

## WORSHIP AND PRAYER INCLUDING THE SACRAMENTS

### I. Liturgy as Manifestation of the Paschal Mystery

In the Liturgy of the Church, the Paschal Mystery of Jesus Christ is made manifest, and the Church, his Body, is united with him to give praise and thanks to the Father. The Liturgy is an expression and experience both of this mystical union with Christ and our unity with each other on earth, in a hierarchy of service and love.

#### A. Liturgy and the Community

1. Because it is first and above all Jesus Christ who acts in every Liturgical event, and the Church is always united to Christ her head, every liturgy is an action of the whole Church. Therefore liturgy is always most properly celebrated in the context of a gathered community.

“Liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity, namely, a holy people united and organized under their bishops. ‘Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern individual members of the Church in different ways according to the diversity of holy orders, functions, and degrees of participation.’

“It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, as far as possible, to a celebration that is individual and quasi-private. ‘This rule applies with special force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature’” (*Sacrosanctum Concilium*, 26 and 27).

#### 2. Mass Schedules

The schedule of Parish liturgical celebrations, including celebrations of days of precept (obligation), is to be arranged with regard above all for the genuine needs of the faithful, in order both to assure the widest possible access to such celebrations and also to facilitate the most representative gathering possible of the whole parish. Likewise, multiple celebrations should not be scheduled without just cause, in order not to divide the parish community unnecessarily or overtax clergy or other ministers, whose assistance might be more urgently needed in another place.

#### 3. Conformity of Liturgical Celebrations

In the Diocese of Sacramento, all liturgical celebrations are to conform in every regard to the laws, directives, and norms of the Church pertaining to such celebrations, as found in canon law, the official liturgical documents, and the rubrics for the specific rite, as well as to any norms prepared either by the Conference of Bishops or by the Diocesan Bishop. No priest or other minister shall introduce innovations not approved by the competent Church authority.

#### B. Diocesan and Parish Structures

#### 4. Liturgy and the Role of the Bishop

The Bishop of the Diocese is assisted in his role as chief liturgist by a Diocesan Liturgical Commission and by the Office for Worship; he further consults with his priests through official structures, such as the Council of Priests, as well as with ad hoc groups and individuals, and with others competent in liturgical matters.

5. "All should hold in great esteem the liturgical life of the diocese centered around the Bishop, especially in his cathedral church" (*Sacrosanctum Concilium*, 41). Therefore, the worship life of the Cathedral Church shall be authentically a model of the highest fidelity to sound liturgical principles and practices in all things. The Diocese and the Cathedral Parish shall cooperate to see that inasmuch as possible adequate resources and personnel are allocated to support such a commitment to the Liturgy.
6. Likewise, Diocesan liturgies, whether celebrated in the Cathedral Church or not, shall adhere in all things to the highest standards of expression of liturgical principles, while recognizing and honoring the cultural diversity of the local Church.
7. **Parish Liturgy Committee**  
A Parish Liturgy Committee, under the direction of the pastor, is strongly recommended to assist him, the other parish clergy, and the parishioners by promoting good liturgy and vibrant prayer in the parish. The Liturgy Committee is advisory to the pastor. Its members are urged to attend the various educational opportunities provided by the Diocese, and the parish shall make substantive endeavors to facilitate and assist the members in their formation.
8. **Membership of the Parish Liturgical Committee**  
The membership of the Parish Liturgical Committee is selected and appointed by the pastor. It is recommended that the Liturgical Committee include the other clergy of the parish and those who are responsible for liturgical ministries, such as liturgy and music coordinators, lectors, extraordinary ministers of Holy Communion, servers, and ministers of hospitality and ushers.
9. The Parish Liturgy Committee may help to prepare parish liturgies, especially for feasts and the liturgical seasons of the year, coordinate parish participation, and promote the training of liturgical ministers. In addition and perhaps more importantly, the Parish Liturgy Committee shall seek out means to assist in the formation of the community as a whole to increase understanding and appreciation of the Liturgy, as well as in other spiritual, prayer and devotional expressions.

## II. The Celebration of the Sacraments

### A. Celebration of Mass

10. Every parish shall provide for the full and worthy celebration of the Liturgy, especially on the Lord's Day and days of precept, through
  - careful and conscientious preparation of the rites
  - suitable formation and training for all liturgical ministers
  - careful attention to making provisions for an encouraging the full, conscious and active participation of the members of the assembly
11. The Liturgy is most appropriately celebrated when various ministries and roles are properly distributed and observed. Those actions of the liturgy reserved to ordained ministers, priests and deacons, are never to be taken on by those not in orders. Likewise, where lay persons are admitted to ministry, they should be encouraged in those roles, and the parish is to see that they are provided adequate formation.
12. Lay liturgical ministries, including that of altar server, are open to both women and men in accord with liturgical law.

13. Priests and deacons are to vest fully and appropriately for all liturgical celebrations, in accord with the rubrics and the liturgical calendar. A priest may not act as the principal celebrant at Eucharist without vesting in stole and chasuble; concelebrants may wear alb and stole. A deacon functioning in the Eucharistic liturgy may wear a dalmatic of the proper color, but it is not required in parish churches and the pastor is to be consulted.

**14. Appropriate Dress for Lay Ministers**

In dioceses of the United States lay ministers, at the discretion of the pastor, may wear albs when performing liturgical functions; otherwise they are to dress appropriately. Altar servers should preferably wear albs; cassock and surplice may if necessary be substituted.

**15. Provision for the Physically or Developmentally Challenged**

Insofar as is possible, the pastor shall provide for the celebration of the Sacraments for those members of the Christian faithful who have particular physical or developmental needs.

**16. Use of Church/Chapel/Oratory for Non-Catholic Liturgies**

At no time may a church, chapel or oratory be used for a non-Catholic liturgical ceremony without the permission of the Diocesan Bishop. Ecumenical or Interfaith services may be organized from time to time with the approval and under the direction of the pastor.

**B. The Sacraments of Initiation**

**17. Christian Initiation of Adults**

A parish program of Christian Initiation is to be established. For further information, consult the *Rite of Christian Initiation of Adults* (RCIA) and *The Journey to Fullness of Life in Christ: Guidelines for the Implementation of the Rite of Christian Initiation of Adults for the Diocese of Sacramento*.

**18. Christian Initiation of Children**

Baptized children of catechetical age (7) are required to follow a program of Christian Initiation and are bound by the same regulations as adults, although their catechesis should be adapted to their age level. The permission of at least one custodial parent is required. In accord with canon law and the provisions of the RCIA, a child is to be confirmed upon his or her reception into the Church.

19. Baptized children below the age of reason are received into the Church simply by the written or oral declaration of a parent or guardian to this effect manifested to a pastor or his representative. No sponsor or godparent is required for this act of reception. An entry in the Baptismal Register should indicate the name of the child, names of the parents, date and place of original baptism and the date of reception into the Church.

20. The Rite of Election for adults preparing for Christian Initiation is to be celebrated annually in the Cathedral with the Bishop presiding. In all ordinary circumstances all those preparing for Christian Initiation in the parishes of the diocese are to participate with their sponsors.

21. Those baptized in other Christian communities who are to be received into communion with the Catholic Church should participate in a program of formation and catechesis suited to their individual needs. They may participate along with the Catechumens providing their different status is delineated clearly. These persons are called Candidates and participate in the Call to Continuing Conversion.

22. A baptized person is to receive the Sacrament of Penance before being received into the Church. A non-baptized person who is baptized at the Easter Vigil should receive the Sacrament of Penance after Baptism during the period of Mystagoga.
23. Baptism of Adults and children of catechetical age is reserved to the Easter Vigil, except in extreme circumstances.
24. Candidates may be received into the Church at any time, once they have been discerned to be ready.
25. A person who is in an irregular marriage may not be received into the Church. (This does not include a Privilege of the Faith marriage case in which the Ordinary or the Holy See directs otherwise.) For obvious pastoral reasons, a person in an irregular marriage also may not enter the Catechumenate or participate in the Rite of Election. The inquirer should be informed of this situation at the beginning of their instruction. Please see the Guidelines for Implementation of the RCIA for additional details.
26. A notation for every person who is received into the Church is to be made in the Baptismal Register of the parish. If the person is already baptized, the original date and place of Baptism is to be recorded with a notation of the date of the candidate's profession of faith.
27. Each parish and indeed each individual Catholic has a duty to assist those who have been alienated from the Church. Parishes shall endeavor to offer programs directed toward reconciling such persons with the Church.

**28. Faculties for Christian Initiation**

Priests of the Diocese have the faculty to confirm both non-baptized persons and baptized non-Catholics at the time of their reception into the Church and indeed are required by law to do so.

29. Priests of the Diocese have the faculty to confirm, during the celebration of the Easter Vigil only, an adult who satisfies all the following conditions:
  - i. baptized a Catholic but never received the Sacrament of Confirmation;
  - ii. never joined any other religion
  - iii. has not been active in the practice of the faith over a period of time, even many years;
  - iv. now desires to receive the Sacrament of Confirmation and to be actively involved in the Church's life;
  - v. has participated fully in the process of catechesis and formation for the RCIA.
30. A priest of the Diocese of Sacramento does not have the faculty to confirm a baptized Catholic who has never ceased to practice the faith without a specific mandate from the Bishop. Such a person, having been prepared through an appropriate program of formation either in the parish or in cooperation with other parishes, may be presented for Confirmation when the Bishop administers the sacrament in the parish, or may participate in the annual Diocesan celebration of Confirmation for adults.

31. Priests who are mandated to administer Confirmation shall abide strictly by the terms of their mandate. This mandate may not be delegated. The special mandate shall be noted in the Confirmation Register.
32. The faculty to confirm a person being received into the Church is only granted to the particular priest who baptizes the person, or to the priest who receives their profession of faith.
33. Any priest can and should confirm a person in the danger of death and shall note this in the Confirmation Register.
34. Pastors should seek out unconfirmed Catholic adults so that they may be prepared for Confirmation and complete their Christian Initiation; such a Confirmation may be conferred when the Bishop confirms at the parish or at the annual Diocesan Confirmation of Adults.

**35. Infant Baptism**

Baptism, because it is the sacrament of incorporation into the Church, is ordinarily to be celebrated in the proper parish church. Family, friends and members of the parish are encouraged to take active parts in the celebration.

36. The ordinary minister of Baptism is a bishop, priest, or deacon, and most particularly the pastor.
37. In keeping with basic liturgical principles, Infant Baptism should ordinarily be celebrated in a truly ecclesial context, with the participation of at least a representative gathering of the parish community. In some places, this will be best accomplished by celebrating Baptism, at least occasionally, in the context of the Sunday Eucharistic Assembly, but this end can also be achieved in a well-prepared and executed Baptismal liturgy celebrated apart from the Eucharist. The practice of a so-called 'private' baptism is at odds with both good liturgical praxis and with the very nature of the Sacrament itself, as the Sacrament of incorporation into Christ's Body, the Church, and should be celebrated only in the case of urgent need, or when pastoral considerations truly outweigh the importance of the communal celebration.
38. Whenever Baptism is administered neither by the pastor nor in his presence, the pastor of the parish in which the Baptism was administered is to be notified so he may record it in his register (can 878).
39. Whenever Baptism is administered without the full rite in a case of urgency, the Rite of Bringing a Baptized Child to Church should be celebrated as soon as possible, and both the actual Baptism and the celebration of this Rite are to be recorded in the Baptismal Register.
40. Each parish should have a pre-baptismal program for parents and sponsors of infants who are to be baptized. Parents should be encouraged to recognize their responsibility to provide for the religious education of their children.
41. Baptism is not to be deferred without grave cause, according to the provisions of canon law (can 868), and is not to be deferred solely on the basis of the irregular status of the union of the parents. In such an instance, however, parents are to be given firm counsel regarding the necessity of regularizing the Marriage, and the pastor and the parish community are to support them as they seek to do so.

42. In recording the Baptism of children whose parents are in an invalid marriage, no indication should be made of illegitimacy.
43. Every child to be baptized should have a Catholic sponsor (godparent) who is at least 16, who has received Confirmation and Communion and who leads a life in harmony with the Church. A child may have one godfather, one godmother or both one godfather and one godmother. A baptized non-Catholic may serve as a witness to the Baptism together with a Catholic godparent. A non-baptized person may not serve as an ecclesial witness. (can 873, 874).

#### **44. Sacrament of Confirmation**

The Bishop is the ordinary minister of Confirmation. Every parish shall establish a Confirmation preparation program that follows diocesan guidelines.

45. Catholics have a right to the Sacrament of Confirmation. Their Confirmation may not be unreasonably delayed if the candidate asks to be confirmed and has completed the parochial requirements.
46. Parents may not serve as Confirmation sponsors for their children. Confirmation sponsors must be both baptized and confirmed as well as a practicing member of the Catholic Church in good standing.
47. Any priest can and should confirm a person in the danger of death and shall note this in the Confirmation Register.
48. Confirmation Registers should include the name of the person confirmed, the name of the parents, date and place of Baptism, Confirmation sponsor, Confirmation name, date, place and name of minister of Confirmation.
49. Confirmation notification must be sent to the parish of Baptism immediately after the Confirmation.

#### **50. Special Issues for Catholics of Different Rites**

If a child has one Latin Rite parent and one Eastern Rite parent, the provisions of canon 111 are to be observed. If the parents agree, they may choose their child to be of the Latin Rite. If they do not agree, the child pertains to the Rite of the father. A notation about the Rite of the child should be made in the Baptismal Register.

51. If a child has parents both of an Eastern Rite and a priest of that Rite is not available, a priest of the diocese may baptize the child. According to canon 111, the priest should inform the parents that the child is of the same Rite as the parents, and a notation should be made in the Baptismal Register.
52. Persons baptized after their fourteenth birthday may choose their Ritual Church.
53. Adult converts from Orthodox Churches are received into the Catholic Rite that correlates to the Church of their Baptism; they may then apply to the Apostolic See for a Transfer of Rite. Consult with the office of the Bishop for details.

#### **54. Sacrament of the Holy Eucharist**

The celebration of the Eucharist is the central action of a Christian community; the Church is most itself when it assembles for this event. Parishes are encouraged, therefore, to give great energy and sufficient funding to the liturgy. In particular, the appropriate celebration of the Eucharist on the Lord's Day should be a focus toward which all the activity of the parish is directed, and from which the life and ministries of the community are to flow.

55. Those children of the parish baptized as infants are to be properly prepared for their first reception of the Eucharist according to Diocesan Guidelines; such preparation includes catechesis for and the celebration of the Sacrament of Penance and Reconciliation.
56. In its preparation for the celebration of the Eucharist, each parish community should strive to acknowledge the multi-cultural and intergenerational make-up of the worshipping assembly, and endeavor to address cultural needs both in parish celebrations in general, and particularly by providing opportunities for the observance of particular devotions, feasts, and other celebrations of the various cultural communities.
57. The parish is to take very seriously its responsibility to assist the faithful to exercise the full, conscious, and active participation in the liturgy called for in the documents of the Second Vatican Council. This is achieved on many levels: by the appropriate formation and incorporation of lay ministers into the liturgy, and by the use of appropriate, well-prepared and well-presented liturgical music which engages the people's participation. But fundamentally, full, conscious, and active participation is grounded in appropriate formation and catechesis of the assembly, which fosters their understanding of the liturgical action and their part in it, and the promotion of the reality that we are all called to carry the liturgy forth with us into all aspects of our lives, that the power of the Gospel and the message of our salvation in Christ may transform the secular world.
58. As stated earlier, the Liturgy is most appropriately celebrated when various ministries and roles are properly distributed and observed. Lay liturgical ministries, including that of altar server, are open to both women and men in accord with liturgical law. Where lay persons are admitted to ministry, they should be encouraged in those roles, and the parish is to see that they are provided adequate and on-going formation. Lay ministers at Mass are to be fully-initiated Catholics in good standing; those who are at least 16 years of age may be admitted to the ministries of Reader or Extraordinary Minister of Holy Communion. For pastoral reasons, a non-Catholic may serve as a reader for a funeral (See the Pontifical Commission for Promoting Christian Unity, "Directory for the Application of Principles and Norms on Ecumenism," June 8, 1993, paragraph 133).
59. Pastors are required to submit to the Bishop the names of those who are to function as Extraordinary Ministers of Holy Communion; in so doing he acknowledges their suitability for such ministry, and attests that they have received proper formation. The Bishop will grant a mandate for them to serve for a period of three years; ordinarily such a mandate applies only in the parish for which it was granted, unless other provisions are made or in a case of real necessity. Should the needs of the parish dictate, the individual in question may be re-submitted for another mandate upon the lapse of the first, but pastors should make a real effort to enforce a three-year term for liturgical ministries, provided the parish possesses the resources to make this possible.
60. The Eucharist should be celebrated in a fitting and dignified place, generally in a church, chapel or oratory. For the sake of the sick and homebound, Mass may be celebrated in private homes and in nursing homes. High School and Newman Center Chaplains may celebrate Mass in a school gymnasium or another suitable location for the pastoral

benefit of their students. In all other circumstances, the permission of the Bishop or Vicar General is required for celebration of Mass outside a church, chapel or oratory.

61. Music used in the liturgy should always be of a sacred nature, and should always foster the participation of the assembly, though this in no way excludes appropriate musical selections performed by a proper liturgical choir or ensemble.

## **62. Distribution of Communion**

“Holy Communion has a fuller form as a sign when it is received under both kinds. For in this manner of reception the sign of the Eucharistic banquet shines forth more completely and the divine will by which the new and everlasting covenant is ratified in the Blood of the Lord is more clearly expressed, together with the relationship of the Eucharistic banquet to the eschatological banquet in the Father’s kingdom” (*General Instruction of the Roman Missal*, 281). Communion under both kinds is encouraged in parish celebrations whenever it is permitted by liturgical norms. However, when it is not possible or feasible to distribute under both forms, the faithful should be catechized that “Christ, whole and entire, and the true Sacrament, is received under only one species and, on account of this, as far as the effects are concerned, no grace necessary for salvation is denied to those who receive under only one species” (*GIRM*, 282).

63. The rubrical requirements for the bread and wine used in the Eucharistic Liturgy must be strictly followed. The bread to be consecrated must be only wheat flour, unleavened and recently made. The wine to be consecrated must be from natural grapes, pure, not mixed with any foreign substance and not spoiled (canon 924).
64. A member of the faithful who suffers from celiac disease and is unable to receive the host is permitted to receive the Precious Blood from a separate cup in which no fragment of the host has been mingled. Priests should catechize and encourage such persons to receive the Precious Blood.
65. A priest who is unable to consume alcohol is encouraged to receive under both forms through intinction. If he is unable to do this, he must present the Bishop with a medical certificate indicating that he may not ingest even the smallest quantity of alcohol. The Bishop may permit him to use mustum, or unfermented juice of ripe grapes. In such a case, the priest alone is to receive the consecrated mustum. If the Precious Blood is distributed to the faithful, actual wine should be consecrated in a separate chalice. Any Precious Blood consecrated from actual wine should be consumed by a deacon or another Eucharistic Minister (cf. Decree of the Congregation for the Doctrine of the Faith, August 22, 1994).
66. The distribution of the Eucharist must always be done according to the laws of the Church and with the greatest respect possible for the Blessed Sacrament. The Precious Blood is always to be completely consumed before the Post-Communion prayer. The ablutions from both the chalices and ciboria should be consumed. It is a grave abuse against the Blessed Sacrament to put such ablutions into a regular sink. The Precious Blood is never to be reserved in the tabernacle except in the most unusual circumstance of bringing the Eucharist to a sick person who is physically unable to receive even a particle of the host, and this only when such a Communion visit can be performed very shortly after the Mass at which the Precious Blood was consecrated. This prohibition against reserving the Precious Blood applies also to Holy Thursday.
67. The Priest celebrant always receives the Body of Christ first. Ordinary Ministers of the Eucharist (bishops, priests and deacons) as well as instituted acolytes are always to distribute Communion before other Extraordinary Ministers of the Eucharist. All ministers of Holy Communion, Ordinary and Extraordinary, are to receive communion, according to



the Norms, prior to distributing it to the other faithful. In keeping with his particular ministry, it is always to be preferred that the Deacon minister the Cup to the faithful, rather than the Body of the Lord.

68. A communicant may not instinct the host. When Communion is distributed by intinction, it must be received on the tongue. Only bishops and priests are allowed to self-communicate.
69. The custom which leads children who have not yet received First Eucharist and others not permitted to receive Holy Communion to seek a blessing as others receive Communion is unnecessary and should not be encouraged. When a person does present themselves in such a way, Extraordinary Ministers may hold up their hand in a gesture of blessing, but they are not to make the Sign of the Cross nor use any words of blessing; an expression such as "Christ's peace be with you" might be appropriate. No minister of Communion, Ordinary or Extraordinary, should ever touch a communicant; this is extremely unsanitary and can also be considered inappropriate.
70. Those who take Communion to the sick are to observe the proper ritual. They should proceed from the church directly to the sick person and must return any unused hosts without delay. Hosts should not be kept unnecessarily in one's personal possession and under no circumstances may they ever be kept overnight.