

Office of the Bishop

DIOCESE OF BAKER
BOX 5999
BEND, OREGON 97708

Telephone (541) 388-4004
FAX (541) 388-2566
E-mail BpVasa@DioceseofBaker.org

December 3, 2006

Reverend and dear Fathers, and my dear People:

Over a period of several years the Diocese has been involved in a process of reviewing and revising the entire set of Diocesan Statutes, Guidelines and Appendices so that they might more appropriately address the current needs of the Catholic Church of the Diocese of Baker. The entire set of Statutes and Policies were rewritten in Draft form with proposed amendments. These Review Drafts of proposed changes were extensively studied and commented upon by the priests of the Diocese both at Deanery gatherings and at successive Presbyteral Assemblies. These same Drafts were discussed at two successive Regional gatherings in the Fall of 2005. These were held in five locations throughout the Diocese and were open to any interested lay persons. The laity were given the opportunity to review the Drafts and to contribute suggestions and proposals. Over the past three years various amendments and suggestions have been discussed with the clergy at Presbyteral Council Meetings as well as in other less formal venues.

Now, having prayerfully considered and reflected upon these matters I do hereby give final approval of these Guidelines and Appendices and Decree their promulgation on the First Sunday of Advent, December 3, 2006. I further Decree, after a period a time within which all may become acquainted with these Revised Statutes, they become Particular Law for the Diocese of Baker on the Feast of the Patron of our Diocese, Saint Francis de Sales, January 24, 2007. These Statutes replace all previously established policies.

I pray that the thorough and diligent attention to these Revised Statutes will be an occasion and opportunity for all in the Diocese to come together with greater cohesiveness. I also hope that the promulgation of these Statutes and Guidelines stimulates a more conscientious study and observance of ecclesial norms at the level of the Diocesan Church as well as of the Universal Church.

Once these Statutes become Particular Law for the Diocese of Baker, it will be most important for all of us to observe them assiduously. The introductory note for the Section on Administration states: "The purpose of the Church is spiritual but it operates within a human society with all the same complexities. Good administration is essential to assure that the structures necessary for the promotion of the Gospel are in place. The mutual cooperation of the Faithful, clerical and lay, is essential to the well-ordered administration of the Diocese." This applies to every section of the Statutes. Only with the mutual cooperation of all in the Diocese can we be effective in proclaiming the Gospel of the Lord in the midst of a very secular society.

Asking every good grace and blessing of God upon you, I am,

Sincerely yours in Christ Jesus,

The Most Reverend Robert F. Vasa
Bishop of Baker

CHAPTER I

DIOCESAN ADMINISTRATION

The purpose of the Church is spiritual but it operates within a human society with all the same complexities. Good administration is essential to assure that the structures necessary for the promotion of the Gospel are in place. The mutual co-operation of the Faithful, clerical and lay, is essential to the well-ordered administration of the Diocese. The structures of the Diocese are intended to be effective means of nurturing the Faith in our portion of the Vineyard of the Lord. All should contribute generously the varying gifts and talents with which they have been blessed by God.

PRESBYTERAL COUNCIL

1. Priests are the primary collaborators with the Diocesan Bishop in the promotion of the works of the Church. Together with the Bishop they form one presbyterate. It is essential to the spiritual health of the Diocese that the Bishop and his priests work in a unified fashion for the well being of the Diocese. A Presbyteral Council is to be maintained and is to serve as one vehicle of collaboration. It is regulated by its own statutes and by the following norms.
2. The Presbyteral Council shall consist of at least nine members: two ex-officio members, two other priests serving in the Diocese at large appointed by the Bishop and five priests serving in the Diocese (diocesan or religious) elected by the priests of the Diocese.
3. At least six of the priests who serve as members of the Presbyteral Council are to be appointed by the Bishop to serve as Diocesan Consultors in accord with Canon Law (Canon 502 §1).
4. Each member of the Council, except the curial representatives, shall be elected / appointed for five years in accord with the Statutes of the Presbyteral Council.
5. The Council shall be governed by the Code of Canon Law and its own Constitution and By-laws (cf. Appendix-Presbyteral Council).

PARISH PRIEST CONSULTORS

6. The Parish Priest Consultors shall consist of a group of Pastors permanently selected by the members of the Presbyteral Council after their being proposed by the Bishop (Canon 1742 §1). Their purpose is to offer counsel to the Bishop on extraordinary clergy personnel matters when called upon to do so.

PRIESTLY LIFE AND MINISTRY BOARD

7. The assignment of priests to Pastoral ministry in the Diocese is to be done with the greatest care, recognizing both the needs of the Parish and the talents of the individual priest.
8. The Bishop shall consult the Priestly Life and Ministry Board as needed regarding the placement of priests. In particular the Bishop is to consult with the members of the Priestly Life and Ministry Board each time an opening in a Parish is available or a move is being considered. The Bishop and the Board are to keep in mind that the needs of the Parish are a primary consideration.

9. The Bishop is likewise to consult with these members any time a matter arises which concerns a priest of the Diocese or which has the potential to adversely affect the morale of the priests.
10. The Priestly Life and Ministry Board shall be made up of three to five priest members some of whom should be selected by the Bishop from the members of the Presbyteral Council.
11. Operation of the Priestly Life and Ministry Board shall be governed by the procedural rules established by the Board and approved by the Bishop (cf. Appendix-Priestly Life and Ministry).

MATRIMONIAL TRIBUNAL

12. The Tribunal should be regarded as a partner with the clergy in the Ministry of Healing and Reconciliation especially when matrimonial problems are involved. Nevertheless the clergy are reminded that the duty of assisting their parishioners lies, in the first place, with the Pastor who has a duty to understand and actively participate in Tribunal procedures.
13. In all cases involving a petition for a declaration of the nullity of a marriage, the cleric who introduces the case is to act as advocate for the petitioner (Canon 1482 §1). He is to explain the judicial process, help with preparation of the Marital History and may be asked to complete an advocate's brief. Qualified non-clerics may act as advocates with the approval of the Bishop (Canon 1483). The petitioner is free to ask any cleric or approved advocate to act as advocate.
14. The petitioner shall be notified that, if financially able to do so, he/she is expected to help defray the costs of the process. Tribunal officials, in consultation with the Bishop, shall set the fees at a reasonable rate commensurate with other Tribunals of the Region. The Parish of the petitioner shall be responsible for the fee in case the petitioner is unable to pay. No one is to be impeded from submitting a petition because of an inability to pay.
15. The Tribunal staff is very small and frequent requests for updates on the status of individual cases is time consuming and not always helpful. It is preferred that requests for information regarding the status of individual cases be made by the advocate rather than by the petitioner and that such requests be made in writing, including FAX or email, rather than by phone.

DIOCESAN PASTORAL COUNCIL

16. If he deems it advisable the Bishop may establish and invoke the assistance of a Diocesan Pastoral Council. He may also establish various Ad Hoc Committees comprised of various members of the clergy and laity of the Diocese to study particular matters.
17. The Bishop is to consult with the Presbyteral Council from time to time to determine the feasibility and advisability of establishing a Diocesan Pastoral Council. He is also to consult with the Presbyteral Council to seek their advise on the need or desirability of establishing Ad Hoc Committees to study and report on particular questions. The Diocesan Pastoral Council and any Ad Hoc Committees are to be comprised of representatives of the broadest possible spectrum of the Catholics of the Diocese, lay and religious (Canon 511).
18. Membership and operation of the Diocesan Pastoral Council shall be governed by its own Constitution and By-laws as amended and approved by the Bishop (cf. Appendix-Diocesan Pastoral Council).

DIOCESAN FINANCE COUNCIL

19. The Diocesan Finance Council shall be established and maintained in accord with the Code of Canon Law (cf. Canons 492-494) and shall be regulated by the Statutes established for this purpose.
20. The duties of the Diocesan Finance Council include, among other things, providing advice on the management of the real and financial assets of the Diocese. The Bishop may call upon the Finance Council to advise him on any matter relating to the stewardship of Diocesan or Parochial assets.
21. The Finance Council shall meet periodically to review the Diocesan budget, examine the year-end financial report, oversee adherence to the Diocesan Investment Policy, provide expertise in managing investments and provide assistance to the Diocesan Finance Officer.
22. The Diocesan Finance Council shall provide the Bishop with advice about the form and method of publishing the Annual Diocesan Financial Report to the parishioners of the Diocese.

DIOCESAN COMMITTEE FOR THE PROTECTION OF CHILDREN

23. One of the most serious responsibilities of a Diocesan Bishop is to assure, to the best of his ability, the safety of children enrolled in Diocesan or Parochial programs.
24. In accord with the Charter for the Protection of Children a Diocesan Committee is established to help oversee the implementation and maintenance of the provisions of the Charter.
25. The Committee provides advice and support to the Diocesan Bishop to help assure, to the fullest extent possible, that no child is put at risk because of a failure to observe Diocesan and Parochial child protection measures (cf. Appendix-Charter for the Protection of Children).
26. Other duties and responsibilities of the Committee as well as operational procedures are specified in Statutes prepared for the Committee.

DEANS

27. In each region of the Diocese it is fitting and necessary to have one priest who is assigned to provide a ministry of service to the other priests of that area. This priest is referred to as the Dean and the territory is known as a Deanery.
28. Some of the priests of the Deanery may be consulted by the Bishop prior to the appointment of the Dean. The priests consulted are to offer to the Bishop their best advice. The Dean is to be a priest of the Deanery who is respected by the priests, has leadership ability, is willing to give leadership in the Deanery and someone to whom the priests will give support. The Dean is the Bishop's representative in a very real way on the Deanery level. He should also be seen as a representative of the clergy and the people of his Deanery on a Diocesan level (cf. Canons 553-555).
29. The Dean is to see to it that the priests of the Deanery come together fraternally at least four times each year. This gathering is to be social, fraternal and spiritual and may include a topic for discussion or study, a time for prayer and adoration, opportunity for confession, a meal and some kind of entertainment. While the Dean is responsible for arranging the event it is properly hosted by different Pastors in different Parishes. The Bishop or the Chancellor is to be included on the invitation list.
30. The Dean may be asked by the Bishop to inspect the parochial books or to oversee certain parochial projects. Among the records to be inspected by the Dean on his visitation is the Mass Intention Book, the Sacramental Registers, the Financial and Bookkeeping Records, Parish Corporation Files and Parish Pastoral Council minutes. A Dean should confirm his examination by signing the record books (Canon 958).

31. The Dean, at the request of the Bishop, is also to inspect and report in a general way on the condition of the Parish plant. Special attention should be paid to sidewalks, stairways and other potentially hazardous areas.
32. The Dean is to inform the Diocesan Pastoral Office immediately of the serious illness or death of any priest in his Deanery. He is also to inform the Bishop immediately of any irregularities in the Parishes of his or any other Deanery.
33. The laity, for their part, have the responsibility of reporting to the Dean the concerns which they have regarding parochial matters within the Deanery. Unless these clearly need to be reported directly to the Bishop the Dean is to make sure that appropriate reports are sent to the Bishop.
34. The Dean has the duty to see that during the illness or after the death of a Pastor, the books, documents, sacred vessels and other objects belonging to the Parish are not lost or taken away. He must take care that all personal effects of the deceased are kept intact until the executor of the will takes charge.
35. In the case of the death of any Pastor or resident chaplain in his district, the Dean is to make whatever arrangements are deemed necessary for the solemn obsequies of the deceased in consultation with the Bishop, care being taken that any specific directives in the will be fulfilled insofar as possible.

DEANERIES

36. The following **Parishes** (towns with a residential priest) and Missions comprise the five Deaneries of the Diocese:
37. Central: **Bend**; **La Pine**, Christmas Valley, Gilchrist, Sunriver; **Madrás**, Warm Springs; **Prineville**; **Redmond**; and **Sisters**.
38. Eastern: **Baker City**, Halfway, North Powder, Unity; **Burns**, Crane, Drewsey, Juntura; **John Day**, Dale (Long Creek), Monument; **Jordan Valley**, Arock; **Nyssa**; **Ontario**; and **Vale**.
39. Northern: **Boardman**; **Enterprise**, Wallowa; **Heppner**, Ione; **Hermiston**; **La Grande**, Elgin, Union; **Milton-Freewater**, Athena; **Pendleton**, Pilot Rock; and **St. Andrew's Mission**.
40. Southern: **Chiloquin**, Bly; **Klamath Falls** (Sacred Heart and St. Pius X); **Lakeview**, Adel, Paisley, Plush; and **Merrill**, Bonanza.
41. Western: **Condon**, Arlington, Fossil; **Dufur**, Maupin; **Hood River**; **The Dalles**; and **Wasco**, Grass Valley.

SPECIAL DEPARTMENTS

42. **RELIGIOUS EDUCATION / YOUTH MINISTRY**: The Offices of Religious Education and Youth Ministry coordinate to support and train Parish Catechists and Youth Ministers and provide catechetical resources for CCD and Summer programs. The Diocesan Summer Camp Program and High School Annual Retreat are among the events sponsored by this Ministry.
43. **CATHOLIC CHARITIES / SERVICES**: The Diocese has a Catholic Charities/Services department that provides care and counseling for unwed mothers and for placement of children in proper homes. In addition many Parishes of the Diocese support The Society of Saint Vincent de Paul and provide many of the services usually associated with Catholic Charities.
44. **OFFICE OF PRO-LIFE ACTIVITIES**: The Diocese provides coordinating services to Parish Pro-Life Committees which are to be established in each Parish. The Office promotes a four-pronged program: We Pray, We Teach, We Vote, We Help.
45. **NATURAL FAMILY PLANNING**: The Diocese provides a program of Natural Family Planning for the people of the Diocese and the goal is to maintain a full time Coordinator of NFP Services.

46. **OFFICE OF WORSHIP AND SPIRITUALITY:** Directives concerning the liturgy are provided to the Parishes through the Office of Worship and Spirituality.
47. **OFFICE OF HISPANIC AFFAIRS:** The Diocese provides an Office of Hispanic Affairs to offer assistance to Pastors in serving people of Hispanic origins (Mexico, Central and South America).
48. **EVANGELIZATION:** A Diocesan Director of Evangelization supports and encourages the presentation of and participation in Zacchaeus Retreats offered in Parishes.
49. **STEWARDSHIP AND DEVELOPMENT:** The Director of Stewardship and Development of the Diocese actively promotes and fosters a proper spirit of Stewardship and offers assistance to Parishes and to the Diocese in matters related to development, finance, administration, building and renovation.
50. **VICTIM ASSISTANCE COORDINATOR:** The Victim Assistance Coordinator is one part of the entire Diocesan effort aimed at the Protection of Children from abuse. The Assistance Coordinator intervenes in those instances when abuse has occurred and lends resources to help assure healing and reconciliation.

AUXILIARY ORGANIZATIONS

51. **THE LEGACY OF FAITH CATHOLIC COMMUNITY FOUNDATION OF OREGON:** This Foundation supports the religious, educational and charitable activities and programs of the Diocese of Baker, its Parishes, Schools and Catholic Organizations within and outside the Diocese.

CHAPTER II

THE CLERGY

As sharers in the ministry of Christ, the clergy are to collaborate fully with their Bishop in the pastoral care of the flock. The spiritual well being of the people entrusted to their care out of love for God must always be their chief and immediate concern. Dedicated service to the people is critical to the nurturing of the Faith. The directives specified in this chapter should not be viewed as optional but rather as necessary and binding to help assure a well coordinated and effective Parish Ministry. They are also necessary for the good order of the Diocese.

52. Remembering always that in the mystery of the Eucharistic Sacrifice the work of redemption is exercised continually, priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the faithful cannot be present, it is the act of Christ and the Church in which priests fulfill their principle function (Canon 904). The daily celebration of Holy Mass should not be neglected either for oneself or one's people without serious cause.
53. Clerics are bound in a special way to pursue holiness since they are the dispensers of the mysteries of God in the service of His people. Therefore they are to fulfill faithfully the duties of the pastoral ministry, they are to nourish their spiritual lives from the two-fold table of Sacred Scripture and the Eucharist and they are obliged to pray the Liturgy of the Hours daily according to the approved liturgical books (cf. Canon 276).
54. Each priest of the Diocese is to be familiar with the provisions of Canon 528 - 537 which outline the pastoral and administrative duties of Pastors. These are to be reviewed occasionally and at least annually.
55. Availability is both a cross and a blessing. Availability is a form of sacrificial service to the People of God entrusted to the care of a Pastor. When a priest entrusted with the care of souls is absent from his charge, he is to leave the telephone number of the place where he or a substitute may be reached in case of necessity.
56. The Pastor and Assistant are obligated to reside in the Parish house close to the church unless the Bishop, for objectively good reasons, permits an exception (cf. Canon 533 §1).
57. In our secular world external signs of consecration to the mission of the Church are very important. The Roman collar (black clergy shirt and black slacks) is a very notable and important external sign. As such, it must be worn by the priests of the Diocese when they are engaged in pastoral work. It is highly recommended that the Roman collar likewise be worn routinely except on those occasions when it would clearly be inappropriate to do so, e.g. playing golf, jogging, doing manual labor, etc.
58. One of the ways to help ensure a fruitful ministry is for a Pastor to know his parishioners (Canon 529). Such pastoral knowledge is an important part of Parish ministry and should be undertaken with zeal and dedication. Appropriate notes should be kept in Parish files for future reference by the priest and his successors.
59. All Parishes and other Catholic institutions and their personnel are bound to observe copyright laws. Copyrighted materials, e.g. liturgical music, selections from copyrighted translations of Sacred Scripture, computer programs, etc., may not be reproduced without the permission of the copyright holder, either for personal or institutional use. Prudence is to be exercised.
60. Transfer in assignment shall ordinarily take place in June when it is least disruptive to the regular activities of the Parish. When a vacancy arising from an emergency occurs, it shall be filled by the appointment of a Pastor following completion of the ordinary process of selection.
61. Because the Church is a tax-exempt organization, it is not permissible to endorse or oppose particular candidates for public office either verbally or in Church publications (cf. Appendix-Political Endorsement).

62. Lenten Pastoral Regulations are to be read and explained at Masses on the weekend before Ash Wednesday (cf. Appendix-Lenten Regulations).
63. Holy Days of obligation are not to be taken lightly. Mass is to be celebrated in the principal Parish Church on the Holy Day for those able to attend. Mass is also to be celebrated in at least some of the Missions, if feasible, but those in Mission Parishes are presumed to be dispensed from the obligation. If convenient, however, they too are to celebrate the Feast.
64. Catholics of the Diocese are dispensed from attending Mass on Holy Days when they fall on Saturday or Monday provided it would be seriously inconvenient for them to attend Mass. Even though the faithful are dispensed from the obligation, Pastors are to encourage attendance and are to provide a schedule of Masses which makes attendance possible.
65. Each priest shall place in the Pastoral Office an authentic copy of his last will and testament drawn up in a legally acceptable fashion. The name of the executor and the preferred place of burial is to be written on the outside of the envelope containing the will. For the benefit of his executor, the priest is urged to send to the Pastoral Office a sealed envelope containing data pertaining to safety deposit box, life insurance policies, savings accounts and other personal assets. It should be updated periodically.
66. An inventory of personal belongings shall be placed in the Chancery by each priest and other rectory occupants. It should be updated periodically. Property in the rectory is presumed to belong to the Parish unless the contrary is clearly obvious.
67. Pastors shall take care that the Parish records are well bound, carefully preserved and stored in a fire-proof safe or filing cabinet. Copies of Baptismal and Marriage records must be sent to the Diocesan Pastoral Office by the end of February each year.
68. Before a Pastor leaves his Parish for a new assignment he shall submit a current financial report to the Diocesan Pastoral Office. All records, including financial records must be left in the Parish.
69. All priests are to keep an accurate listing of the number of Masses to be celebrated, the intention, the stipend given and date when the Mass has been celebrated (Canon 958). Priests who have extra Mass intentions are encouraged to send them to the Diocesan Pastoral Office for the use of other priests in the Diocese.
70. The amount of the Mass stipend is set by ecclesiastical authority, the current amount is included in the Appendix. No priest may ask for more than this and great care should be taken to see that those unable to provide a full stipend are not deprived of the spiritual benefits of Masses (Canon 945) (cf. Appendix-Priests' Salary and Benefits).
71. Separate Masses are to be applied for the intentions specified for each individual offering which has been accepted (Canon 948). Two stipends may not be taken on the same day.
72. The Pastor is obliged to apply Mass for the people who are entrusted to him each Sunday and Holy Day of Obligation. If he is legitimately prevented from this celebration he is to apply Mass through another priest on these same days or he himself is to apply it on another day (Canon 534 §1). No stipend may be taken for the Pro Populo Mass but Pastors may take a stipend for a second Mass celebrated on that same day (Canon 951 §1).
73. Those having the care of several Parishes or Missions are obliged to apply only one Mass for all the people entrusted to them on the above mentioned days (Canon 534 §2).
74. Spiritual ministry is never contingent on financial remuneration. Nevertheless, besides stipends for celebrations of the Eucharist, it is customary to offer a priest or deacon some recompense for pastoral functions such as Baptisms, Marriages and Funerals. These "stole fees", as they are called, ordinarily belong to the Parish fund (not to the Pastor) unless the donor explicitly states that the offering is for the cleric as a personal gift (Canon 531) (cf. Appendix-Priests' Salary and Benefits).
75. In order to foster and witness to an appropriate detachment from material possessions, it is highly recommended that all stole fees received by the priest be donated to the Parish or to some favorite charity.

76. Every Parish and institution enjoying the services of a diocesan priest is responsible for a contribution to the Diocesan Retirement Plan for each priest assigned (Canon 1274 §1). The amount is to be specified by the Health and Retirement Board and may be adjusted periodically. Parishes served by Religious Orders are expected to provide the same amount to the Diocesan Retirement Plan. The Diocese or the Retirement Plan is then responsible for arranging with the sending Community the retirement benefits for their members serving in the Diocese (cf. Appendix-Health and Retirement).
77. Every Parish and institution enjoying the services of a priest from another Diocese is likewise responsible for a contribution to the Diocesan Retirement Plan for each priest assigned. The Diocese or the Retirement Plan is to assure that a suitable contribution is made to the sending Diocese either annually or when the term of service is concluded. The terms of this contribution should be agreed upon at the same time the priest is making arrangements to come to the Diocese.
78. Clergy are to receive salary on a monthly basis (cf. Appendix-Priests' Salary and Benefits). If a priest receives his salary from more than one Parish or institution, the salary and other benefits are to be pro-rated.
79. Mileage for official Parish work is to be computed at a rate set by the Diocesan Bishop in consultation with the members of the Presbyteral Council. There is no alternate monthly stipend for mileage.
80. The Diocesan schedule of reimbursement for a priest providing parochial coverage, i.e. the usual duties of the priest he is replacing, is set by the Bishop in consultation with the members of the Presbyteral Council. Travel payments from the Parish for week-end service is limited to an established maximum. Travel expenses for parochial duties are to be additionally reimbursed (cf. Appendix-Priests' Salary and Benefits).
81. The reimbursement mentioned in the previous Statute does not apply to priests already actively employed in the Diocese of Baker. If such service is provided by a fully employed priest of the Diocese then only mileage is to be reimbursed. If possible, some additional contribution could be made to the Parish or Institution which provides the priest's salary (cf. Appendix-Priests' Salary and Benefits).
82. The Bishop, priests, transitional deacons and permanent deacons incardinated and working full time in the Diocese are eligible for membership in the Health and Retirement Association of the Diocese of Baker only to the extent that such membership is in accord with the Statutes and By-laws of that Association (cf. Appendix-Health and Retirement).
83. There is a special call on the charity of each member of this Association to remember the needs of his fellow priests in his last will and testament.
84. Every priest member pledges, in fraternal charity, to offer three Masses for the repose of the soul of each deceased brother member of the Association at the time of death. Non-priest members are encouraged to provide a stipend for three Masses to be said.
85. Every priest assigned to the Diocese of Baker must have health insurance. All those incardinated must be on the Group Health Insurance Plan of the Diocese and belong to Social Security so that they may be eligible for Medicare and Medicaid Benefits. Where two or more Parishes or institutions pay the priest's salary the premium is to be pro-rated. An equivalent amount for religious priests is to be paid to their Order if they are covered under that Health Insurance. The premium for fully retired priests is to be paid from Health and Retirement funds.
86. The mandatory minimum amounts for automobile insurance, belonging to the Parish, are: Bodily Injury \$500,000 / \$1,000,000 and Property Damage \$100,000. It is mandated that privately owned vehicles of priests be adequately insured. Minimum recommendation is: \$250,000 / \$500,000 / \$100,000.
87. All priests working in the Diocese are entitled to an annual vacation of one month which may be taken on an interrupted or continuous basis. The days which the priest spends once a year in spiritual retreat or at official meetings are not counted in his vacation days (Canon 533 §2). The Pastoral Office is to be notified in writing of the date on which vacation begins and ends. The name of the substitute priest must also be submitted, care being taken that he fulfills all necessary Diocesan Regulations and receives the necessary faculties (cf. Appendix-Habitual Faculties). It is strongly recommended that the vacationer arrange a means of contact in case of emergency.

88. Besides the annual vacation, all priests serving in the Diocese are entitled to one day off per week. These days may not be accumulated if they are not used each week. Priests may occasionally take two consecutive days off after having postponed a day off one week previously. This should be neither routine nor normative.
89. Relative to absences from the Parish, priests should bear in mind the regulation of Canon 533 §2 which specifies that priests are not to be absent from the Parish for more than one month each year. These regulations apply to all priests, diocesan and religious, assigned in the Diocese.
90. The Baker Edition of the Catholic Sentinel is the official newspaper of the Diocese. Pastors are urged to promote the Sentinel in their Parishes. Every Parish is urged to have a correspondent and photographer to prepare occasional and timely releases for the Sentinel.
91. A Parish scrapbook including pertinent clippings from the Sentinel and the local press should be kept as part of the official Parish record so that the authentic history of the Parish and the Diocese may be preserved.

PERMANENT DEACONS

92. Included among the clergy of the Diocese are Permanent Deacons who are ordained for the service of the Church. These men may serve the Diocese part time or fulltime, as volunteers or employees.
93. It is fitting and proper that deacons engage themselves, with hierarchical approbation, in at least some of the more important diaconal ministerial duties which would include: administration, preaching, leadership in priest-less communities and certain liturgical functions (Solemn Baptism, distribution of Holy Communion, presiding at a Sunday worship service in the absence of a priest, burial services and weddings).
94. While it is true that many of these same duties can be fulfilled, with proper delegation, by lay persons, the sacramental transmission of office (diaconal ordination) can make the faithful more aware of the significance of these parochial roles and can increase the attraction and appreciation of the office among the faithful.
95. It is most important that those seeking or called for permanent diaconal service be properly and thoroughly trained. This training must include Scriptural, theological, moral, liturgical and Sacramental studies as well as thorough spiritual formation. The training is also to include a reasonably long period of exercise of his particular office (practicum) in the service of the Church before ordination.
96. A program for the training and preparation of permanent deacons for the Diocese of Baker is to be pursued in such a manner that the Program for the Formation of Deacons meets and even exceeds the standards established for the Churches of the United States. Reliance on 'Distance Learning' modalities from approved theological faculties is to be investigated.
97. Permanent Deacons owe canonical obedience to their Bishop, they are to exercise their office as perfectly as possible, they are to fulfill conscientiously their liturgical functions and they are to lead lives absolutely in keeping with their ecclesiastical office and ordination.
98. Above all, it is most strongly recommended that the deacon assist at the daily celebration of the Eucharistic Sacrifice and that he make a regular habit of meditative reading of the Scriptures. A substantial or frequent absence from the daily Sacrifice, without a commensurate reason, is not befitting to or conducive for a fruitful diaconal ministry.
99. In a general way, those things which govern the life and ministry of priests, are to be applied, with appropriate emendations, to the life and ministry of deacons.
100. At the discretion of the Permanent Deacon and with the consent of the Pastor the Deacon may wear clerical attire (Roman collar) provided the parishioners clearly understand the distinction between the two Orders.

CHAPTER III

LAITY

The dignity of the laity as a portion of the People of God, enjoying their own unique priesthood with its own rights and concomitant obligations, is always to be recognized. This priesthood is most properly exercised in their primary vocation as parents, by working through approved apostolates and by active participation in approved diocesan and parochial organizations. Guidelines should be explained to the laity as invitations to promote, actively and in a coordinated manner, the spiritual and temporal well-being of the parish and of the Diocese. To this end it is important that they understand, accept and follow a set of guidelines common to the whole Diocese.

101. Those baptized are fully in communion with the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of profession of faith, of the sacraments and of ecclesiastical governance (Canon 205).
102. The Canons of the Code of Canon Law which refer to the laity (Canons 204 - 231) are especially recommended to the laity of the Diocese for their reading and study. Those Canons represent universal law for the Church and form the foundation for the Statutes which follow.
103. The Christian faithful are free to make known their needs, especially spiritual ones, and their desires to the Pastors of the Church (Canon 212 §2).
104. The laity are free to bring concerns of any type to the attention of ecclesiastical authorities. In particular, it is both their right and even their duty to bring to the proper authorities any form of abuse which may have been observed or experienced. The Statutes which follow provide the recommended protocol for bringing any concerns to the proper authorities.
105. Any dispute or conflict is to be resolved at the level most appropriate to the seriousness of the conflict. If feasible, the person with a concern or dispute is to approach the person with whom they have a dispute and take reasonable measures to resolve the difficulty privately. Charity demands that any semblance of spreading rumors be avoided.
106. No one is permitted to damage unlawfully the good reputation which another person enjoys nor to violate the right of another person to protect his or her privacy (Canon 220).
107. If direct contact with the persons involved is unsatisfactory or impossible, the Pastor or another prudent and responsible staff person is to be approached for advice and possible resolution of the difficulty. Charity again demands that good reputations not be demeaned.
108. If neither the Pastor nor other parochial leaders are able or appropriate to resolve the issue, it is most highly recommended that the matter be brought to that priest who is the Dean of the area or senior by virtue of ordination.
109. In those instances when the matter is of particular seriousness or when other attempts at resolution have proved unsatisfactory the matter is to be brought to the proper Diocesan Staff person or directly to the Bishop himself, if appropriate.
110. Pastors or Deans who become aware of conflict situations are to bring the matter to the attention of the proper Diocesan Staff person for information or consultation purposes but the principle of subsidiarity demands that the matter be resolved at the most appropriate pastoral level.

111. Special apostolates exercised by the laity are critical to the life of the Christian community. Acceptance of such an apostolate should be marked by a visible commitment on the part of each person. Such a commitment should be made in the presence of the community to be served. Those who participate should be of outstanding moral character and exhibit gifts in the specific area of service. They should be trained or prepared for each apostolate before making a commitment. Special formation programs should be provided by the Parish or Diocese to prepare lay persons for these non-ordained apostolates.
112. In accord with the Diocesan Charter for the Protection of Children, all volunteers and employees of the Parish are to participate in the Diocesan Child Abuse Prevention Program and are to observe vigilantly the concepts taught in that Program.
113. All Parish personnel who occupy positions of respect and authority and all having contact with children are obligated to undergo a background check arranged through the Diocese (cf. Appendix-Charter for the Protection of Children).
114. Extraordinary Ministers of Holy Communion must be Catholic registered members of the Parish of outstanding moral character, recommended by the Pastor after having assured that they affirm basic Church teachings (cf. Appendix-Giving Testimony to the Truth). They are to be installed either by the Bishop or, by delegation, by the Dean or Pastor to serve for a period of one to three years. They must be at least eighteen years old.
115. Lectors at Mass must be Catholic registered members of the Parish of outstanding moral character, recommended by the Pastor after having assured that they affirm basic Church teachings (cf. Appendix-Giving Testimony to the Truth). They are to be installed either by the Bishop or, by delegation, by the Dean or Pastor to serve for a period of one to three years. They must be at least eighteen years old.
116. Younger persons may be admitted to the role of Lector for special occasions focused on young people, outside of a regularly scheduled Sunday Mass and funerals, provided they are truly competent, thoroughly prepared and of outstanding moral character. These youthful lectors must be at least fifteen years of age and must already be confirmed.
117. Lay men who possess the age and qualifications determined by the Bishop can be installed on a stable basis in the Ministries of Lector and Acolyte in accord with the prescribed liturgical rite (Canon 230 §1). Among other things they must be persons of outstanding moral character, postulated by the Pastor after having assured that they affirm basic Church teachings (cf. Appendix-Giving Testimony to the Truth). They must be at least twenty-one years old.
118. Employees have a right to a living wage and appropriate benefits. All state and federal labor laws must be observed.
119. Employees have the responsibility of reading, acknowledging and observing the Code of Pastoral Conduct of the Diocese of Baker (cf. Appendix-Code of Conduct).
120. Each Parish is to establish its own Personnel Policy for Lay Employees. The Board of Directors of the Corporation is to adopt a Personnel Policy at one of its regular meetings and make note of this fact in the minutes of that meeting. The Sample Policy offered in Appendix-Parish Personnel Policy is highly recommended.
121. Every Parish must have as its goal a salary scale comparable to that paid in secular society. Some consideration must be given for each year of experience. Appropriate fringe benefits are to be worked out in each case. The Diocesan School Policy is to be consulted for school regulations regarding the hiring of teachers and other school personnel.
122. Each Parish and Mission must have a Parish Pastoral Council (see Chapter VII) to advise the Pastor (Canon 536). One Council may serve both Parish and Missions simultaneously provided each Mission is suitably represented on the Council (cf. Appendix-Parish Pastoral Council).
123. Each Parish and Mission must have a unique Parish Finance Council (see Chapter VII) to advise the Pastor in financial matters (Canon 537). Finance Council members may also be members of the Parish Pastoral Council (cf. Appendix-Parish Finance Council).

124. The faithful should be encouraged to make bequests in their wills, estate planning, trusts, etc. to their Parish, Diocese and to pious and charitable causes of the Church (cf. Appendix-Wills).
125. The Lay Faithful are reminded of their duty to support financially the works of the entire Church; Parochial, Diocesan and Universal.
126. Lay persons are encouraged strongly to participate in the social ministry of the Church. In particular they are urged to belong to charitable and fraternal organizations such as Saint Vincent de Paul, the Knights of Columbus and Catholic Daughters and to take an active interest in Pro-Life, adoption programs, shelter programs, food pantry programs and other programs which promote charity and social justice.
127. Lay persons are encouraged strongly to support and participate in various initiatives established or promoted by the Diocese. In particular this includes the promotion of Vocations to the Priesthood and Religious Life, Evangelization and Adult Religious Education.
128. Each Parish is to have a Pro-Life Committee, established in accord with the Diocesan Pro-Life Plan, responsible to the Pastor and represented on the Parish Pastoral Council.

CHAPTER IV

EDUCATION

The importance of sound and attractive Catholic educational programs for children, young people and adults cannot be emphasized strongly enough. Spiritual Education Programs to promote and deepen knowledge of our beliefs and practices are basic to a healthy parish life. The personnel of the Office of Religious Education are available to help support and promote programs designed to help meet the catechetical and formational needs of the parish community.

129. Each Parish is to have a Catechetical Director responsible to the Pastor and represented on the Parish Pastoral Council. Working closely with the Pastor, the concern of the Catechetical Director is the whole scope of catechesis in the Parish, i.e. formal catechetical classes, programs for children, youth ministry programs, Catholic schools, and ongoing catechesis for all Parish members. In larger Parishes it may be desirable for this responsibility to be carried out by a committee which is represented on the Parish Pastoral Council.
130. The parochial schools of the Diocese of Baker are regulated by the Bishop, Superintendent of Schools, Principals and respective Pastors as set forth in The Diocesan School Policy available at the Pastoral Office and in the respective schools (cf. Canons 796-806).
131. The catechesis of the school age children of the Parish is to be conducted, as far as it is feasible, in classes at the Parish following the texts and materials recommended by the Diocese. The Pastor is to promote and foster the full and active participation of parents in this catechesis so that what the children learn in class is reinforced in the home (cf. Canons 773-780).
132. The Diocese is to sponsor periodic educational seminars in the various regions of the Diocese. Pastors are to see to it that these seminars are promoted and that their parishioners are encouraged to attend and participate.
133. The Diocesan Zacchaeus Retreats and the associated training materials are an integral part of the Diocesan Religious Education and Evangelization Program and are to be promoted actively in all Parishes and Missions.
134. Each Parish is to make the support and promotion of the Diocesan Summer Camp Programs a routine part of its catechetical mission. Each Parish and Mission is expected to send at least some students to participate in the Summer Camp Programs.
135. Every Parish is to encourage its High School Youth to participate in the annual High School Summer Retreat Program sponsored by the Diocese as a routine part of the Parish Youth Programs.
136. The Dead Theologians' Society is recognized in the Diocese as the recommended High School catechetical and formation program. Every Parish is to strive to establish a Society.

CHAPTER V

SANCTIFICATION

The sanctification of the Church's members is accomplished mainly through participation in the Holy Sacrifice of the Mass and the Sacraments. It is, therefore, imperative that the laity be well instructed in their meaning and power. The purpose of the sacraments is to make people holy, to build up the Body of Christ, and, finally, to give worship to God (Sacrosanctum Concilium, 59). It must never be forgotten that the Sacraments 'give grace' and so a profound reverence for the utilization of the Sacraments is to be fostered in every Parish. Participation in the sacramental life of the Church is to be encouraged consistently and the value of the sacraments constantly taught. Great care should be exercised to assure that each Sacrament is celebrated with due reverence and dignity.

BAPTISM

137. Regulations found in the Code of Canon Law (Canons 849 - 878) and in the Rite of Baptism are to be carefully observed. Every Parish Church must have a baptismal font in a prominent place.

INFANT BAPTISM

138. The Baptism of infants of Catholic parents is to be encouraged as soon after birth as feasible (Canon 867).
139. Adopted children whose adoption papers are final are to be baptized unless proof of previous Baptism is clearly established (Canon 870). In entering the record and in giving copies of the record, the priest should take care to follow the directions given by the agency through which the child was adopted, as long as these do not conflict with the Church's own law in these matters.
140. Infant Baptism necessitates pre-baptismal instructions for parents and sponsors. A minimum of a one hour session of instruction is mandated prior to the Baptism of the first child. No special instruction is required for those who know their faith and practice it regularly.
141. Prior to the Baptism of infants there must be a well founded hope that the child will be brought up in the Catholic religion. If such hope is lacking the Baptism should be delayed and the parents informed of the reason (Canon 868 §1,2°). These directives apply to the Baptism of infants regardless of race or national origin.
142. In the case of migrants the preparation for infant Baptism should be adapted to their very special circumstances but even then some instruction must be given prior to Baptism.
143. Priests and deacons are forbidden to baptize children of parents from other Parishes without the express permission of their proper territorial Pastor. Such permission shall not be given unless the conditions noted in the statutes above have been carefully observed.
144. Spouses who meet the requirements for sponsorship (cf. Canons 872-874) may act as sponsors. One baptized non-Catholic active in their own church or ecclesial body may be admitted as witness to Baptism, provided the other godparent is a Catholic sponsor who meets the requirements. A sponsor and witness of the same sex are not permitted.
145. Canon 874 §1,3° specifies that the sponsor must lead a life of faith in keeping with the function undertaken. Since marriage in the Church is clearly a part of that life of faith, Pastors are to assure that married persons who act as sponsors are in marriages recognized by the Church.

146. Only one male or one female sponsor or one of each sex is to be permitted to serve as sponsors for an individual child (Canon 873). Two sponsors of the same sex are never permitted.
147. Accurate baptismal records must be kept in the Parish of Baptism (cf. Canon 877 §1). It is the responsibility of the Pastor to see that accurate records are kept. It is highly recommended that appropriate entries be made in the Parish Baptismal Register within 24 hours of the Baptism. In cases where the Baptism is administered within the Parish boundaries but not in the Parish Church (e.g. emergency in the hospital or at home), the minister of Baptism has the responsibility of informing the Pastor of the Parish in which the Baptism was administered so that it may be properly recorded.
148. It is important that records be kept of those who have officially left the Catholic Church (Canon 1117). If a Pastor receives notice that a person wishes to have his/her name removed from the baptismal register or has formally left the Catholic Church, the notation, 'Left the Catholic Church' and the date should be made in the baptismal register. This will help determine whether or not he/she is bound to the Form of Marriage should such a need arise (Canon 1071).
149. Since the Baptismal Register is often recognized also as a legal document, names may never be removed from the record despite requests from individuals that this be done.

ADULT PREPARATION FOR BAPTISM

150. Adult preparation for Baptism should normally be made through the RCIA process (cf. Appendix-RCIA).
151. The priest who receives adults into full communion with the Church has the faculty of confirming the candidate during the rite of admission. The option on the part of the person already baptized to be confirmed later should always be respected.
152. The name (maiden name of a married woman), church, city and date of the non-Catholic Baptism (if previously baptized in a non-Catholic church) and date of the Profession of Faith should be properly and duly noted in the Parish Baptismal Register. The notation should indicate Profession of Faith rather than Baptism. Notation should also be made concerning Confirmation. If the convert is married notation is also made of the name of the spouse and the date, place and minister of marriage.

CONFIRMATION

153. Regulations found in Canons 879 - 896 must be carefully followed.
154. Diocesan policy directs that outside the danger of death those who have completed the second grade may be presented by their parents for Confirmation provided they have been engaged in appropriate catechesis. All those of junior high school age or older are to be presented for Confirmation. The reception of the Sacrament of Confirmation should not be unduly delayed (cf. Canons 890-891).
155. Confirmation is the Sacrament which completes Christian Initiation and is to be an integral part of Diocesan Catechesis. Candidates are encouraged to take their preparation seriously and to request Confirmation because of a recognition of their need for the grace it offers.
156. Any suitable Christian name may be chosen but the candidate is to be encouraged to select the name of a Saint who has particular significance to the candidate. Males are encouraged to take masculine names and females feminine names.
157. The person being confirmed is to have a sponsor. The sponsor must be a practicing Catholic, of upright moral life who can serve as an example of faith for the candidate. Parents are to supervise the choice of sponsors to help assure their appropriateness.
158. The conditions for being a sponsor are the same as those for being a baptismal sponsor. It is most appropriate that the sponsor be of the same sex as the person being confirmed. Although parents may not technically be sponsors, they may present their child for Confirmation if that is necessary. The preferred person for the role of sponsor at Confirmation is the baptismal sponsor (cf. Canons 892-893).

159. Any priest who baptizes an adult wishing to join the Catholic Church or receives an already validly baptized adult into the Church has the authority to confer the Sacrament of Confirmation. Likewise, any priest may administer the Sacrament in danger of death (cf. Canon 883).
160. Catholics returning to the practice of their faith, who have not been confirmed, should be confirmed by the Bishop. If Confirmation by the Pastor is desired then a special faculty is to be requested from the Bishop for that occasion.
161. Catholics preparing for marriage who have not been confirmed are urged to receive the sacrament prior to marriage if this can be done without serious inconvenience (cf. Canon 1065 §1).
162. Children, who have not yet been confirmed, who experience serious life-threatening illnesses are to be confirmed in accord with the norms for such emergencies. Prior to achieving the age of the use of reason, the Sacrament of Anointing of the Sick is not appropriate (cf. Canon 1004 §1).

EUCCHARIST

163. The prescriptions of Canons 897 - 958 must always be scrupulously observed.
164. General permission to celebrate the Eucharist in another church or ecclesial community that does not have formal communion with the Catholic Church is hereby given provided there is a just cause and no resulting scandal (cf. Canon 933).
165. Because of the scarcity of clergy and for a just cause, permission is given to celebrate Mass twice on weekdays and even three times on Sundays and Holy Days of Obligation, provided genuine pastoral necessity so demands (Canon 905 §2). Special permission may also be received to celebrate even more frequently (cf. Appendix-Habitual Faculties).
166. Catholics of the Diocese are dispensed from attending Mass on Holy Days when they fall on Saturday or Monday provided it would be seriously inconvenient for them to attend Mass. However, Mass is to be celebrated in the principal Parish Church on the Holy Day for those able to attend. Mass is also to be celebrated in at least some of the Missions, if feasible, but those in Mission Parishes are presumed to be dispensed from the obligation. If convenient, however, they too are to celebrate the Feast by attending Mass.
167. Consecrated altar breads reserved in the Tabernacle ought to be renewed at least monthly lest they become stale. Under no circumstances is the Precious Blood to be reserved in the Tabernacle for even brief periods.
168. Altar breads are to be made of wheat flour and water only. Homemade hosts (strongly discouraged), using only recipes approved by the Chancery, should be consecrated only in a number sufficient for the celebration and made in a form that can be easily consumed. Such hosts must be consumed at the Mass at which they are consecrated. Liturgically approved low gluten hosts are available.
169. Wine for the Eucharist must be natural and pure, grape wine, not mixed with any foreign substance or fortified. Altar wine must be obtained from approved sources only. Great care must be taken that the wine never becomes spoiled or goes sour (cf. Appendix-Altar Wines).
170. The use of Extraordinary Ministers of Holy Communion is permitted when there is a genuine necessity and ordinary ministers of Holy Communion (priest, deacon, acolyte) are not available. Only those properly trained and approved by the Pastor, after having assured that they affirm basic Church teachings, are to be admitted to this duty.
171. The faithful have the option of receiving Holy Communion in the hand or on the tongue, kneeling or standing. Communion may be distributed under both species at all Eucharistic celebrations (except as noted in the next Statute), provided it is done safely, using only approved Extraordinary Ministers of Holy Communion and does not unduly prolong the celebration.
172. Communion under both species may not be distributed at Masses celebrated outdoors or in large public venues. The choice of receiving under one or both species belongs to the recipient alone. The option of receiving under one or both species is regulated by liturgical law.

173. Children being prepared to receive First Holy Communion are to be thoroughly catechized about both Communion and Confession and are to receive the Sacrament of Penance, preferably more than once, prior to their First Holy Communion.
174. In individual cases, children who are otherwise sufficiently prepared and disposed to receive Holy Communion should not be prevented from receiving Holy Communion merely because a general First Communion is scheduled for a later date.
175. The usual age for First Penance and First Holy Communion is seven or while the child is in Second Grade. The first reception of these Sacraments should not be unduly delayed.

EUCCHARISTIC CELEBRATIONS

ELEMENTS AND STRUCTURES

176. **LITURGY OF THE WORD:** The proclamation of the gospel and preaching of the homily is reserved to a priest or deacon. The proper function of the Christian faithful by virtue of Baptism is to proclaim the readings before the Gospel.
177. **SACRAMENTAL CELEBRATIONS WITHIN MASS:** Sacramental rites being celebrated within the context of the Eucharist should take place after the Gospel and before the Prayers of the Faithful.
178. **LITURGY OF THE EUCHARIST:** The Liturgy of the Eucharist is the central action of the Catholic community gathered together to give worship and praise to God. The Faithful should be encouraged to participate actively wherever possible. Only liturgical books approved by the competent authority are to be used. Sacred texts must be followed faithfully in the celebration of the Sacraments and Mass. No one, on personal authority, may add, remove or change anything in them except where the option is allowed in the ritual itself (Canon 846 §1).
179. **EUCCHARISTIC PRAYERS:** The use of unauthorized Eucharistic Prayers is not permitted. There are to be no spontaneous changes made in the Eucharistic Prayers. According to the rubrics some Mass prayers are intended to be private prayers of the priest. These, as indicated in the rubrics, are to be said silently. Major portions of the prayers at Mass are reserved exclusively to the celebrant and concelebrants, these are not to be said aloud by the laity. For example, the Doxology, i.e. Through Him, with Him, in Him, etc. is to be recited or sung only by the celebrant and concelebrants, not by the laity.
180. **FORMS OF CELEBRATIONS:** Liturgical actions are not private actions, but celebrations of the Church itself. These involve individual members of the Church in different ways according to the diversity of orders, functions and actual participation. Liturgical actions, which by their proper nature are communal, are to be celebrated wherever possible with the presence and active participation of the Christian faithful (Canon 837).
181. **CONCELEBRATION:** Priests may concelebrate the Eucharist unless doing so would entail celebrating more Masses in a day than is usually permitted. The freedom of the priest to celebrate the Eucharist alone must be recognized but he may not do so during the time when there is a concelebration in the same church oratory (Canon 902).
182. **VESTMENTS:** The main celebrant must always wear a chasuble over the alb and stole. Each concelebrant wears an alb and stole. Concelebrants may also wear chasubles if desired. As instructed in the Roman Missal, concelebrants join in the Eucharistic prayer quietly so as not to interfere with the principal celebrant.
183. **CHILDREN'S LITURGIES:** The Directory for Masses with Children may be followed at Masses where the congregation consists primarily of very young children (around 10 years of age). While the document allows for a higher degree of latitude great care is to be taken that extra liberties are not taken with the liturgy.
184. **HOME MASSES:** General permission is given to priests, under the local Pastor's direction to have Mass in homes, especially for shut-ins and in nursing homes, provided this does not replace Parish Eucharistic celebrations. Bination for these home Masses is permitted.

185. COMMUNION OUTSIDE MASS: The Rite for Eucharistic Worship and Holy Communion Outside of Mass gives detailed guidelines for such services as well as an outline of this rite. In no way is this Rite to be seen as a substitute for Holy Mass. It may not be used without express written permission of the Bishop.
186. ARRANGEMENT AND DECORATION FOR LITURGICAL CELEBRATIONS: The document, Environment and Art in Catholic Worship, is a useful reference. All objects and elements of liturgical celebration should be the most noble and beautiful the community can afford, in keeping with local custom.
187. SERVANT OF THE SACRED LITURGY: More specific norms for the celebration of the Holy Eucharist are found in the Diocesan handbook of Liturgical Norms, titled Servant of the Sacred Liturgy. The norms contained there are to be observed with great care (cf. Appendix-Servant of the Sacred Liturgy).

RESERVATION OF THE BLESSED SACRAMENT

188. The Eucharist is to be reserved in each Parish Church. In Mission Churches where the Eucharist is reserved, there must always be someone in charge of the key and responsible for the care of the Blessed Sacrament. A priest is to celebrate Mass there at least twice each month (Canon 934).
189. The Eucharist is to be reserved in only one tabernacle in the Church (Canon 938 §1).
190. Private chapels in Parish rectories with the Blessed Sacrament reserved are not permitted without the express permission of the Bishop. A certificate of such permission is to be posted in the chapel. Prayer before Our Lord in the Blessed Sacrament in the Parish Churches is to be the norm.
191. Unless grave reason prevents it, a church in which the Eucharist is reserved should be open to the faithful for at least some hours each day so that the faithful are able to spend time in prayer before the Blessed Sacrament. For a serious reason the Eucharist may be moved to another safer place at night.
192. A special lamp should be used to indicate the presence of Christ in the Eucharist and this lamp should burn before the tabernacle at all times when the Eucharist is reserved (Canon 940). Liturgical law mandates an oil lamp or wax candle. For a just cause, the Bishop may permit an electric light to be used.

PENANCE

193. The prescriptions of Canons 959 - 997 must at all times be carefully observed.
194. Pastors are encouraged to be available for confessions on a regular basis and even daily. It is most commendable for confession to be available each day before Mass. The fulfillment of this Pastoral duty should not interfere with the appointed time for the beginning of Mass.
195. Pastors are obliged to assure that the Sacrament of Reconciliation is readily available for their people (Canon 986 §1). During special liturgical seasons, especially the Seasons of Advent and Lent, they shall make additional times for confession available.
196. During these same Seasons of Advent and Lent, the Pastor is encouraged to work cooperatively with other Pastors of the area to provide a series of Communal Penance Services with several confessors available. This Communal Rite of Penance, not to be confused with General Absolution, is to be encouraged. It should not, however, be seen as a substitute for the offering of weekly or even daily confessional hours.
197. From time to time, especially during Advent and Lent, the Pastor shall provide for special confessors especially for those of the faithful who are not familiar with the English language.
198. The usual age for the reception of First Penance is seven or while the child is in Second Grade. The first reception of this Sacrament should not be unduly delayed.
199. First Penance is always to precede the reception of First Holy Communion.
200. A suitable reconciliation room must be available in each church so that penitents may have the choice of celebrating the Sacrament of Penance face to face or through a confessional grill.

GENERAL ABSOLUTION

201. The judgment as to the presence of the conditions for General Absolution belongs to the Bishop of the Diocese (Canon 961 §2). An individual priest may not give General Absolution unless he has first had recourse to the Bishop. If there is a case of genuine emergency and recourse is not possible, he must notify the Bishop as soon as possible of the circumstances under which General Absolution was given.
202. Those who receive pardon for grave sins by General Absolution are to be instructed on the necessity of making an individual confession of serious or mortal sins at their earliest opportunity and certainly before receiving General Absolution again. They are strictly bound, unless it is morally impossible, to make this individual confession within the year (cf. Canons 962-963).
203. General Absolution may not be imparted to groups of penitents without individual confession unless very specific circumstances, as noted in the following two Statutes, are present.
204. General Absolution may be imparted to a group of penitents if there is imminent danger of death and not enough time for the priest or priests to hear confessions of the individual penitents.
205. General Absolution may be imparted to a group of penitents provided a serious necessity truly exists. **It is not considered a sufficient necessity if confessors cannot be readily available only because of a great number of penitents as can occur on the occasion of some great feast or pilgrimage** (Canon 961 §1,2°).
206. Pastors are encouraged to expand the hours of confession during the graced Seasons of Advent and Lent so that the Faithful are afforded numerous opportunities to access the Sacrament of Reconciliation.

SACRAMENT OF THE SICK

207. The prescriptions of Canons 998 - 1007 must be carefully observed.
208. Pastors should schedule Communal Anointing for members of the Parish who are seriously ill on a regular basis. The rite may be celebrated in church during a Mass. This Sacrament should also be provided on a regular basis for shut-ins and those who live in nursing homes.
209. Those who are not seriously ill should be encouraged to utilize the Sacraments of Reconciliation and Eucharist instead of Anointing of the Sick lest respect for this Sacrament, as one intended for those more seriously ill, be eroded.
210. Normally the Bishop blesses the oil to be used in the Sacrament of the Sick but in case of true necessity a priest may bless it utilizing the prescribed ritual. The oil must be olive oil or at least derived from plants.
211. A child, who has not yet been confirmed, who experiences a serious life-threatening illness or injury is to be Confirmed in accord with the norms for such emergencies. Prior to achieving the age of the use of reason, the use of the Sacrament of Anointing of the Sick is not appropriate. Such a child is not to be given the Sacrament of Anointing of the Sick but rather is to be Confirmed (cf. Canon 1004 §1).
212. Priests are encouraged to add the Apostolic Pardon for the dying when they are called to Anoint those who are close to death. The forms for this Pardon, which grants a Plenary Indulgence, are found in the appropriate Liturgical books. One form is cited here: "By the power the Apostolic See has given me, I grant you a plenary indulgence and pardon for all your sins, in the name of the Father, and of the Son, + and of the Holy Spirit. Amen."

MARRIAGE

213. The prescriptions of Canon Law (Canons 1055 - 1140) must be carefully observed at all times.
214. The priest or deacon who is to assist at a marriage has the obligation to assure that the necessary papers are completed and that the couple is adequately prepared for marriage. It is also the responsibility of the priest or deacon to make sure that the pertinent information is properly recorded in the Church records and that the appropriate forms are returned to the Diocesan Pastoral Office when this is necessary.
215. Normally, marriages are to be celebrated in the Parish of either the bride or the groom. A marriage may be celebrated in another Parish with the permission of the Bishop or Pastor of the Parish (Canon 1115). In the case of a Catholic marrying a non-Catholic the usual place for the marriage is the Parish of the Catholic party.
216. Marriages between Catholics or between a Catholic and a baptized non-Catholic should be celebrated in a Parish Church. With the permission of the Bishop or respective Pastors it may be celebrated in another Catholic Church or oratory (Canon 1118).
217. Marriages between a Catholic and a non-baptized person are to be celebrated in a church or some other suitably religious place (Canon 1118 §3). The couple should be urged to have the marriage take place in a church so that the solemnity of the ceremony may be better emphasized. Marriages between a Catholic and a non-baptized person may not be celebrated during Mass.
218. For the good order of the Diocese outdoor weddings are forbidden.
219. A three month period of preparation for marriage is mandatory in the Diocese of Baker. It is highly recommended that good source material such as that described in Faithful to Each Other Forever be used. The Pre-Marital Inventory (FOCCUS) must be completed by both parties to help with evaluation of their readiness. If at all possible, the couple is to participate in a weekend Engagement Encounter and in a Natural Family Planning Introductory Session (cf. Appendix-Marriage Dispensations).
220. Parents, aware of their ongoing duty to their children, are to encourage engaged couples to take full advantage of the materials available to assist them in their emotional and spiritual preparation for marriage.
221. Pastors, and those charged with preparing couples for marriage, are to assure that the couples have ready access to the schedule for Engaged Encounters and Natural Family Planning Introductory Sessions.
222. Priests of the Diocese of Baker are to submit requests for Dispensations or Permissions to the proper Chancery Office at least two weeks prior to the scheduled marriage (cf. Appendix-Marriage Dispensations and Appendix-Habitual Faculties).
223. Special attention must be paid to the maturity and the readiness of the couple to enter into the covenant of marriage in accord with Catholic Church discipline. Those entering marriage must manifest adult maturity and, according to Diocesan Regulation and State Law, be at least eighteen years of age.
224. In the case of a young couple, i.e. where the parties are between the ages of 18 and 21, particularly if pregnancy is involved, the priest must interview both sets of parents individually and not in the presence of the couple. If objections exist to the forthcoming marriage or if parents appear to be exerting undue pressure, it is forbidden to proceed without having first consulted the Bishop.
225. Priests of the Diocese of Baker have the obligation of determining the freedom of a couple to marry. It is no longer necessary to publish banns.
226. For validity, a marriage must be contracted in the presence of a Pastor or properly delegated priest or deacon and two witnesses. If needed, a dispensation from Canonical Form must be secured from the Bishop or his delegate for validity.
227. Only the prescribed form for the vows of marriage may be used. It is absolutely forbidden (invalid) for the couple to write their own vows or to deviate from the variety of texts available in the Official Ritual.

228. The priest or deacon who assists at the marriage must ask for and receive the consent (vows) from both the bride and groom in the name of the Church. It is not at all legitimate or valid to divide this action among other ministers, whether Catholic or non-Catholic, who may be present.
229. All priests and deacons in the Diocese of Baker who have received Diocesan Faculties may validly witness marriages anywhere within the confines of the Diocese. However, courtesy dictates that permission of the local Pastor always be obtained.
230. A priest or deacon who assists at a marriage outside the Diocese, must obtain the necessary delegation from the Pastor or Assistant of the Parish where the marriage takes place. This is necessary for validity.
231. A priest merely in residence in a Parish or a visiting or substitute priest or deacon, who does not enjoy Faculties of the Diocese of Baker, needs express delegation, for validity, for each marriage. Priests and deacons who assist at marriages must observe the law of the State of Oregon regarding civil marriages.
232. Marriages of two Catholics, even validations, should be solemnized at Mass if at all possible.
233. Mixed marriages, i.e. when the non-Catholic is baptized, should ordinarily be celebrated at Mass and the nuptial blessing given. Holy communion is not to be given to the non-Catholic party since the conditions enumerated in the Statutes below (see Chapter VI) would most likely not exist.
234. Marriage, whether Catholic or mixed, if celebrated apart from Mass, must be solemnized according to the appropriate liturgical rite.
235. A Marriage between a Catholic and a non-baptized person may not be celebrated at Mass.
236. Marriages are permitted at any time of the day at the discretion of the priest or deacon.
237. If a marriage is celebrated on a Sunday or a Solemnity, the Mass and readings of the day are used. The nuptial blessing is to be used.
238. There is no restriction to the participation of Catholics as witnesses in non-Catholic marriages, provided the parties are free to marry. Non-Catholics may also serve as witnesses in Catholic marriages.
239. A non-Catholic minister may be welcomed into the church at the time of the marriage between a Catholic and a non-Catholic, provided that the provisions of Canon 1127 §3 are observed. In cases where a non-Catholic minister joins a Catholic priest for the celebration of marriage, the same person (priest, deacon or minister) must, for the marriage to be valid, ask for and receive the vows of both parties. A dispensation from Canonical Form must be obtained if the minister is the one who asks for and receives the vows.
240. It is the duty of the Pastor, even though he has not assisted at the celebration of the marriage, to see that the proper entries are made in the Marriage Register.
241. Pictures may be taken at church weddings only from locations which do not distract from the solemnity of the ceremony. In order to help assure that a modicum of decorum be maintained in the main body of the Church, formally posed pictures, in the Church, should ordinarily be taken without the presence of other guests.
242. It is entirely inappropriate for the Church Hall or Church facilities to be used for receptions for those Catholics who choose to be married in a ceremony not recognized by the Catholic Church. Further, it is not appropriate for the Church Hall or Church facilities to be used for receptions for any marriages, or other events, which are not in keeping with Catholic theology and practice.

CHAPTER VI

ECUMENISM AND ACTS OF DIVINE WORSHIP

We welcome to the celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Receiving Holy Communion is an action of the celebrating community signifying a oneness in faith, life, and worship. Reception of the Eucharist by Christians not fully united with us would imply a unity which does not exist and for which we must all pray.

243. Without prejudice to the necessity of avoiding the danger of error, scandal or indifference, Eastern Christians who are in fact separated from the Catholic Church may be admitted to the Sacraments of Penance, the Eucharist and the Anointing of the Sick, if they ask of their own accord and have the right dispositions.
244. Catholics may ask for these same Sacraments, noted above, from those non-Catholic (Orthodox) ministers whose churches possess valid sacraments, as often as necessity or a genuine spiritual benefit recommends such a course and access to a Catholic priest is physically or morally impossible (cf. Canon 844).
245. Non-Catholic Christians belonging to Protestant churches, in which the Sacraments of Eucharist, Penance and Anointing of the Sick are not valid, may not receive Holy Communion in the Catholic Church.
246. Non-Catholic Christians of the Orthodox Church are not permitted to receive the Eucharist except under the conditions enumerated in the following six Statutes, all of which must be present simultaneously:
247. He/she has no access to a minister of his/her denomination for a prolonged period of time;
248. He/she spontaneously asks a Catholic priest for the Sacrament;
249. He/she professes faith in the Sacrament which is in harmony with that of the Church;
250. He/she leads a life worthy of a Christian i.e., has good morals and proper disposition;
251. Unless the need is really urgent, the permission of the Bishop must be received;
252. The sharing of Sacraments with non-Catholic Christians must not be a source of scandal to the faithful.
253. During the celebration of the Holy Eucharist, other Christians may not do the readings from Sacred Scripture or preach.
254. A Catholic may not read from the Sacred Scriptures or preach in the Eucharistic celebrations of other churches nor in their official liturgical scripture services (The Ecumenical Directory #56).
255. Priests and deacons should carefully explain to the faithful the evangelical and ecumenical reasons for the regulations prohibiting active participation in non-Catholic religious services so that misunderstanding can be prevented.
256. Priests are permitted to preach in Protestant churches (and ministers in ours) at non-Eucharistic services. If an ecumenical prayer service is arranged with several churches, ministers and/or priests taking part and provided it is clear that it is not a liturgical service of one church, then a priest may lead a reading, a prayer or give a sermon.
257. Occasionally Catholics may attend a liturgical service in other ecclesial communities; e.g., for reasons arising out of public or professional office or function, blood relationship or friendship, the desire to be better informed, for an ecumenical gathering, etc. In these cases, avoiding scandal and danger of indifference, they may participate in the responses, hymns and gestures of the service provided they are not at variance with Catholic faith. **The reception of communion is not permitted** except as outlined in the Statutes above. Such participation is never to be seen as a substitute for Sunday Mass attendance.

258. Non-Catholic Christians may participate in the responses, hymns and gestures of Catholic services to the extent that they are comfortable. **The reception of Holy Communion is not permitted** except as outlined in the Statutes above.
259. Priests may attend or join local ministerial associations at their own discretion. Care, however, must be taken not to endorse statements which are not in accord with Catholic doctrine or practice.

FUNERALS

Death, a time of grief, is also a time when clergy are especially called on to exemplify the Christian virtues of understanding, sympathy and gentleness. Every effort should be made to accommodate the reasonable wishes of relatives without compromising the dignity of the Liturgy or violating Church standards. Particularly in the conducting of the funeral itself, it must be remembered that funerals are opportunities for evangelization since many, not usually associated with the Catholic Church, may attend. Thus a lasting impression for good can be made. It is a time to offer hope in the Resurrection of Christ and to focus on the gracious mercy of our Father.

260. Regulations found in the Code of Canon Law, Canons 1176 - 1185, and in the Rite of Funerals are to be carefully observed.
261. The complete Rite of Funerals must be used in the celebration of funerals. Special care should be taken to implement the rite fully, particularly the options provided for Scriptural Wake Services. As in all liturgical celebrations, the objects used, i.e. ritual book, stole, etc., should be in keeping with the beauty and dignity of the rite.
262. The custom, where present, of reciting the rosary as a part of the wake service is to be preserved and even fostered.
263. Pastors must, as far as possible, leave the choice of the hour of funerals up to the family. Priests of the Diocese are free to conduct funeral services at any time of the day most convenient for the attendance of family and friends. In the case of an evening funeral, the ceremonies at the Cemetery may take place the following day.
264. The Mass of Christian Burial should not be celebrated at a funeral home if a church is available.
265. Catechumens are to be considered members of the Christian Faithful with regard to funeral rites as are non-baptized children if their parents had intended to have them baptized.
266. Ecclesiastical funeral rites can be granted to baptized non-Catholics unless it is evidently contrary to their will (Canon 1183).
267. Ecclesiastical funeral rites can be denied in certain cases, in accord with Canon 1184. This should be done only in the most serious of cases and only after having consulted the Bishop or Vicar General.
268. The Church desires that the pious custom of burying the bodies of the dead be preserved. Cremation is permitted unless it has been chosen for reasons contrary to Christian teaching (Canon 1176 §3).
269. The cremated remains may be brought into the Church for the celebration of the Funeral Mass. The Church earnestly recommends that the ashes of the deceased be buried or deposited in a suitable place designed for this purpose.
270. If a family chooses to bury the ashes on their private property or to scatter the ashes the priest is not to participate in these rites. These practices are to be discouraged.
271. When requested by the family of the deceased and if the deceased has no minister of his/her own, a priest may conduct funeral services and lead prayers at wakes for those not of the Catholic faith. In such cases a suitable and dignified ceremony should be conducted in the funeral home or in a Catholic Church if the funeral home is too small (Canon 1183 §3).

272. It is permitted to celebrate public services for deceased non-Catholic Christians. The Pastor must be the final judge about situations which could involve scandal or cause wonderment.
273. In special cases of a deceased convert or in cases of special family friendship, ministers of other communions may be permitted to address words of condolence and lead certain prayers for the deceased in the funeral parlor, the church or at the cemetery but only after the Catholic service is completed.

MUSIC IN CATHOLIC WORSHIP

274. The document, Music in Catholic Worship (BCL 1972), is recommended. It outlines the importance of music in the liturgy and provides guidelines for its use.
275. No kind of sacred music is prohibited from liturgical actions by the Church as long as it corresponds to the spirit of the liturgical celebration itself and the nature of its individual parts, and does not hinder the active participation of the people.
276. The use of any musical instrument which enhances the celebration is permitted in divine worship.
277. When at all possible the four acclamations should be sung (the Gospel Acclamation, the Holy, Holy, the Eucharistic Acclamation and the Great Amen).
278. Second in importance to those mentioned above are the Entrance and Recessional Hymns and the Responsorial Psalm.
279. Third in order of importance are the Minor Acclamations, i.e. Lamb of God and the Communion Hymns.
280. Fourth in order of importance is the singing of the Lord's Prayer and the Preparation of the Gifts Hymn.
281. Care should be taken to assure that the priorities listed above are known and observed. Music should not unduly prolong the liturgical service.

CHAPTER VII

TEMPORALITIES

The goods of the Church come primarily from the faithful who support the Church through the gift of their time, talent and treasure. It is the responsibility of the Pastor, with the participation of the Parish Finance Council, to supervise carefully the administration of the goods belonging to the Parish. Proper utilization of the talents and expertise of the laity can do much toward freeing up the Pastor to attend to his primary spiritual obligations (cf. Canons 1254-1298).

282. Ownership and administration of each church property in the Diocese of Baker, by civil law, is vested in the Parish Corporation (cf. Canons 1256, 1284 §1,2°).
283. All deeds to property must be kept at the Diocesan Pastoral Office. Duplicates of deeds are to be maintained in the Parish Corporation File (cf. 1284 §1,7°).
284. All church properties belonging to ecclesiastical entities of the Roman Catholic Diocese of Baker, shall be insured in amounts determined by the Pastor, the Parish Finance Council and the Parish Pastoral Council in consultation with the Diocesan Pastoral Office (1284 §1,1°).
285. The Policy for the use of Parish facilities by parishioners for personal gatherings or by outside groups is to be determined by the Parish. That Policy, however, must assure that the proper insurance coverages are in place, either showing that the Group has their own insurance with the Parish named as an “Also Insured” or a “Special Events” Policy through Catholic Mutual.
286. It is entirely inappropriate for the Church Hall or Church facilities to be used for receptions, gatherings, or other events, which are not in keeping with Catholic theology and practice. Events which directly promote or foster particular political Candidates or Parties are not to be held on Church property (cf. Appendix-Political Endorsement).
287. Each Parish Pastoral Council is to establish a written alcohol utilization policy for its own Parish facilities. It is highly recommended that any consumption of alcohol on Church premises be strictly prohibited. If the Council determines that the use of alcohol, under strictly controlled conditions, is to be permitted, then great care is to be exercised to see to it that all legal and liability issues are researched thoroughly (cf. Appendix-Alcohol {Catholic Mutual Cares}).
288. All insurance of Parish properties shall be arranged only through the Diocesan Pastoral Office. The Pastor, together with the Pastoral and Finance Councils, shall exercise vigilance in determining the amount of insurance coverage for each building. For current coverage details see the Parish Insurance Binder.
289. The document “Insurance and Risk Management”, previously provided to all Parishes, is an invaluable resource for helping to determine Parish Policies and Procedures. The policy of the Diocese is to utilize this Resource when there are doubts or uncertainties about Diocesan Policy. An outline of materials available on the Catholic Mutual website and access information can be found in the Appendix (cf. Appendix-Catholic Mutual Cares).

PARISH PASTORAL COUNCIL

290. A Parish Pastoral Council shall be established in each Parish of the Diocese of Baker (cf. Canon 536).
291. One Council may serve both Parish and Missions simultaneously provided each Mission is suitably represented on the Council (cf. Appendix-Parish Pastoral Council).

292. The Parish Pastoral Council is to have the task of fostering and coordinating pastoral activity as its primary goal.
293. The Parish Pastoral Council is to have a consultative voice only unless otherwise required by these Statutes.
294. The Pastor always retains the right to preside over the Parish Pastoral Council.
295. Only those persons who are sufficiently knowledgeable, prudent and of good moral character are eligible for positions on a Parish Pastoral Council. It is, therefore, the ultimate responsibility of the Pastor to approve only suitable candidates.
296. A Parish Pastoral Council should be composed entirely, or at least in significant part, of persons who, by virtue of their Parish office, are engaged in the apostolate of the Parish (Canon 536 §1).
297. When a Parish is vacant, i.e. there is no proper Pastor, the Parish Pastoral Council ceases to exist. However, the former Parish Pastoral Council may be directed to meet by the Bishop or Parish Administrator. In such a forum, it would only meet to maintain essential Parish programs and would not be entitled to recommend new policies without the explicit permission of the Bishop.
298. A sample Constitution and Bylaws for Parish Pastoral Councils is included in this handbook. Each Parish is to amend and adopt this sample to meet its own needs. Some portions of that sample are canonically mandatory. Other prescriptions, indicated in *italics*, for Parish Pastoral Council Constitutions shall be left to the discretion of the individual Pastor and Parish (cf. Appendix-Parish Pastoral Council).

PARISH FINANCE COUNCIL

299. Every Parish and Mission of the Diocese of Baker must have a unique Parish Finance Council to advise the Pastor in financial matters. Each Parish Finance Council shall function according to the guidelines described hereafter (cf. Canon 537).
300. Finance Council members may also be members of the Parish Pastoral Council (cf. Appendix-Parish Finance Council).
301. While a Parish Finance Council is required in each Parish and Mission of the Diocese, it remains the responsibility of the duly appointed Pastor to oversee the temporal needs and administration within his Parish. Consequently, the Parish Finance Council shall be advisory to the Pastor and he shall preside over it (cf. Canon 532 and Canon 1279).
302. Every Parish Finance Council shall be composed of at least two (2) members of the laity. It is very much preferred that at least one member of the Parish Finance Council be truly skilled in financial affairs and preferably civil law (cf. Canon 492 §1).
303. The Parish Finance Council shall meet at least quarterly. For larger Parishes with greater annual income and expense it is highly recommended that the Parish Finance Council meet every month.
304. Before appointing the members of the Parish Finance Council the Pastor shall propose the names of his candidates to the Parish Pastoral Council for its consideration. After having heard from the Council, however, the Pastor may freely appoint his financial consultants. The Pastor may remove a member of the Parish Finance Council only for the most serious reasons and only after having consulted his Parish Pastoral Council (cf. Canon 494 §1,2°).
305. It shall be the responsibility of the Parish Finance Council, under the direction of the Pastor, to prepare a budget each year to be approved by the Pastoral Council. A copy of this budget is to be sent to the Diocesan Pastoral Office with the annual financial report (cf. Canons 493-494 §4).
306. It is the responsibility of the Parish Finance Council to observe the prescriptions of the Diocese relative to bookkeeping, financial reporting or any issue which is related to temporal administration (cf. 1284 §1,7°).

307. Among the areas over which the Parish Finance Council is to exercise vigilance is that of Collection and cash management. They are also to assist in and be interviewed as a part of the periodic audits performed by the Diocese (cf. Appendix-Financial Control Guidelines).
308. Assets of Missions must be accounted for separately from that of the Parish.
309. When a Parish is vacant, i.e. there is no proper Pastor, the Parish Finance Council ceases to exist. The former Council members, however, may be asked to assist in Parish financial maintenance by the Bishop, the Parish Administrator or the new Pastor.
310. For a commentary on these norms see Appendix-Parish Finance Council.

FINANCIAL INTERNAL CONTROLS

311. All accounts using the parish and/or school's federal ID number must be approved and controlled by the Pastor. All account statements must go to the Parish and be accessible to the Parish Finance Council.
312. As a general rule, the Pastor or Administrator should routinely sign any and all checks processed by the Parish. Others are permitted to have check signing authority but these should not be seen as 'ordinary signers' of checks. Signature stamps are never to be used to sign checks.
313. Blank checks are never to be signed and checks should not be signed without proper documentation.
314. The individual who prepares checks shall not be authorized to sign checks.
315. The person who signs checks should not be allowed to balance the monthly bank statements. Monthly bank reconciliations should be submitted with the monthly statements for review by the Finance Council or by a knowledgeable individual other than an authorized signer.
316. Budgets should be developed and approved. Disbursements not specified in the approved budget should not be allowed without the direct approval of the Pastor and the advice of the Finance Council.
317. Each month, a report comparing actual expenditures to the budgeted amount should be made available for the Finance Council. Significant variances should be investigated, explained, and resolved (cf. Appendix - Financial Control Guidelines).

FINANCIAL REPORTS

318. At the end of each fiscal year every Pastor and/or Administrator must publish a financial statement for each Parish and Mission under his jurisdiction. The statement should cover the financial picture for the entire year. The statement should show clearly the amount of debt and savings as well as income and expense for the year. A copy of this statement must be sent to the Diocesan Pastoral Office by February 1st (cf. Canon 1284 §1,8°).
319. The amount each parishioner contributes should be reported only to the individual rather than to the entire Parish.

PARISH CORPORATIONS

320. Every Parish and Mission of the Diocese is separately incorporated with the State of Oregon. As such each Parish and Mission must operate as both an ecclesiastical and civil entity (cf. Canon 1256).
321. The Bylaws of the Corporation are to be observed in all matters relating to the civil affairs of the Parish.
322. The Diocesan Statutes for Parish Corporations (cf. Appendix-Corporation Statutes) are to be consulted and observed with care.
323. Diocesan and Parish Corporation regulations concerning new building or major renovation must be strictly observed (cf. Appendix-Building and Renovation and Appendix-Corporation Statutes).
324. An annual meeting of the Corporation is to be held and a record of that meeting filed in the Parish Corporation File. A copy is to be sent to the Diocesan Pastoral Office.

CHAPTER VIII

CATHOLIC HOSPITALS

The healing ministry of Christ, the Divine Physician, is carried on in the Diocese in a particularly poignant way through those Institutions established especially for the purpose of providing faith-based healthcare. These Institutions provide an essential interface with our largely un-churched culture and provide a wonderfully unique evangelizing opportunity. As instruments of evangelization as well as physical healing it is most important for Catholic Hospitals to maintain a clear understanding of their true purpose and identity. Recognizing that Catholic Hospitals in the Diocese, while not directly under the administration of the Bishop, are subject to his vigilance, the following norms are established.

325. *The Ethical and Religious Directives for Catholic Healthcare Facilities*, published by the USCCB are hereby adopted as particular law for the Diocese of Baker and thus binding on all Church related healthcare entities of the Diocese.
326. The interpretation and application of *The Ethical and Religious Directives* is ultimately the responsibility of the Bishop who shall be consulted whenever a doubt or question about the meaning or application of these Directives is raised.
327. At no time shall any Catholic Hospital or Church related healthcare facility participate in, provide or refer for any immoral medical services which are prohibited by *The Ethical and Religious Directives*.
328. At no time shall any Catholic Hospital or Church related healthcare facility cooperate, formally or materially, in any immoral medical services which are prohibited by *The Ethical and Religious Directives*.
329. The Ethics Committee of each hospital is to include an episcopal representative, appointed by the Bishop, who is responsible to the Bishop. It will be this representative's responsibility to keep the Bishop informed about the make up, direction and activities of the Ethics Committee. Furthermore, the episcopal representative is to refer matters of concern or question to the Bishop.
330. Ethics Committee Members should be fully familiar with *The Ethical and Religious Directives* as well as *Veritatis Splendor*, *The Catechism of the Catholic Church* and some Fundamental Moral Theology. It is most appropriate that Catholic members likewise read and affirm the basic tenets of the Diocesan document, *Giving Testimony to the Truth* (cf. Appendix-Giving Testimony to the Truth).
331. The purpose of the Ethics Committee "is to apply the universal knowledge of the good in a specific situation and thus express a judgment about the right conduct to be chosen here and now". Its purpose is not to determine independently some other subjective "criteria for good and evil and then act accordingly" (cf. *Veritatis Splendor*, 32).
332. A Chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community such as a Hospital (cf. Canon 564). A clear distinction in title needs to be made between those who provide supplemental services of a pastoral or spiritual nature and those who are Catholic priests.
333. Catholic hospitals shall cooperate with local Pastors as completely as legally permissible to help assure that they can provide Pastoral and Sacramental care to the Catholic Faithful admitted to the Hospital.
334. All Healthcare Providers in the Hospital are to be apprised of *The Ethical and Religious Directives* and for those under contract for direct patient care, the observance of these Directives shall be a condition in the contract.

1 APPENDIX-DIOCESAN PASTORAL COUNCIL

At the present time the Diocese of Baker does not have an active Diocesan Pastoral Council. In accord with Statute 17, the Bishop has consulted with the members of the Presbyteral Council about the desire for, feasibility of and need for such a Council. Following the advice of the members of the Presbyteral Council it has been determined that the expansiveness of the Diocese, the diversity of Parochial experiences, the difficulty of hosting regular meetings and the difficulty in implementing the ideas and suggestions which flowed from Council recommendations in the past make the present establishment of a Diocesan Council problematic.

The Bishop and the Priests of the Diocese will continue to discuss and consider the practicality of establishing a Diocesan Pastoral Council in the future. It may happen that, instead of such a Council, it may be more practical to consider the establishment of various ad hoc Diocesan Committees to work on particular projects as the need or opportunity arises. In the meantime, ideas or suggestions which may arise from Parish Councils may be brought by the Pastor to the Bishop or to the Presbyteral Council for consideration.

2 APPENDIX - PROTECTION OF CHILDREN

DIOCESAN STATUTES FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE

Children are precious gifts from God. It is most distressing to acknowledge that they have sometimes been abused by those whom they should be able to trust. Past efforts by the Church to deal effectively with this problem have, in some quarters, been woefully inadequate. In others, the effort has been haphazard and lukewarm at best.

The Diocese of Baker has had two previous policies designed to prevent and properly deal with sexual misconduct by Church personnel. The policies could be deemed effective in the sense that there have been no new allegations of abuse in the Diocese since they were promulgated. That absence of reports, however, does not justify any type of complacency. There is still much to be done in the way of staff and public education, stricter standards for hiring, better screening of volunteers and certainly vigilance on the part of all relative to any abuse by clergy. Nothing short of our best and most concerted effort to protect children is acceptable. The language, the statutes, the consequences of misconduct of these Statutes are intended to be clear, direct and firm—our children deserve nothing less. These Statutes will be most strictly observed, and while every attempt will be made to avoid harm to innocent employees and volunteers, our first duty is to avoid any harm to the innocent young entrusted to our care.

In light of the Charter for the Protection of Children and Young People, adopted by the United States Conference of Catholic Bishops (USCCB) in the Spring of 2002, a Diocesan Review Committee was formed, Diocesan Policy was reviewed and these new Statutes were written. The goal of these new Statutes is to further minimize the possibility of any abuse by any employee or volunteer of the Church and to establish well defined procedures for employee screening and education, reporting of abuse, dealing with perpetrators and assisting those injured. These statutes also mandate the establishment of a proactive and community based plan for the broader education of anyone interested in knowing more about child abuse and its prevention.

While these statutes are designed especially for the protection of children, they also refer to any unethical sexual conduct on the part of employees or volunteers. Any time Church personnel use the influence of their role to engage in sexual activity with parishioners or clients, young or adult, they involve themselves in irresponsible, unethical and unacceptable behavior. Such behavior will not be tolerated.

PREAMBLE

Child abuse is absolutely contrary to the Gospel values of care and concern that Jesus commands us to have for one another. Child abuse is contrary to all that the Catholic Church believes and professes about the dignity of human persons. It is never to be tolerated.

The Statutes of the Diocese of Baker mandate that all its personnel – clerics, religious, employees and volunteers – are bound to maintain the strictest legal and moral standards in their ministerial relationships, especially with regard to young persons. Abusive conduct toward children or young people is not only a crime, it also violates Catholic moral teaching. In this document the term ‘Diocesan Personnel’ shall refer to employees and volunteers of either the Diocese or Parishes.

Vigilance is necessary in order to prevent abuse and to see that no child, not one at all, is victimized by such sinful and hurtful behavior. The Diocese of Baker promulgates these Statutes for the Protection of Children with the goal of fostering that vigilance.

PREVENTING CHILD ABUSE

The Diocese of Baker shall implement the following actions to prevent child abuse and to recognize the signs of child abuse:

Screening: All current and future Diocesan personnel, including clerics, members of religious orders, lay employees and volunteers, who in any manner have access to children or young people shall submit to a background check to ensure that no past reported events which could pose a future risk to children are present. The Diocese and each Parish shall retain files on the results of the background checks. This information, though public, will be kept confidential.

Education: All Diocesan personnel, especially those whose ministerial duties involve minors, will be required to attend presentations and training dealing with the prevention, recognition and reporting requirements for child abuse.

Issues for Children: It is the duty of adults to do all in their power to see to it that children are kept safe from all harm. Children are to be reassured of their safety and are to be informed periodically of their importance and worth so that they will never be isolated from protective adults who can keep them safe from predatory harm.

Diocesan Review Committee: A committee composed of not less than six nor more than twelve members shall be established. The majority of the committee shall be members of the laity, who are not otherwise employees of the Diocese. The committee shall be appointed by the Bishop of the Diocese of Baker and shall have expertise in matters related to child abuse such as reporting laws, counseling, victim assistance and offender treatment. The committee shall meet at regular intervals, not less than annually, to assist the Bishop of the Diocese of Baker in implementing the Statutes for the Protection of Children. The committee shall review any allegations of child abuse by Diocesan personnel, help determine a suitable course of action and oversee that action.

REPORTING CHILD ABUSE

Definition: Child abuse refers to the physical or mental injury, sexual abuse or exploitation, negligent treatment or maltreatment of a minor, a person who is not yet 18 years of age. Child abuse of any kind is a violation of the laws of the state of Oregon. Some public or private officials, including the clergy and teachers, are required by law to report suspected child abuse to the civil authorities. The clergy are not required nor allowed to report a confidential communication from a penitent. The Diocese of Baker will comply with the child abuse statutes of the state of Oregon.

REPORTING TO CIVIL AUTHORITIES

Mandatory Reporters: All public or private officials, in the Diocese of Baker, who are mandatory reporters, shall report any suspected child abuse to the civil authorities pursuant to law.

Voluntary Reporters: All other Diocesan personnel, who are not mandatory reporters, are encouraged to voluntarily report suspected child abuse to the civil authorities.

REPORTING TO ECCLESIASTICAL AUTHORITIES

Bishop or Diocesan Review Committee: All Diocesan personnel shall also report any suspected child abuse by Diocesan personnel to the Bishop of the Diocese of Baker, their Pastor or to a member of the Diocesan Review Committee. A report made to a Pastor or to a member of the Diocesan Review Committee shall likewise be immediately relayed to the Bishop. Persons reporting abuse to the Bishop or a Pastor may also report any suspected child abuse by Diocesan personnel to any member of the Diocesan Review Committee. If it is determined that a report has not yet been submitted to civil authorities either the Bishop or a member of the Diocesan Review Committee is to make such a report. It is the responsibility of the Bishop to verify that such a report has been submitted.

THE INVESTIGATION

Civil Investigation: Once a report has been submitted to civil authorities the Parish and Diocese will cooperate fully with the investigation by civil authorities.

Suspension: Pending the outcome of any civil or ecclesial investigation of suspected child abuse by Diocesan personnel, the suspected person shall be temporarily relieved of any Diocesan or Parochial duties. Ordained persons, in addition to being relieved of duties shall, if the case warrants and if this does not interfere with a civil investigation, be removed to a non-ministerial residence.

Ecclesial Investigation: Selected members of the Diocesan Review Committee will be appointed to investigate the allegation and prepare a written report for the Bishop of the Diocese of Baker.

The investigation by the Diocesan Review Committee shall in no way interfere with the civil investigation and may even be conducted subsequent to the civil investigation even if there is insufficient evidence to press civil charges.

The ecclesiastical investigation shall be conducted in a manner to avoid any undue hardship to the accuser or the family of the person filing the complaint.

Confidentiality: The investigation and report by the Diocesan Review Committee shall be confidential from the public at large, but shall be available to the civil authorities concerning the same matter. If the allegations are judged by the Diocesan Review Committee or by civil authorities to be credible and substantial then appropriate reports shall be made to the Parish as well.

ACTION BY THE BISHOP

Prudence: Since even an accusation of sexual misconduct with a child or any kind of child abuse is extremely damaging to an individual's good name and reputation, great care must be taken at the beginning of the process to ensure the rights of both the accuser and the accused. Failure to act on a founded report is irresponsible but acting too precipitously can cause irreparable harm. In each case the counsel of the Diocesan Review Committee is to be sought.

The Victim: When either a civil or ecclesial investigation proves that a child has been harmed by a person acting in an official Diocesan capacity great efforts shall be exerted on behalf of the victim and the victim's family to facilitate healing, rehabilitation and reconciliation. If the Diocese or the Parish is found to be negligent it shall further provide the necessary pastoral care, uninsured medical treatment and uninsured psychological counseling reasonably required by the victim. Even if no negligence is evident, the Parish or the Diocese shall offer financial aid as needed to facilitate a healing process.

The Bishop: The Diocese shall establish contact with victims who are still minors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The Bishop of the Diocese will offer to meet personally with victims and their families.

For accusations by those who are no longer minors reasonable attempts shall be made to establish a pastoral relationship and to offer counseling for those troubled by the effects of past abuse.

Confidentiality: The Diocese will not enter into confidentiality agreements, except for grave and substantial reasons brought forth by the victim and noted in the text of the agreement.

PENALTIES and CONSEQUENCES

Clerics of the Diocese accused of child sexual abuse: Any cleric proven to have committed even a single act of child sexual abuse shall be permanently removed from ministry in or for the Diocese of Baker in accord with the provisions of canon law. An offending cleric may be offered professional assistance for his own healing and well-being as well as for the purpose of prevention if this is deemed to be warranted by the Diocesan Review Committee.

Clerics serving in the Diocese but belonging to another Diocese or Religious Community: Any cleric belonging to another jurisdiction proven to have committed even a single act of child sexual abuse shall be permanently removed from ministry in or for the Diocese of Baker in accord with the provisions of canon law. An offending cleric may be offered professional assistance by his own Diocese or Religious Community if this is deemed to be warranted by his own proper superiors. The Major Superior or Bishop of the cleric will be fully informed of the nature of the allegations and proofs brought against him to help assure, to the best of the ability of the Diocese of Baker, that he is not proposed for a new assignment, transfer, or residence.

Clerics accused of non-sexual abuse: Any cleric proven to have physically or emotionally abused or mistreated a minor shall be temporarily removed from office, offered professional counseling and thoroughly evaluated for fitness for ecclesiastical duties. Such a cleric will not be offered a new assignment in the Diocese of Baker unless it is clear that he represents no threat, after proper evaluation, to the well being of children. If the cleric belongs to another Religious Community or Diocese, the Major Superior or Bishop of the cleric will be fully informed of the nature of the allegations and proofs brought against him so that prudent decisions may be made in his regard by them.

Other Diocesan Personnel: Any Diocesan Personnel, other than clerics, proven to have committed an act of child abuse, shall not be allowed to have positions in the Diocese which would involve children or young people. Proof of counseling may be required for continuation of employment in any Diocesan capacity. Even with proof of counseling, continued employment is not guaranteed.

RELATED CONCERNS

While these Statutes concern the abuse of children, they likewise proscribe any unethical sexual conduct on the part of clergy, employees and volunteers. Misconduct in this area shall not be tolerated. Substantiated reports of illicit sexual relationships shall result in penalties and consequences comparable to those directed by these Statutes for the abuse of children.

IMPLEMENTATION—CONCLUSION

While much needs to be done to properly implement these Statutes it is my desire to have the Plan fully implemented by March 2003. A procedure for background checks is to be begun immediately with full compliance by March 2003. Recruitment of Parish teams to attend training sessions aimed at increasing parental and employee awareness and means of preventing child abuse is to begin immediately in preparation for the initial training sessions. These sessions will be scheduled as soon as reasonably feasible.

The maintenance of the strictest standards of conduct relative to children and young people is of supreme importance. These Statutes by themselves are only a set of words and propositions which will only be as effective as their implementation. The concerted effort and continued vigilance on the part of clergy and laity is necessary if the evil of child abuse is to be eliminated. These Statutes represent a firm commitment on the part of the Diocese and its personnel to be proactive in our protection of children. They reiterate our insistence on the necessity of prompt and consistent reporting to civil authorities. They hold those guilty of abuse accountable for their immoral and illegal behaviors. They manifest our desire to restore genuine trust in the institution of the Catholic Church.

I pray that the adoption of these Statutes will represent a strong first step which will begin the journey in the Diocese of Baker towards a future of genuine proactive care for children and the elimination of child abuse from our society.

APPENDIX A – MAKING A REPORT OF SUSPECTED ABUSE

CIVIL: A report involving Church personnel may be filed directly with the local civil officials charged with the responsibility of investigating child abuse in the County. The report may be filed with the District Attorney or with the Department of Human Services. The numbers for these offices are found on the ‘Government Pages’ of your local phone directory. For your convenience the numbers for the District Attorney of each County in the Diocese of Baker are listed below:

	Department of Human Services	District Attorney
Baker County	523-8205	523-6423
Crook County	447-4158	447-6207
Deschutes County	388-6520	388-6161
Gilliam County	384-3844	384-4252
Grant County	575-0146	575-0728
Harney County	573-8300	573-2086
Hood River County	386-3103	386-2962
Jefferson County	475-4452	475-2292
Klamath County	883-5147	883-5570
Lake County	947-6009	947-2273
Malheur County	473-5127	889-9194
Morrow County	676-5625	481-9482
Sherman County	565-3534	298-5136
Umatilla County	278-6270	276-9220
Union County	963-1007	963-8571
Wallowa County	426-4543	426-4558
Wasco County	296-2276	298-5136
Wheeler County	763-4207	284-4252

The Area Code for each number above is (541)

CHURCH: A report involving Church personnel may also be filed with the Parish, the Diocese of Baker or with any member of the Diocesan Review Committee.

Diocesan Offices in Bend: Bishop Liam Cary
P.O. Box 5999
Bend, Oregon 97708
(541) 388-4004

Angelina Montoya - Victim Assistance Coordinator (541) 678-5652

Review Committee Members:

William Brandsness – Attorney	(541) 882-6616
Donna & Charlie Young – Mediator	(541) 383-2880
Gary Williams – Judge	(541) 447-4158
Susan & Richard Thorne – Physician	(541) 548-9970
Ellen Jacobs – Speech Therapist	(541) 390-7376

WHAT IS NEEDED FOR THE REPORT?

Civil Authorities:

In order to carry out any investigation by civil authorities there must be reasonable cause to believe that a child has been harmed or is in imminent danger. A report of suspected child abuse, if possible, should provide the name, age, and address of the child. It is also helpful to identify the nature and extent of the abuse threatened or present. Include all information which might be helpful in establishing the cause of the abuse and the identity of the abuser.

Ecclesiastical Authorities:

If the suspected abuse involves an employee or volunteer of the Church then a report may also be filed with Church officials or representatives. In addition to the information noted above it would be very useful for Church personnel to have the name, address and phone number of the person filing the report in order to assure the accuracy of the report. The person filing the report will not be identified to the child, the parents or to the perpetrator. Since any investigation has the potential to ruin the reputation of the person being investigated, it may not be possible for the Church to pursue a proper investigation without this information.

It is preferred that the report be submitted in writing but it is more important that the necessary information be relayed to the proper authorities in a timely fashion.

When Should an Incident be Reported?

Reporting should be looked upon as a request to assess a suspected incident of abuse or neglect. A report is not the establishment of a fact but rather an expression of concern for the well being of a child. In many cases it is the beginning of a process which results in help for the child and the family.

Reasonable cause to believe that a child has been harmed or is in imminent danger needs to be reported promptly in order to help assure the best outcome for that child. The more serious the risk of harm the greater the responsibility to report in a timely fashion.

For more information on child abuse and neglect, contact the local branch office of the State Office for Services to Children and Families or visit the website at www.scf.hr.state.or.us

APPENDIX B - WHAT IS CHILD ABUSE?

Physical Abuse: Physical harm to a child that is not accidental, such as bruises, welts, burns, cuts and broken bones.

Neglect: Lack of care that causes harm to a child, including lack of food, clothing, shelter, supervision or medical attention.

Mental Injury: Observable or substantial impairment of a child's psychological, cognitive, emotional, or social well being or functioning.

Sexual Abuse: Any incident of sexual contact including rape, sodomy, and fondling. Sexual exploitation, including use of children for pornography and prostitution is likewise abuse.

Threat of Harm: Activities, conditions or persons that place a child at a substantial risk of physical or sexual abuse, neglect, or mental injury.

Abandonment: Parental behavior showing an intent to permanently give up rights to a child.

Child selling: Buying, selling, bartering, trading, or offering to buy or sell the legal custody of a child.

- **State Office for Services to Children and Families website: www.scf.hr.state.or.us**

2a APPENDIX - BACKGROUND CHECK

A Note to the Employees and Volunteers of the Diocese of Baker

The Bishop, priests, deacons, and people of the Diocese of Baker are enormously grateful for your generous service to the Church. You serve with great dedication and make significant sacrifices to serve the Church well.

The *Diocesan Statutes for the Protection of Children and Young People*, issued by Most Rev. Robert F. Vasa in October, 2002, requires that “all current and future personnel, including clerics, members of religious orders, lay employees and volunteers, who in any manner have access to children or young people shall submit to a background check to ensure that no past reported events which could pose a future risk to children are present” (*Statutes*, page 6). Such a requirement is not a judgment that employees and volunteers are not trustworthy but does give adequate reassurance that every reasonable precaution has been taken to ensure the safety and protection of children as they participate in the life of the Church.

Thank you for your willingness to cooperate in this necessary process. Please know that you are participating in the work of the Diocese to make a “strong first step which will begin the journey in the Diocese of Baker towards a future of genuine proactive care for children and the elimination of child abuse from our society” (*Statutes*, page 11).

EMPLOYEE / VOLUNTEER BACKGROUND CHECK REQUEST	
Diocese of Baker	
Date of Request: _____	
Requested by: _____	Location: _____ <i>Parish or School</i>
Address: _____	
City: _____	State: _____ Zip: _____
Please conduct a background check on the following individual who is employed by or volunteers for this Parish.	
I understand that my Parish or school will be responsible for the fee to process this background check.	
_____ <i>Signature of Pastor, Administrator, or Principal</i>	

Please send completed form along with a \$25 processing fee to:

Mr. Bryan Collard Phone: (541) 523-0700
P.O. Box 342 Fax: (541) 523-0701
Baker City, OR 97814

Pastors, Administrators, and Principals: Once the form has been completed with all the necessary information, retain a copy of it in the Parish or school files.

AUTHORIZATION

I understand that, in connection with my employment and/or volunteer service, a background check will be done that may include information regarding my driving records and court records (both civil and criminal). This information will come from public sources.

I understand that, if I continue to be employed by or volunteer for the Diocese of Baker or one of the parishes or schools of the Diocese, this background check authorization will be kept on file, along with information produced by the background check.

I hereby release and discharge to the extent permitted by law, the Diocese of Baker and the Parish, school, or other church entity for which I serve, those with proper authority to review the background information, and the individual or agency obtaining information for the Diocese of Baker or other church entity, from any and all claims, damages, losses, liabilities, costs, or other expenses arising from the retrieving of information in connection with this background investigation.

According to the Fair Credit Reporting Act, I am entitled to know if an adverse employment / volunteer decision is made based on information obtained from an investigative report and to receive, upon written request (made within 60 days of the date of the decision), a disclosure of the nature and scope of any investigative report.

I have read, understand and consent to the above. I further authorize that a photographic copy or telephonic facsimile of this document shall be valid for the next 90 days.

My signature below certifies that all information I have provided in connection with this background investigation is true, accurate and complete to the best of my knowledge.

Signature of Employee/Volunteer

Date

Staff and Volunteer Code of Conduct

Our children are the most important gifts God has entrusted to us. As a staff member or volunteer, I promise to follow strictly the rules and guidelines in this Pastoral Code of Conduct as a condition of my providing services to children and youth.

As a staff member or volunteer, I will:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with an individual child or young person at Church activities.
- Use positive reinforcement rather than criticism, competition, or comparison when working with children and/or youth.
- Refuse to accept expensive gifts from children and/or youth or their parents without prior written approval from the Pastor or Administrator.
- Refrain from giving expensive gifts to children and/or youth without prior written approval from the parents or guardian and the Pastor or Administrator.
- Report suspected abuse to the Pastor, Administrator, or appropriate supervisor. If I am a mandatory reporter of child abuse in the State of Oregon, I will also make a report to the appropriate civil authorities.
- Cooperate fully in any investigation of abuse of children and/or youth.

As a staff member or volunteer, I will not:

- Ⓢ Smoke or use tobacco products in the presence of children and/or youth.
- Ⓢ Use, possess, or be under the influence of alcohol at any time while volunteering.
- Ⓢ Use, possess, or be under the influence of illegal drugs at any time.
- Ⓢ Pose any health risk to children and/or youth (i.e., no fevers or other contagious situations).
- Ⓢ Strike, spank, shake, or slap children and/or youth.
- Ⓢ Humiliate, ridicule, threaten, or degrade children and/or youth.
- Ⓢ Touch a child and/or youth in a sexual or any other inappropriate manner.
- Ⓢ Use any discipline that frightens or humiliates children and/or youth.
- Ⓢ Use profanity in the presence of children and/or youth.

I understand that as a staff member or volunteer working with children and/or youth, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal as a staff member or volunteer working with children and/or youth.

Staff Member or Volunteer Printed Name

Staff Member or Volunteer Signature

Date

3 APPENDIX - CODE OF CONDUCT

Code of Pastoral Conduct

Diocese of Baker

Preamble

Priests, deacons, pastoral ministers, administrators, staff, and volunteers in our parishes, religious communities/institutes, and organizations must uphold Christian values and conduct. The *Model Code of Pastoral Conduct for Priests, Deacons, Pastoral Ministers, Administrators, Staff, and Volunteers (Code of Pastoral Conduct)* provides a set of standards for conduct in certain pastoral situations.

Responsibility

The public and private conduct of clergy, staff, and volunteers can inspire and motivate people, but it can also scandalize and undermine people's faith. Clergy, staff, and volunteers must, at all times, be aware of the responsibilities that accompany their work. They must also know that God's goodness and grace supports them in their ministry.

Responsibility for adherence to the *Code of Pastoral Conduct* rests with the individual. Clergy, staff, and volunteers who disregard this *Code of Pastoral Conduct* will be subject to remedial action by the appropriate Parish, school, or diocesan official. The appropriate official may be the Pastor, principal, director of religious education, youth ministry coordinator, adult education coordinator, the chancellor, or bishop, depending on who has the most immediate supervisory responsibility for the individual in question. Corrective action may take various forms - from a verbal reproach to removal from the ministry - depending on the specific nature and circumstances of the offense and the extent of the harm.

Pastoral Standards

1. Conduct for Pastoral Counselors and Spiritual Directors

Pastoral Counselors and Spiritual Directors must respect the rights and advance the welfare of each person.

- 1.1 Pastoral Counselors and Spiritual Directors, whose work is primarily spiritual or pastoral, shall not step beyond their competence in counseling situations and shall refer clients to other professionals when appropriate.
- 1.2 Pastoral Counselors and Spiritual Directors should carefully consider the possible consequences before entering into a counseling relationship with someone with whom they have a pre-existing relationship (i.e., employee, professional colleague, friend, or other pre-existing relationship). [See Section 7.2.2]
- 1.3 Pastoral Counselors and Spiritual Directors should not audiotape or videotape sessions.
- 1.4 Pastoral Counselors and Spiritual Directors must maintain chastity in all their relationships. It is especially important that they never engage in sexual intimacies with the persons they counsel. This includes consensual and nonconsensual contact, forced physical contact, and inappropriate sexual comments.
- 1.5 Pastoral Counselors and Spiritual Directors shall maintain chastity in all their relationships. It is especially important that they not engage in sexual intimacies with individuals who are close to the client - such as relatives or friends of the client - when there is a risk of exploitation or potential harm to the client. Pastoral Counselors and Spiritual Directors should presume that the potential for exploitation or harm exists in such intimate relationships.

- 1.6 Pastoral Counselors and Spiritual Directors assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling-related relationships.
- 1.7 Physical contact of any kind (i.e., touching, hugging, holding) between Pastoral Counselors or Spiritual Directors and the persons they counsel can easily be misconstrued by either the counsees or others and is to be avoided.
- 1.8 Sessions should be conducted in appropriate settings at appropriate times.
 - 1.8.1 No sessions should be conducted in private living quarters.
 - 1.8.2 Sessions should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled.
- 1.9 Pastoral Counselors and Spiritual Directors shall maintain a log of the times and places of sessions with each person being counseled. A simple notation in an appointment book which is kept as a permanent record is a sufficient record.

2. Confidentiality

Information disclosed to a Pastoral Counselor during the course of counseling or advising shall be held in the strictest confidence possible.

The obligations listed in this section are independent of the confidentiality of the confessional and spiritual direction. Under no circumstances whatsoever can there be any disclosure - even indirect disclosure - of information received through the confessional. A very similar degree of confidentiality is to be observed regarding information shared in spiritual direction.

- 2.1 Information obtained in the course of sessions shall be confidential, except for compelling professional reasons or as required by law.
 - 2.1.1 If there is clear and imminent danger to the client or to others, the Pastoral Counselor may disclose only the information necessary to protect the parties affected and to prevent harm.
 - 2.1.2 Before disclosure is made, if feasible, the Pastoral Counselor should inform the person being counseled about the disclosure and the potential consequences.
- 2.2 Pastoral Counselors and Spiritual Directors should discuss the nature of confidentiality and its limitations with each person in counseling.
- 2.3 Pastoral Counselors and Spiritual Directors should keep minimal records of the content of sessions for personal reference only. Such notes should be destroyed when no longer needed.
- 2.4 Knowledge that arises from professional contact may be used in teaching, writing, homilies, other public presentations, or professional consultation for advice only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.
- 2.5 While counseling a minor, if a Pastoral Counselor discovers that there is a serious threat to the welfare of the minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and well-being, the Counselor should:
 - ☐ Attempt to secure written consent from the minor for the specific disclosure.
 - ☐ If consent is not given, disclose only the information necessary to protect the health and well-being of the minor.

- ☒ Consultation with appropriate Church supervisory personnel – Pastor, Administrator, or Chancery Official – is required before disclosure.

Again, the obligations listed in this section are independent of the confidentiality of the confessional and spiritual direction. Under no circumstances whatsoever can there be any disclosure - even indirect disclosure - of information received through the confessional. A very similar degree of confidentiality is to be observed regarding information shared in spiritual direction.

3. Conduct With Youth

Clergy, staff, and volunteers working with youth shall maintain an open and trustworthy relationship between youth and adult supervisors.

- 3.1 Clergy, staff, and volunteers must be aware of their own and others' vulnerability when working alone with youth. Use a team approach to managing youth activities.
- 3.2 Physical contact with youth can be misconstrued and should occur (a) only when completely nonsexual and otherwise appropriate, and (b) never in private.
- 3.3 Clergy, staff, and volunteers shall refrain from (a) the illegal possession and/or illegal use of drugs and/or alcohol at all times, and (b) the use of alcohol (or being under the influence of alcohol) when working with youth.
- 3.4 Clergy shall never allow individual young people to stay overnight in the cleric's private accommodations or residence or plan overnight outings with individual young people without other supervisory adults.
- 3.5 Clergy, staff and volunteers should not provide shared, private, overnight accommodation for individual young people including, but not limited to, accommodations in any Church-owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.
 - 3.5.1 In rare, emergency situations, when accommodation is necessary for the health and well-being of the youth, the clergy, staff, or volunteer should take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm.
 - 3.5.2 Use of a team approach in managing emergency situations is required.

4. Sexual Conduct

Clergy, staff, and volunteers must not, for sexual gain or intimacy, exploit the trust placed in them by the faith community.

- 4.1 Clergy, religious, staff, and volunteers who are bound to a celibate lifestyle are called to be an example of chastity in all relationships at all times.
- 4.2 Staff and volunteers who provide pastoral counseling or spiritual direction services must avoid developing inappropriately intimate relationships with minors, other staff, or parishioners. Staff and volunteers must behave in a professional manner at all times.
- 4.3 No clergy, staff, or volunteer may exploit another person for sexual purposes.

- 4.4 Allegations of sexual misconduct should be taken seriously and reported to the Pastor, Bishop, or a member of the Diocesan Review Committee. All employees or volunteers throughout the Diocese who are mandated by Oregon law to report suspected abuse of minors to civil authorities must do so. Those who are not mandatory reporters are encouraged to report to civil authorities. Complete contact information for the Bishop, the members of the Review Committee, and the appropriate civil authorities is found in the Diocesan Statutes for the Protection of Children and Young People for the Diocese of Baker.
- 4.5 The procedures from the Diocesan Statutes for the Protection of Children and Young People will be followed to protect the rights of all involved.
- 4.6 Clergy, staff, and volunteers should review and know the contents of the child abuse regulations and reporting requirements for the State of Oregon and should follow those mandates.

5. Harassment

Clergy, staff, and volunteers must not engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other Church staff or volunteers.

- 5.1 Clergy, staff, and volunteers shall provide a professional work environment that is free from physical, sexual, psychological, written, or verbal intimidation or harassment.
- 5.2 Harassment encompasses a broad range of physical, written, or verbal behavior, including without limitation the following:
 - ☐ Physical or mental abuse.
 - ☐ Racial insults.
 - ☐ Derogatory ethnic slurs.
 - ☐ Unnecessary touching
 - ☐ Sexual advances or sexual touching.
 - ☐ Sexual comments or sexual jokes.
 - ☐ Requests for sexual favors used as:
 - a condition of employment, or
 - to affect other personnel decisions, such as promotion or compensation.
 - ☐ Display of offensive materials.
- 5.3 Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.
- 5.4 Allegations of harassment should be taken seriously and reported immediately to the Pastor, Principal, or Bishop.
- 5.5 The procedures followed by the Diocese of Baker shall seek to protect the rights of all involved.

6. Parish, Religious Community, and Organizational Records and Information

Confidentiality will be maintained in creating, storing, accessing, transferring, and disposing of Parish, religious community/institute, or organizational records.

- 6.1 Sacramental records shall be regarded as confidential. When compiling and publishing Parish or organization statistical information from these records, great care must be taken to preserve the anonymity of individuals.
- 6.2 Most sacramental records older than 70 years are open to the public.
 - 6.2.1 Information regarding adoption and legitimacy remains confidential, regardless of age.
 - 6.2.2 Only staff members who are authorized to access the records and supervise their use shall handle requests for more recent records.
- 6.3 Parish, religious community/institute, or organization financial records are confidential unless review is required by the Diocese or an appropriate government agency. Contact the finance officer of the Diocese upon receipt of any request for release of Parish financial records.
- 6.4 Individual contribution records of the Parish, religious community/institute, or organization shall be regarded as private and shall be maintained in very strict confidence.

7. Conflicts of Interest

Clergy, staff, and volunteers should avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call integrity and professional conduct into question.

- 7.1 Clergy, staff, and volunteers should disclose all relevant factors that potentially could create a conflict of interest.
- 7.2 Clergy, staff, and volunteers should inform all parties when a real or potential conflict of interest arises. Resolution of the issues must occur to protect the person receiving ministry services.
 - 7.2.1 No clergy, staff, or volunteer should take advantage of anyone to whom they are providing services in order to further their personal, religious, political, or business interests.
 - 7.2.2 Pastoral counselors should not provide counseling services to anyone with whom they have a business, professional, or social relationship. When this is unavoidable, the client must be protected. The counselor must establish and maintain clear, appropriate boundaries.
 - 7.2.3 When pastoral counseling or spiritual direction services are provided to two or more people who have a relationship with each other, the Pastoral Counselor or Spiritual Director must:
 - ☐ Clarify with all parties the nature of each relationship,
 - ☐ Anticipate any conflict of interest,
 - ☐ Take appropriate actions to eliminate the conflict, and
 - ☐ Obtain from all parties written consent to continue services.

7.3 Conflicts of interest may also arise when a Pastoral Counselor's or Spiritual Director's independent judgment is impaired by:

- Prior dealings,
- Becoming personally involved, or
- Becoming an advocate for one (person) against another.

In these circumstances, the Pastoral Counselor or Spiritual Director shall advise the parties that he or she can no longer provide services and refer them to another Pastoral Counselor or Spiritual Director.

8. Reporting Ethical or Professional Misconduct

Clergy, staff, and volunteers have a duty to refrain from ethical or professional misconduct and to report their own misconduct and the misconduct of others.

8.1 Clergy, staff, and volunteers must hold each other accountable for maintaining the highest ethical and professional standards. When there is an indication of illegal actions by clergy, staff, or volunteers, the proper civil authorities should be notified immediately. The Diocese is also to be notified.

8.2 When an uncertainty exists about whether a situation or course of conduct violates this *Code of Pastoral Conduct* or other religious, moral, or ethical principles, consult with:

- Peers,
- Others knowledgeable about ethical issues, or
- The Chancery Office.

8.3 When it appears that a member of clergy, a staff member, or a volunteer has violated this *Code of Pastoral Conduct* or other religious, moral, or ethical principles:

- Report the issue to a supervisor or next higher authority, or
- Refer the matter directly to the Chancery Office.

8.4 The obligation of Pastoral Counselors and Spiritual Directors to report client misconduct is subject to the duty of confidentiality. However, any agreement or duty to maintain confidentiality must yield to the need to report misconduct that threatens the safety, health, or well-being of any of the persons involved except as provided for in Section 2 on Confidentiality.

9. Administration

Employers and supervisors shall treat clergy, staff, and volunteers justly in the day-to-day administrative operations of their ministries.

9.1 Personnel and other administrative decisions made by clergy, staff, and volunteers shall meet civil and Canon Law obligations and also reflect Catholic social teachings and this *Code of Pastoral Conduct*.

9.2 No clergy, staff, or volunteer shall use his or her position in a way which exceeds or abuses legitimate authority.

- 9.3 Each volunteer providing services to children and youth must read and sign the Volunteer Code of Conduct before providing services. The original is to be kept in the Parish files in conjunction with the background check report on the individual. A copy is to be sent to the Chancery, where it will be filed with the background report.

10. Staff or Volunteer Well-being

Clergy, staff, and volunteers have the duty to be responsible for their own spiritual, physical, mental, and emotional health.

- 10.1 Clergy, staff, and volunteers should be aware of warning signs that indicate potential problems with their own spiritual, physical, mental, and/or emotional health.
- 10.2 Clergy, staff, and volunteers should seek help immediately whenever they notice behavioral or emotional warning signs in their own professional and/or personal lives.
- 10.3 Clergy, staff, and volunteers must address their own spiritual needs. Support from a Spiritual Director is highly recommended.
- 10.4 Illegal use of alcohol and drugs is prohibited.
- 10.5 While actually engaged in official work or as a volunteer for the Church, it is inappropriate to consume any alcoholic beverages or to be under the influence of alcohol.

Staff and Volunteer Code of Conduct

Our children are the most important gifts God has entrusted to us. As a staff member or volunteer, I promise to follow strictly the rules and guidelines in this Pastoral Code of Conduct as a condition of my providing services to children and youth.

As a staff member or volunteer, **I will**:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with an individual child or young person at Church activities.
- Use positive reinforcement rather than criticism, competition, or comparison when working with children and/or youth.
- Refuse to accept expensive gifts from children and/or youth or their parents without prior written approval from the Pastor or Administrator.
- Refrain from giving expensive gifts to children and/or youth without prior written approval from the parents or guardian and the Pastor or Administrator.
- Report suspected abuse to the Pastor, Administrator, or appropriate supervisor. If I am a mandatory reporter of child abuse in the State of Oregon, I will also make a report to the appropriate civil authorities.
- Cooperate fully in any investigation of abuse of children and/or youth.

As a staff member or volunteer, **I will not**:

- Ⓢ Smoke or use tobacco products in the presence of children and/or youth.
- Ⓢ Use, possess, or be under the influence of alcohol at any time while volunteering.
- Ⓢ Use, possess, or be under the influence of illegal drugs at any time.
- Ⓢ Pose any health risk to children and/or youth (i.e., no fevers or other contagious situations).
- Ⓢ Strike, spank, shake, or slap children and/or youth.
- Ⓢ Humiliate, ridicule, threaten, or degrade children and/or youth.
- Ⓢ Touch a child and/or youth in a sexual or any other inappropriate manner.
- Ⓢ Use any discipline that frightens or humiliates children and/or youth.
- Ⓢ Use profanity in the presence of children and/or youth.

I understand that as a staff member or volunteer working with children and/or youth, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal as a staff member or volunteer working with children and/or youth.

Staff Member or Volunteer's Printed Name

Staff Member or Volunteer Signature

Date

Mandatory Reporting in Oregon

According to Oregon Revised Statute 419B.010, "Any public or private official having reasonable cause to believe that any child with whom the official comes in contact has suffered abuse, or that any person with whom the official comes in contact has abused a child shall immediately report or cause a report to be made . . ." Those "public or private officials" include:

- Physician, including any intern or resident
- Dentist
- School employee
- Licensed practical nurse or registered nurse
- Employee of the Department of Human Services, State Commission on Children and Families, Child Care Division of the Employment Department, the Oregon Youth Authority, county health department, community mental health and developmental disabilities program, a county juvenile department, a licensed child-serving agency, or an alcohol and drug treatment program
- Peace officer
- Psychologist
- Clergyman
- Licensed clinical social worker
- Optometrist
- Chiropractor
- Certified provider of day care, foster care, or an employee thereof
- Attorney
- Naturopathic physician
- Firefighter or emergency technician
- Emergency medical technician
- Licensed professional counselor
- Licensed marriage and family therapist
- Court appointed special advocate, as defined in ORS 419A.004.

Psychiatrist, psychologist, clergyman, or attorney shall not be required to report information communicated to him by a person if the communication is privileged under ORS 40.225 to 40.295. Reporting should be considered a request for an assessment of a suspected incident of abuse or neglect. A report is not an already established fact, but rather the request for assessment into the safety and condition of a child. It is the beginning of a helping process for children and families. All Oregon citizens are encouraged to report suspected cases to DHS or law enforcement. Over one-third of the substantiated cases of child abuse are reported by concerned citizens who are not required to report. The penalty for mandated reporters who fail to report a suspected victim of child abuse (ORS 419B.010(1)) commits a Class A violation and prosecution may occur anytime within 18 months.

The above information was furnished by the State of Oregon Department of Human Services website: http://www.dhs.state.or.us/abuse/children/child_protect/report.htm#question1.

4 APPENDIX-ALCOHOL (Catholic Mutual Cares)

Beer, wine, or liquor is sold or distributed at many parish hall events. Parishes should be aware that they are potentially liable for claims that arise out of the consumption of alcohol. Parishes need to be concerned with consumption by minors and with ensuring that people who are intoxicated are no longer allowed to drink alcoholic beverages. Recommendations that can assist in reducing a parish's liability in the event of an alcohol-related incident are as follows.

- ◆ Licensed bartenders should be present at all times (or an individual who has had adequate training in dispensing alcohol). All bartenders must be at least 21 years of age and should not be allowed to consume alcohol while behind the bar.
- ◆ Alcohol should never be served to an individual under the legal drinking age. Identification should be checked for anyone who appears to be under the age of 30.
- ◆ An individual should only be allowed to order or obtain one drink at a time. This will assist in deterring someone from becoming too rapidly intoxicated and will deter someone from providing a drink to a minor.
- ◆ A pre-existing plan should exist to handle individuals who have had too much to drink. The plan should include the necessary security to assist the bartender who is refusing service to an intoxicated individual, along with providing alternate methods of transportation to individuals who feel they are too intoxicated to drive their vehicles.
- ◆ Identification should be checked to insure that individuals under the age of 21 are not served alcohol. A good rule of thumb is to check the identification of any individual who appears to be under the age of 30.
- ◆ Alcohol should not be given away as a prize.
- ◆ A good procedure is to stop dispensing alcohol one hour before the event closes. Coffee and/or soft drinks should be served at this time.

For additional information and/or assistance on controlling the liquor liability exposure, please contact Catholic Mutual.

5 APPENDIX - Catholic Mutual “CARES”

The following information is available from the Catholic Mutual “CARES” Loss Prevention System for Parishes in the Diocese of Baker. If you desire any of the written materials for your Parish they may be available from the website itself. For VHS tapes listed on the website, please indicate those that you would like to receive and send your name and mailing address to:

*Catholic Mutual Group
ATTN: Risk Management Department
10843 Old Mill Road
Omaha, NE 68154-2600
Toll-Free: 800-228-6108
Local: 402-551-8765
Fax: 402-551-2943*

Materials Available

Safety and Health Committees

- Overview
- Policy Statement

Safety Survey

- Cemetery Inspection Checklist
- Choir Loft Safety Survey
- Food Service Safety Survey
- Office Safety Survey
- Prevent Frozen Sprinkler Systems
- Preventative Maintenance Checklists
- Protect your Property from Freeze Damage
- Safety Rules for Kitchen
- School Safety Survey
- Self Inspection Report
- Steps to Reduce Roof Leaks
- Underground Storage Tank Inspection Checklist

Facility/Program Evaluation

- Evaluation
- Overview

Fire Prevention

- Electrical Fire Safety – “Keep an Eye on Those Extension Cords”
- Escape From Fire No Matter Where You Are
- Fire Exit Drills – A Must for Religious Education Classes
- Fire Prevention Checklist
- Fire Protection Safety Survey Lightning
- Risk Evaluation Guide Overheated Clothes
- Dryers Can Cause Fires Portable Fire
- Extinguishers
- Reduction of Lightning Exposure
- Smoke Alarms; A Small Price to Pay for Life Saving Protection
- Space Heaters – What You Should Know

Emergency Preparedness

- Are You Ready for an Earthquake?
- Emergency Evacuation Safety Survey
- Government Earthquake Publications
- Overview
- Safety and Survival in an Earthquake

Security

- Automobile Security
- Business Security
- Neighborhood Watch
- Perpetual Adoration Creates Exposure to Loss
- Protect Yourself From Carjacking
- Residential Security
- Residential Security Survey
- Security Profile – Suspicious Activity Described
- Security Recommendations

Mold Prevention

- Do You Have a Mold Problem?
- Procedures to Follow When Water Damage or a Water Loss Occurred
- Recommendations for Preventing and Reducing Mold Growth
- Ten Things You Should Know About Mold

Home Safety

- Carbon Monoxide – A Deadly Gas
- Fire Prevention Guidelines for the Home
- Home Electrical Safety Audit – Room by Room Checklist
- Home Safety Survey
- Tips for Winterizing Your Home

Liability Control

- Bike Helmets Help Reduce Injuries Chair &
- Table Maintenance Checklist Compressed Gas
- Cylinders – Safety Guidelines Dog Ownership
- Safety
- Hazardous Materials, Chemicals and Flammable Liquids
- How to Safeguard Your Bingo Events
- Liquor Liability
- Resale of Items Through Thrift Stores and Rummage Sales
- Rock Wall Climbing Rules
- Slips, Trips, and Falls – Some Basic Information
- Slips, Trips, and Falls Safety Survey
- Space Walk Rules
- Wake Services Can Create Additional Liability Exposure for the Church

Employee Safety

- Accident Investigation
- Employee Injury Analysis
- Grinder Safety
- Incident Investigation
- Lawn Mowing Guidelines
- Leading Causes of On-the-Job Injuries
- Maintaining a Healthy Back
- Unsafe Actions and Unsafe Conditions
- Workplace Safety Survey

School Safety

- Fire Exit Drill Report
- Overview
- Safety Program Organization

Safety Surveys

- Safety Survey – Auditoriums, Stadiums, and Gymnasiums
- Safety Survey - Buildings and Grounds
- Safety Survey – Classrooms, Offices and Special Rooms
- Safety Survey – Food Service and Cafeteria Operations
- Safety Survey – General Guidelines for Schools
- Safety Survey – Science Laboratory

Classroom

- Combustible Materials in Classrooms and Auditoriums
- Guidelines and Procedures for Industrial Education
- Procedures to Better Organize School Chemical Storage Areas
- Several Reasons Why Chemicals Should Not Be Stored in Alphabetical Order
- Storage and Handling of Laboratory Chemicals

Playground

- General Guidelines for the Playground
- Playground Equipment Safety Inspection Checklist
- Playground Guidelines for the Elementary School
- Playground Leader's Checklist
- Playground Maintenance Checklist

Field Trips

- Field Trip Risk Management Information

Sports

- Athletic and Sporting Events – Parental/Guardian Consent Form
- Athletic and Sporting Events – Risk Reduction Measures
- Football Helmet Safety
- Guidelines for Movable Soccer Goal Safety
- In-Line Skating/Roller Blading
- Safeguarding the Health of the Athlete
- Sports Program Application
- Swimming Pool Rules and Procedures
- Swimming Pool Safety Survey

Other

- Bleacher Construction Raises Safety Concerns
- Child Care Centers – Risk Reduction Measures
- Dealing with Food Allergies in Schools
- Facility Use Guidelines
- Preschool Child Care Agreement
- Safety Dress Regulations
- School & Preschool Prescription Drug & Medication Authorization
- School Vandalism
- School Violence Prevention and Preparedness
- TV Carts

Fidelity Control

- Overview
- Review of Parish Accounts and Financial Control Guidelines
- Scrip Handling Guidelines

Vehicular Safety

- Fleet Safety Program
- Index of Forms

Safety Newsletters

- Index of Available Newsletter Articles

Construction, Lease and Facility Usage

- Addendum to Construction Contract
- Addendum to Lease
- Adult Hold Harmless Agreement
- AIA Documents (Various Needed Deletions to Construction Contracts)
- Facility Usage/Indemnity Agreement
- How Do I Know If My Parish Has Been Named As An Additional Insured?
- Safety Guidelines for Parish Hall Rental/Usage

Parish Events Safety

- Guidelines for Parish Festivals
- Haunted Houses Should Not Hold Real Dangers

Health Care/Nursing Homes

- Guidelines for Parish Nurse/Health Ministry Programs
- Back Injury Loss Control for Health Care Facilities

VHS TAPES AVAILABLE

VHS Safety Tapes can be rented free of charge for one week. If a tape is lost, a small replacement fee would be charged. A listing of the tapes available can be found on the Catholic Mutual Website.

6 APPENDIX - PARISH PASTORAL COUNCILS

CONSTITUTION FOR THE PARISH PASTORAL COUNCIL

DIOCESE OF BAKER

PREAMBLE

It is the goal of the Parish Pastoral Council of each Parish to implement the exhortation of the Second Vatican Council and the revised Code of Canon Law whereby clergy, religious and laity share and cooperate in the Mission of Christ. In order to achieve that end, we offer the following Constitution for the governance of Parish Councils in the Diocese of Baker (cf. Christus Dominus, #27; Canon 512).

ARTICLE I. PURPOSE

The purpose of the Parish Pastoral Council is:

- Section 1. To collaborate with the Pastor in studying and weighing those matters which concern the pastoral work of the Parish, and to propose practical conclusions concerning them (Canon 511).
- Section 2. To provide a representative and open forum for the full and free discussion of all pastoral matters in order that a true consensus of thought and action may be realized in the process, and by which Parish goals may be understood and pursued.
- Section 3. To serve as an effective channel of communication regarding pastoral affairs between the Diocese and the Parish, as well as between the Pastor and his people, and to create a climate of dialogue and cooperation among all people of the Parish (cf. Canon 512).

ARTICLE II. AUTHORITY AND COMPETENCE

- Section 1. The Pastoral Council has a consultative voice only unless otherwise indicated by Diocesan Statutes for particular actions. The Pastor alone may convene it, according to the needs of the apostolate, and preside over it. He alone has the right to make public the matters dealt with in the Council (cf. Canon 514, §1).
- Section 2. When the Parish is vacant, the Parish Pastoral Council ceases to exist except insofar as the Bishop or the appointed Administrator expressly assigns duties or responsibilities to its members (cf. Canon 514, §2).
- Section 3. The competence of the Parish Pastoral Council shall extend to all matters pertaining to the pastoral and administrative activities of the Parish (cf. Canon 511).
- Section 4. Since this competence is directed toward responsible participation in the Mission of the Church, it is limited by the Doctrine of the Church, by the Code of Canon Law, by Diocesan Policy and by the this Constitution for Parish Pastoral Councils.
- Section 5. The effective functioning of the Parish Pastoral Council requires the moral commitment of all members; therefore, all members of the Council shall place the good of the Parish Church above their own personal interests.
- Section 6. Because all members of the local Church are called to cooperate in the vision and goals of the entire Church, Parish Pastoral Council members shall always remember that they are part of a greater Diocesan and even Universal Church.

ARTICLE III. MEMBERSHIP

Section 1. Since the Parish Pastoral Council acts in an advisory capacity to the Pastor, the recommendation of the Council shall not be seen as ‘votes’ but rather as the expression of the consensus of the Council members. The Pastor shall be free to participate actively in every discussion and freely express his preference to the Council. Recommendation

Section 2. Elected Membership

- A. Three (3) to seven (7) members elected at large.
- B. It is very important to keep in mind the balance of ethnic diversity in the Parish to assure that every language group is properly and proportionately represented.

Section 3. Ex-Officio Membership: The Pastor is free to appoint ex-officio members at his discretion. The following should be given serious consideration for ex-officio membership:

- A. The Assistant in the Parish;
- B. The Directors of various Parish Ministries (Catechesis, Youth, Young Adult, Marriage Preparation, Pro-Life, etc.);
- C. At least one Finance Council member;
- D. Parish Bookkeeper;
- E. Members of the Parish Staff;
- F. Leaders of various language groups;
- G. A representative of the Youth or Young Adults of the Parish;
- H. Others deemed valuable or necessary by the Pastor.

Section 4. Members of the Parish Pastoral Council shall be:

- A. At least 18 years of age (except the Youth representative);
- B. Active Catholic members of the Parish;
- C. Committed to service on the Council for the duration of his/her term;
- D. Willing to make an Affirmation of Personal Faith as required by the Diocesan document *Giving Testimony to the Truth*.

Section 5. The term of office for members of the Parish Pastoral Council shall be determined by the Pastor in consultation with Parishioners. The term of office is to begin and end on a consistent date each year.

Section 6. No member of the Council shall be eligible to serve more than four consecutive terms unless the Pastor gives specific permission. No one else may serve in the absence of a member.

ARTICLE IV. OFFICERS

Section 1. The Pastor, the Assistant or the Pastor’s delegate shall preside over the meetings of the Parish Pastoral Council (cf. Canon 514, §1).

Section 2. The other Officers of the Parish Pastoral Council shall be:

- A. Chairperson
- B. Vice-Chairperson (*Optional*)
- C. Secretary
- D. Treasurer
- E. Executive Committee (*Optional*)
- F. Executive Secretary (*Optional*)

Section 3. Executive Secretary Job Description (*Optional*):

- A. The Executive Secretary shall be a member of the Council with voice but no vote.
- B. The Executive Secretary shall keep an accurate record of all the proceedings of the Council, in particular all action resolutions passed by the Council and approved by the Pastor.
- C. The Executive Secretary shall track vigilantly the progress of activities and/or individuals delegated by the Council to implement actions specified in Council motions.
- D. The Executive Secretary shall report to the Executive Board regarding the progress of those resolutions and shall keep committee persons apprised of any delinquency on the part of the committee and/or individual regarding the effective pursuit of tasks assigned.

Section 4. Election and Term of Office

Officers shall be elected for a term of two years by a vote of a majority plus one of the members of the Council present and voting. Election of Officers shall take place as needed at the first regularly scheduled meeting following elections. The Chairperson and Vice-Chairperson may serve two consecutive terms; they may be re-elected to office after a lapse of one year.

Section 5. Membership of the Executive Committee of the Parish Pastoral Council (*Optional*):

- A. The Executive Committee shall consist of the Pastor, the Officers of the Council, the Assistant and the Executive Secretary.
- B. Duties: The Executive Committee shall be the general administrative body within the Council. It shall be responsible for the formation of the Standing Pastoral Committees; receiving progress reports of all committees; coordinating the work of the Pastoral Committees and preparing the agenda for general meetings.

ARTICLE V. STANDING PASTORAL COMMITTEES

Section 1. Purpose

The purpose of the Standing Pastoral Committees is to provide a vehicle for investigating and implementing Pastoral Plans related to specific elements of the Parish.

Section 2. Number and Scope

Standing Pastoral Committees of this Council shall be appointed as the need arises or as the Pastor of the Parish deems necessary or useful for the mission of the Parish. Possible Committees include: Pro-Life, Evangelization, Hispanic Ministry, Youth Ministry, Catechesis, Finance, Adult Education, Out Reach, Social Justice, Stewardship, Homebound, Socialization, Eucharistic Adoration, Grounds and Maintenance, Safety, Child Protection, Communication, Publicity, etc.

Section 3. Membership

The membership of each Standing Pastoral Committee may include one or more members of the Parish Pastoral Council. The Chairperson of each Standing Pastoral Committee shall report to a member of the Parish Pastoral Council. Every member of the Council shall be a member of at least one Standing Pastoral Committee.

ARTICLE VI. MEETINGS

Section 1. The Parish Pastoral Council shall not meet without the presence of the Pastor or the Assistant.

Section 2. The Parish Pastoral Council shall meet at least quarterly and preferably monthly.

- Section 3. Notice of special agenda items to be covered at the upcoming meeting shall be mailed to each member of the Council at least one week prior to the meeting.
- Section 4. General and routine agenda items shall be presented at the Meeting itself. It shall be the duty of the Council members to be prepared to propose agenda items at the beginning of each meeting.
- Section 5. If any member of the Council is absent without having been excused for more than six months or three (3) consecutive meetings, the member shall be contacted and may be asked to resign. The vacancy is to be filled either by appointment or election (*Optional*).
- Section 6. Expenses of Members (*Optional*):
- A. Routine travel expenses to Council Meetings shall be considered a member expense unless a special request for extensive travel is presented to the Pastor.
 - B. Actual out of pocket expenses incurred by Members working on behalf of the Council shall be reimbursed following the presentation of receipts.

ARTICLE VII. AMENDMENTS

In order to amend this Constitution, it is required that the proposed amendment be presented to the membership of the Council in writing at a regular meeting, be passed by a vote of two-thirds of the members present and voting at the next regular meeting, and ratified by the Pastor. Due to its nature, Article II may not be amended without the express approval of the Bishop.

ARTICLE VIII. BYLAWS

The Parish Pastoral Council shall adopt such Bylaws as it deems necessary to conduct its business in keeping with the requirements of this Constitution. Bylaws may be adopted/amended by a two-thirds vote of the members present and voting.

ARTICLE IX. ADOPTION

This Constitution, as appropriately amended by the individual Parish, shall be adopted for recommendation to the Pastor by a two-thirds vote of the membership. Upon his ratification, it shall be permanently adopted.

BYLAWS FOR THE PARISH PASTORAL COUNCIL - - DIOCESE OF BAKER

ARTICLE I. DUTIES OF OFFICERS

- Section 1. The Chairperson shall conduct all meetings of the Council and carry out the work of the Parish Pastoral Council as designated by the Constitution and these Bylaws. The Chairperson shall be informed of all activity within each of the Committees of the Council.
- Section 2. The Vice-Chairperson shall assist the Chairperson in fulfilling his/her duties, and shall conduct meetings of the Council in the absence of the Chairperson.
- Section 3. The Secretary shall record the minutes of each meeting and see to their distribution to Council members and provide adequate publication throughout the Parish.
- Section 4. The Treasurer shall monitor all reimbursements made for activities of the Parish Pastoral Council. He/she shall also present the report of Parish Finances. The Treasurer shall likewise participate in the preparation and proposal of the annual Parish budget.

ARTICLE II. MEETINGS

- Section 1. Time and place for the next regular meeting shall be determined by the Pastor and the members of the Council at each meeting.
- Section 2. Special meetings may be called at the discretion of the Pastor. Special meetings may also be requested by the Executive Committee or any Member of the Parish Pastoral Council and such meeting shall be called by the Pastor unless he explains to the Executive Committee why this is not done. No meeting shall be held in the absence of the Pastor (or the Assistant as his representative).

ARTICLE III. RULES OF PROCEDURE

- Section 1. A simple majority of the Council members shall constitute a quorum to transact official business.
- Section 2. Meetings of the Parish Pastoral Council shall be governed by Robert's Rules of Order. These rules may be suspended and replaced by small group discussions or other procedures such as decision by consensus, as the Council Officers may determine.
- Section 3. If a non-member wishes to address the Council, a member recognized by the Chair is to present a motion for the recognition of the non-member. This motion must carry with a two-thirds majority of the members present and voting.

ARTICLE IV. ADOPTION AND ADMENDMENT OF BYLAWS

- Section 1. The Bylaws of this Council shall be adopted, upon acceptance by a majority plus one of the members present and voting, and ratification by the Pastor.
- Section 2. Amendment of any Bylaws of this Council must be presented in writing at a regular meeting, be passed by a majority plus one of the members present and voting, at the next regular meeting of the Council, and be ratified by the Pastor.

ARTICLE V. PASTORAL COMMITTEES

- Section 1. Standing Pastoral Committees are established as deemed necessary by the Council.
- Section 2. Suggestions, proposals and reports of these Committees are to be presented at regularly scheduled or specially called meetings of the Parish Pastoral Council.
- Section 3. Ad Hoc Committees may be established to oversee short term needs or projects.

7 APPENDIX - PARISH FINANCE COUNCILS

Statute: Every Parish and Mission of the Diocese of Baker must have a unique Parish Finance Council to advise the Pastor in financial matters. Each Parish Finance Council shall function according to the guidelines described hereafter (cf. Canon 537).

Commentary: While the Church's universal law prescribes a Parish Finance Council, it remains the responsibility of the local Bishop to provide a practical and uniform framework within which all such Councils operate. This norm also states that any Mission or Quasi-Parish which is civilly incorporated as a separate civil entity must also have a separate Finance Council. In those cases where all financial matters are merged with the primary Parish then a single Finance Council will be deemed sufficient. However, in that case each Mission or Quasi-Parish must be represented on the Common Finance Council.

Statute: Finance Council members may also be members of the Parish Pastoral Council.

Commentary: The members of the Finance Council exercise an important responsibility for the Parish. There is nothing to prohibit one or more of the members from also being a part of the Parish Pastoral Council. In fact, such a presence is encouraged. In smaller parishes where the number of volunteers is very limited members may need to fulfill multiple roles.

Statute: While a Parish Finance Council is required in each Parish and Mission of the Diocese, it remains the responsibility of the duly appointed Pastor to oversee the temporal needs and administration within his Parish. Consequently, the Parish Finance Council shall be advisory to the Pastor and he shall preside over it (cf. Canon 532 and Canon 1279).

Commentary: The general norms for the administration of temporal goods are found in the Code of Canon Law, Canons 1281-1288. These do not undermine the responsibility of the Parish Finance Council but they do prescribe that a Pastor may never completely delegate his temporal and financial responsibilities. Like the Parish Pastoral Council, the "presiding role" of the Pastor does not preclude the appointment of a finance chairman who would direct the finance meetings. In all juridical matters, however, only the Pastor may act in the name of the Parish.

Statute: Every Parish Finance Council shall be composed of at least two (2) members of the laity. It is very much preferred that at least one member of the Parish Finance Council be truly skilled in financial affairs and preferably civil law (cf. Canon 492 §1).

Commentary: It is implied here that the Pastor will appoint the members of his Finance Council. The nature of this committee, however, would require a certain expertise in those matters which can best assist the Parish in its temporal management. The recommendation that such persons be skilled in administrative, financial and civil affairs is an ideal requirement, which, especially in smaller Parish communities, may not be possible. However, "true skill in managing financial affairs" and interest in such matters may be the most important and practical criterion. Active Parish membership is seen as a necessary requirement because even in the management of temporal goods, the values of the Kingdom should never be ignored.

Statute: The Parish Finance Council shall meet at least quarterly. For larger Parishes with greater annual income and expense it is highly recommended that the Parish Finance Council meet every month.

Commentary: The Finance Council is to provide advice, support and oversight and this is best done if the members are consistently apprised of the financial and administrative condition of the Parish.

Statute: Before appointing the members of the Parish Finance Council the Pastor shall propose the names of his candidates to the Parish Pastoral Council for its consideration. After having heard from the Council, however, the Pastor may freely appoint his financial consultants. The Pastor may remove a member of the Parish Finance Council only for the most serious reasons and only after having consulted his Parish Pastoral Council (cf. Canon 494 §1, 2°).

Commentary: In order to maintain parochial unity and to provide the Pastor with the advice needed for such an important appointment as the Finance Council, this guideline provides a certain "check and balance" for appointment and removal of Parish Finance Council members.

Statute: It shall be the responsibility of the Parish Finance Council, under the direction of the Pastor, to prepare a budget each year to be approved by the Pastoral Council. A copy of this budget is to be sent to the Diocesan Pastoral Office with the annual financial report (cf. Canons 493-494 §4).

Commentary: These duties assigned to the Parish Finance Council are parallel to those assigned to the members of the Diocesan Finance Council. Helping oversee the budgetary process helps assure that a proper degree of communication about the financial matters of the Parish is taking place (cf. Canons 493 - 494 §4).

Statute: It is the responsibility of the Parish Finance Council to observe the prescriptions of the Diocese relative to bookkeeping, financial reporting or any issue which is related to temporal administration (cf. 1284 §1,7°).

Commentary: While this is described as a responsibility of the Finance Council it must be recognized that this duty belongs uniquely to the Pastor. The Pastor is accountable to the Diocesan Pastoral Office as well as to the Parish. The members of the Parish Finance Council, while not held accountable to the same degree as the Pastor, must take their responsibilities seriously.

Statute: Among the areas over which the Parish Finance Council is to exercise vigilance is that of Collection and cash management. They are also to assist in and be interviewed as a part of the periodic audits performed by the Diocese (cf. Appendix - Collection Management).

Commentary: The Finance Council members do not need to count the collection personally but they should be vigilant to help assure that the established procedures are followed. Diocesan audits are to be conducted approximately every three years and the participation of the Finance Council can be both helpful to the Parish and educational for Council members.

Statute: Assets of Missions must be accounted for separately from that of the Parish.

Commentary: While bookkeeping services and even banking accounts may be combined it is important, from both a Canonical and civil standpoint, to keep accurate records of the income and expenses related to separate ecclesial and civil entities.

Statute: When a Parish is vacant, i.e. there is no proper Pastor, the Parish Finance Council ceases to exist. The former Council members, however, may be asked to assist in Parish financial maintenance at the request of the Bishop, Parish Administrator or new Pastor.

Commentary: Since the Members of the Parish Finance Council are appointed to serve as consultants to the Pastor, their role ceases when there is no Pastor. In reality a Parish will always have either a Pastor or temporary Administrator. The cessation of the Parish Finance Council with the departure of one Pastor allows the new Pastor or Administrator to decide if he wants to establish a new Council or reappoint the existing Council. For the sake of continuity some participation by previous Council Members would almost always be recommended.

PARISH FINANCE COUNCIL MEMBERS - RESPONSIBILITIES

While the responsibility for the financial and administrative operation of the Parish belongs to the Pastor, it is essential that he have sound advice, support and even oversight. These roles are among those entrusted to the Parish Finance Council.

ADVICE:

There are occasions when a Pastor is required to seek the advice and even the consent of the Parish Finance Council. These include: Entering into long term contracts, signing construction contracts, signing easements, expenditures of money in excess of the amount established by the Diocese, buying or selling property.

The members of the Finance Council have the duty to express their opinions and the reasons for those opinions in a direct and charitable manner to the Pastor. If the Pastor only requires to show that he consulted with the Council then he is free to act contrary to the advice of the Finance Council but should not do so unless he has first thoroughly explained his reasons to the Council.

If the unanimous opinion of the Council is that some action by the Pastor would seriously harm the Parish then they may bring that matter to the Bishop and express their concerns.

SUPPORT:

The operation and maintenance of a Parish Plant may not be a Pastor's strongest talent. The support of the Parish Finance Council can be of great assistance in assuring that the Parish facilities are well maintained. Members need to recognize that all maintenance decisions need to be proposed to the Pastor but the Pastor need not necessarily be the one to oversee or implement them.

The Finance Council members may need to assist the Parish bookkeeper in the duties of financial management. Again only under the direction of the Pastor and never without the Pastor's permission.

The Finance Council may be called upon by the Pastor to present particular building or maintenance needs to the attention of the Parish Pastoral Council or to the Parish at large in order to generate support for needed improvement projects.

OVERSIGHT:

Parish Finance Council Members need to be vigilant about the proper maintenance of the Parish facilities as well as the budgetary cash flow. Each month they are to review the income and expense reports, the budget versus actual report, the balance sheet, the check register and the bank statements and discuss with the Pastor any questions they may have. They are to be particularly vigilant about any unusual expenditures or changes in the financial picture of the Parish. While extreme suspicion about and scrutiny of every small expenditure would be excessive, the reality is that the Finance Council has a stewardship responsibility to the Parish and they may not abdicate that responsibility.

While there must be a trusting relationship between the Pastor, the bookkeeper and the Parish Finance Council there must also be strict accountability. Employee and volunteer theft, unfortunately, is a reality in the Diocese of Baker and such theft usually occurs because someone is "trusted" without verification or without accountability. Suspicion is not necessarily in order but vigilance and strict accountability is certainly required.

Members of the Finance Council may need to ask to see receipts for reimbursement, proofs of purchase or verification of miles traveled if the amounts for these things seem a bit unusual. This oversight may need to be exercised even in regard to the Pastor.

8 APPENDIX - RCIA

POLICIES FOR THE RITE OF CHRISTIAN INITIATION FOR ADULTS (RCIA)

PART I: INTRODUCTION

- A) The total involvement of the entire Parish is essential to the success of the RCIA.
- B) The participation of the greatest number of people at the highest level is the desired goal of the RCIA process. The active participation of the laity, under the leadership of the Pastor, is essential.
- C) While it is desirable for much of the Catechesis to be imparted by members of the laity, the active, catechetical participation of the Pastor is not to be absent.
- D) The RCIA process is intended for non-baptized persons.
- E) Local Parish needs demand adaptation of the RCIA process. Parishes should adapt catechetical material and liturgical celebrations to meet particular Parish needs.

PART II: RCIA PROCESS: Pre-Catechumenate, Catechumenate, Election, Initiation, Mystagogia.

- A) **PRE-CATECUMENATE:** An indefinite period of time
 - 1) Inquiry and time for evangelization: Information about Catholicism, a time for questions from inquirers, basic catechesis in Catholicism, and a time for hospitality.
 - 2) Recognizing the sensitive nature of persons who have undergone the pain of divorce, early attention must be given to inquirers who may be in need of a Tribunal Process to clarify their marital status. This process should begin during the pre-catechumenate and, ideally, should be completed prior to entry into the Church. In some cases (Petrine Privilege and Pauline Privilege) it is essential that the person not be baptized prior to the completion of the Marriage Case.
- B) **CATECHUMENATE:**
 - 1) The time for entrance into the Catechumenate will be determined by the priest in consultation with the spiritual director, coordinator and the inquirer.
 - 2) The Rite of Acceptance should ordinarily be celebrated at a principal Mass on any Sunday of the year. This Rite can be celebrated more than once each year.
 - 3) The Catechumenate is an extended period during which the Catechumens are given pastoral formation, are challenged to conversion of heart, and are trained by suitable discipline. Therefore this period of time should also include the following: Prayer, Reflection and Study of Sacred Scripture, especially the Sunday Gospel. This period of time should also include introduction to the apostolic mission of the Church.
 - 4) Role of sponsor: A sponsor is to accompany any candidate seeking admission as a catechumen. A sponsor is a person who has known and assisted the candidate and stands as a witness to the candidate's moral character, faith and intention. It may happen that one person is the sponsor for the Rite of Acceptance and the period of the Catechumenate, with another person serving as godparent for the periods of Purification and Enlightenment and Mystagogia. The role of sponsor is integral to the RCIA process, therefore, no inquirer should begin the period of the Catechumenate without a sponsor from the Parish community.
 - 5) Dismissal: Unless there are difficulties, the catechumens should be dismissed in a friendly manner before the Liturgy of the Eucharist begins, so they may be more fully nourished by the word of God and await the day of their full participation in the Eucharist.

C) **ELECTION:**

- 1) Those catechumens who have been chosen for the Rite of Initiation celebrate the Rite of Election in the Cathedral whenever possible or at another suitable Parish.
- 2) The Rite of Election should be celebrated as early in Lent as feasible in order to provide a time of purification and enlightenment for those to be baptized and a time for penance and renewal for the already baptized.
- 3) The Bishop will prepare and maintain a Book of the Elect to be kept in his Cathedral Church.
- 4) Since the Rite of Election admits catechumens to preparation for the Sacraments of Initiation, Pastors are requested to prepare and maintain a Book of the Elect to be kept in their own Parish Church for those unable to attend the Diocesan Rite of Election.
- 5) The Bishop shall publish the names of the Elect in the Catholic Sentinel so that the whole Church may be made aware of the Elect and pray for them.
- 6) The three Solemn Scrutinies are celebrated during a principal Mass of the Parish on the 3rd, 4th and 5th Sundays of Lent using the readings of Cycle A.
- 7) Both the Presentation of the Creed and the Presentation of the Our Father should be celebrated during the Season of Lent.

D) **INITIATION:** Baptism, Confirmation, Holy Eucharist

- 1) The Sacraments of Initiation are celebrated during the Easter Vigil. Exception to this should not be made without serious reason.
- 2) Those who are received into full Communion with the Catholic Church may likewise join the Church during the Easter Vigil. The distinction between Catechumens (non-baptized) and Christians coming into full Communion should be clear in the celebration of the Rites.

E) **MYSTAGOGIA:**

- 1) The period of Mystagogia or Post-Baptismal Catechesis should last the seven weeks of the Easter Season up to, and including, Pentecost.
- 2) This time should be used for deeper study and reflection by the neophytes on the Sacraments they received at Easter.
- 3) The homilies of the seven Sundays of Easter should reflect the significance of the Sacraments of Initiation for the whole Parish community.
- 4) Although Mystagogia is not a time for commitment to a specific ministry, neophytes should be made aware of the different ministries in the Parish during this period.
- 5) On or near the principal Mass of Pentecost Sunday a formal closing of the period of Mystagogia should be celebrated.

Eastern Oregon Parish
Diocese of Baker

SAMPLE
Employee
Handbook

(Available in Electronic Format upon Request)

Eastern Oregon Parish
Diocese of Baker

INTRODUCTION

This booklet is offered to Parishes as a Guideline for establishing its own Employee Handbook. Since many of our Parishes are very small and have only one employee or even only one part time employee the need for such a Handbook may not be recognized at first. Nonetheless, having a Handbook provides genuine protection for both the Parish Corporation and the employees so that there is a clear understanding of mutual rights and privileges.

Pastor's and Parish Councils are encouraged to make reference to the BOLI Book of Wage and Labor Laws (Bureau of Labor and Industry) to assure that they are in compliance with the most recent regulations. It is the intention of the Parish to be in compliance with these regulations.

Every Pastor is encouraged to review thoroughly, with his Parish Council, the matters proposed in this Sample Handbook and to establish a Handbook tailored to the Parish. Some of the matters in this book reflect existing Law and may not be done away with. As a result, consultation with legal counsel is strongly recommended. The important thing to remember is that this Handbook helps determine the relationship between the employee and the employer and so can be a great tool for assuring a peaceful, agreeable, and legally sound workplace.

(Every Parish is to have on file with the Chancery a copy of its own Employee Handbook not later than February of 2007).

The following material is intended to inform you of certain policies and information. Accordingly, the policies and benefits outlined in this handbook are subject to review and change at any time without prior notice.

This handbook is not a contract of employment and should not be relied on by the employee to establish contractual rights. This handbook does not alter the fact that Parish employees are employed at will and, thus, are subject to termination at any time, with or without notice or cause, so long as there is no violation of applicable law.

TABLE OF CONTENTS

Equal Employment Opportunity Policy.....	4
Employee Conduct	4-8
Hours, Wages and Performance.....	9-13
Job Leave	14-19
Employee Benefits.....	20
Safety	21-23
Conclusion	24
New Employee Packet	26
Acknowledgement of Receipt of Documents ...	27

EQUAL EMPLOYMENT OPPORTUNITY POLICY

It is the policy of the Parish to provide Equal Employment to all employees and applicants for employment. As such, it is our policy to abide by all applicable laws pertaining to fair employment practices and to not engage in any illegal discrimination in any area of employment, including hiring, promotion, assignment, and discharge, because of race, color, religion, gender, veteran status, age, national origin, disability, marital status, or any other protected status or category under applicable federal, state, or local law.

EMPLOYEE CONDUCT

SEXUAL AND OTHER UNLAWFUL HARASSMENT

The above Equal Employment Opportunity policy includes unlawful harassment by any employee because of any of the protected statuses or categories therein listed or referenced (i.e., race, color, religion, gender, veteran status, age, national origin, disability, marital status, or any other protected status or category under applicable law). With regard to gender harassment, this can include, but is not limited to, unwelcome sexual advances, requests for sexual favors, or any other visual, verbal, or physical conduct of a sexual nature. Other forms of prohibited harassment can include, but are not limited to, inappropriate racial, religious, sexual, age, ethnic, or disability-based remarks, slurs, jokes, writings, pictures, gestures, or other offensive words or actions.

Any employee who believes that he or she is or may be subjected to the foregoing harassment must report it immediately to a priest of the Parish or, if such reporting is viewed by the employee as problematic, to a Diocesan Official. In response to every such complaint, the Parish will take prompt investigatory actions, as well as remedial actions as necessary. An employee who lodges a complaint in good faith shall not be retaliated against as a result of his or her complaint.

Any employee who engages in conduct in violation of this harassment policy is subject to discipline, up to and including termination of employment.

EMPLOYEE CONDUCT

CONFIDENTIALITY

Any information about Parishioners, Parish Employees or Parish business must be held in the strictest confidence. Employees have a professional and moral obligation to maintain this fundamental duty of confidentiality in recognition of the invariably sensitive nature of the matters at stake.

Inquiries involving personal information of Parish personnel, clerical or lay, are to be referred to the Pastor

ELECTRONIC MEDIA

The electronic mail (e-mail), internet, intranet, and any other electronic communication systems provided by the Parish, including all Parish computer systems, are to be used for Parish business only, and all stored communications relating to such services remain the property of the Parish and are subject to its full ownership and review at all times. The use of such e-mail, internet, intranet, or other electronic communications for any improper purpose, including the viewing of pornographic or other inappropriate material, is strictly forbidden. The use of such services is also fully subject to the Parish's Sexual and Other Harassment policy noted above.

PERSONAL PHONE CALLS

Clearly, telephones play an important part in conducting our business. While employees may make or receive personal phone calls of an emergency nature, other use of the Parish telephones or personal cell phones for personal matters during office hours should be kept to a minimum.

Long distance calls of a purely personal nature are not permitted on Parish phones without express permission.

EMPLOYEE CONDUCT

APPEARANCE

While there is not a specific dress code for the Parish, modesty and neatness are expected. Prudence dictates that modesty in dress be in keeping with the religious nature of our work. Neatness means care in personal appearance and grooming.

SUGGESTIONS AND IDEAS

The best ideas for improvement come from our employees. Each individual should know his or her job better than anyone else and, therefore, should be able to make the most meaningful suggestions with regard to improving its efficiency. Any suggestions are to be brought to the Pastor.

VISITORS

Hopefully, the Parish is seen as an inviting and even social place but it is primarily a place of work. In most cases people will not visit employees at work when they understand that frequent routine visits are not appropriate. If you have a frequent visitor, please be considerate of your fellow workers and conscious of your own responsibilities by keeping the visit brief or arranging such a visit to coincide with our breaks.

Personal visits and phone calls should be kept to a minimum.

HOUSEKEEPING

Cleanliness and orderliness reduce accidents, improve health conditions, promote pride in workmanship and add to the efficiency of our daily work. Trash should always be placed in designated receptacles and you are urged and encouraged to keep your work area neat and clean. We believe neat and orderly surroundings help to improve our mental health and tend to make our work activities happier and more satisfying.

EMPLOYEE CONDUCT

GRIEVANCES

We want to resolve any complaints and or misunder-standings as quickly and fairly as possible. Any employee having a grievance, misunderstanding or complaint concerning work or anything else, is encouraged to present the matter to one of the priests.

USE OF VOLUNTEERS

Any use of volunteers or, for that matter, the hiring of additional employees must be first approved by the Pastor of the Parish.

OUTSIDE ACTIVITIES

The success of any business depends directly on building and strengthening public confidence, trust and respect. Our social activities should, therefore be consistent with good manners and good morals. Whether on or off the Parish premises, each of us must remember that he or she is a full-time representative of the Catholic Church of the Diocese of Baker.

It is not the intention of the Parish to create a catalog of rules, disciplinary offenses and penalties. However, there are some actions which are against the best interest of the Parish and your fellow employees which may lead to termination. So that everyone is informed in advance about these rules, we have listed some of these actions on page 8 of this Handbook.

Clearly, that list is not all encompassing. Other types of conduct could be detrimental to the Parish and your fellow employees that may have been omitted. Failing to mention a certain type of detrimental conduct does not mean such conduct is permitted.

The type of corrective action employed in any given situation will be based upon the seriousness of the offense, with consideration given to your prior performance with the Parish.

EMPLOYEE CONDUCT

AT-WILL EMPLOYMENT AND TERMINATION

As described above, employees of the Parish are employed at-will and, thus, are subject to termination at any time, with or without notice or cause, so long as there is no violation of applicable law. Although this at-will authority is absolute, the following conduct can also give rise to discipline up to and including termination.

- Violation of the Parish's Equal Employment Opportunity Policy, including its Sexual and Other Unlawful Harassment provisions.
- Excessive absenteeism or tardiness.
- Repeatedly leaving your job during working hours without proper authorization.
- Failure to report accidents or personal injuries immediately to the proper person.
- Excessive personal phone calls, violation of the Parish's e-mail, internet and computer use policies, or otherwise wasting Parish time while on the job.
- Willful disregard for safety rules and common safety practices.
- Filing false reports, claims, or charges against the Parish or fellow employees.
- Illegal and / or immoral behavior.

HOURS, WAGES, AND PERFORMANCE

BUSINESS AND WORK HOURS

The Parish business hours are:

(To be determined by each Parish based on its own needs. The availability of the priest and the ability to contact the priest in case of emergencies is of prime importance.)

EMPLOYEE CLASSIFICATIONS

As an employee of the Parish you are in one of the following categories:

- Regular Full-Time:
 - An employee who is regularly scheduled to work
 - 20 or more hours each week for 52 weeks or
 - 26 or more hours each week for 39 weeks or more.

- Part-Time:
 - An employee who is regularly scheduled to work
 - less than 20 hours each week for 52 weeks or
 - less than 26 hours each week for less than 52 weeks.

PAY DAYS

(Parishes need to establish specific guidelines for submission of pay slips, determination of hours worked, reimbursement for extra expenses and pay schedules. It is recommended that pay days should be regularly scheduled every two (2) weeks, with respective hours worked paid no later than four (4) weeks from the day of their performance. Employees have a right to know the schedule of payments so that they can plan their budgets accordingly.)

HOURS, WAGES, AND PERFORMANCE

SOCIAL SECURITY AND PAYROLL TAXES

The Parish will deduct the appropriate state and federal withholding taxes from all employee compensation, in accordance with the law. The withholding allowance certificate (W-4 Form) completed by the employee shall be used in determination of the taxes to be withheld.

It is the employee's responsibility to inform the Parish of any changes to the W-4 Form.

The Parish will be making the appropriate deduction from the employee's compensation for Social Security, Medicare and any other taxes or deductions required by law.

YOUR WAGES

Wages are a confidential agreement between the Parish and the employee.

Due to the nature of our business, wages are typically computed on an hourly rate. (Wage and hour laws regulate who may be considered a 'salaried employee'. Parishes need to make sure that they are in compliance with these laws.)

An employee's wages are typically reviewed and evaluated at the beginning of the calendar year or on the hire date anniversary.

HOURS, WAGES, AND PERFORMANCE

PERFORMANCE EVALUATION

Your job performance is continually being reviewed by your supervisor. However, periodically your supervisor may formally discuss with you how you are doing on the job. This discussion, when held, is intended as a two-way communication of how you discharge your duties, your abilities, and your future. You will have the opportunity to respond to any criticism or suggestions your supervisor may have concerning your job performance.

At the discretion of your supervisor, formal evaluations of performance shall normally take place approximately six (6) months from the date of hire, and then on an annual basis thereafter.

HOURS, WAGES, AND PERFORMANCE

ABSENCE REPORTS

Special absence reports are provided for requesting time off. These should be completed and submitted to the Pastor or Office Manager in a timely fashion so as to assure accurate bookkeeping. These absence reports will be kept in your personnel file.

OVERTIME

Overtime pay is paid to those eligible at the rate of one and one-half times your regular rate of pay for all hours worked in excess of 40 hours in any work week.

No one may work more than 40 hours in any week without express permission from the Pastor or the Administrator.

WORK BREAKS

Employees are entitled to two 10 minute break periods for each four hour work period. These should be scheduled as near to mid-morning and mid-afternoon as feasible. Those working six hours or more are entitled to 30 minutes for lunch. (NOTE: To avoid problems, it is recommended that such breaks be "paid" time.)

(Parishes may permit employees to have beverages at their desks and are to set other snack policies. For example, snacks should be limited to break times unless health reasons demand otherwise. Use of the Parish's break area is encouraged for such purposes.)

DISABILITY ACCOMODATION

It is the policy of the Parish to abide by all applicable law concerning the reasonable accommodation of disabled employees in the workplace. All requests for such accommodation shall be made by the affected employee to his or her immediate supervisor as soon as the need for such accommodation, whether presently or in the future, becomes known.

HOURS, WAGES, AND PERFORMANCE

UNSCHEDULED ABSENCES

Absences must be reported to someone in the office in advance if possible. If you must be late or if you are ill, you must notify someone in the office within 30 minutes of the starting time of regular business hours.

Again, as with excessive tardiness, excessive or unwarranted absenteeism may be a cause of disciplinary action including discharge because of the undue burden it places on your fellow employees.

PERSONNEL RECORD CHANGES

Because of the extreme importance of accurate personnel records, you must keep your file updated by advising of the following changes in your personal status.

- Name
- Address and Telephone
- Marital Status
- Number of Dependents
- Emergency Contact
- Tax Exemption Changes (Declared on a W-4 Form.)

VOLUNTARY TERMINATION

Parish employees are employed at-will. As an at-will employee, you may terminate your employment at any time, just as the Parish may terminate your employment at any time. However, as a matter of courtesy, employees are asked to give written notice to the Pastor or Administrator at least 10 working days prior to the effective date of their resignation.

JOB LEAVE

VACATION LEAVE

Employees who have been employed for a period of one year are entitled to two weeks of paid vacation leave during the subsequent year. The amount of paid leave will be equivalent to regular hours of employment. (e.g. 30 hour work week x 2 = 60 hours of vacation.)

New employees receive two weeks of vacation if they have worked at least nine months prior to January 1. On January 1st of the first “full year”, vacation days for employees having worked less than nine months, will be prorated at one day of vacation per month worked. (e.g. employed in July means six days of vacation in the next calendar year.)

Vacation days may not be carried over into the following calendar year. Unused vacation will be lost if not used within the calendar year.

PERSONAL LEAVE

Employees who have been employed for a period of one year are permitted one paid “personal” day equal to 8 hours. This time may be used as you wish. This time as well as vacation leave, may be used incrementally.

Personal Leave Days do not accumulate.

JOB LEAVE

HOLY DAYS AND HOLIDAYS

The Parish “observes” the following Holy Days and Holidays when they occur during the regular work week. (Monday through Friday)

- New Year’s Day/Solemnity of Mary
- Good Friday
- Easter Monday
- Ascension of Our Lord
- Memorial Day
- Independence Day
- Assumption of the Blessed Virgin Mary
- Labor Day
- All Saints’ Day
- Thanksgiving Day
- Day after Thanksgiving Day
- Immaculate Conception
- Day before Christmas
- Christmas Day
- Day after Christmas

The Parish is not open for business on these days and employees whose duties are not directly associated with the Parish celebration of these days are not required to work. Employees will receive their regular wages for that day, the same as if it was a regular business day. The Pastor, at his discretion, may grant other holidays which are suitable or appropriate for the local community. He, with his Pastoral Council, may also determine a different schedule for Holy Days and holidays to observe.

JOB LEAVE

ILLNESS OR INJURY LEAVE

Employees who have been employed for a period of one year are entitled to _____ days of paid sick leave per Calendar Year (number to be determined by Parish) .

[Suggest: New employees receive a full year's quota of sick leave if they have worked at least nine months prior to January 1. On January 1st of the first "full year", sick leave for employees having worked less than nine months, will be prorated in accord with the number of months worked. (e.g. employment beginning July 1 means seven months of work accumulating _____ days of sick leave in the next calendar year.)]

Sick leave not used may be left to accumulate from year to year up to a maximum of _____ days (number to be determined by Parish).

These days are intended to assist the employee or an immediate family member in the event of more serious illness. Prudence should be exercised in "using" them for incidental reasons.

At the termination of employment, unused sick leave (will be / will not be) reimbursed. (To be determined by Parish Policy).

LEAVE OF ABSENCE

From time to time, you may find it necessary to be away from work due to personal situations or emergencies. The Parish may at its discretion consider granting an unpaid leave of absence for good and sufficient reason including maternity or paternity leave (including for adoption) to any employee who has been continuously employed by the Parish for not less than one year. Each case will be considered on its individual merits based on the work and services the employee performs.

JOB LEAVE

LEAVE OF ABENCE (Continued)

It is also the policy of the Parish to abide by all laws concerning family and medical leave to the extent they apply, which, at least in the case of federal law, might include the taking of up to twelve (12) weeks unpaid leave per year by an eligible employee to tend to the serious health condition of the employee or covered family member.

Should you require a leave of absence, whether for personal or family purposes, you must submit a written request setting forth the reasons for the request and the time required and, if requested, provide relevant supporting medical documents.

LEAVE WITHOUT PAY

Employees will be permitted to take leave without pay ***only*** if all vacation and personal leave is exhausted and provided the Pastor concurs. The hours of unpaid leave will be submitted to the bookkeeper upon return following the absence. The pay deduction is taken in the same week the report is submitted to the bookkeeper.

Employees with available leave hours will be given priority for vacation requests over employees who have exhausted their accumulated leave.

Make up time will not be permitted unless special permission is granted by the Pastor. The Parish business hours as such, do not accommodate working additional hours outside of the regular business hours.

JOB LEAVE

MEDICAL LEAVE OF ABSENCE

A medical leave of absence is to be established by the employee's physician in a written statement to the Parish. Any change in the employee's condition which necessitates additional time off should be communicated to management immediately. The employee must provide the Parish with a physician's release when he or she is able to return to work. A medical leave of absence is available to all employees for a temporary disability, maternity, or other valid medical reasons. Every effort will be made to return you to your old job. However, business needs may necessitate that your job be filled. In that event, every reasonable effort will be made to place you in a comparable position.

WEDDING LEAVE

The Parish grants two (2) days wedding leave with pay to any full-time employee (as defined on page 9 of this Handbook). This leave must be taken at the time of marriage and may not be postponed to a later date. This does not apply to part-time employees.

FUNERAL LEAVE

Leave with pay for up to three (3) days per year will be granted to any employee who is absent from work because of the necessity of arranging for and attending a funeral of a member of his or her immediate family. Additional leave may be granted at the discretion of the management.

JOB LEAVE

JURY DUTY

We believe that everyone should become involved in the approved administration of justice in their city, county, state and federal governments. Therefore, if you are summoned for active jury duty (as opposed to simply being notified of the need to be available), the Parish will not attempt to have you relieved of this function. However, so that you will not be financially penalized and can serve the court with an unburdened mind, you will be excused from your work and paid the difference between the jury income and your regular wage rate for a period of up to ten (10) days. To be compensated for the time lost, you will need to show court papers and check stubs to the Pastor or bookkeeper so that this adjustment to your wages can be made.

When you are excused from jury duty during any day, you will be required to report back to work for the unfinished portion of that day. Similarly, if your jury duty is not scheduled to commence until some later hour of the day, you are required to work those hours available prior to jury duty. Failure to do so will be considered an unscheduled absence and cause forfeiture of that day's pay.

Please notify the Pastor as soon as you learn that you have been summoned for jury duty so that appropriate work arrangements can be made in anticipation of your absence.

ADDITIONAL BENEFITS

From time to time, the Parish, in its discretion, may maintain various welfare and retirement benefits for employees. Those benefits, which may include participation in a health insurance, dental insurance, or defined contribution retirement plan, are governed solely by the terms of the relevant plans and the eligibility criteria expressly adopted by the Parish in writing, and not by this handbook or any other extraneous document or verbal promise or agreement and may require contributions from employees.

SAFETY

ACCIDENTS AND INJURIES

The reporting of all accidents on the job is demanded by law and if fines are assessed due to personal negligence of this requirement, the person causing the violation can be held responsible.

You are required to report ***ALL*** accidents or injuries to the Pastor or Administrator *immediately*.

It is the responsibility of the Pastor or Administrator to obtain all pertinent information with regard to any accident immediately upon being notified of such accident.

WORKERS' COMPENSATION

Coverage under the Workers' Compensation laws of the state is provided for employees in the event that an injury is sustained during the course of your employment. Should you sustain an injury as a result of your employment, you are required to report any such accident or injury immediately to the Pastor or Administrator.

TORNADO EVACUATION PROCEDURES

If possible, place money and sensitive papers in a secure location.

If time permits, take shelter in a designated secure location.

SAFETY

FIRE HAZARD AND REPORTING

In any type of business, a fire is always a possibility and ours is no exception. Watch for fire hazards and report them immediately. Learn where fire fighting equipment is located, respect “no smoking” as a courtesy and avoid leaving combustible materials exposed. Be very careful to turn off or unplug any unnecessary electrical apparatus at the end of each working day.

IN THE EVENT OF A FIRE

- Make sure no person is in immediate danger.
- Call 911 and give them the location of the fire.
- Use the closest fire extinguisher, without endangering your own life.
- If possible, place money and sensitive papers in a secure place.
- Close all doors. Do not lock.
- Evacuate the building through the nearest exit.
- Return to regular work when authorized by a person in authority.

OTHER EMERGENCIES

In the event of any other emergency, employees will be notified by the most appropriate means. Employees will also be notified whenever emergency plans change and updated training is necessary.

SAFETY

ACCIDENT PREVENTION

The maintenance of safe working conditions depends upon your carefulness and your vigilance in detecting possible hazards. Upon detection of hazards, notify the Pastor or Administrator immediately so that remedial action may be taken. Everyone should strive to comply with all federal, state and local Occupational Safety and Health Standards. The following topics, while certainly not all inclusive, are general areas for concern and should be attended to regularly:

- Keep floors, aisles and passageways clean and clear.
- All working and walking areas should be clean and orderly.
- All equipment must be kept in safe operating condition.
- Appropriate personal protective equipment and or clothing must be worn when assigned hazardous work.
- All restroom's are to be clean and maintained in a sanitary fashion.
- All employees shall acquaint themselves with emergency fire exits.
- All fire extinguishers must be properly installed, charged and tagged.
- All employees should employ safe working habits.
- Identify potentially hazardous situations and take necessary steps to eliminate them.
- Never block access to fire extinguisher or fire exits.

Safety is an important aspect of the workplace. Each employee's awareness and cooperation in enforcing safety practices and bringing potential problems to the attention of the Pastor or Administrator is appreciated and greatly encouraged.

CONCLUSION

ONE FINAL WORD

This handbook is prepared for and distributed to the employees of the Parish to aid in your understanding of the Parish and its policies. The following of these policies is important for the smooth and peaceful operation of the Parish. We hope that this handbook will serve as a ready source of information. We know that changes will be needed in this handbook from time to time. In making any such changes the Pastor reserves the right to do so as he deems appropriate and desirable.

This Handbook is not a contract of employment and no term or condition shall be relied on to form a contractual obligation. Once again, each person is an employee at-will.

Thank you for taking time to read this. Please sign the attached *Acknowledgement of Receipt of Documents* and return it to the Pastor or his delegate at your earliest convenience. It indicates your receipt of this Handbook and your responsibility for its contents.

Adopted as Parish Policy _____, 2007

Pastor

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NEW EMPLOYEE PACKET

PACKET OF MATERIAL FOR POTENTIAL EMPLOYEES:

- Job Application
- Employee Code of Conduct
- Protection of God's Children Statutes
- Background Check
- VIRTUS Training (if applicable)

PACKET OF MATERIAL FOR NEWLY HIRED:

- Synopsis of Health Insurance Plan (Full time employees)
- Health Insurance Enrollment Form (Full time employees)
(See *EMPLOYEE CLASSIFICATIONS* page 9)
- Parish Employee Handbook
- Employee Code of Conduct
- W-4 Form
- I-9 Form
- Benefit Application Forms
- Signature and Initials on Document Received List

ACKNOWLEDGEMENT OF RECEIPT OF DOCUMENTS

PERSONAL RECORD:

For your personal records please complete the following and retain it in your employment records

I, _____ hereby acknowledge
Employee's printed name

that I received the Parish Employee Handbook on

_____ from _____
date Pastor or delegate

Signed _____
Employee signature

Detach here >> -----

PARISH RECORD:

I, _____ hereby acknowledge
Employee's printed name

that I received the Parish Employee Handbook on

_____ from _____
date Pastor or delegate

Signed _____
Employee signature

PARISH OFFICE

P.O. Box _____
_____, Oregon 977 _____

Phone: (541) ____-____ Fax: (541) ____-____

Parish of Eastern Oregon

Office Manager

Pastor

10 APPENDIX - PRESBYTERAL COUNCIL

Constitution Presbyteral Council Diocese of Baker

PREAMBLE

"Priests, prudent cooperators with the episcopal order as well as its aids and instruments, are called to serve the People of God. They constitute one priesthood with their bishop, although that priesthood is comprised of different functions. Associated with their bishop in a spirit of trust and generosity, priests make him present in a certain sense in the individual local congregations of the faithful, and take upon themselves, as far as they are able, his duties and concerns, discharging them with daily care. As they sanctify and govern under the bishop's authority that part of the Lord's flock entrusted to them, they make the Universal Church visible in their own locality, and lend powerful assistance to the up-building of the whole body of Christ (cf. Eph. 4:12). Intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole Diocese, and even the entire Church" (Vatican Council II, Dogmatic Constitution on the Church, 28).

"A Presbyteral Council is to be established in each diocese, that is, a body of priests who are to be like a senate of the Bishop, representing the presbyterate; this Council is to aid the Bishop in the governance of the Diocese according to the norm of law, in order that the pastoral welfare of the portion of the People of God entrusted to him may be promoted as effectively as possible." (Canon 495 §1).

Therefore, we, the Bishop and Presbyters of the Diocese of Baker, mindful of the call to collegiality and in conformity with the revised Code of Canon Law, do hereby provide for a Presbyteral Council.

Article I: Name

The name of this body shall be the Presbyteral Council of the Diocese of Baker.

Article II: Purpose

- Sec. 1. To provide a forum for the full and free discussion of all issues of pastoral concern in the Diocese.
- Sec. 2. To aid the Bishop in the governance of the Diocese according to the norm of law so that the pastoral welfare of the people of God committed to the Bishop with the cooperation of the presbyters may be carried forward as effectively as possible (cf. Canon 495 §1).
- Sec. 3. To seek and prepare ways and means for effective pastoral ministry.
- Sec. 4. To be representative of the body of priests of the Diocese.

Article III: Membership

- Sec. 1. The membership shall consist of the Bishop, five members elected at large from the body of priests serving in the Diocese, two priests from the same body of priests appointed by the Bishop and two ex-officio members. Additional members may be appointed at the discretion of the Bishop after having consulted with the Members of the Council.

- Sec. 2. The body of priests mentioned in Art. III, Sec. 1 above, shall include all priests incardinated in and active with the Diocese of Baker, and all religious priests and priests from other dioceses living in the Diocese and exercising some office for the good of the Diocese; all of those included in this body of priests shall be eligible to vote and to be elected.
- Sec. 3. The elected members shall be elected, one member each year, by a secret ballot conducted in the Fall of each year. A plurality of votes cast shall elect. Vacancies, when they occur, shall be filled by ballot election for the un-expired portion of the term at the next general election at the Presbyteral Assembly.
- Sec. 4. The appointed members shall be appointed on the appropriate years. Vacancies among the appointed members shall be filled by appointment to the un-expired portion of the term.
- Sec. 5. The term of office for elected members shall be five years and shall commence immediately upon election or appointment. Elected members may serve no more than two consecutive terms.
- Sec. 6. The ex-officio members shall be the Vicar General and the Vicar for Canonical Affairs.

Article IV: Officers

- Sec. 1. The officers of the Presbyteral Council shall be the President, the Chairman, the Vice-Chairman and the Secretary.
- Sec. 2. The President of the Council shall be the Bishop, who shall have the right to call meetings, preside over meetings, to place matters of concern on the agenda of the Council, to accept or reject (unless otherwise provided by law) the results of conciliar deliberation, and to promulgate officially decisions arising from the deliberations (cf. Canon 500 §1).
- Sec. 3. The Chairman shall preside at meetings of the Council not presided over by the President, and shall have such other duties as assigned to him by the Council.
- Sec. 4. The Vice-Chairman and Secretary shall have duties prescribed for their respective offices by the Council.
- Sec. 5. The Officers, other than the President, shall be elected by and from the members of the Council.

Article V: Meetings

- Sec. 1. The Council shall meet several times each year, and, in addition, when called by the President or at the request of at least four members of the Council with the consent of the President (cf. Canon 500 §1).
- Sec. 2. A simple majority of the members of the Council shall constitute a quorum.
- Sec. 3. The Council shall seek to govern through consensus; otherwise, the issue shall be decided by parliamentary procedure (cf. Canon 500 §2).

Article VI: Committees

The Council shall institute such Committees as shall seem fitting and appropriate. The rights and duties of the Committee shall be specified by the Council. The members shall be appointed by the Committee Chairperson and confirmed by the Council.

Article VII: Operating Expenses

Reimbursement for mileage expenses and other extraordinary expenses of the Members of the Presbyteral Council shall be reimbursed from the General Fund of the Diocese.

Article VIII: Amendments

This Constitution may be amended by a majority vote of all those eligible to vote in Council membership elections, provided that the proposed Amendment has been advanced by a vote of two-thirds of the members of the Council and subject to the approval of the Bishop.

The Presbyteral Council of the Diocese of Baker ceases to function when the See of Baker is vacant. Its functions are then to be fulfilled by the College of Consultors (Canon 501 §2).

**Bylaws for the Presbyteral Council
Diocese of Baker**

Article I: Elected Membership

- Sec. 1. The election of members to the Presbyteral Council shall take place at a time early enough in the Fall of each year to allow the election process to be completed in time for the fall meeting. The election may take place at the annual Presbyteral Assembly.
- Sec. 2. The election shall consist of the generation of a slate of candidates and a secret ballot.
1. Each eligible voter may nominate one or more candidates for membership on the Council.
 2. If necessary numerous ballots may be held to determine which of the nominated priests shall be elected to the Presbyteral Council.
- Sec. 3. A slate of candidates shall be prepared and distributed by the Secretary or posted in a manner visible to all voting. Each ballot shall make note of the votes each candidate received. The voters shall return their marked ballots to a designated member of the Council who is not standing for election.
- Sec. 4. Votes shall be counted by the Council member mentioned in Section 3 above, together with another person. Tie votes shall be broken by a run-off election. Two consecutive tie votes shall be broken by chance. The election results shall be certified, the Secretary shall be notified and he shall publicize the results.
- Sec. 5. Elections to fill vacancies on the Presbyteral Council shall follow the same voting procedure described in this article for general election.

Article II: Appointed Membership

The two members of the Presbyteral Council appointed by the Bishop shall be designated as the first appointed position and the second appointed position. Their terms shall be staggered so that both are not appointed in the same year.

Article III: Election of Council Officers

- Sec. 1. The Council Chairman, Vice-Chairman and Secretary shall be elected at the first Council meeting, following the annual election of members, at which at least two-thirds of the Council membership is present.
- Sec. 2. The candidates for Council office shall be nominated by and from the membership of the Council.
- Sec. 3. The Officers shall be elected by a simple majority of the Council members present.

Article IV: Duties of Council Officers

- Sec. 1. The Chairman shall:
1. Preside at all meetings of the Council at which the President does not choose to preside;
 2. Set the agenda for Council meetings under the direction of the Bishop. Others may propose items of business to be brought before the Council;
 3. Appoint Committees as needed;
 4. Preside at the Presbyteral Assembly in the Fall.

Sec. 2. The Vice-Chairman shall:

Preside at Council meetings when the President does not choose to preside and the Chairman is absent.

Sec. 3. The Secretary shall:

1. Keep minutes of Council meetings and of the Presbyteral Assembly;
2. Prepare and distribute ballots for the election of Council members.

Article V: Committee Membership

The Chairman of the Presbyteral Council shall appoint Chairpersons for Committees, when Committees are needed. The Committee members shall be selected by the Chairperson and approved by the Council.

Article VI: Changes and Amendments of Bylaws

The members of the Presbyteral Council, with the approval of the Bishop, may add additional Bylaws, or amend or repeal any or all or any part of these Bylaws, by a two-thirds majority vote of the members at any licitly convened meeting of the Council provided all members have been informed of the proposed change, in writing, at least two weeks prior to the meeting at which the proposal will be considered.

11 APPENDIX - HEALTH AND RETIREMENT

CONSTITUTION OF THE HEALTH AND RETIREMENT ASSOCIATION OF THE DIOCESE OF BAKER, OREGON

ARTICLE I: **Title**

The official title of this Association is: The Health and Retirement Association of the Diocese of Baker, Oregon, hereinafter referred to as the "Association".

ARTICLE II: **Incorporation**

This Association is a non-profit incorporated association under the IRS and the State of Oregon.

ARTICLE III: **Membership**

The bishop all priests and permanent deacons incardinated in the Diocese of Baker current in their assessments, are ipso facto members of this Association for the period of time during which they are full time employees or in authorized assignments outside the Diocese or are partially or fully retired from this Diocese. These are privileged to vote on matters pertaining to the Association. Priests or Permanent Deacons who do volunteer work in the Diocese are not considered members of the Association. Others may be admitted to special membership under special circumstances.

ARTICLE IV: **Purpose**

The dual purpose of this Association is:

- A. To administer the affairs of the Association regarding HEALTH in conformity with the Constitution and Bylaws for the health program.
- B. To administer the affairs of the Association regarding RETIREMENT in conformity with the Constitution and Bylaws for the retirement program.

ARTICLE V: **Dues**

- A. To receive benefits, each member in an active assignment or associate member is required to pay dues as set forth in the appendix of the Bylaws.
- B. In addition to dues, the Association shall be financed as set forth in the Bylaws. Dues are payable in the amount, and at the time, set forth in the Bylaws and in the Appendix to the Bylaws.

ARTICLE VI: **Board of Trustees**

The Board of Trustees of the Association shall consist of the Bishop or Administrator of the Diocese and five priests.

- A. The Bishop or Administrator of the Diocese shall ex officio be President of the Board and shall be a voting member.
- B. One trustee shall be elected annually by the entire membership, by written ballot, requiring a simple majority of the votes cast. This election will take place by the close of the Annual Presbyteral Assembly. Absent members may vote by proxy.

- C. The term of office for a member of the Board of Trustees shall be five years beginning with his election.
- D. The Chairman, Vice-Chairman and Secretary-Treasurer are to be elected by the Board of Trustees annually. The Secretary-Treasurer need not necessarily be an elected member of the Board of Trustees. If the Secretary-Treasurer is not an elected member of the Board, he shall not be entitled to vote as a Board member.
- E. A Trustee may not serve more than two consecutive terms.
- F. In the event of a vacancy among the Board of Trustees, the Board shall name a member to fill the vacancy for the unexpired term.
- G. Filling a vacancy of more than one year constitutes a term of office.
- H. A quorum shall consist of a simple majority of the Board of Trustees.

ARTICLE VII: Duties of Officers

- A. The Chairman or, at his discretion, the Vice-Chairman or a member of the Board shall preside at all meetings of the Association and of the Board of Trustees.
- B. The Vice-Chairman or acting Chairman shall be empowered to perform all the acts of the Chairman in the absence of, or at the discretion, of the Chairman.
- C. The Secretary-Treasurer shall keep a full and faithful record of all transactions of the meetings of the Board of Trustees and general meetings, retain a copy of all communications received or sent by the Association, summon all meetings and inform all members of any matter the Chairman or Board may deem advisable. He shall also deposit all monies received in a recognized bank of the State, draw checks against such deposits according to the Bylaws, and shall annually render to the Board of Trustees and members of the Association an account of the receipts, expenditures and investments of the Association.
- D. The Board of Trustees shall see to it that an auditor approved by the Diocese audits the financial account books annually.
- E. The Secretary-Treasurer shall be bonded as required by the Board of Trustees.

ARTICLE VIII: Investments

Investments for the Association shall be made of all surplus funds (over and above operating expenses) at the discretion of the Board of Trustees and in compliance with the current Investment Policy formulated by the Diocesan Finance Committee.

ARTICLE IX: Meetings

A meeting of the general membership shall be held as determined by the Bylaws.

ARTICLE X: Benefits

Sickness, accident and retirement benefits shall be described by the Bylaws.

ARTICLE XI: Loss of Membership

Excepting those legitimately absent or retired, any member who ceases to work in or for the Diocese of Baker, or refuses to pay assessed dues, shall lose all the rights, privileges and claims of any kind whatsoever in the Association (cf. Bylaws).

ARTICLE XII: Discretionary Grant of Benefits

In extraordinary cases, those whose membership is doubtful may be granted benefits at the discretion of the Board with the approval of the Bishop.

ARTICLE XIII: Differences of Opinion

If a disagreement exists between the Bishop and a majority of the Board of Trustees, the clear words of the Constitution and Bylaws will prevail. If it is a matter not covered specifically in the Constitution or Bylaws then the Bishop is to explain very thoroughly his position and his reasons. The Board is likewise to explain their position and reasons with the presence of a facilitator, if necessary. The Bishop shall give the opinions of the Members of the Board special consideration in making his final decision.

ARTICLE XIV: Amendments

This Constitution may be amended as follows:

Written notice of an amendment must be proposed to the Board of Trustees and, with their approval (cf. Art. VI-H re: quorum), the Secretary-Treasurer will send it to each member of the Association at least thirty days prior to the date set for the vote. The vote may be submitted to the Secretary-Treasurer by mail or in a meeting of the general membership.

A two-thirds majority of the votes cast shall be required to make an amendment to this Constitution.

ARTICLE XV: Death of a Member

As soon as convenient after receiving notice of the death of any member of this Association, each surviving member shall offer three Masses, or arrange to have three Masses offered, for the repose of the soul of the deceased member.

ARTICLE XVI: Meeting Rules

Roberts' Rules of Order, revised, shall govern meetings of the Association.

These Articles and Bylaws should at all time be used and interpreted in accord with the Universal Code of Canon Law and Diocesan Statutes. The Board of Trustees has "legal" power and authority but they have not been granted any ecclesial power or jurisdiction. The areas of rights and responsibilities need always to be kept entirely consistent with the hierarchical nature of the Church and her Canonical norms.

**BYLAWS OF THE HEALTH AND RETIREMENT ASSOCIATION
OF THE
DIOCESE OF BAKER, OREGON**

ARTICLE I: Definitions

- A. **BISHOP:** The term Bishop as used herein shall apply to the Bishop of the Diocese of Baker himself or the Administrator of the Diocese. The Bishop shall be entitled to all the benefits accorded herein to other members.
- B. **REGULAR MEMBERS:** As stated in the Constitution (Article III), the bishop and all priests and permanent deacons incardinated in the Diocese of Baker and current in their assessments, are ipso facto members of this Association for the period of time during which they work for or in the Diocese, or in authorized assignments outside the Diocese, or are partially or fully retired from this Diocese. A “fully retired” member, for purposes of these Bylaws, is one who does not have a canonical appointment in any Diocese. They may, or may not, help from time to time in Parishes and Institutions.
- C. **PRIEST RELIGIOUS** are not regarded as members of this Association and are not entitled to health and retirement benefits from the Diocese.
- D. **PERMANENT DEACONS** (married or single) who are incardinated in this Diocese and who are working full-time (40 hours per week) in a Diocesan or parochial assignment are considered members of this Association.
- E. **PERMANENT DEACONS** who work less than full-time (less than 40 hours per week for the Church) will be entitled to receive contributions to a tax sheltered annuity (under IRS Code 403 (b) rules) at the rate of 6% of their gross salary. This will be paid by the Parish or Institution of assignment and it will be in addition to salary, not a salary reduction. They may be covered by the Diocesan Group Health and Accident Insurance Policy. Premiums may be partially or fully paid by the Parish or Institution.

HEALTH AND ACCIDENT PROVISIONS

NOTE: Only members of the Association, not their spouses or heirs, are entitled to the health and accident provision described herein with the exception of the Diocesan Group Health and Accident Insurance Policy referred to in Article III below, which may be extended to a spouse or dependent children.

ARTICLE II: Income

- A. The Board of Trustees shall propose dues for the Association to the Bishop. Dues are payable personally by each member before the first day of February each year. (cf. Appendix to the Bylaws)
- B. Members working outside the Diocese or working, with the approval of the Bishop or Administrator of the Diocese, for Federal or State agencies will be responsible for the payment of their own monthly assessments, payable quarterly.
- C. The Board of Trustees shall request an annual contribution from the Parish Assessment Collection. The request is made to the Bishop.
- D. An assessment stipulated in the Appendix to these Bylaws shall be paid from the respective Parishes or Institutions, payable at the end of each calendar month to the Secretary-Treasurer.
- E. Since, according to Article I-C of these Bylaws: "Priest Religious are not regarded as members of this Association and are not entitled to health or retirement benefits, unless and until they are incardinated into the Diocese", a religious community having priests working in the Diocese must assume the responsibility for the health and retirement needs for the members of its community. The same assessments are to be paid by the respective Parishes or Institutions directly to the Treasurer of the Association for the benefit of the community concerned.

ARTICLE III: **Insurance Policy**

- A. The Bishop, in concert with the Trustees, on an annual basis, is to enter into contract with an Insurance Company or an Administrator for a Group Health Insurance Policy. The Parishes or Institutions of the Diocese will pay the premiums.
- B. All members of this Association are required to belong to the Social Security system of the United States of America while working for the Diocese of Baker. While they are active members of this Association, they must be currently paying Social Security taxes in compliance with the Internal Revenue Service Code of Law. Health insurance benefits as outlined in this document presuppose that Part B Medicare will be in force. Any member who earlier filed a waiver to be excluded from the Social Security program, and is unable to be reinstated under the program, will be required to obtain his own primary insurance, at his own expense, that will give the same benefits as Medicare. Proof of this insurance coverage (whether Social Security or private) is required before any health benefits can be paid once the member is eligible for Medicare benefits.

ARTICLE IV: **Benefits in General**

- A. Any member who:
 - 1. has reached his 65th birthday, and
 - 2. has served twenty (20) years within the Diocese or in authorized work outside the Diocese, may retire with full retirement benefits. Such benefits will begin on the first day of the calendar month following his 65th birthday. (cf. Appendix to the Bylaws for amount of the benefit.)
- B. The Bishop of the Diocese shall receive retirement benefits upon reaching the age of 65 regardless of the number of years he has served in the Diocese. This rule applies if the Bishop remains active or has to retire or resign due to poor health. However, a Bishop who only spends a few years in the Diocese and is transferred to another Diocese, will presumably receive his retirement benefits from his new Diocese.
- C. Members, who have reached age 65 and receive a full time assignment from the Bishop in the ministry of the Diocese, shall receive the monthly retirement benefit outlined in the Appendix to these Bylaws plus the full salary stipulated by the Diocese. Members over 65 who accept part time assignments will receive full benefits plus an adjusted salary determined by the Bishop.
- D. Retirement benefits for unmarried priests will cease upon their death. Upon the death of married priests or full time permanent deacons who reached age 65 while active in the Diocese and began drawing retirement benefits, or who were active and in good standing in the Diocese at the time of their death, the deceased member's accrued benefits will be paid to the surviving spouse on the normal annuity commencement date for the deceased member (the month following his 65th birthday). Benefits cease upon the death of the surviving spouse. A surviving spouse, who is divorced from the member prior to his death, will receive no benefits. A surviving spouse and the member must have been in an ecclesially valid marriage while the member was enrolled in the Association.
- E. A priest electing to choose the full retirement status may accept one of three options:
 - 1. Independent retirement (living anywhere).
 - 2. Retirement to a small rural Parish with nominal Pastoral responsibilities.
 - 3. Living in a rectory with the approval of the priests living there and the Bishop.

If a new Pastor is appointed to a Parish where a retired member is living, he too, must approve of this arrangement, and he may ask the retired member to leave at any time. In such an arrangement (Diocesan home or rectory), the retired member will pay 25% of his monthly retirement benefits to the home or rectory for board and room. This percentage is subject to change and such changes will be reflected in the Appendix to these Bylaws. Note: If the Diocesan Retirement Home (our Diocese or another) has a set fee for rent, then that fee must be paid by the retired member.

In the event that a member of the Association is placed in a nursing home, public or private, or in any kind of custodial care, the member must use his retirement benefits and Social Security benefits plus his own savings to pay for such care. In the event the member's resources are depleted, it will be necessary for the member to apply for Medicaid (a State administered Federal program that steps in and provides basic care if the patient is unable to do so).

ARTICLE V: Benefits in Specific Circumstances

A. EXTRAORDINARY BENEFITS FOR MEMBERS ON DIOCESAN ASSIGNMENT:

The Bishop or Administrator of the Diocese, and the Board of Trustees must approve Extraordinary health benefits.

B. BENEFITS FOR THOSE FULLY RETIRED, i.e. NO DIOCESAN ASSIGNMENT:

All fully retired members who are 100% vested (see Article XIV of these Bylaws) are provided with a full reimbursement for the Medicare Premium. They are also provided a Medicare Supplement Policy. This supplemental policy takes care of the gaps in Medicare. Both premiums are to be paid by the Association.

Fully retired members who are not 100% vested are not eligible for a Medicare premium reimbursement. If they choose to purchase the Medicare Supplement Policy provided through the Diocese then the Association will pay the percentage of that premium equivalent to their vesting percentage.

Emergency reimbursement for medical costs is not the norm. Requests for such aid will be handled as needed on an individual basis.

C. TOTAL OR PARTIAL DISABILITY: If a member under 65 years of age in good standing is unable by reason of sickness or accident to perform any active duty ministry, the Secretary-Treasurer of the Association, with written permission from the members of the Board of Trustees, may reimburse the member who is totally disabled (and under 65), the difference between what a fully retired member receives (Cf. Appendix, Art. IV), less any Social Security disability payments, insurance payments, or any income from helping in a diocesan or parochial position. The Association, after all compensation is totaled, will make up any shortfall. If the disability is permanent, the member must apply for Social Security disability within one month. If Social Security denies the claim, the Board will be consulted. When the disabled member reaches 65, the retirement provisions of the Association will then take over. The Board of Trustees must be consulted regarding other allowances.

D. In unusual situations the Board of Trustees will determine what benefits can be paid by the Association.

E. Members of the Association, who reach age 65 and must retire because of poor health or are unable to work, may receive added compensation based on need and years of service as determined by the Board of Trustees. The Board of Trustees, at their discretion, may increase payments to the member by up to \$20 per month for each year of service in active ministry in excess of 25 years. This would normally be computed in five-year increments. This provision would be reviewed annually.

ARTICLE VI: Retirement Benefits

A. ADDITIONAL BENEFITS FOR FULLY RETIRED MEMBERS OVER 65, WHO HAVE SERVED 20 YEARS OR MORE (100% Vested):

1. Exemption from the annual dues of this Association.
2. Health Benefits will be paid as outlined in Articles IV and V.

3. Part B Medicare premiums will be paid by the Association provided that the retired member gives the Secretary-Treasurer proof that he has, in fact, elected coverage under Part B Medicare. The amount of the premium will be remitted directly to the retiree since the government deducts the premium from the monthly Social Security check. If living overseas and a Medicare supplement is not available nor usable and another health plan can be purchased, the Association will reimburse the member for such premiums as long as they do not exceed the cost of the Medicare supplement provided in the U.S. The Secretary-Treasurer can advise you of the current amount available.
 4. Premiums will be paid by the Association for supplemental health insurance adopted by the Diocese to cover gaps in Medicare coverage. This is mandatory.
- B. **BENEFITS FOR MEMBERS OVER 65 ON FULL TIME ASSIGNMENT:**
1. Health Benefits will be paid as outlined in Articles IV and V.
 2. Exemption from the annual dues of this Association.
 3. Members will continue to be covered by the Group Insurance Policy. The Parish or Institution will pay the premium. Part B Medicare may not be selected as primary during the time of full assignment but individual priests may want to consider adding Medicare Part B, at their own expense, to reduce their personal health care expenses.
- C. **BENEFITS FOR MEMBERS OVER 65 ON PART TIME ASSIGNMENT:**
1. Monthly assessment to the retirement fund may or may not be waived depending on the particular assignment.
 2. Exemption from the annual dues of this Association.
 3. Health benefits will be paid as outlined in Articles IV and V.
 4. Part B Medicare premiums will be paid by the Association provided that the retired member gives the Secretary-Treasurer proof that he has, in fact, elected coverage under Part B Medicare. The amount of the premium will be remitted directly to the retiree since the government deducts the premium from the Social Security checks each month. While Medicare Part B and the Supplement Policy are preferable, members may elect to be on the Group Health Insurance Policy. Eligibility for the insurance is based on the requirements of the Diocesan insurance plan.

ARTICLE VII: Exceptional Cases

In case of doubt or extraordinary cases not specifically covered by these Bylaws regarding payment of dues and/or receipt of benefits, the final decision is left to the discretion of the Board of Trustees with the approval of the Bishop. (cf. Article V)

ARTICLE VIII: Annual Meeting

The Board of Trustees of the Health and Retirement Association shall meet at least annually, or as circumstances demand. At this annual meeting the Appendix to the Bylaws will be reviewed and updated as needed. Such Appendix will then have the full force of law once approved by the Bishop, the Board of Trustees and a simple majority of the Association members. A meeting of the general membership shall be held annually.

ARTICLE IX: Compensation

The Secretary-Treasurer shall receive a stipend specified in the Appendix to these Bylaws as compensation for his services.

ARTICLE X: Travel Expenses

Members of the Board of Trustees shall receive reimbursement for travel expenses to scheduled meetings. (cf. Appendix to the Bylaws)

ARTICLE XI: Penalties

Members shall be considered to have lapsed in membership and are not entitled to vote or to health and retirement benefits, if they have refused or failed to pay their personal dues and/or assessments by December 31st of the current year.

Members who fail to pay their yearly dues within the allotted time shall pay a fine of 10% in addition to their arrears. If they fail to have arrears in the hands of the Secretary-Treasurer by March 31 of the following year, they shall, in addition to the fine of 10%, pay an annual interest of 10% on their arrears. Interest shall be computed from the first day of January. They shall not receive any benefits from the Association until all personal arrears with fines and interest are paid, and also Parish arrears for which they are responsible.

Members who have left the service of the Diocese and are delinquent in their dues, thereby surrender all claims against the Association and will not be permitted to rejoin the Association until one year after their return to the Diocese, and then according to the penalties of the preceding paragraph.

ARTICLE XII: Loss of Membership

When members of this Association are incardinated into another Diocese they lose their membership and benefits. However, they may be entitled to vested rights (cf. Article XV).

ARTICLE XIII: Amendments to the Bylaws

Any member may propose an amendment to the Bylaws in writing, addressed to the Board of Trustees in care of the Secretary-Treasurer of the Association. It then will be processed as follows:

Written notice of the amendment, if approved by the Board of Trustees and the Bishop, by a simple majority (of the Board), must be sent to each member of the Association at least 30 days prior to the date set for the vote. The vote on the amendment may be submitted by mail to the Secretary-Treasurer or it can be taken in a general meeting. A simple majority of the votes cast shall be required to make an amendment to the Bylaws.

ARTICLE XIV: Termination and Vested Rights

Prior to the completion of seven years of membership in this Association, a member shall have no vested rights. Vested rights will accrue according to the following schedule:

7 years	25%	14 years	60%
8 years	30%	15 years	75%
9 years	35%	16 years	80%
10 years	40%	17 years	85%
11 years	45%	18 years	90%
12 years	50%	19 years	95%
13 years	55%	20 years	100%

The percentages above apply to members who withdraw from the Association prior to age 65 as well as to those who retire at any age. These percentages will affect the vested benefit only if the member served for less than twenty (20) years.

Vested benefits accrue to Association members and in some cases to their spouses upon the death of the member. In order to receive vested benefits, the spouse must be the same person to whom the member was married while enrolled in the Association. Vested benefits will not be paid to those who become spouses after the former member left the Association. Vested benefits, like retirement benefits, cease upon the death of the former member or upon the death of his spouse if she has been receiving benefits.

Formula for vested benefits: $(A / B) * (C * D) + (\text{At full retirement}) E$

- A - Number of months membership in the Association.
- B - Maximum number of months membership possible from age of ordination or incardination until age 65.
- C - Monthly retirement benefits in effect at the time of termination of services to the Diocese.
- D - Percentage on the vesting schedule above for any member who served less than twenty (20) years.
- E - A Board discretionary bonus of up to \$20 per month for each additional year of active service in excess of 25 years (available only to fully retired priests).

Vested benefits accrue to Association members and in some cases their spouses upon the death of the member. In order to receive vested benefits, the spouse must be the same person to whom the member was validly married while enrolled in this Association. Vested benefits will not be paid to those who become spouses after the former member left this Association or to spouses who separated from the member prior to retirement. Vested benefits, like retirement benefits, cease upon the death of the former member or upon the death of the spouse if she has been receiving benefits.

PLEASE NOTE: THE FOLLOWING APPENDIX IS ADVISORY TO THE BYLAWS ONLY. IT CAN BE CHANGED BY DECISIONS MADE APART FROM THESE BY-LAWS. FOR EXAMPLE, IF THE PARISH ASSESSMENT COLLECTION CONTRIBUTION CHANGES, THE APPENDIX WILL REFLECT THIS. IF THE DEDUCTIBLE ON THE GROUP HEALTH POLICY CHANGES, THE APPENDIX WILL CHANGE.

**APPENDIX TO THE BYLAWS OF THE HEALTH AND RETIREMENT ASSOCIATION
OF THE
DIOCESE OF BAKER**

Article numbers refer to Bylaws:

- Article II, A The personal contribution of dues for the health and retirement provisions of this Association is hereby stipulated at \$200.00 per year, payable to the treasurer of the Association on or before February 1 each year. This sum is to come from the personal resources of the member.
- Article II, C The Parish Assessment Collection includes a \$10,000 contribution to the Association. Until the retirement fund with Massachusetts Mutual is better funded, this amount (or more) is hereby requested each year.
- Article II, D The assessment for the retirement provisions is hereby stipulated at \$200.00 per member per month from all those on assignment outside the Diocese, and parishes, who together with their missions or other parishes assigned to them, have 100 or more families under their care. If the combined Parish and Missions total less than 100 families, the monthly assessment is \$100.00. These assessments are payable quarterly from the Parish or Institution where the member works or from the individual member if he is outside the Diocese on authorized work. These funds are payable to the Treasurer of the Association.
- Article IV Benefits: Members who have reached age 65 (and have twenty (20) years of service) receive a monthly benefit of \$800.00 or \$900.00 (see below) provided they are fully covered as stipulated in the Bylaws. Massachusetts Mutual Life Insurance Company, under the terms of our Group Annuity Policy IP 1296, will pay \$700.00 per month directly to the members; the Health and Retirement Association Treasurer will pay \$100.00 per month to those who are still on a full time or part time assignment. For those fully retired (no assignment), the amount will be \$200.00 per month. In addition, the Secretary-Treasurer will reimburse the members for any Medicare premiums withheld from their Social Security Benefits.
- Article IX Compensation for the Treasurer is hereby stipulated at \$200.00 per year, payable from the funds of the Association.
- Article X Mileage compensation for members of the Board of Trustees will be the same rate per mile established for work in the Parishes. Claims are to be sent to the Secretary-Treasurer and payment made from Association funds.

NOTE: Any member or member's parish who would suffer a hardship from the payment of his personal contribution or Parish assessment outlined above, may appeal for relief from the Bishop, who will contact the Board of Trustees for consideration of the appeal.

12 APPENDIX - MARRIAGE DISPENSATIONS

Dispensations from Canonical Form, Disparity of Cult or Permission for Marriages of Mixed Religion must be sought from the appropriate Chancery Office. These Dispensations and Permissions must be sought in a timely fashion to assure that Chancery Staff has an opportunity to process them and remedy any defects which may be discovered. It is recommended that they be sent to the Chancery not later than two weeks prior to the scheduled marriage.

Before granting the dispensation/permission, the Chancery will need verification that the usual marriage preparations, including documentary preparation have been completed.

1. The three-month marriage preparation program (encompassing not less than 12 hours of actual instruction time) must have been observed. It is highly recommended that good source material such as that described in Faithful to Each Other Forever be used.
2. If at all possible, the couple is to participate in a weekend Engagement Encounter and in a Natural Family Planning Introductory Session. Pastors, and those charged with preparing couples for marriage, are to assure that the couples have ready access to the schedule for Engaged Encounters and Natural Family Planning Introductory Sessions;
4. The FOCCUS, pre-marital inventory must have been completed and thoroughly discussed;
5. The Pre-nuptial Investigation (Form #1, Parish Handbook for Marriages) must have been completed;
6. At least one Testimony of Freedom (Form #3) must have been completed for each party, making special note of question #14;
7. A recently issued baptismal certificate (within six months) must have been obtained from the Parish of baptism (unless the Parish arranging the marriage is the Parish of baptism and an examination of the baptismal register indicates no previous marriage, orders received or vows taken). NOTE: When responding to a request for a baptismal certificate, always include, in addition to the information concerning the baptism, all references to confirmation, marriage, holy orders or religious profession. If there are no references other than baptism, the annotation: No Notations, is to be added in the spaces provided (Canon 535 §2). Special consideration will be extended to those who are foreign visitors but some proof of Baptism is needed.
8. Proof of freedom to marry (death certificate, declaration of nullity) if either party has entered into any kind of prior marriage. (Canon 1085)
9. The publication of banns is not required. Pastors, however, are to make certain through affidavits of the freedom of the parties to marry;
10. A civil marriage license is to be obtained by the parties. In the case of a validation, a copy of the civil marriage certificate from the state in which the marriage took place must be obtained from the parties prior to the validation.

Immediately after the marriage, the Parish of baptism must be notified of the marriage (if the Parish of marriage is the Parish of baptism, proper note must be made in the baptismal register); the civil marriage certificate must be completed and returned to the county clerk; and, the file containing the documents listed above must be preserved in the Parish archives (cf. Canon 535, §2). The Chancery should be notified if the marriage does not take place. When completing these or any documents or making entries, keep in mind that these constitute public documents and records. Proper full and legal names are to be used rather than nicknames.

13 APPENDIX - HABITUAL FACULTIES

In addition to the rights and privileges granted to priests and deacons by reason of the universal law of the Church, the following habitual faculties are hereby granted to priests and deacons serving in the Diocese of Baker with an ecclesial assignment.

Unless expressly stated otherwise, the faculties given to priests and deacons are valid within the confines of the Parish to which they are assigned.

Faculties granted to Pastors are understood as being given also to the Parochial Administrator provided that Administrator is a priest.

The following faculties refer to the revised Code of Canon Law which took effect on November 27, 1983. All other faculties and contrary privileges in the Diocese of Baker are hereby abrogated.

1. The faculty is granted to Pastors and Parochial Vicars to baptize one who has completed the fourteenth year, without previously referring the matter to the diocesan Bishop.
2. The faculty is granted to Pastors and Parochial Vicars to administer the sacrament of confirmation to those persons who have attained the use of reason and whom they baptize. Pastors and Parochial Vicars are also given the faculty to confirm those persons who have attained the use of reason and are already baptized in another church or ecclesial communion, when they are received by them into full communion with the Church.
3. The faculty is granted to priests, for a just reason, to celebrate the Eucharist twice on weekdays and, if a Pastoral necessity requires it, three times on Sundays and Holy Days of obligation. Special faculty may be requested for even more numerous celebrations.
4. The habitual faculty to hear confessions within the Diocese is granted to priests.
5. The faculty is granted to confessors to remit in the internal or external forum a latae sententiae penalty established by law but not yet declared, provided the remission is not reserved to the Apostolic See or to the Bishop. This faculty may be exercised only within the confines of the Diocese, and on behalf of any person regardless of the person's residence or the place where the penalty was incurred.
6. The faculty is granted to priests and deacons to assist at marriages within the confines of this Diocese. **Note:** Visiting priests from outside the Diocese are required to receive proper delegation for each marriage celebrated in the Diocese for the validity of that marriage.
7. The faculty is granted to Pastors, Parochial Vicars and deacons assigned to a Parish, to allow church funeral rites for an unbaptized child, if the parents had intended to have the child baptized. Parochial Vicars or deacons should not utilize this faculty without consulting the Pastor.
8. The faculty is granted to Pastors, Parochial Vicars and deacons assigned to a Parish to allow church funeral rites (not including Mass) for a baptized person belonging to a non-Catholic church or ecclesial community, provided this is not clearly contrary to the wishes of the deceased and provided a minister of the faith of the deceased is not available. Parochial Vicars or Deacons should not utilize this faculty without consulting the Pastor.

9. The faculty is given to priests and deacons to dispense, in individual cases and for a just reason, from the Eucharistic fast.
10. The faculty is given to Parochial Vicars and deacons assigned to a Parish to dispense, in individual cases and for a just reason, from the obligation of observing a day of precept or a day of penance, or to commute the obligation to other pious works. This faculty may be exercised on behalf of a parishioner and a person visiting within the boundaries of the Parish. (A Pastor possesses this faculty in virtue of Canon 1245).
11. The faculty is granted to Parochial Vicars (but not deacons) assigned to a Parish to dispense from private vows made by a person belonging to the Parish to which they are assigned or made by a visitor within the territory of the Parish. This dispensation may be granted only if no injury is done to the acquired rights of others. (A Pastor possesses this faculty by virtue of Canon 1296, 1°).
12. The faculty is granted to Parochial Vicars (but not deacons) assigned to a Parish to commute to a lesser good what has been promised by a private vow made by a person belonging to the Parish to which they are assigned and also by a visitor within the territory of the Parish. (A Pastor possesses this faculty by virtue of Canon 1297).
13. The faculty is granted to Parochial Vicars (but not deacons) assigned to a Parish to suspend, dispense or commute a promissory oath. This faculty may not be exercised if the dispensation from the oath would tend to prejudice those who refuse to remit its obligation. (A Pastor possesses this faculty by virtue of Canon 1203).

Date

Most Reverend Robert F. Vasa, D.D.
Bishop of Baker

SEAL

14 APPENDIX - PRIESTLY LIFE AND MINISTRY

COMMITTEE FOR PRIESTLY LIFE AND MINISTRY

The Committee for Priestly Life and Ministry will assist the Bishop in pastoral recommendations which affect the broader scope of ministry within the Diocese of Baker, both clerical and parochial. The Bishop is to consult with the Committee for Priestly Life and Ministry prior to making any decisions about changes in Diocesan Personnel, particularly clergy. The members of the Committee have the right and the obligation to speak freely to the Bishop about their concerns and recommendations. This Committee will also assist Pastors and Parishes of the Diocese of Baker, as requested, to reflect on and formulate pastoral goals in individual parishes.

Committee Membership:

The Committee for Priestly Life and Ministry shall be composed of at least three priests who shall work in union with the Bishop of the Diocese. The priest members shall be selected by the Bishop from the body of priests serving on the Presbyteral Council or who are members of the Chancery staff. Any priest incardinated or holding a pastoral office in the Diocese of Baker shall be eligible.

Duties of the Committee:

The Bishop alone has the authority to appoint a person to a pastoral office in the Diocese of Baker. The role of the Committee for Priestly Life and Ministry is to assist the Bishop in gathering relevant data and offering recommendations relative to parochial assignments.

The preservation of absolute confidentiality of all discussions is of the utmost importance.

Work of the Committee:

The Committee shall assist the Bishop in arranging for pastoral assignments and sabbaticals in the Diocese of Baker. They shall review and comment upon the annual Priest Preference Form and oversee its presentation to the clergy.

Some select members of the Committee may be asked to review with the Bishop the results of the Priest Preference Form unless the priest requests confidentiality for his comments. The Bishop shall be free to share, at his discretion, that information he deems necessary for the Committee to fulfill its responsibilities.

Annual Preference:

Each February every priest shall be provided with a Priest Preference Form. That Form shall be reviewed in advance by the Committee to propose amendments or additions.

Completion of the Form is optional. However, all clergy are encouraged to complete the Form each year. Despite the fact that the Form is redundant there are matters which can change in the life of a priest in a very short period of time and an annual reflection upon one's own pastoral ministry is valuable.

Any priest, at any time, is invited and welcome to visit with the Bishop or with members of the Priestly Life and Ministry Committee concerning his preferences for ministry.

Annual Retreat:

Each year at Annual Retreat the priests of the Diocese will be asked to reflect upon the following areas of their priestly life and ministry identifying strengths and shortcomings and formulating objectives and long-term goals in these same areas:

Spiritual - Growth in prayer, appreciation of the Mass and Sacraments, faithfulness to the Liturgy of the Hours and daily meditation, reading of Scripture, use of devotions, making of Holy Hours.

Intellectual - Reading and Study of Church Documents, reading of Religious Periodicals, use of Homily aids, listening to tapes or videos, attending conferences.

Emotional - Recognizing need for encouragement and support, dealing with stressful situations, taking responsibility for one's own anger, loneliness, sadness, depression, anxiety and distress, monitoring use of mood altering substances, excessive reliance on alcohol, patterns of addictive behavior, excessive use of the phone, internet, chat rooms, television or computer games, excessive sleep.

Social - Participation in Parochial and Diocesan events, visiting other priests, too much or too little personal socialization to the detriment of parochial ministry, prudence in social relationships.

Ministerial - Attention to the needs of parishioners, availability, care in planning liturgy, set times each week to hear confessions, attention to Sacramental needs, utilization of Parish Pastoral and Financial Councils, attention to administrative duties, fidelity to the Church, promotion of priestly vocations.

Physical - Proper exercise, proper diet, proper rest, alcohol consumption, use of tobacco products, avoidance of excesses.

POLICY I

CONTINUING EDUCATION POLICY FOR THE CLERGY OF THE DIOCESE OF BAKER

ANNUAL PROGRAMS OF CONTINUING EDUCATION:

- A. Each priest and permanent deacon incardinated in the Diocese of Baker is strongly encouraged to take at least fifteen hours of study each calendar year in areas related to pastoral education and/or practice. Each priest will be limited to not more than one, two-week (two weekends) long experience per year. These are not cumulative.

- B. Appropriate programs of study include:
 - 1) Academic degree programs of study in the Sacred Sciences and Pastoral Ministry;
 - 2) Spirituality programs, workshops or institutes;
 - 3) Non-degreed programs of study related to the Sacred Sciences and Pastoral Ministry.

- C. Financing of the above mentioned programs would normally be handled in the following manner:
 - 1) Tuition, room and board, course books only, Fees (e.g. Registration)
 - 50% paid by Diocese;
 - 30% paid by individual clergy;
 - 20% paid by Parish or institution of assignment.
 - 2) If the Parish or institution of assignment is not able to pay the 20% of its share, the Diocese will fund 70% of the approved project, provided the Committee and the Bishop have been advised of the Parish's inability to pay prior to the approval and have approved the additional funding in writing.
 - 3) Travel Expenses:
 - 60% of travel costs paid by individual clergy;
 - 25% of travel costs paid by Diocese;
 - 15% of travel costs paid by Parish;
 - Incidental travel expenses are the responsibility of the cleric.
 - 4) The cleric's salary and the cost of his replacement is paid by the Parish for two weeks (two weekends).
 - 5) When a period of study spanning longer than two weekends is approved, the salary for his replacement for the additional weekends will be covered by the Parish while the salary of the cleric studying will be covered 70% by the Diocese and 30% by the Parish.

POLICY II

LONGER PROGRAMS OF STUDY

- A. A priest or permanent deacon incardinated in the Diocese may apply for a three month program of studies after completing ten years of service for the Diocese. Every subsequent ten years of completed service a priest or permanent deacon may apply for another program. This policy is not cumulative.
- B. A priest or permanent deacon who wishes to enter a program of study may apply for a degreed program of formal studies. Educational programs must be proportionate to the abilities of the cleric, helpful to his ministry and of service to the Diocese.
- C. Early application to the Committee for Priestly Life and Ministry of the Diocese is necessary since a clergy-replacement must first be secured before a longer program of study is possible. A clergy-replacement will be the responsibility of the cleric seeking a program of study but with the help of the Bishop and the Committee for Priestly Life and Ministry when possible. No loss of assignment is envisioned as a result of pursuing such a course of study.
- D. Appropriate programs of study include:
 - 1) Formal degree programs in the Sacred Sciences and/or Pastoral Ministry;
 - 2) Professional programs such as Family Counseling, C.P.E. Training or other programs which teach skills which will be utilized in the exercise of priestly ministry in the Diocese;
 - 3) Ministerial and personal enrichment programs, e.g. 30 day Spiritual Exercises, Extended Retreat.
- E. Depending upon availability of funds, finances for an educational opportunity approved by the Bishop will be provided in the following manner:
 - 1) Travel Expenses:
 - a) 60% of travel costs paid by individual clergy;
 - b) 25% of travel costs paid by Diocese;
 - c) 15% of travel costs paid by Parish;
 - d) Incidental travel and personal auto expenses are the responsibility of the cleric.
 - 2) Cleric's salary, ordination increment, medical insurance and retirement contribution are the mutual responsibility of the Parish of assignment and of the Diocese as follows:
 - a) 70% paid by the Diocese;
 - b) 30% paid by the Parish.
 - 3) Replacement expenses for supply priest are an expense of the Parish of assignment;
 - 4) Tuition, room/board, course books and incidental fees are the responsibility of the Diocese, up to a maximum of \$1500 for the three months;
 - 5) Expectations:
 - a) Application for scholarships and grants where possible (letters of inquiry must be on file);
 - b) The cleric studying is expected to engage in some kind of service in exchange for which he will receive room and board to help reduce costs to the Diocese;
 - c) Any non-course books purchased for study courses are the personal property of the cleric and therefore are the cleric's responsibility.

POLICY III

PROCEDURES FOR APPLICATION OF PROGRAMS

- A. The cleric is to formulate his plan of study to include:
 - 1) The scope of study (with as much detail as possible);
 - 2) The place and institution of study;
 - 3) Estimated costs, as close as possible, tuition, room/board, course books and fees;
 - 4) His clergy replacement (if necessary).
- B. The clergy submits a copy of his proposal to the Bishop
- C. The proposal should be submitted as far in advance as possible. "LAST MINUTE" proposals should be avoided whenever possible and may not be granted.
- D. The Bishop may consult with the members of the Committee for Priestly Life and Ministry if there is some question about the usefulness or value of the proposed Program.
- E. The Bishop will contact the cleric concerning the decision on his proposal.
- F. If these procedures are not followed by the cleric, the Diocese and the Parish are not responsible for any expense incurred.
- G. A record shall be maintained at the Chancery of each cleric's history of study and use of Continuing Education funds.

POLICY IV PROCEDURE OF

ACCOUNTABILITY

- A. The cleric is expected, on his return, to share his skills and insights with the Diocese and the people of his Parish.
- B. On returning to the Diocese the cleric would offer his expertise and skills for use on the Diocesan level where possible.
- C. As part of the application, the applicant is to present his plan on accountability to the review committee before the application is approved by anyone.

15 APPENDIX - PRIESTS' SALARY AND BENEFITS

Salary:

The salary of the priests of the Diocese is set by the Bishop in consultation with the Presbyteral Council. That salary is a base amount for Pastors and a slightly lower base amount for Assistants. In addition to the base salary, each priest receives an additional \$15.00 per month for each year of ordination.

Additional Benefits:

Healthcare Coverage under the Diocese of Baker Health Care Plan

Each priest, while using his own vehicle for Parochial or Diocesan duties, receives \$.40 for each documented mile traveled.

Mass stipends as they are available.

A retirement benefit is paid by the Parish to the Diocese of Baker Health and Retirement Association Room and board is provided.

Phone expenses (excluding personal long distance)

Basic cable television, email and laundry

Weekend Substitution:

Substitute priests are entitled to receive \$250.00 as a stipend for weekend coverage of Confessions and Masses, plus mileage to and from at the established Diocesan rate, but not to exceed 800 miles, plus mileage in the Parish for Parish work. If the priest substitute covers during the week before or after weekend coverage, he is entitled to an additional \$50.00, plus mileage in the Parish. The stipend for covering a single Mass on a weekend is set at \$75.00 plus mileage. Priests receiving a full Diocesan salary are entitled to receive only the mileage reimbursement when they substitute in another Parish.

The Parish of assignment is responsible to pay for the supply priest, up to the allowed limit of four (4) weekends for a priest's vacation.

If a priest is absent for additional weekends fulfilling a Diocesan Assignment the Diocese shall be responsible for paying his substitute.

If he is absent for Pastoral work connected with another organization (National Guard, Encounters, Retreats, coverage in another Parish, etc.) that organization or the priest himself is responsible for the substitute stipend.

If a priest is absent from the Parish for more than four weekends due to personal commitments (Weddings, Anniversaries, non-family funerals, etc.) he is personally responsible for reimbursing the Parish for the costs incurred in bringing in a substitute priest for those additional weekends.

If a priest is unable to fulfill his weekend duties due to illness, the Parish will provide payment for the necessary substitute.

If two priests decide that they would like to "trade" pulpits for a weekend then no stipends are to be exchanged. In this case the parishes shall provide only the fees for mileage up to a combined maximum of 300 miles.

Travel Reimbursement:

Travel reimbursement is made to the priest by the Parish for those miles driven by him, in his personal vehicle, in the fulfillment of his Parochial responsibilities. Careful notation in a log book is to be made for presentation to the Parish Finance Council so the requested mileage reimbursement can be verified. All requests for mileage reimbursement are to be made to the Parish in writing. No Parish shall be responsible for mileage incurred by a priest for travel that is personal in nature, e.g. travel to family functions. If the travel expense is not directly related to the pastoral care of the parishioners of his assigned Parish it is unjust to assign the costs of such travel to the Parish.

Since travel is reimbursed, it is not just to have the Parish pay the cost of personal auto insurance, gas, oil changes or maintenance in addition to the mileage reimbursement.

CLERGY FINANCIAL BENEFITS AND RESPONSIBILITIES

A diocesan priest is responsible for his own financial well being. This responsibility necessarily entails prudent stewardship and the avoidance of two extremes. One is that an individual is such a spend-thrift that he never has sufficient resources available to meet his just and necessary responsibilities. The other is that an individual never spends any of his own money and expects others and the Parish to cover every conceivable expense or to be reimbursed for it. Good stewardship lies in the middle. As priests we need to model the simplicity, the poverty and the generosity of Christ. It is important to recognize that how we utilize our personal resources is an expression of our spirituality. As a general principle we should exercise a very strict vigilance over Parish funds and not ever use them for our own personal advantage. On the other hand we should be extremely generous with our own resources.

In order to help assure a proper stewardship of Parish resources and to assist each of us in properly evaluating our relationship to monetary resources the following guidelines are provided. These will also serve to fulfill a need for clarity and consistency for priests and parishes. The frequent recruitment of extern priests to serve in the Diocese of Baker likewise necessitates a clear and consistent statement of which expenses are personal and which are to be provided by the Parish. Some examples follow:

Room and Board: The Parish has the responsibility to provide room and board for the priests serving in the Parish. Occasional (weekly) housekeeping service is to be provided but the priest is not to be paid extra if these services are not provided. All materials necessary for the maintenance of the Parish Household are the responsibility of the Parish. This includes: Light bulbs, cleaning products, linens, laundry, paper products, bath materials, cooking utensils, dinnerware, silverware, etc.

Personal items such as shavers (electric or straightedge), shaving cream, aftershave, cologne, deodorant, toothpaste, non-prescription pharmacy items, aspirin, cold medications, diet supplements, vitamins, cigarettes, alcohol, pet food, etc. are the personal responsibility of the priest.

Food: The Parish is to provide meals in the rectory for the priests or the priest is to cook his own meals in the rectory. Obviously moderation is to be observed in the selection of foods purchased. The Parish is responsible for the costs of all meals prepared in the rectory or purchased at the grocery store.

As a general rule, meals taken at a restaurant are much more expensive and such meals should not become the norm. Thus, a priest may request reimbursement for 60% of the cost of such meals each month. The receipts of the costs of meals are to be presented each month, along with notations of tips given, and the bookkeeper is to reimburse 60% of the total. Under no circumstance is money ever to be taken from the Parish collection to “treat” oneself to a meal out. The Parish is not responsible for travel expenses incurred as a result of extra travel to purchase “specialty foods” or to go out to dinner. No priest is authorized to take a monthly “food allowance”, even with the approval of the Parish Pastoral Council and Finance Council.

Subscriptions and Books: It is certainly commendable and recommended that every priest subscribe to one, two or more professional and theological journals. These are a personal expense. Any books purchased for one’s own use are likewise a personal expense. Liturgical books purchased for the Parish and which remain with the Parish are clearly a Parish responsibility. The daily newspaper is provided by the Parish.

Television: The Parish is responsible for the expense of basic cable. If extra channels are desired these become the personal responsibility of the priest. The maximum expense incurred by the Parish for television may not exceed \$50 per month. This is not multiplied by the presence of additional priests.

Movies, Video rental: These are entertainment and, as with items of entertainment in general, are the priest’s personal responsibility.

Dry cleaning: The dry cleaning of a priest’s personal clothing is his personal responsibility. The cleaning of Liturgical vestments, even the priest’s alb, is the Parish responsibility.

Internet: The Parish is responsible for providing internet access and an email address for the Parish which the priest may use. If an additional personal email is desired, this is a personal expense.

Telephone: The Parish is responsible for telephone expense and up to \$25 of personal long distance per month. The Finance Council has the right to review phone bills if they are excessive. If a priest has a cell phone with a number available to the Parish then that expense may be likewise born by the Parish.

Alcohol: The purchase of any alcoholic beverages for his personal consumption is the personal responsibility of the priest. Beverages purchased for social gatherings hosted by the Pastor of the Parish are appropriately a Parish expense. Moderation is encouraged. The Parish is responsible for the cost of altar wine, from the Approved List, used at Sacred Liturgy.

Automobile: All automobile expenses related to a priest's personal car are the priest's responsibility. He is entitled to the assigned allotment per mile for any miles driven on behalf of the Parish or in the fulfillment of Parochial or Diocesan duties. He is to maintain a log of miles which is to be presented when seeking mileage reimbursement. If the Parish provides a vehicle then all auto expenses are covered by the Parish and the priest does not receive any mileage reimbursement.

Mass Stipends: These belong to the priest who celebrates the Mass for which a stipend has been provided. It is not legitimate to receive multiple stipends for a single Mass or to fulfill numerous stipends with a series of Masses. Any contrary practices are forbidden (e.g. offering an indeterminate series of Masses for the offerings received for All Souls' Day). A separate Mass is to be celebrated for each stipend received.

A Pastor is obligated to celebrate a Mass for his Parish (Pro Populo) each Sunday and Holy Day of obligation. He may not take a stipend for this Mass. If he celebrates a second Mass he may receive and retain a stipend for that Mass.

Sacramental Stipends: Unless explicitly designated for the priest personally, any stipends received on the occasion of celebrating a Sacrament are presumed to be the property of the Parish. It is recommended that all such stipends be contributed to the Parish or to the charity of one's choice, regardless of donor intent. This helps avoid any confusion or concern about the priest trying to determine the "intent of the donor" since he will never personally benefit from such gifts.

Special Gifts or Stipends: When a substitute is required in order to allow the priest to travel for special personal occasions (beyond the four weekends allowed for vacation) it is necessary for the priest to reimburse the Parish for any and all additional expenses incurred. It must be remembered that the priest is there to serve the Parish and not vice versa. It must also be remembered that the priest is paid a salary by the Parish and it is unjust for the Parish to be required to pay both the salary of their priest and the expense of his substitute. Special gifts or stipends received by the priest on such occasions should offset, at least in part, the cost to the priest.

General Principles: Canon 281, §1: Since clerics dedicate themselves to ecclesiastical ministry, they deserve remuneration which is consistent with their condition, taking into account the nature of their function and the conditions of places and times, and by which they can provide for the necessities of their life as well as for the equitable payment of those whose services they need.

Canon 282, §1: Clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity.

Canon 281, §2: They are to wish to use for the good of the Church and works of charity those goods which have come to them on the occasion of the exercise of ecclesiastical office and which are left over after provision has been made for their decent support and for the fulfillment of all the duties of their own state.

16 APPENDIX - VISITING CLERGY APPROVAL

PROCEDURAL GUIDELINES

What is a testimonial?

A testimonial is a document that certifies a visiting priest's or deacon's faculties and suitability for pastoral ministry. It verifies that permission for the visit is granted by his Ordinary. It establishes the specific dates and locations of the intended ministry.

When is a testimonial needed?

Any priest or deacon who wishes to minister in the Diocese of Baker must have a valid testimonial on record in the Diocesan Pastoral Office.

When is a testimonial not needed?

A testimonial is not necessary if the visiting priest is a Bishop, Archbishop or Cardinal. However, the visiting prelate should send a courtesy letter to the Bishop of Baker notifying him of the intended visit, its purpose and date.

How do we process a request for a visiting priest?

1. A written request is to be sent to the attention of the Chancellor containing:
 - A. The complete name of the visiting cleric;
 - B. the specific purpose of visit and;
 - C. actual dates of visit.
 - D. If possible, provide the contact information for the cleric's Superior:
 - 1) If the cleric is Religious, please verify where the Order is headquartered.
 - 2) If the cleric is diocesan, ask the visiting cleric which Diocese he is affiliated with, regardless of the location of his current assignment.
 - 3) If you can provide address, telephone and fax (or email address) of the cleric's Superior, this will expedite the request.
 - E. Each Pastor must provide delegation to a visiting priest; so this request should be signed by the Pastor to verify he is informed and approves.
2. Upon receipt of a request letter, the Diocesan Pastoral Office will process the required testimonial documentation. This involves sending documentation to the cleric's Superior for review and approval.
 - A. This documentation cannot be completed by the visiting cleric, but must be completed and signed by the cleric's Superior.
 - B. The visiting cleric's Superior informs the Bishop of Baker that he approves of the visit, its purpose and schedule and verifies that the visiting cleric is authorized (with appropriate faculties) to perform activities involved with the visit.
3. Once testimonial documentation is received from the visiting cleric's Superior, the Pastor (the requestor) will be sent a written authorization notification. The Pastor is encouraged to provide comments following the visit which may be helpful in considering future visits by this cleric.

Please note: It is important for the Bishop to be informed of the fact and purpose of a cleric's visit and accurate dates of his presence in this Diocese. If you are working with a specific schedule of intermittent dates over a longer period of time, you may apply for authorization covering an extended duration. The Pastoral Office will seek permission only for the specific event, purpose and dates requested.



DECREE

On October 26, 2004, the Bishops of Region XII of the United States Conference of Catholic Bishops met in Anchorage, Alaska. While there, the attached *Region XII Policy for Canonical Counsel and Advocacy in Non-Matrimonial Cases* was discussed. It was unanimously decided that the attached policy indeed fosters cooperation and common pastoral action in the region (cf. c. 434), and that it should be approved by individual bishops as particular law in their own archdiocese and/or diocese.

Therefore, this policy is hereby approved as particular law in the Diocese of Baker by the Most Reverend Robert F. Vasa, JCL, DD, and is to become effective immediately. In accord with canons 7 and 8, it is hereby ordered that this policy be promulgated by distribution to every priest, deacon, parish life director, pastoral associate and curial official in the Diocese of Baker.

Given this day at the Chancery, Bend, Oregon

December 3, 2006

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Most Reverend Robert F. Vasa, JCL, DD
Bishop of Baker

REGION XII POLICY FOR CANONICAL COUNSEL AND ADVOCACY IN NON-MATRIMONIAL CASES

Introduction:

The Code of Canon Law, as a reflection of the Second Vatican Council, recognizes that every human being possesses certain rights. Some of these rights are based in the basic human dignity of all persons. Others are rooted in baptism and incorporation into the Body of Christ. In the Church, other rights may flow from a person's state in life, whether lay, cleric or a member of an institute of consecrated life. The dioceses of Region XII recognize these rights and strive to protect them for all persons, as best they can.

It must always be kept in mind that the resolution of any sort of dispute must be conducted in a non-adversarial way – remembering Christ's command to love one another. In the Church, resolving conflicts is not a matter of winning or losing, of bishop against priest, or lay person against cleric or authority against subject. Conflicts must be resolved in a spirit of authentic Christian charity, always remembering the dignity of individual persons and the integrity of the Church in its ministry to the world. Indeed, in the spirit of the Gospel, the faithful are first asked to make every effort to resolve the controversy informally before attempting to vindicate rights through the legal system of the Church (cc. 1446, 1713 and 1733).

Unfortunately, there may be times when disputes or controversies arise within the Church. Regardless of where these disputes originate, all the faithful have the right to vindicate their rights in accord with the norms of canon law (c. 221). Flowing from that right is the right to adequate canonical representation.

Realizing the important role canonical advocacy can play in the resolution of disputes, a group of diocesan canonists from Region XII of the USCCB have developed the following policy regarding canonical advocacy in non-matrimonial cases. These include both judicial and extra-judicial penal proceedings as found in the Code of Canon Law (cc. 1717-1731 & 1341-1353), as well as in those cases of administrative recourse (cc. 1732-1739) or during any other matter in which one may feel his or her rights have been violated (e.g., removal and/or transfer of a parish priest, loss of ecclesiastical office, the alleged violation of one's good reputation).

NOTE: Until such time that a penal judicial process is initiated (cf. c. 1721), any person providing canonical advice to another (such as during a preliminary investigation as found in c. 1717), is considered to be a canonical advisor or canonical consultant, and not an advocate in the strict sense of the law (cf. cc. 1481-1490). Only a canonical advocate, approved by the diocesan bishop, can take part in a penal process, and has those rights and obligations found in the law connected to the office. The bishop may, for the sake of justice, and if he sees fit, allow canonical advisors or consultants, to take part in those proceedings that may lead up to a penal judicial process. In these instances, the qualifications and subsequent approval of such an advisor will also fall under the norms of this policy.

Policy

Canonical Advocates must be approved (c. 1483) by the diocesan bishop before representing any client in canonical matters. Advocates (either cleric or lay) will be approved by the appropriate bishop provided that:

1. they have a degree in canon law (JCL or JCD) from a recognized pontifical faculty;
2. the advocate not labor under any ecclesiastical penalty and, if either a cleric or member of an institute of consecrated life, society of apostolic life or secular institute, that the advocate is in good standing in his or her diocese and/or community;
3. by representing their client or clients, the services of the advocate/advisor would create no appearance of conflict or conflict with their own bishop/ordinary; (e.g., when the canonist is a cleric, he would not represent a client in a dispute with his own bishop or religious superior of incardination. When the advocate is a lay person who is also an agent of his or her diocesan bishop, they would not represent a client in a dispute with that same bishop; nor would the canonist take on a role in which he/she would hold two or more offices which are incompatible, such as Tribunal judge and advocate [cf., c. 152]);
4. the advocate presents a notarized mandate from the client (c. 1484), clearly delineating the advocate's role, whether the advocate also serves as procurator for the client, and clearly specifying any limitations of the procurator/advocate's ability to function;

5. even if not a member of the Canon Law Society of America, the advocate agrees to operate under the provisions of the *Code of Professional Responsibility* and the *Statement Concerning Professional Courtesies* of the CLSA, and has not previously been found out of compliance with those standards by the Committee on Professional Responsibility of the CLSA;
6. the advocate be willing to swear an oath of secrecy in accord with canon 1455, §3; as well as agree not to copy or distribute any of the testimony or documentary proof connected with the case, using such materials only in the canonical process at issue.

A list of canonists from Region XII has been compiled and is available to any person seeking canonical advocacy or counsel. These canonists have agreed to be placed on this list for the purpose of acting as advocates in non-matrimonial canonical cases. This list may be obtained from either the Offices of the Chancellor, Vicar General or the Tribunal in the individual dioceses of Region XII. The advocates found on this list always retain the right to decline taking on a particular case, as they see fit. Those seeking canonical advice or advocacy services are not bound to use any of the canonists on the list, and may use any other qualified canonist that is approved by the diocesan bishop. Likewise, the inclusion of an individual canonist on this list does not bind any bishop to give his approval for the canonist to take part in a particular case.

Once recognized by the bishop and admitted as a representative of a client, the advocate's or advisor's service strives to facilitate a remedy to the dispute that respects the rights of all parties involved, sees to the observance of the universal law of the Church as well as any relevant particular law, and pursues the good of the Church. To accomplish this, it is vital that:

1. the advocate is expected to advise the client to the best of his or her ability and in accord with all applicable canonical norms and principles of canonical equity;
2. in accord with canons 1446 and 1713, the advocate seeks reconciliation and collaboration to negotiate equitable solutions such that canonical trials and formal administrative processes can be avoided whenever possible.

Advocacy – Fee and Expense Reimbursement

Advocates and their clients are to refer to individual diocesan policies regarding the reimbursement of fees associated with canonical counsel and advocacy.

Pro Bono Service

In the service of justice and as an aspect of professional responsibility, a canonist should be willing to provide a certain amount of advocacy on a *pro bono* basis.

STATEMENT CONCERNING PROFESSIONAL COURTESIES

Canon Law Society of America

(Permission to reprint granted by the CLSA, September 28, 2004)

First Adopted October 1993

The following Statement Concerning Professional Courtesies was adopted at the 55th Annual General Meeting of the Canon Law Society of America in October 1993 for an experimental period of three years. It was revised at the conclusion of that time, and the following revised version was adopted at the 58th Annual General Meeting of the Society.

PRINCIPLES OF REPRESENTATION

PRINCIPLE ONE

Each party to a canonical dispute has a right to canonical representation whether of a procurator (proxy) or of an advocate (defender).

PRINCIPLE TWO

Each party is free to appoint representatives whether procurators or advocates. In cases where advocates are required by law, an advocate must be assigned by the court or church authority if a party has failed to select one personally.

PRINCIPLE THREE

Canonical representatives exercise a function of assisting in the resolution of disputes by clarifying and properly interpreting the facts, representing the interests and concerns of the party they represent, and thereby facilitating the functioning of the Church's system of justice and equity.

PRINCIPLE FOUR

Communication between a party and the person's canonical representative and the work product of a canonical representative are privileged.

PROFESSIONAL COURTESIES

In light of the principles of representation, this *Statement Concerning Professional Courtesies* is adopted as a guide to canonists who are involved in a canonical dispute whether as a party or as a canonical representative.

COURTESY ONE

Communication between the parties to a dispute should always be marked with professional and personal courtesy and respect. The purpose for such communication is to try to resolve the dispute, not worsen it.

COURTESY TWO

If a party chooses a canonical representative who is not already on a list of advocates approved for the diocese, religious institute or comparable entity, the right to represent the party for the case is extended to the canonical representative if competency is evident.

COURTESY THREE

The canonical representative of a party shall have access to all communications about the dispute which are available to the party being represented.

COURTESY FOUR

A party may request from the other party or parties to a dispute copies of all acts and proofs in their possession relevant to the dispute.

Copies of the requested documents shall be provided unless a party claims a document is not relevant to the dispute, or that it was intended as confidential and is not intended to be used as proof. If a document is withheld, care must always be taken that the right of defense always remain intact.

Expenses for the reproduction and delivery of copies shall be paid by the party who requests them.

COURTESY FIVE

Unless it is clear that all parties to a dispute have received a copy of a communication bearing on the dispute from a court, administrative body, or person involved in the resolution of the dispute, the party receiving this communication shall provide copies to all other parties to the dispute.

COURTESY SIX

While using all canonical and just means to protect the rights and interests, a party or canonical representative should not use the canonical process to delay justice or to hinder the resolution of a dispute within an appropriate time.

APPLICABILITY

1. This *Statement Concerning Professional Courtesies* is adopted as a guide to canonists who are involved in a canonical dispute whether as a party or as a canonical representative.
2. The courtesies enumerated in this Statement are not a complete list of all the standards of expected behavior, but they are designed to provide a basis for establishing a working relationship between the parties to a dispute.
3. These courtesies are applicable to canonical disputes whether the dispute follows the judicial, the administrative, the investigatory, or an informal dispute resolution process.

18 APPENDIX - CONCELEBRATION

GUIDELINES FOR THE CONCELEBRATION OF THE EUCHARIST

Introduction

The following guidelines are provided to highlight the significance of concelebration of the Eucharist as a sign of unity and Church order. As a unique collegial act of the Church at prayer, the concelebrated Eucharist should be neither abused nor ignored. What is important for members of the liturgical assembly applies as well to Bishops and priests who concelebrate: no one in the Eucharist is required to say every word, perform every gesture, ritualize every action. The Eucharist, whether ritually concelebrated or not, is a collegial act which depends on the authentic collaboration of all the ministers and the assembly presided over by the Bishop or one of the presbyters.

The proper and effective celebration of the Eucharist always requires preparation according to the principles laid down in the General Instruction of the Roman Missal (GIRM), no. 111. Planning is especially necessary for all concelebrations of the Eucharist. Therefore, the norms laid down in the General Instruction of the Roman Missal, nos. 199-251, should be followed carefully. These guidelines are meant to assist in the preparation and in the actual concelebration of the Eucharist.

Regulation of Concelebration

1. In accord with the law, the Bishop possesses the right to regulate the discipline for concelebration in his Diocese, even in churches and oratories of exempt religious (see GIRM 202). Accordingly, the Bishop may establish Diocesan guidelines regarding the aptness of concelebration, its advisability on certain occasions, the number of concelebrants, and the physical arrangements of his Cathedral and Parish churches for concelebration.

Aptness of Concelebration

2. "Concelebration is a sign and a strengthening of the fraternal bond of priests and of the whole community, because this manner of celebrating the sacrifice in which all share consciously, actively, and in the way proper to each is a clearer portrayal of the whole community acting together and is the preeminent manifestation of the Church in the unity of sacrifice and priesthood and in the single giving of thanks around the one altar" (Declaration In Celebratione Missae, 7 August 1972, no. 1).
3. Concelebration is recommended at those times when it is appropriate for the priests of the Diocese to concelebrate with their own Bishop or when priests gather with their Bishop on the occasion of a retreat or a meeting with the Bishop.
4. Concelebrants should be seated together as a group. They should not be intermingled with the assembly nor should anyone be seated between the concelebrants and the altar. If the space in the presbyterium is not large enough to accommodate the concelebrants appropriately, they may be seated in another area which physically and visually unites them with the liturgical action.
5. The position of the concelebrants should not obscure the fact that only one Bishop or one presbyter presides over the whole celebration. Furthermore, the position of the concelebrants should not usurp the positions nor limit the functioning of other liturgical ministers nor block the view of the assembly. These same concerns apply to those situations when the Eucharist is concelebrated in a setting other than a church or chapel.

Vesture

6. The color and form of the vestments and their difference from everyday clothing call attention to the liturgical role of the concelebrants. Vestments are part of the ritual experience and the festive character of a liturgical celebration.

7. The guidelines for liturgical vestments for concelebration are clearly spelled out in the General Instruction of the Roman Missal (GIRM 209).
8. Priests may not concelebrate in ordinary clerical garb or by wearing the stole over the cassock or street clothing. Nor may priests of religious institutes concelebrate merely by placing a stole over the monastic cowl or habit.
9. If chasubles are worn by all the concelebrants, they should be simpler in their decoration than that of the principal celebrant. If a sufficient number of chasubles is not available, and in order to avoid the impression of two classes of concelebrants, it may be preferable for all the concelebrants to be vested in albs and stoles. The principal celebrant always vests in a chasuble.

Entrance Procession

10. As the concelebrants approach the altar during the entrance procession, they reverence it with a deep bow. If the Blessed Sacrament is directly behind the altar, a genuflection is made instead of a bow. If the Blessed Sacrament is located to the side or is not directly in view, only the altar is revered. After each concelebrant has revered the altar, he kisses it and goes directly to his seat.
11. No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun (GIRM 206).

Preparation of the Altar and the Gifts

12. "The rites for the preparation of the gifts are carried out by the principal celebrant; the other concelebrants remain at their places" (GIRM 214). However, the deacon assists the principal celebrant at the altar. The gifts of bread and wine are brought in procession and are placed on the altar in the usual way (see GIRM 73-75). When there are to be great numbers of communicants and all the ciboria cannot be conveniently placed on the altar, some of the concelebrants may hold the ciboria in their hands during the Eucharistic Prayer.

Approach to the Altar

13. The concelebrants approach the altar for the Eucharistic Prayer after the principal celebrant has concluded the prayer over the gifts. If there is a great number of concelebrants, only those who will proclaim an individual part of the Eucharistic Prayer should be invited to stand with the principal celebrant at the altar (GIRM 215).

Choice of Eucharistic Prayer

14. The Eucharistic Prayer should be chosen prior to the celebration, either from among Eucharistic Prayers I-IV of the Roman Missal (Sacramentary) or from the Eucharistic Prayers for Masses of Reconciliation I-II. However, in the case of Masses with children, "in view of the psychology of children it seems better to refrain from concelebration . . ." (see Eucharistic Prayers for Masses with Children, Introduction, no. 22; Sacramentary).
15. If they are to be prayed by designated concelebrants, the intercessions should be assigned prior to the beginning of the celebration. Cards or booklets containing the Eucharistic Prayer should be provided especially to those concelebrants who will read one or more of the intercessions. In this way, the movement of the Missal on the altar from one concelebrant to another will be avoided.
16. The intercessions are said with hands extended. Careful attention should be given to the manner in which the intercessions are divided (see GIRM 219-236). The principal celebrant may also say the intercessions himself.

Singing of the Eucharistic Prayer

17. Singing the Eucharistic Prayer is a very solemn form of its proclamation. However, the Eucharistic Prayer should not be sung unless the principal celebrant and the concelebrants are able to sing it well.

Proclamation of the Eucharistic Prayer

18. The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and that the principal celebrant's voice be clearly heard. In this way the words can be better understood by the people (GIRM 218). The concelebrants listen in silence during the parts of the Eucharistic Prayer assigned to the celebrant alone and the intercessions whether recited by the celebrant or one of the concelebrants. Concelebrants should be provided with cards from which they can read their parts of the Eucharistic Prayer. The concelebrants should never place these cards on the altar.

Deacons and Other Ministers

19. When neither a deacon nor other ministers assist in a concelebrated Mass, their functions are to be carried out by one or more of the concelebrants (GIRM 208). However, every effort should be made to provide a deacon and other ministers so that the various ministerial roles are always respected.

Gesture at the Epiclesis

20. The concelebrants hold their hands (or at least their right hand) outstretched toward the offerings, with the palms facing down, in the traditional epicletic gesture during the epiclesis of the Eucharistic Prayer (GIRM 222a, 227a, 230a, 233a).

Gestures at the Institution Narrative

21. During the institution narrative, each concelebrant may extend the right hand, with the palm facing to the side, toward the bread and the chalice. Though this gesture is optional for the concelebrants, in the Diocese of Baker it shall be utilized (GIRM 222c, 227c, 230c, 233c).
22. All bow profoundly when the celebrant genuflects after the consecration of the bread and after the consecration of the wine.

Gestures during the Anamnesis and Epiclesis

23. The concelebrants hold their hands outstretched during the anamnesis and the post-consecratory epiclesis.

Doxology of the Eucharistic Prayer

24. During the final doxology of the Eucharistic Prayer only the principal celebrant elevates the paten with the consecrated bread, while the deacon raises the chalice. The concelebrants do not elevate other chalices, ciboria, etc. If no deacon is present, one of the concelebrants may elevate the chalice.
25. All the concelebrants may join in the singing or recitation of the doxology or it may be sung or recited by the principal celebrant alone. The procedure to be followed should be decided before the celebration begins.

The Lord's Prayer

26. The principal celebrant, with hands joined, introduces the Lord's Prayer; with hands outstretched, he then says [or sings] this prayer itself with the other concelebrants and the congregation. The concelebrants are also to hold their hands outstretched during the singing or recitation of the Lord's Prayer (GIRM 237).

Prayers during the Communion Rite

27. The prayers of the communion rite are said by the principal celebrant alone. They may not be distributed for recitation by the concelebrants. Nor may they be recited by the concelebrants together with the principal celebrant (GIRM 238).

Sign of Peace

28. The sign of peace should not be overextended. It is desirable that concelebrants exchange the sign of peace among themselves in a fraternal and respectful manner. The rubric of the General Instruction should also be kept in mind to help assure that the dignity of the Sacred Liturgy is not compromised. "It is appropriate that each offer the sign of peace to those who are nearest and in a sober manner" (GIRM 82).

Breaking of the Bread

29. The Lamb of God begins only after the sign of peace is completed. During this litany the deacon (or, in his absence, one of the concelebrants) assists the principal celebrant in the breaking of the bread.
30. At least some of the eucharistic bread should be broken for the concelebrants and the people. The breaking of the bread should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon (GIRM 83).
31. It is most desirable that the faithful receive the Lord's Body from hosts consecrated at the same Mass (GIRM 85). It is never permitted, however, to distribute communion to the concelebrants from the Sacrament consecrated at another Mass and reserved in the tabernacle.
32. The deacon distributes the hosts to the concelebrating priests after the breaking of the bread without saying the formula, The Body of Christ. If there is a great number of concelebrants, they may receive the host and drink from the chalice while communion is being distributed to the faithful. In this case, the concelebrants may receive the host from a paten held by the deacon or one of the concelebrants; or the paten may be passed from one to another; or it may be left on the altar for each concelebrant to take as he approaches to receive from the cup (cf. GIRM 246-249).

Invitation to Communion

33. Only the principal celebrant shows the host to the people when he proclaims, This is the Lamb of God... Concelebrants do not elevate their hosts; rather they reverently hold the consecrated bread in the right hand with the left hand under it (GIRM 242).

Communion from the Cup

34. Communion from the cup may be received in either of the following manners: the concelebrants approach the altar to receive from the cup; or the deacon may offer the cup to each concelebrant without saying the formula, The Blood of Christ (GIRM 246).
35. All in the assembly may receive Communion under both kinds. The number of ordinary ministers for Holy Communion (and, if necessary, extraordinary ministers of Holy Communion), as well as the location of the communion stations, is to be determined beforehand. Deacons, when present, are to be ministers of the cup.

Ablutions

36. After Communion, the deacon or a duly instituted acolyte cleanses the vessels at the side table or, after the Mass has concluded, in the sacristy. In the latter case, the deacon or acolyte covers the vessels and leaves them on a corporal on the side table to be purified after Mass (GIRM 249).

Reverence to the Altar

37. Before leaving, the principal celebrant reverences the altar in the customary manner. The concelebrants, however, make a profound bow to the altar and do not kiss the altar (GIRM 250).

This instruction is taken largely from: The Bishops' Committee on the Liturgy
National Conference of Catholic Bishops
September 1987

Amended and updated in accord with the March 17, 2003 General Instruction of the Roman Missal.

19 APPENDIX - CORPORATION STATUTES

Corporation Statutes for the Parishes and Quasi-Parishes of the Diocese of Baker

- Statute 1: Each Parish and quasi-parish of the Roman Catholic Diocese of Baker is to be separately incorporated as a non-profit corporation in a legally recognizable form. (cf. Canon 515, §3; Canon 516; Canon 1284, §2, 2^o)
- Statute 2: Each public agency of the Catholic Church may choose to be separately incorporated in order to more clearly define its identity, mission or purpose. These agencies are not bound by these statutes unless the contrary is clearly obvious.
- Statute 3: Each Catholic non-profit Corporation formed in the Diocese of Baker is to submit an annual report to the Diocese of the activities of that corporation. This report is to include: (cf. Canon 1284, §2, 8^o)
- A financial report of the income and expenses of the corporation during the previous year signed by at least two officers of the Corporation.
 - A civilly valid document, signed by the officers, approving all corporate actions of the pastor or administrator during the preceding year.
 - A current list of the officers of the corporation with a document, signed by the President, appointing the officers.
 - A copy of the minutes of the Annual Meeting.
- Statute 4: Ownership of Parish property is vested in that civil corporation identified with the Parish or Quasi-Parish. Administration of Parish property, within the limits established in these Statutes, is vested in that civil corporation identified with the Parish or Quasi-parish. (cf. Canon 532; Canon 1256; Canon 1279, §1)
- Statute 5: Each Parish or Quasi-Parish is established as a tax exempt entity by virtue of a Group Ruling of the IRS for Parishes listed in The Official Catholic Directory. However, each Parish and Quasi-Parish is also to have its own Federal Identification Number.
- Statute 6: In those instances when it is necessary for the Parish or Quasi-Parish to prove its tax exempt status the Finance Officer at the Diocesan Pastoral Office is to be contacted.
- Statute 7: Each Pastor or Administrator is to be vigilant, particularly with regard to civil law and the payment of taxes, that the just debts of the Parish are paid in a timely fashion. (cf. Canon 532; Canon 1284, §2, 3^o; Canon 1284, §2, 5^o)
- Statute 8: Each Parish is to possess its own corporate seal which may also serve as its sacramental seal to be used on documents of juridic importance, civil or ecclesiastical. The seal is to have the words: CORPORATE SEAL in addition to the official legal title of the Parish.
- Statute 9: For safe-keeping all deeds to property must be kept at the Diocesan Pastoral Office. Copies of all deeds are to be kept at the Parish. (cf. Canon 1284, §2, 9^o)
- Statute 10: The Pastor or Administrator is authorized, after consultation with the Parish Finance Council, to invest excess funds either in an Investment Fund administered by the Diocese or other socially and morally responsible investments. (cf. Canon 1284, §2, 6^o)
- Statute 11: All properties belonging to the Parish shall be insured with Catholic Mutual in amounts agreed upon by the Officers of the Corporation and the Bishop. (cf. Canon 1284, §2, 1^o)
- Statute 12: The Pastor or Administrator is empowered to enter into contracts for the maintenance or repair of Parish property, at or below \$6,000, provided approval of the Board of Directors and the Parish Finance Council is received in writing. This is considered ordinary administration. (cf. Canon 1279)

- Statute 13: The Pastor or Administrator needs the written permission of the Bishop, in addition to the written opinion and, preferably, approval of the Parish Finance Council and the Board of Directors, in order to enter into contracts which either exceed \$6,000 or which bind the Parish for more than one year. This is considered extra-ordinary administration. (cf. Canon 1281, §1-2)
- Statute 14: The Pastor or Administrator needs the written permission of the Bishop, in addition to the written opinion and, preferably, approval of the Parish Finance Council and the Board of Directors, in order to make charitable donations which cumulatively exceed \$6,000 in a calendar year. It must be remembered that the intention of the donor must always be respected. (cf. Canon 1267, §3; Canon 1285)
- Statute 15: The written permission from the Bishop to enter into contracts, referenced in Statutes 13 and 14, is to be requested by the Pastor or Administrator in writing. If the Finance Council and Pastoral Council have been consulted, their written opinion or endorsement is to accompany the request. If a draft of the proposed contract is available it is likewise to be submitted. (cf. Canon 1281, §1)
- Statute 16: The Pastor or Administrator is not authorized to sell any Parish property, borrow money, grant right of ways, purchase real estate or enter into permanently binding agreements without the written permission of the Bishop, in addition to the written opinion or, preferably, the approval of the Parish Finance Council and the Board of Directors. (cf. Canon 537; Canon 1255; Canon 1281, §1)
- Statute 17: Once the necessary permissions and approvals have been granted, it is the Pastor's or Administrator's duty to verify that the contracts are appropriately drafted and to sign them. In some cases it may be prudent to consult an attorney. Copies of all signed contracts are to be transmitted to the Diocesan Pastoral Offices. (cf. Canon 535, §3; Canon 1279, §1)
- Statute 18: Projects in excess of \$6,000 or which constitute a serious investment for the Parish should receive at least two bids and preferably three if a variety of contractors are available. If only one bid is received that bid needs the written approval of the Parish Council and the Parish Finance Council. (cf. Canon 1280, §1)
- Statute 19: It is the responsibility of the Pastor or Administrator to verify that all contractors have the necessary and proper insurance, bonding, and credit rating to safeguard the Parish. Prior to payment to a Contractor lien releases are to be obtained. Consultation about Insurance with the Diocesan Finance Officer is mandated prior to entering into a contract for Parish construction or renovation. (cf. Canon 1279, §1)
- Statute 20: The Canonically appointed Pastor or Administrator of a Parish or Quasi-Parish is also automatically nominated as the President of the Corporation associated with that Parish or Quasi-Parish. The previous Pastor or Administrator is to resign from the Presidency and the new Pastor or Administrator is to be appointed in accord with the Bylaws.
- Statute 21: The duly appointed Vicar General of the Roman Catholic Diocese of Baker or the duly appointed Chancellor of the Roman Catholic Diocese of Baker, at the discretion of the Bishop, is to be appointed as Vice-president of the Parish Corporation at each Annual Meeting or at such time as a successor to the office of Vicar General or Chancellor shall be appointed.
- Statute 22: The Lay Catholic member of the Board of Directors of the Parish Corporation is to be nominated by the Parish or Pastoral Council but he or she is to be appointed by the Pastor at the annual meeting. The term of office is one year not to exceed ten consecutive terms. Stability in this office is preferred.
- Statute 23: The Lay Catholic member of the Board of Directors is to be a Catholic in good standing, an active and practicing member of the Parish, living within the Canonical boundaries of the Parish and respected in the local community.

- Statute 24: If the Lay member should be unable to fulfill a particular term of office, his or her replacement is to be nominated at the next regular or special Parish or Pastoral Council meeting and is to be appointed by the Pastor or Administrator within one month. Notice of this change is to be sent to the Diocesan Pastoral Office and noted in the Parochial Corporation file.
- Statute 25: The Lay member of the corporation may be removed by the Pastor or Administrator only after having consulted with the Parish Council and having received the consent of the Vice-president of the corporation. Great care is to be taken not to impugn the reputation of the lay member in consulting with the Parish Council.
- Statute 26: Duplicates of all Corporate actions are to be made; one filed with the Diocesan Pastoral Office for safe-keeping and one kept in the Parochial Corporation file.
- Statute 27: The Annual Business meeting of the corporation is to take place in January when the financial report for the year may be reviewed, new members appointed and corporate acts of the previous year verified.
- Statute 28: Neither the President nor the Vice-president of the corporation may be removed or changed without the written consent of the Bishop of the Roman Catholic Diocese of Baker.
- Statute 29: When the Vice-president is empowered by the Bylaws to act in the place of the President, the Chancellor or Vicar General who is the Vice-president is to consult with the Bishop about those corporate actions.
- Statute 30: No portion or element of the Bylaws for Parishes or Quasi-parishes of the Diocese of Baker may be altered or amended without the written consent of the Bishop of the Roman Catholic Diocese of Baker.
- Statute 31: Any apparent conflict between the Bylaws of Parish Corporations and these Diocesan Statutes is to be resolved by the Bishop in consultation with the Vice-president of the corporation.
- Statute 32: Any apparent conflict between these Statutes and the Code of Canon Law are to be resolved by the Bishop in consultation with a person with a degree in Canon Law or otherwise skilled in Canon Law.

By virtue of the power of the Office of Bishop*, I hereby decree that the above Statutes become effective for the Diocese of Baker, Oregon on November 1, 2002

Witness

The Most Reverend Robert F. Vasa
Bishop of Baker

Given at the Chancery this 24th day of October, 2002

* (cf. Canon 94, §1-3; Canon 381, §1)

CORPORATE ACTION

Annual Meeting

of

_____ **,Inc.**
Parish Corporation

Date

**In accord with the Bylaws of the above-named Corporation (Article III, Section 1),
“There shall be an annual business meeting of the Board of Directors of the above-named Parish
Corporation each calendar year.”**

Original: To Parish Corporation File
Copy: To Diocesan Office

AGENDA

Chairman: _____
Pastor or Administrator

Secretary: _____
Chair appoints Lay Trustee to serve as Secretary

Roll Call: **Pastor:** _____ **Present**
Vicar General or Chancellor: _____ **Present**
Lay Trustee: _____ **Present**
(Insert names - May be present by phone)

APPROVAL OF MINUTES:

Chair says: I offer the minutes of the last Annual Meeting of the Corporation and those of any Special Meetings held during the year. If there are no additions or deletions, I move the Minutes be approved.

Moved by President **Yes**
Second by Secretary / Treasurer **Yes**
All in favor **Yes**

REAPPOINTMENTS, RESIGNATIONS or NEW MEMBERS:

Chair says: In accord with the Bylaws of the Corporation I hereby appoint the following persons to the offices of the Corporation for the coming year:

President: _____
Pastor or Administrator

Vice-President: _____
Vicar General or Chancellor

Secretary/Treasurer: _____
Lay Trustee (Nominated by the Parish Council)

(If there is an Officer who is leaving his or her term is completed when the successor is appointed)

FINANCIAL REPORT:

Chair says: I hereby present the year-to-date financial report of the Parish Corporation consisting of the current Balance Sheet and the Income and Expense Statement.

Secretary/Treasurer: I have received the Reports ___ YES

AUTHORIZED SIGNATORIES:

Chair says: Diocesan regulations instruct that: "As a general rule, the Pastor / Administrator should routinely sign any and all checks processed by the Parish. Others are permitted to have check signing authority but these should not be seen as 'ordinary signers' of checks." (Statute 314)

During the past year the following persons have been authorized by this Corporation to sign checks when the Pastor is impeded from doing so:

Chair: I move that the following Resolution be adopted:

BE IT RESOLVED that the following persons be removed from the Authorized Signatures at the Bank: _____, _____, _____.

BE IT FURTHER RESOLVED that the persons named above who are not to be removed be hereby retained as signatories for the coming year.

BE IT FURTHER RESOLVED that the following persons be added to the Authorized Signatures at the Bank: _____, _____, _____.

Moved by President _____ Yes
Second by Secretary / Treasurer _____ Yes
All in favor _____ Yes

RESOLUTION APPROVING ACTS OF MANAGEMENT:

Chair says: I move that the following Resolution be adopted:

BE IT RESOLVED by the Board of Directors of the above-named Corporation that all of the acts and doings of the management of the Parish Corporation, in conducting its affairs during the past year and to this date be, and the same hereby are, ratified and confirmed subject to the Code of Canon Law and the Statutes of the Roman Catholic Diocese of Baker.

Moved by President _____ Yes
Second by Secretary / Treasurer _____ Yes
All in favor _____ Yes

ANY OTHER BUSINESS:

Chair: Is there any other business to be brought forward at this meeting?

ADJOURNMENT:

Chair: I move that the Meeting of the Board of Directors of the Corporation be adjourned.

Moved by President _____ Yes
Second by Secretary / Treasurer _____ Yes
All in favor _____ Yes

This Report constitutes the Minutes of the Annual Business Meeting of the Parish Corporation Incorporated as:

_____, Inc.

held on _____, 20_____.
Date

Respectfully Submitted:

Secretary / Treasurer

21 APPENDIX-ANNUAL FINANCIAL REPORT

Along with the Annual Corporation Report, Parishes are required to submit an Annual Financial Report for the entire Calendar (Fiscal) Year. A similar Report is to be included as a part of the Annual Corporation Meeting but since that meeting may take place prior to the end of the Fiscal Year it may not be a complete Year-to-Year Report.

These Reports are to include:

- A Balance Sheet detailing all accounts and investments of the Parish;
- A Profit and Loss Report;
- An explanation of any miscellaneous accounts;
- A comparison of Budget versus Actual expense and income for the current year;
- A proposed Budget of income and expense for the upcoming Calendar Year;
- Signatures of the Finance Council Members indicating that they have seen and approved the Financial Report and the Budget.

The Annual Report made to the Parish should include at least:

- A Balance Sheet detailing all accounts and investments of the Parish;
- A Profit and Loss Report;
- A comparison of Budget versus Actual expense and income for the current year
- Signatures of the Finance Council Members indicating that they have seen and approved the Financial Report.

If the Parish Books are kept, as they ought to be, on a computer using the Diocesan Recommended Financial Software then the generation of these Reports will be neither difficult nor time consuming. Good Financial Management will preclude difficulties.

22 APPENDIX-AUDITS: FINANCIAL AND PERFORMANCE

The Diocese of Baker Financial Office will oversee periodic Financial and Performance Audits of the Parishes and Missions of the Diocese. At the present time these are set up on a three-year rotating basis. The scope of these audits has focused on Bookkeeping procedures, Internal Controls, particularly relating to cash and weekly collections, and general accounting practices. These periodic audits will continue and will be expanded to include a variety of other best practices.

While there is no limit to the number of things in a Parish which could be the subject of a Financial and Performance Audit the following is an exemplary list of items which may be included:

- Bookkeeping practices;
- Collection Management;
- Utilization of the Parish Finance Council;
- Record Keeping, particularly relative to Parish Corporation Activities;
- Security of Records;
- Health and Safety Concerns on the premises;
- General Repair of the Facilities;
- Insurance Coverage Amounts;
- Compliance with Statutes concerning Child and Youth Protection;
- Adoption of a Parish Employment Policy.

From time to time a Pastor or the Bishop may request a special Financial or Performance Audit in order to assist the Parish in correcting some oversight, establishing better protocols or investigating questionable practices. It is also possible that the Parish Finance Council may approach the Bishop directly with questions, concerns or even a request for a particular audit. Since the members of the Finance Council are official representatives of the Parish, the Diocese will take their concerns very seriously and will work with them to alleviate concerns or provide suitable instruction.

23 APPENDIX - FINANCIAL CONTROL GUIDELINES

The financial control guidelines outlined below are recommended to all parishes. These guidelines are not intended as an all-inclusive money-handling guide, but have been developed as a guideline, to prevent loss.

Internal control

- All accounts using the parish and/or school's federal ID number must be approved and controlled by the Pastor. All account statements must go to the Parish and be accessible to the Parish Finance Council.
- The individual who prepares checks shall not be authorized to sign checks.
- The person who signs checks should not be allowed to balance monthly bank statements. Monthly bank reconciliations should be submitted with the monthly statements for review by the Finance Council, or review by a knowledgeable individual other than an authorized signer.
- Budgets should be developed and approved. Disbursements not specified in the approved budget should not be allowed without the direct approval of the Pastor and the advice of the Finance Council.
- Each month, a report comparing actual expenditures to the budgeted amount should be made available for the Finance Council. Significant variances should be investigated, explained, and resolved.
- Signature stamps are never to be used to sign checks.
- Blank checks are never to be signed and checks should not be signed without proper documentation.
- Sequentially numbered checks should be used.
- Key responsibilities should be separated. One individual should not handle billing, collections, and bank deposits. One of these tasks should be completed by a second individual.
- Comprehensive pre-employment screening should be conducted, including a criminal background check, the verification of educational data, verification of employment history, and checking of references.

Physical control

- Each parish should own a fire proof safe. Collections and all cash should be stored in the locked safe. The safe must be kept locked at all times (even during parish business hours).
- Deposits should be made on a regular basis. Accumulations of cash and checks totaling \$1,000 or more should not remain in the parish safe for a time period longer than 48 hours.
- If feasible, Parishes should make arrangements for evening and Sunday deposits.
- **PRIOR TO THE PREPARATION OF A VERIFIED DEPOSIT SLIP CHURCH MONEY MUST NEVER BE TAKEN HOME BY ANY PARISHIONER.**

Cash Receipts/Money counting

- Ideally, each parish should have several teams of money counters (consisting of two or three members per team). If several teams cannot be formed, there must be at least two. Members of teams should also be shuffled on a periodic basis. Husbands and wives should not be allowed on the same team unless there is a third party.
- All checks received should be immediately endorsed to the appropriate account. A self-inking endorsement stamp is recommended for this purpose.
- A tape of the cash and checks to be deposited, along with the deposit, should be prepared by one of the individuals. A tape of the receipts of envelopes, along with a summary of totals by account classification should be prepared by the second individual. The totals should then be compared to verify that the amounts are the same. All members of the money counting team should sign the collection summary tape to verify the amount of the collections.
- The recap of the receipts or envelopes along with the tape should then be given to the bookkeeper for entry into the financial accounting system. The deposit slip and second tape should accompany the cash and checks and be deposited as soon as feasible.
- A comparison of the collection summary tape to the bank deposit receipt must be done by the bookkeeper.
- **CASH WITHDRAWAL FROM THE DEPOSITS MUST NOT BE ALLOWED.**
- A recommended Collection Tally Sheet can be found in the adjoining Appendix.

Collection Tally Sheet for the Parish of _____ ; for the week of _____

	Offertory	Special Collection #1	Special Collection #2	Building Fund	Other (Specify)	
Envelopes:						Totals:
Checks	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Currency	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Coin	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Total Envelopes:	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____

Number of envelopes: _____

Loose Collection:

Checks	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Currency	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Coin	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Total Loose	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____

Total Collection: \$ _____ \$ _____ \$ _____ \$ _____ \$ _____ \$ _____

Offertory	Special Collection #1	Special Collection #2	Building Fund	Other	Totals
------------------	----------------------------------	----------------------------------	--------------------------	--------------	---------------

Balance Total: \$ _____

Signatures of Counters: _____

Attach a copy of the deposit slip to this tally sheet and explain any difference in the amount deposited and the amount counted above.

24 APPENDIX - BUILDING AND RENOVATION

1. Federal, state, county and city regulations must be observed in undertaking any construction. Also to be observed are all Diocesan Statutes related to the proper functioning of Corporations.
2. Unless other arrangements for financing a project are approved, Diocesan guidelines require that prior to new construction or substantial renovation 40% of the money contemplated for construction should be on hand in cash.
3. No new construction may be undertaken by a Parish that has a current debt which is not being liquidated at the rate of at least 10% per annum.
4. Interest rates on loans from the Diocesan Pastoral Office are adjusted to be competitive with current Federal rates. Parishes which have chosen not to invest excess Parish capital in the Diocesan Investment and Loan Fund may not be eligible to benefit from the lower rates offered by the Diocesan Pastoral Office. Specific loan rates and terms will need to be negotiated at the time the loan is requested.
5. A performance bond is required for all construction unless specifically waived by the Diocesan Building Committee, e.g. in case of volunteer labor, etc.
6. Before any construction is begun the Diocesan Pastoral Office is to be consulted regarding the proper and necessary insurance which is to be acquired.
7. Contracts with architects and construction firms are to be reviewed and modified in accord with the specifications proposed by the Diocesan Insurer, Catholic Mutual.
8. The choice of an architect must be approved by the Diocesan Building Committee prior to hiring.
9. If possible, three bids are to be obtained for new construction or substantial renovation to assure a fair and competitive bid. Negotiated contracts, if carefully supervised, are not forbidden.
10. Procedures to be followed in new building or substantial renovations:
 - a. Step one -- A preliminary meeting with the Bishop prior to any construction arrangements.
 - b. Step two -- The following documents are to be presented to the Diocesan Building Committee for review:
 - 1) List of possible architects;
 - 2) Estimate of cost of construction to be undertaken;
 - 3) Approval of the Parish Finance Council;
 - 4) Description of the proposed method of financing the project;
 - 5) Sketches of proposed construction, footprint and preliminary plot plan.
 - c. Step three -- Presentation of the following to the Building Committee with ample time for review and change:
 - 1) Three-quarter view, floor plan, and final plot plan;
 - 2) Site adjustment;
 - 3) Complete financial arrangements.
 - d. Step four -- Present the following to the Bishop for final review:
 - 1) Completed plans and specifications, with one complete set to be left with the Diocesan Pastoral Office;
 - 2) List of three bidders, or in the case of a non-bid construction, e.g. a negotiated contract, detailed plans of how the construction will be undertaken.

11. Limitations of Administration:

- a. Maintenance and repairs of buildings under \$6,000 can be undertaken at the discretion of the Pastor, after consultation with the Parish Pastoral Council and Finance Council.
- b. Maintenance and repairs of buildings (e.g. painting, carpeting, roofing, sidewalks, parking lot repairs, etc.) over \$6,000 may be undertaken after obtaining written approval of the Parish Pastoral Council and the Parish Finance Council and written permission of the Bishop. Recourse to the Diocesan Building Committee is not required.
- c. The Bishop and Diocesan Building Committee must be consulted for all new construction or additions or remodeling of old construction where the cost is anticipated to exceed \$6,000. In this case written approval of the Parish Pastoral Council, the Parish Finance Council and the written permission of the Bishop are also required.
- d. Projects in excess of \$6,000 or which constitute a serious investment for the Parish should receive at least two bids and preferably three if a variety of contractors are available. If only one bid is received that bid needs the written approval of the Parish Pastoral Council and the Parish Finance Council (cf. Canon 1280, §1).

Purchase or Sale of Real Property:

12. Whenever a piece of real property with fixed buildings is offered for purchase or sale, consultation with the Bishop and the Diocesan Building Committee is required. The request to buy or sell shall be accompanied by a plot plan, photographs and a description of both the exterior and the interior of the buildings.
13. The request should also include a letter from either an appraiser, a realtor or someone skilled in property valuations, giving the appraised value of the property and a description of the method used in arriving at the figure.
14. Members of the Parish Pastoral Council and Parish Finance Council, are to be consulted and their opinions shall be included with the packet of material describing the property.
15. This process is to be conducted under the direction of the Pastor after consultation with the Bishop.

25 APPENDIX - LENTEN REGULATIONS

On Abstinence:

Everyone over 14 years of age is bound to observe the law of abstinence. Abstinence from meat and all meat products is to be observed on the Fridays of Lent and Ash Wednesday (Code of Canon Law, Canons 1251-1252).

On Fast:

Every one over 18 and under 59 years of age is bound to observe the law of fast. The days of fast are: ASH WEDNESDAY and GOOD FRIDAY. While not everyone is bound by the law of fast due to age, Pastors of souls and parents are to take care that minors not bound by the law of fast and abstinence are also educated in a genuine sense of penance (Canon 1252).

On days of fast and abstinence only one full meal (meatless) is allowed. Two other meatless meals sufficient to maintain strength may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids including milk and fruit juices are allowed.

During the Season of Lent the faithful are exhorted to attend daily Mass, to receive Holy Communion often, to take part more frequently in exercises of piety, to give generously to works of religion and charity, to extend special concern towards the sick, the aged and the poor, to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements and to pray more frequently, particularly for the intentions of the Holy Father.

Dispensations:

Individuals, and only individuals, may be dispensed by their Pastor for good and substantial spiritual reasons from the laws of fast and abstinence during Lent. Pastors do not enjoy the faculty of giving general dispensations from this requirement. When an individual dispensation is given, the Pastor is to assure that some, legitimately substantial, alternative penance is given to replace that which has been dispensed, e.g. the recitation of the Stations of the Cross or of the Sorrowful Mysteries.

On those occasions when the Solemnity of the Incarnation (March 25) falls on a Friday during Lent a general dispensation from the obligation of abstinence is granted for those who attend Holy Mass.

26 APPENDIX - ALTAR WINES

Commercial wines listed below and already approved by the Archdiocese of Los Angeles, are hereby approved for sacramental use in the Diocese of Baker. Other Wines labeled "Approved for Sacramental Use" are likewise appropriate.

DELICATO VINEYARDS (Manteca, California 95336):

Delicato Barberone	Delicato Rose of Cabernet
Delicato Chardonnay	Delicato Petite Sirah
Delicato Sauvignon Blanc	Delicato Cabernet Sauvignon
Delicato French Colombard	Delicato White Cabernet
Delicato Green Hungarian	Delicato Chablis Blanc
Delicato Vin Rose	Delicato Burgundy
Delicato Chenin Blanc	Delicato Light Wine
Delicato White Zinfandel	Delicato Zinfandel

FRANZIA BROTHERS WINERY (Ripon, California 95366):

Franzia Chablis	Franzia Chenin Blanc
Franzia Vin Rose	Franzia White Zinfandel
Franzia Burgundy	Franzia Rhine
Franzia Cabernet Sauvignon	Franzia Grenache Rose
Franzia French Colombard	

E AND J GALLO WINERY (Modesto, California 95353):

- | | |
|-----------------------------|------------------------------------|
| I. Gallo Cork Varietals: | IV. Gallo "Carlo Rossi" Label: |
| Gallo French Colombard | Carlo Rossi Chablis |
| Gallo Chenin Blanc | Carlo Rossi Pink Chablis |
| Gallo Sauvignon Blanc | Carlo Rossi Rose |
| Gallo Johannisburg Riesling | Carlo Rossi Light Chianti |
| Gallo Gewurztraminer | Carlo Rossi Rhine |
| Gallo Chardonnay | Carlo Rossi Paisano |
| Gallo Grenache Rose | Carlo Rossi Burgundy |
| Gallo Zinfandel | |
| Gallo Cabernet Sauvignon | V. Gallo "Pietro Vella" Label: |
| | Pietro Vella White |
| II. Gallo Cork Generics: | VI. Gallo "William Wycliff" Label: |
| Gallo Reserve Chablis | Wm. Wycliff White |
| Gallo Reserve Burgundy | Wm. Wycliff Rose |
| | Wm. Wycliff Burgundy |
| III. Gallo Table Wines: | |
| Gallo Chablis Blanc | |
| Gallo Rhine (Rhinegarten) | |
| Gallo Pink Chablis | |
| Gallo California Rose | |
| Gallo Red Rose | |
| Gallo Burgundy | |
| Gallo Hearty Burgundy | |

GUILD WINERIES (Lodi, California 95240):

- | | |
|---|--|
| I. Guild "Cribari" Label:
Cribari Cabernet Sauvignon
Cribari Chenin Blanc
Cribari Chardonnay
Cribari White Zinfandel
Cribari Zinfandel
Cribari Chablis Blanc
Cribari Chianti
Cribari Burgundy
Cribari Chablis
Cribari Rhine
Cribari Rose
Cribari Vino Rosato
Cribari Vino Bianco
Cribari Vino Rosso | III. Guild "Winemasters" Label:
Winemasters Mountain Burgundy
Winemasters Mountain Chablis
Winemasters Vin Rose
Winemasters Mountain Rhine |
| II. Guild "Roma" Label:
Roma Burgundy
Roma Chablis
Roma Rhine
Roma Vin Rose
Roma Sauterne
Roma Chianti | IV. Guild "Roma Vino d'Uva" Label
Country Red
Country Rose
Country White |
| | V. Guild "Roma di California" Label:
Medium Dry Red
Medium Dry White |
| | VI. Guild "Vintner's Choice" Label:
Rhine
Valley Burgundy
Valley Chablis
Valley Vin Rose |
| | VII. Guild "Tavola" Label:
Red
Rose
White |

ITALIAN SWISS COLONY WINES OF CALIFORNIA (Escalon, California 95336):

- | | |
|---|--|
| Colony Zinfandel
Colony Cabernet Sauvignon
Colony Classic Burgundy
Petri Burgundy
Colony Classic Rose
Petri Vin Rose | Colony Classic White Burgundy
Colony French Colombard
Colony Classic Chablis
Petri Chablis Blanc
Colony Classic Rhine
Colony Rhineskeller Moselle |
|---|--|

LOST HILLS VINEYARDS (Acampo, California 95220):

- | | |
|---|---|
| Lost Hills Burgundy
Lost Hills Vin Ros
Lost Hills Zinfandel
Lost Hills Petite Sirah
Lost Hills Cabernet Sauvignon | Lost Hills Chablis
Lost Hills French Colombard
Lost Hills Chenin Blanc
Lost Hills Grey Riesling
Lost Hills Muscat Pantelleria |
|---|---|

ROBERT MONDAVI WINERY (Woodbridge, California 95258):

- | | |
|--|---------------------|
| Robert Mondavi White
Robert Mondavi Red | Robert Mondavi Rose |
|--|---------------------|

WHY MAKE A WILL?

Perhaps the reason so many people put off making a will is that they prefer not to think about dying. However, death can and often does come like a thief in the night. It can leave your survivors with sudden and unexpected grief. To complicate their lives even more, they must then turn their attention to the material possessions you left behind.

Grief is mixed with turmoil and confusion for your loved ones, for without a will your estate will be distributed according to civil laws. Your wishes, even if known, are ignored.

Sometimes probate or litigation is carried on for months, or even years, and much of the estate is lost through unnecessary taxes, legal fees and court costs.

A will is much more than a listing of the possessions we have gathered. It tells us about the relationships we have established with family members, friends and the needy.

THINK ABOUT IT!

- are there possessions that you would like to leave to one of your children?
- would you like to leave something special to your spouse?
- or to one who has been helpful and especially close to you?
- All of these specific remembrances can be designated in your will.

A WILL LETS YOU DECIDE...

- How your estate will be divided.
- Who the legal guardian of your children will be.
- Who will be your Personal Representative.
- What special allowances will be made for special situations.
- **AND** - you can remember the Church. You can continue the stewardship, the sharing and giving back to God a portion of what you have received.

WHERE DOES GOD FIT IN?

God fits into your will the same way he fits into your life. No matter how amply a Catholic provides for his loved ones, he reserves a portion for the needs of his Parish, and the charitable works of the Church. The same should be true of your estate. God is the source of all we have. Surely some portion of His goods should be returned to Him. If you include God in your will, then, at the hour of your death, you will not only have the assurance that your family is protected, but you will also have the comforting knowledge that you have made a final gift to God.

A practical and desirable method of assisting and participating in the apostolic work of the Church is to make a bequest to the Bishop who is charged with the responsibility for planning, evaluating and supervising the operation of the Diocese in its spiritual, educational, charitable and social dimension.

"I give and bequeath to the Roman Catholic Bishop of the Diocese of Baker, Inc., the sum of \$_____ or (a percentage of my estate or a gift of property) for the purpose for which the Diocese is incorporated."

If you prefer, you may make a DESIGNATED bequest to assist the Diocese in a particular project by using the following form:

"I give and bequeath to the Roman Catholic Bishop of the Diocese of Baker, Inc., (Here insert the special purpose or agency you wish to designate), the sum of \$_____."

A designated bequest might be:

1. Education or Youth Ministry in the Diocese
2. Some specific Diocesan Project
3. The Catholic School of your Parish
4. Seminarian Education
5. Your own Parish
6. Catholic Extensions Society (which has been extremely helpful to Parishes of the Diocese for more than 100 years.
7. Catholic Relief Services
8. The Legacy of Faith Catholic Community Foundation of Oregon
9. Stipends for Masses for Yourself, Relatives or the Poor Souls

Since each Parish is separately incorporated you may leave a bequest directly to the Parish of your choice. It is recommended that you give to the greatest need which may or may not be the entity to which you have the strongest connection. Call the Parish or the Diocesan Pastoral Office for the correct legal title of the Parish Corporation.

**IF YOU HAVE ANY QUESTIONS,
PLEASE CALL THE DIOCESAN PASTORAL OFFICE: (541) 388-4004**

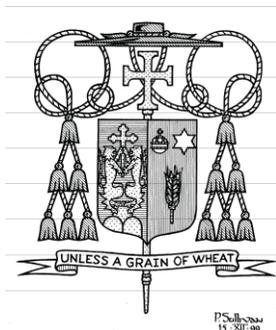
28 APPENDIX - POLITICAL ENDORSEMENT

Section 501(c)(3) of the Internal Revenue Service Code provides for the exemption from federal income tax for organizations that are established and operated exclusively for religious or charitable purposes and that do not "participate" or "intervene" in political campaigns on behalf of any candidate for public office.

An IRS ruling (78-248) states that whether an organization is "participating" or "intervening", directly or indirectly, in any political campaign on behalf of or in opposition to any candidate for public office depends upon all of the facts and circumstances of each case. Certain "voter education" activities conducted in a non-partisan manner do not constitute prohibited political activity under Section 501(c)(3) of the Code. Some "voter education" activities, however, may be in opposition to the statute.

The following guidelines for political activity are based on the advice of the General Counsel of the United States Conference of Catholic Bishops. We have been advised to avoid any political activity which could jeopardize our tax exempt status. The guidelines are as follows:

1. The Church (Parish priest acting in an official capacity, Pastoral Council or Parish organizations) must not put itself in a position of directly supporting or opposing any **candidate**.
2. Parish bulletins should be "clean" of any statements which appear to support or oppose the **candidacy** of any person running for a political office. Parish facilities should, likewise, not be used to support or oppose the **candidacy** of any person running for political office or directly to support a political party.
3. No oral announcements should be made in connection with Parish meetings or activities by Parish priests, Pastoral Council members, officers of Parish organizations or by candidates themselves or representatives of candidates favoring one political candidate or Party over another.
4. No flyers or political materials should be distributed on Church property which favor or oppose a political candidate. Such activity would expose the Church to the charge that it had endorsed a candidate by permitting the distribution of such materials. It is the opinion of the USCCB Legal Department that the intent of the law is to prevent tax exempt organizations from intervening in political campaigns for the purpose of influencing such campaigns in behalf of a particular candidate.
5. Objectionable practices would be: providing lists of candidates and
 - a) Labeling candidates as "pro school aid" or "anti-ERA". Such a practice removes objectivity by not allowing readers to evaluate a candidate's position themselves;
 - b) Using plus (+) or (-) minus signs to evaluate the candidates, again implying a bias or endorsement;
 - c) Rating candidates, e.g. on a scale of "one to ten", or indicating, "X is good", "Y is better";
 - d) Distributing marked sample ballots, because to do so would be telling people for which candidates to vote.
6. Polls of political candidates may be distributed at churches or reported in Parish bulletins, provided that:
 - a) Polls are multi-issue, e.g. treating issues such as abortion, rights of agricultural workers, criminal justice, housing, equal employment, pornography, sex education in schools, etc.;
 - b) The poll results are based on accepted standards used by opinion samples, are accurately worded, are free of bias and carry the name of the person, company or organization conducting the poll;
 - c) Bulletins containing reports of polls point out that the Parish or Parish organizations do not endorse candidates and that the polls are distributed to inform and educate voters.
7. Some practices to be encouraged:
 - a) Registration and get-out-the-vote campaigns are proper and important activities;
 - b) Parishes and Church organizations may promulgate voter education communications which advocate positions on issues when the positions are founded on Christian principles.



A Pastoral Letter for Diocesan Lay Ministers

Office of the Bishop
DIOCESE OF BAKER
 BOX 5999
 BEND, OREGON 97708

April 2004

My Dear Lay Ministers:

Attached to this letter you will find a document entitled, "Giving Testimony to the Truth". You will also find an *Affirmation of Personal Faith*. I beg you to read and study these in the same concerned spirit with which they are written. I can assure you that though the document is very instructive and directive it is not generated as a result of a doubt about your moral uprightness. In spite of the fact that I have every confidence in you I also have a responsibility before God to be a Shepherd and a Teacher. I particularly have this responsibility with regard to those identified as our Lord's 'little ones'. A shepherd who does not check to see who is minding the flock is not imitating Christ, the Good Shepherd.

You would be very angry at me if I permitted someone to teach your child who had been fired from a teaching job for inappropriate actions with children. Your anger would be justified. You would likewise have cause to be angry with me if I permitted a person lacking all faith in the Eucharistic Presence to serve as an Extraordinary Minister of Holy Communion or to serve as a Catechist for First Communion. A failure on my part to verify a person's suitability for ministry would be judged as seriously negligent. While I may want to 'presume' a person's appropriateness for ministry such presumptions are not sufficient.

I am grateful to you for your willingness to serve the Church in a variety of ministries. This willingness speaks of a love for the Church and a desire to have Her message spread and received even to the "ends of the earth". Your willingness to profess your Faith in liturgical and catechetical action is appreciated and significant. The Church needs the service of dedicated lay persons. As chief shepherd of the Church of Eastern Oregon I also need an assurance that those who serve in official capacities hold interior dispositions consistent with Church teachings. Unfortunately, in our present day, a presumption that this is so is not always valid. The only way I can verify this is to ask, and so I am asking.

The summary statements which I have collected in the *Affirmation of Personal Faith* are all taken from the Catechism of the Catholic Church. They represent the authentic and authoritative teaching of the Catholic Church and acceptance of these tenets is expected of every Catholic. While it is sufficient for me to 'presume' that Catholics who attend Mass and receive communion adhere to these teachings (unless the contrary is clearly evident) such a presumption is not sufficient for those whom I commission to teach and act in some official capacity.

Your study of this *Affirmation of Personal Faith* and your willingness to attest to your acceptance of each of its parts will help your pastor and me fulfill our respective duties. If you have questions or concerns about this *Affirmation* please feel free to call me and discuss your concerns.

Again I am grateful for your willingness to serve the Church and I pray that God will send every good grace and blessing upon you.

Sincerely Yours in Christ Jesus,

The Most Reverend Robert F. Vasa
 Bishop of Baker

GIVING TESTIMONY TO THE TRUTH

1. It is indeed a grace and a privilege to be called to serve the Church in some official capacity. Perhaps your work as a Catechist or Reader or Extraordinary Minister of Holy Communion does not always ‘feel’ like an official ministry but I can assure you that these are more than simply the fulfillment of valuable functions in the Parish or especially in the Sacred Liturgy—they are a part of giving testimony to the truth. Your work as a teacher, whether in the Catechetical classroom or from the pulpit in the liturgical assembly, marks you as one in the community set apart for sacred duties. Your work as an Extraordinary Minister of Most Holy Communion marks you as one especially devoted to our Lord in the Eucharist and as one set apart for sacred duties. Our Lord points out that ‘to those to whom more is given more will be required’. These duties have been given to you but the full and faithful carrying out of these duties implies and demands more than simply fulfilling a brief occasional function. The sacredness of these duties necessitates a fuller commitment to the truths of the Church and a clear manifestation of that commitment.
2. There is a formal and official Ministry in the Church known as the Ministry of Acolyte. The formally instituted Acolyte is assigned to assist the priest at the altar, be a special minister of the Holy Eucharist at Mass and bring Communion to the sick. This Instituted Ministry is available only to men due to its historical connection to Ordination to the Priesthood. While I do want to explore the possibility of initiating this Ministry in the Diocese of Baker I bring it up in this context for a different reason. A part of the ceremony of Institution includes the instruction: “Because you are specially called to this ministry, you should strive to live more fully by the Lord’s sacrifice and to be molded more perfectly in its likeness. You should seek to understand the deep spiritual meaning of what you do, so that you may offer yourselves daily to God as spiritual sacrifices acceptable to Him through Jesus Christ.”
3. A similar official Ministry exists for the role of proclaiming the Word of God in the liturgical assembly. This is the Ministry of Reader which also has historical connections to the Priesthood. There is likewise a ceremony of formal Institution into this Ministry. A part of the instruction for that Ministry includes these words: “In proclaiming God’s word to others, accept it yourselves in obedience to the Holy Spirit.”
4. This reference to the need for those who proclaim the Word of God to accept it themselves is reiterated in the ceremony of Ordination to the Diaconate. There the Bishop entrusts the Sacred Scriptures to the Deacon with the words: “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach.”
5. Regarding Catechists, the Documents of the United States Conference of Catholic Bishops (USCCB) indicate that they “need to be practicing Catholics who participate fully in the communal worship and life of the Church.” Furthermore they are to cultivate a deep spirituality and are to manifest “a coherence and authenticity of life in which they practice what they preach and are examples of hope, courage and joy.”
6. Concerning those who work in other areas involving the formation of youth the documents are equally strong: “Youth ministers should be practicing Catholics who live the Gospel in all aspects of their lives. They should be models of Christian living for the young people they serve and have the ability to speak credibly about their personal experience of the gift of faith.”
7. Comparable things can be said about and to the many lay persons who exercise some ministry of service in the name of the Catholic Church. They are “specially called”. Each should seek “to understand the deep spiritual meaning” of what is done. Since every ecclesial minister in some fashion proclaims God’s word, each must “accept it . . . in obedience to the Holy Spirit.” Those who are commissioned to act in the name of the Church are heralds of the Gospel and like the Deacon they are to believe what is read, teach what is believed and practice what is taught. This applies to ecclesial ministers whether they function as Lectors, Extraordinary Ministers of Holy Communion, Cantors, Catechists or Directors of Youth Activities.

8. Since it is ultimately the Bishop, as chief shepherd of the Diocese, who commissions persons, either personally or through the pastors, to exercise these ministries or apostolates it is ultimately the Bishop's responsibility to establish clear qualifying or disqualifying criteria. Furthermore, it is the Bishop's responsibility to exercise an oversight role by verifying that the established criteria are being observed. While general phrases such as "practicing Catholics who live the Gospel in all aspects of their lives" and "a coherence and authenticity of life in which they practice what they preach" can be properly understood they are also subject to very broad, subjective interpretation. There are, for example, many pro-choice politicians who claim to be in full communion with the Catholic Church and who would subjectively apply these phrases to themselves. The question of whether such persons actually meet the necessary Diocesan criterion for public ecclesial ministry needs to be clarified. Indeed, the Diocesan criteria need to be more clearly enunciated. This is a part of the reason for this Pastoral Letter.

9. The present Statutes of the Diocese very simply state that those involved in special ministries "should be of outstanding moral character and exhibit gifts in the particular area of service." (Diocesan Pastoral Guidelines, #49). With regard to Extraordinary Ministers of Holy Communion, they "should be persons of outstanding moral character, postulated by the pastor and installed by the Bishop for a period of one to three years. They must be at least 18 years old." (Diocesan Pastoral Guidelines, #50). It is my hope to clarify that "outstanding moral character" entails more than a good reputation in the community. "Outstanding moral character" necessarily entails a clear knowledge and proper understanding of the teachings of the Church and a firm adherence to those teachings.

10. The need for persons involved in these ministries to be of "outstanding moral character" comes from the recognition that, in their capacity as ministers, they are official representatives of the Church and of Her teachings. As such, the 'Church' and the 'teachings' which these ministers represent are not the widely held, sometimes erroneous, opinions of the faithful but the authentically held teachings. These teachings are found clearly enunciated in the Catechism of the Catholic Church, Papal Encyclicals and Documents, Liturgical Rubrics and the Code of Canon Law to name a few of the authentic sources. There is certainly much room in the Church for diversity of opinion and choice but that diversity, if it is to be legitimate, must always be exercised and expressed within clearly defined moral parameters. A choice to act upon or express a view, under the guise of diversity, which falls outside of the defined moral parameters cannot be considered legitimate diversity. Such expressions, if given the semblance of official approval by way of some ecclesial ministry, become not only illegitimate for the person who holds them but divisive and confusing for those who seek to know the authentic teachings of the Church.

11. Such persons can become a "cause of stumbling" and if a Pastor or Bishop fails to act to correct the "false teaching" then he too incurs the Lord's condemnation as a "cause of stumbling". There is perhaps no stronger condemnation uttered by our Lord than that used in regard to leading His "little ones" astray. He says unequivocally: "But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung around his neck and be drowned in the depths of the sea." (Matthew 18:5-7) I am certain our Lord's word to a Bishop who knowingly or negligently permitted such a person to be an official minister in His Church would be even more severe.

12. These words have often been cited in reference to the scandal that has arisen due to the abuse of children by members of the clergy. The responsibility for that scandal has been placed at the feet of Bishops with the charge that they did not do enough to prevent the abuse and that they were not conscientious enough in monitoring and punishing the aberrant actions of their priests. The degree to which this perception is justified varies from one Bishop and from one Diocese to another. God must ultimately be the judge. The truth seems to be that there was an excess of compassion for erroneous priests, a defect of concern for the children who were repeatedly put at risk and a lack of resolve to deal with manifest sinfulness.

13. As I have reflected and prayed about these matters for the past year I have become increasingly convinced that there may be another much more subtle form of episcopal negligence which also has the potential to harm children, not only emotionally and physically, but primarily spiritually. When our Lord warned about causing His little ones to stumble He certainly would have known, with great sorrow, of the present circumstances. I am convinced that causing the little ones to stumble could also apply when those commissioned by the Church to be witnesses to and examples for them give witness to values or beliefs incompatible with the authentic teachings of the Church. Even if these persons accurately teach the truths of the Church in their words, the witness of their lives and their expression of 'personal opinions' contrary to Church teaching speak much more loudly and children are led, if not completely astray, at least into confusion.

14. In our efforts to protect children we have instituted a number of policies to assure that those who have contact with children have not had previous charges against them. This is prudent and necessary. It is one step but it does not deal with every 'cause of stumbling'. While perfect safety can never be guaranteed prudent vigilance is required.

15. Bishops are now severely criticized for their failure to hold priests to a strict and appropriate code of conduct. Some suggest that the widespread legitimization of dissent from Catholic teaching plays a part in this scandal. This is an opinion with which I would agree. The scandal is focused on evil and sinful actions and I believe it is necessary to look more deeply at the underlying spiritual causes. While we are intent on eliminating sources of possible harm to the physical and emotional well being of children we must also be intent on eliminating the possible sources of spiritual harm; scandal, false teaching, bad example, and the like. These have the power to lead little ones spiritually astray and in our desire to protect children we cannot overlook them. We cannot dismiss the importance of the moral uprightness, the "outstanding moral character", of those who hold positions of esteem in our Parishes and in our Schools.

16. This 'moral uprightness' does not refer only to a freedom from past charges of illegal and immoral activity with children but rather to a life lived in essential conformity with the Gospel. It is fairly simple to conduct a legal background check to verify that there are no 'past charges'. That check does not categorically guarantee that every past crime will be discovered but it is the best we can do for now. In addition to that check there must be clear and consistent vigilance on the part of parents and pastors and bishops. The legal background check does not disclose attitudes and behaviors which, while legal, are seriously immoral. Catholics espousing seriously immoral propositions or living lives clearly contrary to the teaching of the Gospel while claiming full union with the Catholic Church are certainly a cause of confusion to the faithful and especially to the Church's 'little ones'.

17. If these same persons serve as Catechists, Liturgical Readers, Cantors, Extraordinary Ministers of Holy Communion and possibly other Church related positions then that confusion would become a 'cause of stumbling' for Christ's 'little ones'. In that case the little ones would hear the Church officially teaching one thing and see that same Church commending to positions of esteem persons proclaiming something quite different, either in word or in deed. The Bishop's approval of certain persons for these ministries implies that he approves them for service and that he approves their understanding and living of the Faith. They are presented as persons of "outstanding moral character" whose words and deeds are implicitly worthy of, indeed, recommended for, imitation.

18. At the time that converts enter the Church they make the Profession of Faith and then they announce: "I believe and profess all that the Holy Catholic Church teaches, believes and proclaims to be revealed by God." This is the basic, fundamental affirmation required of all Catholics. It is often presumed that all those who are chosen for catechetical teaching or liturgical roles in the Church are those who can make this proclamation without reservation.

19. When the Church brings these ministers forward there is an implicit confirmation of their discernible moral probity. There is an implicit confirmation that their lives are lived in essential conformity with the Gospel and the teachings of the Catholic Church. At very least those who choose and are called to exercise these privileged ministries must affirm their agreement with the Church, in word and action, especially in regard to those matters where the Church diverges from secular society. This applies to lay and clergy ministers alike.

20. It may happen that some Catholics claim a right to 'religious dissent' from even the serious moral teachings of the Church. While this concept merits additional discussion it suffices now to say that a claim to a so-called 'right to dissent', even if the person believes such a claim to be legitimate, does not carry with it a corresponding 'right' to hold a position of esteem as a catechist or liturgical minister in a particular Parish or Diocese.

21. Some would argue that it makes no difference if a particular Extraordinary Minister of Holy Communion or Liturgical Reader believes and accepts the Church's teaching about abortion or contraception or homosexuality or some other moral teaching. This relativistic thinking is quite prevalent in our society and in the Church and I believe it to be wrong. It is impossible for a person who does not use and understand Penance to teach little ones of the beauty and value of the Sacrament. It is impossible for someone who rejects basic teachings of the Gospel to proclaim the Word with lively and convicted Faith. It is impossible for a person who observes his or her Sunday obligation haphazardly to inspire devotion in the hearts of those to whom they distribute the Holy Eucharist. It is impossible to do more than pay lip service to the teachings of the Church when the heart is far away. The People of God have a right to expect a higher standard from those who function in various ministries and the Bishop has an obligation of vigilance. Those persons presented as persons of "outstanding moral character" must, as far as possible, actually meet that standard.

22. I am convinced that I, as Bishop, have a moral responsibility before God to assure, to the best of my ability, that those who occupy positions of respect and esteem in the Church actually believe and live what the Church teaches.

23. I have no desire or intention to publicly embarrass anyone and so I instruct that the process for obtaining the requisite certification be conducted privately between the lay minister and the Pastor. The *Affirmation of Personal Faith* is to be read by the lay minister, who by presenting himself or herself for ministry affirms that he or she accepts and believes and strives to live what the Church teaches. The Pastor is to accept the veracity of the proposed minister's affirmation unless the contrary is manifestly evident. If the Pastor is aware of any disqualifying condition on the part of any minister then he may not recommend or approve legitimately that person for service. If the Pastor receives reports which call into question the suitability of a particular person for ministry then he may bring that question to the Bishop who is ultimately responsible for these judgments. If ministers are aware that their lives or theological positions make it impossible for them to comply with the request for a Diocesan Affirmation of Personal Faith then they should make this known to the Pastor as soon as possible so that other qualified ministers may be recruited.

24. The Diocese of Baker initiated a program of legal background checks, not because there was any reason to mistrust employees or volunteers, but precisely because the Church has a responsibility to verify legal suitability. This expanded spiritual requirement does not imply a lack of trust in any of the parochial ministers but is simply a recognition that the Church has the moral responsibility to verify ecclesial suitability.

25. The *Affirmation of Personal Faith* asks candidates for ministry to state unequivocally: "I believe and profess all that the Holy Catholic Church teaches, believes and proclaims to be revealed by God." This carries with it the affirmation of specific teachings of the Catholic Church. A non-exhaustive list of these is provided in the form of individual affirmations. They include statements on the inviolability of human life, the sinfulness of contraception, the evil of extra-marital sexual relationships, the

unacceptability of homosexual relationships, the wrongness of cohabitation before marriage, the significance of the Real Presence of Christ in the Eucharist, the legitimacy of Marian devotions, the existence of hell and purgatory, the uniqueness of the Catholic Church, the legitimacy of the Holy Father's claim to infallibility and the moral teaching authority of the Catholic Church.

26. It is hoped that no one who presently serves will be excluded from future ministry as a result of this insistence on a clearer Affirmation of Personal Faith but if anyone is unable in good faith to make the Affirmation then this indicates a need to study and understand the Faith more thoroughly before seeking approval for public ministry. In the event that someone indicates that they cannot make the required Affirmation no public announcement will be made about the reasons for their end of service. An inability to make this Affirmation does not necessarily exclude someone from the possibility of receiving Holy Communion but it would indicate a need to look at his or her own life more carefully and consider, before God, the acceptability of his or her moral status.

27. While there is a possibility that someone may object that such a policy is an unjust infringement on an individual's right and duty to follow their own conscience such an objection is invalid. Conscience is not something which exists in a vacuum. No one can claim a legitimate right to follow a conscience which is clearly not formed in a fashion consistent with the very clear teachings of the Catholic Church. The following of one's own conscience is a strict moral obligation but that obligation is preceded by the obligation to assure that the conscience one is following is properly formed. When that conscience leads to judgments which are diametrically opposed to the clear and consistent teachings of the Catholic Church then the conscience has established itself as a new and individual, infallible personal magisterium which far exceeds the definition of conscience. Furthermore, it is one thing to claim a right to follow one's conscience, even if it is erroneously formed, it is quite another to insist that one be afforded certain privileges, to which one has no right, while following that manifestly ill-formed conscience.

28. As I said at the beginning of this instruction Bishops are severely and properly taken to task because they have failed in the past to uphold strongly the clear and consistent teachings of the Catholic Church about the necessity of a higher standard of conduct for their priests.

29. The Lay Faithful are likewise entrusted with priestly, kingly and prophetic duties as a result of their Baptism and some are entrusted with duties as special and extra-ordinary ministers in the public works of the Church.

30. Every Catholic is held to standards of appropriate behavior by God Himself and those who are called and chosen for more distinguished and visible service are held to a higher standard for they do act and teach 'in the name of the Church'. In the Diocesan Church, they also act and teach 'in the name of the Bishop'. I am thus entrusted with the responsibility of assuring to the best of my ability that those who teach and minister in my name likewise give authentic witness in the whole of their lives to the true teachings of the Catholic Church. This *Affirmation of Personal Faith* represents one way in which I can begin to fulfill that responsibility.

31. As the present temporary commissions previously granted to serve as Catechist, Liturgical Reader, Extraordinary Minister of Holy Communion and Cantor expire all renewals will be based on this clarified understanding of "outstanding moral character". It is expected that within one year of the publication of this letter all former temporary commissions will have expired and all who serve in these official capacities will have assented to this *Affirmation of Personal Faith*. Only those officially commissioned by way of a document from this office will be authorized to serve in these capacities.

32. There is also a very practical necessity that those asked or commissioned to fulfill these important ecclesial ministries be persons who "exhibit gifts in the particular area of service". Certainly for those commissioned to serve as Lectors or Cantors this means that they have a voice which can

readily be heard and understood, that they read neither too fast nor too slow, that they study to pronounce properly the sometimes difficult Scriptural terms and that they are comfortable with the use of sound amplification equipment when necessary. The simple ability to read and the willingness to serve in this capacity are certainly essential but ministry to the Word of God in the context of public worship does require that those coming forward for this ministry truly possess “gifts” for this particular area of service.

33. It might appear sufficient that those who serve in the very important role of Extraordinary Ministers of the Most Holy Eucharist simply have a willingness and a desire to serve. These are certainly essential. The commitment does not necessarily supply the ability. Physically, a person must be steady of hand and foot. Difficulties with balance, even slight and occasional, may require individuals to disqualify themselves from service in this ministry. Arthritis can be disabling for the proper and secure handling of the Precious Blood or the Sacred Body of Christ. It is recognized that accidents involving the Sacred Species can occur but vigilance is required lest the debilities of the minister be the cause of such accidents.

34. Besides the very real physical requirements, Eucharistic ministers, whether Ordinary or Extraordinary, have a very serious obligation to take responsibility for the Sacred Species temporarily entrusted to them. Those charged with the responsibility of distributing our Sacred Lord must take great care while He is in their custody. In distributing our Lord in the liturgical assembly the minister must be reasonably certain that the person presenting himself or herself for communion at least minimally comprehends the meaning of communion and is Catholic. If there is a doubt then the minister has the obligation to ask. If someone presents themselves for communion who appears to be uncatechized again the minister must inquire. If someone seeks to ‘take’ the host rather than receive it a brief instruction needs to be given. If someone intends to dip the host they have received into the Precious Blood (self-intinction) the minister must inform that this is not permitted and reasonably impede such attempts. If someone receives the host and carries it back to the pew with them without apparently having consumed it the minister must make certain that no disrespect comes to our Sacred Lord. The minister may even have to retrieve a host distributed to someone who has no understanding of the meaning of communion. These are serious responsibilities.

35. Those who bring communion from the Church to the sick and shut-ins also have a very serious obligation of responsibility for the Lord temporarily entrusted to their care. The vessels used to carry our Lord must truly be worthy in design and material and be specifically created for this purpose. It is most fitting that the pyx be carried in a secondary purse like container in the breast pocket or on a cord worn around the neck. Those so commissioned must carry our Lord respectfully and preferably in silent union with Him whom they carry. Unnecessary conversations, radios, unrelated errands must not be permitted to intrude upon this silent union. As nearly as possible the Extraordinary Minister of Holy Communion is to proceed directly from the church to the residence of the communicant without intervening stops. No one is to presume to reserve the Blessed Sacrament in their home or on their person for use in the future even if that ‘future use’ is only several hours distant. If it should happen that the communicant is unable to receive, the Extraordinary minister is to return the Blessed Sacrament to the Church if this is convenient or very reverently consume the Blessed Sacrament themselves.

36. As a general rule access to the tabernacle should be extremely limited. The Pastor has a serious obligation to safeguard the Blessed Sacrament and to maintain custody of the key to the tabernacle. Unlimited access is not desirable. Since a large number of Extraordinary ministers very appropriately bring the Blessed Sacrament to the sick on Sunday it is most appropriate that this be done immediately after Sunday Mass. This beautifully connects those who cannot be present with the body of believers who have gathered for sacred worship. It is most fitting that the Extraordinary ministers clearly identify for the Pastor before Mass the number of hosts they will need, place their pyxes on the altar and retrieve them from the Pastor after the closing prayer. The Pastor, in these or similar words is to send

the ministers forth to bring the Lord to our absent brethren. "Receive the Most Blessed Sacrament to be brought to our absent friends. Bring the Lord to them along with the prayers and greetings of this gathered assembly. Assure them of our care and affection and, if appropriate, advise them of our desire to see them in our midst again." The ministers may stay in the Sanctuary until after the final blessing and dismissal but they may also move to the rear of the church where they can depart more easily immediately after the blessing and dismissal. If communion is not to be distributed for several hours, the pyx should be reserved in the tabernacle to be retrieved when needed.

37. Obviously it is not possible to outline every conceivable possibility in our very diverse parishes but the general principle of extreme reverence for our Lord in the Blessed Sacrament is to be the universal rule. Prudence and good judgment must always be exercised and while scrupulosity must be avoided it is also necessary to avoid an excessive familiarity lest we ever approach this most sacred of duties with complacency.

38. Obviously prayerful reflection upon what we do when in the midst of the Sacred is of the utmost importance. Whether we are touching the Word of God or the Body and Blood of the Word made flesh we are in contact with the Holy and the Sacred. Our interior disposition, our focus, our reverence, attention and devotion must all be brought to bear on the 'work' we have been commissioned to carry out. This requires personal preparation and personal spiritual work not to seek to be worthy of the ministry, that we will never be, but rather to seek to be as worthy as we can for so noble a task.

39. I leave where I began with that instruction to acolytes from the Rite of Institution: "Because you are specially called to this ministry, you should strive to live more fully by the Lord's sacrifice and to be molded more perfectly in its likeness. You should seek to understand the deep spiritual meaning of what you do, so that you may offer yourselves daily to God as spiritual sacrifices acceptable to Him through Jesus Christ."

40. I pray that the Sacred Ministry for which you are proposed be for you an impetus of grace and an incentive for a striving to ever greater heights of prayer and holiness. May your reverence, attention and devotion give witness to your recognition of the holiness of the things you touch and may your lives likewise give testimony to the truth.

Given at the Diocese of Baker, this 23rd day of April, 2004.

The Most Reverend Robert F. Vasa,
Bishop of Baker

AFFIRMATION OF PERSONAL FAITH *

“**I believe** and profess all that the holy Catholic Church teaches, believes and proclaims to be revealed by God.” In particular:

I affirm and believe the Church’s teaching about the inviolability of human life. In accord with that teaching I affirm that human life is sacred and must be protected and respected from the moment of conception until natural death. I affirm that I reject direct, intentional abortion and I do not recognize the legitimacy of anyone’s claim to a moral right to form their own conscience in this matter. I am not pro-choice. I further attest that I am not affiliated with, nor supportive of, any organization which supports, encourages, provides or otherwise endorses abortion or euthanasia. (cf. CCC 2270-2283)

I affirm and believe the Church’s teaching about the sinfulness of contraception. I affirm, in accord with the teachings of the Church that “every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible” is intrinsically evil. (CCC 2370)

I affirm and believe that every person is called to chastity in accord with their present state of life and that it is only in marriage between man and woman that the intimacy of spouses becomes a sign and pledge of spiritual communion. (CCC 2337—2365) I accept the Church’s teaching that any extra-marital sexual relationships are gravely evil and that these include pre-marital relations, masturbation, fornication, the viewing of pornography and homosexual relations.

I affirm and believe the teaching of the Church about the evil of homosexual acts. I accept the formulation in the Catechism which states: “Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that “homosexual acts are intrinsically disordered.” They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.” (CCC 2357)

I affirm and believe all that the Church teaches about the Reality and Presence of Christ in the Most Holy Eucharist. Specifically I believe that Jesus is present Body, Blood, Soul and Divinity under each of the forms of bread and wine and that receiving either one is Communion with the whole Christ. I recognize that worship and adoration are appropriate, not only during Mass but also outside of Mass and that the Most Holy Eucharist must always be handled with the utmost care and devotion. (CCC 1373-1381)

I affirm and believe the teachings of the Church regarding Mary, Mother of Christ and Mother of the Church. I accept with the Church that it is fitting and proper to honor the Blessed Virgin with special devotion. (CCC 963-975)

I affirm and believe that it is possible for a person to choose to remain separated from God for all eternity and that “This state of definitive self-exclusion from communion with God and the blessed is called “hell.”” (CCC 1033)

I affirm and believe that those who die in God’s grace and friendship but are still imperfectly purified undergo additional purification so as to achieve the holiness necessary to enter the joys of heaven. I affirm that the Church’s name for this final purification is Purgatory. (CCC 1030-1032)

I affirm and believe in One, Holy, Catholic and Apostolic Church and embrace the teachings about that Church as enunciated in the Catechism of the Catholic Church. (cf. CCC 748-962)

I affirm and believe that the Church teaches with God-given authority and that the promise of Christ to remain with His Church always, until the end of time is a reality. I further acknowledge that those teachings pronounced in a definitive manner, even though not as an infallible definition, are binding on the consciences of the faithful and are to be adhered to with religious assent. (CCC 892)

To these and to all the teaching of the Catholic Church I give my assent. I attest that I believe these things and, while I am aware of my own sinfulness and shortcomings, I strive in my beliefs and life style to conform to this Affirmation of Personal of Faith.

* The Church requires the making of a Profession of Faith by various persons when they undertake specific duties related to Church administration and teaching. (cf. Canon 833) In the Diocese of Baker this has been expanded to include those who take on the ecclesial duties of Catechist, Liturgical Reader, Cantor, Extraordinary Minister of Holy Communion and other Church positions which entail a presumption of orthodoxy.



30 APPENDIX-ENTRUSTED WITH SACRED DUTIES

Office of the Bishop
DIOCESE OF BAKER
BOX 5999
BEND, OREGON 97708

May 19, 2005

My Dear Faithful People of the Diocese of Baker:

It has been more than one year since I published the document, *Giving Testimony to the Truth* which called for all those involved in Church ministry in the Diocese to provide an affirmation of their personal acceptance of the basic teachings of the Catholic Church. At the time of that publication I provided a year long period during which each person interested or involved in those ministries would have an opportunity to study that document, to investigate more fully the teachings of the Church and determine if they could, in fact, make the required affirmation.

That year has now passed and the document, in accord with its stipulations, now becomes particular law for the Diocese of Baker.

During this past year I have often weighed and considered how I could better explain the teachings of the Church, expand upon the concepts found in *Giving Testimony to the Truth* and perhaps also answer, in a global fashion, some of the concerns and questions which have been brought forward. The present Letter, *Entrusted with Sacred Duties*, is the result. It is not a perfect or entirely comprehensive document but I believe it to be a true and fair presentation of Church teaching. I now provide this document to you for your reading, study and consideration. I have done my best to present as objectively as I can the teachings of the Church, drawing from direct sources and trying to interpret them in a fashion consistent with the mind of the Church.

I ask you to receive this Letter with an openness born of and nurtured by grace, praying to the Holy Spirit for His Gifts of wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord. I pray you see in the words presented a love for the Lord and His truths and a desire that those truths be clearly taught and accepted in the Diocese of Baker. None of what is written has as its goal a desire to discredit or dismiss faithful, devoted ministers of the Church. Rather the goal, as is expressed several times, is to call to conversion, call to deeper fidelity, call to a fuller acknowledgment of the truth of the teachings of the Catholic Church. This Church and its teachings I love and respect. This Church and its teachings I have pledged to uphold. I see in the present Letter one small way in which I can begin to fulfill the Sacred Duties entrusted to me.

Asking every good grace and blessing of God upon you, I am,

Sincerely yours in Christ Jesus

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The Most Reverend Robert F. Vasa
Bishop of Baker

ENTRUSTED WITH SACRED DUTIES

INTRODUCTION

1. Saint Paul writes to Saint Timothy, then a Bishop: “In the presence of God and of Jesus Christ, who is coming to judge the living and the dead, and by His appearing and His kingly power, I charge you to preach the word, to stay with the task, whether convenient or inconvenient - correcting, reproving, appealing - constantly teaching and never losing patience. For the time will come when people will not tolerate sound doctrine, but, following their own desires, will surround themselves with teachers who tickle their ears. They will stop listening to the truth and will wander off to fables. As for you, be steady and self-possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry.” (2 Timothy 4:1-5)
2. These words resound through the centuries as a part of the Scriptural instruction for Bishops. They are commissioned to teach constantly and never lose heart - never lose patience. They are advised that the time will come, and undoubtedly it came already in Timothy’s day, when people would not tolerate sound doctrine. Some, Timothy was advised, would follow their own desires and seek out for themselves teachers who would allow them to do so. Since such teachers would advocate a popular, ‘ear tickling’ message, they would be admired and warmly accepted. These, Saint Gregory the Great insists, will be accused by the word of God for “seeing false visions because they are afraid to reproach men for their faults and thereby lull the evildoer with an empty promise of safety.” With teachers such as these the truth would no longer be listened to or accepted. Despite this, Saint Paul insists that Timothy is to be steady and self-possessed. He is to put up with hardship, do his job as a preacher of the Gospel, fulfill his ministry.
3. We sometimes operate out of the mistaken notion that if one preaches the Gospel in its fullness he will be greeted warmly, accepted, admired and acclaimed. This was not the case with Timothy or with Paul or with our Lord. The message of the Gospel, with its call to conversion, is not necessarily easy. The secularity of the age in which we live makes it all the more difficult to hear and preach properly the fullness of the Gospel message and to put it into practice in our lives. Some teachings of the Church are certainly ‘counter cultural’. Since we live in a culture and are very much influenced by cultural attitudes not necessarily informed by the Gospel, the teachings of the Church can seem to be ‘behind the times’. As a result, some teachings of the Church have been allowed to fall by the wayside through a kind of benign pastoral neglect. The harder and less popular teachings have been left largely unspoken thereby seeming to give tacit approval to erroneous or misleading theological opinions. Saint Gregory the Great, in his Pastoral Guide writes:
4. A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks, rather they are like mercenaries who take refuge in silence when the wolf appears... When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel. (*St. Gregory the Great*)
5. One year ago, believing it more expedient to speak than to remain silent, I issued a document, *Giving Testimony to the Truth*, which has come to be known also as the *Affirmation of Personal Faith*. That letter issued on April 23, 2004 indicated that there would be a one year period during which various ecclesial ministers, seeking to be entrusted with sacred duties, would have the opportunity to reflect upon, discuss, study and make a decision relative to that document, the teachings of the Church and their involvement in various parochial ministries. That document became a binding norm for the Diocese of Baker effective April 23, 2005. This Pastoral Letter is intimately linked to its predecessor and seeks to provide a fuller explanation, a commentary on Pope John Paul II’s 1993 Encyclical, *Veritatis Splendor*, and a very brief practical guideline for the implementation of the *Affirmation of Personal Faith*.

GRATITUDE FOR SERVICE

6. At the outset I want to express gratitude to the many who are serving so faithfully in various ministerial roles within the Diocese of Baker. Your active and zealous involvement in the work of the Church is both edifying and necessary. I also want to express my profound gratitude to the many across the Diocese and even the United States who have enthusiastically supported and encouraged the concept of an *Affirmation of Personal Faith* for ecclesial ministers. At the same time I recognize that some have found the Affirmation personally very challenging and even disturbing. I pray it is seen as a call to deeper conversion and greater fidelity to Christ rather than a judgment or a criticism. Some have interpreted it, unfortunately, as a demand for sinlessness which is a much more severe interpretation than was intended. To those I apologize for the apparent lack of clarity in the document. It is intended rather as a call to fidelity, a call to a deeper knowledge and fuller acceptance of the Church's teachings. If this document is found to be challenging then I invite a careful study of the *Catechism of the Catholic Church* along with prayer for the grace and humility to see the beauty and truth in the teachings proposed there. It is popular, perhaps somewhat easy and even 'politically correct' to criticize and even reject the teachings of the Church but in our desire for holiness we must strive to know and do the will of God, the will of the Father. The challenge of ongoing conversion is to turn more and more from a willful independence to a willing adherence to the things of God, the Church which His Son established and the teachings of the Gospel. If the teachings of the Church are found to be untenable then I propose it is we who need to change.

GIVING TESTIMONY TO THE TRUTH

7. Over the past year there has been much discussion about *Giving Testimony to the Truth*. It seems that one of the unintended, but much appreciated, by-products of the document has been the awakening of much interest about what it means to be a Catholic, what the Church really teaches and what things a Catholic is obligated to believe. The response to the document has been widely varied. Some have expressed great support, some have been ambivalent and some have expressed concerns and questions. I have tried to listen attentively to the concerns voiced and to be sensitive to the variety of questions. At the same time I did try to keep before me the necessity of staying "with the task, whether convenient or inconvenient". I have tried to reply to comments, questions and even criticisms with as much clarity and charity as possible. I suspect I have not been totally successful in either. If I lacked charity, I ask forgiveness. If I lacked clarity, I ask your indulgence.

8. Compromise relative to the demands of the Gospel and the clear teachings of the Church is not easy to accommodate. I recognize that I have a serious obligation before God to teach the truths of the Catholic Church and I am not, as far as I can understand, authorized by the Lord to compromise or change His word or the teachings of His Church. This ecclesial inability and personal unwillingness to compromise the Lord's teachings does not preclude compassion and understanding in regard to those who see the truth but experience serious weakness in living up to it. In such cases there is a humble and ardent recognition of weakness and sinfulness and a sincere striving to advance and grow in holiness and in faithfulness to the teachings of the Church. Here one recognizes the need for confession and the need for God's healing grace. Here one prays, not that the Church will change because of a personal conviction that She is wrong, but rather that our hearts be changed and converted more fully to the Lord who has given us this Church. Thus, the making of a 'personal affirmation' does not mean that one is free from all sin relative to the things affirmed but only that one recognizes the authenticity of the teaching of the Church, however personally challenging it may be, and the necessity of striving to live according to those teachings. Compassion is not compromise; compromise is not compassion.

9. The central premise of *Giving Testimony to the Truth* is simply this: Those entrusted with the exercise of sacred duties in the name of the Church are presumed, by that fact, to have a deeper commitment to the Church and a proper understanding of Her teachings. The People of God have a right to expect that those entrusted by the Bishop with such sacred duties hold and teach only those things consis-

tent with the authentic magisterial teachings of the Church. The sacredness of their duties necessitates a fuller commitment to the truths of the Church and, I believe, a willingness to make a clear manifestation of that commitment. Despite having received a number of letters which express displeasure with me and that document, I have not heard anything which would incline me to believe that the premise is wrong. The letters of concern which I have received seem to fall generally into three categories. Some have asserted that fidelity to the teachings which I have listed is not at all necessary for a Catholic to be in 'good standing'. Others have pointed out that 'my' teaching on conscience fails to recognize the inviolability of the decisions of conscience and is thus incomplete and defective. Still others have objected that an insistence on a certain degree of moral probity as a condition for service in the Church's official ministries is unnecessarily 'judgmental', and thus, out of place in a loving and accepting Church. I will try to speak to each of these three general areas. In doing so I recognize that the best I can do is present the teachings of the Catholic Church as clearly as possible and this is what I hope to do.

A

CATHOLIC IN GOOD STANDING

10. Some have claimed that fidelity to the teachings which I have listed is not necessarily essential for a Catholic to be in good standing. This objection, which is frequently voiced in one theological forum or another, seems to be based on the mistaken notion that only those Church teachings which are 'infallibly declared' are binding in conscience and that all others are somehow 'optional'. This understanding is at variance with the authentic teaching the Church has articulated in *Donum Veritatis*, the Instruction on the Ecclesial Vocation of the Theologian (1990). It is often erroneously asserted that doctrinal statements of the Magisterium which are not specifically defined as 'infallible' are therefore open to dissent or 'disagreement' and that the Faithful may, in good faith, withhold their assent. The Instruction *Donum Veritatis* defines:

11. When the Magisterium of the Church makes an **infallible** pronouncement and solemnly declares that a teaching is found in Revelation, the assent called for is that of **theological faith**. This kind of adherence is to be given even to the teaching of the ordinary and universal Magisterium when it proposes for belief a teaching of faith as divinely revealed. When the Magisterium proposes "**in a definitive way**" truths concerning faith and morals, which, even if not divinely revealed, are nevertheless strictly and intimately connected with Revelation, these must be **firmly accepted and held**. When the Magisterium, **not intending to act "definitively"**, teaches a doctrine to aid a better understanding of Revelation and make explicit its contents, or to recall how some teaching is in conformity with the truths of faith, or finally to guard against ideas that are incompatible with these truths, the response called for is that of the **religious submission of will and intellect**. [*Lumen Gentium* 25; Code of Canon Law, canon 752] This kind of response cannot be simply exterior or disciplinary but must be understood within the logic of faith and under the impulse of obedience to the faith (emphasis added). (*Donum Veritatis*, 23)

12. The fact that those things which the Magisterium teaches, even when "not intending to act definitively", are owed "religious submission of will and intellect" is likewise presented in *The Catechism of the Catholic Church*. Despite the clarity of this teaching the myth somehow persists that only infallibly defined teachings are subject to acceptance and adherence. This interpretation seems to be openly fostered by some theologians who certainly must be aware of the Instruction, *Donum Veritatis*, directed as it was specifically to them. If someone clings to the notion that only infallibly defined teachings are binding then one ends up with the impossible quandary of whether the supposed teaching that 'only infallibly defined teachings are binding' is itself infallible.

13. Great care was taken in the drafting and publication of *The Catechism of the Catholic Church*. This impressive document underwent nine drafts and numerous consultations in the course of six years. For those who claim that only 'infallible' teachings are binding, such a Catechism can have little real meaning. Nonetheless, *The Catechism of the Catholic Church* is recognized at least as a significant teaching document and I cite it here for the sake of those who want to know what their Church teaches in this "complete and systematic exposition of Christian moral teaching".

14. Divine assistance is also given to the successors of the apostles, teaching in communion with the successor of Peter, and, in a particular way, to the bishop of Rome, pastor of the whole Church, when, **without arriving at an infallible definition and without pronouncing in a “definitive manner,”** they propose in the exercise of the ordinary Magisterium a teaching that leads to better understanding of Revelation in matters of faith and morals. **To this ordinary teaching the faithful “are to adhere to it with religious assent”** (*Lumen Gentium* 25) which, though distinct from the assent of faith, is nonetheless an extension of it (emphasis added). . (CCC, 892)
15. Besides looking at which teachings of the Church one categorically ‘must’ adhere to in order to be considered minimally ‘in good standing’ we must also consider what it means to strive for holiness and to seek what God or His Church is asking us to do. We will see later that Pope John Paul II in his Encyclical, *Veritatis Splendor*, invites us on a faith journey with the young man of the Scripture who comes to the Lord and asks: “Master, what good must I do to attain eternal life?” Keeping the Commandments is the first, bare minimum but the Lord calls him and us to more. A part of what He calls us to is a loyal submission to the teachings of the Church which He founded on the Apostles. This certainly goes beyond the claim that it is only necessary to assent to those teachings about which the Church has issued definitive infallible declarations.
16. Finally, in order to serve the People of God as well as possible, in particular, by warning them of dangerous opinions which could lead to error, the Magisterium can intervene in questions under discussion which involve, in addition to solid principles, certain contingent and conjectural elements. It often only becomes possible with the passage of time to distinguish between what is necessary and what is contingent. The willingness to submit loyally to the teaching of the Magisterium on matters per se not irreformable must be the rule... (*Donum Veritatis*, 24).
17. A thorough reading of Pope John Paul II’s 1993 Encyclical, *Veritatis Splendor*, I believe is very much in order. The title in English is, *The Splendor of Truth*. The Holy Father himself indicated that he waited until after the publication of *The Catechism of the Catholic Church* to issue *Veritatis Splendor* because he saw in the Catechism an authentic and comprehensive presentation of the teachings of the Church. He noted:
18. If this Encyclical, so long awaited, is being published only now, one of the reasons is that it seemed fitting for it to be preceded by the Catechism of the Catholic Church, which contains a complete and systematic exposition of Christian moral teaching. The Catechism presents the moral life of believers in its fundamental elements and in its many aspects as the life of the "children of God": "Recognizing in the faith their new dignity, Christians are called to lead henceforth a life 'worthy of the Gospel of Christ' (Phil 1:27). Through the sacraments and prayer they receive the grace of Christ and the gifts of his Spirit which make them capable of such a life". Consequently, while referring back to the Catechism "as a sure and authentic reference text for teaching Catholic doctrine", the Encyclical will limit itself to dealing with certain fundamental questions regarding the Church's moral teaching, taking the form of a necessary discernment about issues being debated by ethicists and moral theologians. The specific purpose of the present Encyclical is this: to set forth, with regard to the problems being discussed, the principles of a moral teaching based upon Sacred Scripture and the living Apostolic Tradition, and at the same time to shed light on the presuppositions and consequences of the dissent which that teaching has met. (*Veritatis Splendor*, 5)
19. These two documents, then, *Veritatis Splendor* and *The Catechism of the Catholic Church*, need to be read and considered in tandem and not as two completely separate, isolated or even disparate documents. The truths to which the Holy Father made reference in the Encyclical are precisely those

presented in *The Catechism of the Catholic Church*. The concerns and questions raised by the Holy Father in paragraph 4 of the Introduction provide a very solid base from which we may further consider the legitimacy, indeed the need, for the *Affirmation of Personal Faith* on the part of those who share in the Bishop's teaching and ministerial roles.

20. Today, however, it seems necessary to reflect on the whole of the Church's moral teaching, with the precise goal of recalling certain fundamental truths of Catholic doctrine which, in the present circumstances, risk being distorted or denied. In fact, a new situation has come about within the Christian community itself, which has experienced the spread of numerous doubts and objections of a human and psychological, social and cultural, religious and even properly theological nature, with regard to the Church's moral teachings. It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine, on the basis of certain anthropological and ethical presuppositions. At the root of these presuppositions is the more or less obvious influence of currents of thought which end by detaching human freedom from its essential and constitutive relationship to truth. Thus the traditional doctrine regarding the natural law, and the universality and the permanent validity of its precepts, is rejected; certain of the Church's moral teachings are found simply unacceptable; and the Magisterium itself is considered capable of intervening in matters of morality only in order to "exhort consciences" and to "propose values", in the light of which each individual will independently make his or her decisions and life choices. (*Veritatis Splendor*, 4)

21. Pope John Paul II makes a global reference to "certain fundamental truths of Catholic doctrine which, in the present circumstances, risk being distorted or denied". It was precisely this kind of list which I intended to draw from the Catechism. I did not try to replicate every teaching which the Catechism contains, that is the purpose of the Catechism itself. For instance, I did not specifically reference the need to exercise a 'preferential option for the poor' because I am not aware, in our Catholic Churches, of a wholesale rejection of this teaching of the Church. I am not aware of strident protests from significant numbers of Catholics demanding that the Holy See abandon this teaching because it springs from a different era, is outmoded or is simply too difficult. It is a valid teaching and while we do not always faithfully fulfill all that this teaching demands, I am not aware of movements or petitions aimed at eliminating it.

22. The same cannot be said about the list of those things which I have included in the *Affirmation of Personal Faith*. It is precisely the teachings in that list which many Catholics in our society seem to find difficult to accept and, further, seek in the teachings of the Church Herself the justification for the rejection of those very same teachings. Rather than acknowledging that the teachings are difficult to observe because of our own weakened and concupiscent nature, some insist that it is not they who are weak or sinful but rather that it is the Church teaching itself which is in error. With regard to these things, as the Holy Father wrote above: "It is no longer a matter of limited and occasional dissent, but of an overall and systematic calling into question of traditional moral doctrine..."

23. It has been represented to me, and even expressed in public media, that the Church's moral teaching about sexuality manifests an undue concern for 'body sins'. I believe this pejorative characterization of the Church's teaching is a part of what the Holy Father was referring to above when he wrote that he had in mind "the goal of recalling certain fundamental truths of Catholic doctrine which, in the present circumstances, risk being distorted or denied". Characterizing the moral teaching of the Church relative to sexuality as a nearly obsessive concern for 'body sins' certainly falls into the category of 'distortion'. I would disagree only slightly with the Holy Father here. He indicated that these teachings 'risk' being distorted or denied and I would now maintain that they have been distorted and denied for far too long in far too many places - including our Catholic Churches.

24. Allowing those who openly call into question these traditional moral doctrines to serve in appointed Church roles, in my view, contributes to the overall and systematic questioning of those same doctrines. Many would contend that it is the faith and devotion of these lay ministers which is significant, not their moral probity or their acceptance of the Church's moral teaching. This 'faith alone' concept was likewise suitably answered by Pope John Paul II:

25. Also, an opinion is frequently heard which questions the intrinsic and unbreakable bond between faith and morality, as if membership in the Church and her internal unity were to be decided on the basis of faith alone, while in the sphere of morality a pluralism of opinions and of kinds of behavior could be tolerated, these being left to the judgment of the individual subjective conscience or to the diversity of social and cultural contexts. (*Veritatis Splendor*, 4)

26. As I noted above, several have written to me and have even voiced to the public media that the *Affirmation* manifests an obsession with what they term 'body sins'. Unfortunately it is precisely in the area of sexuality that many in our society and even in our Church have declared an independence of God and His law. As I have replied in some letters, I did not determine the agenda, I am merely responding to it. Those who level such allegations may not be aware that they are following the opinions of theologians which Pope John Paul II has already dismissed as untenable. He rejected the objection that Church teaching, particularly in "the area of sexual and conjugal ethics", represents an excessive 'physicalism' or 'biologistic' thinking. Today he would have to use the latest buzz words: 'body sins'. Unfortunately those who choose to cling to such straws to justify their dissent do not necessarily recognize the teaching authority of the Holy Father, much less Bishops striving to be faithful to what the man in that Office teaches. As early as 1993, and perhaps decades before, Pope John Paul II was aware of this 'theology' and of the kinds of conclusions and consequences which would flow from it. He spoke of them in paragraph 47 of the Encyclical:

27. In this context, objections of physicalism and naturalism have been leveled against the traditional conception of the natural law, which is accused of presenting as moral laws what are in themselves mere biological laws. Consequently, in too superficial a way, a permanent and unchanging character would be attributed to certain kinds of human behavior, and, on the basis of this, an attempt would be made to formulate universally valid moral norms. According to certain theologians, this kind of "biologistic or naturalistic argumentation" would even be present in certain documents of the Church's Magisterium, particularly those dealing with the area of sexual and conjugal ethics. It was, they maintain, on the basis of a naturalistic understanding of the sexual act that contraception, direct sterilization, autoeroticism, pre-marital sexual relations, homosexual relations and artificial insemination were condemned as morally unacceptable. In the opinion of these same theologians, a morally negative evaluation of such acts fails to take into adequate consideration both man's character as a rational and free being and the cultural conditioning of all moral norms. In their view, man, as a rational being, not only can but actually must freely determine the meaning of his behavior. (*Veritatis Splendor*, 47)

28. This last sentence is very important. It points to a tendency in our society, which is not new, to seek an autonomy from every sort of external rule. This longing for autonomy is part of the flaw of Adam and Eve. It is the flaw which the Blessed Mother's humility and obedience begins to heal and which the Lord's perfect sacrifice of Himself corrects. The tendency, however, still persists. This is what the Pope John Paul II meant when he wrote that some theologians, holding unacceptable views, believe that, "man, as a rational being, not only can but actually must freely determine the **meaning** of his behavior." Not only does man act 'freely', he tries to arrogate to himself the right to declare, sometimes quite arbitrarily, whether his actions are good or bad. This represents a very serious defect in the understanding of the proper role and purpose of conscience. Many today maintain that their consciences are the final arbiters of truth, of good and evil - that they '**determine**' what is right and what is wrong, what is true and what is false, rather than '**judge**' what is correct or incorrect. In this view, in true Adam-ese and Eve-n style, God is viewed as a kind of restrictive interloper interested only in limiting

man's potential for true god-like status. "The serpent said: 'Of course you will not die. God knows that as soon as you eat it, your eyes will be opened and you will be like gods knowing both good and evil.'" (Genesis 3:4-5) Man has succumbed to this same temptation over and over in the course of history. Each of us succumbs to it daily in the course of our own history. How different this is from our Lord who: "Though He was in the form of God did not deem equality with God something to be grasped at. Rather, He emptied Himself and took on the form of a slave, being born in the likeness of men." (Phil 2:6-7)

UNDERSTANDING CONSCIENCE

29. This brings me to the second common theme, present in many of the letters which have come to me over the past year, which is an insistence that the teaching on conscience, as I have presented it, fails to recognize the inviolability of the decisions of conscience and is thus clearly defective. It is insisted that the Church teaches that one has the right, indeed the duty, to follow one's conscience. I do not hesitate to affirm that this teaching is correct, in so far as it is stated. It seems, however, that the notion of conscience which underlies this assertion is one born of what the Holy Father pastorally called, a 'creative' understanding of the moral conscience. In his Encyclical we find:

30. The way in which one conceives the relationship between freedom and law is thus intimately bound up with one's understanding of the moral conscience. Here the cultural tendencies referred to above — in which freedom and law are set in opposition to each other and kept apart, and freedom is exalted almost to the point of idolatry — lead to a "*creative*" *understanding of moral conscience*, which diverges from the teaching of the Church's tradition and her Magisterium. (*Veritatis Splendor*, 54)

30. Pope John Paul II devoted a considerable amount of time in *Veritatis Splendor* to several false notions which have gained prominence in recent decades. One such false notion stems from a failure to recognize the difference between a genuine judgment of conscience and an autonomous decision which really has nothing at all to do with an authentic understanding of conscience. This attribution of decision-making power to conscience, I believe, undergirds the false understanding of conscience which has been broadly adopted by many who find themselves at odds with clear Church teaching. The Holy Father wrote:

31. In their desire to emphasize the "creative" character of conscience, certain authors no longer call its actions "judgments" but "decisions": only by making these decisions "autonomously" would man be able to attain moral maturity. Some even hold that this process of maturing is inhibited by the excessively categorical position adopted by the Church's Magisterium in many moral questions; for them, the Church's interventions are the cause of unnecessary *conflicts of conscience*. (*Veritatis Splendor*, 55)

32. The Holy Father pointed out that a type of 'crisis of truth', is related directly to this false understanding of the role and meaning of conscience. Clearly, if each person is entitled, by virtue of his or her own 'decisions' of conscience, to determine what is good or bad then there can be no 'norm' or 'standard' of authentic good or bad. In effect, there could be no such thing as truth. In his own words:

33. As is immediately evident, the *crisis of truth* is not unconnected with this development. Once the idea of a universal truth about the good, knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its primordial reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly. Such an outlook is quite congenial to an individualist ethic, wherein each individual is faced with his own truth, different from the truth of others. (*Veritatis Splendor*, 32)

34. The references in *Giving Testimony to the Truth* to the necessity of having a correctly formed conscience and the statement that it is not legitimate, in regard to the *Affirmation*, to appeal to one's erroneously formed conscience has caused a degree of consternation for some. In *Giving Testimony to the Truth* I wrote:

35. While there is a possibility that someone may object that such a policy is an unjust infringement on an individual's right and duty to follow their own conscience such an objection is invalid. Conscience is not something which exists in a vacuum. No one can claim a legitimate right to follow a conscience which is clearly not formed in a fashion consistent with the very clear teachings of the Catholic Church. The following of one's own conscience is a strict moral obligation but that obligation is preceded by the obligation to assure that the conscience one is following is properly formed. When that conscience leads to judgments which are diametrically opposed to the clear and consistent teachings of the Catholic Church then the conscience has established itself as a new and individual, infallible personal magisterium which far exceeds the definition of conscience. Furthermore, it is one thing to claim a right to follow one's conscience, even if it is erroneously formed, it is quite another to insist that one be afforded certain privileges, to which one has no right, while following that manifestly ill-formed conscience. (*Giving Testimony to the Truth*, 27)

36. Some have objected that this negates the Church teaching that one must follow his conscience even if it is in error. This bears a closer look. I wrote: "No one can claim a legitimate right to follow a conscience which is clearly not formed in a fashion consistent with the very clear teachings of the Catholic Church." My intent here, admittedly not clearly stated, was to distinguish between a case of genuine error, based on invincible ignorance, and a case of dissent and refusal to accept a clear teaching of the Church. Thus the specific type of conscience to which I was referring is one "**clearly** not formed in a fashion consistent with **very clear** teachings". This does not describe an erroneous conscience but rather an intentionally ill-formed conscience which has been presented with the clear teaching and chooses to reject that teaching as a basis for its own moral judgments, choosing instead the route of autonomous moral decisions.

37. The Church's teaching about the sinfulness of abortion, homicide, suicide, homosexual liaisons, adultery, fornication, theft, lying, physical abuse, sterilization, mutilation and the like are not vague or ill-defined. These are exquisitely clear and consistent teachings though I will admit that many people have received some very conflicting advice over the decades about the acceptability of each of these things. In such cases, as I note in the same paragraph above, it is possible "to claim a right to follow one's conscience, even if it is erroneously formed". This acknowledges that the following of one's conscience, even if it is in error, is both a right and a duty. I add, however that it is quite another thing "to insist that one be afforded certain privileges, to which one has no right, while following that manifestly ill-formed conscience." People who seek to know the truths of the Church have choices. When they recognize a discrepancy between what they believe and what the Church teaches they can strive to align themselves and their moral judgments to the Church or they can reject both the Church and what She teaches. In rejecting the Church teaching they choose decisions over judgments.

38. The commissions which are entrusted to ministerial co-workers are not roles to which anyone has a pre-determined right but rather ecclesial assignments which are given for the authentic good of all the faithful. When it is clear that a candidate for such ministerial service has an ill-formed understanding of the teaching of the Church and refuses to acknowledge the legitimacy of the correct teaching then this is a case of dissent, not that of an erroneous conscience. In this case the person rejects the clear teaching of the Church and implicitly rejects also the authority of the Sacred Institution which teaches it. The appointment to a role of public ministry in the Church of someone who rejects the clear teaching of that same Church does not properly serve the good of the faithful. To do so, it seems to me, would contribute to what Pope John Paul II called the "overall and systematic calling into question of traditional moral doctrine".

39. References to conscience are not lacking in *Veritatis Splendor* and I believe *Giving Testimony to the Truth* seeks to apply the teaching found there with accuracy. Pope John Paul II pointed out that the tendency to over-extend the role and work of conscience was already being recognized in 1993:

40. Certain currents of modern thought have gone so far as to *exalt freedom to such an extent that it becomes an absolute, which would then be the source of values*. This is the direction taken by doctrines which have lost the sense of the transcendent or which are explicitly atheist. The individual conscience is accorded the status of a supreme tribunal of moral judgment which hands down categorical and infallible decisions about good and evil. To the affirmation that one has a duty to follow one's conscience is unduly added the affirmation that one's moral judgment is true merely by the fact that it has its origin in the conscience. But in this way the inescapable claims of truth disappear, yielding their place to a criterion of sincerity, authenticity and "being at peace with oneself", so much so that some have come to adopt a radically subjectivistic conception of moral judgment. (*Veritatis Splendor*, 32)

41. Those holding to this erroneous "radically subjectivistic conception of moral judgment" will have an extremely difficult time making an affirmation of personal faith. In fact, since the *Affirmation* rests on a foundation which presumes the existence of objective moral norms determining good and evil, those with a 'subjectivistic conception' will find it objectionable both in its presumptions and in its conclusions.

42. The Holy Father notes above that we have seen in our society the elevation of the individual conscience to "the status of a supreme tribunal of moral judgment which hands down categorical and infallible decisions about good and evil". This seems entirely in accord with what was written in *Giving Testimony to the Truth* where I noted: "When that conscience leads to judgments which are diametrically opposed to the clear and consistent teachings of the Catholic Church then the conscience has established itself as a new and individual, infallible personal magisterium which far exceeds the definition of conscience." Different words were used but I believe the concepts are the same. The main difference is that I used the word "judgments" and the word "decisions" would have been more precise. Judgments accept an objective norm against which one's personal actions are measured. Decisions are choices, pure and simple, which have no need to reference moral standards outside of themselves. The presumption that there are objective standards of good and evil against which to measure one's choices stands at the very bedrock of Catholic moral teaching. This was strongly re-affirmed by the Holy Father in the Encyclical we are considering:

43. Reason attests that there are objects of the human act which are by their nature "incapable of being ordered" to God, because they radically contradict the good of the person made in his image. These are the acts which, in the Church's moral tradition, have been termed "intrinsically evil" (*intrinsece malum*): they are such *always and per se*, in other words, on account of their very object, and quite apart from the ulterior intentions of the one acting and the circumstances. Consequently, without in the least denying the influence on morality exercised by circumstances and especially by intentions, the Church teaches that "there exist acts which *per se* and in themselves, independently of circumstances, are always seriously wrong by reason of their object". The Second Vatican Council itself, in discussing the respect due to the human person, gives a number of examples of such acts: "Whatever is hostile to life itself, such as any kind of homicide, genocide, abortion, euthanasia and voluntary suicide; whatever violates the integrity of the human person, such as mutilation, physical and mental torture and attempts to coerce the spirit; whatever is offensive to human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution and trafficking in women and children; degrading conditions of work which treat laborers as mere instruments of profit, and not as free responsible persons: all these and the like are a disgrace, and so long as they infect human civilization they contaminate those who inflict them more than those who suffer injustice, and they are a negation of the honor due to the Creator". (*Veritatis Splendor*, 80)

44. The Holy Father made special note, later in the same paragraph, of the much contested issue of illicit contraceptive practices. It is perhaps especially here that many have been misled by false teachers and have even been encouraged and assisted in the formation of erroneous consciences as a means of avoiding the demands of the moral life. The fact that some teach as doctrines of the Church those things which are diametrically opposed to the clear teaching of the Church may excuse, in part, those who have erroneously accepted the witness of these false 'prophets' but this does not excuse me from the duty to preach the truth. Perhaps the Holy Father had such theologians and 'prophets' in mind when he wrote: "Never forgetting that he too is a member of the People of God, the theologian must be respectful of them, and be committed to offering them a teaching which in no way does harm to the doctrine of the faith". (*Veritatis Splendor*, 113) The Holy Father's words relative to the sinfulness of contraception are clear:

45. With regard to intrinsically evil acts, and in reference to contraceptive practices whereby the conjugal act is intentionally rendered infertile, Pope Paul VI teaches: "Though it is true that sometimes it is lawful to tolerate a lesser moral evil in order to avoid a greater evil or in order to promote a greater good, it is never lawful, even for the gravest reasons, to do evil that good may come of it (cf. Rom 3:8) - in other words, to intend directly something which of its very nature contradicts the moral order, and which must therefore be judged unworthy of man, even though the intention is to protect or promote the welfare of an individual, of a family or of society in general. (*Veritatis Splendor*, 80)

JUDGMENTALISM

46. As I mentioned above still others have expressed concern that my insistence upon an affirmation of faith is a form of 'judgmentalism'. Some have indicated to me that the task I have undertaken of trying to "oversee" ministry, liturgy and ministers of the Diocese is not "my job". This perspective is most interesting particularly since the very title Bishop means precisely that, "overseer". The reality is that the Bishop has many tasks but, "Among the principal tasks of Bishops the preaching of the Gospel is pre-eminent." (*Veritatis Splendor*, 114) I recognize that this preaching of the Gospel is not limited to an occasional Sunday sermon but rather extends to a vigilance over all those who teach in the name of the Church, either explicitly or implicitly. In an early section of the Encyclical the Holy Father made it clear that Bishops share his responsibility to teach:

47. I address myself to you, Venerable Brothers in the Episcopate, who share with me the responsibility of safeguarding "sound teaching" (2 Tim 4:3), with the intention of *clearly setting forth certain aspects of doctrine which are of crucial importance in facing what is certainly a genuine crisis*, since the difficulties which it engenders have most serious implications for the moral life of the faithful and for communion in the Church, as well as for a just and fraternal social life. (*Veritatis Splendor*, 5)

48. At the same time he pointed out that this duty to teach is particularly important relative to those things which are exposed to error, ambiguity or neglect. If it appears that I have focused too exclusively on matters related to proper sexual conduct, it is, in part, because teaching about the morality surrounding this area of human living is most prone to neglect and misinterpretation. It is particularly in regard to this area that the clear and beautiful teachings of the Catholic Church need to be heard and understood. The Holy Father made it very evident that the duty of presenting the message of the Church falls to the Bishops to whom the Encyclical is directed:

49. In addressing this Encyclical to you, my Brother Bishops, it is my intention to state *the principles necessary for discerning what is contrary to "sound doctrine"*, drawing attention to those elements of the Church's moral teaching which today appear particularly exposed to error, ambiguity or neglect. (*Veritatis Splendor*, 30)

50. Later the Holy Father, recalling the statements of the Second Vatican Council, made this duty of teaching, which is entrusted to Bishops, even more explicit as noted in the following three paragraphs from the Encyclical:

51. As the Second Vatican Council reminds us, responsibility for the faith and the life of faith of the People of God is particularly incumbent upon the Church's Pastors: "Among the principal tasks of Bishops the preaching of the Gospel is pre-eminent. For the Bishops are the heralds of the faith who bring new disciples to Christ. They are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people entrusted to them the faith to be believed and put into practice; they illustrate this faith in the light of the Holy Spirit, drawing out of the treasury of Revelation things old and new (Mt 13:52); they make it bear fruit and they vigilantly ward off errors that are threatening their flock (2 Tim 4:1-4)".

52. It is our common duty, and even before that our common grace, as Pastors and Bishops of the Church, to teach the faithful the things which lead them to God, just as the Lord Jesus did with the young man in the Gospel. Replying to the question: "What good must I do to have eternal life?", Jesus referred the young man to God, the Lord of creation and of the Covenant. He reminded him of the moral commandments already revealed in the Old Testament and he indicated their spirit and deepest meaning by inviting the young man to follow him in poverty, humility and love: "Come, follow me!". The truth of this teaching was sealed on the Cross in the Blood of Christ: in the Holy Spirit, it has become the new law of the Church and of every Christian.

53. This "answer" to the question about morality has been entrusted by Jesus Christ in a particular way to us, the Pastors of the Church; we have been called to make it the object of our preaching, in the fulfillment of our *munus propheticum* (*Office of Preaching or Teaching*). At the same time, our responsibility as Pastors with regard to Christian moral teaching must also be exercised as part of the *munus sacerdotale* (*Office of Sanctifying*): this happens when we dispense to the faithful the gifts of grace and sanctification as an effective means for obeying God's holy law, and when with our constant and confident prayers we support believers in their efforts to be faithful to the demands of the faith and to live in accordance with the Gospel (cf. Col 1:9-12). Especially today, Christian moral teaching must be one of the chief areas in which we exercise our pastoral vigilance, in carrying out our *munus regale* (*Office of Governing*). (*Veritatis Splendor*, 114)

SACRED DUTIES OF THE BISHOP:

54. The three-fold duty of all Christians, as priests, prophets and kings, is entrusted to Bishops in a particularly significant way: they are to exercise these duties, not only in regard to themselves and their immediate families, as is appropriate for the laity, but rather for the benefit of the entire Church. The Holy Father made clear that these three duties: to Teach, to Sanctify and to Govern are all to be exercised in regard to the moral life. While there is much room for disagreement about whether *Giving Testimony to the Truth* properly relates to any one of these three duties, I do see it as an attempt to fulfill my episcopal duties.

55. I see in *Giving Testimony to the Truth* a clear, albeit sometimes unpopular, presentation of those moral teachings of the Church, those "fundamental truths of Catholic doctrine which, in the present circumstances, risk being distorted or denied". I sought to reference a set of teachings, namely, *The Catechism of the Catholic Church*, which comprises a "complete and systematic exposition of Christian moral teaching" and to highlight those most strongly under attack at the present time; those most severely exposed to error, ambiguity or neglect. This is my *munus propheticum*.

56. I see in *Giving Testimony to the Truth* a call to holiness, for myself, my priests, for all who minister in my name and, by extension, to all entrusted to my pastoral care. A call to live a holy life necessarily includes a turning away from that which is not godly. "Repent and believe the Good News" necessitates acknowledging that we cling to many things in our lives which inhibit God's gracious work in us. In seeking holiness the young man in the Encyclical repeatedly asks, "What good must I do to attain eternal life?" He is told, "Keep the Commandments." This is step one. In order to keep the commandments one must know what those Commandments entail, form one's conscience properly, recognize the reality of sin and evil in one's own life and begin to be a true follower of Jesus. This call to deeper holiness, particularly for those entrusted with duties touching, however remotely, the care of souls is one the bishop is obligated to oversee. This is my *munus sacerdotale*.

57. I see in *Giving Testimony to the Truth* a call to accountability on the part of those who exercise ministry in the name of the Church. I see it as a response to my own duty of accountability, an accountability which I owe ultimately to God Himself. As Pope John Paul II noted above, "an opinion is frequently heard which questions the intrinsic and unbreakable bond between faith and morality, as if membership in the Church and her internal unity were to be decided on the basis of faith alone". I have no doubt that those who desire to serve the Lord and His Church have a deep and abiding faith; a deep and abiding love for the Lord. This faith and love, however, cannot and must not be separated from union with the Church in Her moral teaching. Since experience has shown that many claiming faith and love simultaneously reject both the teaching authority of the Church as well as what She teaches "Christian moral teaching must be one of the chief areas in which we (bishops) exercise our pastoral vigilance, in carrying out our *munus regale*."

GIVING ASSENT TO BASIC TEACHINGS:

58. Having been entrusted by God with the duty of pastoral governance it is incumbent upon me to assure, to the best of my ability, that those who teach and act in my name and in the name of the Church hold and speak the same truth held and spoken by the Magisterium of the Church. This entails a discernment process, a kind of screening, or in the minds of some 'a judgment'. I entrust that process of discernment to the Pastors who recognize their responsibility to recommend to me only those whom they, in all sincerity and conscientiousness, attest have affirmed the essential teachings of the Church as presented in the *Affirmation of Personal Faith* and whom they choose to be entrusted with Sacred Duties in their parishes.

59. Make no mistake about it, those things to which these laity are assigned are indeed Sacred Duties. Handling and distributing the Most Holy Eucharist is a most Sacred Duty. Proclaiming the Word of God in the Liturgical assembly, in speech or song, is a Sacred Duty. Teaching the pure and true Faith of the Catholic Church to the young is a Sacred Duty. Leading the young to a deeper, lived appreciation of their Faith is a Sacred Duty. These Sacred Duties are not to be assigned lightly or with ambivalence. Rather, they are to be assigned with discernment and care. They are to be assigned only after having received assurance that those chosen do know, believe and accept that which the Holy Catholic Church teaches, believes and proclaims to be revealed by God. This is not 'judgmentalism' but rather the proper exercise of the sacred duty of pastoral vigilance, the *munus regale*.

60. In *Giving Testimony to the Truth* I noted that within one year of the publication of that letter all former temporary commissions would expire and all who serve in these official capacities will have assented to the *Affirmation of Personal Faith*. As of April 23, 2005, only those officially commissioned by way of a document from this office are "authorized to serve in these capacities." (*Giving Testimony*, 31) The document does not specify the exact nature of the "assent" required and this is something which I wish to make more clear at this time.

THE PASTOR'S RESPONSIBILITY:

61. It is the Pastor's responsibility to assure that all those who serve in the Parish in the various capacities as Catechists, Liturgical Readers, Extraordinary Ministers of Holy Communion and Cantors assent to the *Affirmation of Personal Faith*. Since Youth Ministers, DRE's, Catholic School Teachers and other Pastoral Associates likewise exercise a teaching ministry, albeit in some cases more indirectly, they too are required to make a statement of assent.

62. Those already serving in various parochial ministries who are unable or unwilling to make this personal affirmation are asked to take some additional time to consider the matter, seek counsel with their Pastors and are then either to make the affirmation or inform their Pastors that they are no longer able to serve as they have done in the past.

63. This will undoubtedly be difficult and painful for some of those who feel very strongly that such an affirmation is unjust and unnecessary or who believe that their disagreements with the Church are somehow in accord with a more enlightened vision of the Church. Nonetheless, I believe it would be wrong for me to allow those holding to erroneous views to continue in ministerial roles. To do so would be hesitating, as Saint Gregory notes, to say openly what is right because of a fear of losing the favor of men.

64. My dear ministers, please know that when I assign you to various, truly Sacred Duties the faithful people of the Diocese have a right to expect that I approve and condone that which you hold to be true and good and holy. I cannot represent to them something which I have not attempted conscientiously to ascertain. For your part, when you are commissioned to serve in the name of the Church, the other faithful truly do look to you to present to and for them those things, in a clear and undistorted fashion, which the Holy Catholic Church teaches, believes and proclaims to be revealed by God. Genuine service to them requires that you not, at the same time, reject the very things which that same Catholic Church teaches.

65. It is the Pastor's responsibility to ascertain, to the best of his ability and in a fashion he deems most appropriate, the assent of those who serve under his direction. In some cases individuals have voluntarily signed documents attesting to their assent. This is noteworthy and commendable. In other instances a simple verbal affirmation to the Pastor that one has no difficulties with the teachings of the Church as presented in *The Catechism of the Catholic Church* is sufficient.

66. An affirmation that one follows the teachings of the Church as one "understands" them, or "in accord with one's own conscience" or "as interpreted by some theologians" is not sufficient. The Pastor must be convinced of the sincerity of those making the *Affirmation of Personal Faith* and so indicate on the form to be submitted to the Diocese.

67. When individuals make, or have made, public statements opposing some element of Catholic teaching they may not be admitted to roles of service noted above unless they make a retraction of their former statements in a forum commensurate to or broader than the one in which they voiced their dissent. In these instances, especially, the Pastor must be convinced of the sincerity of the applicant in accepting the teachings of the Church and in making retractions.

68. Forms will be provided to each Pastor on which he is to list those of various categories whom he wishes to propose for service in the Church. On that form the Pastor affirms that all those listed fulfill the requirements identified in Diocesan Statutes and in *Giving Testimony to the Truth*. The pastoral vigilance of the Bishop is thereby appropriately delegated to the Pastors who are reminded of their duty to fulfill this *munus regale* with all conscientiousness.

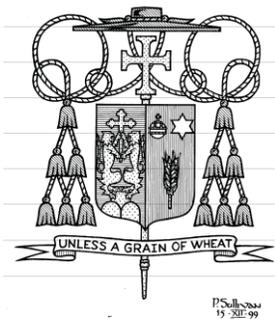
CONCLUSION:

69. I choose at the end of this Pastoral Letter to cite at length the conclusions of Pope John Paul II to that beautiful Encyclical, *Veritatis Splendor*, which has formed the backbone of this Letter.
70. No matter how many and great the obstacles put in his way by human frailty and sin, the Spirit, who renews the face of the Earth (cf. Psalm 104:30), makes possible the miracle of the perfect accomplishment of the good. The renewal, which gives the ability to do what is good, noble, beautiful, pleasing to God and in conformity with His will, in some way the flowering of the gift of mercy, which offers liberation from the slavery of evil and gives the strength to sin no more. Through the gift of new life, Jesus makes us sharers in His love and leads us to the Father in the Spirit. (*Veritatis Splendor*, 118)
71. Such is the consoling certainty of Christian faith, the source of its profound humanity and profound simplicity. At times, in the discussions about new and complex moral problems, it can seem that Christian morality is in itself too demanding, difficult to understand and almost impossible to practice. This is untrue, since Christian morality consists, in the simplicity of the Gospel, in *following Jesus Christ*, in abandoning oneself to Him, in letting oneself be transformed by His grace and renewed by His mercy, gifts which come to us in the living communion of His Church. (*Veritatis Splendor*, 119)
72. By the gift of herself, Mary entered fully into the plan of God who gives Himself to the world. By accepting and pondering in her heart events which she did not always understand (cf. Luke 2:19), she became the model of all those who the word of God and keep it (cf. Luke 11:28), and merited the title “Seat of Wisdom.” This Wisdom is Jesus Christ Himself, the Eternal Word of God, who perfectly reveals and accomplishes the will of the Father (cf. Hebrews 10:5-10). Mary invites everyone to accept this Wisdom. To us too she addresses the command she gave to the servants at Cana in Galilee during the wedding feast: “Do whatever He tells you” (John 2:5). (*Veritatis Splendor*, 120)
73. Mary shares our human condition, but in complete openness to the grace of God. Not having known sin, she is able to have compassion on every kind of weakness. She understands sinful man and loves him with a Mother’s love. Precisely for this reason she is on the side of truth and shares the Church’s burden of recalling always and to everyone the demands of morality. Nor does she permit sinful man to be deceived by those who claim to love him by justifying his sin, for she knows that the sacrifice of Christ her Son would thus be emptied of its power. No absolution offered by beguiling doctrines, even in the areas of philosophy and theology, can make man truly happy: only the Cross and the Glory of the Risen Christ can grant peace to his conscience and salvation to his life. (*Veritatis Splendor*, 120)
74. O Mary, Mother of Mercy, watch over all people, that the cross of Christ may not be emptied of its power, that man may not stray from the path of the good or become blind to sin, but may put his hope ever more fully in God who is “rich in mercy” (Ephesians 2:4). May he carry out the good works prepared by God beforehand (cf. Ephesians 2:10) and so live completely “for the praise of His glory.” (Ephesians 1:12). (*Veritatis Splendor*, 120)
75. I pray that the Sacred Duties for which you are proposed be for you an impetus of grace and an incentive for a striving to ever greater heights of prayer and holiness. May your reverence, attention and devotion give witness to your recognition of the holiness of the things which you touch, the Sacredness of the Duties you perform and may your lives likewise give testimony to the truth.

Given at the Diocese of Baker, this 19th day of May, 2005

The Most Reverend Robert F. Vasa

Bishop of Baker



Office of the Bishop
DIOCESE OF BAKER
 BOX 5999
 BEND, OREGON 97708

My Dear Priests and People:

In July of 2000 the Holy See, in anticipation of the publication of a New Roman Missal, issued a revised set of instructions concerning the Mass. That document, known as the General Instruction of the Roman Missal or GIRM for short, is binding on all the Catholic Churches of the world. While there are very few things which have changed from the previous Instruction there have been some clarifications and modifications. The purpose of this Diocesan Document is to give broad based guidance and direction in liturgical matters to Pastors and Liturgical Ministers as well as to the laity in general. It is primarily concerned with the Most Holy Eucharist but it does touch on related matters as well. Most of the regulations contained herein are taken directly from the GIRM, the Code of Canon Law, other approved liturgical books or Decrees from the Episcopal Conference. Some represent specific Diocesan Regulations which are left by the GIRM to the judgment of the local Ordinary and may be unique to our Diocese. These are clearly identified as Diocesan Statutes. Paragraph 22 of the GIRM reminds Bishops: "The celebration of the Eucharist in a particular Church (Diocese), however, is of the greatest importance. For the Diocesan Bishop is the chief steward of the mysteries of God in the particular Church entrusted to his care; he is the moderator, promoter and guardian of its entire liturgical life."

Most of our Catholic people have regular contact with the Church on Sundays, they meet the Church in her Liturgy. That Liturgy is closely regulated by the Church precisely because it is important for people to see and hear the Church in the signs and words which she prescribes. While there may be some 'popular innovations' which people really like these do not necessarily reflect the mind of the Church. These innovations may reflect the mind of some members within the Church but those individual members, even if they are large in number and unanimous in mind, do not constitute the entire Church. The local community does not determine its own liturgy, it is called to participate in the liturgy of the Catholic Church; to become a part of something greater than themselves. Thus a knowledge of what the Church asks us to do in liturgy is important.

Regarding a priest who serves in the Diocese the GIRM makes it clear that "he is the servant of the sacred Liturgy" (# 24). Furthermore, precisely because he is the liturgy's 'servant' and not its 'author' the document continues: "he, himself is not permitted, on his own initiative, to add, remove or to change anything in the celebration of the Mass." (# 24) This does not exclude certain legitimate adaptations which are clearly indicated in the Missal usually with the phrase: In these or similar words. The document does make some reference to the appropriate times for explanations during the Mass. The general principle is that variations must not be introduced unless specifically indicated in the rubrics.

The participating ministers and laity, too, are given instructions about standing, kneeling and sitting. The approved liturgical books give specific wording in responses to prayers and other items which impact on the fruitful celebration of the liturgy. These are not to be changed or "improved upon" even with the intention of making the wording more 'palatable' or politically correct.

Some may judge these rules to be purely arbitrary and therefore subject to their own discernment. This is not the mind of the Church. "The celebration of the Mass, the action of Christ and the people of God arrayed hierarchically, is for the Church universal and local as well as for each of the faithful the center of the whole Christian life." (# 16) Our faithful observance of the rubrics surrounding this "center of the Christian life" is not a matter of personal taste but a matter of fidelity to Christ and to His Church. Our observance of these statutes is also a sign of faith in the power of the Sacraments and faith in the Holy Spirit who guides the Church which gives us this Liturgy. We trust that by doing properly what the Church asks us to do we provide the best vehicle for God to touch His people.

These regulations are to be followed in the Diocese of Baker and any significant deviation from them will be viewed as an unacceptable liturgical abuse. Most of the items contained herein could easily be implemented immediately. In some parishes it may take time to adequately instruct and train ministers and to bring parish practice into full compliance with these norms. It is expected that these norms be fully implemented in all parishes by March 31, 2004.

Sincerely yours in Christ Jesus,
 The Most Reverend Robert F. Vasa
 Bishop of Baker

SERVANT OF THE SACRED LITURGY – LITURGICAL REGULATIONS FOR THE DIOCESE OF BAKER

ACCLAMATION: One of the many ways in which the faithful actively participate in liturgical celebrations is by praying or reciting brief prayers or formulas known as acclamations. Another of the many ways in which the faithful participate is through singing, especially the various parts of the Sacred Liturgy. GIRM 34-37 and SC 14

ACOLYTE: A term used to designate one who ministers at the Altar. In this document there is a distinction between an Acolyte and an Instituted Acolyte. Certain duties are reserved to Instituted Acolytes and these should not be confused with the duties of the Acolyte. (See **SERVERS, ALTAR** below)

ACOLYTE, INSTITUTED: In his *motu proprio*, *Ministeria Quaedam*, of August 15, 1972, Pope Paul VI eliminated all minor orders, but retained two, acolyte and lector, under the new name of “ministries.” Lay men who possess the age and qualifications determined by decree of the conference of bishops, can be installed on a stable basis in the ministries of lector and acolyte in accord with the prescribed liturgical rite; the conferral of these ministries, however, does not confer on these lay men the right to obtain support or remuneration from the Church. CIC 230§1 In the United States, the age in which a man may be installed as an acolyte or lector is eighteen. Conferral of this ministry does not grant clerical status. [1]

Duties of the Acolyte: The duties that the acolyte may carry out are of various kinds, such as the carrying of the Cross, assisting with the Missal, as well as preparing the altar. Instituted Acolytes may also serve as Extraordinary Ministers of Holy Communion and purify the Sacred Vessels. GIRM 98 and 188 – 192 (See **SERVERS, ALTAR**, below)

Suitable vesture for the Acolyte: In the Diocese of Baker, Instituted Acolytes and altar servers wear the alb; readers and other lay ministers wear appropriate and dignified clothing. The alb, when properly worn, covers entirely ordinary clothing at the neck. The use of cassock and surplice is laudably approved. GIRM 339 and 336

ADVENT: Advent, which means “coming” is the name given by the Church to the liturgical season preceding Christmas or the Nativity of the Lord. During Advent, the Church prepares to celebrate Christ’s First Coming as well as the prophesied Second Coming. Every year the Church tells and retells the story of the birth, life, death, resurrection and ascension of Jesus Christ along with the descent of the Holy Spirit at Pentecost. This story makes up the Liturgical Year, which begins with Advent. CCC 524, 1095

The Altar: During Advent, floral decorations should be marked by moderation suited to the character of this season, without expressing prematurely the full joy of the Nativity of the Lord. Floral decorations may never be placed on the surface of the altar. GIRM 305

The Gloria: With the exception of solemnities and feasts and at special celebrations of a more solemn character, the Gloria is omitted during the Season of Advent. GIRM 53

Liturgical Color: The proper color for Advent is: VIOLET. ROSE may be used, on Gaudete Sunday (Rejoicing Sunday, the Third Sunday of Advent). GIRM 346

Musical Instruments: In Advent the organ and other musical instruments should be used with a moderation that is consistent with the Season’s character and does not anticipate the full joy of the Nativity of the Lord. GIRM 313

AGNUS DEI: Agnus Dei, Latin for “Lamb of God.” John the Baptist exclaimed, in reference to Jesus, “Look! There is the Lamb of God who takes away the sins of the world!” (John 1: 29b) It is the prayer of invocation prior to the communion rite.

Kneeling: In the Diocese of Baker, it is most appropriate for the faithful to kneel after the Agnus Dei until the time arrives to receive Holy Communion, except in locations where kneeling is problematic. GIRM 43 (See **COMMUNION; Posture of the Faithful**, below)

The Chants: It is not permitted to substitute other chants for those found in the Order of Mass, such as the Agnus Dei. Thus, no descriptions of Christ other than “Lamb of God who takes away the sins of the world” are to be added. GIRM 366

The Rite of breaking the Sacred Bread (Fraction Rite): The supplication Agnus Dei, is, as a rule, sung by the choir or cantor with the congregation responding; or it is, at least, recited aloud. This invocation accompanies the fraction and, for this reason, may be repeated as many times as necessary until the rite has reached its conclusion, the last time ending with the words *dona nobis pacem* (grant us peace). While the Agnus Dei is sung or said, the deacons or some of the concelebrants may help the principal celebrant break the hosts for Communion and distribute the precious Blood if necessary. This action is reserved to priests and deacons only. GIRM 83 and 240

ALB: A long white garment worn at liturgical functions by priests, deacons and instituted ministers. It is normally gathered in at the waist with the aid of a cincture. The alb, when properly worn, covers entirely ordinary and other clerical clothing at the neck. In celebrating and administering the Eucharist, priests and deacons are to wear the liturgical vestments prescribed by the rubrics. GIRM 336 and CIC 929

The Priest: The vestment proper to the priest celebrant at Mass and other sacred actions directly connected to the Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole. (Note: While overlay stoles are very popular, there is nothing in the Church documents to indicate that their use is appropriate. The stole should always be worn under the chasuble.) GIRM 337

The Deacon: The vestment proper to the deacon is the dalmatic, worn over the alb and stole. GIRM 338

Instituted Ministers and Others: In the Diocese of Baker, Instituted Acolytes and altar servers wear the alb; Instituted Lectors, readers and other lay ministers wear appropriate and dignified clothing. GIRM 339

ALL SAINTS, SOLEMNITY OF: The Solemnity of All Saints is celebrated November 1. In the Diocese of Baker this day is not observed as an obligatory day when it falls on a Saturday or Monday. The faithful however are still encouraged to attend Mass if possible.

Liturgical Color: The proper color for the Solemnity of All Saints is: WHITE. GIRM 346 a.

ALL SOULS DAY: The celebration of All Souls Day is November 2. Liturgical Color: The proper colors for the Commemoration of All Souls Day are: VIOLET, WHITE or BLACK. GIRM 346 e.

Trination: All priests may celebrate or concelebrate three Masses on All Souls Day, provided that the celebrations take place at different times, and that the norms established regarding the application of second and third Masses are observed. GIRM 204 d. and CIC 905

ALLELUIA: The faithful should stand at the beginning of the Alleluia chant before the Gospel. GIRM 43

The Proclamation of the Alleluia: After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and professes their faith by means of the chant. It is sung by all while standing and is led by the choir or a cantor, being repeated if this is appropriate. The verse, however, is sung either by the choir or by the cantor.

a. The Alleluia is sung in every season other than Lent. The verses are taken from the Lectionary or the Graduale.

b. During Lent, in place of the Alleluia, the verse before the Gospel is sung, as indicated in the Lectionary. It is permissible to sing another psalm or tract, as found in the Graduale. GIRM 62

c. When there is only one reading before the Gospel, the Alleluia or verse before the Gospel may be omitted if they are not sung. GIRM 63

The Alleluia and the use of Incense: During the singing of the Alleluia or other chant, if incense is used, the priest (assisted by the deacon, if present) puts some incense into the thurible and blesses it. Then, with hands joined, the priest or deacon bows profoundly before the altar or the Blessed Sacrament if present in the main body of the church and quietly says, Almighty God, cleanse my heart. With the exception of the Bishop, all rise, when the Alleluia is begun. The Bishop puts incense into the thurible and blesses it without saying anything and blesses the deacon or, if there is no deacon, the concelebrant who is to proclaim the Gospel. GIRM 132, 175 and 212

ALTAR, THE: The altar on which the Sacrifice of the Cross is made present under sacramental signs is the table of the Lord to which the People of God are called together to participate in the Mass. The altar of the Lord's table is also the center of the whole Liturgy of the Eucharist. GIRM 296 and 297

Altar, The Immutability/ Stability of the: It is appropriate to have a fixed altar in every church, since it more clearly and permanently signifies Christ Jesus, the living stone. Altars in permanent churches should be fixed and never moved. GIRM 298 and CIC 1235

Altar Cloth and Liturgical Colors: The uppermost cloth covering the altar must always be white. When other cloths are used in addition to the altar cloth, they may be of other colors possessing Christian honorific or festive significance, in keeping with the church's liturgical season, provided that the uppermost cloth is white. GIRM 117 and 304

Altar's Location: The altar should be built apart from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated facing the people, which is desirable wherever possible. The altar should be located in such a way that the attention of the entire congregation of the faithful naturally turns toward it. GIRM 299

Altar's Material: In keeping with the Church's traditional practice and the altar's symbolism, the table of a fixed altar is to be of stone and indeed of natural stone. In the Diocese of Baker, however, wood which is worthy,

solid, and well-crafted may be used, provided that the altar is structurally immobile. The supports or base for upholding the table, however, may be made of any sort of material, provided it is worthy and solid. GIRM 301 and CIC 1236

Candles: Candles, which may be wax or oil, are required at every liturgical service and are to be appropriately placed either on or around the altar. GIRM 307

Candles to be used, Number of: On or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or holy day of obligation. If the Diocesan Bishop celebrates, then seven candles should be used. GIRM 117

Cross (Crucifix): There is to be a cross with the figure of Christ crucified (crucifix) upon it either on the altar or near it, clearly visible to the assembled congregation. It is appropriate that the crucifix remain near the altar even outside the liturgical celebration. In general when the Liturgical Documents speak of the cross, the presumption is that this refers to a crucifix. GIRM 308

Decorations: Moderation should be observed in the decoration of the altar, especially during the season of Advent in order to avoid expressing prematurely the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers with the exception of Laetare Sunday (Fourth Sunday of Lent), Solemnities and Feasts. Floral decorations may never be placed on the surface of the altar. It is important that the decorations not obscure the actions at the altar. GIRM 305

Dedication of the Altar: An altar whether fixed or movable is dedicated according to the rite prescribed in the Roman Pontifical; but it is permissible for a movable altar simply to be blessed. GIRM 300

Gospel Book, The: It is a praiseworthy practice that the Book of the Gospels, distinct from the book of other readings, be placed upon the altar. The Book of the Gospels should be placed in a suitable stand or holder in an upright position otherwise it should simply be placed flat upon the altar. GIRM 117 and 122

Preparation of the Altar: If no deacon is present, after the Prayer of the Faithful is concluded and while the priest remains at the chair, the Instituted Acolyte places the corporal, the purificator, the chalice, the pall, and the Missal on the altar. GIRM 190

Veneration of the Altar: According to traditional practice, the altar is venerated by means of a kiss (by clergy only). GIRM 273

ALTAR SERVER: or “acolyte”: Altar servers are ordinarily to wear the alb (in parishes where it is the custom for altar servers to wear the cassock and surplice, this practice is permitted and lauded). GIRM 339

AMBO (PULPIT): It is from the ambo that the Sacred Scriptures are proclaimed, the homily is given and the intentions of the faithful are prayed. It should be afforded a degree of honor and not be used for lesser purposes. GIRM 309

Ambo’s Location: Ordinarily, the ambo should be stationary and not a movable lectern. GIRM 309

Blessing of the Ambo: It is appropriate that a new ambo be blessed according to the rite described in the Roman Ritual before it is put into liturgical use. GIRM 309

Commentary: That is, brief explanations which introduce and prepare the faithful for the celebration of the Sacred Liturgy may not be given at the ambo, but from another suitable place. GIRM 118 b. and 128 (See COMMENTATOR, below)

Dignity of the Ambo: The dignity of the Ambo requires that only a minister of the word should go up to it. GIRM 309

Easter Proclamation: The Easter Proclamation (Exsultet) is to be proclaimed from the ambo. GIRM 309

Lectionary, The: The Lectionary should be placed at the ambo prior to the start of the celebration of the Sacred Liturgy. The readings should be proclaimed from the ambo or a lectern. The Lectionary should not be carried in procession. GIRM 118 b., 120 d., 128 and 260

Psalms and Prayer of the Faithful: It is preferable that the responsorial Psalm as well as the Prayer of the Faithful be proclaimed from the ambo or other suitable place. GIRM 61 and 71

AMEN, GREAT: In the Dioceses of the United States and in the Diocese of Baker, the faithful should kneel beginning after the singing or recitation of the Sanctus until after the Great Amen of the Eucharistic Prayer is completed. GIRM 43

AMICE: All who wear an alb should use an amice in order to completely cover ordinary clothing or the clerical collar at the neck, unless due to the form of the alb, it is not needed. GIRM 119 and 336

ANNOUNCEMENTS: The priest or someone delegated by him may make some brief comments after the concluding prayer and before the final blessing and dismissal. GIRM 31

ANNUNCIATION OF THE LORD, SOLEMNITY OF: The Solemnity of the Annunciation of the Lord is celebrated March 25. Liturgical Color: The proper color for the Solemnity of the Annunciation of the Lord is: WHITE. GIRM 346 a.

- APOSTLES, FEASTS AND SOLEMNITIES OF:** Liturgical Color: The proper color for the Feasts and Solemnities of the Apostles is: RED. GIRM 346 b.
- ART, SACRED:** For the proper construction, restoration, and remodeling of sacred buildings, all who are involved in the work are to consult the diocesan commission on the Sacred Liturgy and sacred art. The Diocesan Bishop, moreover, should use the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the more important issues. In the Diocese of Baker, the Bishop will review and approve all plans and proposals for new church buildings or renovating existing church buildings, as he must be vigilant over the liturgical life in his diocese, including the construction and ordering of churches. GIRM 291 and 387
- BELLS:** A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice. GIRM 15 Bells are not to be rung following the Gloria of Holy Thursday until the Gloria of the Easter Vigil.
- BIBLICAL READINGS:** The Scriptures are truly the living word of the Eternal and Triune God. In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, “but as what it really is, the word of God” (1 Thess. 2:13). In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them. CCC 104 (CCC 101-137)
- Assigned Biblical Texts:** It is strictly forbidden to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God. GIRM 57
- Sacred Scripture:** Sacred Scripture is of the greatest importance in the celebration of the liturgy. It is from Scripture that lessons are read and psalms are sung. The prayers, collects and liturgical songs are scriptural in their inspiration and it is from the Scriptures that liturgical actions and signs derive their meaning. Thus, to achieve the restoration, progress and adaptation of the Sacred Liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of the both Eastern and Western rites gives testimony. SC 24
- BINATION AND TRINATION:** Priests and particularly priests in mission dioceses, such as the Diocese of Baker, enjoy the faculty of celebrating or even concelebrating Mass more than once each day. Special faculties may be granted, in exceptional cases, to celebrate Mass four times in a single day. GIRM 204 and CIC 905
- BISHOP, THE:** “Let all follow the bishop, as Jesus Christ follows his Father...let no one do anything concerning the Church in separation from the bishop.” [2]
- Chief Liturgist:** Every legitimate celebration of the Eucharist is an action of Christ and the Church, namely, the holy people united and ordered and directed under the Bishop, either in person or through priests who are his helpers. With the Bishop lies the responsibility above all for fostering the spirit of the Sacred Liturgy in the priests, deacons and faithful. GIRM 91, 92 and 387
- High Priest:** The Diocesan Bishop, who is to be regarded as the high priest of his flock, and from whom the life in Christ of the faithful under his care in a certain sense derives and upon whom it depends, must promote, regulate, and be vigilant over the liturgical life in his diocese. GIRM 387 and 22
- Teacher and Defender of the Faith:** Bishops, with priests as co-workers, have as their first task “to preach the Gospel of God to all men,” in keeping with the Lord’s command. They are “heralds of faith, who draw new disciples to Christ; they are authentic teachers” of the apostolic faith “endowed with the authority of Christ.” CCC 888
- BLESSING:** A blessing is an action by which an object or person is rendered or declared holy or favored by God.
- Blessing and Holy Communion:** The practice of giving a blessing to children and those not receiving communion is allowed, provided it is clear that the parent or individual desires this. Since the proper minister of sacramentals is a cleric, priests and deacons may give the blessing in the traditional fashion, e.g., “God bless you, in the Name of the Father and of the Son and of the Holy Spirit.” Lay persons may only recite a simple, generic blessing prayer, e.g., “God’s blessings be upon you.” without making any sign of the cross over the person. CIC 1168 and 1169 It may be preferable to foster an appreciation of spiritual communion by saying, instead of a blessing, “May you receive Jesus in your heart.” (Revised 11/06)
- Blessing and sprinkling of water:** On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place. GIRM 51

- Blessing of Candles:** If possible, all candles to be used in the coming year are blessed on the Feast of the Presentation of the Lord, which is celebrated on February 2nd. BB 1180 F.
- Blessing of Sacred Vessels and Vestments:** It is appropriate that Sacred Vessels and Vestments be blessed prior to use. GIRM 333 and 335
- Blessing of Throats (Feast of St. Blaise):** The blessing of throats may be given by a priest, deacon, or a lay Extraordinary minister who follows the rites and prayers designated for a lay Extraordinary minister. An Extraordinary minister says the prayer proper to them without making the sign of the cross. BB 1035 and 1037
- BOOK OF THE GOSPELS:** The Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the incarnate Word, our Savior. DV 18
- Dignity of the Book of the Gospels:** Care must be taken that Liturgical books, particularly the Book of the Gospels, are truly worthy, dignified, and beautiful. GIRM 349
- Entrance Procession:** If the Book of the Gospels is part of the procession, the deacon or lector should carry the book slightly elevated and immediately approach the altar, placing the Book upon it. The Book of the Gospels should be placed in a suitable stand or holder in an upright position, otherwise, it should simply be placed flat upon the altar. GIRM 120 d., 172, 173, 195, 122, 117 and 119
- Gospel Procession:** If the Book of the Gospels is on the altar, the priest then takes it and goes to the ambo, carrying the Book of the Gospels slightly elevated and preceded by the lay ministers, who may carry the thurible and the candles. Those present turn towards the ambo as a sign of special reverence to the Gospel of Christ. GIRM 33
- Veneration of the Book of the Gospels:** According to traditional practice the Book of the Gospels is venerated by means of a kiss by the Bishop, priest or deacon. GIRM 273
- BOW:** A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body. GIRM 275
- Approaching and leaving the sanctuary:** When reaching and leaving the sanctuary, the priest, the deacon and the ministers reverence the altar with a profound bow. When a tabernacle with the Most Blessed Sacrament is present a genuflection is made toward the tabernacle after a profound bow before the altar. If the Blessed Sacrament is reserved directly behind the altar, then genuflect only. GIRM 49, 90 and 274
- Creed, The:** At the recitation or singing of the Creed, all make a profound bow at the words *et incarnatus est* (by the power of the Holy Spirit... became man), except on the Solemnities of the Annunciation and the Nativity of the Lord, when all genuflect. GIRM 137
- Eucharistic Prayers:** When, by way of legitimate exception, the faithful do not kneel during the Eucharist Prayers, they ought to make a profound bow when the priest genuflects after the consecration. GIRM 43
- Holy Communion:** When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. Those who choose to genuflect are counseled to use caution and be aware of those behind them who may be surprised when they genuflect. GIRM 160
- Holy Names:** A bow of the head is made when the three Divine Persons are named together and at the name of Jesus, of the Blessed Virgin Mary, and of the Saints in whose honor Mass is being celebrated. GIRM 275a.
- Priests and deacons:** A bow of the body is made at the altar, besides the entrance and recessional; during the prayers *Almighty God, cleanse my heart* and *Lord God, we ask you to receive*; in the Roman Canon at the words *Almighty God, we pray that your angel*. The same kind of bow is made by the deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the priest bows slightly as he speaks the words of the Lord at the consecration. GIRM 275 b.
- BREAD:** The bread for celebrating the Eucharist must be made only from wheat, must be free of corruption, and, according to the ancient tradition of the Latin Church, it must be unleavened. Anyone desiring to use 'home made' bread must have the recipe approved by the Bishop and follow the recipe scrupulously. GIRM 320 and CIC 924§2
- CALENDAR, LITURGICAL:** The choices of Mass texts must be consistent with what is permitted in the liturgical calendar. GIRM 353 – 355
- CANDLES:** Candles, which are required at every liturgical service symbolize, with both reverence and festiveness, the light of Christ. Candles made of wax or oil are suitable for liturgical use. GIRM 307 and Notitiae 10, 80, #4

- Blessing of Candles:** If possible, all candles to be used in the coming year are to be blessed on the Feast of the Presentation of the Lord, which is celebrated on February 2nd. BB 1180 F.
- Number of Candles to be used:** On or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or a holy day of obligation. If the Diocesan Bishop celebrates, then seven candles should be used. GIRM 117
- Sanctuary Light:** In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should be kept light to indicate and honor the presence of Christ. Electrical bulbs are inappropriate. GIRM 316, CIC 940 and Notitiae 10 (1974) 80, no. 4.
- CHAIR, THE:** The chair of the priest celebrant must signify his office of presiding over the gathering and of directing the prayer. Thus the best place for the chair is in a position facing the people at the head of the sanctuary, unless the design of the building or other circumstances impede for this. Any appearance of a throne is to be avoided. GIRM 310
- Other Seats:** Seats should be arranged in the sanctuary for concelebrating priests. The seat for the deacon should be placed near that of the celebrant. Seats for other ministries ought not to face the people in the same way as the celebrant's chair. GIRM 310
- CHALICE, THE:** The sacred vessel used to hold the wine consecrated at Mass.
- Chalice Veil:** It is a praiseworthy practice to cover the chalice with a veil, which may be either the color of the day or white. It is preferable, if at all possible, for the veil to consist of the same material as the vestment. GIRM 118 and CB 125
- Extraordinary Ministers of Holy Communion:** The priest or deacon is to present the Minister with the chalice containing the Precious Blood. Extreme care must be taken in the distribution of the Precious Blood and the purification (wiping of the chalice with the purificator) of the chalice after each person has received. The Extraordinary Ministers of Holy Communion are not to take up the chalice directly from the altar. GIRM 162, 160 and 286 (See COMMUNION, EUCHARIST and Reception of Chalice or Ciborium entry in MINISTERS OF HOLY COMMUNION, EXTRAORDINARY, below)
- Material of Sacred Vessels:** Sacred vessels are to be made from precious metal or other unbreakable solid materials. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside. Chalices and other vessels intended to serve as receptacles for the Blood of the Lord, are to have bowls of nonabsorbent material. The material for Sacred Vessels must not easily break and chalices must be clearly distinguishable from other cups or vessels of a secular nature. Glass, crystal, ceramic and pewter chalices and flagons are not permitted. GIRM 328-330 and ID 16 (See Material of Vessels for the Sacred Body and Precious Blood entry in VESSELS, SACRED, below)
- CHANT:** All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. It is not permitted to substitute other chants for those found in the Order of Mass, such as at the Agnus Dei. GIRM 41, 366 and SC 116 (See AGNUS DEI, above, GLORIA, GREGORIAN CHANT and MUSIC, below)
- Responsorial Psalm:** Of all the chants for the Proper of the Mass, the one coming between the readings as a gradual or responsorial psalm is particularly significant. It is intrinsically a part of the liturgy of the word and thus is to be sung with the whole assembly sitting, listening, and even, if possible, taking part. MS 33
- CHASUBLE:** The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is the chasuble, worn over the alb and stole. When there is a large number of concelebrants or a lack of vestments the chasuble may be omitted. The alb and stole are never to be omitted. GIRM 337 and 209
- CHOIR:** Among the faithful, the choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through singing. It is fitting that there be a cantor or choir director to lead and sustain the people's singing. GIRM 103 and 104
- Choir's location:** The choir should be positioned with respect to the design of each church so as to make clearly evident its character as a part of the gathered congregation of the faithful fulfilling a specific function. The location should also assist the choir to exercise its function more easily and conveniently allow each choir member full, sacramental participation in the Mass. GIRM 312 and 294
- CHRISTMAS:** The Solemnity of the Nativity of the Lord is celebrated on December 25.
- Liturgical Color:** The proper color for the Solemnity of the Nativity of the Lord is: WHITE or GOLD. GIRM 346 a.

- Trination: On the Nativity of the Lord (Christmas Day), all priests may celebrate or concelebrate three Masses, provided the Masses are celebrated at their proper times of day. GIRM 204 c.
- CHURCH, THE:** The Church is a sheepfold whose one and indispensable door is Christ. It is a flock of which God himself foretold he would be the shepherd, and whose sheep, although ruled by human shepherds, are nevertheless continuously led and nourished by Christ himself, the good shepherd and the prince of shepherds, who gave his life for the sheep. The Church, “that Jerusalem which is above” is also called “our mother.” LG 6
- Action of the Church: The Eucharistic celebration is an action of Christ and the Church, namely, the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church in different ways, according to their different orders, offices and actual participation. GIRM 91 12
- Earthly and Heavenly Liturgy: In the earthly Liturgy, the Church participates, by a foretaste, in the heavenly Liturgy which is celebrated in the holy city of Jerusalem toward which she journeys as a pilgrim, and where Christ is sitting at the right hand of God; and by venerating the memory of the Saints, she hopes one day to have some part and fellowship with them. GIRM 318
- Deposit of Tradition: The Church, while remaining faithful to her office as teacher of truth safeguarding “things old”, that is, the deposit of tradition, fulfills at the same time another duty, that of examining and prudently bringing forth “things new”. GIRM 15
- Mystery of the Church: The priest signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people’s response, the mystery of the Church gathered together is made manifest. GIRM 50
- Parish Community: Great importance should be attached to a Mass celebrated with any community, but especially with the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true in the communal Sunday celebration. GIRM 113
- Sacred Buildings: The term church signifies a sacred building destined for divine worship to which the faithful have a right of access for divine worship, especially its public exercises. Churches, therefore, and other places should be suitable for carrying out the sacred action and for ensuring the active participation of the faithful. CIC 1214, GIRM 288 and 292
- CIBORIUM:** A ciborium can either be a chalice-like or round, stem-less vessel with a lid in which consecrated hosts are kept in the tabernacle and distributed during Mass. These sacred vessels are to be made from precious metal or other unbreakable solid materials. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside. The material for ciboria should not easily break and must be clearly distinguishable from other vessels of a secular nature. Glass, crystal, ceramic and pewter ciboria are not permitted. GIRM 328-330 and ID 16 (See CHALICE, above, Material of Vessels for the Sacred Body entry in VESSELS, SACRED, below)
- COLLECT, THE:** The Collect, which is the first prayer of the Mass, is said or sung after the Gloria and before the First Reading. It is also repeated at each hour of the Divine Office (Liturgy of the Hours). Also known as the Opening Prayer, the Collect is a prayer of petition offered by the celebrant alone on behalf of the entire Church. GIRM 54
- Prayers assigned to the Priest: The Collect comprises part of what is known as the “presidential prayers”. After the celebrant invites the faithful to pray, all pray silently with him for a brief time. As part of the Eucharistic celebration, the Collect is recited or sung only by the priest, at the end of which the faithful make the acclamation, Amen. Only one collect is used in each Mass. GIRM 30, 54 and 127
- COMMENTATOR, THE:** The commentator provides the faithful with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. It is necessary for the commentator to be completely sure before the celebration which text is to be used and that nothing be improvised. In fulfilling this function the commentator stands in an appropriate place facing the faithful, but not at the ambo. GIRM 105 b. and 352 (See AMBO, above)
- COMMUNION:** Catholic faith teaches that Christ, whole and entire, is received under each Eucharistic species, bread or wine and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation. GIRM 282
- Bow/Genuflection at Holy Communion: When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. Those who choose to genuflect are counseled to use caution and be aware of those be-

hind them who may be surprised when they genuflect. People in the Communion procession, which should be reverent, dignified and not rushed, should be mindful of the person in front of them. GIRM 160

Communion Antiphon: If there is no singing, the Communion antiphon found in the Missal may be recited. GIRM 87

Communion under Both Kinds: Holy Communion has a fuller form as a sign when it is distributed under both kinds, yet no one should feel obligated to receive under both kinds. GIRM 281

Daily Food: In the Lord's Prayer a petition is made for daily food, which for Christians means preeminently the Eucharistic bread, and also for purification from sin, so that what is holy may, in fact, be given to those who are holy. GIRM 81

Eucharistic Celebration: Since the Eucharistic Celebration is the Paschal Banquet, it is desirable that in keeping with the Lord's command, his Body and Blood should be received as spiritual food by the faithful who are properly disposed. GIRM 80

Extraordinary Ministers of Holy Communion: Extraordinary Ministers of Holy Communion are not to come up into the sanctuary until after the priest has received Holy Communion. The priest or deacon is to present the Minister with the chalice or ciborium with the Sacred Species he or she is assigned to distribute. Extreme care must be taken in the distribution of the Precious Blood and the purification (wiping of the chalice with purificator) of the chalice after each person has received. The Extraordinary Ministers of Holy Communion are not to take up the chalice directly from the altar. GIRM 162, 160 and 286 (See CHALICE, above, EUCHARIST and Reception of Chalice or Ciborium entry in MINISTERS OF HOLY COMMUNION, EXTRAORDINARY, below)

Intinction: If Communion is carried out by intinction, (whereby the priest or minister dips the Host into the chalice of Precious Blood), the hosts should be neither too thin nor too small, but rather a little thicker than usual, so that after being dipped partly into the Precious Blood of Christ they can still easily be distributed to each communicant on the tongue. Self-intinction is prohibited. GIRM 285 b., 287, 245 and NDHC 50

Mistake made at Consecration: If valid matter is accidentally omitted in the celebration of Mass there is a proper procedure to follow. GIRM 324

Norms for Reception: (See RECEPTION OF COMMUNION, NORMS FOR, below)

Post Communion: When the distribution of Communion is completed, the priest, deacon or Instituted Acolyte, but not Extraordinary Ministers of Holy Communion, immediately and completely consumes at the altar any consecrated wine that happens to remain. Any consecrated hosts that are left are to be either consumed by the priest at the altar or are returned to the tabernacle by the priest, a deacon or an Instituted Acolyte. If circumstances allow, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or hymn may also be sung by the entire congregation. GIRM 163, 279, 284 and 88

Posture of the Faithful Following Communion: The faithful are free to sit, kneel or remain standing as they prefer, from the reception of Communion until the period of silence after all Communions have been received at which time they may sit or kneel as they prefer. [3] GIRM 43

Prayer After Communion: In the Mass only one prayer after Communion is said. All pray silently with the priest for a brief time. As a Presidential Prayer, it is to be prayed only by the priest. At the conclusion of this prayer, the faithful respond with the acclamation, Amen. GIRM 30 and 89

Purification of spilled Precious Blood: If a host or any particle should fall, it is to be picked up reverently. If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy. GIRM 280

COMMUNION OF THE SICK: It is, first of all, the office of the priest and the deacon to minister Holy Communion to the faithful who are sick and ask to receive it. It is important that they give a suitable part of their time to this ministry to the sick, depending on the needs of the faithful. In the absence of the priest and deacon, a properly Instituted Acolyte may serve as a special minister of Communion to the sick. The Bishop may give other special ministers the faculty to give communion whenever it seems necessary for the pastoral benefit of the faithful, in the absence of a priest, deacon or Instituted Acolyte. HCOM 17

Pyx and Communion of the Sick: Extraordinary Ministers of Holy Communion deputed to bring Holy Communion to the sick should not approach the altar at the time of Holy Communion with a pyx in their hand but rather should place the pyx on the altar with information given to the priest celebrant prior to the celebration of Mass as to the number of hosts needed. The priest should present the pyx(s) containing the consecrated hosts to those Ministers charged with bringing Holy Communion to the sick, prior to the Final Blessing with a separate blessing prayed over those ministers as they are sent forth. Communion should be brought immediately from the church to sick persons so as to avoid abuse or disrespect to the Eucharist. The pyx with the

Blessed Sacrament is not to be carried to any extraneous activity, i.e., coffee and donuts after Sunday Mass, nor should it ever be left unattended. The pyx itself is to be of a nature designed and suitable for the transport of the Most Blessed Sacrament. [4]

CONCELEBRATION: Concelebration, which appropriately expresses the unity of the priesthood, of the Sacrifice, and also of the whole People of God, is prescribed by the rite itself for the Ordination of a Bishop and of priests, at the blessing of an abbot, and at the Chrism Mass. GIRM 199 and 203

Priests present at Eucharistic Celebration: It is preferable that the priests who are present at a Eucharistic Celebration, should take part as concelebrants, wearing sacred vestments. Concelebrants other than the principal celebrant may omit the chasuble and simply wear the stole over the alb. No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun. GIRM 114, 209 and 206

COPE: The cope is a vestment in the form of a semicircular cloak, open in the front and fastened with a clasp, with a hood in the back. The cope may be worn by any cleric, and it receives no special blessing.

Sacred Vestment: The cope is worn by the priest in processions and other sacred actions, in keeping with the rubrics proper to each rite. GIRM 341

CREED, THE: The Creed (Nicene), also known as the Profession of Faith, is the clear summary statement of the most crucial points of faith recited in a formula approved for liturgical use, before the mysteries of faith are celebrated in the Eucharist. It is to be sung or said on Sundays and Solemnities. GIRM 67 and 68

Profound Bow and Genuflection: The Creed is sung or recited by the priest together with the people with everyone standing. At the words by the power of the Holy Spirit... became man (et incarnatus est) all make a profound bow; while on the Solemnities or the Annunciation and the Nativity of the Lord, all genuflect. GIRM 137

CROSS (CRUCIFIX), THE: There is to be a cross, with the figure of Christ crucified (crucifix) upon it, either on the altar or near it, where it is clearly visible to the assembled congregation. It is appropriate that such a cross, which calls to mind for the faithful the saving Passion of the Lord, remain near the altar even outside of liturgical celebrations. In general when the Liturgical Documents speak of the cross, the presumption is that this refers to a crucifix. GIRM 308, 117, 2, 27 and 72

Veneration of the Holy Cross: A genuflection is made before the Holy Cross (crucifix) from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil. GIRM 274

DALMATIC: The vestment proper to the deacon is the dalmatic, worn over the alb and stole. The dalmatic may, however, be omitted out of necessity or on account of lesser degree of solemnity. GIRM 338

DEACON: After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic Celebration. For the Sacred Order of the Diaconate has been held in high honor in the Church even from the time of the Apostles. If a deacon is present at any celebration of Mass, he should exercise his office, wearing sacred vestments. GIRM 94, 116 and 171

Deacons and the reception of Holy Communion: After the priest's communion, the deacon receives under both kinds from the priest himself. GIRM 182

Duties of the deacon: The duties of the deacon at the Eucharistic Celebration include assisting the priest at the altar, the proclamation of the Gospel as well as occasionally preaching the homily when suitable. The deacon also guides the faithful by appropriate introductions and explanations as well as announces the intentions for the Prayer of the Faithful. The deacon is to assist the priest in the distribution of Communion and in the purification and arranging of the sacred vessels. GIRM 171

Posture of deacons during Eucharistic Prayers: From the epiclesis until the priest shows the chalice, the deacon normally remains kneeling. GIRM 179 (See EPICLESIS, below)

DEAD, MASS FOR THE: The Church offers the Eucharistic Sacrifice of Christ's Passover for the dead so that, since all members of the Christ's body are in communion with each other, the petition for spiritual help on behalf of some may bring comforting hope to others. GIRM 379

Liturgical Color(s): The proper colors for Masses for the Dead are: **WHITE, PURPLE or BLACK.** Vestments in these colors may be worn at funeral services and at other Offices and Masses for the Dead in the Diocese of Baker. GIRM 346 e.

Masses for the Dead: Masses for the Dead (Mass texts and Preface for the Dead) should be used in moderation, since every Mass is offered for both the living and the dead, and there is a commemoration of the dead in the Eucharistic Prayer. A Mass for the Dead may be celebrated on receiving the news of a death, for the burial, or the first anniversary, even on days within the Octave of Christmas, on obligatory Memorials, and on weekdays, except for Ash Wednesday or weekdays during Holy Week. Other Masses for the Dead may

be celebrated on weekdays in Ordinary Time on which optional memorials occur provided such Masses are actually applied for the dead. GIRM 355 and 381

EASTER: The proper color of liturgical vestments for Easter is: WHITE or GOLD. GIRM 346 a.

EMBOLISM: The embolism is prayed by the priest alone after the Lord's Prayer is concluded. With hands extended, the priest says the embolism Deliver us. At the end, the people make the acclamation For thine is the kingdom. GIRM 153

EPICLESIS: The priest prays with hands, palms down, extended over the bread and wine and calls down the Holy Spirit over the gifts, that they become the Body and Blood of our Lord, Jesus Christ. GIRM 79 c.

EUCCHARIST, THE: At the Last Supper, on the night when he was betrayed, our Savior instituted the Eucharistic Sacrifice of his Body and Blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us. SC 47

Action of the Church: The celebration of the Eucharist is an action of the whole Church, and in it each one should carry out solely but completely that which pertains to him or her, in virtue of the rank of each within the People of God. Though holy in its origin, this people nevertheless grows continually in holiness by their conscious, active, and fruitful participation in the mystery of the Eucharist. GIRM 5 and 386

Eucharistic Celebration and the Bishop: The Eucharistic celebration is an action of Christ and the Church, namely, the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty should carry out solely but completely that which pertains to them. Every legitimate celebration of the Eucharist is directed by the Bishop, either in person or through priests who are his helpers. GIRM 91 and 92

Eucharistic Prayers: The choice among the Eucharistic Prayers found in the Order of the Mass is suitably guided by the following norms:

a. Eucharistic Prayer I, that is, the Roman Canon, which may always be used is especially suited to be sung or said on days when there is a proper text for the In union with the whole Church (Communicantes) or in Masses endowed with a proper form of the Father, accept this offering (Hanc igitur) and also in the celebrations of the Apostles and of the Saints mentioned in the Prayer itself; it is likewise especially appropriate for Sundays.

b. Eucharistic Prayer II, on account of its particular features, is more appropriately used on weekdays or in special circumstances. Although it has been provided with its own Preface, it may also be used with other Prefaces.

c. Eucharistic Prayer III may be said with any Preface. Its use is preferred on Sundays and feast days. d. Eucharistic Prayer IV has its own related Preface and gives a fuller summary of salvation history. It may be used when a Mass has no Preface of its own and on Sundays in Ordinary Time. GIRM 365

e. Norms for the use of Eucharistic prayers for children and for reconciliation are to be strictly followed.

Extraordinary Ministers of Holy Communion: Extraordinary Ministers of Holy Communion are not to come up into the sanctuary until after the priest has received Holy Communion. The priest or deacon is to present the Minister with the chalice or ciborium with the Sacred Species he or she is assigned to distribute. Extreme care must be taken in the distribution of the Precious Blood and the purification (wiping of the chalice with the purificator) of the chalice after each person has received. The Extraordinary Ministers of Holy Communion are not to take up the chalice or ciborium directly from the altar. GIRM 162, 160 and 286 (See CHALICE and COMMUNION, above and Reception of Chalice and Ciborium entry in MINISTERS OF HOLY COMMUNION, EXTRAORDINARY, below)

Most August Sacrament: The Most Holy Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered and received, and by which the Church constantly 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 over the centuries, is the summit and the source of all Christian worship and life; it signifies and effects the unity of the people of God and achieves the building up of the Body of Christ. The other sacraments and all the ecclesiastical works of the apostolate are closely related to the Holy Eucharist and are directed to it. The faithful are to hold the Eucharist in highest honor, taking part in the celebration of the Most August Sacrifice, receiving the sacrament devoutly and frequently, and worshipping it with supreme adoration; pastors, clarifying the doctrine on this sacrament, are to instruct the faithful thoroughly about this obligation. CIC 897 and 898

- Most Blessed Sacrament:** The Eucharist is the Sacrament of Sacraments, thus a genuflection, which signifies adoration is reserved for the Most Blessed Sacrament except on Good Friday. GIRM 368 and 274
- Reservation of the Most Blessed Sacrament:** In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer. GIRM 314
- EUCHARISTIC FAST:** A Catholic who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine (coffee is neither), for at least the period of one hour before Holy Communion. Those who are advanced in age or who suffer from any infirmity, as well as those who take care of them, can receive the Most Holy Eucharist even if they have taken something during the previous hour. CIC 919 §1 and §3
- FLAG, AMERICAN and PAPAL, PLACEMENT OF:** The question of whether and how to display the American flag in a Catholic Church is left up to the judgment of the diocesan bishop. USCCB, Committee on the Liturgy (2001)
- Flag Etiquette in the Diocese of Baker:** For the Diocese of Baker the following rules will apply. A single, moderately sized (suggest not larger than 3' X 5'), permanently placed flag is permitted within the main body of our Churches but not in the sanctuary where it could distract from the primary position of honor held by our Lord in the tabernacle and not near either the pulpit or the altar. It should be placed in such a way that it is clearly present but not in competition with the primary purpose of the Church, that is, to give praise and honor to God. The American flag should be placed to the right of the priest (from where the priest would usually preach). In this case, the American flag would appear to the left of the people in the pews. Conversely, the Papal flag should be placed opposite of the American flag and thus should be placed left of the priest and would appear to the right of the people in the pews. During ceremonies on special National Days of Remembrance larger processional flags may be brought and assigned greater places of honor in our Churches. Even on those days the flag should not compete with the tabernacle, the altar or the pulpit. [5]
- FUNERAL:** The Funeral Mass may be celebrated on any day except for Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law. In arranging and choosing of the variable parts especially of the Funeral Mass (e.g., orations, readings, Prayer of the Faithful), pastoral considerations bearing upon the deceased, the family, and those attending should rightly be taken into account, keeping in mind always the need to faithfully observe the liturgical norms. GIRM 380 and 385
- Burial Rite:** If the Funeral Mass is directly joined to the burial rite, once the prayer after Communion has been said and omitting the concluding rite, the rite of final commendation or farewell takes place. This rite is celebrated only if the body is present. GIRM 384
- Homily:** At the Funeral Mass there should, as a rule, be a short homily, delivered by a priest or deacon, but never a eulogy of any kind. If members of the family or friends wish to add a few brief remarks, this is to be done either at the wake or after the Prayer after Communion. GIRM 382
- Liturgical Color(s):** The proper colors for funerals are: WHITE, VIOLET or BLACK. Vestments in these colors may be worn at funeral services. GIRM 346 e.
- GENERAL ABSOLUTION:** In the Diocese of Baker, General Absolution is prohibited unless there exists a truly Extraordinary Emergency situation, as described in the Code of Canon Law. It is not considered an emergency if extra confessors are not readily available or if there is a great number of penitents. This can occur on the occasion of some great feast (e.g., during Advent and Lent in preparation of Christmas and Easter) or pilgrimage but it is not sufficient reason to resort to General Absolution. The unauthorized use of General Absolution is considered a grave offense. If a pastor believes that General Absolution is required, he is to contact the Bishop or his delegate. CIC 961§1-2
- GENUFLECTIONS:** A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross (crucifix) from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil. GIRM 274
- Approaching and leaving the sanctuary:** When reaching and leaving the sanctuary, the priest, the deacon and the ministers reverence the altar with a profound bow. When a tabernacle with the Most Blessed Sacrament is present a genuflection is made toward the tabernacle after a profound bow before the altar. If the Blessed Sacrament is reserved directly behind the altar, then genuflect only. Genuflections before the Blessed Sacrament are not made during the celebration of Mass itself, except for the removal and the return of the ciborium from and to the tabernacle at the time of Holy Communion. GIRM 49, 90 and 274

- Creed, The: During the recitation of the Nicene Creed, all genuflect, at the words by the power of the Holy Spirit ...became man (et incarnatus est) on the Solemnities of the Annunciation and the Nativity of the Lord. GIRM 137
- Communion, At: Those who choose to genuflect are counseled to use caution and be aware of those behind them who may be surprised when they genuflect. It is important that the Communion procession be dignified, and should never be rushed. GIRM 160
- GLORIA, THE: The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text. Care should be taken to assure that texts for the singing of the Gloria not depart substantially from the authentic text. It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character. GIRM 53
- GOOD FRIDAY: The proper color of liturgical vestments for Good Friday is: RED. GIRM 346 b. (See CROSS (CRUCIFIX), above)
- GOSPEL, THE: The reading of the Gospel is the high point of the Liturgy of the Word, for when the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel. Therefore, all must listen with reverence to the readings from God's word, for they make up an element of greatest importance in the Liturgy. GIRM 60 and 29 (See BOOK OF THE GOSPELS, above)
- Gospel Alleluia: When there is only one reading before the Gospel, the Alleluia or verse before the Gospel may be omitted if they are not sung. GIRM 63 c.
- GREETING, THE: When the Entrance chant is concluded, the priest stands at the chair and, together with the whole gathering, makes the Sign of the Cross. Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people's response, the mystery of the Church gathered together is made manifest. After the greeting of the people, the priest, the deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day. GIRM 50
- GREGORIAN CHANT: All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. GIRM 41 (See CHANT, above and Gregorian Chant in MUSIC entry, below)
- GROUPS, SPECIAL: In Masses with special groups, the priest is allowed to choose scripture readings more suited to the particular celebration, provided they are taken from the texts of an approved lectionary. GIRM 358
- HOLY WATER FONTS: The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday). Holy Water fonts should not be emptied of Holy Water nor filled with sand or other substances during the season of Lent. CDWDS (March 14, 2000), SC 22 and CIC 838
- HOMILY, THE: The homily is part of the Liturgy and is strongly recommended, for it is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners. GIRM 65
- Funeral Mass: At the Funeral Mass there should, as a rule, be a short homily, delivered by a priest or a deacon, but never a eulogy of any kind. If members of the family or friends wish to say a few words, this is to be done either at the wake or after the Prayer after Communion. GIRM 382
- Sacred Silence: After the homily a brief period of silence is appropriately observed. GIRM 56, 66 and 136
- Sundays and Holy Days: There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Lent and the Easter Season, as well as on other festive days and occasions when the people come to church in greater numbers. GIRM 66 and CIC 767§2, §4
- Those who may preach: The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person. GIRM 66, 171 c., 213; CIC 767§1, §4 and ID 3
- INCENSATION: Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2, Rev 8:3). GIRM 276

Incense used during Mass: The priest, having put incense into the thurible, blesses it with the sign of the Cross, without saying anything. Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the incensation of the altar and the offerings for the Sacrifice of the Mass. Incense may be used if desired in any form of Mass:

- a. During the Entrance procession;
- b. At the beginning of Mass, to incense the cross and the altar;
- c. At the Gospel procession and the proclamation of the Gospel itself;
- d. After the bread and the chalice have been placed upon the altar, to incense the offerings, the cross, and the altar, as well as the priest and the people;
- e. At the showing of the host and the chalice after the consecration. GIRM 277, 276 and 75

INTRODUCTION: It is up to the priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. However, he should always take care to keep to the sense of the text given in the Missal and to express it succinctly. In addition, he may give the faithful a very brief introduction to the Mass of the day (after initial Greeting and before the Act of Penitence), to the Liturgy of the Word (before the readings), and to the Eucharistic Prayer (before the Preface), though never during the Eucharistic Prayer itself; he may also make concluding comments to the entire sacred action after the Prayer after Communion and before the final blessing and dismissal. GIRM 31

LAMP, SANCTUARY: In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil, or wax, should be kept alight to indicate and honor the presence of Christ. Electric bulbs are inappropriate. GIRM 316 and Notitiae 10 (1974) 80, no. 4.

LAST SUPPER, THE: At the Last Supper Christ instituted the Paschal Sacrifice and banquet by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. GIRM 72 and 2

LATIN: Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies. GIRM 41

LECTERN: (See AMBO, above)

LECTIONARY, THE: In a special way, care must be taken that the liturgical books, particularly the Book of the Gospels and the Lectionary, which are intended for the proclamation of the word of God and hence enjoy special veneration, really serve in a liturgical action as signs and symbols of heavenly realities and hence are truly worthy, dignified, and beautiful. GIRM 349

The Lectionary and the Liturgy: Prior to the start of Mass, the Lectionary is to be placed at the ambo and should not be carried in procession. GIRM 118 b. and 120 d.

LECTOR: A term used to designate one who reads the Word of God at Mass and other Liturgical services. In this document there is a distinction between a Lector (the reader who proclaims the Scripture readings at Mass) and an Instituted Lector. Certain duties are reserved to Instituted Lectors and these should not be confused with the duties of the Lector. CIC 230 §2

LECTOR, INSTITUTED: By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by an Instituted Lector or by a lector. GIRM 59, CIC 230 §1

Communion Antiphon: If there is no singing, the Communion antiphon, found in the Missal may be recited either by the faithful, or by some of them or by a lector. GIRM 87

Duties of the Lector: The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Prayer of the Faithful and, in the absence of a psalmist, proclaim the Psalm between the readings. In the absence of an Instituted Lector, other lay persons may be commissioned to proclaim the readings from Sacred Scripture. GIRM 99, 101 and 196-198

Prayers of the Faithful: The intentions are announced from the ambo or from another suitable place, by the deacon or in his absence by a lector. GIRM 71

Procession: A lector may carry the Book of the Gospels, slightly elevated (though not the Lectionary). Upon reaching the altar, the lector makes a profound bow with the others. If he is carrying the Book of the Gospels, he approaches the altar and places the Book of Gospels upon it. If some sort of suitable stand for the Gospel Book is available on the altar, it may be placed in an upright position, otherwise, it should be placed flat on the altar. Then the lector takes his own place in the sanctuary with the other ministers. GIRM 120 d. and 194, 195

- Suitable vesture for the Lector: In the Diocese of Baker, Instituted Lectors, Lectors, and other lay ministers wear appropriate and dignified clothing, while Instituted Acolytes and altar servers wear the alb. The use of cassock and surplice is laudably approved. GIRM 339 (See SERVERS, below)
- LENT: The liturgical color proper for Lent is: VIOLET or PURPLE. ROSE may be used on Laetare Sunday (Fourth Sunday of Lent). GIRM 346f
- The Altar: Moderation should be observed in the decoration of the altar. During Lent it is forbidden for the altar to be decorated with flowers. An exception is made upon Laetare Sunday (Fourth Sunday of Lent). GIRM 305
- Holy Water Fonts and Lent: Holy Water fonts should not be emptied of Holy Water nor filled with sand or other substances during the season of Lent. CDWDS (March 14, 2000), SC 22 and CIC 838
- Musical Instruments: In Lent the playing of the organ and musical instruments is allowed only to support the singing. GIRM 313
- LITURGICAL TEXTS (TEXTS IN SCRIPTURE AND THE SACRAMENTARY): It is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalms, which contain the word of God. The same applies to the texts found in the Roman Missal. GIRM 57
- LITURGY, SACRED: In the earthly Liturgy, the Church participates, by a foretaste, in that heavenly Liturgy which is celebrated in the holy city of Jerusalem toward which she journeys as a pilgrim, and where Christ is sitting at the right hand of God. GIRM 318
- Active, Full Participation in the Liturgy: The entire celebration of the Eucharist needs to be prepared and carried out in such a way that it leads to a conscious, active, and full participation of the faithful both in body and in mind; a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration, and to which the Christian people have a right and duty by reason of their Baptism. GIRM 18 and 20
- Bishop and the Liturgy, The: The Diocesan Bishop, who is to be regarded as the high priest of his flock, and from whom the life in Christ of the faithful under his care in a certain sense derives and upon whom it depends, must promote, regulate, and be vigilant over the liturgical life in his diocese. GIRM 387
- Dance in the Liturgy: No dancing (i.e., ballet, children's gestures as dancing, dance in the procession, or symbolic or costumed gestures) is permitted to be "introduced into liturgical celebrations of any kind whatever." 6] Notitiae II (1975) 202-205
- Liturgy of the Word: The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second reading, and lastly at the conclusion of the homily. GIRM 56
- Regulation of the Liturgy: The supervision of the sacred liturgy depends solely on the authority of the Church which resides in the Apostolic See and, in accord with the law, the diocesan bishop. CIC 838 and SC 22 §1
- Sacred Liturgy and Catechesis: The vernacular in the Sacred Liturgy may certainly be considered an important means for presenting more clearly the catechesis regarding the mystery that is inherent in the celebration itself. GIRM 13
- Servant of the Sacred Liturgy: The priest must remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass. GIRM 24
- MARTYR(S), FEAST OF: The proper liturgical color for the feasts of Martyrs is: RED. GIRM 346 b.
- MARY, BLESSED VIRGIN: A bow of the head is made when the name of the Blessed Virgin Mary is said during the celebration of the Mass. GIRM 275 a.
- Devotion to the Blessed Virgin Mary: Where the optional memorials of the Blessed Virgin Mary are dear to the faithful, the priest should satisfy their legitimate devotion. Votive Masses in honor of the Blessed Virgin Mary may be said for the sake of the devotion of the faithful on weekdays and Saturdays in Ordinary Time, even if an optional memorial occurs. GIRM 355, 375 and 378
- Liturgical Color: For the Offices and Masses in honor of the Blessed Virgin Mary, the proper liturgical color of sacred vestments is: WHITE. GIRM 346 a.

- MASS:** The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. In it, moreover, during the course of the year, the mysteries of redemption are recalled so as in some way to be made present. Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it. GIRM 16
- Act of Worship, Single:** The Mass is made up of two parts: the Liturgy of the Word and the Liturgy of the Eucharist. These, however, are so closely interconnected that they form but one single act of worship. For in the Mass the table both of God's word and of Christ's Body is prepared, from which the faithful may be instructed and refreshed. GIRM 28
- Action of Christ and the Church:** The Eucharistic Celebration always retains its efficacy and dignity because it is the action of Christ and the Church, in which the priest fulfills his own principal office and always acts for the people's salvation. It is ordered under the Bishop and pertains to the whole Body of Christ. All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty should carry out solely but completely that which pertains to them. GIRM 19 and 91
- Bination and Trination:** Priests and particularly priests in mission dioceses, such as the Diocese of Baker, enjoy the faculty of celebrating or even concelebrating Mass more than once each day. Special faculties may be granted, in exceptional cases, to celebrate Mass four times in a single day. GIRM 204 and CIC 905
- Calendar and Proper of Masses:** Each diocese should have its own Calendar and Proper of Masses. In the dioceses of the United States of America, the Ordo (The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist) satisfies this requirement. GIRM 394
- Catechetical Nature of the Mass:** The early Church councils recognized the great catechetical value contained in the celebration of Mass. The use of the vernacular in the Sacred Liturgy may certainly be considered an important means for presenting more clearly the catechesis regarding the mystery that is inherent in the celebration itself. GIRM 11 and 13
- Chants:** It is not permitted to substitute other chants for those found in the Order of the Mass, such as the *Agnus Dei*. GIRM 366
- Celebration of the Mass:** In the celebration of the Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. They should endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration. Every legitimate celebration of the Eucharist is directed by the Bishop, either in person or through priests who are his helpers. GIRM 95 and 92
- Christ made present:** At Mass, that is, the Lord's Supper, the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice. For this reason Christ's promise applies in an outstanding way to such a local gathering of the holy Church: "Where two or three are gathered in my name, there am I in their midst." (Mt. 18:20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the Eucharistic species. GIRM 27
- Daily Celebration of Mass:** It is recommended that priests celebrate the Eucharistic Sacrifice even daily, if possible. This should be done even if members of the faithful cannot be present. GIRM 19 and CIC 904
- Genuflections:** During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Communion. GIRM 274
- Mass and the Bishop:** In the local Church, first place should certainly be given, because of its significance, to the Mass at which the Bishop presides, surrounded by his presbyterate, deacons, and lay ministers, and in which the holy people of God participate fully and actively, for it is there that the preeminent expression of the Church is found. Even if the Bishop does not celebrate the Eucharist but has assigned someone else to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass. GIRM 112 and 92
- Mass and the mystery of the Church:** In celebrations at which the Bishop presides, and especially in the celebration of the Eucharist led by the Bishop himself with the presbyterate, the deacons, and the people taking part, the mystery of the Church is revealed. For this reason, the solemn celebration of the Masses of this sort must be an example for the entire diocese. GIRM 22

- Mass with a Congregation: By “Mass with a Congregation” is meant a Mass celebrated with the participation of the faithful. It is moreover appropriate, whenever possible and especially on Sundays and holy days of obligation, that the celebration of this Mass take place with singing and with a suitable number of ministers. It may, however, also be celebrated without singing and with only one minister. GIRM 115
- Mass without the faithful: Mass should not be celebrated without a minister or at least one of the faithful except for a just and reasonable cause. The desire to celebrate a daily Mass is, in itself, a just and reasonable cause. In this case, the greetings, the introductory or explanatory remarks, and the blessing at the end of Mass are omitted. GIRM 254 and CIC 906
- Posture at Mass: In the Diocese of Baker, the faithful should kneel beginning after the completion of the singing or recitation of the Sanctus until after the completion of the Great Amen of the Eucharistic Prayer. GIRM 43 (See POSTURES AND GESTURES, below)
- Readings at Mass: In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. GIRM 58
- Ritual Masses: Ritual Masses are celebrated in their proper color, white, or in a festive color; Masses for Various Needs, on the other hand, are celebrated in the color proper to the day or the season or in violet if they are of a penitential character. GIRM 347
- Sacred Silence: Even before the celebration of the Mass, it is recommended that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner. Great care should be exerted in this matter to help assure that those who desire silence may be accommodated. Sacred silence also, as part of the celebration, is to be observed at the designated times. GIRM 45
- Sacrificial Nature of the Mass: The sacrificial nature of the Mass, solemnly asserted by the Council of Trent in accordance with the Church’s universal tradition, was reaffirmed by the Second Vatican Council, which offered these significant words: “At the Last Supper our Savior instituted the Eucharistic Sacrifice of the Cross throughout the centuries until he should come again, thus entrusting to the Church, his beloved Bride, the memorial of his death and resurrection.” GIRM 2
- Servant of the Sacred Liturgy: The priest must remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass. GIRM 24
- Source of Sanctification: The liturgy causes for the faithful who are properly disposed to be sanctified by divine grace that flows from the paschal mystery. GIRM 368 – 385
- Wine for Mass: The wine for the Eucharistic celebration must be from the fruit of the grapevine (cf. Luke 22:18), natural, and unadulterated, that is, without mixture of extraneous substances. Only altar wine from approved lists is to be used. GIRM 322
- MASTER OF CEREMONIES: It is appropriate, at least in cathedrals and in larger churches, (especially when the Bishop is the celebrant) to have some competent minister, that is to say a master of ceremonies, to oversee the proper planning of sacred actions and their being carried out by the sacred ministers and the lay faithful with decorum, order, and devotion. GIRM 106
- MINISTERS OF HOLY COMMUNION, EXTRAORDINARY: The Ordinary Ministers of Holy Communion are ordained priests and deacons. The priest may be assisted in the distribution of Communion by designated and approved members of the laity if there are not enough priests present and there are a very large number of communicants. These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for the distribution to the faithful. GIRM 162
- Blessing and Holy Communion: The practice of giving a blessing to children and those not receiving communion is allowed, provided it is clear that the parent or individual desires this. Since the proper minister of sacramentals is a cleric, priests and deacons should give the blessing in the traditional fashion, e.g., “May almighty God bless you, in the name of the Father and of the Son and of the Holy Spirit.” Lay persons may only recite a simple, generic blessing prayer, e.g. “God’s blessings be upon you” without making any sign of the cross over the person. CIC 1168 and 1169 It may be preferable to foster an appreciation of spiritual communion by saying, instead of a blessing, “May you receive Jesus in your heart.” (Revised 11/06)
- Reception of Chalice or Ciborium: The priest or deacon is to present the Minister with the chalice or ciborium with the Sacred Species he or she is assigned to distribute. Extreme care must be taken in the distribution of the Precious Blood and the purification (wiping of the chalice with purificator) of the chalice after each person has received. The Extraordinary Ministers of Holy Communion are not to take up the chalice or ciborium directly from the altar. GIRM 162, 160 and 286 (See CHALICE, COMMUNION and EUCHARIST, above)

MINISTERS, LAY: In the absence of an Instituted Acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers. All lay Christian faithful, in fulfilling their duty should carry out solely but completely that which pertains to them. Persons holding to seriously immoral positions or living lives clearly contrary to the teaching of the Gospel are, by that fact, disqualified for service as a Catechist, Liturgical Reader, Cantor or Extraordinary Minister of the Eucharist. GIRM 100 and 91

Proper Vestment: In the Diocese of Baker, Instituted Acolytes and altar servers, may wear the alb, while Instituted Lectors, readers and other lay ministers are to wear appropriate and dignified clothing. The use of cassock and surplice is laudably approved. GIRM 339

MISSAL, ROMAN: The Missal is a book containing the prescribed readings and prayers for Mass, along with regulations for the celebration of Mass. The Scripture readings for Mass are contained in a book known as the Lectionary. The current norms, prescribed in keeping with the will of the Second Vatican Ecumenical Council, and the new Missal that the Church of the Roman Rite is to use from now on in the celebration of Mass are evidence of the great concern of the Church, of her faith, and of her unchanged love for the great mystery of the Eucharist. The new Missal, while bearing witness to the Roman Church's rule of prayer (*lex orandi*), also safeguards the deposit of faith handed down by the more recent Councils and marks in its own right a step of great importance in liturgical tradition. GIRM 1 and 10

The Missal and Liturgical Celebrations: Among all who are involved with regard to the rites, pastoral aspects, and music there should be harmony and diligence in the effective preparation of each liturgical celebration in accord with the Missal and other liturgical books. This should take place under the direction of the rector (pastor) of the church and after consultation with the faithful about things that directly pertain to them. The priest who presides at the celebration, however, always retains the right of arranging those things that are his own responsibility. It is very appropriate that the priest sing those parts of the Eucharistic Prayer for which musical notation is provided in the Missal. GIRM 111, 147 and 218

The Missal and Uniformity: With a view to uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal. GIRM 43

The Missal and Various Circumstances: The Missal provides formularies for Masses and orations that may be used in the various circumstances of Christian life, for the needs of the whole world or for the needs of the Church, whether universal or local. GIRM 368

Prayer and Belief: In the Missal the Church's rule of prayer (*lex orandi*) corresponds to her perennial rule of belief (*lex credendi*), by which namely we are taught that the Sacrifice of the Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded the Apostles to do in his memory, are one and the same, differing only in the manner of offering, and that consequently the Mass is at once a sacrifice of praise and thanksgiving, of propitiation and satisfaction. GIRM 2

Roman Missal and Roman Rite: The Roman Missal must be preserved in the future as an instrument and an outstanding sign of the integrity and unity of the Roman Rite. GIRM 399

MISSIONS, PARISH: At certain times according to the prescriptions of the diocesan bishop, pastors are to arrange for those types of preaching which are called spiritual exercises or sacred missions or for other types of preaching adapted to their needs. CIC 770

MUSIC, SACRED: The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy. The treasure of sacred music is to be preserved and fostered with great care. SC 112, 114 and MS 27, 42 - 46

Choir and other Musicians: The choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through singing. What is said about the choir also applies to other musicians, especially the organist. GIRM 103

Gregorian Chant: All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful. GIRM 41

Instruction on the Liturgy and Spirituality: In addition to musical training, choir members should receive instruction on the liturgy and on spirituality. Then the results of the proper fulfillment of their liturgical ministry will

be the dignity of the liturgical service and an example for the faithful, as well as the spiritual benefit of the choir members themselves. MS 24

Music and Liturgical Celebrations: Among all who are involved with regards to the rites, pastoral aspects, and music there should be harmony and diligence in the effective preparation of each liturgical celebration in accord with the Missal and other liturgical books, under the direction of the pastor. It is very appropriate that the priest sing those parts of the Eucharistic Prayer for which musical notation is provided in the Missal. GIRM 111, 147, 218

Music and Presidential Texts: The nature of the “presidential” texts demands that they be proclaimed in a loud and clear voice solely by the celebrant and that everyone listen with attention. Thus, while the priest is speaking these texts, there should be no other prayers or singing, and the organ or other musical instruments should be silent. GIRM 32 (See PRESIDENTIAL PRAYERS, below)

Musical Instruments: While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be used in liturgical services in the Diocese of Baker provided they are truly apt for sacred use or can be rendered apt. It is appropriate that, before being put into liturgical use, the organ be blessed according to the rite described in the Roman Ritual. GIRM 393 and 313

Responsorial Psalm: It is preferable that the responsorial Psalm be sung, at least as far as the people’s response is concerned. Hence, the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or other suitable place. Songs or hymns may not be used in place of the responsorial Psalm. GIRM 61

OFFERTORY: At the beginning of the Liturgy of the Eucharist the gifts, which will become Christ’s Body and Blood, are brought to the altar. It is praiseworthy for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the priest and carried to the altar. GIRM 73, 75 and 140

Offering for the Church and the Poor: It is proper that money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, should be received. These are to be put in a suitable place but away from the altar. GIRM 73 and 140

Offering of the Spotless Victim and of Self: In this very memorial, the Church – and in particular the Church here and now gathered – offers in the Holy Spirit the spotless Victim to the Father. The Church’s intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all. GIRM 79 f.

Offertory Chant: The procession bringing the gifts is accompanied by the Offertory chant, which continues at least until the gifts have been placed on the altar. Singing may always accompany the rite at the offertory, even when there is no procession with gifts. GIRM 74

Offertory Prayers: Presidential prayers in which the priest offers the bread and wine are separate and distinct prayers; one prayer for the bread and one prayer for the wine. The rubrics as indicated in the Roman Missal are to be strictly followed. [7]

Posture during the Prayer over the Offerings: To help make this transition the priest or deacon is to invite the people to stand prior to the prayer: Pray, brethren (Orate, fratres). The people rise and make their response: May the Lord accept (Suscipiat Dominus). Then the priest, with hands extended, says the prayer over the offerings. At the end the people make the acclamation, Amen. GIRM 146

OPENING PRAYER: (See COLLECT, above)

ORANS POSTURE: The prayer-posture of the priest, who prays with hands extended at various times during the Mass. The practice of lay people using this gesture during the Our Father is not found in the approved liturgical texts. GIRM 42

ORATION: Among the parts assigned to the priest, the foremost is the Eucharistic Prayer, which is the high point of the entire celebration. Next are the orations: that is to say, the collect, the prayer over the offerings, and the prayer after Communion. These prayers are addressed to God in the name of the entire holy people and all present, by the priest who presides over the assembly in the person of Christ. It is with good reason, therefore, that they are called the “presidential prayers.” GIRM 30

Seasonal Orations: In any Mass the orations proper to that Mass are used, unless otherwise noted. On memorials of Saints, the collect and other prayers are to be taken from the proper to the day. If none is available, one from the Common can be used. On the weekdays in Ordinary Time besides the orations from the previous Sunday, orations from another Sunday in Ordinary Time may be used as well as a richer collection of texts available, by which the prayer life of the faithful is more abundantly nourished. During the more important seasons of the year the proper seasonal orations appointed for each weekday in the Missal already make provisions for this. GIRM 363

ORDER OF MASS: It is up to the Conferences of Bishops to decide on the adaptations indicated in this General Instruction of the Roman Missal and in the Order of Mass and, once their decisions have been accorded the recognition of the Apostolic See, to introduce them into the Missal itself. GIRM 390 – 393

Order of Mass and the Diocesan Bishop: In order to enable a celebration to correspond to the norms and the spirit of the Sacred Liturgy, certain further adaptations are set forth in this Instruction and in the Order of Mass and entrusted to the judgment either of the Diocesan Bishop or the Bishops' Conferences. GIRM 386

ORDINARY TIME: The proper liturgical color is: GREEN. GIRM 364 c.

Choice of Mass: On the weekdays in Ordinary Time, it is possible to choose either a weekday Mass, or the Mass of an optional memorial which happens to occur on that day, or the Mass in honor of the Blessed Virgin Mary or of any Saint listed in the Martyrology for that day, or a Mass for Various Needs, or a Votive Mass. GIRM 355 c. and 375

Orations: On the weekdays in Ordinary Time, besides the orations from the previous Sunday, orations from another Sunday in Ordinary Time may be used, or one of the prayers for various needs provided in the Missal. GIRM 363

OUR FATHER, THE LORD'S PRAYER: No gesture is specified for the people during the Our Father (Pater Noster). The Holy See stated that holding hands at Mass: "is a liturgical gesture introduced spontaneously but on a personal initiative; it is not in the rubrics." While this practice is common, it is not to be imposed on anyone. The celebrant is not to join hands with the other ministers or the congregation and is not to invite the congregation to join hands. No one should ever be forced to engage in this practice. Likewise, the so-called "orans" posture, praying with hands extended, is the priestly gesture during this prayer and is not recommended for the congregation. GIRM 42, CIC 838, SC 22 §1 and Notitiae II (1975) 226

PALM SUNDAY: The proper liturgical color for Palm Sunday is: RED. GIRM 346 b.

PARISH: A parish is a definite community of the Christian faithful established on a stable basis with a particular church. The diocesan bishop alone is competent to erect, suppress or alter parishes. A legitimately erected parish has juridic personality by the law itself. CIC 515 §1-3

Dedication of Churches: All churches should be dedicated or, at least, blessed. Cathedrals and parish churches, however, are to be dedicated with a solemn rite. GIRM 290

Geographical Territory of a Parish: As a general rule a parish is to be territorial, that is it embraces all the Christian faithful within a certain territory. Its geographic boundaries are determined by the diocesan bishop. [8] CIC 518

Parish Community and the Universal Church: Great importance should be attached to a Mass celebrated with the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true in the communal Sunday celebration. GIRM 113

PARTICIPATION: The celebration of the Eucharist is an action of the whole Church, and in it each one should carry out solely but completely that which pertains to him or her, in virtue of the rank of each within the People of God. Though holy in its origin, the faithful nevertheless grows continually in holiness by its conscious, active, and fruitful participation in the mystery of the Eucharist. GIRM 5

Acclamations and Responses of the Faithful: The acclamations and the responses of the faithful to the priest's greetings and prayers constitute that level of active participation that the gathered faithful are to contribute in every form of the Mass, so that the action of the entire community may be clearly expressed and fostered. Other parts, very useful for expressing and fostering the faithful's active participation, that are assigned to the whole assembly that is called together include especially the Act of Penitence, the Profession of Faith, the Prayer of the Faithful, and the Lord's Prayer. GIRM 35 and 36

Hierarchical Structure: The People of God, gathered for Mass, has a coherent and hierarchical structure, which finds its expression in the variety of ministries and the variety of actions according to the different parts of the celebration. GIRM 294

Movements and Posture: The gestures and posture of the priest, the deacon and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. GIRM 42 (See POSTURES AND GESTURES, below) [8]

Offerings of the Faithful: It is appropriate for the faithful's participation to be expressed by an offering, whether of the bread and wine for the celebration of the Eucharist or of other gifts for the relief of the needs of the Church and of the poor. GIRM 140

Participation in the Eucharistic Celebration: The entire celebration of the liturgy should be planned in such a way that it leads to conscious, active, and full participation of the faithful both in body and in mind, a participation

burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration, and to which the Christian people have a right and duty by reason of their Baptism. GIRM 18

Participation and the Second Vatican Council: The renewal of the Roman Missal, carried out in our time in accordance with the decrees of the Second Vatican Ecumenical Council, has taken great care that all the faithful may engage in the celebration of the Eucharist with that full, conscious, and active participation that is required by the nature of the Liturgy itself and to which the faithful, in virtue of their status as such, have a right and duty. GIRM 386 and SC 14

PEACE, EXCHANGE OF: It is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. GIRM 82 (See SIGN OF PEACE, below)

PENANCE: The priest invites those present to take part in the Act of Penance, which, after a brief pause for silence, the entire community carries out through a formula of general confession. The rite concludes with the priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance. GIRM 51

PEOPLE OF GOD: In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves. GIRM 95

Altar, and the People of God, The: The altar on which the Sacrifice of the Cross is made present under sacramental signs is also the table of the Lord to which the People of God is called together to participate in the Mass, as well as the center of the thanksgiving that is accomplished through the Eucharist. GIRM 296

Celebration of the Eucharist: For the celebration of the Eucharist, the people of God normally are gathered together in a church or, if there is no church or if it is too small, then in another respectable place that is nonetheless worthy of so great a mystery. Pastors should not plan Masses in places other than Church without giving serious consideration to the appropriateness of the venue. GIRM 288

Hierarchical Structure and the People of God: The People of God, gathered for Mass, has a coherent and hierarchical structure, which finds its expression in the variety of ministries and the variety of actions according to the different parts of the celebration. GIRM 294

Service to the People of God: The faithful, provided they may suitably serve, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or function in the celebration. GIRM 97

Spiritual Good of the People of God: The priest, in planning the celebration of Mass, should have in mind the common spiritual good of the people of God, rather than his own inclinations. GIRM 352

POSTURES AND GESTURES: The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. GIRM 42

Holding Hands at Mass during the Our Father: The priest leads this prayer with hands extended ("orans" posture). No particular gesture for the people is specified for the Our Father. People may fold their hands in prayer. The Holy See stated that holding hands at Mass: "is a liturgical gesture introduced spontaneously but on a personal initiative; it is not in the rubrics." While this practice is common, it is not to be imposed on anyone. The celebrant is not to join hands with the other ministers or the congregation and is not to invite the congregation to join hands. No one should ever be forced to engage in this practice. CIC 838, SC 22 §1 and Notitiae II (1975) 226 (See ORANS POSTURE and OUR FATHER (THE LORD'S PRAYER), above)

Posture of the Faithful Following Communion: The faithful are free to sit, kneel or remain standing as they prefer from the time they receive Communion until the period of silence after all Communions have been received (at which time they may sit or kneel as they prefer). [9] GIRM 43

Uniformity in Postures and Gestures: With a view to uniformity in gestures and postures during one and the same celebration, the faithful should follow the directions which the deacon, lay minister, or priest gives according to whatever is indicated in the Missal and the directions of the Diocesan Bishop, taking into account legitimate variations. The unity of the congregation gathered for Mass is beautifully apparent from the gestures and postures observed in common. The celebrant must take great care not to insist on postures based on his own preferences. GIRM 24, 43 and 96

- When to Kneel:** The faithful should kneel beginning after the completion of the singing or recitation of the Sanctus until after the Great Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Where it is not possible for the congregation to kneel, those participating ought to make a profound bow when the priest genuflects after the consecration. In the Diocese of Baker, the faithful are to kneel after the Agnus Dei and during Communion as desired. GIRM 43
- When to Sit:** The faithful should sit while the readings before the Gospel and the responsorial Psalm are proclaimed and for the homily and while the Preparation of the Gifts at the Offertory is taking place; and as, circumstances allow, they may sit or kneel during Communion as desired as well as the period of sacred silence after Communion. GIRM 43
- When to Stand:** The faithful should stand from the beginning of the Entrance chant, or while the priest approaches the altar, until the end of the Collect (Opening Prayer); for the Alleluia chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Prayer of the Faithful; from the invitation, Pray, brethren (Orate, fratres), before the prayer over the offerings until after the Sanctus; after the Great Amen until the Agnus Dei; during Communion as desired; before the Closing prayer and blessing. GIRM 43
- PRAYER OF THE FAITHFUL:** In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is fitting that such a prayer be included, as a rule, in Masses celebrated with a congregation, so that petitions will be offered for the holy Church, for civil authorities, for those weighed down by various needs, for all men and women, and for the salvation of the whole world. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community. GIRM 69 and 71
- Announcement of the Intentions:** After the introduction by the priest it is the deacon himself who normally announces the intentions of the Prayer of the Faithful. In the absence of a deacon the cantor, lector or another person announces the intentions from the ambo or from some other suitable place while facing the people, who take their part by responding in supplication. GIRM 177 and 138
- PREPARATION OF THE GIFTS (OFFERTORY):** At the beginning of the Liturgy of the Eucharist the gifts, which will become Christ's Body and Blood, are brought to the altar which is prepared by placing on it the corporal, purificator, Missal, and chalice. GIRM 73
- Offertory Prayers:** Presidential prayers in which the priest offers the bread and the wine are separate and distinct prayers; one for the bread and one for the wine. The rubrics as indicated in the Roman Missal are to be strictly followed. [10]
- Presentation of the Gifts:** The offerings are brought forward. It is praiseworthy for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the priest and carried to the altar. GIRM 73
- PRESENCE OF THE LORD:** The wondrous mystery of the Lord's Real Presence under the Eucharistic species, reaffirmed by the Second Vatican Council and other documents of the Church's Magisterium in the same sense and with the same words that the Council of Trent had proposed as a matter of faith, is proclaimed in the celebration of Mass not only by means of the very words of consecration, by which Christ becomes present through transubstantiation, that is, the substance of bread and wine are truly changed into the substance of the Body and Blood of Christ, but also by that interior disposition and outward expression of supreme reverence and adoration in which the Eucharistic Liturgy is carried out. GIRM 3
- Greeting of the Priest:** When the Entrance chant is concluded, the priest stands at the chair and, together with the whole gathering, makes the Sign of the Cross. Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people's response, the mystery of the Church gathered together is made manifest. The priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence. GIRM 50 and 54
- Priest Conveys the Living Presence of Christ:** When the priest celebrates the Eucharist he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ. GIRM 93
- PRESIDENTIAL PRAYERS:** Among the parts assigned to the priest, the foremost is the Eucharistic Prayer, which is the high point of the entire celebration. Next are the orations: that is to say, the collect, the prayer over the offerings, and the prayer after Communion. These prayers are addressed to God in the name of the entire holy

people and all present, by the priest who presides over the assembly in the person of Christ. It is with good reason, therefore, that they are called the “presidential prayers.” GIRM 30

PRIEST: A priest who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ, stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. GIRM 93

Concelebration: It is preferable that priests, who are present at a Eucharistic Celebration, should take part as concelebrants, wearing sacred vestments. Concelebrants other than the principal celebrant may omit the chasuble and simply wear the stole over the alb. No one is ever to enter into a concelebration or be admitted as a concelebrant once the Mass has already begun. GIRM 114, 209 and 206

Daily Celebration of Mass: Even in the absence of other members of the faithful, it is recommended that the priest celebrate the Eucharistic Sacrifice even daily, if possible. GIRM 19

Fraction Rite, The: The fraction rite, the breaking of the consecrated Host, is reserved to the priest and the deacon. GIRM 83

Greeting of the Altar: When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow or genuflect as indicated elsewhere. As an expression of veneration the priest and deacon then kiss the altar itself; as the occasion suggests, the priest may also incense the cross and the altar. GIRM 49

Homily, The: The Homily should ordinarily be given by the priest celebrant or entrusted to a concelebrating priest. Occasionally, according to circumstances, the Homily can be preached by a deacon, but never by a lay person. GIRM 66 and CIC 767§1

Instruction Given by Priest: The priest, by virtue of his office of presiding over the gathered faithful, may offer certain explanations that are foreseen in the rite itself. He may give the faithful a very brief introduction to the Mass of the day (after the initial Greeting and before the Act of Penitence), to the Liturgy of the Word (before the readings), and to the Eucharistic Prayer (before the Preface), though never during the Eucharistic Prayer itself; he may also make concluding comments to the entire sacred action after the concluding prayer and before the blessing and dismissal. GIRM 31

Office of the Priest: The Eucharistic Celebration always retains its efficacy and dignity because it is the action of Christ and the Church, in which the priest fulfills his own principal office and always acts for the people’s salvation. GIRM 19 and 27

Prayers assigned to the Priest alone: Among the parts assigned to the priest, the foremost is the Eucharistic Prayer. Next are the orations, e.g., the collect, prayer over the offerings and the prayer after Communion. GIRM 30 (See **PRESIDENTIAL PRAYERS**, above)

Sacred Vestments: The vestment proper to the priest celebrant at Mass is the chasuble, worn over the alb and stole. GIRM 337 (See **VESTMENTS**, below and **CHASUBLE**, above)

Servant of the Sacred Liturgy: The priest is the servant of the Sacred Liturgy. He is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass. GIRM 24 and SC 22 §3

Sign of Peace, The: The priest may give the sign of peace to the ministers but should always remain within the sanctuary, so as not to disturb the celebration. For special occasions (e.g., in case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary. GIRM 154

PROCESSIONS; ENTRANCE, GOSPEL, OFFERTORY and COMMUNION: Processions at Mass include the priest going with the deacon and ministers to the altar: **ENTRANCE** Procession; of the deacon carrying the Evangeliary or Book of the Gospels to the ambo before the proclamation of the Gospel: **GOSPEL** Procession; of the faithful presenting the gifts: **OFFERTORY** Procession; and coming forward to receive Communion: **COMMUNION** Procession. All Processions should be reverent, dignified and not rushed. It is appropriate that actions and processions of this sort be carried out while the chants proper to them occur, in keeping with the norms prescribed for each. GIRM 44

PROFESSION OF FAITH: The purpose of the Symbolum or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist. The words of the Creed may never be changed. At the words by the power of the Holy Spirit... became man (et incarnatus est) all make a profound bow; while on the Solemnities of the Annunciation and the Nativity of the Lord (Christmas), all genuflect. GIRM 67

PSALMS: The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). GIRM 39

Responsorial Psalm: After the first reading, comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the word of God. The responsorial Psalm should correspond to each reading and must, as a rule, be taken from the Lectionary. It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. Hence, the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place. Songs or hymns may not be used in place of the responsorial Psalm. GIRM 61 and MS 33

PURIFICATION: The sacred vessels are purified by the priest, the deacon or an Instituted Acolyte after Communion or after Mass, insofar as possible at the credence table. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator. GIRM 279

Distribution of Precious Blood: Extreme care must be taken in the distribution of the Precious Blood and the purification (wiping of the chalice with the purificator) of the chalice after each person has received. GIRM 286

Sacrarium: The practice is to be kept of building a sacrarium in the sacristy, into which are poured the water from the purification of sacred vessels and linens. The first ablution (cleansing of the Sacred Vessels with water) should be drunk and not poured down the Sacrarium. GIRM 334

PYX: As with all precious vessels which hold the consecrated hosts or precious blood, the pyx should be made of precious materials suited to sacred use and not easily break or deteriorate. GIRM 328 and 329

Pyx and Communion of the Sick: Extraordinary Ministers of the Eucharist deputed to bring Holy Communion to the sick should not approach the altar at the time of Holy Communion with the pyx in their hand, but rather should place the pyx on the altar with information given to the priest celebrant prior to the celebration of Mass, with the number of hosts needed. The priest should present the pyx(s) containing the consecrated hosts to those Ministers charged with bringing Holy Communion to the sick, prior to the Final Blessing with a separate blessing prayed over those ministers as they are sent forth. Communion should be brought immediately from the Church to sick persons so as to avoid abuse or disrespect to the Eucharist. The pyx with the Blessed Sacrament is not to be carried to any extraneous activity, i.e., coffee and donuts after Sunday Mass, nor should it ever be left unattended. [11]

READINGS: When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel. Therefore, all must listen with reverence to the readings from God's word, for they make up an element of greatest importance in the Liturgy. GIRM 29

Ambo (Pulpit or Lectern): In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. The dignity of the word of God requires that the church have a place that is suitable for the proclamation of the word and toward which the attention of the whole congregation of the faithful naturally turns during the Liturgy of the Word. It is appropriate that this place be ordinarily a stationary ambo and not simply a movable lectern. GIRM 58, 196 and 309

Gospel, The: The reading of the Gospel is the high point of the Liturgy of the Word. There may be a Gospel procession: If the Book of the Gospels is on the altar, the priest then takes it and goes to the ambo, carrying the Book of the Gospels slightly elevated and preceded by lay ministers, who may carry the thurible and the candles. Those present turn towards the ambo as a sign of special reverence to the Gospel of Christ. GIRM 60 and 33

Lector, Instituted: The lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. In the absence of an instituted lector, other duly qualified laypersons may be commissioned to proclaim the readings from Sacred Scripture. If, in addition, there is no other suitable lector present, the deacon or even the priest should proclaim the other readings as well. GIRM 99, 101, 176, 59 and 135

Non-Biblical Texts: It is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God. GIRM 57

Readings, Who Offers the: By the tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. Further, if another suitable lector is also not present, then the priest celebrant should also proclaim the other readings. GIRM 59 and 135

Readings Divided: Each Scripture Reading at Mass is an integral unit and must not be divided among several or even two readers. The one exception is the Passion of the Lord when it is developed for multiple readers. GIRM 109

- Sacred Silence:** The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is appropriate to include brief periods of silence. GIRM 55 and 56
- RECEPTION OF COMMUNION, NORMS FOR:** The norm for reception of Holy Communion in the Diocese of Baker is standing. Communicants should not be denied Holy Communion because they kneel. Those who choose to kneel are counseled to use caution and be aware of those behind them who may be surprised when they kneel. It is important that the Communion procession be reverent and dignified, and never be rushed. At the discretion of the communicant, the consecrated host may be received either on the tongue or in the hand. Pastors may need to remind the faithful periodically of the correct manner of receiving, particularly in the hand. GIRM 160
- Consecrated Hosts at the Mass celebrated:** It is most desirable, but not obligatory, that the faithful, just as the priest himself is bound to do, receive the Eucharist from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice, so that even by means of the signs of Communion will stand out more clearly as a participation in the sacrifice actually being celebrated. GIRM 8
- Self-Communication:** The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves and, still less, to hand them from one to another. There are no exceptions to this rule. GIRM 160
- Intinction:** If Communion is carried out by intinction (whereby the priest or minister dips the Host into the chalice of Precious Blood), the hosts should be neither too thin nor too small, but rather a little thicker than usual, so that after being dipped partly into the Precious Blood of Christ they can still easily be distributed to each communicant on the tongue. GIRM 285 b., 287, 245
- Self-Intinction:** Self-intinction, which is the dipping of the consecrated host into the sacred chalice of the Precious Blood by the communicant, is prohibited. NDHC 50
- Sign of Reverence:** A sign of reverence before receiving the Body and Blood of the Lord is a bow of the head. Those who choose to genuflect are counseled to use caution and be aware of those behind them who may be surprised when they genuflect. People in the Communion procession, which should be reverent, dignified and not rushed, should be mindful of the person in front of them. GIRM 160
- RELICS:** The practice of placing relics of Saints, even those not Martyrs, under the altar to be dedicated is fittingly retained. Care should be taken, however, to ensure the authenticity of such relics. GIRM 302 and CIC 1237§2
- SACRED IMAGES:** Sacred images are important not only in liturgical prayer but also in devotional prayer because they are sacramentals that help the faithful to focus their attention and their prayer. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless, their number should be moderate and their relative positions should reflect right order. BLS 131, SC125 and CIC 1188
- Communion of Saints:** Reflecting the awareness of the Communion of Saints, the practice of incorporating symbols of the Trinity, images of Christ, the Blessed Mother, the angels, and the saints into the design of a church creates a source of devotion and prayer for a parish community and should be part of the design of the church. BLS 135 v
- Patron Saint of a Parish and the Blessed Mother:** It is desirable that a significant image of the patron of the church be fittingly displayed, as well as an image of Mary the Mother of God, as a fitting tribute to her unique role in the plan of salvation. BLS 138
- Veiling Statues During Lent:** Statues and crosses should be covered with a red or purple veil from Good Friday until the Easter Vigil, unless they have already been veiled on the Saturday before the Fifth Sunday of Lent. Statues and crosses should not be covered prior to the Saturday before the Fifth Sunday of Lent. Lamps should not be lit before the images of saints during this time. PS 26 and 57
- SACRISTAN:** The sacristan carefully arranges the liturgical books, the vestments, and other things necessary in the celebration of Mass. The sacristan should make certain that the proper liturgical norms are well known and are always observed. GIRM 105
- SACRISTY:** In the sacristy, the sacred vestments for the priest, the deacon, and other ministers are to be prepared according to the various forms of celebration. GIRM 119
- Sacrarium:** The practice is to be kept of building a sacrarium in the sacristy, into which are poured the water from the purification of sacred vessels and linens. The first ablution should be drunk and not poured down the sacrarium. GIRM 334

Silence in Sacristy: Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner. Great care should be exerted in this matter to help assure that those who desire silence may be accommodated. Sacred silence also, as part of the celebration, is to be observed at the designated times. GIRM 45

SEQUENCE: The Sequence, which is optional except on Easter Sunday and on Pentecost Day, is sung before the Alleluia. GIRM 64

SERVERS, ALTAR: Although institution into the ministry of Acolyte is reserved to lay men, the diocesan bishop may permit the liturgical functions of the Instituted Acolyte to be carried out by altar servers, men and women, boys and girls. Such persons may carry out the following function: they may carry the cross, processional candles, hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine, and water to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, assist the priest celebrant and deacon as necessary. Servers may not distribute Holy Communion, prepare the altar or purify the sacred vessels. Those servers of high school age, may assist in the preparation of the altar.[12] GIRM 100 (See ACOLYTE, above)

SIGN OF PEACE: It is appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner. GIRM 82 (See PEACE, EXCHANGE OF, above)

The Deacon and the Sign of Peace: After the priest has said the prayer at the Rite of Peace and the greeting, The peace of the Lord be with you always and the people have responded, And also with you, the deacon, if it is appropriate, invites all to exchange the sign of peace. He faces the people and, with hands joined, says Let us offer each other the sign of peace. Then he himself receives the sign of peace from the priest and may offer it to those other ministers who are closer to him. GIRM 181

The Priest and the Sign of Peace: The priest may give the sign of peace to the ministers but always remains in the sanctuary, so as not to disturb the celebration. In the Diocese of Baker for a good reason, on special occasions (for example, in case of a funeral, a wedding, or when civic leaders are present) the priest may offer the sign of peace to a few of the faithful near the sanctuary. GIRM 154

SILENCE, SACRED: Sacred silence as part of the celebration is to be observed at these designated times: during the Liturgy of the Word, prior too and after each reading, after the homily, during the Eucharistic Prayers and after reception of Holy Communion. GIRM 43, 56, 66 and 78

Prayerful Preparation for the Celebration of the Eucharist: The practice of inviting the faithful to greet one another before the Eucharistic celebration is certainly in conflict with the recommendation that a spirit of recollection and contemplation be fostered. The faithful are encouraged to be friendly and welcoming and may certainly greet one another as they enter the church. But the disrupting practice of inviting parishioners to greet one another prior to the start of Mass is to be discouraged. [13]

Silence Prior to the Celebration of the Eucharist: Before the celebration of the Eucharist, it is recommended that silence be observed in the church, in the sacristy, in the vesting room, and in the adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner. Great care should be exerted in this matter to help assure that those who desire silence may be accommodated. Sacred silence also, as part of the celebration, is to be observed at the designated times. GIRM 45

SINGING: The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns and spiritual songs (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus Saint Augustine says rightly, "Singing is for one who loves". There is also the ancient proverb: "One who sings well prays twice." GIRM 39

Choir: Among the faithful, the schola cantorum or choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through singing. The choir should be positioned with respect to the design of each church so as to make clearly evident its character as a part of the gathered community of the faithful fulfilling a specific function. It is fitting that there be a cantor or a choir director to lead and sustain the people's singing. When in fact there is no choir, it is up to the cantor to lead the different chants, with the people taking part. GIRM 103, 312 and 104

Importance of Singing: Great importance should be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, great care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation. GIRM 40

Organ and other Musical Instruments: The organ and other lawfully approved musical instruments are to be placed in an appropriate place so that they can sustain the singing of both the choir and the congregation. GIRM 313 (See Musical Instruments entry in MUSIC, SACRED, above)

Responsorial Psalm: It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. To fulfill this function correctly, it is necessary that the psalmist have the ability to sing and a facility in correct pronunciation and diction. GIRM 61 and 102

SUNDAY CELEBRATION IN THE ABSENCE OF A PRIEST: By tradition handed down from the apostles and having its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, which, with good reason, bears the name of the Lord's Day or Sunday. There have been and still are many of the faithful in the United States for whom, because of the lack of a priest or some other serious reason, participation in the Eucharistic celebration demands great sacrifice. When a priest cannot be present for the celebration of Mass on the Lord's Day, it is of paramount importance that the parish or mission community still come together to celebrate the resurrection of the Lord. If, in the judgment of the diocesan bishop, it is not practical or possible for the community to participate in the celebration of Mass in a church nearby, they should assemble for Sunday worship in their own community under the leadership of the person the bishop and pastor have designated to lead them in prayer. SC 106 and SCAP 6 and 10

Instructions to the Faithful: Before Sunday celebrations in the absence of a priest are begun, it should be explained to the faithful that although these celebrations substitute for the Sunday celebration of the Eucharist, they should not be regarded as the ideal solution to present circumstances nor as surrender to mere convenience. Any confusion in the minds of the faithful between this kind of assembly and a Eucharistic celebration must be carefully avoided. These celebrations should increase the desire of the faithful to be present at and participate in the celebration of the Eucharist. To this end, the faithful need to understand that the Eucharistic sacrifice cannot take place without a priest and that the Eucharistic communion which they may receive in this kind of assembly is closely connected with the sacrifice of the Mass. SCAP 11-13

Bishop: It is the responsibility of the diocesan bishop to decide the frequency by which Sunday celebrations in the absence of a priest are to take place. These celebrations are to be held only when and where approved by the bishop and only under the pastoral ministry of a priest who has the responsibility for the particular community. The bishop should see to it that the ministers who lead the assembly are properly instructed and that these celebrations are carried out correctly. The bishop is also to see that the people of the parish or community receive necessary and proper instruction. The bishop is to set out general and particular rules for such celebrations. SCAP14 and 16

Pastor: The pastor has the responsibility of informing the bishop about the need for Sunday Celebrations in the area under his pastoral care. He is also to prepare the faithful for these celebrations as well as to visit the community during the week and to celebrate the sacraments with them, particularly the sacrament of penance. SCAP 17

Deacon: When a deacon presides at a Sunday celebration in the absence of a priest, he acts in the usual manner in regard to the greetings, the prayers, the gospel reading and homily, the giving of communion, and the dismissal and blessing. SCAP 19

Laypersons: In the absence of both a priest and a deacon, upon the recommendation of the pastor, the bishop is to appoint persons, lay or religious, who are to be entrusted with the care of leading these celebrations, namely, with leading the prayers, with the ministry of the word, and, when it is to be included in the celebration, with giving communion. These ministers carry out their responsibilities in virtue of their baptism and confirmation. Such persons are to be chosen in view of the consistency of their way of life in conformity to the Gospel and the teachings of the church. The appointment of such ministers is made by the bishop for a definite period of time. SCAP 21

Forms the Sunday Celebration may take: The first form given for a Sunday celebration is that of Morning or Evening Prayer from the Liturgy of the Hours. When the faithful gather to pray Morning or Evening Prayer, they are mystically joined in unity of heart and voice with the Church in her praise and worship of God. The other form given for a Sunday celebration in the absence of a priest is that of a service of the Liturgy of the Word. The faithful should not be deprived of the readings that are read at Mass in the course of the year, nor the prayers of the liturgical seasons. The order to be followed in this form of the Sunday celebration consists of the celebration of the Word of God, prayers and other devotions. Nothing that is proper to Mass, and particularly the presentation of the gifts and the Eucharistic prayer, is to be inserted into the celebration. SCAP 25, 27 and 33

- Holy Communion: To avoid confusion between Mass and these Sunday Celebrations in the absence of a priest, communion is not normally to be distributed. This will deepen the hunger for the Eucharist and encourage Mass attendance as well as foster more intense prayers for vocations. [14]
- Homilies during Sunday Celebrations: By virtue of his ordination, the deacon is to preach the homily during Sunday Celebrations in the absence of a priest. Laypersons who lead these celebrations are not to give a homily or reflection; rather, they are to encourage the faithful to pray quietly for a few moments, preferably for an increase of vocations to the priesthood. SCAP 19 and CIC 767§1
- Vesture of Deacons leading Sunday Celebration: The deacon is to wear the vestments proper to his ministry, that is, the alb, the stole and as circumstances suggest the dalmatic. SCAP 19
- Vesture of Laypersons leading Sunday Celebration: The lay person wears the vesture that is suitable for his or her function or the vesture prescribed by the bishop, e.g., the alb. SCAP 23
- Use of Altar during Sunday Celebrations: Since the altar is the table of sacrifice and of the paschal banquet, its only use in Sunday Celebrations in the absence of a priest, is for the rite of communion, when the Eucharist is placed on it at the beginning of the communion rite. The deacon is to venerate the altar as usual, while this practice is forbidden to laypersons leading these celebrations. SCAP 24
- Use of Presidential Chair during Sunday Celebrations: The chair of the priest celebrant (presidential chair) must signify his office of presiding over the gathering and of directing the prayer. The deacon, by virtue of his ordination to Sacred Orders is to use the presidential chair, while laypersons leading the celebrations are to be seated in one of the other chairs reserved for ministers in the sanctuary. GIRM 310 and SCAP 19 and 24
- Other Ministers during Sunday Celebrations: Leaders of a Sunday Celebration, whether deacon, religious or layperson, are to be assisted by other ministers who will proclaim the Scriptures, sing the psalms and other songs, provide instrumental music, and prepare the place for the celebration. SCAP 24
- STOLE: The stole is worn by the priest around his neck and hanging down in front. It is worn by the deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened. (Note: While overlay stoles are very popular, there is nothing in the Church documents to indicate that their use is appropriate. The stole should always be worn under the chasuble.) GIRM 340
- TABERNACLE: A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore is reserved for the Most Blessed Sacrament. GIRM 274
- Location of Tabernacle: It is more in keeping with the meaning of the sign that the tabernacle in which the Most Holy Eucharist is reserved not be on an altar on which Mass is celebrated. Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop:
- Either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration;
 - Or even in some chapel suitable for the faithful's private adoration and prayer and which is organically connected to the church and readily visible to the Christian faithful. GIRM 315
- Removing and Replacing the Blessed Sacrament: The proper order for removing the Blessed Sacrament from the tabernacle is to open the tabernacle, genuflect and then remove the Blessed Sacrament. To replace the Blessed Sacrament to the tabernacle; approach the tabernacle, replace the Blessed Sacrament, genuflect, close the tabernacle and then depart. [15]
- Reservation of the Most Holy Eucharist: In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in part of the church that is truly noble, prominent, readily visible, beautifully decorated, and suitable for prayer. The tabernacle should be immovable, be made of solid and inviolable material that is not transparent, and be locked in such a way that the danger of profanation is prevented to the greatest extent possible. Moreover, it is appropriate that, before it is put into liturgical use, it be blessed according to the rite described in the Roman Ritual. GIRM 314
- Sanctuary Lamp: In accordance with traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should be kept alight to indicate and honor the presence of Christ. Electrical bulbs are inappropriate. GIRM 316 and Notitiae 10 (1974) 80, no. 4.
- Tabernacle in the Sanctuary: If the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and other ministers genuflect toward the tabernacle when they approach the altar (after they bow to the altar) and when they depart from it (after they bow to the altar), but not during the celebration of Mass itself. GIRM 274
- Tabernacle Veil: It is a venerable practice to indicate the presence of the Eucharist in the tabernacle by a tabernacle veil. The veil, which is optional, can either be the color of the Mass of the day, current liturgical season or white. Since most tabernacles fabricated today are designed to be used without veils, such veils, while commendable are not required. ID 25

VESSELS, SACRED: Among the requisites for the celebration of Mass, the sacred vessels are held in special honor, especially the chalice and paten, in which the bread and wine are offered and consecrated, and from which they are consumed. GIRM 327

Blessing of Vessels: Before being used, chalices and patens must be blessed by the bishop or by a priest. The rites prescribed in the liturgical books are to be followed. ID 16 and GIRM 333

Material of Vessels for the Sacred Body: Vessels used at Mass must be appropriate for the liturgical use for which they are meant. The material must be noble, durable, and in every case adapted to sacred use. Use is not to be made of simple baskets or other vessels meant for ordinary use, nor are the sacred vessels to be of poor quality or lacking in artistic style. Sacred vessels are to be made from precious metal. If they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside. In the Diocese of Baker, sacred vessels may be made from other solid, unbreakable materials that, according to the common estimation in this region, are precious, for example, ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind. Glass, crystal, ceramic and pewter patens are not permitted. ID 16 and GIRM 333, 328, 329 (See CIBORIUM, above)

Purification of Vessels: All vessels are to be purified by the priest, the deacon or the instituted acolyte at the altar or credence table after the reception of Communion is completed or in the case of a large number of vessels, immediately after Mass following the dismissal of the people. If the vessels are left to be purified after Mass, they are to be suitably covered, at the credence table on a corporal. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator. GIRM 163, 183, 192 and 279

Vessels for the Precious Blood: Vessels used at Mass must be appropriate for the liturgical use for which they are meant. The material must be noble, durable, and in every case adapted to sacred use. Chalices and other vessels intended to serve as receptacles for the Blood of the Lord, are to have bowls of nonabsorbent material. The base, on the other hand, may be made of other solid and worthy material. Chalices must be clearly distinguishable from other cups or vessels of a secular nature. Glass, crystal, ceramic and pewter chalices and flagons are not permitted. GIRM 328-330 and ID 16 (See CHALICE, above)

VESTMENTS, SACRED: In the Church, which is the Body of Christ, not all members have the same office.

This variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister. At the same time, however, the sacred vestments should also contribute to the beauty of the sacred action itself. It is appropriate that the vestments to be worn by priests and deacons, as well as those garments worn by lay ministers, be blessed according to the rite described in the Roman Ritual before they are put into liturgical use. GIRM 335

Colors of Sacred Vestments: The purpose of a variety in the color of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of the Christian life's passage through the course of the liturgical year. As to the color of sacred vestments, the traditional usage is to be retained. GIRM 345-346

Vestments Proper to the Priest: The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole.

(Note: While overlay stoles are very popular, there is nothing in the Church documents to indicate that their use is appropriate. The stole should always be worn under the chasuble.) GIRM 337

Vestments Proper to the Deacon: The vestment proper to the deacon is the dalmatic, worn over the alb and stole. The dalmatic may, however, be omitted out of necessity or on account of a lesser degree of solemnity. GIRM 338

Vestment Proper to Instituted Ministers and Others: In the Diocese of Baker, Instituted Acolytes and altar servers wear the alb; Instituted Lectors, readers and other lay ministers wear appropriate and dignified clothing. All who wear an alb should use a cincture and an amice unless, due to the form of the alb, they are not needed. The alb, when properly worn, covers entirely ordinary clothing at the neck. GIRM 339, 119 and 336 (See ALB, AMICE and STOLE, above)

WINE: The wine for the Eucharistic celebration must be from the fruit of the grapevine (cf. Lk 22:18), natural, and unadulterated, that is, without admixture of extraneous substances. Only altar wine from an approved list is to be used. GIRM 322

WORSHIP: The celebration of Mass, as the action of Christ and the People of God arrayed hierarchically, is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. Furthermore, the other sacred actions and all the activities of the Christian life are bound up with it, flow from it, and are ordered to it. The Mass is made up, as it were, of two parts: the Liturgy of the Word and the Liturgy of the Eucharist. These however, are so closely interconnected that they form but one single act of worship. GIRM 16 and 28

ABBREVIATIONS:

BB	Book of Blessings	BLS	Built of Living Stones
CB	Ceremonial of Bishops	CCC	Catechism of the Catholic Church
CDWDS	Congregation for Divine Worship and the Discipline of the Sacraments		
CIC	Code of Canon Law	DV	Dei Verbum
GIRM	General Instruction of the Roman Missal	HCOM	Holy Communion Outside of Mass ID
	Inaestimabile Donum	LG	Lumen Gentium
MS	Musicam Sacram	NDHC	Norms for Distribution of Holy Communion Under Both Kinds
PS	Paschales Solemnitatis	SC	Sacrosanctum Concilium
SCAP	Sunday Celebrations in the Absence of a Priest		
USCCB	United States Conference of Catholic Bishops		

- [1] The Code of Canon Law (A Text and Commentary) Study Edition. Paulist Press, New York, ©1985 pg. 167
- [2] St. Ignatius of Antioch, Ad Smyrn. 8, 1: Apostolic Fathers, II/2, 309
- [3] This clarification on the Posture of the Faithful Following Communion from the Congregation for Divine Worship and the Discipline of the Sacraments, His Eminence, Francis Cardinal Arinze, Prefect was published in the July 2003 edition of the United States Conference of Catholic Bishops' Committee on the Liturgy Newsletter, His Eminence Francis Cardinal George, O.M.I., Chairman.
- [4] Directive for Communion of the Sick in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004)
- [5] Directive for Flag Etiquette in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004).
- [6] Directive for Dance in the Liturgy: United States Conference of Catholic Bishops' Committee on the Liturgy Newsletter, April/May 1982.
- [7] Directive for Offertory Prayers in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004)
- [8] The Code of Canon Law (A Text and Commentary) Study Edition. Paulist Press, New York, ©1985 pg. 418
- [9] Directive for Posture of the Faithful Following Communion: Congregation for Divine Worship and the Discipline of the Sacraments: United States Conference of Catholic Bishops' Committee on the Liturgy Newsletter, July 2003.
- [10] Directive for Offertory Prayers in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004)
- [11] Directive for Communion of the Sick in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004)
- [12] Guidelines for Altar Servers: Committee on the Liturgy: United States Conference of Catholic Bishops, November 10, 2002. Directive for Altar Servers in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004).
- [13] Directive for Prayerful Preparation for the Celebration of the Eucharist in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004).
- [14] Directive for Sunday Celebrations in the Absence of a Priest in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004).
- [15] Directive for Removing and Replacing the Blessed Sacrament in the Diocese of Baker: Most Reverend Robert F. Vasa, D.D., J.C.L., Bishop of Baker in Oregon (2004).