

CHAPTER II

THE PEOPLE OF GOD

“A diocese is a portion of the people of God which is entrusted to a bishop for him to shepherd with the cooperation of the presbyterium, so that, adhering to its pastor and gathered by him in the Holy Spirit through the Gospel and the Eucharist, it constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative” (can. 369).

SECTION I: DIOCESAN ORGANIZATION

13 §1. The Bismarck Diocese is established and organized in accord with the norms of the *Code of Canon Law*. Therefore, the Diocesan Bishop possesses all the ordinary, proper, and immediate power required for the exercise of his pastoral office. Furthermore, he governs the Diocese that is entrusted to him with legislative, executive, and judicial power, in accordance with the law.

§2. The following persons participate in the Diocesan Bishop’s pastoral power of governance of the particular Church:

- 1° Vicar(s) General, who exercises ordinary administrative powers;
- 2° Judicial Vicar, who exercises ordinary judicial power;
- 3° Chancellor, who may exercise delegated administrative power.¹

§3. In accordance with the norms of canon law, the Diocesan Bishop has appointed the following persons to assist in the administration of the Diocese:

- 1° Moderator of Curia;²
- 2° Episcopal Vicar(s).³

14 §1. In accordance with the requirement of canon law, the Diocesan Bishop has established and maintained the following bodies:

- 1° Diocesan Finance Council;⁴
- 2° Presbyteral Council;⁵ (Appendix 2)
- 3° College of Diocesan Consultors.⁶

§2. In accordance with the norms of canon law, the Diocesan Bishop has established for this particular Church the following bodies:

- 1° Diocesan Pastoral Council;⁷ (Appendix 3)
- 2° Priest Personnel Board. (Appendix 4)

§3. In the Statutes of this Synod, the term “parish” is understood to mean those parishes located within the territory of the Bismarck Diocese. Their pastoral and temporal care is entrusted to pastors, or those equivalent in law, under the authority of the Bishop of Bismarck.⁸

§4. In the Statutes of this Synod, the term “parish” is understood to be the parish Public Juridic Person (PJP)⁹, distinct from its trustee corporation. The parish PJP is responsible for the day-to-day operation of the parish and its trustee corporation is responsible for owning stable patrimony in support of the parish for the religious purposes for which it was established.

§5. In the Bismarck Diocese each parish must have a pastoral council and finance council, and both have an advisory function only.¹⁰ With the express written permission of the

Diocesan Bishop, a parish cluster may have a shared pastoral council, or combine the pastoral councils for that cluster. However, every individual parish is to have its own finance council, which also has an advisory function for the corresponding trustee corporation.

15 §1. All diocesan entities identified by the name “board” or “commission” have only one function: the function is consultative, or advisory.

§2. All newly established diocesan consultative entities are to be named with the title “commission,” unless otherwise specifically named in the *Code of Canon Law*, so as to clearly indicate their consultative function. Those diocesan entities already carrying the name “board,” or other similar title, as of the promulgation of these Statues may retain the use of the name.¹¹

SECTION II: CLERICS IN GENERAL

“This priesthood is ministerial. ‘That office...which the Lord committed to the pastors of his people, is in the strict sense of the term a service.’ It is entirely related to Christ and to men. It depends entirely on Christ and on his unique priesthood; it has been instituted for the good of men and the communion of the Church. The sacrament of Holy Orders communicates a ‘sacred power’ which is none other than that of Christ. The exercise of this authority must therefore be measured against the model of Christ, who by love made himself the least and the servant of all. ‘The Lord said clearly that concern for his flock was proof of love for him’” (*Catechism of the Catholic Church*, n. 1551).

16 The clergy should be ever mindful of the fact that both their interior life and exterior conduct should be exemplary among the people of God, furnishing to all an example of prayer, virtue and good deeds.¹²

17 §1. The clergy shall not neglect to use the means of personal sanctification as stated in the *Code of Canon Law*, especially, the faithful fulfillment of pastoral duties, the spiritual nourishment of Scripture and the Holy Eucharist, the Liturgy of the Hours, an annual retreat, mental prayer, frequent reception of the Sacrament of Penance, and devotion to the Virgin Mother of God.¹³

§2. Permanent deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as Morning and Evening Prayer. Permanent deacons are obliged to pray for the universal Church. Whenever possible, they should lead these prayers with the community to whom they have been assigned to minister.¹⁴

§3. Every member of the clergy is encouraged to devote one day each month away from his ordinary duties for special consideration of his spiritual life. This day does not count as the weekly day off nor is it counted toward the days allowed for vacation or retreat. This day is not cumulative, such that if it is not taken one month it does not carry over to the next.

18 All clergy should cultivate the greatest love toward the Blessed Sacrament. By their example, let them instill and nurture a similar love in the People of God.

19 §1. All diocesan priests, active and retired, shall make an annual retreat for a minimum of five days and a maximum of eight days at a time and place designated by the Diocesan Bishop, or his delegate. All active deacons shall make an annual retreat for at least three days

at a time and place designated by the Diocesan Bishop, or his delegate. No priest or active deacon may be exempted therefrom without the express permission of the Diocesan Bishop or his delegate, and only for a particular case and just reason.¹⁵

§2. All retreatants must attend every exercise unless legitimately impeded or expressly excused by the presiding officer.

§3. For active diocesan priests, the fee for the priests' retreat, according to the amount determined by the Office of Continuing Education, is to be paid by the parish or the institution to which the priest is assigned. For retired diocesan priests and retired deacons, the retreat fee is to be paid by the Diocese. For active deacons, retreat expenses are to be worked out in collaboration with the Office of the Permanent Diaconate and the proper pastor.

20 All clergy are to maintain a constant interest in the studies proper to their office, through regular study of theological disciplines and Magisterial teaching.¹⁶

21 §1. Clergy conferences shall be held at least twice each year at a time and place to be determined by the Diocesan Bishop. All priests engaged in pastoral work, both diocesan and religious, are obliged to attend unless they are legitimately impeded or they have been excused in advance, for a sufficient reason, by the Diocesan Bishop. All deacons are encouraged to attend, if possible.

§2. The fee for the clergy conferences, according to the amount determined by the Office of Continuing Education, is to be provided by the parish or the institution to which the priest is assigned. For retired priests, if they so desire to attend, the fee is to be paid by the Diocese. For active deacons, the fee is the responsibility of the deacon himself, in collaboration with his proper pastor. For retired deacons, the fee is to be paid by the deacon himself.

22 In addition to the conferences mentioned in Statute 21, for the first five years after ordination or after their arrival in the Diocese each priest is required to attend conferences and other exercises as specified by the Diocesan Bishop.

23 §1. In accord with the prescripts of can. 284, and without prejudice to the provisions of can. 288, clerics are to dress in conformity with their sacred calling.

§2. In liturgical rites, priests shall wear the vesture prescribed in the proper liturgical books. Outside liturgical functions, a black suit and Roman collar are the usual attire for priests and transitional deacons, especially while fulfilling pastoral duties. The omission of a black suit coat when carrying out normal daily duties is permitted by local custom. The use of the cassock is at the discretion of the aforementioned clerics.¹⁷

§3. In the case of religious clerics, the determinations of their proper institutes or societies are to be observed with regard to wearing the religious habit.

§4. Deacons are to wear the prescribed liturgical vesture when they fulfill their service at the altar and in other liturgical rites. In the Bismarck Diocese, permanent deacons may wear a gray clerical shirt when exercising public ministry. (Appendix 5)

24 §1. Priests who intend to be absent from their place of duty are to provide contact information to the appropriate parish or institution personnel. The Chancery and Episcopal Vicar for Clergy is to be notified if the absence extends beyond three days.

§2. No priest of the Bismarck Diocese who is charged with the care of souls may leave

his place of duty unless he has first made arrangements so that calls for priestly ministrations will be taken care of during his absence.

§3. During the penitential seasons of Advent and Lent, no priest of this Diocese is to be absent from his assigned duties except for his weekly day off without the express written permission of the Diocesan Bishop.

25 §1. All priests in active ministry in the Bismarck Diocese are allowed no more than thirty days of vacation each fiscal year including four weekends.

§2. This vacation may be taken at any time during the year, except during the penitential seasons of Advent and Lent, and provided the priest does not have any other assigned obligations during these same periods of time.

§3. All priests should provide contact information with the appropriate parish or institution personnel as to where they may be reached during the vacation period. The Chancery and Episcopal Vicar for Clergy are also to be notified.¹⁸

§4. If a substitute priest is necessary during this period, he is to be remunerated from parish funds.

§5. In addition to what is stated in this Statute and when circumstances permit, all priests in active ministry are allowed to be absent one day each week from their assignment. Apart from what is granted in Statute 17 §3, absences beyond one day are to be counted as vacation days, unless the Diocesan Bishop has determined otherwise; pilgrimages are counted as vacation days.

§6. Each priest working within the diocese (i.e. with a formal assignment by the Diocesan Bishop) is eligible for a one or two-month sabbatical every five years. The sabbatical is to be in a formal and established program, the cost of which is borne by the parish or institution(s) to which he is assigned. Application for sabbaticals is made with the Episcopal Vicar for Clergy and then submitted to the Diocesan Bishop or his delegate for his approval. (See Appendix 40)

26 §1. The recreation of clerics shall at all times conform to the spirit of their sacred vocation. The clergy shall exercise the utmost prudence in their lifestyles so as to foster simplicity of life and to avoid entirely even the appearances of too much attachment to things of this world.

§2. The attention of the clergy is called to the particular directives given in can. 285 §§ 1 and 2, which state that clerics are to refrain completely from those things unbecoming to their state, while avoiding those things which, although not unbecoming, are nevertheless foreign to the clerical state.

§3. Priests should refrain from excessive visiting in the homes of the laity for recreational purposes so as to be available to all the faithful for whom they have been appointed to give priestly service.

§4. The attention of the clergy is also called to the special directives given in can. 277 §2, which states that “clerics are to behave with due prudence towards persons whose company can endanger their obligation to observe continence or give rise to scandal among the faithful.”

27 §1. Priests are not allowed to endorse promissory notes on behalf of any parish or trustee corporation, diocesan institution, or other individual, even with their own personal property as collateral, or to give bond or surety on behalf of the same.¹⁹

§2. Priests are forbidden to loan money from parish or trustee corporation funds.

§3. Priests are forbidden to solicit any funds for any cause without the express written permission of the Diocesan Bishop or his delegate.

28 §1. Canonical penalties may be imposed on clerics who conduct business or trade without the permission of the Diocesan Bishop, in accord with can. 286.²⁰

§2. Long-term investment of personal funds is not forbidden provided that such investments are prudently based on sound advice, follow Catholic moral principles, and are directed toward a worthy end, such as retirement planning.

29 §1. Clerics are forbidden to write the last will and testament of a lay person, except in case of urgent necessity; and they shall not accept the office of executor for the will of a lay person, blood relatives excepted, without the written permission of the Diocesan Bishop.²¹

§2. Priests shall exercise great prudence in giving counsel to lay persons concerning the disposition of an estate by gift or will, avoiding even the appearance of undue influence.

30 §1. Within six months of his ordination or incardination into the Diocese, every diocesan priest must deposit a copy of his last will and testament in the Diocesan Chancery and in a form that is valid before civil law, making proper disposition of his material goods. The same applies for a copy of his health care directive. (Appendix 6)

§2. It is understood that these documents are to be presented in a sealed envelope that shall not be opened until the appropriate times, and it is further understood that the priest retains the right to change these documents at any time, but that, in such a case, he is to deposit a copy of the new documents in the Diocesan Chancery.

§3. The last will and testament of a priest shall contain special instructions for the proper care of unfulfilled Mass obligations, and it shall provide that his sacred vessels and vestments are to pass to persons or ecclesiastical institutions which will safeguard them from profane use.

§4. Every diocesan priest shall also deposit in the Diocesan Chancery a copy of his funeral arrangements. It shall include the determination of the place for the vigil, the funeral and burial, and all matters related to the liturgical rites. (Appendix 7)

§5. The clergy are urged to remember in their charity the needs of the Church, both in the Bismarck Diocese and elsewhere, when they arrange for the final disposition of their worldly possessions in their last wills and testaments.

31 §1. Priests are strictly forbidden to institute civil or criminal action in civil courts against any person or organization without the written permission of the Diocesan Bishop.

§2. A priest who is called before a civil court as a defendant, as witness, or as juror, is to report immediately the fact and circumstances to the Diocesan Chancery.

32 Clerics, both diocesan and religious, shall not accept membership in any purely secular club or organization, the objectives of which conflict in any way with the mission of the Church or with their vocation.

33 The clergy are urged to fulfill generously their community and civic responsibilities, but they are directed to abstain from any partisan political activity, nor shall they allow such activity to take place on ecclesiastical property or under the auspices of any ecclesiastical organization.²²

34 The clergy are to be most conscientious and prompt in paying all personal and parish debts.

35 §1. Lay persons are not permitted to reside in any rectory, even if they are relatives, unless the Diocesan Bishop has granted written permission in each case.

§2. It is the Diocesan Bishop's right to decide, in individual cases, whether the employment or retention of a housekeeper or any other employee may be the cause of scandal or otherwise undesirable, and, if he deems it advisable, to forbid such employment or retention.

§3. The priestly living and working environment of the rectory is to be safeguarded and respected by all. (Appendix 8)

36 Membership and benefits in regard to the Priest Benefit Association of the Bismarck Diocese are to be in accordance with the regulations of the Association. (Appendix 9)

37 §1. Priests are earnestly exhorted to be one in heart and mind, united in unfeigned charity and eager to promote the honor of their fellow priests.

§2. Priests should be especially careful in the presence of the laity never to speak uncharitably about other priests or criticize the actions of their superiors.

SECTION III: VICARS FORANE (DEANS)

“A vicar forane, who is also called a dean, an archpriest, or by some other title, is a priest who is placed in charge of a vicariate forane” (can. 553 §1).

38 The Bismarck Diocese is divided into distinct territorial districts known as deaneries.

39 §1. The office of dean is conferred by special appointment of the Diocesan Bishop, for a period of five years which the Diocesan Bishop may renew. Upon request of the Diocesan Bishop, the priests of the deanery may submit two candidates for his consideration.²³

§2. Deans have all the rights and obligations that are specified in cann. 553-555, in these Synodal Statutes, and in their letters of appointment.

40 The dean, by virtue of his appointment, enjoys precedence over all priests of his district, and shall have the title “Very Reverend,” unless he has one of higher honor.

41 §1. It is the right and duty of the dean to preside at all deanery meetings, unless illness or other necessity prevents him. In such a case, the assistant dean, appointed by the Diocesan Bishop, shall act in his place.

§2. The dean shall see that regular meetings are conducted according to the schedule as outlined by the Presbyteral Council. It is the duty of the dean to make sure that complete and timely reports be given to the Presbyteral Council.

42 The right and obligation of a dean to maintain vigilance over the affairs of his deanery is specified in detail in can. 555. He is to report to the Diocesan Bishop any well-founded concerns that scandal might arise from a particular situation. Priests have a responsibility to report any such concerns to the proper dean.

43 §1. The dean is assigned the responsibility specified in can. 958 §2 of inspecting, at least once a year, the register that is maintained in each parish of his deanery for recording Mass obligations. The annual report of the dean to the Diocesan Bishop shall include the fact and findings of this inspection.

§2. It is understood that the proper religious superiors will fulfill this obligation in churches belonging to religious congregations or religious orders.

44 §1. The dean shall inform the Diocesan Bishop immediately of the serious illness or death of any priest in his district.

§2. He has, moreover, the duty to see that during the illness or after the death of a pastor, the books, documents, sacred vessels, and other objects belonging to the parish or trustee corporation are not lost or taken away. He will also see that the priest's personal property, in so far as possible, is properly safeguarded.

§3. After the death of a pastor, the following provisions will prevail unless otherwise specified by the Diocesan Bishop:

1° in the event that the parish has no parochial vicar, the dean will take charge with the faculties of a parochial administrator;

2° if the parish has only one parochial vicar, he shall enjoy the faculties of a parochial administrator until the Diocesan Bishop makes some other provision;

3° if there are several parochial vicars in the parish, the most senior by ordination is to assume the aforementioned responsibilities.

SECTION IV: PASTORS

“The pastor (*parochus*) is the proper pastor (*pastor*) of the parish entrusted to him, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of teaching, sanctifying, and governing, also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful according to the norm of law” (can. 519).

45 §1. The pastor assumes the rights, duties, privileges and prerogatives of his office at the moment when he takes canonical possession of the parish.

§2. Canonical possession of a parish is taken at the moment designated by the Diocesan Bishop in the letter of appointment. The pastor is required to make a profession of faith and to take the oath of fidelity.

§3. The Diocesan Bishop, or his official delegate, officiates at the installation of a new pastor as soon as conveniently possible. It is to be held in the parish church in the presence of the faithful according to the ritual prescribed in the *Book of Blessings*.

§4. A copy of the executed documents which record these acts shall be forwarded without delay to the Chancery.

§5. The pastor is appointed for an indefinite period of time.²⁴

§6. The pastor, or those equivalent in law, is the *ex officio* director of the parish's corresponding trustee corporation.

46 Each parish is required to maintain the following parochial books and records:

1° Baptismal Register, in accord with cann. 535 and 877 and including the date and place of birth.²⁵ The baptismal book should also contain notice as to: the ascription to the proper Church *sui iuris* of the person baptized, whether Latin or Eastern; where and when the person baptized has received Confirmation; was married; received a Declaration of Nullity of Marriage; received Sacred Orders; or made solemn vows. All these details should be recorded on the baptismal certificate when issued. The Baptismal Register should also indicate the act of being received into the full communion of the Catholic Church for both adults and children, including the name of the one received, the date and place of original Baptism and the date of reception into the Church (reception also takes place by virtue of receiving First Holy Communion or simple declaration of the parents as found in Statue 123), with special notation made in the Remarks section;

2° The Book of the Elect: for the recording of the names of catechumens and baptized non-Catholics who are to be received into the Church;

3° First Communion Register;

4° Confirmation Register, in accord with can. 895;²⁶

5° Marriage Register, in accord with cann. 1121-1123.²⁷ The documents collected in the pre-nuptial investigation should be carefully filed. This file is not to be considered as a substitute for the Marriage Register;

6° Death Register, which must be kept separate for each individual parish and include the date of death, place of last residence, age, names of parents or spouse, if applicable, and any final Sacraments received, including the minister of the funeral rites, and place and date of burial, in accord with can. 1182;²⁸ In the case of a person whose funeral is celebrated in another parish, the death should be recorded in the home parish register as well as at the parish where the funeral and/or the burial took place. The pastor is to ensure that the appropriate parishes are notified about the death and burial.

7° Parish and trustee corporation records;

8° Parish and trustee corporation financial records;

9° Cemetery Books, where a parish cemetery exists, which include maps of plots, names of owners, dates of purchase, burials, financial records and administrative care plans;

10° Minutes recording the meetings of parish pastoral councils and parish and trustee corporation finance councils, which are to be kept in the parish archives;

11° Mass Intention Book, in which is to be recorded the number of Masses received, the intention, stipend, date received and obligation fulfilled.

12° The pastor is ultimately and at all times responsible for the care, proper notation, and confidentiality of the Sacramental Registers. He may delegate one person to oversee entries and proper care of the Sacramental Registers and is to review the registers bi-monthly. (Appendix 39)

47 It is specifically required that every parish, including mission parishes without a resident pastor, maintains its own set of parochial books and records entirely separate from any other parish.

48 **§1.** All parish and trustee corporation records remain the property of the parish and trustee corporation, and entries must be made promptly and accurately.

§2. Entries in official registers are not to be erased or changed, but necessary corrections to errors of transcription are to be made by additional notations. Such corrections are to be made only by the pastor and are to be dated and initialed by him. (See Appendix 13)

§3. Parish and trustee corporation records are to remain in the confines of the parish, unless the parish has no suitable place, in which case they may be kept safely in a nearby parish or rectory.

49 **§1.** It is the obligation of the pastor to keep all parish and trustee corporation records in a safe and fireproof place, in accord with can. 535.

§2. He will also see to it that the parish is provided with a proper seal, and that this seal is stamped or impressed on all official certificates and documents, in accord with can. 535 §3 and is accessible only to those who are entitled to use it. The parish seal is distinct from a corporate seal, which is no longer a civil requirement under State Law.

§3. In accord with can. 535 §4, the Diocesan Bishop or his delegate are to inspect the parochial registers at the time of visitation or at some other opportune time, as determined by the Diocesan Bishop. The pastor is to see to it that all records are duly prepared for the inspection.

50 Any information contained in official parish and trustee corporation records is to be given only to those who have a strict right to request them. Any such records, including but not limited to official sacramental certificates, are to be signed by the pastor only or, in the pastor's absence, the parochial vicar and must include the seal of the parish. In case of doubt about the person's right to the information, contact the Chancery.

51 The pastor is to strive to know the faithful entrusted to his care.²⁹

52 **§1.** Pastors and Parochial Administrators who are obliged to offer the *Missa pro populo*, in virtue of can. 534 §1, may entrust it to another to be celebrated on the same day or celebrate it on another day themselves if they are prevented for a just reason from applying it on the day that is indicated in the *Ordo*.³⁰

§2. The sending away of the *Missa pro populo* for others to satisfy is forbidden.

§3. All diocesan priests are to offer three Masses for the repose of the soul of a deceased priest of the Bismarck Diocese, upon being notified of the death. The satisfaction of this obligation is to occur within 12 months and no stipend is to be received.

53 **§1.** The provisions of civil law, as well as local customs and conditions, must be kept in mind in the sponsoring of parochial activities.

§2. The sale of alcoholic beverages at parish festivals or any other function held under parish auspices is discouraged, unless due prudence is exercised and all proper insurance has been obtained.

§3. All other activities not under the auspices of the parish must provide copies of required insurance certificates which are to be filed with the Office of Parish Services 48 hours before the scheduled event.

54 It is the right of the pastor to hire all lay parish employees, including a housekeeper, sacristan, organist, janitor and lay teachers in parish schools.

55 **§1.** When inviting any priest or deacon from outside the Bismarck Diocese to perform any public priestly or diaconal ministry, pastors, as well as parochial administrators, parochial vicars, and chaplains, must notify the Chancery prior to formally inviting the priest or deacon. In regard to priests of the Bismarck Diocese ministering in or visiting the Diocese of Fargo, or vice versa, please see the special provisions found in Appendix 38.

§2. The inviting priest must also ensure that the priest or deacon from outside the Bismarck Diocese intending to perform any public priestly or diaconal ministry send a letter of good standing to the Chancery no later than three weeks prior to his arrival.

§3. Any priest traveling in the Bismarck Diocese must send a letter of good standing to

the Chancery prior to his arrival if he intends to privately celebrate or concelebrate Mass within the Diocese, after having received permission from the appropriate pastor, parochial administrator, parochial vicar or chaplain.

56 §1. The pastor shall strive to make the rectory a common home for himself, the priests who are assigned to assist him, and any priest in residence, where mutual respect and fraternal charity prevail as the special mark of the *alter Christus* (the priest as “another Christ”), and where the needs of both the pastor and the aforementioned priests are given due consideration.³¹

§2. The pastor shall give an example of zeal and love for all priestly duties, and he shall provide his parochial vicar(s) with experience in the varied fields of parochial work and administration, as well as integration into all appropriate areas of daily priestly and personal life.³²

57 All necessary furnishings for a parish rectory are to be purchased and owned by the parish or the trustee corporation, not by the individual pastor or priest, so that on the occasion of transfer or death, the rectory will remain adequately furnished.

58 Priests will observe strictly their obligation of residence, under penalty of the provisions of universal Church laws.³³

59 Pastors shall exercise their rights and perform their duties only within the limits of their territory and with regard to persons committed to their care. Respect for each other’s rights will best promote the interests of the faithful and of the Church.³⁴

60 The duties of the pastoral office, especially preaching, baptizing, assisting at marriages, hearing confessions, performing funeral rites and visiting the sick and imprisoned, remain the personal obligation of the pastor, in so far as he is able to fulfill them. If a parochial vicar is assigned to the parish, the pastor is not thereby excused from these responsibilities.³⁵

61 Parochial administrators are not to make significant changes in the administration of the parish and trustee corporation without first consulting the Diocesan Bishop.

SECTION V: PAROCHIAL VICARS

“Whenever it is necessary or opportune in order to carry out the pastoral care of a parish fittingly, one or more parochial vicars can be associated with the pastor. As co-workers with the pastor and sharers in his solicitude, they are to offer service in the pastoral ministry by common counsel and effort with the pastor and under his authority” (can. 545 §1).

62 The parochial vicar who is regularly assigned to a parish is empowered to work, under the direction of the pastor, in any of the spiritual and temporal affairs of parochial activity that are entrusted to him.³⁶

63 §1. Parochial vicars are subject to the pastor in all matters that pertain to their parochial ministry, and they are to accommodate themselves to the regular order that is established in

the rectory.

§2. If a parochial vicar is assigned by the Diocesan Bishop to an additional office, both the pastor and the parochial vicar are to follow the provisions laid out in the letter of appointment.

64 Common prayer and a shared meal are the mark and the sign of fraternal charity and should be encouraged.

65 §1. The parochial vicar is to promote and support the pastoral and administrative initiative of the pastor, who is to always act for the common good of parish life.

§2. The parochial vicar shall keep the pastor informed as to the fulfillment of duties assigned to him. He shall not initiate any new program in the parish except after having previously consulted the pastor and obtained his permission. He is not to interfere in parochial matters that the pastor has reserved to himself.

SECTION VI: PERMANENT DEACONS

“Catholic doctrine, expressed in the liturgy, the Magisterium, and the constant practice of the Church, recognizes that there are two degrees of ministerial participation in the priesthood of Christ: the episcopacy and the presbyterate. The diaconate is intended to help and serve them... Yet Catholic doctrine teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by a sacramental act called ‘ordination’, that is, by the sacrament of Holy Orders” (*Catechism of the Catholic Church* n. 1554)

66 §1. Applicants for the Permanent Diaconate must be fully initiated, practicing Catholics, having received the sacraments of Baptism, Confirmation, and Holy Eucharist; and must be at least 30 years of age and no older than 55 years of age.

§2. The Permanent Diaconate Formation Program for the Bismarck Diocese is a 5-year program: the first two years are called aspirancy, the final 3 years are called candidacy.

67 §1. The correct liturgical vesture is a white alb, with amice and cincture, a deacon stole and the dalmatic which correspond to the liturgical season; permanent deacons do not wear vestments when attending Mass from a pew.

§2. Parishes having an assigned deacon are to provide appropriate stoles and dalmatics.

§3. When attending an ordination of permanent deacons, any permanent deacons present may vest even though they may not be exercising a liturgical ministry; at a funeral of a permanent deacon only those deacons exercising their liturgical ministry are to be vested.

§4. When exercising public diaconal ministry the permanent deacon may wear a gray clerical shirt with the proper white tab collar.

§5. Permanent Deacons may use the title “Mr.” or “Deacon”, but never “Reverend Mr.”

68 Permanent Deacons may submit a written letter of resignation from their official assignment due to age at any time between the ages of 70 and 75; at age 75 this letter is mandatory. (Appendix 10)

SECTION VII: CHAPLAINS

“A chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community or particular group of the Christian faithful, which is to be exercised according to the norm of universal and particular law” (can. 564).

69 §1. Pastoral care personnel who assume the responsibilities of a chaplain may include clergy, religious, and laity. However, the non-ordained are not to assume the title ‘chaplain’.³⁷

§2. The appointment of pastoral care personnel of a Catholic institution must have the explicit approval or confirmation of the Diocesan Bishop in collaboration with the administration of the institution.³⁸

§3. The director of pastoral care at a Catholic institution must be a Catholic; any exception to this norm should be approved by the Diocesan Bishop.³⁹

70 §1. Chaplains are to guard most prudently against any interference in the internal and external affairs of the institution to which they have been assigned, with due respect for the particular laws governing high school chaplains.⁴⁰

§2. Chaplains appointed to minister to the spiritual welfare of residents of public and private non-sectarian or non-Catholic institutions are to be most zealous in their regular visitations, so that our Catholic people in these institutions may receive the spiritual consolations of their faith.

71 §1. The chaplain is responsible for the proper custody of the Blessed Sacrament and the right performance of all sacred functions in the institution and its chapel.⁴¹

§2. The Blessed Sacrament shall not be reserved in the chapel of a non-Catholic institution, unless approved by the Diocesan Bishop.

72 In an institution which has no assigned clerical chaplain, it is the responsibility of the pastor in whose territory the institution is situated to coordinate with the pastoral care personnel for the administration of the sacraments to all the faithful who are residents therein.⁴²

73 In institutions for children, the chaplain has the same duties as a pastor with regard to the catechetical instruction and preparation of the children for the reception of the sacraments.

74 §1. Except in cases of emergency, such as danger of death, any request for Baptism made by adults or for infants should be referred to the clerical chaplain of the institution. Newly born infants in danger of death, should be baptized if this is possible. In case of emergency, if a priest or a deacon is not available, anyone can validly baptize. In the case of emergency Baptism, the chaplain or the director of pastoral care is to be notified.⁴³

§2. The chaplain of a Catholic institution must maintain a register in which he keeps an accurate record of the sacraments conferred in the institution. The chaplain shall not neglect to send a copy of the record to the local parish, which is also to enter the sacrament into the appropriate register, whenever such transmission is required under the general law of the Church.⁴⁴

§3. The system of keeping such records by chaplains in state institutions is to have the approval of the Diocesan Bishop.

75 §1. Priest chaplains who have the spiritual care of religious shall not neglect to provide for daily Mass and other customary services during any period of their absence.

§2. The religious superior is to be informed in advance with regard to the length of the absence and the name of the substitute.

SECTION VIII: INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

“The state of life which is constituted by the profession of the evangelical counsels, while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness” (*Catechism of the Catholic Church*, n. 914). “The Christian faithful freely assume this form of living in institutes of consecrated life or societies of apostolic life canonically erected by competent authority of the Church. Through vows or other sacred bonds according to the proper laws of the institutes, they profess the evangelical counsels of chastity, poverty, and obedience and, through the charity to which the counsels lead, are joined in a special way to the Church and its mystery” (can. 573 §2).

76 §1. In the Church, public profession of the evangelical counsels may be manifested in the forms of institutes of consecrated life, societies of apostolic life, secular institutes, hermits and consecrated virgins.

§2. In the Bismarck Diocese the varied forms of consecrated life and societies of apostolic life are lived according to the proper law of their institutes and with the approval of the Diocesan Bishop.

77 In accordance with the norms of canon law, members of the institutes of consecrated life and societies of apostolic life are subject to the authority of the Diocesan Bishop in matters which involve the care of souls, public exercise of divine worship and other works of the apostolate, without prejudice to the rights of their proper religious superiors.⁴⁵

78 In consultation with the proper religious superior, the Diocesan Bishop will provide a confessor for members of institutes of consecrated life and societies of apostolic life in the Bismarck Diocese in accord with the norm of law.⁴⁶

79 Houses of religious in the Bismarck Diocese may be provided with a chapel in which the Blessed Sacrament is reserved, with the approval of the Diocesan Bishop.⁴⁷

80 §1. Without the written permission of the Diocesan Bishop, a pastor may not invite any institutes of consecrated life or societies of apostolic life of men or women to labor in his parish, nor may he dismiss one already working there.

§2. Without the prior written permission of the Diocesan Bishop and all canonical documentation from their prior institutes of consecrated life or societies of apostolic life, no former religious men or women may come to the Bismarck Diocese for the purpose of establishing any form of consecrated life.

SECTION IX: THE LAY CHRISTIAN FAITHFUL

“By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will...It pertains to them in a special way so to illuminate and order all temporal things with which they are closely associated that these may always be effected and grow according to Christ and may be to the glory of the Creator and Redeemer” (*Catechism of the Catholic Church*, n. 898).

81 There is no greater need in the Church than for a saintly, zealous and well-trained laity. As a means to this end, the laity are urged to participate frequently in the sacramental life of the Church, especially in the Mass, the worthy reception of the Holy Eucharist, and the Sacrament of Reconciliation, as well as a life of daily prayer, especially before the Blessed Sacrament. They are encouraged to undertake a diligent study of the truths of our Faith, so that they might learn to live and to think ever more intensely in accordance with the mind and heart of Christ and His Church, thereby enabling them to evangelize others.⁴⁸

82 The laity have a strict right to expect that the clergy and those representing the Church will treat them with dignity, respect, humility, and charity as members of the mystical Body of Christ. They are entitled to ample opportunity to receive the Sacraments and to prompt spiritual care when the need is present.

83 §1. According to their own vocation, the lay faithful have a duty to build up the people of God, especially in their families, their places of work, and the public sphere.

§2. The laity should encourage one another to live the vocation which is proper to each person, fostering with special care any priestly or religious vocation.⁴⁹

§3. Every effort should be made to form and educate the faithful in the Church’s teachings on marriage and the family life.

§4. The lay faithful have a religious duty to respect and obey the legitimate authority of the Diocesan Bishop, as well as of those clerics duly charged with their care.

84 §1. “Children are a gift from the Lord,” thus it is the strict duty of all the faithful to respect life from conception to natural death, and it is the strict duty of all Catholic Health Care Institutions to adhere without reservation to the “ERD” as mandated by the USCCB and decreed by the Bishop of Bismarck.⁵⁰ (Appendix 24)

§2. It is the right of the lay faithful, especially the youth, to receive their catechetical formation and participate in the life of the Church in a safe and secure environment. It is the strict duty of the pastor or parochial administrator to ensure that the aforementioned right is upheld by closely adhering to diocesan norms and procedures.⁵¹

85 Lay persons are attached to the parish in which they reside, properly respecting the diocesan norms on parish boundaries. Permission to belong to another parish may be given only by the Diocesan Bishop or his delegate.

86 §1. The Christian faithful have an obligation to give a portion of their resources to the Church for her works: spiritual, educational, and charitable as well as the decent support of ministers.⁵²

§2. The Christian faithful are also obliged to promote social justice and assist the poor through the generous giving of time and financial resources, “for whatever you did for one of these least brothers of mine, you did for me.”⁵³

§3. All the Christian faithful are bound by the gospel to reveal the merciful face of God to those who, because of human weakness, struggle to overcome past sins and failures.⁵⁴

§4. The Christian faithful are urged to incorporate the principles of Catholic stewardship of time, talent, and treasure into their regular support of the Church.

§5. The faithful are to remember in their charity the needs of their parish and the Church, both in the Bismarck Diocese and elsewhere, when they arrange for the final disposition of their worldly possessions in their last wills and testaments.

SECTION X: LAY ASSOCIATIONS

87 §1. Lay associations for purposes of charity or piety or for the promotion of the Christian vocation are recommended for establishment in parishes and in the Diocese.

§2. It is praiseworthy on the part of the laity to join associations established and approved by the Church for the promotion of a more perfect Christian life and the practice of charity.

§3. An association or society may not legitimately call itself Catholic or achieve an official status in the Bismarck Diocese without the previous approval of the Holy See or the Diocesan Bishop.

§4. The Christian faithful are cautioned against joining any society or association which is anti-Catholic or whose tenets and practices are contrary to the Church’s universal Magisterium.⁵⁵

88 §1. The pastor presides over all parish lay societies, and he may delegate this office to a parochial vicar or another person in particular cases.

§2. The moderator of every diocesan or inter-parochial society is appointed or confirmed in each instance by the Diocesan Bishop.

§3. Every approved association and society in the Bismarck Diocese must have a chaplain, who has been confirmed or appointed by the Diocesan Bishop without prejudice to the provisions of can. 317 §1.

¹ **Can. 482 §1.** In every curia a chancellor is to be appointed whose principal function, unless particular law establishes otherwise, is to take care that acts of the curia are gathered, arranged, and safeguarded in the archive of the curia.

² **Can. 473 §2.** It is for the diocesan bishop himself to coordinate the pastoral action of the vicars general or episcopal vicars. Where it is expedient, a moderator of the curia can be appointed who must be a priest and who, under the authority of the bishop, is to coordinate those things which pertain to the treatment of administrative affairs and to take care that the other members of the curia properly fulfill the office entrusted to them. **§3.** Unless in the judgment of the bishop local circumstances suggest otherwise, the vicar general or if there are several, one of the vicars general, is to be appointed moderator of the curia.

³ **Can. 479 §1.** By virtue of office, the vicar general has the executive power over the whole diocese which belongs to the diocesan bishop by law, namely, the power to place all administrative acts except those, however, which the bishop has reserved to himself or which require a special mandate of the

bishop by law. **§2.** By the law itself an episcopal vicar has the same power mentioned in §1 but only over the specific part of the territory or the type of affairs or the faithful of a specific rite or group for which he was appointed, except those cases which the bishop has reserved to himself or to a vicar general or which require a special mandate of the bishop by law.

⁴ **Can. 492 §1.** In every diocese a finance council is to be established, over which the diocesan bishop himself or his delegate presides and which consists of at least three members of the Christian faithful truly expert in financial affairs and civil law, outstanding in integrity, and appointed by the bishop. **§2.** Members of the Finance council are to be appointed for five years, but at the end of this period they can be appointed for other five-year terms.

⁵ **Can. 495 §1.** In each diocese a presbyteral council is to be established, that is, a group of priests which, representing the *presbyterium*, is to be like a senate of the bishop and which 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 him.

⁶ **Can. 502 §1.** From among the members of the presbyteral council and in a number not less than six nor more than twelve, the diocesan bishop freely appoints some priests who are to constitute for five years a college of consultors, to which belongs the functions determined by law. When the five years elapse, however, it continues to exercise its proper functions until a new college is established.

⁷ **Can. 511** In every diocese and to the extent that pastoral circumstances suggest it, a pastoral council is to be constituted which under the authority of the bishop investigates, considers, and proposes practical conclusions about those things which pertain to pastoral works in the diocese.

⁸ **Can. 515 §1.** A parish is a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor (parochus) as its proper pastor (pastor) under the authority of the diocesan bishop.

⁹ **Can. 515 §3.** A legitimately erected parish possesses juridic personality by the law itself.

¹⁰ **Can. 536 §1.** If the diocesan bishop judges it opportune after he has heard the presbyteral council, a pastoral council is to be established in each parish, over which the pastor presides and in which the Christian faithful, together with those who share in pastoral care by virtue of their office in the parish, assist in fostering pastoral activity. **Can. 537** In each parish there is to be a finance council which is governed, in addition to universal law, by norms issued by the diocesan bishop and in which the Christian faithful, selected according to these same norms, are to assist the pastor in the administration of the goods of the parish, without prejudice to the prescript of can. 532.

¹¹ The consultative, or advisory, function of a diocesan entity serves to assist the administrator, while fully respecting his decision-making authority, in accord with the norms of law.

¹² Throughout these Statutes the use of the term “clergy” applies fully to both the priests and deacons of the Bismarck Diocese (see cann. 207 §1 and 1009 §1).

¹³ **Can. 276 §1.** In leading their lives, clerics are bound in a special way to pursue holiness since, having been consecrated to God by a new title in the reception of orders, they are dispensers of the mysteries of God in the service of His people.

¹⁴ USCCB Complementary Norm for can. 276 §2, 3^o, as established in 2003.

¹⁵ **Can. 276 §2.** In order to be able to pursue this perfection: 4^o they are equally bound to make time for spiritual retreats according to the prescripts of particular law.

¹⁶ See “Magisterium” in the Glossary.

¹⁷ This Statue reflects the USCCB Complementary Norm for can. 284, as established in 1999: “In liturgical rites, clerics shall wear the vesture prescribed in the proper liturgical books. Outside liturgical functions, a black suit and Roman collar are the usual attire for priests. The use of the cassock is at the discretion of the cleric.” **Can. 284** Clerics are to wear suitable ecclesiastical garb according to the norms issued by the conference of bishops and according to legitimate local customs. See also the *Directory for the Ministry and Life of Priests* (2013 edition), n. 61: The priest must be recognizable above all through his conduct, but also by his attire, which renders visible to all the faithful, and to each person,

his identity and his belonging to God and to the Church. Clerical attire is the external sign of an interior reality.

¹⁸ This statute applies to all priests with an official appointment from the Diocesan Bishop.

¹⁹ Priests are allowed to take out strictly personal loans, which require the signing of promissory notes. See “promissory note,” “bond” and “surety” in the Glossary. **Can. 285 §4.** Without the permission of their ordinary, they are not to take on the management of goods belonging to laypersons or secular offices which entail an obligation of rendering accounts. They are prohibited from giving surety even with their own goods without consultation with their proper ordinary. They also are to refrain from signing promissory notes, namely, those through which they assume an obligation to make payment on demand.

²⁰ **Can. 286** Clerics are prohibited from conducting business or trade personally or through others, for their own advantage or that of others, except with the permission of legitimate ecclesiastical authority.

²¹ See can. 285 §4 above.

²² See can. 287 §2.

²³ **Can. 553 §2.** Unless particular law establishes otherwise, the diocesan bishop appoints the vicar forane, after he has heard the priests who exercise ministry in the vicariate in question according to his own prudent judgment.

²⁴ **Can. 522** A pastor must possess stability and therefore is to be appointed for an indefinite period of time.

²⁵ **Can. 535 §1.** Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved. **§2.** In the baptismal register, a note is also to be made of ascription to a Church ‘sui iuris’ or the transfer to another Church, as well as of confirmation and of all matters pertaining to the canonical status of the faithful by reason of marriage, without prejudice to the provision of can. 1133, adoption, the reception of sacred orders, the making of perpetual profession in a religious institute. These annotations are always to be stated on a Certificate of Baptism. **§3.** Each parish is to have its own seal. Documents regarding the canonical status of the Christian faithful and all acts which can have juridic importance are to be signed by the pastor or his delegate and sealed with the parochial seal. **§4.** In each parish there is to be a storage area, or archive, in which the parochial registers are protected along with letters of bishops and other documents which are to be preserved for reason of necessity or advantage. The pastor is to take care that all of these things, which are to be inspected by the diocesan bishop or his delegate at the time of visitation or at some other opportune time, do not come into the hands of outsiders. **§5.** Older parochial registers are also to be carefully protected according to the prescripts of particular law. **Can. 877 §1.** The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth. **Can. 877 §1.** The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.

²⁶ **Can. 895** The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of can. 535, §2.

²⁷ **Can. 1121 §1.** After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the

place and date of the celebration of the marriage according to the method prescribed by the conference of bishops or the diocesan bishop. §2. Whenever a marriage is contracted according to the norm of can. 1116, a priest or deacon, if he was present at the celebration, or otherwise the witnesses in solidum with the contracting parties are bound to inform as soon as possible the pastor or local ordinary about the marriage entered into. §3. For a marriage contracted with a dispensation from canonical form, the local ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed. **Can. 1122 §1.** The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded. §2. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism. **Can. 1123** Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.

²⁸ **Can. 1182** When the burial has been completed, a record is to be made in the register of deaths according to the norm of particular law.

²⁹ **Can. 529 §1.** In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas. With generous love he is to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties. He is to work so that spouses and parents are supported in fulfilling their proper duties and is to foster growth of Christian life in the family.

³⁰ **Can. 534 §1.** After a pastor has taken possession of his parish, he is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another or on other days himself. §2. A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1. §3. A pastor who has not satisfied the obligation mentioned in §§1 and 2 is to apply as soon as possible as many Masses for the people as he has omitted.

³¹ See can. 545 §1.

³² See cann. 528 and 529.

³³ **Can. 533 §1.** A pastor is obliged to reside in a rectory near the church. Nevertheless, in particular cases and if there is a just cause, the local ordinary can permit him to reside elsewhere, especially in a house shared by several presbyters, provided that the performance of parochial functions is properly and suitably provided for. **Can. 1396** A person who gravely violates the obligation of residence which binds by reason of ecclesiastical office is to be punished by a just penalty, not excluding, after a warning, even privation from office.

³⁴ See cann. 518 and 519.

³⁵ See cann. 528-530.

³⁶ **Can. 545 §2.** A parochial vicar can be assigned either to assist in exercising the entire pastoral ministry for the whole parish, a determined part of the parish, or a certain group of the Christian faithful of the parish, or even to assist in fulfilling a specific ministry in different parishes together.

³⁷ 1997 Instruction of the Holy See *On certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priest*, n. 58. It is unlawful for the non-ordained faithful to

assume titles such as "pastor", "chaplain", "coordinator", "moderator" or other such similar titles which can confuse their role and that of the pastor, who is always a bishop or priest.

³⁸ See the *USCCB Ethical & Religious Directives for Catholic Health Care Services* (hereafter ERD), n. 21.

³⁹ See ERD n. 22.

⁴⁰ See can. 567 §2 as well as the Bismarck Diocese policy for the administration of high schools.

⁴¹ ERD n. 13. Particular care should be taken to provide and to publicize opportunities for patients or residents to receive the sacrament of Penance. ERD n. 14. Properly prepared lay Catholics can be appointed to serve as extraordinary ministers of Holy Communion, in accordance with canon law and the policies of the local diocese. They should assist pastoral care personnel - clergy, religious, and laity - by providing supportive visits, advising patients regarding the availability of priests for the sacrament of Penance, and distributing Holy Communion to the faithful who request it. ERD n. 15. Responsive to a patient's desires and condition, all involved in pastoral care should facilitate the availability of priests to provide the sacrament of Anointing of the Sick, recognizing that through this sacrament Christ provides grace and support to those who are seriously ill or weakened by advanced age. Normally, the sacrament is celebrated when the sick person is fully conscious. It may be conferred upon the sick who have lost consciousness or the use of reason, if there is reason to believe that they would have asked for the sacrament while in control of their faculties. ERD n. 16. All Catholics who are capable of receiving Communion should receive Viaticum when they are in danger of death, while still in full possession of their faculties. ERD n. 18. When a Catholic who has been baptized but not yet confirmed is in danger of death, any priest may confirm the person. ERD n. 20. Catholic discipline generally reserves the reception of the sacraments to Catholics. In accord with can. 844 §3, Catholic ministers may administer the sacraments of Eucharist, Penance, and Anointing of the Sick to members of the oriental churches that do not have full communion with the Catholic Church, or of other churches that in the judgment of the Holy See are in the same condition as the oriental churches, if such persons ask for the sacraments on their own and are properly disposed. With regard to other Christians not in full communion with the Catholic Church, when the danger of death or other grave necessity is present, the four conditions of can. 844 §4 also must be present, namely, they cannot approach a minister of their own community; they ask for the sacraments on their own; they manifest Catholic faith in these sacraments; and they are properly disposed. The diocesan bishop has the responsibility to oversee this pastoral practice.

⁴² See ERD n. 11.

⁴³ **Can. 867 §2.** An infant in danger of death is to be baptized without delay. See also ERD footnote 14: "To confer Baptism in an emergency, one must have the proper intention (to do what the Church intends by Baptism) and pour water on the head of the person to be baptized, meanwhile pronouncing the words: *I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.* "

⁴⁴ See ERD n. 19.

⁴⁵ **Can. 678 §1.** Religious are subject to the power of bishops whom they are bound to follow with devoted submission and reverence in those matters which regard the care of souls, the public exercise of divine worship, and other works of the apostolate. **§2.** In exercising an external apostolate, religious are also subject to their proper superiors and must remain faithful to the discipline of the institute. The bishops themselves are not to fail to urge this obligation if the case warrants it. **§3.** In organizing the works of the apostolate of religious, diocesan bishops and religious superiors must proceed through mutual consultation. **Can. 681 §1.** Works which a diocesan bishop entrusts to religious are subject to the authority and direction of the same bishop, without prejudice to the right of religious superiors according to the norm of can. 678, §§2 and 3. **§2.** In these cases, the diocesan bishop and the competent superior of the institute are to draw up a written agreement which, among other things, is to define expressly and accurately those things which pertain to the work to be accomplished, the members to be devoted to it, and economic matters.

⁴⁶ **Can. 630 §1.** Superiors are to recognize the due freedom of their members regarding the sacrament of penance and direction of conscience, without prejudice, however, to the discipline of the institute. **§3.** In monasteries of nuns, in houses of formation, and in more numerous lay communities, there are to be ordinary confessors approved by the local ordinary after consultation with the community; nevertheless, there is no obligation to approach them.

⁴⁷ **Can. 934 §1.** The Most Holy Eucharist: **2°** can be reserved in the chapel of the bishop and, with the permission of the local ordinary, in other churches, oratories, and chapels. **§2.** In sacred places where the Most Holy Eucharist is reserved, there must always be someone responsible for it and, insofar as possible, a priest is to celebrate Mass there at least twice a month.

⁴⁸ See can. 225.

⁴⁹ See can. 222 as well as the *Catechism of the Catholic Church*, nn. 1656 and 1658.

⁵⁰ Psalm 127.

⁵¹ See the “Charter for the Protection of Children and Young People” by the United States Conference of Catholic Bishops and the “Safe Environment Program” of the Bismarck Diocese, <http://bismarckdiocese.com/safe-environment-program>.

⁵² See can. 222 §1.

⁵³ Matthew 25:40. See also can. 222 §2.

⁵⁴ See the Bull of Indiction of the Extraordinary Jubilee of Mercy *Misericordiae Vultus* of Pope Francis, 2015.

⁵⁵ See “Magisterium” in the Glossary.