

CHAPTER III THE SANCTIFYING OFFICE OF THE CHURCH

“Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The whole liturgical life of the church revolves around the Eucharistic sacrifice and the sacraments. The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian’s life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life” (*Catechism of the Catholic Church*, n. 1210). Jesus Christ has chosen His ordained ministers to be dispensers of the mysteries of God. Therefore, the exact and precise formulas of the essential sacramental words, without alteration, must be used in the celebration of all the sacraments (cf. can. 846 §1).

SECTION I: THE SACRAMENTS IN GENERAL

89 **§1.** The clergy have a grave obligation to know, observe, and annually review with conscientious and punctilious accuracy the laws of the Church for the administration of the Sacraments, for the celebration of the Most Holy Eucharist, and for all other liturgical functions as they are contained in the *Code of Canon Law*, the approved liturgical books and the particular law of the Diocese of Bismarck, as well as in the *pagella* of faculties as found in Appendix 11.

§2. The primary way to foster the participation of the People of God in the sacred rites is the proper celebration of the rite itself.¹

90 **§1.** The sacred ministers cannot refuse the sacraments to those who ask for them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.²

§2. Those having the care of souls are frequently to inform the faithful that priestly ministrations are available upon any reasonable request. The laity are to be instructed to call the priest whenever circumstances require it.

91 **§1.** No charge is to be made for the administration of any Sacrament, however facility fees may be assessed for the use of church properties for marriages and funerals.³

§2. Whatever the faithful offer voluntarily on the occasion of the administration of any sacrament is known as a “stole fee,” is presumed to be given to the parish and is to be deposited in the proper parish account. To those who inquire, the priest may indicate the customary offering, if established by the Diocesan Bishop.⁴

§3. The clergy may not require the use of parish envelopes or registration as a condition for the administration of any sacrament.

§4. Pastors are to instruct the faithful about this Statute, in particular the reason a “stole fee” is intended for the parish or institution.

§5. This statute applies to all priests (diocesan and religious) and deacons, both active and retired, in the Diocese of Bismarck.

92 Pastors and chaplains are to keep the sacred oils under lock in an ambry in the sanctuary of the church, or in an equally secure and properly adorned place in the church or chapel or, if circumstances warrant, the rectory, one’s vehicle, or on one’s person.⁵

SECTION II: BAPTISM

“Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through baptism men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church” (can. 849).

93 All are urged to observe strictly the laws of the Church as expressed in cann. 850-878 on the Sacrament of Baptism, as they may pertain to adults or children.⁶

94 §1. The administration of Baptism is reserved by law to the proper pastor of the person to be baptized. In case of necessity, the permission of the pastor to baptize a person is presumed. In regard to baptismal preparation, the requirements of the proper pastor of the person to be baptized are to be respected and fulfilled, insofar as possible.

§2. In the Baptism of adults, at least of those who have completed their fourteenth year, the permission of the Diocesan Bishop is presumed, in accord with can. 863.

§3. Through the reception of baptism a child is ascribed to the Latin Church if the parents belong to that Church or, should one of them not belong to it, if both parents agree in choosing that the child be baptized in the Latin Church; but, if the agreement is lacking, the child is ascribed to the Church *sui iuris* to which the father belongs. However, if only one parent is Catholic, the child is ascribed to the Church to which the Catholic parent belongs, in accord with can.111 §§1-2.

95 §1. The *Rite of Christian Initiation of Adults* (RCIA) is the ordinary process to be followed by the clergy and laity in the Diocese of Bismarck when ministering to those adults not yet baptized. (Appendix 12)

§2. No adult is to be denied entrance into full communion with the Catholic Church solely because of that person’s inability or unwillingness to participate in the RCIA process.

96 §1. Pastors are to provide opportune instructions for the laity regarding the necessary matter, form and intention required for the administration of valid Baptism in cases of emergency.

§2. In these cases of emergency, anyone (whether Catholic, non-Catholic, or non-Christian) may baptize.⁷

§3. Doctors, nurses and other professional personnel are to be acquainted with the rules given in can. 843 §2, 861 §2 and 871 concerning the Baptism of a premature human being.⁸

97 §1. The laity are to be instructed regarding the necessity of Baptism for salvation, and parents especially are to be warned that they should arrange for the Baptism of their children as soon as possible after birth. Normally, it should not be deferred beyond three-weeks.⁹

§2. No cleric may create any conditions for Baptism which are not contained in these Statutes, such as denying Baptism during the Advent and Lenten Seasons, requiring a specific method of Baptism, the marital status of parents, and length of residence and degree of participation in parish life.¹⁰

98 §1. An infant of negligent or lapsed Catholics may be baptized after reasonable assurance is given regarding the Catholic education and formation of the child. This assurance can be given by persons other than the parents of the child.¹¹

§2. A child of non-Catholic parents may likewise be baptized if the parents promise in writing to arrange for the Catholic education of the child and it can be reasonably foreseen that such education will be secured.

§3. Any infant in danger of death may licitly be baptized, even contrary to the will of the parents, when it is prudently foreseen that the child will die before reaching the age of reason.¹²

99 §1. The clerics who administer Baptism must observe the norms which govern the choice of sponsors, which are called godparents, as well as educate staff members who are often the first line of contact when scheduling baptisms.¹³

§2. “There is to be only one male sponsor or one female sponsor or one of each.”¹⁴

§3. Sponsors should be present at the baptism, but this is not always possible. Nevertheless, pastors should see to it that all sponsors are made aware of the obligations incumbent upon them and duly accept them, as indicated in the Baptismal Rite.

§4. A “proxy,” or one who stands in for an absent sponsor, though customary, is not required by universal or particular law. The presence of a proxy can be noted in the Baptismal Register.

100 Baptism shall not be administered in a private home or anywhere outside a parish church without the consent of the Diocesan Bishop, except in case of great necessity. In such a case, the baptism must be recorded in the proper register of the parish in whose boundaries the baptism took place.

101 §1. It is the grave responsibility of the pastor to see that every Baptism is carefully and accurately recorded in the Baptismal Register, giving all information that is required in can. 877 §1.

§2. The Baptism of children born to unmarried persons is to be recorded in conformity with the prescripts given in can. 877 §2.

§3. The norms governing the recording of the Baptism of adopted children are to be strictly followed in conformity with can. 877 §3.¹⁵

102 §1. Chaplains of institutions must report all Baptisms and Confirmations without exception to the pastor of the parish in whose boundaries the institution is located. Notification should also be made to the parish of the proper pastor.

§2. The faithful are to be instructed in their obligation to inform the proper pastor immediately if private Baptism is conferred in an emergency. In such cases, the pastor shall arrange to supply the ceremonies.¹⁶

§3. Official parish books may not be altered for any reason whatsoever, except to correct errors of transcription. (Appendix 13)

SECTION III: CONFIRMATION

“The sacrament of confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church” (can. 879). “It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace” (*Catechism of the Catholic Church*, n. 1285).

103 §1. The ordinary minister of Confirmation is the Diocesan Bishop, or a presbyter who has this faculty.¹⁷ (Appendix 11)

§2. The fact of Baptism must be established for each candidate for Confirmation. If a record of Baptism cannot be secured, the sworn testimony of one reliable witness who is in a position to know the facts must be obtained. If such testimony is not available, the candidate is to be baptized at least conditionally, and the record of both Baptism and Confirmation is to be entered in the parish registers.¹⁸ In cases of doubt about the validity of one’s Baptism, contact the Chancery.

104 §1. During the weeks prior to the ceremony, candidates for Confirmation shall receive special instructions on the various articles of Faith, and in particular on the dignity, nature and effects of the Sacrament of Confirmation and the requisite dispositions for its worthy reception.

§2. No one may require of candidates for Confirmation more than what is required by Canon Law, as found in cann. 889-891, and these Statutes.

105 §1. The reception of the Sacrament of Confirmation is not to be needlessly deferred. Pastors shall take care that all children in the parish are confirmed between the age of reason and the second semester of the sophomore year of High School.¹⁹ (Appendix 14)

§2. A priest is not to separate the Sacraments of Baptism, Confirmation, and Holy Communion when baptizing or receiving into the full communion of the Catholic Church anyone who is seven years of age or older, unless pastoral necessity requires the intervention of the Bishop of Bismarck, in which case a detailed request is to be made in writing. A child in such a situation can certainly be later incorporated into Confirmation classes at the discretion of the pastor, but is not to take an active part in the eventual confirmation ceremony, apart from assisting as a lector or altar server. Indications for proper registration of those received into the Church are found in Statute 46.

§3. Apart from danger of death, Confirmation can only be administered to one already baptized in the Catholic faith by a priest who has been granted the specific faculties by his local ordinary or by the law itself, as found in the *pagella*. (Appendix 11)

§4. Due discretion must be exercised for Eastern Catholics.²⁰

106 A candidate belonging to another parish is not to be presented for Confirmation without the consent of the proper pastor who, in turn, is to receive authentic notification after the Sacrament has been administered.

107 The precepts of ecclesiastical law concerning sponsors for Confirmation, as expressed in cann. 892-893, are to be made known to the faithful, and it is the duty of the pastor to see that they are accurately observed. Among these requirements particular note should be made of the following:

1° Whenever possible there is to be a sponsor;

2° The sponsor should be the sponsor (godparent) at Baptism;²¹

3° The sponsor should be at least sixteen years of age, already confirmed, and lead a life in harmony with the faith and the role to be undertaken, in conformity with can. 893;

4° The sponsor may not be the father or mother of the one to be confirmed;²²

5° The sponsor should be someone other than the spouse or fiancé of the one to be confirmed.

108 §1. As soon as Confirmation has been administered in a parish, proper entries are to be recorded in both the Confirmation and Baptism Registers, with mention made of the minister, the parents and sponsor, and the place and date of the conferral of Confirmation.²³

§2. If a person is confirmed in a parish other than the place of Baptism, the pastor of the place of Baptism is to be notified without delay so that a record of Confirmation may be entered in the Baptismal Register.

SECTION IV: THE MOST HOLY EUCHARIST

“The most august sacrament is the Most Holy Eucharist in which Christ the Lord himself is contained, offered, and received and by which the Church continually lives and grows. The Eucharistic sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the cross is perpetuated through the ages is the summit and source of all worship and Christian life, which signifies and effects the unity of the People of God and brings about the

building up of the body of Christ. Indeed, the other sacraments and all the ecclesiastical works of the apostolate are closely connected with the Most Holy Eucharist and ordered to it” (can. 897).

Article A: The Sacrifice of the Mass

109 The priest should not fail to prepare his soul by pious prayers for the offering of the Eucharistic Sacrifice and, upon its conclusion, to give thanks to God for so great a benefit.

110 Each priest is bound in conscience to observe carefully the rubrics that are prescribed for the celebration of the Holy Sacrifice of the Mass. It is sinful to willfully neglect the rubrics of the liturgical texts and to preside without devotion and true sacerdotal dignity.

111 §1. The faithful are to be instructed frequently on the nature and excellence of the Mass, on the meaning of the prayers and rituals, and on their obligation to assist at it on Sundays and Holy Days of Obligation.

§2. An active participation by the laity in the Holy Sacrifice of the Mass is essential, in accordance with the mind of the Church and norms of the Holy See.

112 §1. The regular schedule of parish Masses including Sundays, Holy Days of Obligation and weekdays, shall be published widely so that it is known to all the faithful.

§2. When scheduling multiple Masses on a Sunday, prudence is to be exercised and the directives of the Diocesan Bishop are to be followed. (Appendix 15)

§3. Priests are obliged to begin Mass punctually at the appointed hour.

113 Regarding Sunday celebrations in the absence of a priest, the conditions for such celebrations do not generally exist in the Diocese of Bismarck. Any requests for exceptions to this Statute are to be made in writing to the Diocesan Bishop.²⁴ (Appendix 20)

114 All linens used in connection with the Mass shall be cared for, cleaned, and changed frequently so that they are fit for the Divine Sacrifice. (Appendix 16)

115 §1. Mass wine and altar bread, including mustum and low-gluten hosts, are to be purchased only from vendors who have ecclesiastical approval. (Appendix 17)

§2. In conformity with the legislation of the Church as contained in can. 924, hosts which are consecrated either for the Communion of the faithful or for exposition of the Blessed Sacrament must be recently made and consumed within a month.

116 Without prejudice to any provision in the universal law of the Church or any instruction issued by the Holy See, the Holy Sacrifice of the Mass may not be celebrated in any church, chapel or oratory of the Diocese of Bismarck on any day and at any hour which the liturgical norms exclude.

117 Neither Mass nor Exposition and Benediction of the Blessed Sacrament intended for the lay faithful may take place outside a church, chapel or oratory without the prior written approval of the Diocesan Bishop.

118 §1. Every priest who enjoys the faculties and permissions of the Diocese of Bismarck is authorized to celebrate Mass twice on weekdays for a good reason and three times on Sundays and Holy Days of Obligation if a pastoral need requires it. (Appendix 11)

§2. In accord with can. 919 §2, a priest who celebrates the Most Holy Eucharist two or three times on the same day may take food or drink before the second or third celebration even if there is less than one hour between them.

119 §1. Those in charge of churches, chapels and oratories are to abide by the provisions of can. 903 in regard to visiting priests who wish to offer Mass privately or to concelebrate. Any priest not in good standing with his Diocesan Bishop or religious superior is not to be allowed to celebrate the Holy Sacrifice in the Diocese of Bismarck.

§2. Priests must follow all specified policies regarding offerings made for the celebration of Mass, as found in the *Code of Canon Law* and Chapter VII, Section IV of these Statutes. (Appendix 18)

Article B: Participation in the Most Holy Eucharist

120 §1. Any baptized person not prohibited by law can and must be admitted to Holy Communion.²⁵

§2. Baptized non-Catholics may be admitted to Holy Communion (as well as Penance and Anointing of the Sick) under certain circumstances, as found in can. 844, and in consultation with the Bishop of Bismarck. In the Diocese of Bismarck, there is no general Sacramental sharing with other denominations. (Appendix 19)

§3. In accordance with the norms of can. 919, the clergy and laity are to observe the norms for the Eucharistic fast.²⁶

§4. The chewing of gum is forbidden during the Holy Sacrifice of the Mass.

121 §1. Holy Communion may be distributed outside of Mass whenever it is reasonably requested, with the liturgical rites being observed. (Appendix 20)

§2. During Mass, Holy Communion shall be distributed only after the celebrant has consumed both the Precious Body and Precious Blood of Christ.

§3. The reception of Holy Communion under both species is permitted in this Diocese in accord with the requirements of the universal law of the Church. Pastors are to ensure that the greatest reverence and care is had for the sacred species, both in their distribution and reception, as well as the purification of vessels.²⁷ (Appendix 21)

§4. Extraordinary Ministers of Holy Communion are to be commissioned by the Diocesan Bishop for a three-year term which is to be exercised in a particular parish. That term may be renewed.²⁸ (Appendix 22)

122 §1. The faithful are to be encouraged to remain after Mass for at least a brief period of thanksgiving after receiving Holy Communion in order that they may properly honor their Eucharistic Guest and obtain for their souls the richest spiritual fruits of the Sacrament.

§2. A person may receive Communion two times in the same day, as long as the second time is within the context of Mass.²⁹

123 §1. It is the duty of the pastor to see that the children of his parish who have attained the use of reason and are sufficiently disposed are admitted to Holy Communion in accordance with the directives given in cann. 913 and 914.

§2. Baptized non-Catholic 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.

§3. The presentation of a baptized non-Catholic child by a parent or guardian for instruction for First Holy Communion is to be understood as a declaration that the child be received into the Church.

124 An authentic record of Baptism shall be secured for each person on the occasion of First Holy Communion. If this record is not able to be found, the sworn testimony of one reliable witness who is in a position to know the facts is to be obtained. If such evidence cannot be obtained, the person is to be baptized at least conditionally, and the record of both Baptism and First Holy Communion is to be entered in the parish records.³⁰

125 §1. The faithful are to be instructed regarding their obligation to receive Viaticum in danger of death. They should be urged to call a priest promptly whenever a member of their household becomes seriously sick.³¹

§2. The sick and homebound in the parish for whom death is not an immediate danger are also to be afforded ample opportunity to receive Holy Communion in their homes and hospitals during the period that they are unable to come to the church, most especially on Sundays.³²

126 The faithful are to be reminded that the fulfillment of their Easter duty, to confess their sins and receive Holy Communion, may be done from the First Sunday of Lent until the Solemnity of the Most Holy Trinity.³³

SECTION V: PENANCE

“In the sacrament of penance the faithful who confess their sins to a legitimate minister, are sorry for them, and intend to reform themselves obtain from God through the absolution imparted by the same minister forgiveness for the sins they have committed after baptism and, at the same time, are reconciled with the Church which they have wounded by sinning” (can. 959).

127 §1. All priests are earnestly exhorted to always remember that in the administration of the Sacrament of Penance they imitate the Good Shepherd Jesus Christ who “is the face of the Father’s mercy.”³⁴

§2. Confessions shall be heard regularly at definite hours each week, and shall be scheduled with convenience to the penitents in mind.

§3. All confessors are to be ready and willing to hear the confessions of the faithful, whenever there is a reasonable request for this ministry, even outside the scheduled hours. Along with the daily celebration of the Eucharist, the availability of the priest to hear sacramental confessions, to welcome penitents, and to accompany them spiritually when they so request, is the real measure of a priest’s pastoral charity.

§4. In the Diocese of Bismarck, the only ordinary way to celebrate the Sacrament of Penance and the confession of all serious sins is through clearly and directly communicated, individual and integral confession and absolution. The conditions for general absolution in this Diocese do not exist, except as specifically stated in can. 961 §1, 1^o, namely, in the case of imminent danger of death when there is not time for individual confessions.

§5. Because the Sacrament of Reconciliation requires for validity the full and integral confession of mortal sins as far as is possible according to kind and number, and because the greatest benefit comes to those who also confess their venial sins as they are able, therefore, the practice of instructing the faithful to confess only one sin or one area where conversion is needed is to be entirely avoided.

128 It is recommended that pastors without a parochial vicar arrange, at times, for the presence of outside confessors, and this should be done at least once during the time for the fulfillment of the Easter duty.

129 §1. In the Diocese of Bismarck, all churches, chapels and oratories are required to provide confessionals which clearly allow for the option of anonymity of the penitent through the use of a screen or grille.

§2. The use of the screen or grille is also the right of the priest. The priest confessor is not obliged to hear confessions face-to-face.

§3. The confessional shall portray an inviting environment and a place which signifies a sacramental encounter with the Lord Jesus Christ. The confessional is not a lounge, a place for visiting, a storage closet, nor have storage within it.

§4. In regard to face-to-face confessional designs, it is prudent that there be a clear distinction between the space of the priest and that of the penitent. A confessional is also to be sound-proof. In the construction or renovation of confessionals, the Chancery is to be consulted.

§5. A priest is forbidden to have any device which is capable of recording (e.g., cell phone, lapel microphones, I-pad, etc.) in the confessional to prevent a possible breach of the sacramental seal.

130 §1. Confessors are forbidden to accept money under any pretext whatsoever, even in the form of a Mass stipend, on the occasion of hearing confessions.

§2. Confessors are not to impose the contribution of money as a penance, even for a charitable cause. Failure on the part of a penitent to pay church support shall not constitute grounds for refusal of absolution. However, restitution may be strongly encouraged as required by justice and always apart from penance but never as a condition for absolution, all the while not incriminating the penitent.

131 Every priest of this Diocese who has been given the faculties for the hearing of confessions has an obligation to study carefully the *pagella* of faculties and to know of any possible restrictions on these faculties in order to insure the validity and liceity of absolution.

132 §1. Priests are never to make any public or private reference to matters heard in administering the Sacrament of Penance, even implicitly, lest even a suspicion arise that there is any carelessness in regard to the sacred seal of confession. Priests are never to mention the names of those who have come to them for Confession.

§2. Priests are to refrain from any extraneous questioning of the penitent.

§3. Priests are not to deny absolution to any penitent who is otherwise in good standing in the Church, unless there is a clear manifestation of no contrition, which is normally presumed by the penitent's presence in the confessional.

SECTION VI: THE ANOINTING OF THE SICK

“The anointing of the sick, by which the Church commends the faithful who are dangerously ill to the suffering and glorified Lord in order that he relieve and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books” (can. 998).

133 §1. Only a bishop or priest can validly administer this Sacrament, never a deacon or lay person. A bishop or priest may carry the Oil of the Sick so that he may anoint in any case of necessity.³⁵

§2. The Anointing of the Sick can be administered to any member of the Catholic faithful who has reached the age of reason and begins to be in danger due to sickness or old age.³⁶

§3. The Sacrament can be repeated.³⁷

§4. In cases of doubt whether the sick person has attained the use of reason, whether dangerously ill or even in the case of doubt whether the person is dead, the Sacrament is to be administered.³⁸

§5. Therefore, mindful of the precious value of every person's last hours of earthly life, priests should be ever vigilant lest, through pastoral negligence, the soul of anyone committed to their care should depart this life without the Sacrament of the Anointing of the Sick.

§6. If it is clear that the person is dead, the Sacrament is not to be given.

134 Pastors shall give an annual instruction on the Sacrament of the Anointing of the Sick, calling attention to its nature, effects and the advisability of calling the priest early in an illness so that the sick person is fully conscious when the Sacrament is administered. The ordinary pastoral care of the sick and dying should include the Sacrament of Penance, Anointing and the Holy Eucharist, if possible. The communal celebration of the Sacrament of the Anointing of the Sick for many people within the same celebration must follow all the norms concerning Anointing, as well as the norms for pastoral preparation and liturgical celebration as prescribed in the approved liturgical books. (Appendix 23)

135 Priests have the faculty to grant, and they should impart, the Apostolic Blessing with the attached plenary indulgence as often as they administer the Sacrament of the Anointing of the Sick to those in serious danger of death, according to the formula contained in the approved liturgical books.

136 Priests should respond to calls to come to the bedsides of patients who are dying, even though the patients have already been anointed, so that during the last moments of their lives they may obtain the encouragement and strength of the priestly ministrations.

137 A priest who administers the Sacrament of the Anointing of the Sick to a parishioner of another pastor should promptly notify the proper pastor of this fact, whenever possible.

SECTION VII: HOLY ORDERS

“By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers through an indelible character which marks them. They are consecrated and designated, each according to his grade, so that they may serve the People of God by a new and specific title.” (can. 1008).

138 §1. There are three ranks of the Sacrament of Holy Orders: the Episcopacy, the Presbyterate, and the Diaconate.³⁹

§2. The minister of each order is a consecrated Bishop who confers the Sacrament validly upon only a baptized male, whose Bishop has determined the canonical requirements and prerequisites have been satisfied and irregularities and other impediments have not prevented the candidate from receiving Ordination.⁴⁰

§3. If a Bishop doubts the suitability of a candidate, despite the aforementioned, he is not to ordain him.⁴¹

139 §1. It is the special concern of every priest, as well as all the faithful, to encourage and to foster vocations to the priesthood, diaconate and to the consecrated life.

§2. Each year times shall be set aside by the Diocesan Bishop for prayer and the promotion of vocations to the priesthood, diaconate and the consecrated life in all the parishes and institutions of the Diocese of Bismarck.

140 Priests shall take particular interest in the proper development of the seminarians and diaconate candidates who reside in their parishes and, as often as possible, shall afford them the opportunity of participating in parochial functions as partial preparation for their future ministry.

141 Upon request, pastors shall be prepared to make an informed report to the Diocesan Bishop or to the seminary authorities on the character and conduct of seminarians and diaconate candidates who reside in their parishes.

SECTION VIII: MATRIMONY

“The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized” (can. 1055 §1). “The future of humanity passes by way of the family” (*Familiaris Consortio*, n. 86).

Article A: Preparation for Marriage

142 §1. Clergy are seriously obliged to keep informed on the legislation and directives of the Church concerning marriage. This includes cann. 1055-1165 of the *Code of Canon Law*, as well as diocesan particular law, which follows.

§2. The provisions of civil law are to be observed conscientiously to the extent that they are not contrary to divine or ecclesiastical law. Clergy must promptly comply with notification to the proper civil authority after each marriage ceremony, which is not a convalidation, has taken place.

143 §1. Clergy, especially in homilies and catechetical instruction, are to carefully set forth for the laity the Catholic doctrine on marriage and family life. Emphasis should be placed on the following: the indispensable role of family, parents as the primary educators of their children, foundations in Sacred Scripture and Sacred Tradition, proper discernment, the cultivation of virtue, with particular emphasis on the good of the spouses and the three essential goods of marriage: permanence, fidelity and children.⁴²

§2. All Catholics have an obligation to educate the faithful, especially the young, that any marriage involving at least one Catholic must follow proper canonical form, without which the Catholic party or parties become unable to receive the Sacraments.

§3. It is the responsibility of the pastor of the place where the marriage is to be celebrated to personally, but not exclusively, ensure the proper preparation of engaged couples. It is recommended that the same priest prepare the couple and assist at the marriage ceremony.⁴³

§4. When preparing couples in the Diocese of Bismarck, even if the ceremony is to take place elsewhere, it is the responsibility of the preparing priest to ensure that all current marriage preparation requirements as found on the diocesan website are met.⁴⁴

§5. When couples are prepared outside of the Diocese of Bismarck, but the ceremony takes place within the Diocese Bismarck, it is the responsibility of the preparing priest to ensure that all current marriage preparation requirements of his own diocese are met

144 Clergy are to remind parents, as the primary educators of their children, to be mindful of their essential role and responsibility in forming their children for adulthood and the vocation of marriage. Parents are to be cautioned against neglect in this matter which may cause spiritual harm and unhappiness in the lives of their children.⁴⁵

Article B: Pre-Nuptial Investigation

145 §1. The pre-nuptial investigation shall be completed using the approved Pre-Nuptial Forms.⁴⁶

§2. The main requirements of the pre-nuptial investigation are: interviews, completion of all relevant Pre-Nuptial Forms, a marriage inventory, the pre-marriage weekend, and a Natural Family Planning course. Only the Diocesan Bishop is able to grant relaxations to these main requirements, and such requests must be in writing.

146 §1. All couples desiring marriage are to complete their initial session of marriage preparation at least nine months in advance of the scheduled wedding date. It is highly recommended that the couple finish all elements of marriage preparation at least six weeks prior to the wedding.

§2. Each pastor and his staff must ensure that no marriage ceremony in the Church is scheduled and that no pre-nuptial preparations begin involving any party who has yet to prove, by means of an official Tribunal document, the invalidity of each prior attempt at marriage or who has an unresolved restriction from an ecclesiastical tribunal.

§3. In every case where a previous marriage has been attempted and the former spouse is still living, or even presumed dead but lacking an authentic death certificate, even though the marriage appears to be invalid, a Decree of Nullity must be obtained.

§4. In case of any doubt regarding the free status of the parties to marry, the Chancery is to be immediately consulted.

147 §1. Preparing clergy must observe the universal norm to conduct individual interviews to establish the freedom to marry of each party, utilizing the Pre-Nuptial Forms, which the priest himself is to fill out. They are also to implement the prudent practice of separating couples when taking any marriage inventory.

§2. Preparing clergy must send every pre-nuptial file to the Chancery for a *nihil obstat* no less than three weeks prior to the wedding or as directed.

§3. Permission for a mixed religion marriage is to be requested only after the Baptism of the non-Catholic party has been proven by authentic documentation. In cases of doubt, a dispensation from the impediment of disparity of cult *ad cautelam* shall be sought.⁴⁷

§4. Applications for special permissions and dispensations shall be made in writing on the proper Pre-Nuptial Forms.

§5. Any exchange of pre-nuptial files between the Diocese of Bismarck and another diocese must be made through the respective chanceries. Preparing clergy are to have such files sent no less than three weeks prior to the wedding or as directed.

§6. Each pre-nuptial file is to remain permanently and securely archived in the parish where the marriage ceremony took place, also known as the parish of contract.

148 Marriages between Catholics of different Churches *sui iuris*, are to be celebrated before the pastor of the groom, unless either particular law determines otherwise or a just cause excuses.⁴⁸

149 §1. Pre-nuptial preparations for convalidations must follow the same main requirements as all other marriages. Only the Diocesan Bishop is able to grant relaxations to these main requirements, and such requests must be in writing.

§2. Preparing clergy are to ensure that any couple celebrating a convalidation ceremony must clearly understand that a new and complete consent must be exchanged.

150 §1. In the serious matter of cohabitation, the section on cohabitation in the marriage guidelines for the Diocese of Bismarck as found on the diocesan website is to be consulted and followed.⁴⁹

§2. The Declaration and Promise is required in cases of disparity of cult, mixed religion, and those involving a non-practicing Catholic; these can never be dispensed (cf. CIC, cc. 1086, 1125).

§3. Any and each prenuptial agreement must have the written approval of the Diocesan Bishop. Such a request must be sent for his consideration as soon as possible in the marriage preparation process.

Article C: Proclamation of the Banns

151 It is permitted to publish the banns of Matrimony in three successive weekly parish bulletins. In such cases the faithful are to be instructed in their obligation to report promptly any impediments of which they have knowledge.

Article D: Form of Marriage Ceremony

152 §1. Every cleric who assists at a marriage ceremony has a grave obligation to ascertain that his assistance is both valid and licit, in accordance with the prescripts given in cann. 1108-1119, and that the pre-nuptial file is in his possession and in proper order.

§2. Unless the local ordinary and pastor have been excommunicated, interdicted, or suspended from office or declared such through a sentence or decree, by virtue of their office and within the confines of their territory they assist validly at the marriages not only of their subjects but also of those who are not their subjects, provided that at least one of the two parties is ascribed to the Latin Church.⁵⁰

153 §1. Every cleric who assists at a marriage ceremony outside of his assigned parish boundaries must receive delegation from the pastor of the place of contract or the local ordinary. This is for the validity of the marriage. As a precaution against sudden illness, it is highly recommended that delegation include an explicit ability to sub-delegate, which can only happen once.

§2. Every cleric who assists at a marriage ceremony outside of his diocese of residence must arrange for a letter of good standing to be exchanged between the respective chanceries.

154 §1. Every cleric who assists at a marriage ceremony involving Catholic parties who are not his proper subjects is to first receive the permission of the proper pastor of each party.

§2. Every cleric who assists at a marriage ceremony involving a baptized non-Catholic party, known as a mixed religion marriage, must ensure that the proper permission has been granted by the local ordinary.

§3. Every cleric who assists at a marriage ceremony involving a non-baptized party, known as a disparity of cult marriage, must ensure that the proper dispensation has been granted by the local ordinary. This is for the validity of the natural marriage.

§4. Special attention to ascription is absolutely necessary, out of due respect for Eastern Catholics and their proper laws. Whenever one party is a Latin Catholic and the other belongs to another Eastern Church, whether Catholic or not, the prescripts of cann. 1108, 1109 and 1127 are to be applied. Whenever both parties or the only Catholic party is of the Ukrainian or another Eastern Church *sui iuris*, wherein the ascription of the father passes to the children regardless of the rite performed at baptism, unless one of the means expressed in cann. 111-112 has been employed, the explicit written faculty to assist at the marriage ceremony must be granted from the Church *sui iuris* hierarch. In the Diocese of Bismarck, this is for the validity of the sacrament. In cases involving a marriage between two non-Catholic Eastern parties the prescripts of cann. 1116 are to be followed.⁵¹

§5. A deacon of the Latin Church is never permitted to assist at a marriage ceremony involving a Catholic of any Eastern Church *sui iuris*, even if the other party is a Catholic in the Latin Church. This is for the validity of the sacrament.

§6. A cleric is not to celebrate the wedding of two non-Catholics. He may, with the permission of the Diocesan Bishop, be present and offer a prayer of blessing.

§7. A deacon is to never assist at a marriage ceremony that takes place within the Mass but may preach the homily.

155 §1. Mixed religion marriages and disparity of cult marriages taking place in a non-Catholic ceremony must have received from the local ordinary a dispensation from canonical form. This is for the validity of the marriage, whether sacramental or natural.

§2. Any Catholic who attempts marriage before a civil magistrate or non-Catholic minister without the proper dispensation from canonical form contracts invalidly, commits a serious sin and is unable to receive the Sacraments of the Church until the matter is resolved.

Article E: Time and Place of Marriage Ceremony

156 §1. A marriage between Catholic parties is to take place within the Mass, unless the cleric who assists determines otherwise for a serious reason.

§2. Marriages of Mixed Religion are to take place outside the Mass unless the cleric who assists determines otherwise for a serious reason. Disparity of cult marriages always take place outside the Mass.

157 In this Diocese, marriage ceremonies are not to take place on Sundays and Holy Days of Obligation. Marriage ceremonies may take place during an anticipated Sunday Mass celebrated on Saturday or on the vigil of the Holy Day of Obligation.

§2. Nuptial Masses held after 4:00 pm on Saturday evening but not during a regularly scheduled parish liturgy do fulfill the Sunday obligation.

158 Marriages between Catholic parties are to take place within a Church building. Only the Diocesan Bishop is able to grant exceptions for serious reasons, and such requests must be in writing.

Article F: Celebration of the Marriage Ceremony

159 The ceremonies contained in the Order of Celebrating Matrimony must be strictly followed.

160 Only one religious marriage ceremony is permitted.⁵²

161 The exchange of consent must follow the acceptable options within the Order of Celebrating Matrimony itself. Composition of individual vows is strictly forbidden.

162 The best man must be male and the maid or matron of honor must be female. The same is true for groomsmen and bridesmaids.

163 Wedding parties are to have proper dress and general decorum, which reverence to the Blessed Sacrament and to the house of God requires on the occasion of marriage in the Catholic Church, including before and after the ceremony itself.

164 §1. Convalidations are to avoid pomp and elaborate display.

§2. Prior to convalidation, the Catholic party or parties, or those being received into the Church in conjunction with the convalidation are to receive the Sacrament of Reconciliation.

§3. Convalidations are to take place prior to or during, and not after, the Holy Mass, so that the Catholic party or parties may receive Holy Communion.

§4. In these cases, the order of the Sacraments within Mass is the following: convalidation; if necessary, reception into the Church with either baptism and/or Confirmation, followed by Holy Communion. (Appendix 12)

165 Modern novelties are strictly forbidden during any Catholic marriage ceremony in the Diocese of Bismarck, such as: unity candles, unity bowls, sand rituals and the release of butterflies or other creatures or anything of the like.

166 Wedding music must be sacred religious music, including music performed immediately before and after the ceremony.

167 §1. In the case of a Catholic cleric being invited to be involved in a non-Catholic Christian ceremony, provided the dispensation from canonical form has been granted, he is able to offer prayers, read from the Scriptures, give a brief exhortation, and bless the couple.⁵³

§2. This involvement can never include being the formal witness of the exchange of consent, even partially, nor participation in a communion service together with ministers of ecclesial communities not having Apostolic succession nor recognizing the Sacramental dignity of priestly ordination.⁵⁴

§3. In the case of a minister of the non-Catholic party being invited to the Catholic ceremony, he or she is able to read from the Scriptures, give a brief exhortation and bless the couple.⁵⁵

Article G: Proper Recording of Marriage

168 §1. It is the strict duty of the pastor to see that without delay a record is entered in the matrimonial register which provides all the information required by can. 1121, §1.

§2. The proper recording of marriage remains the obligation of the pastor even in cases where another priest assisted at the marriage.

§3. Marriages celebrated with a dispensation from canonical form are to be recorded and kept in the parish within whose boundaries the marriage ceremony took place. A copy of the marriage file is to be sent to the same parish.

169 Pastors must fulfill the directive given in can. 1122 §1, which requires a notation of the marriage in the baptismal records of the Catholic parties.

170 In cases where one or both Catholic parties to a marriage were baptized in another parish, the pastor of the parish where the marriage took place is required to send an authenticated record to the pastor of the place of baptism. His obligation does not cease until he receives an acknowledgment of receipt from the pastor of the place of baptism.

Article H: Separation and Divorce

171 In marriage, Catholic parties contract a sacred obligation to maintain a common life. Only for the most serious reason can a Catholic pursue separation of common life.

172 Clergy and indeed all the faithful are to make it known that dating divorced persons constitutes a proximate occasion of sin, unless freedom to marry has been proven by a Tribunal.

SECTION IX: SACRAMENTALS

“Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy” (*Catechism of the Catholic Church*, n. 1667).

173 §1. Sacramentals always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water.⁵⁶

§2. There are different forms of sacramentals and they have different levels of importance in the life of the Church. Blessings of persons, meals, objects and places hold top rank in the order of sacramentals.⁵⁷

§3. Sacramentals find their origin in the priesthood of the baptized. Thus, there are certain blessings at which lay people may preside, as indicated in the approved liturgical books and when a cleric is not able to be present.⁵⁸

174 §1. The laity are to be instructed in the nature, efficacy and the proper use of sacramentals instituted by the Church for their spiritual and temporal welfare. The faithful are to be encouraged particularly in the use of those sacramentals which are intended to sanctify the Catholic home and family life.

§2. A blessed crucifix, placed in a common room of their home, along with a bottle of holy water are basic essential sacramentals. The faithful are highly encouraged to have blessed medals, rosaries and sacred images in their homes, especially where children are present in order to encourage the fostering of their spiritual and devotional life.

§3. It is to be recommended that parents obtain the special blessings of the Church which sanctify their parental vocation before and after the birth of their children.

175 §1. The clergy shall observe the rites as prescribed in the approved liturgical books for the administration of sacramentals.

§2. Pastors are to ensure that a supply of holy water is readily available for use in the church and for the laity to use in their homes.

§3. In every parish, the clergy shall assure the faithful of their readiness to bless homes, vehicles, places of business, farms, fields, animals, etc., of their parishioners, when reasonably requested.

176 §1. If a sacramental becomes worn or broken to the point that it can no longer be used for its original purpose, the item should be disposed of in a proper manner and not simply

thrown out as refuse. Proper disposal typically entails burning it first and then placing the ashes into the earth or burying the item directly into the earth.⁵⁹

§2. It is a good practice for pastors to aid their parishioners with such disposal.

SECTION X: FUNERALS AND CHRISTIAN BURIAL

177 §1. Ecclesiastical burial shall be understood as it is defined in can. 1176. It is a right which the Church gives the faithful.

§2: Clergy have an obligation to know and follow the Diocesan policy on Catholic funeral rites.

§3. Since the Church does not prohibit cremation, when it is requested the norms for cremation contained in the *Order of Christian Funerals* as well as the Diocesan policy on cremation are to be followed.⁶⁰ (Appendix 24)

§4. When requests are made for funerals with the ashes present, pastors are to inform the Diocesan Bishop.

178 §1. Persons who are under instruction for reception into the Church at the time of their death as well as those who have indicated a positive desire to embrace the Faith are to be considered as baptized in the matter of their ecclesiastical burial, provided they died without the Rite of Baptism through no fault of their own.⁶¹

§2. The same principle applies to persons for whom a documentary proof of Baptism cannot be secured, but for whom there are positive indications that constitute a reasonable presumption in favor of baptism.

§3. The parish priest should permit infants who die before Baptism to be given the full rites of ecclesiastical burial, if the parents had intended to have them baptized.⁶²

§4. The Church's funeral rites may be celebrated for baptized persons who are enrolled in a non-Catholic Church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available.⁶³

179 All baptized persons must be permitted ecclesiastical burial unless they are expressly deprived of it by law. In cases of doubt the Diocesan Bishop is to be consulted. The following persons are to be deprived of ecclesiastical burial unless they have given some sign of repentance prior to death:

1° Notorious apostates from the Catholic Faith;

2° Heretics, schismatics or members of societies inimical to the Faith and the Church;

3° Persons who choose cremation for reasons contrary to the Catholic Faith;

4° Persons excommunicated or interdicted in the external forum without the remission of these penalties prior to death;

5° Other manifest and obstinate sinners.

180 §1. Christian burial is permitted in any approved Catholic cemetery.

§2. Christian burial is also permitted in other cemeteries in which there are areas designated and maintained for Catholics that have been properly blessed.

§3. Christian burial in other cemeteries where neither of the above-mentioned provisions of law have been arranged will be permitted only after each grave has been blessed according to the approved liturgical ritual.

§4. Before the remains of the Catholic faithful are exhumed or transferred, and only for a just cause, the consent of local civil authorities as well as the local ordinary are to be obtained.

181 §1: Without the express permission of the Diocesan Bishop, non-Catholics may not be buried in a Catholic cemetery unless they are members of a Catholic family or the non-Catholic spouse in a mixed marriage.

§2. The pastor or priest in charge of a Catholic cemetery may permit, upon request, clergymen of other faiths to conduct grave-side services in the cemetery on the occasion of the burial of a non-Catholic.

§3. Non-Catholic religious rites, including all types of sectarian and fraternal services, are never permitted in a Catholic cemetery, unless the Diocesan Bishop expressly grants this permission. This prohibition does not refer to civil or military honors.

182 A priest from outside the parish should generally be allowed to celebrate the various rites of the funeral liturgy when a reasonable request is made.

183 §1. The laity are to be catechized regarding their obligations in connection with Catholic burial, especially during the month of November.

§2. The laity are encouraged to include a specific request for a Funeral Mass in their last will and testament.

184 Regardless of other prayer services provided during the time of mourning before a funeral, the Funeral Rites are to include the Vigil for the Deceased as provided in the *Order of Christian Funerals*. This vigil service is the beginning of the Funeral Rites, and should not be omitted without good cause.

185 In accord with local custom, the rosary may be prayed before or after the Vigil for the Deceased or at another time if requested by the family of the deceased. It may also be incorporated into the Vigil as long as it does not replace any part of the given ritual. This pious practice is even to be encouraged.

186 §1. Audio-visual presentations immediately prior to or during a funeral Mass are not to be permitted.

§2. Eulogies may be given at the vigil, at the cemetery, or at a gathering after the funeral rites but not any moment during the funeral Mass.

187 §1. A funeral Mass is to be celebrated in the local church and should be considered the norm. A funeral Mass is not to be celebrated in other chapels or any funeral home without the permission of the Diocesan Bishop.

§2. The homily of the Mass should be based on the Scriptures selected for the Mass. It may also relate to the prayers of the Liturgy.

188 Music is integral to the funeral rites. The texts of the songs chosen should express the Paschal Mystery of the Lord's suffering, death and triumph over death and should be related to the chosen readings from Scripture. The other principles, rubrics and norms concerning music in the Mass are to be followed.⁶⁴

¹ Pope Benedict XVI, *Sacramentum Caritatis*, n. 38. The *ars celebrandi* is the best way to ensure their *acutosa participation*.

² See can 843 §1.

³ **Can. 848** The minister is to seek nothing for the administration of the sacraments beyond the offerings defined by competent authority, always taking care that the needy are not deprived of the assistance of the sacraments because of poverty.

⁴ **Can. 531** Although another person has performed a certain parochial function, that person is to put the offerings received from the Christian faithful on that occasion in the parochial account, unless in the case of voluntary offerings the contrary intention of the donor is certain. The diocesan bishop, after having heard the presbyteral council, is competent to establish prescripts which provide for the allocation of these offerings and the remuneration of clerics fulfilling the same function. **Can. 1267 §1.** Unless the contrary is established, offerings given to superiors or administrators of any ecclesiastical juridic person, even a private one, are presumed given to the juridic person itself.

⁵ The faculty of reserving the Holy Oil of the Sick in a decent place in the rectory, in a locked automobile glove compartment and of carrying it on one's person when away from the rectory, provided it is safe and suitable in an oil stock was granted by the Sacred Congregation of Rites on 4 March 1965. The possibility of any abuse to consecrated oils must be avoided. See can. 847 §2.

⁶ **Can. 851** The celebration of baptism must be prepared properly, consequently: 1° an adult who intends to receive baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to sacramental initiation, according to the order of initiation adapted by the conference of bishops and the special norms issued by it.

⁷ For validity, the pouring of water over the skin is done while saying the Trinitarian formula in the active tense, "I baptize you, N., in the Name of the Father, and of the Son, and of the Holy Spirit." The one performing the baptism is to at least intend whatever the Church intends through the Sacrament.

⁸ See the General Introduction to RCIA, nn.16 and 17.

⁹ **Can. 867 §1.** Parents are obliged to take care that infants are baptized in the first few weeks; as soon as possible after the birth or even before it, they are to go to the pastor to request the sacrament for their child and to be prepared properly for it.

¹⁰ According to the November 14, 2006 U.S. Bishops' Letter on homosexuality, "Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care," the baptism of children in the care of same-sex couples presents a serious pastoral concern. Nevertheless, the Church does not refuse the Sacrament of Baptism to these children, but there must be a founded hope that the child will be brought up in the Catholic religion.

¹¹ Please note that the Church's legislation in this regard is biased toward conferring the Sacrament of Baptism as seen in can. 868. The "founded hope" found in the aforementioned canon does not carry the qualifier "well." **Can. 868 §1.** For an infant to be baptized licitly: 2° there must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the

baptism is to be delayed according to the precepts of particular law after the parents have been advised about the reason.

¹² **Can. 868 §2.** An infant of Catholic parents or even of non-Catholic parents is licitly baptized in danger of death even against the will of the parents.

¹³ See cann. 872-873, 874 §1 and the RCIA Introduction, nn. 10-14.

¹⁴ Can. 873.

¹⁵ USCCB Complementary Norms Regarding the Prescriptions of Canon 877 §3: For children baptized after their adoption is finalized, the following information shall be entered in the register:

a) the Christian name(s) of the child as designated by the adoptive parent(s); b) the name(s) of the adoptive parent(s); c) the date and place of birth; d) the names of the sponsors selected by the adoptive parent(s); e) the place and date of the baptism; f) the name of the minister performing the baptism; g) and the fact of adoption but not the names of the natural parents. Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate. For children baptized before their adoption is finalized, the following notations shall be added to the baptismal register, but only after the adoption has been finalized and with due regard for the civil law of the jurisdiction: a) parentheses shall be placed around the names of the natural parents; b) the name(s) of the adoptive parent(s) shall then be added; c) the child's former surname shall also be parenthesized and the new surname added; d) and a notation shall be made that the child was legally adopted. Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate. For future ease in reference, and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents, and the date and place of birth. Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted.

¹⁶ When the solemnities, or ceremonies, of Baptism have been omitted due to danger of death, the *Rite of Bringing a Baptized Child to the Church* should be used by the pastor if the child lives. This would be done at the parish church when the child is able and the parent(s) arrange it with the pastor. In the parish register where the emergency baptism was first recorded, a notation is to be made regarding the date when the ceremonies were supplied. For the sake of record, the date upon which the emergency baptism was conferred is the date the child was baptized.

¹⁷ See can. 882.

¹⁸ Indiscriminate conditional Baptism of all who desire full communion with the Catholic Church cannot be approved. The Sacrament of Baptism cannot be repeated, so the precepts of can. 869 are to be followed. **Can. 869 §1.** If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally. **§2.** Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism. **§3.** If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred

until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.

¹⁹ The “age of reason” is generally situated around the seventh year of age. In cases of doubt, consult the Diocesan Chancery.

²⁰ Catholics belonging to an Eastern Church *sui iuris* (e.g., Ukrainian, Maronite, etc.), normatively receive Baptism, Chrismation, and the Eucharist at the same time, as infants. Therefore, any person presenting him/herself for Confirmation who is from the Ukrainian or other Eastern Catholic Church *sui iuris* should not be ‘confirmed’ again. The baptismal certificate of these persons will show whether or not all three Rites of Initiation were completed at Baptism. In the event of an un-Confirmed Eastern Catholic, please note that the Diocesan Bishop does not automatically possess the requisite permissions to Confirm Eastern Catholics. In such cases, the Diocesan Chancery should be immediately consulted.

²¹ Baptism and Confirmation are connected as seen in the following quotation from the *Catechism of the Catholic Church*: “Baptism, the Eucharist, and the sacrament of Confirmation together constitute the ‘sacraments of Christian initiation,’ whose unity must be safeguarded” (n. 1285).

²² See can. 893 and 874.

²³ See can. 895.

²⁴ See can. 1248 §2 and *Sunday Celebrations in the Absence of a Priest* (USCCB, 2012), nn. 6-13.

²⁵ See can. 912.

²⁶ **Can. 919 §1.** A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine. **§2.** A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them. **§3.** The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

²⁷ Priests may purify vessels at either the altar or at the credence table, during or immediately after Mass. Deacons are to purify the vessels at the credence table, unless they are merely assisting the priest with the purification (*General Instruction of the Roman Missal*, nn. 163 and 183). When purifying the vessels, the minister should be thorough, yet expedient. Careful attention should also be given to the delicate nature of the sacred vessels which contains precious metals.

²⁸ Pastors and parochial administrators are to request the reappointment of lay persons to this function by the Diocesan Bishop. In pastoral necessity, the celebrant may appoint an Extraordinary Minister of Holy Communion in a singular instance using the approved Blessing from Roman Missal. Extraordinary Ministers of Holy Communion who are asked to assist with the distribution of Holy Communion at a parish other than that to which they belong (e.g., at nuptial Masses, funeral Masses, etc.) are to be deputed to distribute Holy Communion on a single occasion using the rite found in Appendix III of the *Roman Missal*.

²⁹ For example, a person who attends a Communion Service and receives the Eucharist may attend Mass on the same day and receive again, but not the reverse. A person who attends Mass in the morning and then attends a Vigil Mass in the evening may receive Communion both times. The maximum number of times a person may receive the Eucharist in one day is twice, unless it is given as Viaticum. **Can. 917** 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, without prejudice to the prescript of can. 921 §2.

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- ³⁰ See footnote 16.
- ³¹ See can. 921.
- ³² See the *Pastoral Care of the Sick*, rubric 73, and the *Catechism of the Catholic Church*, n. 1345.
- ³³ See can. 920.
- ³⁴ *Misericordiae Vultus: Bull of Indiction of the Extraordinary Jubilee of Mercy* by Pope Francis, 11 April 2015.
- ³⁵ See can. 1003.
- ³⁶ **Can. 1004 §1.** The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age.
- ³⁷ **Can. 1004 §2.** This sacrament can be repeated if the sick person, having recovered, again becomes gravely ill or if the condition becomes more grave during the same illness.
- ³⁸ See can. 1005.
- ³⁹ See can. 1009 §1.
- ⁴⁰ See cann. 1012, 1024, 1026-1032, 1033-1039 and 1040-1049.
- ⁴¹ See can. 1052 §3.
- ⁴² See *On the Good of Marriage* by St. Augustine of Hippo and *Gaudium et Spes*, n. 48.
- ⁴³ **Can. 1070** If someone other than the pastor who is to assist at marriage has conducted the investigations, the person is to notify the pastor about the results as soon as possible through an authentic document.
- ⁴⁴ See <http://bismarckdiocese.com/marriage-preparation>.
- ⁴⁵ See *Gravissimum Educationis*, n. 3 and *Gaudium et Spes*, n. 50.
- ⁴⁶ See <http://bismarckdiocese.com/pre-marriage-forms>.
- ⁴⁷ The Chancery will maintain an up-to-date list of valid and non-valid Baptisms.
- ⁴⁸ See *CCEO* 831 §2.
- ⁴⁹ See <http://bismarckdiocese.com/marriage-preparation>.
- ⁵⁰ See can. 1109
- ⁵¹ See “ascription” and “Church *sui iuris*” in the Glossary.
- ⁵² See can. 1127 §3.
- ⁵³ *Directory for the Application of Principles and Norms on Ecumenism*, March 25, 1993, nn. 157-158.
- ⁵⁴ *Ibid.* See also *Sacramentorum Sanctitatis Tutela*, 2001, Norms, art. 3.
- ⁵⁵ *Directory for the Application of Principles and Norms on Ecumenism*, March 25, 1993, nn. 157-158.
- ⁵⁶ *Catechism of the Catholic Church*, n. 1668.
- ⁵⁷ See the *Catechism of the Catholic Church*, n. 1671.
- ⁵⁸ *Catechism of the Catholic Church*, n. 1669: “The more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons).”
- ⁵⁹ For example: a rosary, scapular or liturgical vestment.
- ⁶⁰ See the Congregation for the Doctrine of the Faith’s Instruction *Ad resurgendum cum Christo* regarding the burial of the deceased and the conservation of the ashes in the case of cremation.
- ⁶¹ See can. 1183 §1.
- ⁶² See can. 1183 §2.
- ⁶³ See can. 1183 §3.
- ⁶⁴ For example: the acclamations are to be sung.