

**Diocese of Victoria in Texas**  
**Episcopal Mandates**

# Episcopal Mandates

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## DIOCESE OF VICTORIA

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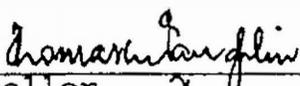
TO: ALL DIOCESAN PRIESTS  
FROM: BISHOP FELLHAUER  
SUBJECT: LIMITED TENURE FOR PASTORS  
DATE: February 26, 1992

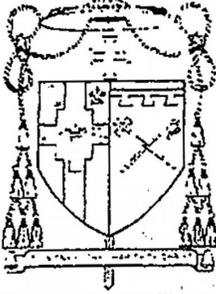
Wishing to formalize a decision that was taken following the Presbyteral Council meeting of September 4, 1991, I hereby decree that the following policy concerning pastors' appointments is in effect in the Diocese of Victoria:

1. The practice of appointing pastors for a term of six years will be continued.
2. Several months, perhaps three to six, before the expiration of his six-year term, the pastor should approach the Bishop to discuss a new appointment or an extension of his present appointment.
3. The Bishop, with two or three disinterested priests, should investigate the matter. Factors such as the priest's age, his health, the condition of the parish, and the wishes of reliable parishioners and other persons ought to be taken into consideration in arriving at a final decision.
4. If it is decided that the pastor should remain in his assignment, the assignment may be limited to less than six years.

Given at the Chancery Office, Victoria, Texas,  
February 26, 1992.

  
Most Rev. David E. Fellhauer  
Bishop, Diocese of Victoria

  
Chancellor



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### M E M O

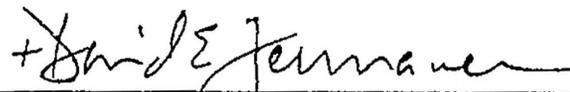
TO: ALL PRIESTS IN THE DIOCESE  
FROM: BISHOP FELLHAUER  
IN RE: AUTOMOBILE INSURANCE  
DATE: May 29, 1992

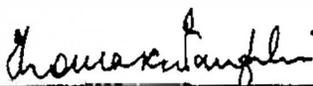
In meetings with our insurance consultants concern has surfaced whether all priests working in the Diocese have adequate automobile insurance coverage. This concern stems in part from the fact that the Diocese itself can be made party to a lawsuit arising from an automobile accident involving a priest.

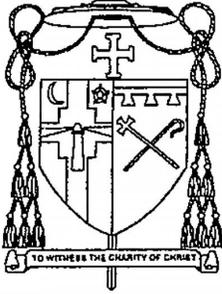
After discussions with insurance officials and consultation with the Presbyteral Council, I hereby issue the following directive: All priests working in the Diocese of Victoria are to have automobile insurance coverage for **BODILY INJURY** of at least \$500,000.00 per person and \$500,000.00 per incident. In addition, **PROPERTY DAMAGE** insurance coverage of \$100,000.00 is to be carried.

Information I have been given indicates that there should be little if any additional cost involved for many of our priests. Of course, it is normally the parish or sponsoring institution which pays for a priest's automobile insurance.

If you do not already have the minimum coverage herein indicated, please contact your agent and ask him to endorse your policy to the higher limits as soon as possible. If you have any questions, please contact me.

  
Most Rev. David E. Fellhauer

  
Chancellor



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### M E M O

TO: ALL PRIESTS IN THE DIOCESE  
FROM: BISHOP DAVID E. FELLHAUER *DFH*  
RE: MASS OFFERINGS  
DATE: AUGUST 2, 1993

For some time now I have intended to communicate with you about a 1991 decree from the Congregation for the Clergy concerning so-called "collective" Mass intentions.

The current discipline of the Church regarding Mass offerings is formulated in the Code of Canon Law, cann. 945-958. The principal rule is that a Mass is to be celebrated for each individual offering given. This is the meaning of can. 948, which reads, "Separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted."

The law states further that, except on Christmas, a priest who celebrates Mass more than once on the same day may retain for himself the offering for only one of the Masses. Any other offerings received are, in accord with the norms already issued by Bishop Grahmann, to be forwarded to the Chancery Office to be applied for the education of seminarians. Some question has risen whether all our priests are aware of and are observing this regulation, and I want to call it to your attention again.

While the norms just stated for Mass offerings remain the general rule, since the publication of the decree in 1991 from the Congregation for the Clergy a new provision is now made for Masses to be offered for a "collective" or "combined" intention. This exception to the rule of can. 948, namely, one Mass for one offering, is allowed only under certain limited conditions. That is to say, several intentions can now be satisfied with a single Mass celebrated for a "collective" intention under the following conditions:

1. that people have been explicitly informed that their several intentions will be satisfied with a single Mass;
2. they have freely consented to combine their offerings into a single offering;

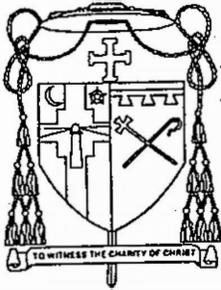
All Priests: Mass Offerings, p.2

3. the time and the place for such a Mass is publicized (e.g. in the parish bulletin); and

4. such a Mass is to be celebrated not more than twice a week.

Whenever a priest celebrates such a "collective-intention Mass", he may keep for himself only that part of the offering which has been established by diocesan law, i.e, \$5.00. Any part of the offering(s) in excess of \$5.00 is to be sent to the Chancery Office for the previously designated purpose, that is, the education of seminarians. Finally, should any priest in the Diocese find it necessary or useful to have recourse to the 1991 exception which allows some Masses to be celebrated for a "collective" intention, this should be preceded by clear catechesis for the people. The 1991 decree expresses concern lest confusion set in, or lest respect for the custom of Mass offerings be lessened, or especially lest there be any appearance of trafficking.

I am confident that the priests in our Diocese will observe carefully these regulations, and I ask you to contact me if you have any questions at all about the matter.



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### M E M O

TO: ALL PRIESTS IN THE DIOCESE

FROM: BISHOP DAVID FELLHAUER + *David Fellhauer*

RE: ALTAR SERVERS

Date: January 26, 1995

As you are aware, the Presbyteral Council last fall approved of the proposal that females be allowed to be altar servers in our Diocese.

By virtue of this memo I am implementing the wishes of the Presbyteral Council and direct that from this date female altar servers be given the same opportunity as male servers.

Enclosed with this memo is a brief background paper prepared by Father Gary Janak. Also attached is a sheet identified as "Diocesan Guidelines for Altar Servers". With respect to this latter page, please note that item no. 1 consists of a brief canonical background. Item no. 2 is a diocesan directive, to be implemented in all our churches. Items nos. 3 - 12 are true guidelines, that is, meant either as helpful suggestions (e.g. no. 12) or for recalling liturgical norms (e.g. no. 11).

If you have any questions about these guidelines, please do not hesitate to contact me. Thank you for all you do to promote good liturgy in our Diocese.

*Thomas C. McLaughlin*  
Rev. Msgr. Thomas C. McLaughlin  
Chancellor

Enclosures

## Altar Servers A Brief Historical Perspective

Altar servers have a long and rich tradition of service in the Church. In fact, the history of altar servers dates back more than 1,000 years, when boys were permitted for the first time to substitute for minor clerics. It was done as a means of necessity, since originally the Church reserved those functioning in liturgical celebrations to be in the ranks of major or minor clerics. <sup>1</sup>

The 1983 Code of Canon Law makes no mention of altar servers. It expressly states that only males can be instituted as permanent acolytes (c. 230, §1), a ministry for which the function of server is a substitution or supplement. While the 1917 Code of Canon Law required the presence of a server at Mass, the revised code does not make such a specification. It merely states that, in addition to the presider, at least one other person be present at the Mass, unless a just and reasonable cause urges otherwise. <sup>2</sup>

The revised code also permits a lay person, either a male or female, to assist a blind or infirm priest with the celebration of Mass. Females may distribute communion, proclaim the readings before the gospel, and perform other liturgical ministries. With men and women sharing similar liturgical functions, it is within reason that males and females function as altar servers.

Regardless of whether they are male or female, altar servers are to enhance the celebration of the Mass, and other liturgical rites. This liturgical role is to always serve as a means of giving even greater glory and honor to the Lord. Therefore, the functions of an altar server may be provided by those of both sexes--while still encouraging male altar servers to consider accepting a vocation to ordained ministry. In fact, both males and females should always be invited, according to the norms of the Church, to serve Christ, who came not to be served, but to serve.

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<sup>1</sup> The Catholic Encyclopedia.

<sup>2</sup> John Huels, Disputed Questions in the Liturgy Today.

## **Diocesan Guidelines For Altar Servers Diocese of Victoria\***

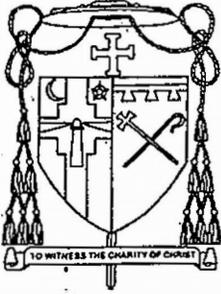
1. The Pontifical Council for the Interpretation of Legislative Texts was asked if the liturgical functions which, according to canon 230, §2, can be entrusted to the lay faithful, may be carried out equally by men and women, and if serving at the altar may be included among those functions, on a par with the others indicated by the canon. At its meeting of June 30, 1992, the members of the Council examined the question and gave the following response: Yes, in accord with instructions to be given by the Apostolic See . . . Pope John Paul II confirmed this decision and ordered its promulgation.
2. On August 24, 1994, the Bishop of the Diocese of Victoria, after discussion with the Presbyteral Council, granted permission for females to function as altar servers. This decision calls for implementation in all parishes and mission churches in the Diocese. Females requesting to function as altar servers, after proper training has been given, are to be granted this privilege on the same basis as males.
3. No distinction should be made between the functions carried out in the sanctuary by men and boys, and those carried out by women and girls. The term "altar boys" should be replaced by "altar servers" or "servers."
4. Servers should be mature enough to understand their responsibilities, and to carry them out with appropriate reverence. They should have already received holy communion for the first time, and normally receive the Eucharist whenever they participate in the liturgy.
5. Servers should receive proper formation before they begin to function liturgically. This formation should include instruction on the Mass and its parts and their meaning; the various objects used in the liturgy (including the names and functions of such objects), and the various functions of the server during the Mass and other liturgical celebrations. Servers should also receive appropriate guidance on maintaining proper decorum and attire, when serving Mass and other liturgical occasions.
6. Since the role of the server is important, at least one server should assist the priest, whenever possible.
7. Servers should be properly vested for Mass and other liturgical celebrations. This is within the tradition of the Church, and prevents difficulties regarding appropriate dress for these ministers. According to no. 298 of the *General Instruction of the Roman Missal*, servers should wear the same liturgical vesture.
8. Servers carry the cross, the processional candles, hold the sacramentary for the priest 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, washes the hands of the priest, and assist the priest and deacon as necessary.
9. Servers respond to the prayers and dialogues of the priest along with the congregation. They also join in singing the hymns and other chants of the liturgy.
10. Servers should be seated in a place where they can easily assist the priest and deacon. The place next to the priest is normally reserved for the deacon.

11. Servers may not distribute holy communion, unless they have been mandated for this function by the bishop.

12. The *Order for the Blessing of Altar Servers, Sacristans, Musicians, and Ushers* (*Book of Blessings*, nos. 1847-1870) may be used before servers first begin to function in this ministry.

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\*Numbers 3-12 are taken from "Suggested Guidelines Regarding Altar Servers," The Committee on the Liturgy Newsletter, Washington D.C.: National Conference of Catholic Bishops, Volume 30, June/July 1994.



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### M E M O

TO: ALL PRIESTS AND DEACONS IN THE DIOCESE  
FROM: BISHOP FELLHAUER + JEF  
RE: ADMINISTERING THE SACRAMENT OF CONFIRMATION

Date: March 9, 1995

In many dioceses, and perhaps here too, there has at times been some confusion regarding the faculties which a priest possesses to administer the Sacrament of Confirmation. I would like to attempt a clarification in case there may still exist some misunderstanding about this.

The general law on the minister of Confirmation is succinctly stated in cann. 882-884 of the Code of Canon Law. The bishop is the ordinary minister of Confirmation, and he may also delegate to a priest the power to confirm.

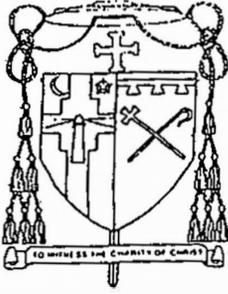
Apart from delegation by the bishop, the universal law of the Church gives a priest the power to confirm in two instances: (1) when the one to be confirmed is in danger of death; and (2) in the case of a priest "who by reason of office or mandate of the diocesan bishop baptizes one who is no longer an infant" or admits into the full communion of the Catholic Church one who is already baptized, (cf. can. 883, 2).

To comment on this: in order for a priest to confirm validly, the priest must (a) actually and personally baptize a non-infant; or (b) actually and personally admit into the full communion of the Church a non-infant who was previously baptized in a non-Catholic community; and (c) in both these cases the priest must be receiving the person into the full communion of the Church because of the priest's office or a mandate given him by the bishop. This last condition is usually fulfilled when the priest is the pastor or parochial vicar of the parish, and not, for example, a "visiting priest" or family friend, etc.

Two circumstances should therefore be noted. First, the conditions for the priest's having valid faculties for Confirmation are not fulfilled when someone else, such as the deacon, baptizes the subject or admits the subject into full

communion. Second, neither does the law allow the priest to confirm a non-infant who has already been baptized in the Catholic Church, even though the person may not have practiced his or her Faith subsequent to the baptism. In both these cases the priest, in order to confirm validly, must receive the faculty from the bishop. Therefore, if a priest in our diocese intends to administer the Sacrament of Confirmation, particularly during Holy Week or the Easter Season, to an adult or child who was previously baptized in the Catholic Church, the priest must request the faculty from me; and I will willingly grant it.

I hope I have not created confusion where none existed previously. If you have any questions about this, please do not hesitate to ask.



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### M E M O

TO: PRIESTS IN PARISHES WHERE CONFIRMATION IS TO BE  
CELEBRATED THIS YEAR

FROM: BISHOP FELLHAUER *DF*

RE: LITURGICAL NORMS

Date: April 5, 1995

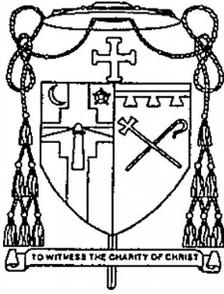
It may sometimes be confusing to attempt to determine which Mass, the Mass of the day or the Ritual Mass of Confirmation, is to be celebrated when Confirmation is administered during the Easter Season. Let me try to clarify the matter by citing the relevant liturgical norms.

The Mass of the day, not the Ritual Mass of Confirmation, is to be celebrated on the following days: Solemnities (e.g., Ascension Thursday, Pentecost, Trinity Sunday); the Sundays of the Easter Season; and weekdays of the Easter Octave.

On other days, that is, the weekdays of the Easter season (except during the Octave of Easter) the Ritual Mass of Confirmation - with the various possible readings - may be celebrated when the Sacrament is administered.

I hope this is helpful. If you have any questions about this or any other matter connected with the celebration of Confirmation, please contact me.

Thank you for the care that you give to the preparation for and the celebration of Confirmation. I'm looking forward to being with you.



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### M E M O

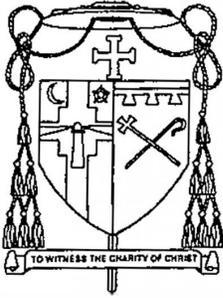
TO: ALL PRIESTS OF THE DIOCESE  
FROM: BISHOP DAVID E. FELLHAUER + *DF*  
RE: MASS OBLIGATION ON JANUARY 1, 1996  
Date: November 22, 1995

Since inquiries are already being made, let me clarify the question of the Mass obligation this coming New Year's Day.

In the dioceses of the United States, whenever the Solemnities of January 1, August 15, or November 1 occur on a Saturday or a Monday, the precept to participate in Mass is abrogated, i.e., non-binding.

This coming New Year's Day, January 1, 1996, the Solemnity of Mary, Mother of God, will fall on a Monday. Accordingly, there is no obligation to participate in Mass on that day. Please inform your people of this fact, while at the same time, naturally, you encourage them to celebrate the Solemnity by their presence at the Eucharist.

If you have a question, please contact my office.



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### M E M O

TO: PRIESTS OF THE DIOCESE  
FROM: BISHOP FELLHAUER *DF*  
Date: April 1, 1997

Attached is a copy of a letter I have written at the request of the Presbyteral Council, some of whose members have expressed their concern over failures to observe the discipline of the Church regarding the reception of Holy Communion. The issue was originally brought up at a Presbyteral Council meeting during a discussion of the "Emmaus Walk", a Methodist-sponsored retreat process modeled on the Cursillo; but the priests' concerns were not limited just to the Emmaus Walk.

Please communicate the contents of the letter to your people in an appropriate way, e.g., by reading it from the pulpit, or summarizing it, or speaking to the topic in your own manner. Obviously, the letter does not attempt to provide a theological rationale; and you may wish to explain that rationale, for instance, by noting that our Eucharistic practice is based on (a) the valid confection of the Eucharist (valid Orders) and (b) the Eucharist as a sign of unity in faith and worship. (cf., for instance, the Missalette guidelines).

As you may have observed, and at the suggestion of the Presbyteral Council, the letter has also been published in the latest edition of The Catholic Lighthouse.

Thank you for your priestly service on behalf of the people committed to your pastoral care.



## DIOCESE OF VICTORIA

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March 1997

Dear People of the Diocese of Victoria:

Last November the bishops of the United States agreed to update the guidelines printed in missalettes regarding the reception of Holy Communion in Catholic churches.

What is new about the guidelines is that they specifically address the point that there are some Churches - namely, the Orthodox Church, the Assyrian Church of the East, and the Polish National Catholic Church - in which the Eucharistic Faith and the sacrament of Priestly Ordination is the same as ours and whose members therefore may receive Holy Communion in Catholic churches, although they are urged at the same time to follow the discipline of their own churches. Obviously, members of these Churches are not numerous in our Diocese.

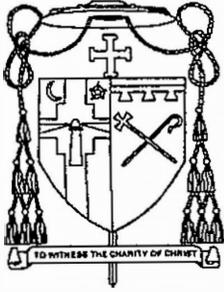
However, the bishops also had another and broader concern, that is, that the Catholic Church's belief and discipline regarding Holy Communion be called to mind and observed. The priests of our Diocese have expressed a similar concern. Therefore I wish at this time to remind all our people of some of our Church's norms, norms based on the teaching of Jesus, regarding the reception of Holy Communion. They include, in abbreviated form, the following:

1. To receive Holy Communion worthily, one should not be conscious of grave sin (that is, one must be in "the state of grace"); if married, one must be in a marriage recognized by the Church; if unmarried, one may not be in a situation of cohabitation, that is, "living together" outside marriage; and one should normally have fasted for one hour.
2. Catholics may ordinarily receive Communion only from a Catholic minister. Under certain circumstances, a Catholic may receive Holy Communion in one of the Churches named above - and only those Churches - because they retain the fullness of the sacrament of Priestly Ordination and therefore of the Eucharist.
3. Only Catholics may receive Holy Communion in Catholic churches, although there are certain cases where members of the same Churches mentioned above may also receive Communion in a Catholic church.
4. In the extreme situation of a danger of death, a certain extension of these norms is sometimes possible.

I trust that this recalling of the Faith and norms of our Church regarding one of our most central and precious beliefs, the Holy Eucharist, is sufficiently clear and understandable. I urge everyone to be mindful of and observe them, and also to pray and work for the full unity of all who believe in Jesus Christ, that one day there may indeed be one flock as well as one Shepherd.

Sincerely yours,

Most Rev. David F. Fellhauer  
Bishop of Victoria



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### M E M O R A N D U M

TO: ALL PRIESTS IN THE DIOCESE  
FROM: BISHOP FELLHAUER +DEF  
RE: NORMS FOR PARISH FINANCE COUNCILS

Date: February 3, 2000

Having heard the deanery reports, and with the concurrence of the Presbyteral Council, I hereby present the accompanying Regulations for Parish Finance Councils in the Diocese of Victoria. They are a revision of the regulations first issued in 1985; and with one exception they will go into effect March 1, 2000. The exception is this: if in any parish the finance council is currently made up of more than seven members, there is a grace period of one year for reducing the membership to the prescribed limits (3 to 7 members).

Please insert the regulations in our *Diocesan Policy and Procedure Manual*, in the first section entitled "Episcopal Mandates". I suggest also that you furnish copies to the members of your finance council. If any questions arise about the use or interpretation of the regulations, do not hesitate to contact me. Again, thank you for all you do for your parish and our Diocese.

Attachment

## REGULATIONS GOVERNING PARISH FINANCE COUNCILS IN THE DIOCESE OF VICTORIA

### PARISH FINANCE COUNCILS

#### I Nature and Purpose

- 1) The Code of Canon Law (can. 537) mandates a finance council for every parish. Its purpose is to assist the pastor in the administration of parish goods.
- 2) The parish finance council is to be distinct from the parish pastoral council. There may be rare exceptions to this rule in the case of very small parishes.
- 3) The role of the finance council is a consultative one. It provides advice and direction to the pastor, who is urged to listen carefully to the council and to value its advice, although he alone is the financial administrator of the parish.

#### II Finance Council Membership

- 1) Members of the parish finance council are freely appointed by the pastor.
- 2) Members should be knowledgeable and experienced in areas such as business, law, financial management, accounting, or the like.
- 3) Members are to be practicing Catholics, members of the parish, known for their integrity, and committed to the welfare of the church.
- 4) Ineligible for membership are those who could easily have a conflict of interest, as well as close relatives of the pastor.

#### III Size, Terms of Office, Meetings

- 1) The finance council shall consist of at least three and no more than seven members (the pastor himself is not a member, since the council is advisory to him).
- 2) The term of office is three years, which term can be renewed indefinitely. Terms of office may be staggered.
- 3) A member of the finance council may be removed by the pastor for a serious reason.
- 4) The replacement for a member who resigns or has been removed may be appointed either for a three year term or for a time corresponding to the unexpired term of the departed member.
- 5) The council may, at the discretion of the pastor, have an officer or officers; but this is not required.
- 6) The pastor convenes the finance council and should, unless legitimately prevented, preside at its meetings (although he does not necessarily chair the meeting).
- 7) The finance council is to meet at least four times a year, or more frequently, as called by the pastor. An accurate record is to be kept of each meeting.
- 8) When the parish is vacant, formal activity of the council ceases. The new pastor can reconvene the council or, in exceptional cases, dissolve it.

#### IV The Role of the Bishop

In exceptional circumstances the bishop may dissolve a parish finance council, remove one or more of its members, make specific provisions or exceptions regarding the council, or assign it additional responsibilities.

#### V Duties and Functions of the Council

1) In general, as stated above, the finance council aids the pastor in financial matters, advising him when called upon to do so or whenever it is opportune.

2) The finance council must be consulted regarding all projects that will go before the diocesan finance or building boards, including:

a) any construction, repair, capital improvement, or purchase exceeding the cost of \$19,999.99;

b) any other expenditure in excess of \$19,999.99, except in the case of regularly occurring necessary expenditures such as utility payments, insurance premiums, etc.

c) purchase of land or buildings;

d) sale or donation of church property;

e) long-term lease or rent of church property;

f) acceptance or refusal of a major gift;

g) establishment of a school or cemetery;

h) investment of parish funds;

i) the establishment of an endowment or trust fund;

j) the annual financial report to the diocese.

3) The finance council may be consulted:

a) to assist the pastor in the preparation of the budget of the income and expenditures for the coming fiscal year;

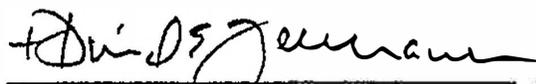
b) in examining all receipts and expenditures at the close of the fiscal year;

c) to review periodically parish income and expenditures;

d) in studying parish revenues and making recommendations for increasing revenue to meet parish and diocesan goals and priorities;

e) in preparing the financial report to the parishioners.

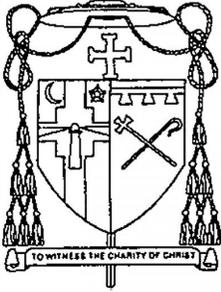
THESE REGULATIONS GO INTO EFFECT MARCH 1, 2000.



Most Rev. David E. Fellhauer  
Bishop of Victoria in Texas



Rev. Msgr. Thomas C. McLaughlin  
Chancellor



## DIOCESE OF VICTORIA

1505 E. Mesquite Lane • P. O. Box 4070 • Victoria, Texas 77903

(361) 573-0828 • FAX (361) 573-5725

### M E M O

TO: THE PRIESTS OF THE DIOCESE  
FROM: BISHOP FELLHAUER + JEF  
RE: CONFIRMATION LITURGIES

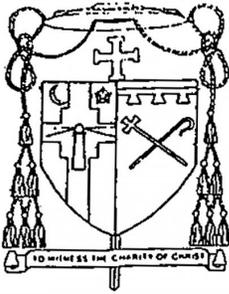
Date: March 30, 2000

For your information and in view of some questions that have been raised, I am sending you a copy of a memorandum issued in 1995 regarding Confirmation liturgies during the Easter Season.

The information contained in the earlier memorandum is still current, with the exception of the Solemnity of the Ascension. Beginning this year the Solemnity of the Ascension is celebrated on the Seventh Sunday of Easter throughout the Province of San Antonio.

Again, my thanks to you and your people for all your preparations for the Sacrament of Confirmation. It's always a pleasure for me to celebrate that sacrament in our parishes.

enclosure



## DIOCESE OF VICTORIA

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### M E M O

TO: PRIESTS IN PARISHES WHERE CONFIRMATION IS TO BE  
CELEBRATED THIS YEAR

FROM: BISHOP FELLHAUER *BF*

RE: LITURGICAL NORMS

Date: April 5, 1995

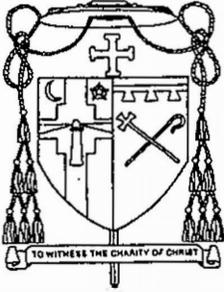
It may sometimes be confusing to attempt to determine which Mass, the Mass of the day or the Ritual Mass of Confirmation, is to be celebrated when Confirmation is administered during the Easter Season. Let me try to clarify the matter by citing the relevant liturgical norms.

The Mass of the day, not the Ritual Mass of Confirmation, is to be celebrated on the following days: Solemnities (e.g., Ascension Thursday, Pentecost, Trinity Sunday); the Sundays of the Easter Season; and weekdays of the Easter Octave.

On other days, that is, the weekdays of the Easter season (except during the Octave of Easter) the Ritual Mass of Confirmation - with the various possible readings - may be celebrated when the Sacrament is administered.

I hope this is helpful. If you have any questions about this or any other matter connected with the celebration of Confirmation, please contact me.

Thank you for the care that you give to the preparation for and the celebration of Confirmation. I'm looking forward to being with you.



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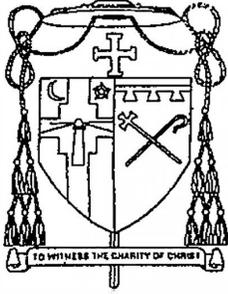
### M E M O

TO: THE PRIESTS OF THE DIOCESE  
FROM: BISHOP FELLHAUER +JDF  
RE: THE SOLEMNITY OF THE ASCENSION

Date: April 10, 2000

I want to send you another reminder about the celebration of the Solemnity of the Ascension of the Lord. Following permission given by the Holy See and the vote of the bishops of this Province, beginning this year throughout the Province of San Antonio the Solemnity of the Ascension will be celebrated not on the Thursday following the Sixth Sunday of Easter, but on the Seventh Sunday of Easter. Accordingly, the Mass for that Sunday, June 4 (and also Saturday evening, June 3), will be the Mass of the Ascension. The Paulist Press Ordo, at least, does not indicate this change.

Kindly make sure that your people are given notice of this new time of the celebration of the Solemnity of the Ascension.



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### MEMORANDUM

**TO:** ALL PRIESTS IN THE DIOCESE

**FROM:** BISHOP FELLHAUER + 

**RE:** PRIESTS' COMPENSATION: PARISH/PERSONAL RESPONSIBILITIES

**Date:** March 8, 2007

As you know, discussion has been going on for some time concerning a consistent diocese-wide policy about priests' expenses in parishes. Following unanimous approval by the Presbyteral Council at its meeting of March 7, 2007, I hereby promulgate the attached policy, to be followed in all parishes. My sincere thanks to all who contributed input to this document, especially Fathers Ruppert, Kosler, and Petering.

The policy can be inserted in the *Diocesan Policy and Procedures Manual* under "Episcopal Mandates".

Enclosures

DIOCESE OF VICTORIA  
Priest's Expenses—Personal/Parish

AUTO

Parish Responsibility for vehicle owned by priest:

\$350.00 monthly depreciation payment to a priest who owns his own vehicle.

Insurance payments

License & Vehicle Inspection

Gasoline for Parish business

Routine maintenance (lubrication, oil changes, etc.)

General repairs

Priest's Responsibility for personal vehicle:

Purchase vehicle of choice including all taxes and title transfer costs.

Pay for gasoline used for personal travel.

Pay insurance deductibles.

NOTE: Maintain a record of miles traveled on parish business and for personal use. This mileage record along with a statement of all auto expenses paid by parish should be given to the accountant who prepares your Federal Tax return.

If a priest uses a vehicle owned by a parish or diocesan department, he is responsible for the gasoline costs of miles driven for personal use.

TAX LIABILITY

IRS recommends that for Withholding Tax purposes a priest should be treated as an employee of the parish and issued a W-2 form at the end of the calendar year. This is the policy of the Diocese of Victoria.

For Social Security & Medicare tax purposes the priest is considered self-employed and should make quarterly payments of his estimated tax liability. The accountant preparing the individuals tax return can assist in calculating this estimate.

MEALS

Parish provides regular meals for priests assigned to the parish.

If a housekeeper or cook is employed by the parish, a priest is responsible for the expense of meals he eats out when a

meal is available at the rectory unless the breakfast/luncheon/dinner is parish related business. If no housekeeper or cook is employed by the parish several options are available.

- ☞ A priest who prepares his own meals is not entitled to any additional compensation for this service. The parish is responsible for the cost of food and supplies necessary for the preparation of meals.
- ☞ All receipts for meals are retained and reimbursed by the parish once a month.

### TELEPHONE

All priests are responsible for the cost of personal long distance calls.

*[Before cell phones, it was simple to separate personal calls from those of the parish. Personal calls were identified by each priest on the parish telephone bill and the parish was reimbursed. Even though this can still be done with land line telephone service it is not possible with cell phones.]*

A priest desiring a personal telephone connection is responsible for the cost of installation and monthly service charges.

Cell phones and service, answering service and beeper costs provided for the benefit of the parish is paid for by the parish.

### ALL ORDINARY HOUSEHOLD ITEMS ARE PROVIDED BY THE PARISH

### PERSONAL ITEMS ARE THE EXPENSE OF THE INDIVIDUAL PRIEST

### CLOTHING

All shoes, clothing, and accessories are the personal expense of the priest.

Laundry and dry cleaning are provided by the parish.

### VESTMENTS

The parish is responsible for providing everything necessary for priests of the parish to celebrate the sacraments and provide blessings and sacramentals for parishioners.

A priest desiring specially designed or more elaborate vestments shall purchase them himself and takes them with him when transferring to another parish.

### STOLE FEES

Follow diocesan policy

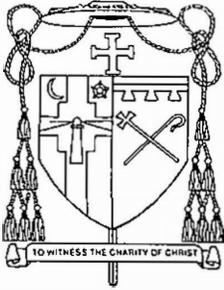
### MASS STIPENDS

The approved Mass offering in the Diocese of Victoria is \$5.00.

Canons 945-955 of the Code of Canon Law refer to "Offering Given at the Celebration of the Mass".

NOTE Canon 951--§1. A priest who celebrates Mass more than once on the same day may apply the individual Mass for the intention for which the offering is made, but with the law that, except on Christmas, he may retain the offering for only one Mass, giving the other offerings to purposes prescribed by the ordinary, except for some recompense by reason of an extrinsic title.

§2. A priest who concelebrates a second Mass on the same day may not take an offering for it under any title.



# DIOCESE OF VICTORIA

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## Remuneration Schedule for Supply Work Guidelines and Recommendations

By consensus of the Presbyteral Council, at its meeting on September 5, 2012, and with the approval of Bishop David E. Fellhauer, the following guidelines and recommendations are promulgated. The remuneration for long-term substitution is based on a different formula (e.g., monthly salary).

### WEEKEND MINISTRY

First Weekend Mass.....	\$50.00
Other Weekend Masses.....	\$35.00
Applicable Stipend per Mass .....	\$ 5.00

WEEKDAY MASS.....	\$25.00
Applicable Stipend per Mass.....	\$ 5.00

SACRAMENT OF RECONCILIATION.....\$35.00

WEDDINGS AND FUNERALS.....\$75.00

TRAVEL.....Current IRS rate

*(If a priest is currently receiving a gasoline and automobile depreciation allowance, from the parish/ministry in which he is assigned within the diocese, he should not be reimbursed for travel costs, as approved by the Presbyteral Council, on January 24, 1996).*

Promulgated this 10<sup>th</sup> day of September, 2012 by:

Most Reverend David E. Fellhauer  
Bishop  
Diocese of Victoria in Texas

Rev. Gary W. Janak  
Chancellor

# **The Mission Cooperative Plan (MCP)**

## **Diocese of Victoria**

### **HISTORY OF THE MISSION COOPERATIVE PLAN (MCP)**

The Mission Cooperative Plan (MCP) originated in the Archdiocese of Newark and has been adapted and currently operates in almost all dioceses in the United States. It is designed to provide opportunities for religious groups to appeal directly to Catholic parishes in the United States for prayer and support for their works, aware that the annual World Mission Sunday collection provides in large part for the *ordinary* expenses of the 1,150 missionary dioceses and diocesan seminaries around the world. While the original intent of World Mission Sunday now includes some support for religious communities of men and women, the aim of the MCP remains the support of Catholic groups engaged in the Church's missionary evangelization work in the poorest parts of the world. Through the efforts of the MCP, each year priests, religious and laity from various parts of the world share their experience of mission with parishes, thereby seeking prayer and material support for their ministries.

### **PURPOSE OF THE MCP**

The purpose of the visit to a particular parish, by a community member or a representative of a missionary society or community, is to nurture an awareness, love and support of the missionary ministry of the Church. Under the Bishop's direction, six parishes, in the Diocese of Victoria, are annually assigned a representative from a missionary society or community, by the chancellor, who coordinates the Diocesan Mission Cooperative Plan. The purpose of such an appeal is to educate the Catholic faithful on the importance of the universal call of evangelization and to assist in the financial support of the missions.

### **MCP PROCEDURES AND PARISH EXPECTATIONS**

When a missionary society is assigned to a particular parish in the diocese, the pastor of the parish will schedule the appeal directly with the missionary representative, while avoiding any previously scheduled national or diocesan collection dates. The mission appeal should be announced in the assigned parish a minimum of two weeks in advance, allowing parishioners time to prepare their donation.

The mission appeal does not necessarily replace the Sunday homily, since assigned missionaries may include non-clerical religious and members of the laity. In cases where the missionary is not a priest or deacon, the pastor, after offering a brief homily, is to introduce the missionary, for the presentation of the appeal. If the missionary is a priest, and if he is asked to help in the celebration of the Sunday Masses in the parish, the pastor is encouraged to offer a stipend. **The addition of the stipend should be noted separately on the check sent to the Office of the Chancellor, to differentiate between the amount of the stipend and the mission appeal.**

The Mission Appeal takes the form of a Sunday second collection, in which the parishioners are encouraged to financially support the work and ministry of the particular mission group. **The second collection is tabulated and recorded by the parish and a check for the full amount is sent to the Office of the Chancellor, within one week of the appeal. NO monies are to be given directly to the representative of the mission presenting the appeal.** The Diocesan

Business Office will send a check to the mission society, which presented the appeal, once it has been received by the chancellor.

The host parish is responsible for providing room and board to the missionary, for his/her appeal at the parish. If, for any reason, rectory accommodations are not available for a priest or brother, a parishioner's hospitality could be provided. If a female religious makes the appeal, the parish should arrange for a convent or a parishioner's hospitality. It is also the responsibility of the parish to aid the assigned missionary in his/her transportation needs, if requested. The pastor is not expected to entertain visiting missionaries; however, whatever consideration can be extended to the missionaries would be appreciated. Further details of the Mission Cooperative Plan are made available to pastors, in the yearly assignment letter from the director of the MCP.

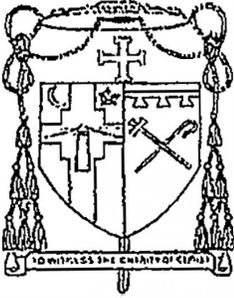
### **CHARITABLE GROUPS OUTSIDE OF THE MCP**

**Parishes are not required to accept the requests of missionary appeals or other charitable groups, outside of what is regulated by the Diocesan Mission Cooperative Plan.** Caution should be exercised, before agreeing to allow other groups to make such an appeal, as they can have a negative effect on the success of the Diocesan Mission Cooperative Plan. "Donor fatigue" can occur, if parishioners are asked too often to contribute to missionary endeavors.

As indicated by Cardinal George, of the Archdiocese of Chicago and Episcopal Liaison to the Pontifical Mission Societies in the United States, in a letter dated July 20, 2012 and addressed to the bishops of the United States, well-funded groups, whose priority is not the essential evangelizing mission of the Church, are gaining direct access to parishes, as they seek funding for their works. At times, Cardinal George stated such groups studiously evade any contact with the local Mission Office—operating outside of all efforts at coordination with those charged with overseeing the animation of and support for the Church's work of mission and evangelization. The Cardinal writes: *"It would be helpful if, without prejudice to the reputation and good works of such groups, it be made clear that they do not form part of the Church's work of mission and evangelization. Not only that, their outreach to Catholics, while well intentioned, can hamper the Church's mission and evangelization work. Three such groups that are prominent in our parishes are: Food for the Poor, Cross International and Christian Formation for Children and Aging...At the very minimum...pastors engage such groups only after consultation and collaboration with the local mission office. For practical and pastoral reasons, I would also strongly suggest that you direct such groups to respect the role of the local mission office in their proposed engagement with parishes."*

Therefore, prior to accepting the request of charitable groups, outside of the designated Diocesan Mission Cooperative Plan, pastors are asked to contact the chancellor. If another charitable organization is granted permission to make an appeal in a particular parish in the diocese, including but not limited to *Food for the Poor, Cross International, or the Christian Foundation for Children and Aging*, the collection is not to be given directly to the one who has made the appeal. Instead, the collection is to be sent to the Office of the Chancellor, where it will be forwarded to the missionary/charitable community, group or organization. Any special concerns, regarding the Diocesan Mission Cooperative Plan, should be brought to the attention of the chancellor and/or the bishop.

*(Revised 08/13/12)*



# DIOCESE OF VICTORIA

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## MEMORANDUM

TO: TO ALL PRIESTS OF THE DIOCESE

FROM: BISHOP FELLHAUER +DEF

RE: PROMULGATION OF DIOCESAN POLICY: ACTS OF PARISH ADMINISTRATION

N.B. Please insert in "Diocesan Policy and Procedures Manual" under "Episcopal Mandates".

September 5, 2013

Having heard the Finance Council and the Presbyteral Council, and having noted discussion of the matter in deanery meetings, I hereby establish the following Diocesan Policy, effective immediately.

This policy identifies acts of parish administration which require prior permission from the Bishop (Cf., e.g., CIC, cann. 1276, 1279 [vigilance, negligence], and 1281 ["acts which exceed the limits and manner of ordinary administration"]).

1. Construction or repairs totaling \$20,000.00 or more (Building Board Regulations) \*\* (A reminder: building board guidelines for insurance must be observed for all projects, regardless of cost.)
2. All construction or modification of liturgical space (ibid.)
3. All legally binding contracts in excess of \$20,000.00, and all employment contracts, with the exception of contracts involving Catholic school principals and teachers.
4. Dismissal of an employee, whether a part-time or a full-time employee.
5. Purchasing, selling, leasing of parish property or buildings (cf. cann. 1291, 1292) \*\* (N.B. This does not include renting parish facilities for one-time use.)

Acts of Parish Administration (continued):

6. Initiating a capital campaign.

7. Creating an endowment or trust. \*\*

8. Refusing a major donation or gift (can. 1267, 2). \*\*

9. Accepting a donation or gift of property or buildings.

10. Accepting a donation or gift to which obligations or conditions are attached (cann. 1267, 2; 1302, 1; 1304).

11. Investment of surplus funds (can. 1284, 2, no.6). \*\*

12. Making a one-time charitable donation in excess of \$2,000 (can. 1285).

13. Exceeding an annual total of \$10,000 in charitable donations (can. 1285).

14. A personal gift from the parish in excess of \$300.

15. Engagement in civil litigation (can. 1288).

\*\* See also Diocese of Victoria, "Norms for Parish Finance Councils".

## **CLARIFICATION ON THE ISSUE OF CREMATION AND THE FUNERAL MASS**

By way of clarification, and as a reminder to all priests in the Diocese of Victoria, Bishop Fellhauer does not have to be contacted for permission to celebrate a Funeral Mass with the cremated remains present. This decision is left to the discretion of the pastor of the parish, in accordance with the provisions and norms of current liturgical law.

This policy was originally promulgated following the Presbyteral Council meeting held September 2, 2009 and is being restated for the convenience of our priests.

*March 14, 2014*

# Memo

## Diocese of Victoria

To: All Priests  
From: Mike Brown, Chief financial Officer/Business Manager  
Re: Compensation Policy  
Date: February 10, 2015

Attached is the compensation policy which was effective January 1, 2015. The policy has been reviewed and approved by Bishop Fellhauer. In addition, the policy has been reviewed by independent CPA's for compliance with current IRS Regulations. I greatly appreciate the assistance of these CPA's.

The policy addresses salary, Mass offerings, stole fees and gifts. There is also a section dealing with 'business related' auto expenses. Please review the attached memo and be sure the person that processes your payroll is aware of the content. You may also share this memo with your CPA or tax preparer. The document is intended to be a guide for the preparation of your taxes. All situations could not be addressed in the policy.

If you have any questions, please do not hesitate to call me or contact me by email at [mbrown@victoriadiocese.org](mailto:mbrown@victoriadiocese.org).

Thank You,

Mike Brown



Compensation Policy for Priests of the Diocese of Victoria  
Effective January 1, 2015

(This policy supersedes all previous memorandums and/or policies)

**Purpose:** This compensation policy is being submitted to all priests of the Diocese to assist them (and the administrative staff of their respective parish) in complying with current Federal Income Tax laws regarding certain types of income (ministerial earnings) that are common to them.

**\*\*SALARY: This mandate supersedes the mandate dated 09/02/2010**

**Salary:** As of January 1, 2015 there will no longer be a separate automobile allowance paid to the priest. The \$850 salary payment and the \$350 automobile allowance (formerly known as "depreciation allowance") will be consolidated into one \$1,200 payment per month. The entire \$1,200 payment will be classified as a salary on the books of the parish. In the event that an automobile is furnished to the priest by the parish, then the salary amount will remain at \$850 per month. **As a result of specific tax legislation, priests are self-employed for Social Security Tax purposes, and therefore, the parish does not pay any portion of the Social Security or Medicare tax.** A priest may elect to have an amount withheld for federal income taxes. If the priest elects to have money withheld, it needs to be either a fixed amount or a percentage of the salary. The IOIPay system will accommodate either choice.

**Mass Offerings:** Mass Offerings ("Mass Stipends"), when given to the priest by the parish, should not be paid through the IOIPay system. Mass Offerings given to the priest by the parish should be paid with a parish operating check. At the end of the year, the parish will provide the priest with a Form 1099-MISC and the Mass Offerings given will be reported in Box 7 - Non-Employee Compensation. The priest should then report this amount on Line 1 of Schedule C or Schedule C-EZ as part of Gross Receipts.

**Stole Fees:** In the Diocese of Victoria, any stole fees received by the priest are his to retain. Since stole fees represent amounts given to a priest for the performance of a ministerial function, they represent earnings subject to Federal income tax and Social Security tax. These fees are usually given directly to the priest and are not part of the parish's books. Stole fees, if received by the parish, should be transferred to the priest with an operating check and combined with Box 7 of the Form 1099-MISC as Non-Employee Compensation. Stole fees should be reported by the priest as earnings on Line 1 of Schedule C or Schedule C-EZ.

**Gifts:** Gifts received by a priest are not subject to tax. Gifts given at various dates such as anniversaries, birthdays, special occasions, etc. are a normal expression of gratitude that are received without regard to a particular service provided. Gifts are not to be reported as income.

**Additional Commentary:** The decision to consolidate the automobile allowance with the salary was made to get in compliance with IRS rules which state that if the parish pays an allowance to a priest, and requires no proof that the allowance was actually spent as intended, the allowance becomes taxable salary. Reimbursement plans in addition to the automobile allowance are common in most parishes and are the topic of the next section of this Compensation Policy statement.

**Basic Definition:** Under current Federal Income Tax laws, if a parish pays its priests for business expenses in any form (and most do), it has, by default, a "reimbursement plan". This part of the compensation policy is being written to address the reimbursement of automobile expenses only, as this is an area where it appears the priests of the diocese need more clarity as to the rules that should be followed to be in compliance with current tax law. The optimum reimbursement plan would be one where the parish reimburses the priest on a dollar-for-dollar basis for any "business-related" auto expenses he incurs. Such a plan will result in no income tax consequences (tax-free to the priest).

**How to support "business-related" auto expenses:** A priest should keep track of the business use of his personal vehicle. Keeping a daily activity log book in the vehicle will allow for easy maintenance of a contemporaneous record of business related mileage. He should keep track of either the business miles driven or the personal miles driven in the log book (personal miles driven may be easier to calculate if the majority of the miles driven are for the benefit of the parish). Daily odometer readings are not necessary. Simply recording the to/from mileage (location to/from location) is adequate. (Note: It is helpful to record the odometer reading at the beginning of the year and end of the year as a reference point for total miles driven in the year.)

**Types of Reimbursement Plans:** The two types of plans that are common to reimbursement of expenses are the "Accountable Plan" and the "Non-Accountable Plan". Accountable plans are the most advantageous to put in place, as they can simplify a priest's life at tax time. Common scenarios involving reimbursement of automobile expenses and their income tax treatment are discussed below.

**"Most Simplified" Accountable Plan:** The priest pays for all expenses of the vehicle during the year. At the end of each month, he tallies his business miles, multiplies them by 53.5 cents per mile (year 2017 standard mileage rate), adds parking fees and tolls. The parish writes him a separate check for the total submitted. The reimbursement is a tax-free payment and will not appear on his Form W-2. (As an aside, if he has other church-related expenses incurred during the month, those may be included in the submitted report). In this case the parish has adopted an "accountable reimbursement plan". The theory behind the standard mileage rate is that it covers depreciation and all operating expenses of the vehicle, with the exception of tolls and parking fees.

**Accountable Plan:** In cases where the parish either reimburses the priest for expenses he has paid or pays the expense on his behalf (i.e. a payment direct to the insurance company for insurance) there are specific rules that should be followed to qualify the payments as part of an accountable plan. The three basic rules are 1.) that the reimbursement or payment should be attributable to business use of the vehicle, 2.) the priest is required to adequately account for the expense within a reasonable period of time and 3.) any excess reimbursement must be returned within a reasonable period of time.

If the priest chooses to pay his own expenses and is reimbursed for the business portion of his expenses, he should request reimbursement within 60 days after they were paid by him. If the parish pre-pays the expense for him, he should submit a reimbursement request within 60 days of payment by the parish. Any portion of the pre-payment that is not business related should be returned to the parish within 120 days after payment.

Maintaining the log reflecting either the personal or business use of the vehicle will allow the priest to calculate the business portion to be paid for by the parish. The reimbursement should be supported by receipts to the best extent possible.

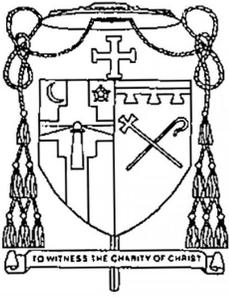
Following the above guidelines should allow for the reimbursement of the expenses to result in no income tax consequences (tax-free to the priest).

**Non-Accountable Plan:** If the parish reimburses the priest for expenses he has paid or pays the expense on his behalf and requires no accounting for the expenses, then it has a "Non-Accountable Reimbursement Plan". The problem with such a scenario is that the parish must include the payments on the W-2 as taxable compensation. If a log has been maintained that supports the business use of the vehicle, it becomes an issue as to how the expense can be deducted on the income tax return of the priest. If the business use of the vehicle is deemed to be an "employee business expense" reportable on Form 2106, the business expense in all likelihood will be lost. If the priest has reportable income on Schedule C from various sources, the priest may be able to deduct the expense on Schedule C. The questionable treatment of the expenses in this case brings to light the importance of an **accountable plan**.

**No Automobile Expenses Paid by Parish:** If a priest chooses to pay all of his expenses related to his personal vehicle and receives nothing from the parish, similar issues that were pointed out above may arise in how to deduct the business use of the vehicle.

**Other Matters:** The current diocesan policy states that a priest will not receive a per diem for mileage when covering for another priest if the priest is receiving or being reimbursed for automobile expenses by his parish. There is no change to this policy. If a priest is not being reimbursed for his gasoline or other automobile expenses, he should be reimbursed by the parish where he is providing services at the current IRS rate.

**Conclusion:** This is a general policy statement that has been issued to address common compensation issues. It is highly recommended that a priest seek professional assistance in preparing required income tax returns. If a priest is in need of locating such assistance, the diocese office may be of help in making a referral to a competent tax preparer.



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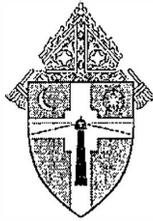
### MEMORANDUM

**TO:** The Priests in the Diocese of Victoria  
**FROM:** Bishop David Fellhauer *DF*  
**RE:** Vacation Time for Newly Ordained Priests  
**DATE:** March 5, 2015

Please insert the following policy, which was promulgated December 2, 2015, into the *Diocesan Policy and Procedures Manual* under "Episcopal Mandates."

#### VACATION TIME FOR NEWLY ORDAINED PRIESTS

Normally, ordinations take place the first Saturday of June. Once ordained a priest, the needs of the diocese will dictate any time off between one's ordination and the first assignment. The time before one's first assignment begins is considered unpaid time off. A planned vacation, pilgrimage or extended time off may not be possible, immediately following ordination. Priests normally receive thirty days of vacation time each calendar year. **Newly ordained priests will receive fifteen days of vacation time, for the remainder of the calendar year. Time away from the parish is made with the permission of one's pastor.**



## NORMS FOR THOSE EXERCISING MINISTRY WITHIN *THE DIOCESE OF VICTORIA IN TEXAS*

Any priest, deacon, religious (brother/sister), or lay person, who resides outside the Diocese of Victoria and either requests or is invited to enter into the diocese to teach/preach on faith, morals, and/or liturgy within a parish, Catholic school, religious house, or diocesan event, must receive appropriate permission (cf. CIC 756-772). The following norms apply to those seeking to exercise ministry within the Diocese of Victoria in Texas:

1. Any **cleric**, who is invited into the diocese to function in any kind of official capacity, must present proof of possessing the faculties of his own diocese of incardination and forward to the Office of the Chancellor a diocesan approved *Letter of Good Standing and Testimonial of Suitability for Ordained Ministry*. (cf. CIC 386.1, 903).
2. **Clerics belonging to a religious order or institute of consecrated life**, seeking permission to teach/preach in the diocese, must forward to the Office of the Chancellor a *Letter of Good Standing and Testimonial of Suitability for Ordained Ministry* from his major/local superior.
3. A **religious brother/sister** must present a *Letter of Good Standing* from his/her superior to the Office of the Chancellor, prior to the scheduled event.
4. All **lay faithful** invited to teach in the Diocese of Victoria are to submit to the Office of the Chancellor a letter of endorsement from his/her bishop and/or pastor testifying to their fidelity to the teachings of the Roman Catholic Church.
5. Pastors may grant permission for priests to *concelebrate* a wedding Mass/service, a funeral Mass or a Sunday/Weekday Mass, and for deacons to assist at such Masses and celebrations, on a *one time basis*, without obtaining the necessary documentation prescribed in paragraphs 1-2.
6. Before any request for **diocesan publication/advertisement** (diocesan website, newspaper, social media) for an event can be granted, with an invited speaker from outside the Diocese of Victoria, approval for the speaker must be obtained from the Office of the Chancellor.
7. In addition to the above norms, **Institutes of Consecrated Life located within the Diocese of Victoria** intending to invite speakers to teach/preach in their communities, are to inform the Office of the Chancellor, and in this manner obtain the Bishop's consent.
8. In addition to the above norms, if a person from outside the diocese (clergy, religious or lay) is invited to address a **diocesan event, assembly or convention**, the Office of the Chancellor must be consulted and, in this manner, obtain the Bishop's consent. This permission must be obtained *PRIOR* to extending the invitation to the speaker.
9. **ALL** permissions/approvals/letters of endorsement **MUST** be dated within a year of the intended event(s)
10. Clerics, religious or members of the laity, who have obtained permission to preach, teach or provide any type of ministry in the Diocese of Victoria, do not have to submit the required documentation or seek permission, if they return to the Diocese of Victoria within the course of the same calendar year.

*Approved and promulgated by Bishop Cahill on March 2, 2016*



**POLICY ON INTERNATIONAL CLERGY VISITORS TO  
*THE DIOCESE OF VICTORIA IN TEXAS***

When an internationally born priest or deacon, on a tourist visa or other non-worker visa, enters into the Diocese of Victoria to visit family/friends or is on vacation, the following restrictions apply, as based on the federal laws enforced by the Department of Homeland Security and Immigration Services, the Internal Revenue Service and diocesan Safe Environment Regulations:

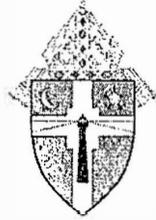
THE PRIEST MAY ONLY CELEBRATE A PRIVATE MASS OR CONCELEBRATE WITH A PRIEST ASSIGNED TO THE PARISH. He may not celebrate alone a regularly scheduled Mass that ordinarily would be done by a priest assigned to the parish. The same restrictions apply to deacons.

Celebrating Mass, or providing pastoral services for parishioners of any kind, is considered “work” by Immigration laws and requires that the ordained cleric have a worker visa, green card or is a U.S. citizen. Furthermore, such clerics would not have the required criminal clearance and the required safe environment training of the Diocese of Victoria.

Violations of the federal law not only could result in costly fines to the parish and diocese, but could possibly jeopardize the diocese’s ability to secure worker visas for the international priests being assigned to parishes in the diocese. If a visiting cleric violates restrictions and causes any harm or injury, liability insurance could possibly be voided. Therefore, the parish and diocese would be on its own to compensate individuals for any damage caused by the priest or deacon, as well as possible legal costs.

Those with questions on this policy are to contact the *Office of the Chancellor* at 361-573-0828.

*Approved and promulgated by Bishop Cahill on March 2, 2016*



**Diocese of Victoria**  
Office of the Vicar General/Chancellor  
P.O. Box 4070  
Victoria, Texas 77903  
(361)-573-0828  
chancellor@victoriadiocese.org

**PERMISSION FOR VISITING CLERGY TO MINISTER IN THE  
DIOCESE OF VICTORIA**

*When inviting Clergy to the Diocese of Victoria, please complete the following form  
(Please PRINT):*

Name of clergy inviting the guest: \_\_\_\_\_

Address: \_\_\_\_\_

Name of guest: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

Place of ministry: \_\_\_\_\_

Diocese: \_\_\_\_\_

Type of ministry to be conducted in the Diocese of Victoria:

\_\_\_\_\_ Catechetical Session \_\_\_\_\_ Conducting a Retreat \_\_\_\_\_ Parish Mission

\_\_\_\_\_ Wedding \_\_\_\_\_ Baptism \_\_\_\_\_ Funeral

\_\_\_\_\_ Other (explain) \_\_\_\_\_

Date(s) of anticipated ministry: \_\_\_\_\_

Today's date: \_\_\_\_\_

March 3, 2016



**Diocese of Victoria**  
Office of the Vicar General/Chancellor  
P.O. Box 4070  
Victoria, Texas 77903  
(361)-573-0828  
chancellor@victoriadiocese.org

**PERMISSION FOR NON-CLERGY VISITORS TO MINISTER IN THE  
DIOCESE OF VICTORIA**

*When inviting Non-Clergy visitors to the Diocese of Victoria, please complete the following form (Please PRINT):*

Name of guest: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

Diocese/Religious Order/Community: \_\_\_\_\_

Parish/Institution where ministry will occur: \_\_\_\_\_

Type of ministry to be conducted in the Diocese of Victoria:

Catechetical Session     Conducting a Retreat     Parish Mission

Other (explain): \_\_\_\_\_

Date(s) of anticipated ministry: \_\_\_\_\_

Today's date: \_\_\_\_\_

Pastor/Deacon requesting this person: \_\_\_\_\_

Address: \_\_\_\_\_

March 3, 2016



## *Diocese of Victoria in Texas*

### **PRESBYTERAL COUNCIL**

#### *Statutes*

#### ***PREAMBLE***

WHEREAS, by virtue of their baptism, all members of the Church share in the one priesthood of Jesus Christ and, with Him as their head, they form the Body of Christ;

WHEREAS, through the Sacrament of Holy Orders, the Diocesan Bishop and priests of the Diocese of Victoria in Texas, share in a special way the priesthood of Christ and are called to a unique ministry for and in the Church, namely: to proclaim the Kingdom of God and to build up the Body of Christ;

WHEREAS, a Presbyteral Council is a consultative body generally established as a place of mutual, open and fraternal dialogue between the Diocesan bishop and the priests of the diocese (c. 495);

NOW, THEREFORE, in accordance with canon 496, the Most Reverend Brendan J. Cahill, Bishop of the Diocese of Victoria in Texas (the Bishop), decrees that, effective May 11, 2016, he has adopted these statutes to govern the membership, election and functions of the Presbyteral Council of the Diocese of Victoria in Texas. These statutes supersede any and all statutes, constitutions and bylaws previously adopted.

#### **ARTICLE 1: Name**

The name of this body is the Presbyteral Council of the Diocese of Victoria in Texas (the Council).

#### **ARTICLE 2: Purpose and Consultative Character**

Section 1. *General Competence*: The Council: (i) represents the priests of the diocese; (ii) is to be like a senate of the Bishop; and (iii) assists the Bishop in the governance of the diocese, according to the norm of law, to promote, as much as possible, the pastoral good of the portion of the people of God entrusted to the Bishop (c. 495.1).

Section 2. *Questions and Proposals for Consideration*. Except as required by Canon Law, the Bishop determines the questions addressed and the proposals to be considered by the Council (c. 500).

Section 3. *Consultative Character*. The Council possesses only a consultative vote (c. 500.2).

Section 4. *Consultations Required by Law.* Pursuant to Canon Law, the Bishop shall bring before the Council the following matters for consultation:

- (a) Convening a diocesan synod (c. 461.1);
- (b) the erection, suppression or notable alteration of parishes (c. 515.2);
- (c) the establishment of regulations which provide for the allocation of offerings received from the faithful for parochial services and remuneration of clerics fulfilling the same function (c. 531);
- (d) the determination to require a pastoral council in each parish (c. 536.1);
- (e) the building of a church (c. 1215.2);
- (f) the imposition of a moderate tax upon public juridic persons subject to the Bishop's governance (c. 1263);
- (g) proposing names of pastors for the Bishop to consult, if there is need to involuntarily remove or transfer a pastor (c. 1742.1); and
- (h) other matters about which the Bishop may, at his discretion, seek consultation.

### ARTICLE 3: Membership

Section 1. *Aspirational Goals for Members:* Those serving on the Council should be conscious of their responsibilities:

- (a) to the diocese;
- (b) to be in communion with the Catholic Church;
- (c) to be in conformity with Canon Law;
- (d) to establish bonds of fraternity among all priests of the diocese; and
- (e) to strengthen and promote the bonds of unity and affection among all in the diocese.

Section 2. *Representation.* The Council should represent the entire presbyterate of the diocese, mindful of the deaneries and various ministries within the diocese (c. 499).

Section 3. *Members.* The Council shall be comprised of the following membership:

- (a) 2 voting, ex-officio members who are the Vicar General and the Chancellor, if ordained;
- (b) 6 priests, known as Vicars Forane (Deans), each of whom represent the priests in the deanery in which they serve;
- (c) 6 priests, known as Deanery Members, each of whom is elected from the deanery in which he resides and is charged to represent the priests in the deanery from which he is elected;
- (d) 2 priests appointed by the Bishop to represent the presbyterate, known as Bishop Appointees.
- (e) If appointed members of the *College of Consultors* no longer serve on the *Presbyteral Council* as deans, elected deanery members or appointed members of the Bishop, they shall continue to serve on the *Presbyteral Council*, until their five year term, as a member of the *College of Consultors*, has expired.

Section 4. *Terms.* Except for the ex-officio members, terms for members are three years; provided, however, that a member continues to serve until his successor is elected or appointed. Except when filling a vacancy, terms commence following their election or appointment.

Section 5. *Vacancies.* If a Dean ceases to reside in the deanery in which he serves, a new Dean shall be named and he shall serve on the Council. If a Deanery Member ceases to reside in the deanery for which he was elected, the member shall cease to be a Deanery Member and a vacancy shall exist. If a vacancy exists, for any reason, in a position held by a member who is

elected, the Council shall promptly hold a special election among the priests in that particular deanery to fill the remaining term, in accordance with Article 4. If a vacancy exists, for any reason, in a term held by an Appointed Member, the Bishop shall promptly appoint another priest to fill the remaining term. If a vacancy in a term held by an elected member cannot be filled under the provisions of this section, the Bishop shall appoint a priest to fill the remaining term.

#### **ARTICLE 4: Officers**

- A. *Responsibilities reserved to the Bishop.* (i) Unless he chooses to have a chair elected from the membership to conduct the meetings, the Bishop presides over the Presbyteral Council; (ii) The Bishop has the right to call meetings of the Council; (iii) to preside over meetings of the Council; (iv) to place matters of concern on the agenda of the Council; (v) to consider the deliberations and proposals of the Council; (vi) and to officially promulgate the decisions arising therefrom (c. 500).
- B. The officers of the Presbyteral Council are the chair and the secretary.
- C. *The Chair*, elected by the members of the Presbyteral Council, and approved by the Bishop, shall preside at all meetings and, in conjunction with the chancellor, present the final draft of the agenda to the Bishop, for his approval. The approved agenda is sent to all members of the Presbyteral Council, at least one week prior to the scheduled meeting. If the chair is unable to preside at a particular meeting, the vicar general shall preside.
- D. *Responsibilities of the Secretary.* The secretary shall (i) record minutes of the Council's meetings; (ii) file the minutes with the Bishop, for distribution to the priests of the diocese (c. 500.3); and (iii) perform other duties as directed by the Bishop or Council. In the absence of the Secretary at any meeting, the Chair shall appoint a member of the Presbyteral Council to assume the duties of Secretary for that particular meeting.

#### **ARTICLE 5: Committees**

Section 1. *Standing Committees.* The *Committee for Priestly Life and Formation* is comprised of six members—the elected deanery representatives to the Presbyteral Council. The committee members serve for a term of three years, concurrent with their term of office on the Presbyteral Council.

Section 2. *Other Committees.* The Council may establish additional committees, for any lawful purpose.

#### **ARTICLE 6: Meetings**

Section 1. *Regular Meetings.* The Council shall meet on dates and times as the Bishop may call (c. 500), but at least five times annually, unless a legitimate reason, as determined by the Bishop, exists for not meeting.

## ARTICLE 7: College of Consultors

Section 1. *Selection of Diocesan Consultors.* The College of Consultors are selected from the membership of the Council. Their number is to be not less than six nor more than twelve. The College is established for a five year term and is responsible for the functions determined in canon law. When their five year term is complete, the College continues to exercise its proper functions, until a new College is established (c. 502).

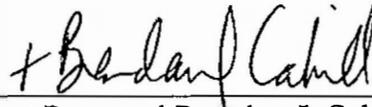
## ARTICLE 8: Dissolution

The Council shall be dissolved and these statutes shall cease to have effect for reasons required or permitted under canon law. The Council is automatically dissolved if the diocesan see is vacant. During the *sede vacante*, the function of the Council is fulfilled by the College of Consultors (c. 501.2). The succeeding Bishop, within one year of taking possession of the diocese, must establish the Council anew (c. 501.2). The effectiveness of these statutes during such a vacancy, therefore, is automatically suspended unless and until the succeeding Bishop, in his sole discretion, affirms these statutes, either in whole or as he may amend.

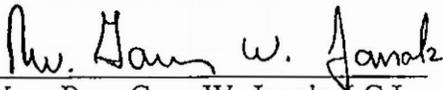
## ARTICLE 9: Amendments

These statutes may be amended as decreed by the Bishop, who shall seek advice from the Council, prior to the adoption of any amendment, and seek consensus among the Council of not less than two-thirds of its members.

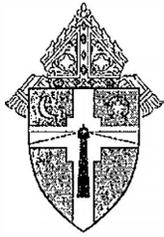
ADOPTED BY DECREE ON THIS 11<sup>TH</sup> DAY OF MAY, 2016 AND TO BE EFFECTIVE ON THE SAME DAY.



Most Reverend Brendan J. Cahill, S.T.D.  
Bishop  
Diocese of Victoria in Texas



Very Rev. Gary W. Janak, J.C.L.  
Chancellor



## FUNERAL GUIDELINES: *Diocese of Victoria*

By means of the funeral rites, it has been the practice of the church, as a tender mother, not simply to commend the dead to God but also to raise high the hope of its children and to give witness to its own faith in the future resurrection of the baptized with Christ.

- I. In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity. (*Order of Christian Funerals* 1)
- II. Christians celebrate the funeral rites to offer worship, praise and thanksgiving to God for the gift of life, which has now been returned to God, the Author of life and the hope of the just.
- III. The celebration of the Christian funeral brings hope and consolation to the living.
  - A. While proclaiming the Gospel of Jesus Christ and witnessing to Christian Hope in the resurrection, the funeral rites also recall to all who take part in them God's mercy and judgment and meet the human need to turn always to God in times of crisis (*Order of Christian Funerals* 1,5,7)
- IV. All baptized Catholics have the right to an ecclesiastical burial celebrated according to Church Law (C. 1176)
  - A. Catechumens are buried as Christian faithful (C. 1183.1)
  - B. Children whose baptism was intended by their parents, but who died before being baptized, are also to receive Christian burial (C. 1183.2)
- V. Every Christian is free to choose his/her place of burial or repository for ashes (C. 1180).
  - A. The appropriate blessing from the *Order of Christian Funerals* should be prayed over the place of committal, if it has not already been blessed (OCF 218, 405).
  - B. A prayer of praise and thanksgiving is recited over the place of committal, if it has already been blessed. (OCF 218, 405)
- VI. Christian Symbols should be used appropriately at the rites of Christian funerals.
  - A. these may include and Easter Candle, holy water, incense, fresh flowers, the Book of the Gospels, and/or a cross on the coffin.

- B. If a pall is used at funerals in which the coffin has been draped with a flag
    - 1. The flag should be removed before the pall is placed.
  - C. Only Christian symbols may rest on or be placed near the coffin during the funeral liturgy (OCF 35-38)
- VII. The liturgy for the Rites of Christian funerals may take place at several different stations, i.e., the home, the funeral home, the church, the cemetery and/or a chapel.
- A. Appropriate rites are provided for each (OCF 4-10)
    - 1. In funerals at homes or cemetery chapels, the Mass can be celebrated with the permission of the Bishop. (*Populorum Ordinis* 6; *Bishops Committee on the Liturgy Newsletter* (USCCB))
    - 2. If the Funeral Rite outside of Mass is celebrated, a Memorial Mass is to be offered, without the body present, either before or after the funeral rites, within a reasonable time. (OCF 6-7)
    - 3. The celebration of the funeral Mass is forbidden during the Easter Triduum, on solemnities, and on Sundays. (OCF 6)
    - 4. The family of the deceased should be invited to assist in planning the funeral rites and, if possible, should exercise some of the liturgical ministries with the liturgy. (OCF 15-17)
    - 5. Music is integral to the funeral rites and should be chosen with care.
      - a. Music should be provided for the vigil and funeral liturgy and, whenever possible for the funeral processions and the rite of committal. (OCF 30-32)
- VIII. Funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community are allowed, provided this is not clearly contrary to the wishes of the deceased and provided a minister of the faith of the deceased, for whatever reason, is not available. (c.1183, 2)
- A. When a priest or deacon is asked by the family to officiate at the funeral service and burial of a member of another church, he may do so at the funeral home, the home, or graveside.
  - B. Baptized members of another church or ecclesial community may be buried with funeral rites in the Catholic Church with the permission of the diocesan Bishop (*Ecumenical Guidelines for the Diocese of Texas* (EGD) 12; OCF 14 bis 2)

- C. Because the Church prefers the presence of the body for funeral Masses, it is recommended that cremation take place following the funeral Mass.
- D. When circumstances prevent the presence of the body at the funeral Mass, it is appropriate that the cremated remains be present for the full course of the funeral Mass. (*Vigil for the Deceased, Funeral Liturgy, Rite of Committal*)
- E. The cremated remains should be treated with the same respect given to the corporeal remains of the body.
  - 1. The cremated remains should be entombed in a mausoleum or columbarium; they may also be buried in a common grave in a cemetery.
  - 2. The practices of scattering the remains or keeping them in a home are not the reverent disposition that the Church requires. (*Reflections on the Body, Cremation and Catholic Funeral Rites* (USCCB, 1997))

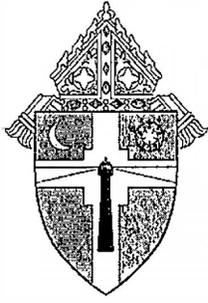
X. Denial of Ecclesiastical Funeral Rites

Unless there is some sign of repentance before death, the following may be denied church funerals:

- A. Notorious apostates
- B. Heretics, schismatics
- C. Manifest sinners
- D. Those who chose cremation in opposition to the Christian faith (c.1184)

XI. Compassion at Time of a Death

- A. A family requesting a funeral service is usually distraught and grief-filled. It should not be made difficult for them to bury their loved one.
  - 1. Priests and deacons should be generous in accommodating families even if the deceased is no longer a parishioner or the funeral is requested on the priest's day off. (BCL 2/17/92, 8/94)



## **Cremation for Catholics in the Diocese of Victoria in Texas**

As Christians, we profess faith in the incarnation of the Word made flesh and His bodily resurrection, which we will share on the Last Day. We are reminded of the words of Saint Paul who wrote to the Corinthians: *“You must know that your body is a temple of the Holy Spirit who is with the Spirit you have received from God. You are not your own. You have been purchased, and at a price. So Glorify God in your Body”*. (1 Corinthians 6:19-20)

### **Q1: Does the Church allow cremation of the body?**

**A1:** Yes, Catholics may choose cremation, provided it in no way expresses a denial of the Catholic teaching of dignity in regards to the human body, created by Almighty God to be a temple of the Holy Spirit and destined to share fully in the Resurrection of the just on the Last Day.

Although the Church understands that certain circumstances and preferences may exist for individuals or relatives to seek cremation, she maintains, as a first preference, the funeral rites with the body present and its immediate burial in a cemetery.

### **Q2: What is the first step in considering cremation?**

**A2:** Catholic faithful are encouraged to seek the counsel of their pastor, before choosing cremation.

### **Q3: If cremation is chosen, when should the body be cremated?**

**A3:** The Church recommends that the body be cremated after the funeral, thus allowing for the presence of the body at the funeral Mass. When pastoral circumstances require it, however, cremation and committal may take place even before the funeral liturgy.

Priests in the Diocese of Victoria can grant permission for cremated remains to be present at the funeral Mass.

### **Q4: How should the final disposition of the cremated remains be handled?**

**A4:** The final disposition of cremated remains should always reflect the Christian belief in the bodily resurrection and the respect afforded to the human body, even after death.

### **Q5: What is the proper method for final disposition of the cremated remains?**

**A5:** The Church recommends that the burial or entombment of the cremated remains occur without delay, once the cremation process is completed.

Cremated remains are to be placed in an urn (or other suitable container) and either buried in the ground or at sea, or entombed in a columbarium.

Catholics are strongly encouraged to be buried or entombed in a Catholic cemetery or the Catholic section of a non-Catholic cemetery.

### **Q6: What practices for handling cremated remains are to be avoided?**

**A6:** The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition the Church requires. Such methods of disposing of cremated remains are inconsistent with the due respect and honor that the Church wants to preserve for her departed children.

### **Q7: Can cremated remains be divided or combined with those of others?**

**A7:** No. Each urn is to contain the cremated remains of only one person. The cremated remains of one person is not to be divided, but rather are always kept in the same urn.

### **Q8: Can cremated remains be buried at sea?**

**A8:** Yes, the cremated remains of the body may be properly buried at sea in the urn, coffin or other container in which they have been carried to the place of committal.

*Approved by Bishop Brendan J. Cahill  
May 13, 2016*

## MEMORANDUM

May 9, 2018

Having heard from the Presbyteral Council, I hereby establish that the salary for diocesan priests serving in diocesan and parochial institutions of the Diocese of Victoria in Texas be increased from the current monthly amount of \$1,200.00 to \$1,350.00. In those cases where the compensation of religious order priests serving in the diocese is established as the same for diocesan priests, this directive applies to priests from religious communities as well.

This revised compensation schedules goes into effect June 1, 2018. It will be reviewed on an annual basis by me, in consultation with the Presbyteral Council.



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Most Reverend Brendan J. Cahill, S.T.D.

Bishop

Diocese of Victoria in Texas

**\*\*SALARY: This mandate supersedes the mandate dated 02/10/2015**

## **RETREAT POLICY FOR DIOCESAN PRIESTS**

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*“In leading their lives clerics are especially bound to pursue holiness because they are consecrated to God by a new title of orders as dispensers of God’s mysteries in the service of His people. They are also bound to make a retreat according to the prescriptions of particular law”  
(Canon 276.1 and 2°)*

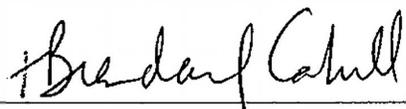
If one is to pastor the flock of Christ, he must first of all shepherd his own soul. To that end, he must regularly make time for days of retreat and spiritual renewal, whereby he may be refreshed by the Lord, both in body and in spirit. Therefore, it is required that all priests of the Diocese of Victoria in Texas participate annually in a retreat, or comparable spiritual exercises. It is to include at least three full days of retreat time, with a spiritual director/retreat director available at the retreat.

Furthermore, it is the policy and practice of this diocese that diocesan priests in active ministry make a retreat in common with the presbyterate of the diocese every other year, in odd numbered years (e.g., 2019, 2021, 2023, etc.). In the even numbered years (e.g., 2020, 2022, 2024, etc.), this requirement may be satisfied elsewhere by a retreat or other suitable spiritual exercises. If priests choose to make a retreat elsewhere, he is to inform the bishop of the diocese, or his representative, as to the location and length of the retreat or spiritual exercise.

Every year, a diocesan-sponsored retreat will be available for the priests, including retired priests of the diocese and those serving in the diocese from religious communities, if they choose to attend.

Payment for the annual retreat is drawn from parish funds. If a priest decides to attend a retreat, other than the one offered in the diocese, parish funds are to be provided to him, according to the current amount allotted for the diocesan retreat. When necessary, due to travel costs, location of the retreat, etc., this amount may exceed the allotted diocesan amount, but within reason and without being financially excessive.

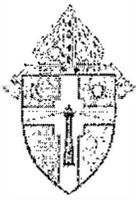
Policy promulgated on May 9, 2018 and revised on March 14, 2019.



Most Reverend Brendan J. Cahill, S.T.D.

Bishop

Diocese of Victoria in Texas



**DIOCESAN PRIESTS' RETREAT  
VERIFICATION FORM**

Most Reverend Brendan J. Cahill  
Bishop  
Diocese of Victoria in Texas  
P.O. Box 4070  
Victoria, Texas 77904

Your Excellency,

As per our diocesan policy for even numbered years, I will be attending a retreat this year other than the one offered by the diocese. I understand that this retreat is to include at least three (3) full days of retreat time and a spiritual/retreat director is to be available at the retreat.

Regarding this retreat, I offer you the following information:

I will be making my annual retreat on the following days: \_\_\_\_\_

I will be attending the retreat at: \_\_\_\_\_

The retreat will be directed by: \_\_\_\_\_

Name of Priest: \_\_\_\_\_

Parish: \_\_\_\_\_

Signature: \_\_\_\_\_

*"In leading their lives clerics are especially bound to pursue holiness because they are consecrated to God by a new title in the reception of orders as dispensers of God's mysteries in the service of His people. In order to pursue this perfection: they are also bound to make a retreat according to the prescriptions of particular law" (Canon 276 §1 and §2, 4°).*

(Promulgated on 03/14/19)

## DIOCESAN PROTOCOL FOR OLIVE WOOD SALES

The Diocese of Victoria recognizes the importance of olive wood sales for many Catholic families in the Holy Land. Many of them work in small workshops to produce these religious items. In turn, these crafts are sold to pilgrims. As security issues continue in the Holy Land, many of these families have suffered economic hardships. Therefore, many are migrating elsewhere and the Catholic population in the Holy Land is dwindling. Sales from olive wood products assist to support the Catholic population in The Holy Land and enable them to remain in the area.

The Diocese of Victoria does not endorse any particular group selling such items, but it does grant permission for parishes to host approved groups selling olive wood products. *Prior* to granting permission for olive wood sales in parishes and missions of the diocese, pastors are to speak with Father Michael Rother, Diocesan Coordinator of Holy Land Olive Wood Sales, to ensure the requesting group meets the necessary approval.

*Approved 03/14/19*

**Policy on the Naming of Parish and School Buildings and Facilities:**

Effective immediately, parish and school buildings, and other facilities in the Diocese of Victoria in Texas, are not to be named for ordained clergy, either living or deceased, but are to be identified only with the following: the titles of the Lord, titles of the Blessed Mother, the names of saints, the mysteries of the faith, or the place where the ministry is located.

If a cleric has been proposed for canonization, his name cannot be placed on any type of parish or school building, until he has been named *venerable*.

The name(s) of non-clerical donors can be attached to buildings and facilities, but only with the written permission of the diocesan bishop.

Existing buildings and facilities, in which the name of a cleric is attached, will remain as designated, unless otherwise mandated by ecclesiastical authority.

  
\_\_\_\_\_  
Most Reverend Brendan J. Cahill, STD  
Bishop

*September 15, 2020*

# The Sacrament of Confirmation in the Diocese of Victoria

## POLICY

Confirmation, as one of the three Sacraments of Initiation, “*strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character; enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church*” (canon 879).

Regarding those to be confirmed, canon 889 states: “*Every baptized person not yet confirmed and only such a person is capable of receiving confirmation. To receive confirmation licitly outside the danger of death requires that a person who has the use of reason be suitable instructed, properly disposed and able to renew the baptismal promises*”.

On November 15, 2000, the Latin Rite *de iure* members of the United States Conference of Catholic Bishops approved complementary legislation for canon 891 of the Code of Canon Law for the Latin Rite dioceses of the United States. The action was granted *recognitio* by the Congregation for Bishops, in accord with article 82 of the Apostolic Constitution *Pastor Bonus* and issued by Decree of the Congregation for Bishops, on May 9, 2001.

The decree states: “*The National Conference of Catholic Bishops, in accord with the prescriptions of canon 891, hereby decrees that the Sacrament of Confirmation in the Latin rite shall be conferred between the age of discretion and about sixteen years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in canon 891.*”

Therefore, in the Diocese of Victoria, in reference to the decree cited above, the Sacrament of Confirmation shall be administered to adolescents no earlier than August 1<sup>st</sup> of the ninth grade of high school unless, as specified in canon 891, there is danger of death or, in the judgment of the minister, a grave cause suggests otherwise. When necessity warrants, a pastor can petition the Ordinary for a dispensation to this policy.

Approved: 11-11-2020

+Brendan Cahill  
Most Reverend Brendan J. Cahill, S.T.D.  
Bishop





**DIOCESE OF VICTORIA**  
*Office of the Bishop*

**MEMORANDUM**

January 19, 2022

Having heard from the Presbyteral Council, I hereby establish that the salary for diocesan priests serving in diocesan and parochial institutions of the Diocese of Victoria in Texas be increased from the current monthly amount of \$1,350.00 to \$1,500.00. In those cases where the compensation of religious order priests serving in the diocese is established as the same for diocesan priests, this directive applies to priests from religious communities as well.

This revised compensation schedule goes into effect February 1, 2022. It will be reviewed on an annual basis by me, in consultation with the Presbyteral Council.

Most Reverend Brendan J. Cahill, S.T.D.  
Bishop  
Diocese of Victoria in Texas



**\*\*SALARY: This mandate supersedes the mandate dated 06/01/2018\*\***