tradition together with Sacred Scripture as the conduit by which the entirety of the Word of God is handed on in the Church;⁶³
- an acceptance of the Ten Commandments and the Beatitudes as the guides for Christian moral living;
- an acceptance of the Church as the teacher of morality;
- a realization that faith, as the human response to God's free offer of grace, requires of the believer a personal commitment to Christ and to the faith of the Church;
- an awareness that the personal commitment which faith requires is concretely deepened by prayer, reception of the sacraments, and personal decision based in faith and moral living.

61 RCIA Gen. Intro. 2; CCC 1321; Rite of Confirmation 13.

62 CCC 113.

63 CCC 84.

B. The Community of the Church. In the Confirmation program, it is important that the candidates develop their sense of belonging to the Catholic Church, and manifest this concretely in the parish community. Similarly, the members of the parish should express their interest in the candidates and in their desire for full initiation into the Church.

C. Worship of God: participating in the prayer life of the Church, especially in the Eucharist which is the source and summit of the Christian life.⁶⁴ “Catechesis recognizes the Eucharist as the heart of the Christian life. It helps people understand that celebration of the Eucharist nourishes the faithful with Christ, the Bread of Life, in order that, filled with the love of God and neighbor, they may . . . build up the Christian community with the works of charity, service, missionary activity, and witness.”⁶⁵ Regular participation in the Sunday Eucharist is a central element in determining a candidate’s readiness for the sacrament of Confirmation. This will require adequate catechesis on the Mass and on the manner of participation in the Mass. Parents of candidates for Confirmation who fail in their duty to participate in the celebration of Sunday Mass along with their children should be exhorted to commit themselves anew to regular participation. It should also be emphasized to these parents the incongruence of someone preparing to receive the Sacrament of Confirmation who at the same time does not or is not enabled to participate regularly in the Sunday celebration of the Eucharist.

Further, the program should assist the candidate in becoming a person of prayer. In order to facilitate this dimension of the preparation, a retreat is to be included as part of the Confirmation program. If the retreat cannot be held away from the parish, then at least a full day of retreat should be spent in the parish.

D. Service: witnessing Christ’s life of service. The Confirmation candidate is to be challenged to model Jesus’ life of service. In order to fulfill this challenge, candidates are to participate in projects of Christian service. These projects should be concrete and should truly assist those in need. It is also important that candidates understand that these service projects are not so much requirements for Confirmation, but an expression of that service, essential to the Christian life, which flows from our baptismal commitment. For this reason, time should be spent in preparation for these projects, and in discussing the meaning and implications of these efforts as they proceed. It is important to stress that these projects are to assist in forming life-long

64 CCC 1324.

65 *National Catechetical Directory for Catholics of the United States* (NCD) 121.

attitudes of Christian service. However, non-participation or partial participation in a specific project may not be used to keep an individual from receiving the sacrament of Confirmation.

E. Readiness. “A candidate for Confirmation who has attained the age of reason must profess the faith, be in a state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.”⁶⁶

Before Confirmation is celebrated, each candidate should ideally be interviewed by a member of the pastoral staff who is familiar with the catechetical program. Priests should do as many of these interviews as possible. This interview should help the candidates articulate their personal desire for the sacrament and manifest their readiness to receive this sacrament in the life of all four components of the program.

IV. ROLES

A. The parent’s role: “As the primary educators of their children, parents, along with sponsors, are to be intimately involved in catechesis for Confirmation. This will help them renew and strengthen their own faith, besides enabling them to set a better example for their children or godchildren.”⁶⁷ Parents can help their children prepare for Confirmation in the following ways:

-by their own continued or renewed growth in the faith, by participation in the sacraments, especially the Sunday Eucharist, and by prayer;

-by being informed of the criteria of readiness for the sacrament of Confirmation, and by participating, as required, in the catechetical program, in order to assist their children in achieving that readiness.

It should be noted that the *Code of Canon Law* clearly indicates that parents may not be godparents or sponsors at Confirmation.⁶⁸

B. The sponsor’s role: “It is for the sponsor to see that the confirmed person acts as a true witness to Christ and faithfully fulfills the obligations connected

66 CCC 1319.

67 NCD 119.

68 CIC canons 892, 893, and 874, no. 5.

with the sacrament.”⁶⁹ Sponsors must fulfill the qualifications found in canons 872-874, which include that the sponsor:

- must be a Catholic who has received the Sacrament of Confirmation;
- must be living a life befitting the role of sponsor including being married in the Church, if married, and participating regularly in the celebration of the Sunday Eucharist;
- must be at least 16 years old unless the pastor or minister has granted an exception for a just cause.

In general, the chosen sponsor should be a model of the Christian life. This exemplary dimension of the sponsor’s role, along with the canonical requirements, should be explained to the candidates, and to their parents, early in the catechetical program so that suitable sponsors can be chosen. When this is done, there is no need for testimonial letters, except when a doubt arises regarding suitability.

C. The priest’s role: priests exercise a uniquely important role and have a special responsibility for the success of the catechetical ministry. The priest is the first teacher in the parish. Thus, his role in the Confirmation program is fulfilled:

- by engaging directly in the catechetical ministry;
- by encouraging parents and sponsors to take part in the program;
- by his work with the director of the religious education program in planning the catechesis for Confirmation;
- through a variety of direct forms of involvement with the candidates for Confirmation during their catechetical formation (e.g. teaching, participating in the Confirmation retreat, administering the sacrament of Penance, etc.);
- by conducting some, if not all, of the interviews to help candidates articulate their personal desire for the sacrament and manifest their readiness to receive this sacrament in light of the four components of the program (see section III E).

V. DELAYING CONFIRMATION

- A. If there is a question about a candidate's readiness for Confirmation, the decision to delay should not be made hastily or arbitrarily. Consequently, Confirmation interviews should be scheduled in such a way as to permit adequate time for decision-making before the celebration of the sacrament. The presumption should be in favor of conferring the sacrament.
- B. The pastor, in consultation with the candidate, parents, and catechetical staff, must ultimately make the decision regarding delay. This should be done with sensitivity and with the aim of eliciting greater openness to the grace of the sacrament of Confirmation with a greater awareness that this sacrament, like all the sacraments, is an unmerited gift of God.
- C. When the decision to delay Confirmation is not agreed upon mutually, the individual has a right of recourse to the diocesan bishop.

VI. CONFIRMATION OF HOME-CATECHIZED ADOLESCENTS

- A. The Church teaches clearly that parents are the first teachers of their children in the faith, and some parents choose to exercise that role in preparation for the reception of the Sacrament of Confirmation. The pastor of the parish is bound to respect such a choice, and together the pastor and parents should work to ensure that those who are home-catechized are properly catechized and are properly disposed to receive the sacrament. Catechesis of home-catechized adolescents must follow the diocesan statutes on homeschooling.⁷⁰
- B. Nonetheless, pastors of parishes should encourage home-catechized adolescents to participate in the parish Confirmation program. They should be invited also to participate in the parish Confirmation retreat and to engage in the service projects which are a part of the parish Confirmation program. However, pastors in no way should discriminate against those home-catechized who choose not to participate in the parish Confirmation program. Once the time of preparation is completed, it is sufficient that the pastor simply assure that the home-catechized candidate for Confirmation has been sufficiently catechized and is properly disposed to receive the sacrament.

70 Promulgated on August 15, 2006, by Bishop John M. D'Arcy.

VII. CONFIRMATION OF ADULTS

A. The plan of catechesis for adults who have been baptized in the Roman Catholic tradition but are otherwise uncatechized corresponds to the one applicable to candidates in the *Rite of Christian Initiation of Adults*.⁷¹ However, their status differs from that of catechumens, and their conversion is based on the Baptism they have already received, the effects of which they must develop.⁷² Care should be taken to distinguish these candidates from the unbaptized catechumens throughout the process. Once catechetically prepared, they are to approach the Sacrament of Penance and are to be admitted to the Holy Eucharist. Their first Holy Communion may take place at the Easter Vigil, but another appropriate time may be chosen (such as the 5th Sunday of Lent, for example). Then those in this situation must be referred to the diocesan bishop for the annual adult Confirmation. Please note that those in this situation do not make a public profession of faith nor are they received into the Church since they are already Catholics by virtue of their baptism.

B. In the case of an adult who was baptized as an infant in the Catholic Church and who has already received the Eucharist, further catechesis is needed according to what is needed for a good knowledge of the Catholic faith. These candidates should be referred to the diocesan bishop for one of the two annual adult Confirmations at our diocesan cathedrals. If these candidates are prepared with the RCIA classes, it should be made clear from the beginning that their Confirmation will be celebrated by the bishop and not at the Easter Vigil with the other RCIA candidates.

C. Unbaptized adults, when they are baptized Catholic, are to receive the Sacrament of Confirmation at the same time. They should be catechized according to the norms of the Rite of Christian Initiation of Adults. The same applies for children of catechetical age who are to be baptized. Please note that it is illicit to withhold Confirmation from children of catechetical age at the time of baptism.

D. When they are received into the Catholic Church, the Sacrament of Confirmation also is to be conferred on those who have been baptized in other Churches or ecclesial communities. They should be catechized according to the norms of the Rite of Christian Initiation of Adults. The same applies for children of catechetical age who were baptized in other Churches or ecclesial communities. Please note that it is illicit to withhold Confirmation from children of catechetical age at the time of reception into the Church.

71 RCIA 400.

72 RCIA 401.

E. It should be noted that, when they are received into the Catholic Church, Confirmation is not celebrated for those who were baptized and confirmed in Churches and ecclesial communities in which the Sacrament of Confirmation is validly conferred (e.g. Orthodox Churches, Polish National Church).

VIII. THE MINISTER OF CONFIRMATION

A. The ordinary minister of the sacrament of Confirmation is a bishop.⁷³

B. There are cases when the faculty to administer the sacrament of Confirmation is given to priest by virtue of the law itself:

-when a priest baptizes an adult;⁷⁴

-when a priest baptizes a child of catechetical age;⁷⁵

-when a priest receives a baptized member of another church or ecclesial community into the full communion of the Catholic Church;⁷⁶

- when readmitting into the full communion of the Catholic Church, one who, having completed seven years of age, was baptized Catholic and had apostatized⁷⁷ from the faith.⁷⁸

- when readmitting into the full communion of the Catholic Church, one who, having completed seven years of age, was baptized Catholic and who, through no personal fault, was instructed in or adhered to a non-Catholic religion.⁷⁹

- The Pastor or indeed any priest confirms validly and licitly anywhere any baptized Catholic who is in danger of death.⁸⁰

73 CCC 1313.

74 CIC canon 883, no. 2.

75 CIC canon 883, no. 2.

76 CIC canon 883, no. 2.

77 To apostatize means totally to repudiate the Christian faith. It does not mean to abandon the Catholic faith for another Christian Church or ecclesial community.

78 Pontifical Commission for the Interpretation of the Decrees of Vatican II, reply, April 25, 1975, *AAS* 67 (1975) 348.

79 Pontifical Commission for the Interpretation of the Decrees of Vatican II, reply, December 21, 1979, *AAS* 72 (1980) 105.

80 CIC canon 883, no. 3.

C. Please note that it is both illicit and invalid if a priest administers the Sacrament of Confirmation without the required faculty given by the law itself or by special mandate/delegation of the diocesan bishop.

IX. THE RECORDS OF CONFIRMATION

A. Records of Confirmation are to be carefully kept in the parish where the sacrament is celebrated. For the Confirmation of adolescents, when Confirmation is celebrated outside the parish (for example, when the parish confirmands are joined with other parishes for a single celebration), the record should be kept in the home parish of those who were confirmed. For the annual Confirmations of Adults by the Bishop, the records are to be kept at the Cathedral in which the Confirmation takes place.

B. The records should be made in accord with canons 894-896.

THE MOST HOLY EUCHARIST

A CATECHESIS ON THE SACRAMENT OF THE EUCHARIST

Participation in the celebration of the Holy Eucharist is the “source and summit of the whole Christian life.”⁸¹ The Eucharist contains the Church’s entire spiritual treasury, that is, Christ himself. He is our Passover and living bread.⁸²

“The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God’s action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit.”⁸³

Further, “by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.”⁸⁴

The Eucharist has different names, each name evoking certain particular aspects:

-The Eucharist is an action of thanksgiving to God. The Greek words from which the word “Eucharist” derives means “to give thanks” and “to bless.” Jewish usage, invoked especially during a meal, gave thanks to God for his works: creation, redemption, sanctification.⁸⁵

It is called “The Lord’s Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.”⁸⁶

The Eucharist is called a “memorial of the Lord’s passion and resurrection.”⁸⁷

It is called the “Holy Sacrifice because it makes present the one sacrifice of Christ the Savior and includes the Church’s own offering.”⁸⁸

81 Vatican II, *Lumen Gentium* 11.

82 *Catechism of the Catholic Church* (CCC) 1324.

83 CCC 1325.

84 CCC 1326.

85 CCC 1328.

86 CCC 1329.

87 CCC 1330.

88 CCC 1330.

It is called “Holy Communion, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.”⁸⁹

In the Latin Church, it is called “Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (mission) of the faithful, so that they may fulfill God’s will in their daily lives”⁹⁰

“At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ’s Body and Blood.⁹¹ Faithful to the Lord’s command until his glorious return, the Church continues to do in his memory what he did on the eve of his passion.”⁹²

“By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its ultimate meaning. Jesus’ passing over to his Father by his death and Resurrection is the new Passover, anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.”⁹³

The Mass “unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day.”⁹⁴ It consists of two parts that together form a unity:

-the gathering and the *Liturgy of the Word*, with readings, homily and general intercessions;

-the *Liturgy of the Eucharist* with the presentation of the bread and wine, the consecratory Eucharistic prayer and Communion.⁹⁵

During the Eucharistic Celebration, Christ is present to his people in several ways: he is present in the person of the minister, in his own Word, in the assembly present in his name, and most especially he is substantially, sacramentally, and permanently present under the “Eucharistic elements.”⁹⁶

This sacramental sacrifice of the Eucharist is⁹⁷:

89 CCC 1331.

90 CCC 1332.

91 CCC 1333.

92 CCC 1333.

93 CCC 1340.

94 CCC 1346.

95 CCC 1346.

96 Congregation for Divine Worship, *Eucharistiae Sacramentum* (ES) 6.

97 CCC 1358.

-thanksgiving and praise to God the Father: “In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity;”⁹⁸

-the sacrificial memorial of Christ and his body: The Eucharist is a sacrifice because it makes present the sacrifice of the cross.⁹⁹ “The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*.”¹⁰⁰ “. . . in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.”¹⁰¹

“The Eucharist is also the sacrifice of the Church. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire new value.”¹⁰²

“To the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice.”¹⁰³

-presence of Christ by the power of his word and of his Spirit: In the Holy Eucharist, Christ is truly, wholly, and substantially present.¹⁰⁴ By the power of “the Word of Christ and of the action of the Holy Spirit”¹⁰⁵ the bread and wine which are offered in the Mass are changed into “the body and blood, together with the soul and divinity, of our Lord Jesus Christ.”¹⁰⁶ It is the priest “who, by the authority given him in the sacrament of priestly ordination, effects the consecration.”¹⁰⁷

98 CCC 1359.

99 CCC 1366.

100 CCC 1367.

101 CCC 1367.

102 CCC 1368.

103 CCC 1370.

104 CCC 1374.

105 CCC 1375.

106 CCC 1374.

107 John Paul II, encyclical letter *Ecclesia de Eucharistia* 5.

As Saint John Paul II stated, “The priest says these words, or rather *he puts his voice at the disposal of the One who spoke these words in the Upper Room* and who desires that they should be repeated in every generation by all those who in the Church ministerially share in his priesthood.”¹⁰⁸

“The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.”¹⁰⁹

“In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate his love . . . ”¹¹⁰

Outside of Mass also, the Holy Eucharist is to be loved, worshipped, and adored. Eucharistic adoration is an invitation to a deeper participation in the Paschal mystery. Those who adore the Holy Eucharist achieve a close familiarity with Jesus and in his presence “pour out their hearts before him for themselves and for those dear to them and they pray for the peace and salvation of the world.” They draw from this wondrous exchange “an increase of faith, hope, and charity.” Thus they nourish the proper disposition to celebrate the Memorial of the Lord as devoutly as possible and to receive frequently the Bread given to us by the Father.¹¹¹

“The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord’s body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.”¹¹²

Further, the Eucharist is a pledge of the glory to come. “In an ancient prayer the Church acclaims the mystery of the Eucharist: ‘O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us.’”¹¹³

108 John Paul II, *Ecclesia de Eucharistia* 5.

109 CCC 1377.

110 CCC 1380.

111 ES 80.

112 CCC 1382.

113 CCC 1402.

Every time the Eucharistic mystery is celebrated, “the work of our redemption is carried on” and we break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ.”¹¹⁴

114 CCC 1405.

THE SACRAMENT OF THE EUCHARIST

I. THE EUCHARISTIC CELEBRATION

A. In terms of the rite itself, as well as the language, locale, and liturgical calendar used in the celebration of the Holy Eucharist, the universal law of the Church and any applicable particular law for the United States are to be followed.¹¹⁵

B. Further, in the Diocese of Fort Wayne-South Bend, the following norms are to be observed:

-On weekdays and on holy days of obligation other than Sunday, priests are permitted to celebrate the Holy Mass outside a sacred place provided that there is a legitimate pastoral reason, the place is liturgically suitable, and the pastor of the place has no objection. For Holy Mass to take place outside a sacred place on Sunday and the vigil, permission of the diocesan bishop is required.

-Priests are permitted to celebrate Holy Mass outside a sacred place any day of the week if the priest is retired, on vacation, ill or convalescing.

II. THE RECEPTION OF HOLY COMMUNION

A. *For Catholics:* Catholics fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted for an hour prior to the reception of Holy Communion, and seek to live in charity and love with their neighbors. Persons conscious of grave sin must first be reconciled with God and the Church through the sacrament of Penance. A frequent reception of the sacrament of Penance is encouraged for all as spiritually helpful and as an approved preparation for the regular reception of the Holy Eucharist.¹¹⁶

For members of the Eastern Churches: "Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members

115 See the Roman Missal; Benedict XVI, *motu proprio Summorum Pontificum*; Code of Canon Law; Roman Calendar. See also Congregation for Divine Worship and the Discipline of the Sacraments, instruction *Redemptionis Sacramentum*.

116 United States Conference of Catholic Bishops, *Addendum to Guidelines for the Publication of Missalettes* (November 8, 1986).

of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches.”¹¹⁷

For other Christians: It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.¹¹⁸

B. Communion may be given to the faithful under both kinds at all Masses “whenever it may seem appropriate to the Priest to whom a community has been entrusted as its own shepherd, provided that the faithful have been well instructed and that there is no danger of profanation of the Sacrament or of the rite’s becoming difficult because of the large number of participants or for some other cause.”¹¹⁹

C. One who is to receive the Eucharist is to abstain from any food and drink, with the exception of water and medicine, for at least one hour before communion.¹²⁰ Those who are 60 or over, the infirm, and those who care for them can receive the Eucharist even if they have eaten something within the preceding hour.¹²¹

D. A person who has already received the Most Holy Eucharist can receive it a second time on the same day only within the eucharistic celebration in which the person participates.¹²²

III. THE FIRST RECEPTION OF THE HOLY EUCHARIST

A. Children, baptized Catholic as infants, are to be invited to receive First Eucharist at the age of reason (around 7 years old), provided that they have sufficient knowledge and careful preparation so that they understand the

117 *Codex Iuris Canonici* (CIC) canon 844.3; An example of a Church which in the judgment of the Apostolic See is in the same condition in regard to the sacraments as these Eastern Churches is the Polish National Church.

118 Catholic Bishops, *Addendum*.

119 *General Instruction of the Roman Missal* 284.

120 CIC canon 919.1.

121 CIC canon 919.3.

122 CIC canon 917.

mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion.¹²³

B. Catechesis

“It is primarily the duty of parents and those who take the place of parents, as well as the duty of pastors, to take care that children who have reached the use of reason are prepared properly and, after they have made sacramental confession, are refreshed with this divine food as soon as possible. It is for the pastor to exercise vigilance so that children who have not attained the use of reason or whom he judges are not sufficiently disposed do not approach holy communion.”¹²⁴

The catechesis for First Eucharist is to involve the parents who are to be instructed on the teaching of the Church regarding the Holy Eucharist and are to be exhorted concerning their own responsibility regularly to celebrate Eucharist on Sunday.

C. Children, unbaptized as infants, who have reached the use of reason and are able to be taught, are to be enrolled in the catechumenate for children, and are to be baptized, confirmed, and receive First Eucharist in the same celebration.¹²⁵

D. The plan of catechesis for adults who have been baptized in the Roman Catholic tradition but are otherwise uncatechized corresponds to the one applicable to candidates in the *Rite of Christian Initiation of Adults*.¹²⁶ Once catechetically prepared, they are to approach the Sacrament of Penance and are to be admitted to the Holy Eucharist. Their first Holy Communion may take place at the Easter Vigil, but another appropriate time may be chosen (such as the 5th Sunday of Lent, for example). Please note that those in this situation are not to participate in the rites accompanying the “Period of Purification and Enlightenment” found in the *Rite of Christian Initiation of Adults*, nor are they to make a public profession of faith or to be received into the Church since they are already Catholics by virtue of their baptism.

IV. FIRST EUCHARIST FOR HOME-CATECHIZED CHILDREN

A. The Church teaches clearly that parents are the first teachers of their children in the faith, and some parents choose to exercise that role in preparation for the reception of First Eucharist. The pastor of the parish

123 CIC canon 913.1.

124 CIC canon 914.

125 *Rite of Christian Initiation of Adults* (RCIA) 252ff.

126 RCIA 400.

is bound to respect such a choice, and together the pastor and parents should work to ensure that those who are home-catechized are properly catechized and are properly disposed to receive the sacrament. Catechesis of home-catechized adolescents must follow the diocesan statutes on homeschooling.¹²⁷

B. Nonetheless, pastors of parishes should encourage home-catechized children to participate in the parish program of preparation for First Eucharist. They should be invited also to participate in any retreats and other preparation for First Eucharist that may be offered in the parish. However, pastors in no way should discriminate against those home-catechized who choose not to participate in the parish program of preparation. Once the time of preparation is completed, it is sufficient that the pastor simply assure that the home-catechized candidate for First Eucharist has been sufficiently catechized and is properly disposed to receive the sacrament.

V. HOLY COMMUNION TO THE SICK AND SHUT-IN

A. Priests and deacons are to bring Holy Communion to the sick and shut-in of the parish on a regular basis, at least monthly, if possible.

B. In addition to the services of priests and deacons, extraordinary ministers of Holy Communion are to be trained and designated for taking Holy Communion to the sick and shut-in. Such ministers can include those who also serve as such during the distribution of Holy Communion at Mass.

C. The practice of sending extraordinary ministers of Holy Communion to the sick from the Mass is to be encouraged. "The obligation to visit and comfort those who cannot take part in the eucharistic assembly may be clearly demonstrated by taking communion to them from the community's Eucharistic celebration. This symbol of unity between the community and its sick members has the deepest significance on the Lord's Day, the special day of the Eucharistic assembly."¹²⁸

During the fraction rite in the Mass, the celebrant (or other priest or deacon) should fill the necessary pyxes with the Eucharist. After Holy Communion, the Extraordinary ministers should be called forward to receive their pyx, and after the Mass has ended they should proceed directly to give communion to the sick and shut-in.

127 Promulgated on August 15, 2006, by Bishop John M. D'Arcy.

128 Congregation for Divine Worship, *Pastoral Care of the Sick* 73.

D. The minister of the Eucharist is to use the appropriate rite in giving communion to the sick, making the distinction between the rite appropriate for a priest or deacon and that for a lay person.¹²⁹

E. For further instruction regarding communion to the sick by Extraordinary Ministers of Holy Communion, please consult the diocesan norms on Extraordinary Ministers of Holy Communion, numbers 55-62.

VI. EUCHARISTIC DEVOTION

A. Adoration of Christ in the Holy Eucharist must find expression in various forms of Eucharistic devotion and is an important part of Catholic tradition and life, especially personal prayer before the Blessed Sacrament reserved in the tabernacle and periods of adoration of the Blessed Sacrament exposed in the Monstrance.¹³⁰ All such devotion should be essentially linked with the celebration of the Eucharist at Mass.

B. The ritual found in *Holy Communion and Worship of the Eucharist Outside Mass*¹³¹ is to be followed for Exposition and Benediction of the Blessed Sacrament.

C. "Whenever exposition of the Holy Eucharist is scheduled to occur, a priest or deacon (as ordinary ministers of exposition) should normally expose and repose the Blessed Sacrament.

However, in the absence of a priest or deacon, an instituted acolyte or an officially commissioned extraordinary minister of Holy Communion may publicly expose and repose the Blessed Sacrament for adoration by the faithful.

The pastor or the priest entrusted with overseeing exposition should select and train individual extraordinary ministers to be prepared for such potential situations. The extraordinary minister would only be able to perform simple (as opposed to solemn) exposition and reposition. While displaying the proper reverence before the Holy Eucharist, he or she would open the tabernacle and place the luna with the host into the monstrance. At the end of the period of adoration, the luna would be removed and the Blessed Sacrament placed back into the tabernacle.

129 See Divine Worship, *Pastoral Care of the Sick*.

130 John Paul II, letter *Dominicae Cena: On the Mystery and Worship of the Eucharist* 3.

131 Sacred Congregation for Divine Worship, *The Roman Ritual: Holy Communion and Worship of the Eucharist outside Mass* (June 23, 1973).

An extraordinary minister may not give Benediction, nor may he or she incense the Blessed Sacrament.”¹³²

D. Exposition of the Blessed Sacrament on a regular basis is encouraged for parishes (e.g. a weekly day or partial day of exposition). Exposition of the Blessed Sacrament is to be observed only when a number of the faithful will be present. The Blessed Sacrament should never be left exposed without someone present for adoration. Perpetual exposition requires the permission of the diocesan bishop.

E. Processions with the Most Holy Eucharist are encouraged, especially on the Solemnity of the Most Holy Body and Blood of Christ. On this feast, permission of the diocesan bishop can be presumed. However, for processions apart from this feast, the permission of the diocesan bishop is required.

132 *Norms for Extraordinary Ministers of Holy Communion in the Diocese of Fort Wayne-South Bend*, 63-65.

PENANCE

A CATECHESIS ON THE SACRAMENT OF PENANCE

God's love for us is shown above all in the gift of his Son, who reconciles us to the Father.¹³³ Through Baptism we receive the gift of new life in Christ, but this new life in Christ does not take away human frailty, the inclination to sin, or free will.¹³⁴ Sin is an offense against God, a rupture in our relationship with Him.¹³⁵

Sin can weaken and even destroy our life as God's sons and daughters:

* "Mortal sin attacks the vital principle within us – that is, charity . . ."¹³⁶ It destroys love in the human heart by a serious infraction of God's law by one who knowingly and freely chooses to go against God and his design.

* Venial sin allows love to remain, although it offends and wounds it.¹³⁷

To return to communion with God after having lost it through sin is a movement granted by the God who is rich in mercy and concerned for humanity's salvation. The movement of returning to God, conversion and repentance, implies sorrow for and aversion to sins committed, and the firm purpose of sinning no more in the future. We must ask for this precious gift of conversion and repentance for ourselves and for others, as it will be granted to all who seek it.¹³⁸

The Sacrament of Penance is an encounter with Christ which obtains his merciful pardon and reconciliation with the Church. "In faithfully observing the centuries-old practice of the Sacrament of Penance – the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction – the Church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the Sacrament of Reconciliation: 'Your sins are forgiven;' 'Go, and do not sin again.' As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness."¹³⁹

133 John 3:16.

134 *Catechism of the Catholic Church* (CCC) 1426.

135 CCC 1440.

136 CCC 1856.

137 CCC 1855.

138 CCC 1489.

139 John Paul II, encyclical letter *Redemptor Hominis* 20.

Jesus gave the power to forgive sins to His Apostles who in turn passed this power on to their successors (bishops). This power is transmitted also to priests by virtue of sacramental ordination. “Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops’ collaborators, continue to exercise this ministry. Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins ‘in the name of the Father, and of the Son, and of the Holy Spirit.’”¹⁴⁰

“Those who approach the Sacrament of Penance obtain pardon from God’s mercy for the offense committed against Him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion.”¹⁴¹

“Penance is called the *sacrament of conversion* because it makes sacramentally present Jesus’ call to conversion, the first step in returning to God from whom one has strayed by sin. It is called the sacrament of Penance, since it consecrates the Christian sinner’s personal and ecclesial steps of conversion, penance, and satisfaction.”¹⁴²

“It is called the sacrament of confession, since the disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a ‘confession’ – acknowledgement and praise – of the holiness of God and of his mercy towards sinful [people]. It is called the sacrament of Reconciliation, because it imparts to the sinner the life of God who reconciles. It is called the *sacrament of Reconciliation*, because it imparts to the sinner the life of God who reconciles.”¹⁴³ Whoever is reconciled to God is ready to respond to God’s call: “Go first to be reconciled to your brother” (Matthew 5:24).

“One must appreciate the magnitude of the gift God has given us in the sacraments of Christian initiation in order to grasp the degree to which sin is excluded for him who has ‘put on Christ.’ But the apostle John also says: ‘If we say we have no sin, we deceive ourselves, and the truth is not in us,’ and the Lord himself taught us to pray: ‘Forgive us our trespasses,’ linking our forgiveness of one another’s offenses to the forgiveness of our sins that God will grant us.”¹⁴⁴

“The new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls concupiscence, which remains in the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life. This is the

140 CCC 1461.

141 Vatican II, *Lumen Gentium* 11.

142 CCC 1423.

143 CCC 1424.

144 CCC 1425.

struggle of conversion directed toward holiness and eternal life to which the Lord never ceases to call us.”¹⁴⁵

“This endeavor of conversion is not just a human work. It is the movement of a ‘contrite heart,’ drawn and moved by grace to respond to the merciful love of God who loved us first.”¹⁴⁶ In the Gospels we see Christ’s frequent encounters with individual sinners. This shows us Christ’s desire to give the gift of forgiveness to each person in a personal way.

“Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one’s life, with hope in God’s mercy and trust in the help of his grace.”¹⁴⁷

The sacrament of Penance comprises the three acts of the penitent: repentance, confession to the priest, and the intention to make satisfaction; it also is comprised of the priest’s forgiveness of sins in the name of Jesus Christ.¹⁴⁸

The spiritual effects of the Sacrament of Penance are:

- * reconciliation with God by which the penitent recovers grace;¹⁴⁹
- * reconciliation with the Church;¹⁵⁰
- * remission of the eternal punishment incurred by mortal sins;¹⁵¹
- * remission, at least in part, of temporal punishments resulting from sin;
- * peace and serenity of conscience and spiritual consolation, an increase of spiritual strength for the Christian combat.¹⁵²

“Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right, by the admission of faults to one’s brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of

145 CCC 1426.

146 CCC 1428.

147 CCC 1431.

148 CCC 1448.

149 CCC 1468.

150 CCC 1469.

151 CCC 1470.

152 CCC 1496.

righteousness. Taking up one's cross each day and following Jesus is the surest way of penance."¹⁵³

Sinners wound God's honor and love, their own human dignity as those called to be children of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.¹⁵⁴

Frequent confession is a means of spiritual growth. Although Church law states that only serious sins need to be confessed, "the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful . . ." ¹⁵⁵ Thus, frequent reception of the Sacrament of Penance is strongly recommended.

Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.

It must be recalled that . . . this reconciliation with God leads, as it were, to other reconciliations, which repair the other breaches caused by sin. The forgiven penitent is reconciled with himself in his inmost being, where he regains his own true identity. He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation.¹⁵⁶

"In this sacrament, the sinner, placing himself before the merciful judgment of God, anticipates in a certain way the judgment to which he will be subjected at the end of his earthly life. For it is now, in this life, that we are offered the choice between life and death, and it is only by the road of conversion that we can enter the Kingdom, from which one is excluded by grave sin. In converting to Christ through penance and faith, the sinner passes from death to life and 'does not come into judgment.'"¹⁵⁷

Catechesis on the Sacrament of Penance should include an explanation of what is meant by the necessity of the penitent to make an integral confession. This means that if the penitent is conscious of mortal sin, he or she must confess the specific mortal sins committed and how many times they were committed.

Catechesis on the Sacrament of Penance should also include a presentation of the fact that the seal of confession is inviolable. The confessor under no circumstance is to reveal in any way what has been confessed to him in the sacrament. To do

153 CCC 1435.

154 CCC 1487.

155 CCC 1458.

156 John Paul II, apostolic exhortation *Reconciliation and Penance* 31V.

157 CCC 1470.

so is considered a most grave crime in the Church, and the confessor is obliged to risk defamation, imprisonment or even death rather than to violate the seal of confession. In this way, the penitent can approach this sacrament with the utmost confidence, knowing that one's conscience can be made completely vulnerable in love and trust before Almighty God.

THE SACRAMENT OF PENANCE

I. FORMS OF THE SACRAMENT OF PENANCE

In his apostolic exhortation, *Reconciliation and Penance*, Saint Pope John Paul II comments on the three forms of the Sacrament of Penance:

A. The first form - *reconciliation of individual penitents* - is the only normal and ordinary way of celebrating the sacrament, and it cannot and must not be allowed to fall into disuse or be neglected.¹⁵⁸

B. The second form - *reconciliation of a number of penitents with individual confession and absolution* - has preparatory acts that help give greater emphasis to the communal aspects of the sacrament, but is otherwise the same as the first form in the essential acts, namely individual confession and individual absolution of sins. It can thus be regarded as equal to the first form as regards the normality of the rite.¹⁵⁹

C. The third form however - *reconciliation of a number of penitents with general confession and absolution* - is exceptional in character. It is therefore not left to free choice but is regulated by a special discipline.¹⁶⁰ Regarding “general absolution”,¹⁶¹ apart from the situation of danger of death, the conditions determined by the universal law of the Church¹⁶² are not present in the Diocese of Fort Wayne-South Bend. Therefore, the “Rite of Reconciliation of Several Penitents with General Confession and Absolution,” may not be used in this diocese unless the diocesan bishop determines that the canonical conditions are fulfilled.¹⁶³

II. THE CELEBRATION OF THE SACRAMENT OF PENANCE

Pastors and those who collaborate with them in the pastoral care of the faithful are to observe the following regarding the celebration of the Sacrament of Penance:

A. Frequent reception of this sacrament is to be encouraged in homilies, adult education programs, retreats, missions, and other forms of catechesis.

B. While encouraged to celebrate this sacrament for any and all sins, the faithful are to be reminded of the obligation to confess serious sins at least

158 *Reconciliation and Penance* 32.

159 *Reconciliation and Penance* 32.

160 *Reconciliation and Penance* 32.

161 *Rite of Penance* 31ff.

162 *Codex Iuris Canonici* (CIC) canon 961.1, no. 2.

163 CIC canon 961.2.

once a year.¹⁶⁴

C. The times each week when the sacrament is to be celebrated in the parish church are to be stated specifically in the parish bulletin and by other appropriate means of communication. Pastors should strive to offer convenient confession times during the week in addition to the customary Saturday times. Confessors should also be most generous in fulfilling the reasonable requests of the faithful at any time to receive this sacrament.

D. In addition to the regular weekly schedule for the Sacrament of Penance, other opportunities should be provided for its celebration.¹⁶⁵ The seasons of Advent and Lent provide rich occasions for the celebration of the sacrament. However, other events in the life of the faith, such as preparation for the Sacrament of Confirmation and Marriage, are times when the celebration of the sacrament should be strongly encouraged.

E. The penitent should always be provided with the opportunity in every church to confess behind a fixed grill. The opportunity to celebrate the sacrament “face to face” may also be provided, without prejudice to the right of the confessor to celebrate the sacrament behind a fixed grill only.¹⁶⁶

F. The understanding and celebration of the Sacrament of Penance for priests and people alike will be deepened and enriched if we recall that “frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise but a serious striving to perfect the grace of Baptism so that, as we bear in our body the death of Jesus Christ, his light may be seen in us every more clearly.”¹⁶⁷

G. In order that the Sacrament of Penance may be fittingly celebrated both by individual members and assemblies of the faithful, the proper ritual as found in the *Rite of Penance* is to be carefully observed. Further, regarding all aspects of the Sacrament of Penance, canons 959-997 of the *Code of Canon Law* are to be faithfully followed. It should be especially noted that

164 CIC canon 989.

165 *Rite of Penance* 13.

166 The following notice was published, July 24, 1998 by the Vatican Information Service: “The Pontifical Council for the Interpretation of Legislative Texts, with the Holy Father’s approval, in a recently-published note, responded affirmatively to the following inquiry by several episcopal conferences regarding confessionals: ‘If, according to Canon 964, paragraph 2, of the Code of Canon Law, the minister of the sacrament, for a just cause and excluding cases of necessity, can legitimately decide, even in the eventuality that the penitent ask for the contrary, that sacramental confession be received in a confessional with a fixed grille.’

167 *Rite of Penance* 7b.

in the imparting of absolution, the confessor is to adhere to the formula of absolution strictly, that is¹⁶⁸:

God, the Father of mercies, through the death and resurrection of His Son, has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, **and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.**

This formula admits of no personal alteration or adaptation on the part of the confessor except when the penitent is in imminent danger of death. In this case, it is sufficient for the priest to say the essential words of the form of absolution, namely, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit."¹⁶⁹

H. The granting of partial absolution, that is, absolution of some sins, but not all sins, is never permissible. So-called "partial absolution" is not possible and is, in fact, invalid.

I. It should be noted that confessions could take place even during the celebration of Mass. Saint John Paul II's 2002 *motu proprio Misericordia Dei* states, "It is particularly recommended ... that confessions be especially available before Masses, and even during Mass if there are other priests available, in order to meet the needs of the faithful" (#2).

J. The proper place to hear sacramental confessions is a church or oratory. Confessions are not to be heard outside a confessional without a just cause.¹⁷⁰

K. The Sacrament of Penance could be celebrated through glass windows and via a telephone, for example, in prison situations, as long as personal presence is maintained, that is, that the confessor and penitent are in close proximity and can interact personally. This would not apply to remote situations, for example, over the Internet or over the phone from a distance.

It should also be noted that confessors must guarantee that confessions in prison situations are not recorded or monitored. Without this guarantee, the Sacrament of Penance could not be celebrated because of the grave risk of violating the seal of confession. In such situations, the penitent, if he or she is conscious of mortal sin, would not be obliged to confess since it is morally impossible to do so. The penitent should be instructed to make a perfect

168 *Rite of Penance* 46.

169 *Rite of Penance* 21.

170 CIC canon 964.

act of contrition having true sorrow for their sins out of love for God. The penitent should also be instructed to avail themselves of the Sacrament of Confession at the first opportunity when the seal would not be compromised.

L. The faithful are always to remain free to confess their sins to the confessor of their choice.¹⁷¹

III. FIRST PENANCE

A. During the catechumenate, catechumens should receive catechesis on the nature of the Sacrament of Penance and the various ways it can be celebrated. In this way they will be prepared to celebrate this sacrament after their initiation is complete. Of course, catechumens cannot receive this sacrament until after baptism.

B. Candidates for full communion, that is, those already baptized in other ecclesial communities, should be provided with an opportunity and must celebrate the Sacrament of Penance with a confessor of their choosing in the days prior to the rite of reception.

C. Once children who, baptized in the Catholic Church as infants, have reached the use of reason, they are to celebrate the Sacrament of Penance for the first time. For most children, this is about seven years of age. Structured programs of preparation for the Sacrament of Penance should take place in every parish at the second grade level. "Catechesis for the Sacrament of Reconciliation is to precede First Communion and must be kept distinct by a clear and unhurried separation. This is to be done so that the specific identity of each sacrament is apparent and so that, before receiving First Communion, the child will be familiar with the . . . rite of Reconciliation and will be at ease with the reception of the sacrament."¹⁷² The celebration of First Penance must be scheduled before the celebration of First Eucharist. Even those who are to receive First Penance should remain free to confess their sins to the confessor of their own choice.

D. Parents, as the primary educators of their children, should have the opportunity to participate as fully as possible in the preparation for the sacrament of Penance. Involvement in the instructional process, parish celebrations and liturgical services relative to preparation for the Sacrament of Penance, and their own celebration of the sacrament should be encouraged. For many parents, this time is an opportunity to return to the sacramental life of the Church. Pastors and catechetical leaders have the opportunity of assisting their return through encouragement and instruction.

171 CIC canon 991.

172 *National Catechetical Directory* 126.

Parents should be encouraged to receive the Sacrament of Penance at the time of their child's first experience of the sacrament.

E. As a rule, a child will celebrate the Sacrament of Penance at the end of the catechesis for Penance and at least some weeks before the reception of First Eucharist. In exceptional and individual cases, if it seems clear to those involved in the sacramental catechesis (priest, catechist, and parents) that an individual child is not ready for the Sacrament of Penance, then it should be postponed until the child is ready. In this case, First Eucharist would not necessarily be also postponed.

F. "Catechesis for children must respect the natural disposition, ability, age, and circumstances of individuals."¹⁷³ Catechesis for the Sacrament of Penance should include concepts of good and evil, sin, repentance, and God's loving mercy and should encourage the child to see in the Sacrament of Penance that faith is expressed both by being forgiven and by being forgiving. Since the sacramental experience of being forgiven takes place in the internal forum, the practice of awarding certificates on the occasion of First Penance is not appropriate.

G. Parents should understand that their child's preparation is not once and for all but a beginning, the foundation of further catechesis and moral development. "Because continuing, lifelong conversion is part of what it means to grow in faith, catechesis for the sacrament of Reconciliation is ongoing. Children have a right to fuller catechesis each year. Adults also have a right to continuing catechesis concerning the sacrament."¹⁷⁴

H. After First Penance, opportunities for further celebration of the Sacrament of Penance should be provided on every level of religious education, especially during Advent and Lent. Further, parents should be encouraged to avail their children of the Sacrament of Penance on a regular basis outside of the context of parish religious education.

IV. FIRST PENANCE FOR HOME-CATECHIZED CHILDREN

A. The Church teaches clearly that parents are the first teachers of their children in the faith, and some parents choose to exercise that role in preparation for the reception of First Penance. The pastor of the parish is bound to respect such a choice, and together the pastor and parents should work to ensure that those who are home-catechized are properly catechized and are properly disposed to receive the sacrament. Catechesis

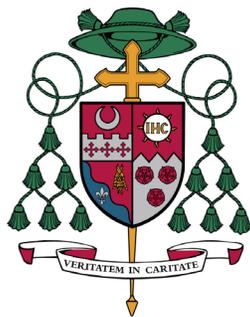
173 *National Catechetical Directory* 126.

174 *National Catechetical Directory* 126.

of home-catechized adolescents must follow the diocesan statutes on homeschooling.¹⁷⁵

B. Nonetheless, pastors of parishes should encourage home-catechized children to participate in the parish program of preparation for First Penance. They should be invited also to participate in any retreats and other preparation for First Penance that may be offered in the parish. However, pastors in no way should discriminate against those home-catechized who choose not to participate in the parish program of preparation. Once the time of preparation is completed, it is sufficient that the pastor simply assure that the home-catechized candidate for First Penance has been sufficiently catechized and is properly disposed to receive the sacrament.

175 Promulgated on August 15, 2006, by Bishop John M. D'Arcy.



Promulgated by
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