

BOOK III: THE SANCTIFYING FUNCTION OF THE CHURCH

Title I: Baptism

Section 1: Preparation for Baptism

Preparation for the Baptism of Infants

260. Pastors are to ensure that formation classes are provided for the parents of infants to be baptized and for those who are to serve as godparents.
261. The formation classes for parents and godparents should ordinarily consist of two to four hours of instruction, which may be accomplished in a single session or in multiple shorter sessions.
262. The formation classes are to address the following topics: the theology of baptism and Christian initiation, the role of parents and godparents in the faith-formation of the child, the responsibilities that flow from baptism, and the liturgical rite of baptism.
263. When parents or godparents belong to another Parish, they may receive formation classes in their own Parish or another Parish acceptable to the Pastor provided that they present a certificate or other evidence of completion to the Parish at which the baptism takes place.
264. The Pastor shall determine whether the parents or godparents who have previously completed a formation class or its equivalent are required to complete the course again for the baptism of another child.
265. Pastors may excuse the parents or godparents from taking formation classes if, in his pastoral judgment, they are adequately prepared.
266. Pastors may permit the formation classes to be taken after the baptism is celebrated if pastoral reasons justify the delay of the classes.

Preparation for the Baptism of Adults

267. Those who have already attained the use of reason must be prepared for baptism through the catechumenate in accord with the *Order of Christian Initiation of Adults*.
268. Except for a just cause, those who have reached the age of reason are to be baptized at the Easter Vigil. A minor is presumed to have the use of reason with the completion of the seventh year. (Can. 97, §2)
269. When, for a just cause, one who has already reached the age of reason is to be baptized outside the Easter Vigil, the Pastor is granted the faculty of celebrating the Rite of Election.
270. The Pastor is granted the faculty of dispensing a catechumen from the Rite of Election or from the scrutinies for a just cause.

Section 2: Infant Baptism

271. Children may be baptized if:
- a. the parents, or at least one of them, or the person who legitimately takes the place of the parent must consent; and
 - b. there is a founded hope that the infant will be brought up in the Catholic religion. (Can. 868)
272. The marriage status of the parents, or the fact that the parents are not regularly practicing the Catholic religion, are not, in themselves, reasons to conclude that there is no founded hope of the child being raised in the Catholic religion.
273. When, in the judgment of the Pastor, a founded hope that the child will be raised in the Catholic religion is altogether lacking, after having consulted the parents, he is to delay the baptism, informing the parents of the reasons for the delay, and recommend to them means by which a founded hope may be established.
274. At an opportune time, but no more than six weeks after the notice of delay of baptism, the Pastor is to consult again with the parents to determine whether a founded hope of the child being raised in the Catholic religion is still lacking. If he judges that it is lacking, and if the parents persist in requesting baptism for their child, the Local Ordinary is to decide whether baptism must be further delayed.
275. Infants in danger of death are to be baptized immediately. (Can. 867 §2)

Section 3: Sponsors for Baptism

276. Sponsors for baptism are to meet the following requirements: (1) be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the Pastor or minister and have the aptitude and intention of fulfilling this function; (2) have completed the sixteenth year of age; (3) be a Catholic who has been confirmed and has already received the Holy Eucharist and who leads a life of faith in keeping with the function to be taken on; (4) not be bound by any canonical penalty legitimately imposed or declared; and (5) not be the father or mother of the one to be baptized.
277. No additional requirements are to be imposed, except for the formation class requirement.
278. Unless the Pastor has reason to deem it necessary in a particular case, sponsors are not required to submit letters of good standing from their proper Pastors.

Section 4: Recording of Baptism

279. A baptism is to be recorded in the baptismal register of the Parish within whose boundaries it took place even if the parents of the child belong to another Parish or the preparation for baptism occurred elsewhere.

280. The entry in the baptismal register is to include the following information: the name of the baptized, the parents, the sponsors, and the minister; the place and date of the conferral of the baptism; and the date and place of birth.
281. To the extent possible, the name of the child, the names of the child's parents, and the date and place of birth are to be verified by means of a civil birth certificate before being inscribed in the register. If it is impossible to obtain a civil birth certificate, a notation is to be made to this effect.
282. For the recording of the baptism of adopted children after the adoption is finalized, the baptismal record contains the name of the child designated by the adoptive parents, the name of the adoptive parents themselves, the standard information about place and date of birth, the place and date of baptism, the minister of baptism, and the sponsors. The fact of adoption is noted but not the names of the natural parents. The baptismal register records only the fact of adoption. When a baptismal certificate is issued, it should not mention the adoption.
283. If a child has been baptized and is then adopted, notations are made to the original baptismal record as follows: parentheses are placed around the names of the natural parents; the names of the adoptive parents are added; parentheses are placed around the child's original surname and the new surname is added; and a notation is made that the child was legally adopted. These notations are made only in the baptismal register. A certificate is to contain only the names of the adoptive parents and the new surname of the child. No mention is made of the fact of the adoption on the certificate and the names of the sponsors are also omitted.
284. For the recording of the baptism of a child of an unwed mother, notations of the name of the unwed mother is inscribed in the register if (1) her maternity is publicly established or (2) she asks for her name to be inscribed either in writing or orally before two witnesses. The name of the father of a child born to an unwed mother is inscribed if (1) a public document establishes his paternity or (2) he declares his paternity before the Pastor and two witnesses. If these criteria are not met, the names of the mother or father are not inscribed in the register.
285. Only the originally designated godparents are to be recorded in the baptismal register. Additional godparents may not be subsequently added, nor may the names of godparents be removed.
286. When the name of a person baptized has been legally changed according to the norm of civil law, and when proof of the change is presented to the Pastor, a notation regarding the name change is to be made in the baptismal register, always taking care to preserve the record of the original name. Baptismal certificates may be issued showing the new name.

Section 5: Reception of Baptized Infants into Full Communion

287. Children who have not attained the use of reason, and who have been baptized in a non-Catholic church or ecclesial community may be brought into the full communion with the Catholic church by the Local Ordinary, Pastor, or Parochial Vicar at the request of the parents or of those who legitimately take the place of parents by means of celebrating the *Rite of Bringing a Baptized Child to the Church*.
288. When a baptized child has been brought into full communion with the Church, it is to be entered in the baptismal register or the register for Reception into Full Communion, if such is maintained by the Parish.

Title II: Confirmation

Section 1: Preparation for Confirmation

289. Those to be confirmed who are below the age of eighteen are to participate in a catechetical program developed specifically for confirmation at a Parish or a Catholic school for at least two years before confirmation.
290. The catechetical program developed specifically for confirmation is to be between nine and twelve weeks in duration and is to include catechesis on the following topics:
- a. the liturgical Rite of Confirmation, including the essential matter and form of the sacrament;
 - b. the meaning of the renewal of baptismal promises;
 - c. the gifts and fruits of the spirit, the Our Father;
 - d. the effects of the sacrament of confirmation; and
 - e. the rights and obligations which flow from reception of the sacrament.
291. In individual cases and for pastoral reasons, the Pastor may approve an abbreviated program of formation, provided that, in the Pastor's judgement, the candidate for confirmation is properly disposed and can be suitably instructed in an abbreviated program.
292. Unbaptized adults are to be prepared for confirmation, which is received together with baptism, through the catechumenate, according to the *Rite for Christian Initiation of Adults*.
293. Those who were baptized outside the Catholic church, and who seek to enter full communion with the Catholic church, if they have not been validly confirmed, are prepared for confirmation at the time of their reception into full communion. (Paragraph 562 through 565, *Rite for Christian Initiation of Adults*)

294. Baptized Catholics over the age of eighteen are prepared for confirmation through a catechetical program ordinarily not less than twelve weeks in duration. In individual cases and for pastoral reasons, the Pastor may approve an abbreviated program of formation, if, in his judgement, the candidate for confirmation is properly disposed and can be suitably instructed in an abbreviated program.

Section 2: Those to be Confirmed

295. The reception of confirmation in the Diocese typically occurs before the completion of the sophomore year of high school. Confirmation catechesis is to be received during the Freshman and Sophomore years of high school.
296. Those to be confirmed who have attained the use of reason, and who are not in danger of death, must be: (1) suitably instructed, (2) properly disposed, and (3) able to renew their baptismal promises.
297. If, in the judgment of the Pastor, a candidate for confirmation does not possess the qualities for confirmation, the Pastor is to meet with the candidate, and, in the case of a candidate who is under 18, with the candidate's parents.
- a. The Pastor is to communicate the reasons he judges that the candidate is not prepared to receive confirmation and recommend means by which the candidate may properly prepare.
 - b. If, after having heard the candidate, the Pastor still judges that the candidate is not prepared, the Pastor is to establish an interval of time of not more than three months after which he is to reconsider the candidate's readiness.
 - c. If, after the established interval, the Pastor still judges that the candidate is not prepared, and if the candidate does not consent to a delay in confirmation, the matter is to be referred to the Local Ordinary, who is to decide whether confirmation is to be delayed.
 - d. The process of discerning the readiness of candidates for confirmation is to begin sufficiently early to permit reasonable time to resolve any issues of unreadiness before the anticipated confirmation date.
298. The Sacrament of confirmation may only be conferred one time.

Section 3: Confirmation Sponsors

299. The confirmation sponsor must meet the following requirements:
- a. be designated by the one to be confirmed;
 - b. have completed the sixteenth year of age;
 - c. be a Catholic who has been confirmed and has already received the Holy Eucharist and who leads a life of faith in keeping with the function to be taken on;

- d. not be bound by any canonical penalty legitimately imposed;
- e. if married, the marriage must be a valid and recognized marriage in the Church;
and
- f. not be the father or mother of the one to be confirmed.

Section 4: Recording Confirmation

- 300. Confirmations are to be recorded in the confirmation register of the Parish in which the sacrament was administered.
- 301. If a candidate received formation for confirmation in one Parish but the sacrament was conferred in another, the sacrament is to be recorded in the Parish where the sacrament was conferred. The Parish where formation was received may also record the confirmation in its own register provided that a clear notation is made that the confirmation was administered in another Parish that is to be named in the notation.
- 302. A notice of confirmation shall be sent to the Parish of baptism.

Title III: Holy Eucharist

Section 1: Preparation for First Communion

- 303. Children who have reached the age of reason are to begin the process of preparing to receive their first communion. This preparation ordinarily includes participation for two years in a Parish or Catholic school catechesis program.
- 304. In individual cases, the Pastor may approve a shorter program of formation if in his judgement, the candidate for first communion can be suitably prepared in an abbreviated program.
- 305. To receive first communion, it is necessary that a child have sufficient knowledge and careful preparation so that the child understands the mystery of Christ according to the child's capacity and is able to receive the body of Christ with faith and devotion. If a question arises as to the readiness of a particular candidate to receive first communion, the norms laid down in particular law for confirmation are to be observed.
- 306. Those being prepared for their first communion are also to be prepared for reception of the Sacrament of Penance, which they are to receive before receiving the Holy Eucharist for the first time.

Section 2: The Celebration of the Holy Eucharist

- 307. Every priest is obliged to celebrate Mass in accordance with the General Instruction of the Roman Missal.
- 308. Celebration of Mass in the *ad orientem* liturgical posture requires the written consent of the Diocesan Bishop.

309. The Holy Eucharist may be celebrated on any day at any time not prohibited by canon law.
310. On Sundays and solemnities, Mass may not begin earlier than 4:00 P.M. in the evening of the day preceding the Sunday or solemnity.
311. Except for a just cause, a Mass that is open to attendance by the faithful is to be offered in each Parish every day.
312. A pastor may not increase the number of Sunday Masses at a parish or mission without the written consent of the Diocesan Bishop.
313. After the death of a priest incardinated in the Diocese, every incardinated priest in the Diocese is to offer three Masses for the repose of the deceased priest's soul.
314. The number of Sacred Hosts that can be reserved in the tabernacle is dependent on the needs of the sick and other faithful who will be receiving communion outside Mass; therefore, the quantity of reserved Sacred Hosts should be kept to the minimum necessary for communion outside of Mass. (Can. 939)
315. Pastors are granted the faculty to permit the use of low gluten hosts.

Section 3: Altar Servers

316. Pastors are to foster the service of the altar in their Parishes, taking care to promote altar serving, especially among youth, and to provide adequate formation. Pastors are to be especially attentive to the promotion of vocations to the priesthood through altar serving.
317. In addition to instituted acolytes, other members of the faithful may be admitted by the Pastor to serve at the altar.
318. Altar servers may be boys and girls and must be Catholics who have made their first communion, who manifest a love for the sacred liturgy, and who live a life of faith in keeping with the function to be carried out.
319. Altar servers are to receive formation in order to adequately prepare them for their function. The formation must include instruction in:
 - a. the mystery of the sacred liturgy;
 - b. the spirituality of serving at the altar; and
 - c. the practical instructions necessary for carrying out their function with reverence and devotion, according to the norms of the liturgical books.
320. Altar servers are to be vested for the sacred liturgy in either an alb or a cassock and surplice.

Section 4: Lectors

321. In addition to instituted lectors, other members of the faithful may be admitted by the Pastor to read the sacred scriptures in the liturgy.
322. Lectors may be men and women and must be fully initiated Catholics, at least sixteen years of age, who manifest a love for the Word of God, and who live a life of faith in keeping with the function to be carried out.
323. Lectors are to receive careful formation in order to prepare them to carry out their task. This formation is to include instruction in:
 - a. the mystery of the inspiration of sacred scriptures;
 - b. the place of scriptures in the liturgy;
 - c. the structure and plan of the lectionary;
 - d. the practice of *lectio divina*;
 - e. the spirituality of reading scriptures in the liturgy; and
 - f. practical instructions necessary for carrying out their function, including instruction in how to achieve a clear and dignified proclamation of the scriptures.
324. On particular occasions, such as a school Mass, Pastors may admit members of the faithful to read the scriptures in the Liturgy even if they have not yet been Confirmed or have not reached sixteen years of age.
325. On exceptional occasions and for a just cause, the Diocesan Bishop may permit a member of another church or ecclesial community to take on the task of reader. (Paragraph 133, *Directory for the Application of Principles and Norms on Ecumenism*)

Section 5: Extraordinary Ministers of Holy Communion

326. The ordinary ministers of Holy Communion are ordained bishops, presbyters, and deacons.
327. Extraordinary ministers of Holy Communion may distribute communion only when the ordinary ministers are insufficient in number, unavailable, or impeded.
328. In addition to ordinary ministers of Holy Communion, the following may serve as extraordinary ministers of Holy Communion:
 - a. instituted acolytes;
 - b. lay persons who receive a mandate from the Diocesan Bishop; (Can. 910 §2) and
 - c. lay persons designated by the priest-celebrant to serve as extraordinary ministers of Holy Communion for a particular Mass in unforeseen circumstances. (Can. 230 §3)
329. Extraordinary ministers of Holy Communion may be men and women and must be fully initiated Catholics; be at least sixteen years of age; not be subject to any imposed or

declared ecclesiastical censure; manifest a devotion to the Blessed Sacrament; and be living a life of faith in accord with the function to be undertaken.

330. Pastors must request a mandate for extraordinary ministers who are to serve in his Parish in writing from the Diocesan Bishop.
- a. The request is to list the names of those to receive the mandate and is to certify that they have been properly formed and meet the requirements in universal and particular law.
 - b. After having been duly instructed, and after having received their mandate from the Diocesan Bishop, extraordinary ministers of Holy Communion are to receive a blessing in a Parish ceremony before beginning their ministry.
 - c. Mandates to serve as an extraordinary minister are granted for a period of three years, unless renewed upon their expiration.
331. Before receiving a mandate from the Diocesan Bishop, prospective extraordinary ministers are to receive the necessary formation for their function. This formation is to include instruction in:
- a. the mystery of the Eucharist and the Real Presence;
 - b. the theology and spirituality of Holy Communion;
 - c. the role of an extraordinary minister;
 - d. and all practical directions for reverently caring for the Blessed Sacrament and fulfilling their liturgical function.
332. Extraordinary ministers who bring Holy Communion to the sick and homebound are to satisfy all requirements of extraordinary ministers in this chapter and additional training to prepare them for ministry to the homebound and sick.

Section 6: Holy Communion Outside Mass

333. Pastors are to take care that, when Mass is unavailable, Holy Communion is distributed outside Mass according to the norms of *Holy Communion and Worship of Eucharist Outside Mass*.
- a. Communion services are appropriate in churches when daily Mass cannot be celebrated, such as when a priest is not available.
 - b. Communion services are also appropriate in situations where people are not able to come to the Church for Mass, such as in nursing homes or in prisons.
334. When the Sacred Host is carried outside the church for the distribution of communion, it is to be carried in a pyx.

- a. The pyx must be made of precious metal or other noble material and may not be made of plastic.
 - b. The pyx must be polished and maintained in a manner suitable for holding the Sacred Host.
 - c. The pyx is to be properly purified after each use.
335. Whenever possible, the practice is to be maintained whereby extraordinary ministers of Holy Communion are sent from the Parish celebration of Mass to bring Holy Communion to the sick and homebound.
- a. The extraordinary ministers are to approach the sanctuary after the communion of the people to receive the Blessed Sacrament from the priest and are to depart immediately to bring Holy Communion to the sick and homebound.
 - b. The Sacred Hosts for distribution outside of the celebration of Mass are not to be distributed to extraordinary ministers or other members of the faithful in the communion line during the time of the people's communion.
 - c. The Sacred Hosts are to be taken for distribution to the sick and homebound without unreasonable delay.
 - d. When distributing Holy Communion to the sick and homebound, only as many Sacred Hosts as are necessary should be taken for distribution. If excess Sacred Hosts remain after the distribution of Holy Communion to the sick and homebound, any remaining Sacred Hosts are to be returned to the tabernacle, or, if distance or other factors make it too difficult, they are to be reverently consumed. (Can. 935)

Title IV: Sacrament of Penance

336. Members of the faithful who are being prepared for their first communion should receive preparation for their first reconciliation at the same time. The preparation is to include instruction on:
- a. the history and theology of the sacrament;
 - b. the reality of sin and the need for repentance;
 - c. the difference between venial and mortal sin;
 - d. how to examine one's conscience and prepare for confession; and
 - e. the liturgical Rite of Reconciliation.
337. Pastors are to ensure that adequate opportunities for the Sacrament of Penance are present in their Parishes.
- a. Scheduled confession times are to include not less than one hour on Saturday and one hour on at least one additional day each week.

- b. During the seasons of Advent and Lent, Pastors are to arrange additional opportunities for the celebration of the sacrament, either by arranging a Parish penance service or by scheduling additional confession times.

Title V: The Anointing of the Sick

- 338. The anointing of the sick can be administered to a member of the faithful who has reached the use of reason and is in danger due to sickness or old age. A member of the faithful are Christian believers including those from other churches and ecclesial communities set forth in Canon 844. (Can. 1004 §1)
- 339. Pastors and Parochial Vicars may not refuse a request for anointing simply because the person requesting the sacrament is not registered in the Parish.
- 340. Pastors, Parochial Vicars, and Chaplains are bound by office to administer the anointing of the sick to the faithful who are properly disposed and who reasonably request it. They are to faithfully fulfill this duty and are to be generous in responding to requests from the sick to receive the sacraments. (Can. 1003)
- 341. Anointing with oil is not to be used outside the cases foreseen in the liturgical books to avoid any confusion with the sacraments.

Title VI: Matrimony

Section 1: Preparation for Matrimony

- 342. Pastors, Parochial Vicars, and Deacons assigned to Parishes are responsible for providing marriage preparation. Pastors may also delegate properly trained members of the laity to assist in this ministry.
- 343. Parishes must provide marriage preparation to couples whenever any of the following conditions are met:
 - a. one or both of the parties resides in the Parish boundaries;
 - b. one or both of the parties is registered in the Parish;
 - c. one or both of the parties regularly attends the Parish; or
 - d. the wedding is to take place at the Parish.
- 344. Engaged couples may approach other Parishes for marriage preparation. The Pastor of the other Parish may agree to provide the preparation or not, at his discretion. Pastors may not refuse to accept the preparation provided by another Parish without consulting the Local Ordinary.
- 345. A period of six months of marriage preparation is required prior to the ceremony, unless otherwise approved by the Pastor or the Diocesan Bishop.

346. Marriage preparation is to include a prenuptial investigation of freedom to marry as well as formation for marriage.
347. The prenuptial investigation is to include:
- a. obtaining recently issued baptismal certificates with notations for Catholic parties;
 - b. obtaining other suitable proof of baptism for non-Catholic parties and for Catholic parties if their baptismal certificates cannot be obtained;
 - c. questioning the parties concerning their freedom to marry using the questionnaires approved by the Texas Catholic Conference of Bishops;
 - d. obtaining two affidavits of free status for each party using the questionnaires approved by the Texas Catholic Conference of Bishops, unless the person responsible for the prenuptial investigation determines that it is not necessary in particular cases, and
 - e. obtaining, in writing, evidence of any canonical dispensations or permissions that the prenuptial investigation reveals are required to proceed with the marriage.
348. Formation for marriage is to include:
- a. the administration and review of a prenuptial inventory approved by the Local Ordinary;
 - b. a marriage preparation course approved by the Local Ordinary; and
 - c. an introduction to natural family planning approved by the Local Ordinary.
348. The Office of Family Life can assist with marriage preparation.
349. In cases of civilly married couples who seek a canonical celebration of matrimony, after considering their age, circumstances, length of common life, and life experience, the person responsible for marriage preparation may approve an abbreviated or alternative program of formation suitable to the couple's needs, if:
- a. the couple is adequately prepared for marriage and
 - b. the prenuptial investigation is completed.

350. The following is applicable to transmitting documentation of marriage preparation.
- a. If the wedding is to take place in a Parish in the Diocese other than the Parish of preparation, the Parish is to transmit the documentation of the prenuptial investigation and marriage preparation to the Parish where the wedding will take place.
 - b. If the wedding is to take place outside a Parish church in the Diocese, the marriage documentation is transmitted to the clergyman who will officiate the wedding.
 - c. If, however, the wedding is to take place outside the Diocese, the Parish is to transmit the marriage documentation to the Tribunal, and after having received the *visum* of the Judicial Vicar or an Adjutant Judicial Vicar, the Tribunal is to transmit the marriage documentation to the diocese where the wedding will take place.

Section 2: Discernment of Marriage Readiness

351. The faithful who are properly disposed have a right to receive the sacraments, and ministers are not to refuse to assist at marriage unless the prenuptial investigation indicates that something may stand in the way of the valid or licit celebration of marriage.
352. The norm of Texas civil law, according to which persons under the age of 18 may not marry, is to be observed.
353. When one or both of the parties seeking marriage is under the age of 21, special care should be taken to not shorten the marriage preparation process, to extend it as far as may be necessary in the judgment of the person responsible for the prenuptial investigation, and, if reasonably possible and appropriate, to interview the parents concerning the readiness of their children for marriage.
354. In the case of a premarital pregnancy, care should be taken to investigate the couple's freedom from undue pressure in their decision to marry, especially if marriage had not been contemplated before the discovery of the pregnancy.
355. In cases of premarital cohabitation, the person responsible for marriage preparation, after having become acquainted with the couple, should explain to the couple the teaching of the Church regarding intimacy and marriage and propose its use in the relationship. Premarital cohabitation is not, by itself, reason to refuse to proceed with the wedding.
356. In cases in which the prenuptial investigation reveals indications of a chemical dependency on drugs or alcohol or a serious mental illness, care must be taken in assessing whether those factors impair the ability to make a free and prudent decision about entering marriage, and about whether they impair one or both of the party's capacity to fulfill the obligations of marriage. The opinion of a mental health professional or other expert is normally to be sought during the prenuptial investigation in such cases.
357. If the person responsible for the prenuptial investigation concludes that there is an obstacle to the celebration of the marriage, that person must:

- a. inform the couple of the reasons;
- b. meet with the couple and explain, with pastoral solicitude, why the marriage may not proceed; and
- c. provide assistance in overcoming the obstacles to the celebration of the marriage if possible.

If the couple does not accept the decision and insists on proceeding with the marriage, the couple may have recourse to the Pastor of the Parish where the prenuptial investigation occurs, and, after receiving the decision of the Pastor, the couple may have recourse to the Local Ordinary.

Section 3: The Celebration of Matrimony

- 358. Marriages between the baptized celebrated in canonical form may not be celebrated outside a sacred space except by permission of the Local Ordinary.
- 359. Marriages between the baptized celebrated with a dispensation from canonical form must be celebrated in a Catholic sacred space, or in the worship space of a non-Catholic church or ecclesial community except in cases where the Local Ordinary permits celebration in another place.
- 360. Marriages between a Catholic and an unbaptized person may be celebrated in a church or in another suitable space. (Can. 1118 §3)
- 361. A mixed marriage is a marriage between a Catholic and a baptized Christian of a church not in communion with the Roman Catholic Church. The norms of Paragraphs 153 through 160, *Directory for the Application of Principles and Norms on Ecumenism* are to be observed in the cases of mixed marriages.
- 362. The two witnesses required for canonical form need not be Catholic or of a certain age, but each must be old enough so that each could later bear witness to the fact of the marriage, if called upon to do so.
- 363. Parishes are to have written policies, conforming with universal and particular law, that provide what is and is not permitted in the wedding liturgy. The policies may regulate matters such as decoration of the church, photography and videography, the size of the wedding party, music, musicians, and other details related to the celebration of the sacrament.
- 364. Music in the wedding liturgy must retain its sacred character and the use of secular music in the wedding liturgy is not permitted.

Title VII: Funerals

365. Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of the law. (Can. 1176 §1)
366. Pastors and Parochial Vicars possess the faculty of giving permission for ecclesiastical funerals:
- a. to children who died before baptism whose parents intended to baptize; and
 - b. to baptized persons who are enrolled in a non-Catholic church or ecclesial community unless their intention is evidently to the contrary or provided that their own minister is not available. (Can. 1183)
367. Unless they gave some signs of repentance before death, the following must be deprived of ecclesiastical funerals:
- a. notorious apostates, heretics, and schismatics;
 - b. those who chose the cremation of their bodies for reasons contrary to Christian faith; and
 - c. other manifest sinners who cannot be granted ecclesiastical funerals without public scandal of the faithful. (Can. 1184 §1)
368. If a minister determines that an ecclesiastical funeral must be denied, he is to consult the Local Ordinary before denying the funeral. In cases of doubt, the judgement of the Local Ordinary must be followed. (Can. 1184 §2)
369. A funeral Mass must also be denied to a person who is excluded from an ecclesiastical funeral. (Can. 1185)
370. During the funeral liturgy, the music is to retain its sacred character.

Title VIII: Quince Blessings

371. Pastors should make the celebration of a blessing to a girl or a boy on their fifteenth birthday possible for those who request them.
372. Quince blessings are to be given according to the *Order of Blessing on the Fifteenth Birthday* issued by the United States Conference of Catholic Bishops.
373. Parishes are to have written policies, issued by the Pastor, which set forth the formation requirements for those who are to receive the Quince blessing.
374. The recipient of the Quince blessing must be baptized and received first communion. If not yet confirmed, the recipient must be enrolled in a program of formation to prepare for confirmation.

Title IX: Sacred Places

Section 1: Churches, Oratories, and Chapels

375. Before a new church, oratory, or chapel is constructed, the plan for the church and its furnishings must be approved by the Diocesan Bishop. The Diocesan Building Commission Guidelines shall be utilized in such a project.
376. Before a church, oratory, or chapel is renovated, the plan for the church and its furnishings must be approved by the Diocesan Bishop. The Diocesan Building Commission Guidelines shall be utilized in such a project.
377. Only those things that serve the exercise or promotion of worship, piety, or religion are permitted in a sacred place; anything not consonant with the holiness of the place is forbidden. In an individual case, however, the Local Ordinary can permit other uses that are not contrary to the holiness of the place. (Can. 1210)
378. The faculty to permit the use of a church, oratory, or chapel for a non-sacred purpose in an individual case is conceded to the Pastor or Rector of the church or oratory or the person responsible for the chapel.
379. A Parish or Catholic School shall not grant permission or a license for any person to use church or school property for the purpose of recording, producing, or staging any type of recording, including but not limited to music videos, movies, television programming, news footage, social media production, or electronic gaming without the written permission of the Diocesan Bishop.
380. The norms of universal law are to be observed in the designation of spaces as private chapels, in rectories or elsewhere. The decree of the Local Ordinary, which gives permission for the designation of the private chapel, is to determine whether Mass and other sacred celebrations may take place in the chapel, and whether the Blessed Sacrament may be reserved there.
381. Those canonically responsible for churches, oratories, or private chapels are not to consent to the designation as State Historic sites without the consent of the Diocesan Bishop.

Section 2: Cemeteries

382. In these norms, the term “cemetery” includes the terms cemetery, columbaria, and mausoleum.
383. Pastors are to comply with the provisions of this section when there is a parochial cemetery.
384. Pastors are to consult the Diocesan Bishop prior to designation of a new Catholic or Parish cemetery.
385. Pastors are responsible for the oversight and operation of a parochial cemetery.
386. The Pastor is to promulgate governing documents that establish:

- a. the manner in which the Cemetery Council is to be governed;
 - b. the manner in which the cemetery is to operate; and
 - c. who may be interred in the cemetery.
387. Pastors are responsible for compliance with applicable state and local laws regarding cemeteries.
388. Vicar Foranes are responsible for inspecting all records pertaining to the cemetery and the cemetery itself during his visitation of the Parish to determine whether the norms of this Section are being followed. Vicar Foranes must include information related to the inspection in his report to the Local Ordinary.

Cemetery Council

389. The Pastor is to establish a Cemetery Council to assist the Pastor with all issues related to the cemetery, including the planning and development, operations and maintenance, recordkeeping of inventories, transactions, and interments, and investment of perpetual-care funds.
- a. Pastors are to appoint not less than five members to the Cemetery Council.
 - b. The Pastor is *ex officio* the president of the Cemetery Council.
 - c. The Pastor shall appoint one member to serve as vice-president and another member to serve as secretary-treasurer.
390. The Cemetery Council maintains a consultative vote only.

Financial Obligations and Records

391. Cemeteries are to be maintained as perpetual-care facilities.
392. Funds obtained from the sale of plots, crypts, mausoleums, and other sources are to be used to provide a perpetual-care fund for the cemetery to be self-sufficient.
393. Perpetual-care funds are to be deposited in a special cemetery account apart from Parish funds.
394. Funds in the special cemetery account are not to be commingled with other funds and are not to be used for the Parish or other needs.
395. Financial records of all cemetery funds are to be maintained by the Parish.

Care of Cemetery

396. Although the church earnestly recommends that the custom of burying the bodies of the deceased be observed, cemeteries are to provide for the interment of deceased Catholics by means of cremation.
397. The cremated remains of a body are to be interred in a grave, mausoleum, or columbarium.

398. The depth of all graves must comply with state and local laws.
399. Whenever possible, appropriate means for memorializing the deceased are to be utilized, such as by a plaque or stone that records the name of the deceased.
400. The erection of headstones, monuments, markers, curbing, fences, bases, and other structures is subject to the discretion of the Pastor.
 - a. The Pastor is to keep in mind the sacredness of the consecrated area.
 - b. Statues, replicas, and pictures are to be of a religious nature, unless the Pastor determines, for pastoral reasons, non-religious items are appropriate.
401. Interred remains may not be removed except in compliance with applicable civil law.

Internment Records

402. A record of each interment in the cemetery must be kept in a ledger.
403. The ledger record must include:
 - a. the full name of the deceased;
 - b. the date of birth of the deceased;
 - c. the date of death of the deceased;
 - d. the date the remains are received by the cemetery;
 - e. the date the remains are interred;
 - f. the attending funeral home; and
 - g. the location of the plot in which the remains are interred by specific identification of applicable section, plat, row, grave, space, or niche numbers.
404. It is recommended that in addition to the ledger documentation is maintained regarding:
 - a. The financial status related to the rights to the grave, niche, or mausoleum;
 - b. whether the burial site is a double plot or multiple burial site, and for whom else it is registered; and
 - c. any historical data regarding the burial, such as veteran status, next of kin, and familial information.
405. Parishes are encouraged to maintain a current map of the cemetery.