



THE ROMAN CATHOLIC CHURCH  
**DIocese OF TUCSON**

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**OFFICE OF THE BISHOP**

Dear Brothers and Sisters in Christ:

The sacraments are a beautiful gift to us from God. They are given to us in the context of the Church, the People of God. The Sacraments speak to us of God's presence and allow us to experience Him in an intimate and grace-filled way. As a people of faith we must always be filled with gratitude to God and to the Church for this gift of the sacraments. As teachers and leaders in the faith we must also take responsibility in providing the necessary steps to ensure that the celebration of the Sacraments is done in a manner that is both appropriate and beautiful and that those who participate in sacraments are well formed and prepared for the sacramental activities of the faith.

The Sacramental Guidelines for the Diocese of Tucson is a resource for you to support the sacramental life of our Diocese. I entrust the implementation of these guidelines to the pastors and parish leaders as you work with diligence and care for the preparation and celebration of the Sacraments.

Thank you for your generous service and commitment to this ministry.

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Gerald Kicanas".

Most Reverend Gerald F. Kicanas, D.D.  
Bishop of Tucson

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**THE SACRAMENT OF BAPTISM**  
**FOR CHILDREN**

From the earliest times, the Church, to which the mission of preaching the Gospel and of baptizing was entrusted, has baptized not only adults but children as well. Our Lord said: "Unless a man is reborn in water and the Holy Spirit, he cannot enter the kingdom of God." (Jn 3:5) The Church has always understood these words to mean that children should not be deprived of baptism, because they are baptized in the faith of the church, a faith proclaimed for them by their parents and godparents, who represent both the local church and the whole society of saints and *believers*.

To fulfill the true meaning of the sacrament, children must later be formed in the faith in which they have been baptized. The foundation of this formation will be the sacrament itself that they have already received. Christian formation, which is their due, seeks to lead them gradually to learn God's plan in Christ, so that they may ultimately accept for themselves the faith in which they have been baptized.

**GUIDELINES**

- A. The term "children" or "infants" refers to those who have not yet reached the age of discernment and therefore cannot profess personal faith.
- B. Infant Baptism is the normative way to begin the initiation of children into the Church. Parents are obliged to see to it that infants are baptized within the first weeks after birth.
- C. Parents should be instructed in the following topics.
  - a. Theology of Baptism/Initiation
  - b. Role of the parents and godparents in the faith formation of the child
  - c.. Preparation for the Celebration of Baptism

**Canon 849**

*Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least 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, and are incorporated into the Church.*

**Canon 850**

*Baptism is administered according to the order prescribed in the approved liturgical books, except in case of urgent necessity when only those things required for the validity of the sacrament must be observed.*

**Canon 851**

*The parents of an infant to be baptized and those who are to undertake the function of sponsor are to be instructed properly on the meaning of this sacrament and the obligations attached to it. The pastor personally or through others is to take care that the parents are properly instructed through both pastoral advice and common prayer, bringing several families together and, where possible, visiting them.*

**Canon 853**

*Apart from a case of necessity, the water to be used in conferring baptism must be blessed according to the precepts of the liturgical books.*

## THE CELEBRATION OF THE SACRAMENT

### GUIDELINES

It is recommended that baptism be celebrated on Sundays, or at the Easter Vigil.

### Baptismal Sponsors/Godparents

#### GUIDELINES

- A. Sponsors must have completed the sixteenth year.
- B. Sponsors must be practicing Catholics who have been confirmed and have already received the Sacrament of the Eucharist and lead a life in harmony with faith and the role to be undertaken.
- C. Sponsors cannot be the father or mother of one to be baptized.

### Baptismal Register

#### GUIDELINES

- A. The Church of Baptism is the Church of record for the child who is baptized.
- B. Prior to the date of baptism, the parents should bring the birth certificate to the parish office.
- C. Parents must reside within the boundaries of the parish where the baptism is to take place. If they do not reside within the parish boundaries a letter of permission is required from the pastor of the territorial parish. (See Canons 107, 528, §2 and 530)
- D. No change may be made in the Baptismal Register without first consulting the Chancery office

#### *Canon 855*

*Parents, sponsors, and the pastor are to take care that a name foreign to Christian sensibility is not given.*

#### *Canon 854*

*Baptism is to be conferred either by immersion or by pouring; the prescripts of the conference of bishops are to be observed.*

#### *Canon 872*

*Insofar as possible, a person to be baptized is to be given a sponsor who assists an adult in Christian initiation or together with the parents, presents an infant for Baptism. A sponsor also helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it.*

#### *Canon 873*

*There is to be only one male sponsor or one female sponsor or one of each.*

#### *Canon 874*

*A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.*

#### *Canon 877*

*The pastor of the place where the baptism is celebrated must carefully and without delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.*

**RECEPTION OF FIRST PENANCE**

There has been a long standing practice to prepare children for the Sacrament of Penance so that they can receive it once they have attained the age of reason. The actual ecclesiastical discipline concerning the time of First Confession prescribes that children must be prepared to receive First Communion after sacramental confession. The goal of this practice is to educate them, from a tender age, to the true Christian spirit of penance and conversion, the just sense of sin and the necessity of asking for pardon of God. Such an education is the task of the parents, educators and priests.

**GUIDELINES**

- A. First Penance/Reconciliation is to precede First Communion.
- B. The Catechesis and Celebration for the Sacrament of Penance is to precede First Communion and must be kept distinct by a clear and unhurried separation.
- C. Catechesis of children for Reconciliation must always respect the natural disposition, ability, age and circumstances of individuals. It should seek to help the child recognize moral good and evil, repent of wrong doing and turn for forgiveness to Christ and the Church.
- D. Children should be encouraged to approach the sacrament freely and regularly.

**Canon 914**

*It is the responsibility, in the first place, of parents and those who take the place of parents as well as of the pastor, to see that children who have reached the use of reason are correctly prepared and are nourished by the divine food as early as possible, preceded by sacramental confession: it is also for the pastor to be vigilant lest any children come to the Holy Banquet who have not reached the use of reason or whom he judges are not sufficiently disposed.*

**Canon 988**

*§ 1. A member of the Christian faithful is obliged to confess in kind and number all grave sins committed after baptism and not yet remitted directly through the keys of the Church nor acknowledged in individual confession, of which the person has knowledge after diligent examination of conscience.*

*§ 2. It is recommended to the Christian faithful that they also confess venial sins.*

**Canon 989**

*After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year.*

**GUIDELINES**

- A. The age of discretion both for Penance and Holy Communion is the seventh year. From that time on begins the obligation of fulfilling the precept of both Penance and Communion.
  
- B. Parents should be invited by the parish at the beginning of the year in which the child is to celebrate the Sacrament of Penance to participate in an information meeting outlining the requirements for preparation and celebration of the Sacrament.
  
- C. Parents should be encouraged to be an integral part of the child's preparation, use the appropriate resource materials provided by the parish, and take part in parent meetings sponsored by the parish which should inform and challenge them to a better understanding of the teachings and practice of the Church regarding the Sacrament of Penance.
  
- D. Parent(s) should provide baptismal information for their child before the celebration of the Sacrament.

**Persons with Developmental Disabilities**

**GUIDELINES**

Appropriate adaptations should be made for those with special needs.

**RECEPTION OF FIRST HOLY COMMUNION and  
PARTICIPATION IN THE MOST HOLY  
EUCCHARIST**  
**GUIDELINES**

It is the responsibility of parishes to provide programs for all children and parents preparing for the celebration of First Penance and First Eucharist.

- A. Children who have completed programs of preparation for First Reconciliation and First Eucharist in Catholic Schools are not required to participate in sacramental preparation classes in their home parish programs before the sacraments are celebrated. The Catholic school is also responsible for the parent preparation program.
- B. Children in home school settings are required to participate in the immediate preparation for the sacraments, e.g. parent preparation, interviews for sacramental readiness and practice for sacramental celebrations.
- C. Ordinarily, the celebrations of First Penance and First Eucharist should occur in the child's home parish. In special circumstances, permission may be granted (in writing) by the pastor of the home parish for the celebration to take place elsewhere.

**Canon 897**

*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 affects 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.*

**Canon 912**

*Any baptized person not prohibited by law can and must be admitted to Holy Communion.*

**Canon 913**

*1 For Holy Communion to be administered to children, it is required that they have sufficient knowledge and be accurately prepared, so that according to their capacity they understand what the mystery of Christ means, and are able to receive the Body of the Lord with faith and devotion.*

*2 The blessed Eucharist may, however, be administered to children in danger of death if they can distinguish the Body of Christ from ordinary food and receive communion with reverence.*

- D. The rights of children to the sacraments of Penance and Eucharist can best be served when pastors, parents and catechists offer formation for these sacraments appropriate to the level and development of the child. Normally a full year of catechesis should precede the celebration of these sacraments.
- E. Parents have the responsibility to participate in their own catechetical formation so that they will be able to prepare their child for these sacraments in collaboration with the parish community.
- F. Parents, in consultation with the catechetical staff, discern the readiness of their child for the sacraments.
- G. The preparation and celebration for the sacrament of Penance is separated from and precedes the preparation for and celebration of the sacrament of Eucharist.
- H. The age of discretion both for Penance and the sacrament of the Eucharist is the seventh year. From that time on begins the obligation of fulfilling the precept of both Penance and Eucharist.

**Canon 916**

*Anyone who is conscious of grave sin may not celebrate Mass or receive the Body of the Lord without previously having been to sacramental confession, unless there is grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition, which includes the resolve to go to confession as soon as possible.*

**Canon 919**

*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*

**Persons with Developmental Disabilities**

**GUIDELINES**

Appropriate adaptations should be made for those with special needs.

## THE SACRAMENT OF CONFIRMATION

Those who have been baptized continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the apostles on Pentecost. This giving of the Holy Spirit conforms believers more fully to Christ and strengthens them so that they may bear witness to Christ for the building up of his Body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

### GUIDELINES

- A. The candidates must have attained the 8<sup>th</sup> grade and/or high school.
- B. Candidate must provide a copy of their baptismal certificate. Baptismal certificates of adults must have been issued within the last six months.
- C. Must be participating in a program of systematic catechesis either in the parish, the Catholic school or the home.
- D. Must have a basic understanding of the Bible, the Creed, the sacraments, the Christian life and prayer.
- E. Must have no impediments to participating in the Eucharist such as being in the state of mortal sin or not married in the Church.
- F. Participate in the sacramental life of the Church, especially Eucharistic liturgies.

#### **Canon 879**

*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 the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church.*

#### **Canon 880**

*§1. The sacrament of confirmation is conferred by the anointing of chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.*

*§2. The chrism to be used in the sacrament of confirmation must be consecrated by a bishop even if a presbyter administers the sacrament.*

#### **Canon 881**

*It is desirable to celebrate the sacrament of confirmation in a church and during Mass; for a just reasonable cause, however, it can be celebrated outside Mass and in a worthy place.*

- G. Confirmation may not be repeated.
  
- H. The confirmands are required to send letters to the Bishop expressing their reason for wanting to be confirmed as well as providing some information about themselves, such as studies, interests, family etc.

### **The Celebration of Confirmation**

#### **GUIDELINES**

- A. The sacrament of confirmation is to be celebrated according to the norms of the *Rite of Confirmation*.
  
- B. The sacrament of confirmation should be held at a time when the parish community can witness and participate in this celebration of the growth of their parish family.
  
- C. Since the stole is the vestment of Holy Orders (priest, deacon), the use of stoles is prohibited.
  
- D. Sensitivity to the cultural experience of the community needs to be considered when preparing the liturgy.
  
- E. Accommodations should be made for candidates with special needs. Interpreters of sign language for deaf and hearing-impaired candidates should be provided.
  
- F. The dress encouraged for the candidate should reflect the spirit of the ceremony.
  
- G. In order to express the intimate relationship of Confirmation to Baptism, all candidates may retain a Baptismal name or choose an additional patronal name.

**The Minister of Confirmation**

**GUIDELINE**

If the Bishop is not available for the normal administration of confirmation, permission is given to the Vicar General and the Vicar Foraine or his equivalent shall be the minister.

**Canon 882**

*The ordinary minister of confirmation is a bishop; a presbyter provided with this faculty in virtue of universal law or the special grant of the competent authority also confers this sacrament validly.*

**Canon 883**

*The following possess the faculty of administering confirmation by the law itself. Within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop;*

*§1 As regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant<sup>1</sup> (1) or admits one already baptized into the full communion of the Catholic Church.*

*§2. As regards those who are in danger of death, the pastor or indeed any presbyter.*

**Canon 885**

*§1. The diocesan bishop is obliged to take care that the sacrament of confirmation is conferred on subjects who are properly prepared and reasonably seek it.*

*§ 2 A presbyter who possesses this faculty must use it for the sake of those in whose favor the faculty was granted.*

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<sup>1</sup> See Canon 97 § 2 and Canon 99.

**Confirmation Sponsors**

**GUIDELINES**

- A. Opportunities for catechesis should be offered to the sponsors in order to assist them in fully understanding their role in the ongoing formation of the candidates.
- B. The sponsors should participate with the candidates in their preparation, as well as the celebration.
- C. To perform the role of sponsor, it is necessary that a person:
  - a. Be designated by the one to be confirmed, by the parents or the one who takes their place or, in their absence, by the pastor or minister and is to have the qualifications and intention of performing the role
  - b. Has completed the sixteenth year.
  - c. Be a practicing Catholic who has been confirmed and has already received the Sacrament of the Eucharist and leads a life in harmony with faith and the role to be undertaken.
  - d. Not be bound by any canonical penalty legitimately imposed or declared.
  - e. Not be the father or mother of the one to be confirmed.
- D. More than one sponsor can be used but only one is designated as the liturgical sponsor if permitted by the pastor.

**Canon 892**

*Insofar as possible, there is to be a sponsor for the person to be confirmed; the sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in this sacrament.*

**Canon 893**

*It is desirable to choose as a sponsor the one who undertook the same function in baptism.*

**Canon 889**

*§1. Every baptized person not yet confirmed and only such a person is capable of receiving confirmation.*

*§2. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitably instructed, properly disposed, and able to renew the baptismal promises.*

**Canon 890**

*The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to take care that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.*

- E. A proxy may be used, but it is recommended that someone nearby be chosen to sponsor, so that he/she can become more involved in the candidate's preparation.
- F. For the sacrament of confirmation the parental role like that of all the sacraments is one of spiritual companion and advisor. As part of their continuing support and witness, parents should attend catechetical sessions provided by the parish for their own formation and to assist and encourage their child.
- G. Keeping in mind that all catechesis should lead a person to a conscious, active and living faith, each parish should provide a process of immediate preparation to celebrate the Confirmation.

### **Those to be Confirmed**

The United States Conference of Catholic Bishops states that the Sacrament of Confirmation may be administered between the age of discretion and about age 16.

#### **Canon 891**

*The sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age or there is danger of death or in the judgment of the minister a grave cause suggests otherwise.*

#### **Canon 894**

*To prove the conferral of confirmation the prescript of can. 876 are to be observed.*

## Recording Confirmation

### GUIDELINES

- A. High schools that prepare students for Confirmation and celebrate the sacrament of Confirmation should follow these procedures:
1. The celebration of Confirmation is recorded in the parish where the celebration takes place.
  2. If it is celebrated in a place other than a parish, the high school must notify the parish within whose boundaries it is located so the sacramental information can be recorded in the Confirmation register.
- B. The parish of record notifies the parish of Baptism. High schools should verify baptismal information directly from a baptismal certificate.
- C. For multiple parish Confirmations that take place in one location, the Confirmations are to be recorded in the home parish Books with the notation "at name of location." (i.e. Joseph Smith St. Odilia Parish at St. Elizabeth Ann Seton, December 11, 2009)

#### **Canon 895**

*The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of canon 535.*

#### **Canon 896**

*If the pastor of the place was not present, the minister either personally or through another is to inform him as soon as possible of the conferral of confirmation.*

**Catholics belonging to any of the Eastern Rite**

**GUIDELINES**

Contact the Chancellor of the Diocese when a person is received from one of the Eastern Orthodox Churches for approval.

- A. Catholics belonging to any of the Eastern Rites are not to celebrate Confirmation since Chrismation takes place at the time of Baptism. Baptismal certificate should be checked to see if Chrismation has been celebrated.
  
- B. Those who are members of any of the Eastern Orthodox Churches are also not to celebrate Confirmation since Chrismation takes places at the time of Baptism.

**Relationship between Confirmation and Marriage**

**GUIDELINES**

The sacrament of Confirmation is not a requirement for celebrating the sacrament of Marriage since Canon Law #1065.1 states "If they can do so without inconvenience, Catholics who have not yet received the sacrament of Confirmation are to receive it before being admitted to marriage."

**Persons with Developmental Disabilities**

Appropriate Adaptations should be made for those with special needs.

**CELEBRATION OF CONFIRMATION FOR ADULTS**

The universal law of the Church grants to priests the faculty to confirm those whom they themselves baptize or bring into the Church by a profession of faith. It does not, however, grant this faculty for the Confirmation of already baptized Catholics who have simply never received the Sacrament of Confirmation. Outside of cases involving the danger of death, the faculty to confirm such Catholics must be given by the local ordinary.

**GUIDELINES**

- A. Any baptized Catholic adult may always be included in the celebration of Confirmation when the Bishop comes to the parish.
  
- B. Delegation may be requested writing when pastoral reasons seem necessary.

**SACRAMENT OF THE ANOINTING OF THE SICK**

Suffering and illness have always been among the greatest problems that trouble the human spirit. Although closely linked with the human condition, sickness cannot as a general rule be regarded as punishment inflicted on each individual for personal sins (John 9.3). The Lord himself showed great concern for the bodily and spiritual welfare of the sick and commanded his followers to do likewise. This is clear from the gospels and above all from the existence of the Sacrament of the Anointing of the Sick, which he instituted and which is made known in the Letter of James.

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and under the pressure of temptation, perhaps weakened in their faith. This is why, through the Sacrament of Anointing of the Sick, Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support.

**Canon 998**

*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.*

**Canon 999**

*In addition to a bishop, the following can bless the oil to be used in the anointing of the sick:*

*§1. those equivalent to a diocesan bishop by law;*

*§2. any presbyter in a case of necessity, but only in the actual celebration of the sacrament.*

**Canon 1000**

*§1. The anointing with the words, order, and manner prescribed in the liturgical books are to be performed carefully. In a case of necessity, however, a single anointing on the forehead or even on some other part of the body is sufficient, while the entire formula is said.*

*§2. The minister is to perform the anointing with his own hand, unless a grave reason warrants the use of an instrument.*

**The Celebration of the Sacrament**

**GUIDELINES**

- A. The sacrament may be celebrated with those whose health is seriously impaired by sickness or old age.
- B. A person undergoing surgery may receive the sacrament.
- C. Elderly people who have become notably weakened, even though no serious illness is present may celebrate the sacrament.
- D. Seriously ill children who have sufficient use of reason may be strengthened by the sacrament.
- E. Those who are unconscious or who have lost the use of reason, if there is probability they would have asked for the sacrament were they in control of their faculties, may receive the sacrament.
- F. A person who is judged to have a serious mental illness may celebrate the sacrament.

**GUIDELINES**

- A. Regular communal celebrations of the Anointing of the Sick, with adequate catechesis to deter abuse, should be celebrated in parishes.
- B. A person must be baptized in order to receive the other sacraments. Prayers for the sick, commendations for the dying and prayers after death may be offered for the unbaptized. If the dying person requests Baptism, he or she should be baptized as soon as possible.

**Canon 1001**

*Pastors of souls and those close to the sick are to take care that the sick are consoled by this sacrament at the appropriate time.*

**Canon 1002**

*The communal celebration of the anointing of the sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the prescripts of the diocesan bishop.*

**Canon 1003**

*Every priest and a priest alone validly administer the anointing of the sick.*

**Canon 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.*

*§2. The sacrament can be repeated if the sick person, having recovered again, becomes gravely ill or if the condition becomes graver during the same illness.*

**The Minister of the Anointing of the Sick**

**GUIDELINES**

No one other than the priest conferring the Sacrament may anoint with Oil of the Sick in any setting.

**Those Receiving the Anointing of the Sick.**

**GUIDELINES**

- A. Judgment of the suitability of a candidate for anointing should be made prudently and without scruple.
- B. The Sacrament of Anointing of the Sick is not to be administered to those who are already dead. The minister should, instead, pray for the deceased.
- C. The Proper Matter for the Sacrament is oil of the sick, blessed by the bishop at the Chrism Mass. If this is not available, the priest may bless any plant oil according to the rite, but this should be burned following the anointing.
- D. If one who is ill wishes to celebrate the Sacrament of Penance as well as the Anointing of the Sick, Penance should be celebrated prior to the actual anointing. The anointing should not be viewed as a substitute for Penance, especially if the individual is in serious sin.

## THE SACRAMENT OF MARRIAGE

The plan of God for Christian marriage begins with a vision of the wholeness of the human person. As Genesis states: “*In the divine image God created them, male and female.*” (Gen. 1:27) With all the dignity and sacredness of life and sexuality, man and woman witness to the wonder and graciousness of God. Entering into marriage is a response to God’s call or vocation for the man and woman to become “*one flesh*” (Gen. 2:24) in a mutual self-giving. The couple then becomes the symbol of the covenant that binds God and humankind together in a permanent and faithful covenant. Pope Benedict XVI in his Encyclical, *Deus Caritas Est* states that ‘love between man and woman, where body and soul are inseparably joined, human beings glimpse an apparently irresistible promise of happiness.’

### **Preparation that Precedes the Celebration of Marriage**

The Catholic Church trusts that when a man and a woman stand before the community to marry each other, the couple will make a **free** commitment to join lives **fully** and completely in a life-long **faithful** covenant that is **fruitful** in deepening their relationship and in accepting children. Through these holy vows, God will promise to be with them to sustain them on their journey together, and to help them love each other with God’s very own love.

#### **Canon 1055**

§1. *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.*

§2. *For this reason, a valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament.*

#### **Canon 1057**

§1. *The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent.*

§2. *Matrimonial consent is an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage.*

#### **Canon 1065**

§1. *Catholics who have not yet received the Sacrament of Confirmation are to receive it before they are admitted to marriage if it can be done without grave inconvenience.*

§2. *To receive the Sacrament of Marriage fruitfully, spouses are urged especially to approach the Sacraments of Penance and of the Most Holy Eucharist.*

#### **Canon 1066**

*Before marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration.*

GUIDELINES

- A. The required Diocese of Tucson Prenuptial Inquiry document obtained from the Diocese of Tucson Office of the Chancellor is to be completed and signed by the pastor
- B. Each person should present a recently issued Baptismal certificate (6 months) which would include notation of other sacraments.
- C. Specific Marriage preparation programs such as *Engaged Encounter, Pre-Cana Sessions, For Better and Forever* or other approved Catholic Programs are to be used to ensure that couples receive the teaching about Catholic Marriage and that the leaders have the assurance that the couples understand what marriage in the Catholic Church means.
- D. Couples should have an understanding of how their families have influenced them regarding life and love.
- E. Couples should discuss what they expect and hope to receive from their married sexual love.
- F. Discussions on children should include the need to be open on how the couple would handle an unexpected or difficult pregnancy; or how they would manage discovering they are not able to have biological children.
- G. Discussions should include such topics as values, habits about money, debt, possessions, and career.

- H. How to make decisions and problem-solve together with love, common sense, good communication, and humor should be explored.
- I. “Red flags” indicating possible problem areas – like substance abuse, domestic violence, rape, abortion, or sexual abuse – are important to discuss.
- J. Assurance that the engaged couple have adequate time to prepare in a serious way, the Diocese of Tucson requires that the couple initiate plans by contacting the parish at least four to six months in advance of the wedding date.
- K. The preparation time is not just a “waiting period” for the ceremony, but rather an important, teachable moment in preparation for the lifetime journey on which the couple is about to embark.
- L. Each faith community is advised to publish the required preparation time in its bulletin on a regular basis.
- M. No date for marriage is final until all canonical preparation and requirements have been completed.

**Diriment Impediments in General - Canon 1073 to 1082**

**Specific Diriment Impediments – Canon 1083 to 1094**

**Matrimonial Consent - Canon 1095 to 1107**

***Canon 1095***

*The following are incapable of contracting marriage:*

*§1 Those who lack the sufficient use of reason;*

*§2 Those who suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties mutually to be handed over and accepted;*

*§3 Those who are not able to assume the essential obligations of marriage for causes of a psychic nature.*

**GUIDELINES**

- A. Couples should be reminded that they themselves are the ministers of the sacrament and that their consent should be publicly exchanged in their vows before a priest or deacon and two other witnesses, ideally in the presence of an assembly of the faithful.
  
- B. The couples should understand the nature of Christian marriage as a covenant between a man and a woman, whereby the spouses establish between themselves a partnership of their whole life that is ordered to the well-being of the spouses and to the procreation and upbringing of children.

**Responsibility of the Priest/Deacon Performing the Ceremony**

Immediate marriage preparation begins when the engaged couple contacts the parish. This is a time for the couple and pastor (or his delegate) to engage in assessment and education for a lifetime commitment to family living with the Church. The priest or deacon, after being contacted by either party residing within the parish to which he is assigned, is responsible to observe the things which must precede the celebration of marriage as listed in Canons 1066-1072. Special care should be taken to ensure that the couple has the personal preparation in order to dispose them toward the holiness and duties of their new state.

**GUIDELINES**

A. No marriage shall be performed unless one of the parties is a Catholic and appropriate steps have been taken to conform to civil law. In all other cases, contact the Chancery Office.

B. No deacon or priest may perform a marriage without the appropriate delegation of the pastor where the marriage is to take place.

**The Form of the Celebration of Marriage.**

**GUIDELINES:**

A. Permission must be sought from the Bishop to witness a marriage in a church of another denomination or ecclesial body, or in a place of worship other than the parish church.

B. The celebration of Marriage may take place within the Mass; however, it may also be celebrated outside of Mass. This option should be considered according to the Pastoral need, especially when one of the parties is not Catholic.

C. The Rite to be followed in the celebration of marriage is the Rite of Marriage approved by the United States Catholic Conference of Bishops and confirmed by the Apostolic See.

D. Each parish should establish and publish regulations regarding the time of marriage after considering the parish liturgical and pastoral schedule.

**Canon 1108**

*§1. Only those marriages are valid which are contracted before the local ordinary, pastor, or a priest or deacon delegated by either of them, who assist, and before two witnesses according to the rules expressed in the following canons and without prejudice to the exceptions mentioned in Canons 144, 1112, § 1, 1116, and 1127, §§ 1-2.*

*§2. The person who assists at a marriage is understood to be only the person who is present, asks for the manifestation of the consent of the contracting parties, and receives it in the name of the Church.*

**Canon 1121**

*§1. After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the Conference of Bishops or the Diocesan Bishop.*

**DIOCESE OF TUCSON - SACRAMENTAL GUIDELINES - APRIL 2010**

- E. In keeping with the sacred character of matrimony, marriages are to take place in the parish church of one of the parties. Any marriage that occurs outside of the parish church requires permission of the Bishop. Outdoor weddings are not permitted. Weddings that take place in chapels that are not parishes or missions must have the approval of the Bishop
- F. Consult with the Office of the Chancellor when questions regarding inter-church marriage and other circumstances arise.
- G. All priests or deacons from outside the Diocese must be approved by the pastor and have a letter of good standing on file in the office of the Chancellor prior to scheduling of the wedding.
- H. Priests or deacons living in the Diocese must be in good standing and enjoy the faculties of the Diocese.
- I. A marriage may not be performed without a valid marriage license or proof of a previously valid civil marriage

**Canon 1122**

*§1. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.*

*§2. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.*

## **APPENDIX A**

### **DIOCESE OF TUCSON HOME SCHOOLING POLICY FOR RELIGIOUS EDUCATION AND SACRAMENTAL PREPARATION**

Mindful of parents' privilege as the primary educators of their children in the ways of faith, (GDC #255) we also recognize that the sacraments are properly to be celebrated within the context of the parish community. (GDC #257) The rights and responsibilities of parents and parishes alike in this endeavor call for a true partnership between the two.

Whether their children attend a parish religious education program, a Catholic school, or are instructed at home, parents are required to participate actively in preparing their children to receive the sacraments, especially Eucharist, Reconciliation and Confirmation. This includes participation in the parish sacramental preparation programs and sacramental celebrations. For any exceptions or special cases, parents must receive permission in writing from their pastor.

In light of the entire process for catechesis to include the four components of knowledge, community, service and worship, home schooling alone cannot replace catechesis or sacramental preparation in the parish church. (NDC #61(A) (3), p.259f; CT #202-26) The parish must continue to be the prime mover and preeminent place for catechesis. (CT #67)

"By virtue of his office, the parish priest is bound to ensure the catechetical formation of adults, young people and children." (Canon Law #776) "In a special way the parish priest is to ensure, in accordance with the norms laid down by the diocesan Bishop that: an adequate catechesis is given for the celebration of the sacraments; children are properly prepared for first confession and first holy communion, and for the sacrament of confirmation, by means of catechetical formation over an appropriate period of time; children after they have made their first holy communion, are given a richer and deeper catechetical formation." (Canon Law #777.1.2.3)

When parents decide to be responsible for the total religious education of their child (children), they will meet the following criteria:

1. Parents will register in their parish and declare their option for home schooling. If two or more families collaborate in the home schooling of their children, they must receive permission in writing from their pastor or his designee.
2. Materials must be on the approved list provided by the USCCB and the Diocese of Tucson.
3. The pastor or his designee will meet periodically with the home schoolers to review the progress of the program.
4. Reception of the Sacraments of Initiation and \*Penance will be celebrated in the family's parish of registration.

\* The Sacrament of Penance shall precede the Sacrament of First Eucharist

**APPENDIX B**

**DIOCESE OF TUCSON**

Directives for the Celebration of Funerals outside of the Parish Church

**Masses outside of the parish Church**

Funeral Masses are not to be celebrated in the Funeral Home or other locations or chapels outside of the parish Church without the permission of the Bishop of the Diocese of Tucson.

**Cremation**

Cremation, burial of cremated remains and the presence of the cremated remains at the funeral liturgy is permitted according to the norms found in the Order of Christian Funerals, revised edition, 1998.